Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloadig more books realted to vedic philosophy please visit www.aryamantavya.in

Thanks & Regards
Arya Mantavya Team
Pandit Lekhram Vedic Mission

AryaMantavya
Make The Whole World Noble

1

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

ओ३म्

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

॥ ओ३म् ॥

THE RIGVEDA

With

Maharishi Dayananda Saraswati's Commentary

Translated into English

By

Acharya Dharma Deva Vidya Martanda

VOLUME 1.

Sarvadeshik Arya Pratinidhi Sabha
(International Aryan League)
Dayananda Bhawan, Ramlila Ground,
New Delhi -1

Published by :
Sarvadeshik Arya Pratinidhi Sabha,
Dayananda Bhawan, Ramlila Ground,
New Delhi-2
Phone : 3274771, 3260685
Fax : 3270507
E-mail : vedicgod@nda.vsnl.net.in

RIGVDA MANDLA - 1.61

Reprint April 2002

Price : Rs. 175.00

Printed at :
PRINCE OFFSET PRINTERS
1510, Pataudi House, Darya Ganj,
New Delhi-110 002

पश्य देवस्य काव्यं
न ममार न जीर्यति ॥

(अथर्व १०—८)

Om

PUBLISHER'S NOTE

It is with great pleasure that the first volume of the English Translation of the Vedas is being broughtout. This work, the Sabha has undertaken in view of the Arya Samaj Foundation Centenary which will be celebrated in 1975 and forms part of the production and publicaton of outstanding literature including Hindi Translation of the Vedas. The whole English Translation is likely to be covered in 12 Volumes and is scheduled to be published by the end of 1974. These will include the whole of the translation which the revered Swami Dayananda had produced and which had run into the print in his life time and the rest will be in line with the pattern he had set in.

The Volume under reference contains translation of the initial portion of the Rigveda with the commentary of Swami Dayananda on it which is held to be unique and surpassing all other available commentaries.

The undertaking is heavy and costly especially in these days of acute shortage of paper and other equipments and soaring prices. However the Sabha had ventured to take this heavy work in hand to fill up a vaccum of a long standing, to meet the pressing demand of the votaries of the Vedas and to provide general public with them even at less than cost price with a view to making their studies pupular. To overcome the monetary handicap and deficit, the Sabha has decided to approach and appeal to the religious minded and well to do persons and lovers of the Vedas inside and outside the pale of Arya Samaj to donate liberally so as to enable the Sabha to make this noble undertaking a success. In fact, the Sabha took this work in hand counting upon their whole-hearted active co-operation which I am glad the Sabha is receiving and trust will be receiving in abundance. Their donations according to our plan, will be acknowledged ranging from Rs. 1000/- and upwards in the Volumes.

Our thanks are due to the late Shri Badri Prasad Bhoruka (Transport Corporation of India, Bombay) at whose instance and monetary co-operation this work was initiated and pursued but unfortunately, this Sabha was left to its own initiative and resources at his un-timely demise.

I very much appreciate the co-operation of Shri Pt. Dharma Devaji Vidya Martanda who took up the Translation of the Rigveda and is accomplishing it admirably. The co-operation of Shri Acharya Vaidyanath ji Shastri and Acharya Vishva nath ji Vidya Martanda a distinguished Vedic Scholar (85 year old) too has proved of immense value and commendation.

Omprakash Tyagi, M. P.
Secretary
Sarvdeshik Arya-
Pratinidhi Sabha,
New Delhi.

Maharshi Dayananda Bhawan
3/5 Ramlila Maidan
New Delhi- 1.

आंग्लभाषानुवादकस्य प्रारम्भिका प्रार्थना

ओं पावका नः सरस्वती वाजेभिर्वाजिनीवती ।
यज्ञं वष्टु धियावसुः ॥ १.३.१०

१. देव त्वदीयं शुभकर्म कर्तुं, प्रदेहि शक्तिं करुणाकर त्वम् ।
त्वदीयसन्देशमहं प्रदातुं, शक्तो भवेयं निखिलेऽपि लोके ॥

२. त्वमेव शक्तेः परमं निधानं, याचे विनीतोऽत्र तवानुकम्पाम् ।
वाणी त्वदीयानुपमातिदिव्या, तस्याः शुभोऽहं ह्यनुवादकः स्याम् ॥

३. वेदा इमे ये करुणाकरेण, दत्तास्त्वया लोकहितार्थमेव ।
ज्ञानं समस्तं ददतः सुशान्तिं, तमोऽखिलं देव च दूरयन्ति ॥

४. दौर्भाग्यमेतन्न विदन्ति लोके, तेषामभिप्रायमिहातिसंख्याः ।
अतोऽनुवादं हि विदेशभाषया, कर्तुं प्रवृत्तोऽस्मि हिताय तेषाम् ॥

५. जाने हि कार्यं कठिनं त्वदीयं,साहाय्यमस्मात्प्रणतः समीहे ।
तवानुकम्पा यदि लभ्यतेऽत्र,किमस्तिकार्यं सुशकं न यत् स्यात् ॥

६. जनाः सदा वेदसुधासुपाने, स्युः संप्रवृत्ता इति मेऽभिलाषः ।
इमां प्रवृत्तिं प्रबलां विधातुं, यत्नं मदीयं सफलीकुरुष्व ॥

७. तुभ्यं प्रहर्षेण समर्पयेयं, यत्कर्म कुर्यां भुवि देव शुभ्रम् ।
त्वमेव शक्तेः सततं प्रदाता, अतः कमन्यं शरणं व्रजेयम् ?

८. स्मृत्वा दयानन्दमहर्षिमाप्तं, तदीयभाष्यं प्रथितं विधातुम् ।
यत्नः कृतो मे सफलोऽत्र भूयात्, संप्रार्थये देवमहं विनीतः ॥

—धर्मदेवो विद्यामार्तण्डः (देवमुनिर्वानप्रस्थः)

Translator's Preliminary Prayer

O Ocean of mercy, give me the strength to accomplish Thy noble work. May I be able to convey Thy Divine message to the people of the whole world.

Thou O God, art the source of all power. Therefore I pray for Thy kindness. Thy (Vedic) Speech is un-paralleled and most Holy. May I be its good translator by Thy grace.

3. O Ocean of mercy, Thou hast kindly given the knowledge of the Vedas for the benefit of the whole humanity. They impart us all true knowledge and dispel all darkness.
4. But unfortunately, the majority of the people of the world to-day, do not understand their meaning and therefore I am going to render them in a foreign language (English) for their benefit.
5. I know, it is a difficult task and therefore I beg Thy kind help. If get Thy grace, what is it that cannot be accomplished on earth O God ?

It is my desire that all people on earth may drink deep the nectar of the Vedas to their full satisfaction. Kindly crown with success my endeavour in the direction of developing this tendency.

Let me dedicate with gladness, to Thee all that I do on earth. Thou art the constant giver of strength, hence whom should I approach except Thee O Lord ?

May this attempt to popularise Maharshi Dayananda Sarasvati's Commentary on the Vedas be successful by God's Grace is my heartfelt prayer to the Almighty.

Dharma Deva Vidya Martanda.
(Deva Muni Banaprastha)

—:—

ओ३म्

वेदों के धुरन्धर विद्वान् श्री पं० विश्वनाथ जी विद्यामार्तण्ड, भू० पू० आचार्य तथा वेद विभागाध्यक्ष गुरुकुल कांगड़ी विश्वविद्यालय, की श्री पं० धर्मदेव जी विद्यामार्तण्ड कृत ऋग्वेद के अंग्रेजी अनुवाद के सम्बन्ध में

बहुमूल्य-सम्मति

श्री पं० धर्मदेव जी (देवमुनि), विद्यावाचस्पति तथा विद्यामार्तण्ड आनन्द कुटीर ज्वालापुर—श्री आर्य सार्वदेशिक सभा, दिल्ली के निर्देशानुसार महर्षि दयानन्द सरस्वती के ऋग्वेद भाष्य का अंग्रेजी अनुवाद कर रहे हैं। प्रतिमास जितना अंग्रेजी अनुवाद छप जाता है, उसकी एक प्रति मुझे भेजने की कृपा श्री पं० धर्मदेव जी करते रहते हैं। मैं उत्कण्ठापूर्वक उसे पढ़ता हूं। इस सम्बन्ध में मेरी यह भावना हुई है कि पण्डित जी जो अंग्रेजी अनुवाद कर रहे हैं उसमें उनकी बुद्धि का अद्भुत चमत्कार है। महर्षि के संस्कृत भाष्य और उनके हिन्दी अनुवाद में समन्वय करना आसान बात नहीं। स्थान-स्थान पर इनमें विषमता प्रतीत होती है। परन्तु श्री पण्डित जी बड़े परिश्रम से तथा सतर्क बुद्धि से उनमें समन्वित अर्थ की जांच कर अंग्रेजी अनुवाद कर रहे हैं। अनुवाद सरल और सरस है और साहित्यिक छटा सम्पन्न है। बीच-बीच में जहां-जहां पाश्चात्य विद्वानों ने अर्थ सम्बन्धी अशुद्धियां की हैं, उन्हें भी दर्शा कर मन्त्रों के वास्तविक अर्थों पर सप्रमाण प्रकाश डाला गया है। इस प्रकार अंग्रेजी अनुवाद की उपयोगिता और भी बढ़ गयी है। इस योग्यता के लिये श्री पण्डित जी आर्य विद्वानों की बधाई के पात्र हैं।

६१ कांवली रोड़ देहरादून   विश्वनाथ (विद्यामार्तण्ड)

८-१-१९७४

OM

Valuable opinion of Sri Pt. Vishwa Nath ji Vidya Martanda Ex-Acharya and Head of the Veda Deptt., Gurukula Kangri University and a noted Scholar of the Vedas, about Pt. Dharma Deva ji, Vidya Martanda's English rendering of the *Rig Veda.*

Shri Pt. Dharma Deva ji (Deva Muni), Vidyavachaspati, Vidya Martanda, Ananda Kutir, Jwalapur has been translating into English Maharshi Dayananda Saraswati's Commentary on the *Rig Veda.* Every month he has been sending to me one copy of his English Translation as and when it is out of press. I read it eagerly. Regarding the translation, I strongly feel that it manifests the marvellous intelligence of the gifted author. It is not easy to strike a note of synthesis between Maharashi's Sanskrit Commentary and its Hindi Translation. At places, there seems to be divergence in them. But Shri Pandit ji with his hard work and alert mind has been able to recognise the synthetic meaning in them and to imbibe its spirit in his own English Translation. His Translation is simple and lively and replete with literary charms. In it the occasional meaning-mistakes made by Western Scholars have been fitly pointed out and sufficient light, with proofs indeed, has been thrown on the real meanings of the Mantras. Thus, the utility of the English translation has increased all the more. For this wonderful ability displayed by Pandit ji herein, he deserves the congratulations of the Aryan Scholars.

(Vishwa Nath Vidya Martanda)
(English Translation of the original)

61, Kanwali Road,
Dehradun,
Dated 8. 1. 1974

—o—

SOME PROMINENT SCHOLARS ON RISHI DAYANANDA SARASVATI'S

Vedic Commentary

The world renowned Yogi and Scholar Shri Aurabindo wrote in "Dayananda and the Veda"

"In the matter of the Vedic interpretation, I am convinced that what ever may be the final complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long misunderstanding, his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent as under the seals of the imprisoned fountains."

(Bankim, Tilak, Dayananda by Shri Aurabindo).

"The ancient civilisations did possess secrets of Science some of which modern knowledge has recovered, extended and made more rich and precise, but others even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains truth of science as well as Truth of religion. I will even add my own conviction, that Veda contained the other truths of a science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic Wisdom."

(Shri Aurabindo in Dayananda and Veda-Bankim, Tilak, Dayananda).

Mahavidvan Shri T. V. Kapali Shastri, one of the greatest Yogis and Vedic Scholars of his day wrote-

"That the Vedic words have derivative singificance is creed with the Nirukta Karas and Swami Dayananda took his stand upon their position in his endeavour to revive the Vedic Dharma. The derivative significance of words in the Veda is the Chief ground on which our enquiry into the esoteric interpretation proceeds. This is the first point to be noted.

(Rig Bhumika or Introduction to Siddhanjana Commentary of the Rigveda by Shri T. V. Kapali Shastri, Section Three P. 85)

Shri Madhava Pundalika Pandit-a distinguished S. Indian Scholar of Sanskrit and English wrote in "Mystic Approach to the Vedas" paying glowing Tributes to Swami Dayananda Saraswati.

"By the middle of the last century, the call to re-establish the Vedas in their sovereign pedestal for presiding over an assured and inevitable resurgence of the national life, found a vigorous expression in the stalwart Champion of Indian Culture Swami Dayananda Saraswati. He called for a bold dispersal of the fog of half-baked theories and alien prejudice that had settled round the luminous Vedas and enjoined upon every son of the soil to look straight into the face of the truth and recognize there, what was indeed a Revealed Scripture. He pointed out with un-answerable proof how the concept of one Deity stood out toweringly in the Hymns."

(Mystic Approach to the Vedas by Shri Madhava Pundalika Pandit P. 17).

Rahimzada Safavi-then the Minister of Jusice to the Government of Persia thus wrote about Swami Dayananda Sarsawati's Vedic commentary in 1933.

"Swami Dayananda Saraswati's commentary on the Vedas is a unique work by which he has illustrated once more the value of the great Scriptures from which the wellknown sages of ancient India have been radiating their wisdom in all directions for the welfare and advancement of humanity. Thus I feel it a duty of every oriental like myself to appreciate what Maharashi Dayananda Saraswati has achieved as the great work in the cause of India's National Unity."

(Rahimzada Safavi in Dayananda Commemoration Volume P. 56).

We have deemed it proper to give some of these quotations to create more and more interest in the Vedic Commentary of Rishi Dayananda Sarasvati.

Dharma Deva Vidya Martanda

Translator

ओ३म्

NOW WE COMMENCE THE TRANSLATION OF THE COMMENTARY ON RIGVEDA BY RISHI DAYANANDA SARASVATI.

PREFACE

ओं विश्वा॑नि देव सवितर्दुरि॒तानि॒ परा॑सुव। यद्भ॒द्रं तन्न॒ आ सु॑व ॥

O All-creating God please sweep away from us all sins, vices and miseries and grant us all that is beneficial and auspicious.

विद्यानन्दं समवति चतुर्वेदसंस्तावनाया
सम्पूर्येशं निगमनिलयं सं प्रणम्याथ कुर्वे ।
वेदत्र्यंके विधुयुतसरे मार्गशुक्लेऽङ्गभौमे
ऋग्वेदस्याखिलगुणगुणिज्ञानदातुर्हि भाष्यम् ॥

TRANSLATION

Having completed the introduction to the Commentary on the four Vedas which fully imparts the joy of learning (to the students and scholars) and having made a hearty obeisance to the Lord of the universe, the Abode of all true knowledge, I begin to prepare on Tuesday the sixth date of the bright half of the month of Marga-shirsha in the year 1934 of the Vikrama Era the commentary on the Rigveda which surely is the giver of the true knowledge of all objects.

As it is said that all things are extolled by the Mantras of the Rigveda, the learned people should study the Rigveda, clearly grasping the sense of the verses and correctly understanding the attributes of all things from God down to the earth should then make up their minds to accomplish the good of all creatures. The Rigveda is called so because it consists of Mantras called "Riks" which correctly describe the properties, actions and nature of all things. ऋच-स्तुतौ

In this Rigveda. there are eight Ashtakas (Octads) beginning from the Mantra "Agnimede Purohitam" and ending with the Mantra terminating with the words "Yatha Vah Susahasati" (यथा वः सुसहासति) In each Ashtaka or Octad there are eight Chapters and in the whole Veda there are 2024 Vargas or sections.

Again there are 10 Mandalas or Books in the Rigveda. In the first Mandala there are twenty four (24) Anuvakas or lessons comprising 191 Suktas (Hymns) making up a total of 1976 Mantras.

In the second Mandala there are 4 Anuvakas (lessons) comprising 40 Suktas or hymns. In this Mandala the total of all the Mantras is 429. In the third Mandala (Book) there are 5 Anuvakas (lessons) in 62 Suktas or hymns. The total number of Mantras in this Mandala is 617.

In the fourth Mandala there are 5 Anuvakas (lessons) in 58 Suktas or hymns. The total number of Suktas or hymns is 589.

In the fifth Mandala there are 6 Anuvakas (lessons) in 87 Suktas (hymns). The total number of the Mantras in this Mandala is 729.

In the sixth Mandala there are 6 Anuvakas in 57 Suktas or hymns The total number of Mantras in this Mandala in 565.

In the seventh Mandala there are 6 Anuvakas (lessons) in 104 Suktas (hymns). The total number of Mantras in this Mandala is 851.

In the eighth Mandala there are 10 Anuvakas (Lessons) in 103 Suktas (hymns). The total number of Mantras in this Mandala is 1726.

In the ninth Mandala there are 7 Anuvakas or lessons in 114 Suktas (Hymns). The total number or Mantras in this Mandala is 1097.

In the tenth Mandala there are 12 Anuvakas (lessons) and 190 Suktas or hymns. The total number of the Mantras in this Mandala is 1754.

Therefore in the ten Mandalas of the Rigveda there are 85 Anuvakas (lessons) in 1018 Suktas or hymns. The total number of the Mantras in the Rigveda is 10589.

Thus the Rigveda has been divided into 'Ashtakas, Anuvakas. (Lessons) Adhyayas (Chapters) and Vargas (Sections) or Mandalas (Books) Suktas and Mantras.

परम धर्म

वेद सब सत्य विद्याओं की पुस्तक है। वेद का पढ़ना पढ़ाना और सुनना सुनाना सब आर्यों का परम धर्म है।

—महर्षि दयानन्द सरस्वती

The Vedas are the Scriptures of true Knowledge. It is the paramount duty of all Aryas to read them, teach them, recite them and hear them read.

—Maharshi Dayananda Sarasvati

OM

THE HOLY RIGVEDA

With

Maharishi Dayananda's Commentary

Translated with Notes

INTRODUCTION

CHAPTER I

The Glory of the Vedas :

According to the unanimous opinion of all the seers and sages of India, including the authors of the Six systems of Philosophy known as the Darshan Shastras, the Vedas were revealed by the Omniscient God in the beginning of the human creation. The meaning of the word "Veda" is knowledge. It is derived from the root विद् (Vid) to know. By Veda we mean the knowledge given by the Omnipotent and Omniscient Lord of the universe at the commencement of the human creation for the harmonious development and guidance of mankind. As worldly parents give knowledge to their children for their welfare, so God Who is our Divine Father and Mother revealed the Eternal Truths through the Vedas for the well-being of all people. God is within and without all beings and things. The sages' hearts were pure and receptive and God inspired them with knowledge. On account of His Omnipresence and Omnipotence, God does not stand in need of paper, pen or ink, nor does He stand in need of uttering words with physical mouth like human beings. It was enough for Him to inwardly prompt the hearts of the sages in order to insil in them perfect knowledge. In the Vedas we find our individual, domestic, social, national and inter-national duties mentioned quite clearly for our perfect guidance.

As pointed out at the very outset, the glory of the Vedas has been sung by all the Dharmashastras or Smritis, the Shastras or Darshanas—the phiosophical works of the medieval period.

Dharmashastras (Smritis) on the Glory of the Vedas

Manu-the first Law giver after the Vedas, has sung the glory of the Vedas in such un - ambiguous terms as वेदोऽखिलो धर्ममूलम् मनुस्मृति २-६ Manu - Smriti2-6. The Veda is the

source of all Dharma i. e. religion, morality, righteousness and good conduct. धर्मं जिज्ञासमानानां, प्रमाणं परमं श्रुतिः मनु० २-३ Manu 2-3.

For them who want to acquire the correct knowledge of Dharma, the Vedas are the highest authorities.

बिभर्ति सर्वभूतानि, वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये, यज्जन्तोरस्य साधनम् ॥

मनु० १२-९९

Manu 12-99

The Eternal Veda upholds all the beings (being their infallible guide). Therefore I regard it as the best means for their welfare.

The Yajna Valkya Smriti on which mostly the present Hindu Law is based says—

न वेदशास्त्रादन्यत् तु, किंचिच्छास्त्रं हि विद्यते ।
निस्सृतं सर्वशास्त्रं तु, वेदशास्त्रात् सनातनात् ॥

There is no greater Shastra than the Vedas. All other shastras are derived from and are based upon the Vedas.

In the Atri Smriti, it is stated clearly that........

नास्ति वेदात् परं शास्त्रं, नास्ति मातुः समो गुरुः ॥

अत्रिस्मृति श्लोक १४८ ।

Atri Smriti V. 148

As there is no greater teacher for a child than his mother, so there is no greater Shastra for any one than Veda.

The Upanishads on the Vedas :—

The Ishopanishad on which all other Upanishads are based is the last chapter of the Yajur Veda (Kanva Shakha or ascention), that is why the Upanishads are generally known by the name of the Vedanta, literally meaning the end or doctrine of the Vedas. The authors of the Upanishads who were great sages and wise men of God—realisation regarded the Vedas as Revealed Scriptures. In the Mundakopanishad

2-4 it is stated;-अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ, दिशः श्रोत्रे वाग् विवृताश्चवेदाः। Fire is the head of Him (God) and His eyes are the Sun and Moon, the quarters His organs of hearing and the revealed Vedas are His voice"

(Yogi Shri Aurabindo's translation P. 107). In the same Upanishad we are told......

तस्मादृचः साम यजूंषि दीक्षा ॥ (Mundak 2-1-7)

From Him are the hymns of the Rig Veda, the Sama and the Yajur etc.

In the Brihadaranyakpanishad which is the fourteenth and the last Kanda of the Shatapath Brahmana (which contains the exposition of the Yajur Veda) it is stated.....

एतस्य वा महतो भूतस्य निःश्वसितमेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः ॥

(Brihadaranyak. Up. 4-5-11)

i. e. the Rigveda, the Yajurveda, the Sama Veda and the Atharva Veda are outpourings or Breath of the Supreme Being.

In the Aitareya Brahman (which contains the exposition of the Rigveda,) it is clearly stated—

प्रजापतिर्वा इमान् वेदानसृजत् ॥

God who is the Lord of the universe created or revealed these Vedas.

The Maha Bharat on the Vedas :

Maharshi (the Great Sage) Veda Vyas has said in the Mahabharat, while singing the glory of the Veda :

अनादिनिधनानित्या, वागुत्सृष्टा स्वयम्भुवा ।
आदौ वेदमयी दिव्या, यतः सर्वाः प्रवृत्तयः ॥

Mahabharat 12-232-24

i. e. In the beginning of the world, Self-existent God revealed the Vedas which are Eternal and Divine. They are the Source or guides of all human activities.

Six Shastras on the Vedas :—

There are six Shastras or Systems of philosophy. All

of them believe in the authority of the Vedas as Revealed by God

Gautama the author of Nyaya Darshan (logic) says—

मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ॥

(Nyaya Shastra by the sage Gautama 2-1-67) Wise Persons who observe truth in mind, word and deed have always accepted the authority of the Veda, that authority therefore should be admitted. One has to uphold the authority of the Ayurveda and Mantras.

Kanada– the author of the Vaisheshik Shastra also considers that the Vedas were revealed by God and have therefore the highest authority. He Says—

तद्वचनादाम्नायस्य प्रामाण्यम् ॥ Vaisheshik Shastra 1-1.

i. e. Veda being the Word of God, its authority is established.

The sage Kapila—the author of Sankhya Shastra who is erroneously considered to be an atheist also maintains :

निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् ॥ Sankhya Shastra 5-5-1.

The Vedas having been produced by His (God's) own power, carry their authority within themselves.

The sage Patanjali—the author of the Yoga Shastra says that by giving the knowledge of all things through the Vedas, God is the First Guru or Preceptor of all our forefathers.

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ Yoga 1-24

The most distinguished sage Veda Vyasa--the author of the Vedanta Shastra says—

शास्त्रयोनित्वात्—1-4 God being the source of all Shastras i. e. the Vedas, they carry the highest authority in themselves and being the Word of the Eternal God, the Vedas are Eternal.

Maharshi Jaimini—the author of the Meemansa Shastra says—

नित्यस्तु स्याद् दर्शनस्य परार्थत्वात् ॥ Meemansa 1-1-18.

It (Veda) is surely eternal, because it is manifested for the sake of others. It exists for ever in its own right. Since there is no human author of the Vedic texts, there is no possibility of defects and so the non-authoritiveness of the Vedas is inconceivable.

From the lips of the Changeless;
Know therefore that Brahman
The All-pervading
Is dwelling for ever
Within this ritual."
Bhagavad Gita or the Song of the lord. P. 46

In the 17th Chapter of the Bhagavad Gita, Shri Krishna says—

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च, यज्ञाश्च विहिताः पुरा ।।

Gita 17-23

Om, Tat, Sat, this is declared to be the three-fold designation of the Absolute. At the beginning of Creation, the Brahmanas and the **Vedas**, sacrifices were created by it.

(Gita Press Edition).

Isherwood's translation—Om Tat, Sat, these three words designate Brahman, by whom the seers, the Vedas and these sacrificial rites were created in ancient times." The Song of God. . 119.

Mahatma Buddha on the Vedas :

Mahatma Buddha who is erroneously considered to be an atheist or opposed to the Vedas has stated in the Sutta Nipata 292.

विद्वां च वेदेहि समेच्च धम्मं
न उच्चावचं गच्छति भूरि पंजो ।।
संस्कृत छाया-विद्वांश्च वेदैः समेत्यधर्मं
नोच्चावचं गच्छति भूरिप्रज्ञः ।।

He who attains true knowledge of Dharma or righteousness through the Vedas, attains a steady position. He does not waver. This shows Mahatma Buddha's very great regard for the Vedas. It also shows that the Mahatma regarded the Vedas as the source of Dharma. Can such a believer in the Vedas be ever called an atheist ?

Lavi-an Arabian Poet on the Vedas:—

Lavi-an Arabian Poet (170 B. C) sang the glory of the Vedas in the following manner in Arabian Verses which mean—

"O blessed land of Hind (India) thou art worthy of reverence, for in thee has God revealed True knowledge of Himself.

What a pure light do these **four revealed books afford to our mind's eyes like the charming and cool lustre of the dawn.** These four, God revealed unto his prophets (Rishis) in Hind.

And He thus teaches all races of mankind that inhabit the earth.

Observe (in your lives) the knowledge I (God) have revealed in the Vedas, for surely God has revealed them.

Those treasures are the Sama and Yajur which God has preached, O my brothers, revere these, for they tell us the good news of salvation.

The two next, of these four, Rig. and Atharva teach us lessons of Universal brotherhood. These two (Vedas) are the beacons that warn us to turn towards the Goal (Universal brotherhood.)

Guru Nanak ji and other Sikh Gurus on the Vedas—

Guru Nanak ji sang the glory of the Vedas regarding them as Revealed by God, as the following passages of the Granth Sahib clearly show—

ओंकार वेद निरमाये ।। गुरुग्रन्थ महला ओंकार शब्द

The Vedas were made or revealed by God.

हरि आज्ञा होए वेद, पाप पुन्नविचारिया ।। महला ५ शब्द

The Vedas were revealed under the orders of God, so that human beings could distinguish between sins and merits.

सामवेद ऋग जजुर अथर्वण, ब्रह्मे मुख मा इयाहै त्रैगुण ।
ताकी कीमत कीत कह न सकै, कौ तिउ बोले जिउ बोलाइदा ।।

महला १ शब्द १७,

Sama Veda, Rigveda, Yajurveda and Atharva Veda have been revealed by God. No one can evaluate their importance. They are inestimable and eternal.

ओंकार उत्पाती । चार वेद चार खाणी ।। महला ५ शब्द १७,

Four Vedas are four treasures given by God.

"The Veda is a book of knowledge and wisdom comprising the Book of nature, the Book of religion, the Book of prayers, the Book of morals and so on. The word "Veda" means wit, wisdom, knowledge and truly the Veda is condensed wit, wisdom and knowledge. **The Vedas teach nothing but mono-theism of the purest kind."** (The Philosophy of Zoroastrianism and Comparative Study of Religions P. 100.)

Some impartial Western Scholars on the Vedas

Dr. Alfred Russel Wallace - co-originator of the Physical Evolution Theory wrote in "Social Environment and Moral Progress" strongly refuting the social and moral evolution theory- "In the earliest records which have come down to us from the past, we find ample indications that accepted standard of morality and the conduct resulting from these were in no degree inferior to those which prevail to-day, though in some respects, they were different from ours. **The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and lofty as those of the finest portions of the Hebrew Scriptures.** Its authors were fully our equals in their conception of the universe and the Deity expressed in the finest poetic language."

"In it (Veda) we find many of the essential teachings of the most advanced religious thinkers." P. 1

"We must admit that the mind which conceived and expressed in appropriate language, such ideas as are everywhere present in those Vedic hymns, could not have been inferior to those of the best of our religious teachers and poets-to our Milton, Shakespeare and Tennyson." (Social Environment and Moral Progress by Alfred Russel Wallace P. 14).

The Social Evolution Theory falls to the ground when as rightly aserted by Dr. A. R. Wallace-one of the originators of the Physical Evolution Theory, Veda admittedly 'the oldest book in the library of mankind contains the "essential teachings of the most advanced religious thinkers and is a vast system of religious teachings which are pure and lofty." This is in fact, the best testimony to the Vedic Revelation Theory.

Nobel Prize Winner Materlink on the Vedic Ethics—

Mr. Materlink—a Nobel prize winner Philosopher of Sweden, giving a few extracts from the Vedas and allied literature wrote in the "Great Secret."

"Let us agree that this system of Ethics of which I have been unable to give more than the slightest survey, while the **first ever known** to man, is also **the loftiest which he has ever practised.**"

(The Great Secret P. 96)

"As for the primitive tradition, it is true that these affirmations and precepts are the most unlooked for, the **loftiest, the most admirable and most plausible that mankind has hitherto known.**"(P. 57)

"This tradition attributes to the **vast reservoir** of the **Wisdom** that somewhere took shape **simultaneously with the origin of man** — to more spiritual entities, to beings less entangled in matter."

(The Great Secret by Materlink rologue . 6)

This cuts at the root of the Social Evolution theory. If the ethical and moral teachings of the Vedas which are admittedly the oldest books in the library of mankind, are also **the loftiest, the most admirable** and the most plausible that mankind has hitherto known, as rightly asserted by Mr. Materlink, then how can the Social Evolution They stand according to which the teachings of the oldest book should have been the most absurd and stupid ?

Count Leo Tolstoy on the sublimity of the Vedas—

Giving the world famous Tolstoy's views on the Vedas and the Upanishads, Mr. Alexander Shifman Research Scholar of Tolstoy Museum in Moscow wrote in his article entitled "Leo Tolstoy and the Indian Epics" published in several papers and magazines during Tolstoy Century Celebrations in 1963.

"Leo Tolstoy was deeply interested in ancient Indian literature and its great epics. The themes of the Vedas were

the first to attract his attention. "Appreciating the profundity of the Vedas, Tolstoy gave particular attention to those cantos which deal with the problem of ethics, a subject in which interested him deeply. He subscribed to the idea of human love which pervades the Vedas, with their humanism and praise of peaceful labour. Tolstoy the artist was moreover delighted **with the poetic treasures and artistic** imagery which distinguish those outstanding Indian Epics." He (Tolstoy) ranked **the Vedas and their** later interpretations—the Upanishads-with those perfected works of world art which have never failed to appeal to all nationalities in all epochs and which therefore represent true art."

"Tolstoy not **only read the Vedas, but also spread their teachings in Russia.** He included many of the sayings of the Vedas and the Upanishads in his collections "Range of Reading" Thoughts of wise men" and others."

Two reverend gentlemen on the Vedas—

Rev. Morris Philip - a Christian Missionary in his well-known book named "The Teachings of the Vedas" strongly refuting the Evolution Theory writes—

"We have pushed our enquiries as far back in time as the records would permit and we have found that the religious and speculative thought of the people was far purer, simpler and more rational at the farthest point we reached, than at the nearest and the latest in the Vedic Age.

"The conclusion therefore is inevitable viz. that the **development of religious thought** in India has been uniformly downward and not upward, deterioration and not evolution. We are justified therefore in concluding that the higher and purer **conceptions of the Vedic Aryans were the results of a Primitive Divine Revelation.**"

(The Teachings of the Vedas by Rev. Morris Philip. P. 23)."

This admission on the part of a Christian Missionary for the Vedas as Primitive Divine Revelation is very significant.

Prof. Heeren on the Vedas—

"The Vedas stand alone in their solitary splendour, standing as beacons **of Divine Light for onward march of humanity.**"

(Historical Researches by Prof. Heeren Vol. II, P. 127).

Mons, Leon Delbos— a French Scholar in the course of a paper read by him before the International Literary Association at Paris on 14th July 1884 declared unhesitatingly—

"The Rig Veda is the most sublime conception of the great high ways of humanity."

"Thoreau (American Sage) on the Vedas—

"What extracts from the Vedas I have read fall on me like the light of a higher and **purer luminary** which describes a loftier course through a purer stratum-**free from particulars, simple, universal. The Vedas contain a sensible account of God.**"

(Quoted here from "Mother America" by Swami Omkar P. 9)

Mr. Boulanger — a Russian Scholar on the Vedas—

Mr. Boulanger — a Russian Scholar, Editor of the Sacred Books of the East Series in Russian, wrote thus in his preface—

"What struck me in Maxmuller's translation was a lot of absurdities, obscene passages and a lot of what is not lucid."

"As far as I can grasp the teaching of the Vedas, it is so sublime that I would look upon it as a crime on my part, if the Russian public become acquainted with it through the **Medium of confused and distorted** translation., thus not deriving for its soul **that benefit which this teaching should give to the people.**"

(Quoted here from Sadhu T. L. Vaswani's Torch bearer P. 143).

Regarding Prof. Maxmuller who was considered to be the most prominent orientalist of his day, it will not be out of place to show from the letters written by him to the Duke of Orgoil and his wife, that he had rather an ulterior motive in translating the Vedas and writing other books on them.

In a letter addressed to Duke of Orgoil - then the Secretary of State for India, Prof. Maxmuller wrote on 16th December, 1868—

"The ancient religion of India is doomed and if Christianity does not step in whose fault will it be ?

In a letter addressed to his wife in 1868 Prof. Maxmuller wrote—

"I hope, I shall finish that work (Editing and translating the Rigveda) and I feel convinced that though I shall not live to see it, yet this edition of mine (of the Rigveda) and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. "It (Veda) is the root of their religion and to show them what the root is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years.

So it is just with the motive of uprooting the Vedas, that Prof. Maxmuller though a staunch Christian, undertook the stupendous task of editing and translating the Vedas. The letter written by Mr. E. B. Pussey — an intimate friend of Maxmuller also shows that his friends knew and highly appreciated his motive.

Mr. Pussey wrote—

"Your work will form a new era in the efforts for-the conversion of India, and Oxford will have reason to be thankful that by giving you a home, it will have facilitated a work of such primary and lasting importance on the conversion of India, and which by enabling us to compare that early "false religion" with the true, illustrates the more than blessedness of what we enjoy."

(Mr. E. B. Pussey's letter to Prof. Maxmuller.)

It is, therefore, not surprising as remarked by Mr. Boulanger that "In Maxmuller's translation of the Vedas, there was a lot of absurdities, obscene passages and a lot of what is not lucid ! The same is the case with Macdonell, Keith and

many other Western Scholars who were the occupants of the Chair of Oriental studies at the Oxford University under Boden Trust, whose Chief object was as follows as given by Monior Williams in the Introduction to his well - known Sanskrit English Dictonary—

"That the special object of his (Boden's) munificent bequest was to promote the translation of the Scriptures into Sanskrit, so as to enable his country men to proceed in the **"Conversion of the natives of India** to the Christian religion."

Is it surprising then when we find Monior Williams writing "In Modern India and the Indians," that

"When the walls of the Mighty fortress of Brahmanism are encircled, undermined and finally stormed by the soldiers of the cross, the **Victory of Christianity** must be signal and complete."

(Monior Williams in Modern India and the Indians . 247, 3rd. Edition.)

Shri Aurabindo was therefore right when in his essay on "Dayananda and the Veda" he remarked with regard to the interpretation put by Prof. Maxmuller and his followers (All of course do not come under that category as quotations given by us in this chapter from the writings of some impartial Western Scholars clearly show).

"If there ever was a toil of interpretation in which the loosest rein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic Scholarship."

(Bankim, Tilak and Dayananda by Yogi Shri Aurabindo. P. 52).

Let us leave this unpleasent matter here which had to be briefly dealt with to elucidate the remarks of Mr. Boulanger.

Mr. Edward Carpenter on the Vedic Philosophy—

Mr. Edward Carpenter, a distinguished sage of the West, in his illustrious work "Art of Creation" gives expression to the following ideas—

"A new philosophy we can hardly expect or wish for, since, the same germinal thoughts of the Vedic Authors have come all the way down history, even to Shopenhauer and Whitman, inspiring philosophy after philosophy, religion after religion. Science is able to provide for these world-old principles some what of a new form and so wonderful a garment for illustration and exposition as it does."

(The Art of Creation by Edward Carpenter).

It is this Universal Charactêr of the Vedic Teachings with most sensible and rational account or conception of God that distinguishes them from other "Scriptures."

Dr. James Cousins on the Vedic Ideal :—

Dr. James Cousins D. Litt.—an eminent Irish poet, artist and philosopher, in his excellent book "Path to Peace," expressed himself thus with regard to the Vedic Ideal and Culture :—

"To love, to think, to do, are in the Vedic conception, no transitory futilities touched with melancholy, but stimulations of the cosmic activity charged with the joy of the Eternal. Shadows they are, dancing shadows cast by the Light of lights.

"But they are cast by the light, not by darkness and in the Light, that vision of the Eternal, shining through the temporal, humanity can find an ideal which would replace a periodical sanctimoniousness by a perpetual sense of the sanctity of all life."

"On that (Vedic) ideal alone, with its inclusiveness which absorbs and annihilates the causes of antagonisms, its sympathy which wins hatred away from itself is it possible to rear a new earth in the image and likeness of the Eternal Heavens."

(The Path of Peace by Dr. James Cousins P. 60)

Mr. Mascaro M. A. on the Vedas—

Mr. J. Mascaro M. A. Reader of English, University of, Barcelors says in "The Himalayas of the Soul—"

"If a Bible of India were compiled, eternal treasures of old wisdom and poetry would enrich the times of to-day. Among those compositions, some of them living words before writing was introduced, the Vedas, the Upanishads and the Bhagavad Gita would rise above the rest like Himalayas of the spirit of man"

(The Himalayas of the Soul by J. Mascaro M. A. P. 151).

Brunhofer on Vedic Poetry—

Brünhofer — a German Poet was constrained to exclaim :

"The Veda is like the lark's morning trill of humanity, awaking to the consciousness of its greatness.

(quoted here from "The Mystic Approach to the Vedas by Shri M. P. Pandit P. 2)

Many more quotations can be added, but they are sufficient to convince the readers that the glory of the Vedas has been sung not only by the Sages and seers of India, but by many impartial scholars of all countries. Rishi Dayananda Sarasvati — the greatest Vedic Scholar of this age was therefore right in his Clarion Call of "Back to the Vedas" declaring at the top of his voice. "The Vedas are the Scriptures of all true knowledge.,It is the paramount duty of all Aryas (righteous persons) to read them, to teach them to others, to hear them read and to recite them."

(The 2nd Principle of the Arya Samaj)

CHAPTER II

Why to sing the Glory of the Vedas !

The distinguishing features of the Vedic teachings on account of which, their glory is not only sung by all the seers, sages and philosphers of India, but many impartial Western Scholars are the following.

(1) The Vedic Dharma teaches harmony between knowledge and action, considering the combination of both, essential for the attainment of emancipation.

(2) It advocates harmaony between renunciation and enjoyment, enjoining upon us the middle path expressed in the most un-ambiguous terms like.

तेन त्यक्तेन भुंजीथा मा गृधः कस्यस्विद् धनम्

(Yajur Veda 40-1)

i. e. Enjoy things of this world with the spirit of renunciation in you. Don't be greedy. Whose wealth is all this ? It is all God's. Regard yourselves only Trustees and not owners of the wealth. Some sects like Charvaka preach the materialistic principle of "Eat, drink and be merry, because to-morrow we may die." Some others like Buddhism, Neo-Vedanta, Charistianity etc. lay all stress on renunciation saying like Jesus that "It is easier for a camel to enter the eye of a needle than for a rich man to enter into the Kingdom of God". Mat. 23-17. But the Vedic Dharma teaches the Middle Path as pointed out above and this is its distinguishing feature.

(3) The Vedas advocate the claims of reconcilation between individualism and Socialism, laying stress on the combination of both असम्भूति or individual all-round progress and सम्भूति Social Collective Welfare as the right path, as stated in the Yajur Veda.

संभूतिं च विनाशं च यस्तस्तद्वेदोभयं सह । विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ।। (Yajurveda 40-11)

(4) The Vedas lay stress upon harmony between faith and Reason by enjoining upon us the cultivation of both, praying for the development of both and by conducting ourselves in such a way that both these faculties may go hand in hand.

अग्ने समिधमाहार्षं बृहते जातवेदसे । स मे श्रद्धां च मेधां च जातवेदाः प्रयच्छतु ।। Atharva Veda 19-64

Such Mantras are very significant in this connection. There we pray to the Omnipresent and Omnipotent God to endow us with Faith and Pure Reason at the same time. It

is also to be borne in mind that the Shraddha which we are asked to cultivate is not blind belief, but the power of grasping and upholding the truth श्रत् इति सत्यनाम (निघण्टु ३-१०) According to the Vedic Lexicon named Nighantu, Shrat means truth' the root (Dha) means to uphold or support. Therefore Sharaddha means that which upholds or supports truth. It is not superstition, as generally it is considered to be.

For instance in religions like Christianity and Islam, the greatest stress is laid on faith in Jesus Christ and Mohammed Saheb and we are asked to believe in their teachings implicitly. To argue in these religious matters is considered to be sinful. That is why many irrational dogmas like Trinity, Virgin Birth of Jesus Christ, Resurrection and Redemption by Grace are believed by devout followers of these religions. There are the instances of Hipatia, Arius, Nestor, Palagious, and many others who had to lay down their lives or whose property was cofiscated for exercising their reasoning power against the dogmas of Orthodox Christianity and Islam. But that is not the case with Vedic Dharma. It does not condemn or look down upon reason. In Mantras like मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ॥ Atharva 10-2-26) the Vedas enjoin upon us to stitch or knit together our hearts (the Centre of faith and love) with our brains (the Centre of reason). There could not be greater emphasis on the harmony between faith and reason than expressed in this poetical figure. This is the most important distinguishing feature of the Dharma, taught by the Vedas. It is therefore, but in the fitness of things that their glory has been sung by all the seers and philosophers alike. (5) The fifth distinguishing feature of the religion taught by the Vedas is that in it Religion and Science are properly harmonised. The Veda is the origin, not only of religion, morality and Ethics, but also of sciences. Even some impartial Western Scholars have expressed this distinguishing feature of the Vedas with great surprise. For instances (1) Mr. W. D. Brown in his famous book "The superiority of the Vedic Religion" referring to the Vedic Religion says

It (Vedic Religion) recognises but One God. It is a **Thoroughly acientific religion where religion and Science meet hand in hand.**

Here, Theology is based upon science and philosophy. (Superiority of the Vedic Religion by W. D. Brown).

(2) French Savant Jacolliot in his well-known work "The Bible in India" comparing the different accounts of the origin of the universe exclaims

"Astonishing fact ! The Hindu Revelation (Veda) is of all **Revelations the only one whose ideas are in perfect harmony** with modern science, as it proclaims the slow and gradual formation of the world."

(The Bible in India Vol. II, Chap. I).

(3) Mrs. Wheeler Willox—an American lady says—

"We have all heard and read about the ancient religion of India. It is the land of the great **Vedas** the most remarkable works containing not only **religious ideas for a perfect life, but also facts which all the science has since proved true. Electricity, Radium, Electrons, Airships, all seem to be known to the sires who found the Vedas.**"

(4) Even Prof. Maxmuller in his "Biographical Essays" referring to Rishi Dayananda's interpretation of the Vedas, which was based upon the ancient authorities, observes—

"To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and by their interpretation, **succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science were alluded to in the Vedas.** Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germs known to the poets of the Vedas."

Let me close this part of the chapter with the views expressed by an impartial thinker and philosopher of world-wide reputation as Yogi Shri Aurabindo. In the course of

his well - known essay on "Dayananda and the Veda" Shri Aurabindo remarked—

"There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a Science the Modern World does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic Wisdom."

(Bankim—Tilak-Dayananda by Shri Aurabindo, Shri Aurabindo Ashrama, Pondichery P. 57).

Those who would like to know more about the various sciences in the Vedas, should read books like "The Vedic Fathers of Geology" and "Vedic India—Mother of Parliaments" by the Maha Rashtrian Scholar Shri N. B. Rao Pavagi, The Vedic Gods—as figures of Biology by Dr. V. G. Rele L. M. F., S.F.C.P.P.S. "Introduction to the Message of the 20th Century by P. Narayana Gowda M.A. B.Sc., "The Riks" by Parama Shiva Iyer: The Sciences in the Vedas by Shri Hans Raj; "Material Sciences in the Vedas" by Shri Panna Lal Parihar, B. A., LL. B., "Sciences in the Vedas Part 1—2 compiled by Shri Divan Rama Nath Kashyap Sciences in the Vedas" by Acharya Vaidya Nath ji Shastri and other books in English besides many books in Hindi.

Some distinguished Scholars' Views regarding Science in the Vedas

(1) Pandit Satya Vrat Samashramtm, M.R.A.S wrote in his preface to Trayi Bhasha (in Bengali.)

"This fourfold Trayi is the repository of all Aryan knowledge whether theological, practical, Scientific, Ethical and Social."

Our opinion is that in Vedic Times, our country had made extra-ordinary progress. In those days, the Sciences of Geology, Astronomy and Chemistry were called "Adhidaivik Vidyas" and those of physiology, Psychology and Theology. "Adhyatma Vidyas" Though the works embodying the scientfic

knowledge of those times are entirely lost, there are sufficient indications in Vedic works of those sciences having been widely known in those days..

The study of certain portions of the Vedas leads even to the conclusion that certain scientific researches had been carried in this country to such perfection that, not to speak of this moribund country, even America, the constant source of scientific discoveries, and the advanced countries of Europe have not yet attained it. It is this which makes it impossible for us to understand the real purport of such passages."

(Trayi Bhasha Introduction P. 8-9)

(2) Shri Narayan Rao Bhawani Rao Pavagi-an illustrious scholar of Maharashtra wrote in his famous book "Vedic Fathers of Geology."

"I may take this opportunity to remind the reader, without fear of contradiction that the Vedas contain many things not yet known to anybody, as they form a mine of inexhaustible literary wealth, that has only partially been opened and has still remained unexplored."

(The Vedic Fathers of Geology by N. B. Pavagi Introduction P. VI).

Sri Pavagi also wrote in his "Self. Government in Ancient India and Vedic India-Mother of Parliaments "The Veda is the fountain head of knowledge, the prime source of inspiration, the grand repository of pithy passages of Divine Wisdom and even Eternal Truths."

(Vedic India P. 136.)

(3) Dr. V. G. Rale, L.M.F.S., F. C. P. S. wrote in "Vedic Gods-as figures of Biology."

"Our present anatomical knowledge of the nervous system tallies so accurately with the literal description of the world given in the Rigveda that a question arises in the mind whether the Vedas are really religious books or whether they are books on anatomy and physiology of the nervous system

without the thorough knowledge of which, pychological deductions and philosophical Speculations cannot be correctly made."

(The Vedic Gods by Dr. V. G. Rele P. 30).

(4) Shri Narayan Gowda M. A., B. Sc. wrote in "Introduction of the Message of the 20th Century.

"Proving that the Vedas are treatise on the exact sciences."

"The Rigveda deals with the Theorems and experiments, while the process of preparing the reagents and apparatus is recorded in the Yajurveda which is in effect a laboratory guide."

(5) His Holiness Shri Jagad Guru Shankaracharya, Shri Bharati Krishna Tirth Puri.

Author's Preface for Vedic Mathematics

By Jagadguru Shankaracharya ji of Puri—

Astonuding wonders of Ancient Indian Vedic Mathematics.

(I) The very word "VEDA" has this derivational meaning i. e. the fountain head and illimitable store-house of all knowledge. This derivation, in effect means, connotes and implies that the Vedas should contain within themselves all the knowledge needed by mankind relating not only to the so-called spiritual (or other worldly) matter but also to those usually described as purely secular, temporal or worldly: and also to the means required by humanity as such for the achievment of all-round, complete and perfect success in all conceivable directions and there can be no adjectival or restrictive epithet calculated (or tending) to limit that knowledge down in any sphere, any direction or any respect whatsoever.

(II) In other words, it connotes and implies that our ancient Indian Vedic lore should be all-round, complete and perfect and able to throw the fullest necessary light on all matters which any aspiringly seeker after knowledge can possibly seek to be enlightened upon.

(Preface P. XIII.)

(III) It is thus in the fitness of things that the Vedas include Ayurveda (anatomy, physiology, hygiene, sanitary science, medical science, surgery etc. not for the purpose of achieving perfect health and strength in the after-death future but in order to attain them here and now in our present physical bodies: (ii) Dhanur-Veda (archery and other Military Sciences) not for fighting with one another after our transportation to heaven but in order to quell, subdue all invaders from abroad and all insurgents from within (iii) Gandharva Veda (the Science and art of Music) and (iv) Sthapatya Veda (engineering, architecture etc. and all branches of mathematics in general.) All these subjects, be it noted, are inherent parts of the Vedas i. e. are reckoned as "spiritual studies" and catered for as such therein.

(IV) Similar is the case with regard to the Vedangas (i.e.) grammar, prosody, astronomy, lexicography etc. which, according to the Indian Cultural conceptions, are also inherent parts and subjects of the Vedic (i.e. Religious) study.

(V) As a direct and unshirkable consequence of this analytical and grammatical study of the real connotation and full implications of the word "Veda" and owing to various other historical causes, we have been from our very early childhood, most earnestly and actively striving to study the Vedas critically from this standpoint and to realise and prove to ourselves (and to others) the correctness (or otherwise) of the derivative meaning in question.

(Preface P. XIV.)

(VI) The contemptuous attitude adopted by some so-called orientalists merely added fuel to the fire (so to speak) and further confirmed and strengthened our resolute determination to unveil the too-long hidden mystetries of philosophy and science contained in the ancient India's Vedic lore, with the consequence that, after eight years of concentrated contemplation in forest-solitude, we were at long

last able to recover the long lost keys which alone could unlock the portals thereof.

(VII) And we were agreeably astonished and intensely gratified to find that exceedingly tough mathematical problems (which the mathematically most advanced present day western scientific world had spent huge lots of time energy and money on and which even now it solves with the utmost difficulty and after vast labour involving large number of difficult tedious and combursome steps of working) can be easily and readily solved with the help of these ultra easy Vedic-sutras (or Mathematical aphorisms) contained in the Parishishta (the Appendix portion) of the Atharva Veda in a few simple steps and by methods which can be conscientiously described as mere Mental Arithmetic.

(P. VV)

These extracts from the writings of some distinguished scholars of India (including the late Shankaracharya ji of Puri) clearly substantiate Rishi Dayananda Sarasvati's idea that the Vedas are the origin of not only religon but also of science. Those who want to read Maharishi Dayananda Sarasvati's views on this and other Vedic subjects must study his most scholarly work named 'ऋग्वेदादिभाष्यभूमिका' translated into English by Pt. Ghasi Ram Ji M. A. and published by the Sarvadeshik Arya pratinidhi Sabha, Ramlila Maidan New Delhi.

Unfortunately, there has been a great conflict between religions like Christianity and Islam on the one hand and Science on the other. In books like "History of the Conflict between Religion and Science" by William Draper M.A.,D.D. we find thousands of instances of such conflict. The great Scientists like Galelio and Bruno were persecuted for preaching Scientific principles like the earth revolving round the sun and plurality of the world which were declared by the inquisition Court to be "foolish," absurd, false in Theo-

logy and heretical because expressly contrary to the Holy Scriptures."

But the Vedas teach not only spiritual truths but also scientific truths for the material advancement of mankind. Therein lies the greatness and glory of the Vedas and the Universal, Philosophical, rational and Scientific religion preached by them.

CHAPTER III

The Necessity and Tests of Revelation.

We have already pointed out the necessity of Revelation in the beginning of the first chapter of this introduction saying "As worldly parents give knowledge to their children for their welfare, so God who is our Divine Father and Mother revealed the Eternal Truths through the Vedas for the well-being of all people," It is the common experience of all, that none can learn anything of importance, unless he is taught by anyone. Had it not been so, there would not have been any necessity of sending children to schools or colleges to learn. Several experiments were performed by the Prammeticusus of Egypt, King Asurbani Pal of Assyria, Swebian Emperor Frederic II James IV of Scotland and Akbar the Great of India. The last is said to have shut up thirty children before they could speak and put guards over them so that nurses might not teach them their language. At twelve years of age, the children were before the Emperor and a great assembly of linguists. Every one was astonished to find that they did not speak any lanugage at all.

How remarkable are the following words of the famous Greek Philosopher Plato who said—

"We will wait for one, be he a God or an inspired man to instruct us in religious duties and to take away the darkness from our eyes.

"Plato's Alcibiades."

In Phaedo the same philosopher says—

"We must seize upon the best human views in navigating

the dangerous sea of life, if there is no safer or less perilous way, no stouter vessel or Divine Revelation for making this Voyage, (Plato's Phaedo). Socrates—the best among the wise men of Greece said the same thing differently as follows—

"You may resign yourself to sleep and give yourself up to despair, **unless God in His Goodness, shall vouchsafe to send** you instruction."

(Quoted here from "The Brahmo Samaj and Eclectic System" Madras P. 84).

Dr. Fleming M. A., D. Sc., F.R.S. a distinguished Scientist pointed out the necessity of Revelation in the course of a lecture delivered by him in November 1914 at London during the Science Week in the following memorable words.

"If we are to obtain more solid assurance, it cannot come to the mind of man groping feebly in the dim light of un-assisted reason, but only a **communication made directly from this Supreme Mind to the finite mind of man,**"

(Science and Religion by Seven Men of Science—
Lecture delivered by Dr. Fleming M. A. D.Sc, F. R.S. P. 53).

Every book that professes to be Ravealed or inspired, must fulfil at least the following conditions.

(1) It must be revealed in the very beginning of the human creation. God is the Father of all beings. He is impartial to all His children. He reveals knowledge for the common good of all. If God does not reveal the Eternal Truths, the unaided intellect of a man cannot grasp them. It is clear therefore that God revealed the eternal Truths in the beginning of the human creation. Prof. Maxmuller though a staunch Christian realised the force of this argument and wrote these remarkable words in his famous book 'Science of Religion" "If there is a God who has created heaven and earth, it will be unjust on His part if He deprived millions of souls born before Moses of His Divine Knowledge. Reason and comparative study of Religions declare that **God gives His Divine Knowledge to mankind from his first appearance on earth.**

(Prof. Maxmuller in "The Science of Religion")

That the Vedas were revealed in the beginning of human creation is the unanimous view of all the sages and seers of

India. The Rishis were not the composers of the Mantras, but the persons who made out their secrets and preached them to others. The Vedas being eternal, there can not be any historical references in them. We shall throw some light on this when dealing with the question of the "Rishis" of the Mantras.

(2) The second chief test of Revelation is that there should be no contradictions in it. Now every one who has impartially read the Bible, must have seen that the teachings of Moses, as given in the Old Testament are in many respects contradicted by Jesus in the New Testament. For instance, we read in Matt. 5.31.

"It hath been said

"Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife saving for the cause of fornication, causes her to commit adultery and whosoever shall marry her that is divorced, committed adultery.

Then again in Matt. 5-38, 3 we read—

"Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you, Ye resist not evil, but whosoever shall smite thee on thy right cheek,turn to him the other also."

Other passages also can be quoted to show how the teachings of the Old and the New Testaments differ fom each other. That Omniscient God should fall in need of changing His words in the form of the Old and New Testaments is in itself a wonderful thing which can not be accounted for.

Let me quote in this connection the following passages from Rev. Sunderland's 'The Origin and Character of the Bible.' Rev. Sunderland clearly admits :—

Both Testaments contain numerous contradictions. These furnish evidence so incontrovertible on the question before us that we shall cite considerable number.

"Attention is called to the contradiction between 2 Sam. XXIVI and I Chronicle XXI.1. In one of these passages, we are told that it was the Lord and in the other that it was Satan, who prompted David to do a certain thing, to number

or take Census of Israel. Of course, **both statements cannot be true, unless the Lord and the Satan are the same being.**

(Origin and Character of the Bible by Rev Sunderland P. 252-253).

Now when we come to the four Gospels of the New Testament, we are surprised to see many discrepancies in them.

The teachings of the first three synoptical Gospels are in many respects fundamentally different from those of the fourth Gospel. While the first three Gospels lay stress on the purity of heart and other ethical virtues, the fourth Gospel (John) lays emphasis on the absolute faith in the name of the only begotten son of God, without which a man is doomed to hell as he says—

"He that believeth on Him (Jesus Christ) is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten son of God." John 3-18).

Rev. Sunderland un-ambiguously states as follows on this point :—

"So very marked and significant are contradictions between the first three Gospels and the fourth, that if the former are to be taken as giving in main a true picture, the latter can neither be historical nor the production of an eye witness."

(Origin and Character of the Bible).

In the first place, no inspiration is required to write a history, In the second place, taking for granted that an inspiration is required to write a history, we cannot conceive that God inspired the Evangelists in such a strange manner that they gave contradictory accounts of the same events in so many places. Thomas Paine has rightly remarked in his most remarkable and distinguished book named "The Age of Reason."

"Revelation is a communication of something which the person to whom the thing is revealed did not know before. For if I have done, a thing, or seen it done, it needs no Revelation to tell me, I have done or seen it done nor enable me to tell it or write it. Revelation therefore cannot be applied to anything done upon earth, of which man is himself actor or

witness and consequently **all the historical part of the Bible which is almost the whole of it, is not within the meaning and compass of the word Revelation and therefore is not the Word of God."**

(The Age of Reason by Thomas Paine P II).

The same argument holds good with regard to Zend Avesta, the Holy Quran and other Scriptures of various sects where the life and teachings of their founders are given. The Vedas being eternal are free from any such historical references.

3. The third Chief test of Revelation is that it should not be opposed to Science and reason. It has been pointed out how in the Bible, there are many things which are opposed to reason and Science and that is why many great scientists like Galelio, Bruno and others and eminent philosophers like Hipatia were persecuted by the Christian Church for preaching Scientific principles like the revolution of the earth round the sun and plurality of worlds etc.

Dr. Barnes Bishop of Birmingham in the course of a Broadcast Address on Religion and Science stated in un-ambiguous terms that....

"Now before I speak of the possibility of the conflict between Raligion and Science, I wish to make it quite clear that many beliefs associated with religious **faith in the past must be abandoned.** They have had to meet direct Challenge of Science and I **believe it is true to say that in every such direct battle, science has been the victor.** Let me give definite instances :—

1 First, the earth is not the fixed centre of the Universe; it is merely the moving satellite of a sun which resembles other suns.

2 Secondly man was specially created.

3 Thirdly, no priest by ritual or formula can attain spiritual properties to inanimate Matter.

4 Fourthly, if by miracles, we mean large scale breaches in the uniformity of nature, such miracles do not occur in human experience.

Here are four typical results of Scientific investigation, which **at length all must accept.**

(The Religion and Science - a Symposium, London p. 57)

No comments are necessary. These words coming from the mouth of a thoughtful Bishop are very significant to which we invite the attention of all our Christian friends.

The same is the case with many dogmas and beliefs of our Mohammedan friends who believe implicitly in the Holy Quran which according to them says :—

"Those who reject our signs, we shall soon cast them into the fire. As soon as their skins are wasted through; we shall change them for fresh skins that they may taste the penalty, for God is exalted in power wise...

(Yusuf Ali's Translation of the Quran, Vol-I, P. 197)

64 "Verily God has cursed the un-believers and prepared for them a Blazing Fire.

65 To dwell therein for ever, no protector will they find.

66 The day that their faces will be turned upside down in fire, they will say :—

"Woe to us, would that we had obeyed God and obeyed the Apostle."

(Holy Quran Translated by Yusuf Ali Vol. III P. 1121).

No such intolerant teachings are found in the Vedas which enjoin upon us to regard all beings on earth as our friends (yaj. 36 11) and which are quite in harmony with reason and science as pointed out before. It is therefore quite reasonable to regard the Vedas as the Universal Revealed Scriptures.

CHAPTER IV

THE VEDIC CONCEPTION OF GOD

In this chapter, we propose to throw some light on the Vedic conception of God. The Vedas teach the worship of One God who is Omnipresent, Omniscient and Omnipotent Lord of the universe. The Vedic conception of God put in a nutshell is expressed clearly in the following well-known verse of the Yajur Veda 40-8.

ओं स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरँ् शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजु० ४०-८ ।

It means........

God is All-pervading, Radiant and formless, free from physical wound as He is without sinews, most Holy, Unpierced by any sin, Omniscient, Knower of the mind of all, All conquering and Self-existent. He has created the objects of the world for His eternal subects (immortal souls).

According to the Vedas, such an Omnipresent, Omnipotent and Omniscient God is One and He alone is to be worshipped by all with pure heart and noble deeds.

The Vedas declare......

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः ।
पतिर्जज्ञे वृषक्रतुः ॥ ऋग्वेद ६-४५-१६ ।

O man ! Praise God who is One and One only and who is the Omniscient and Omnipotent Lord of all beings.

एक एव नमस्यो विक्ष्वीड्यः ॥ अथर्व २-२-१ ।

One God alone is to be worshipped by all people. He is Adorable.

एक एव नमस्यः सुशेवाः ॥ अथर्व २-२-२ ।

One God alone who is the Giver of true happiness and bliss is to be worshipped by all.

It is true that some scholars maintain that the Vedas enjoin upon us the worship of many Gods such as Indra, Agni, Mitra, Varuna etc. But their idea is entirely wrong. In the Vedas, Agni, Mitra, Varuna, Brahma, Vishnu, Shiva and other words of this type are principally used for God. For instance, we are expressly told in the Rigveda—

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥
ऋ० १-१६४-४६ ।

i. e. That Supreme Spirit is the Protector of all and He pervades and gives light to all bright things. He is called Indra or the Glorious, Mitra or the Friendly, Varuna or the Greatest and the best, Agni or Adorable. Though One, He is called by the wise, by many names such as Agni (The Adorable) Yama (The Ruler or Controller) Matarishva or the Mighty.

In another part of the same Veda we find......

सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति ॥
ऋग्वेद १०-११४-५ ।

The learned and the wise describe the One existing God in many forms of expressions.

In the Rig Veda 10.82.3 the idea of one God is put in the following manner :—

यो नः पिता जनिता यो विधाता,
धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥
ऋ० १०-८२-३ ।

Our Father who is the All-creating God and Who is the disposer, knoweth all the worlds and all things existing; He is the only One Reality, the name giver of all the devasshining objects. Him alone all other beings attain (for) He is the only one solution of all our interrogations.

Rig 10.82.3

The Omnipresence and Omnipotence of God has been described poetically in the Vedas as follows.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥
ऋ० १०-८१-३ ।

"He whose eyes are everywhere, Whose mouth is in all sides, Whose arms are all around and Whose feet are in all directions is the only One Divine Being who has created the heaven and the earth and by means of His all-spreading arms, He infuses life into all beings.

The Oneness of God is explicitly described in the following, besides thousands of Mantras of the same kind.

य एक इद्विदयते वसु मर्ताय दाशुषे ।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥ ऋ० १-८४-७। साम० ३८९ ।

O. friend ! Indra (God of Supreme Power) is the only

Ruler of resistless authority Who bestoweth wealth on the gift - offering liberal mortal.

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥

ऋ० १०-१२१-१० ।

O Lord of all creatures, no other than Thou can control and govern all these created things. May the things desiring which we pray to Thee, be ours. May we be lords of all good wealth (material as well spiritual).

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते । ० ॥१६॥
न पंचमो न षष्ठः सप्तमो नाप्युच्यते । ० । ॥१७॥
नाष्टमो न नवमो दशमो नाप्युच्यते । ० । ॥१८॥
..............स एष एक वृदेक एव । अथर्व० १३-४२० ।
सर्वे अस्मिन् देवा एकवृतो भवन्ति । ० । ॥२१॥

अथर्व० १३-४-१६-१८ ।

He (God) is called neither the second, nor the third nor yet the fourth. He is called neither the fifth, nor the sixth, nor yet the seventh.

He is called neither the eighth, not the ninth nor yet the tenth.

He takes care of all that breathes and of all that does not breathe. He has got all this conquering power. He is the One, One alone and only One.

All these luminous forces of nature become one in Him.

Atharva XII 4. 19-21.

How emphatically the Unity of God is asserted in such passages and how absurd and false is the view advocated by some prejudiced Western Scholars that Vedas teach polytheism.

Besides prejudice, it is also due to ignorance of the real meaning of the word "Deva" that this misconception about the Vedic idea of God has sprung up. It is generally translated by the Western scholars as God and as 33 devas are

mentioned in some Vedic hymns. It is supposed that the Vedas teach the worship of these 33 Devas or Gods. As a matter of fact, the word (देव) (Deva) is derived from the root Divu दिवु which has got ten meanings.

दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्ति-गतिषु ॥ —धातुपाठे ।

It means Deva is used in the sense of sporting, desire to conquer, pursuit, brilliancy, praise, pleasure, exhilaration, sleep, knowledge, motion and acquisition.

As such, it is an epithet applied to the sun, the moon and other forces of nature life fire, wind etc.

Yaskacharya, the celebrated author of the Vedic Philology (Nirukta) interprets the word "Deva" as follows—

देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा । निरुक्ते ७-१६ ।

That which confers some advantages upon us, can illuminate things i. e. explain or throw light upon them and that which is the source of light is "Deva."

It is therefore entirely wrong to translate the word "deva" everywhere as God. It may be used for all brilliant and useful objects as well as learned men of truthful nature.

सत्यसंहिता वै देवाः ॥ ऐतरेय ब्राह्मण १-६

विद्वांसो हि देवाः ॥ शतपथ ३-७-३-१० ।

By 33 devas mentioned in the Vedas are not meant 33 Gods as misinterpreted by some eastern and western scholars, but the following objects according to the Shatapath Brahman which contains exposition of the Yajurveda mantras—

कतमे ते त्रयस्त्रिंशत् इति अष्टौ वसवः ।

एकादश रुद्रा द्वादशादित्याः त एकत्रिंशत्

इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥

कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं

चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते
वसव एतेषु हीदं सर्वं वसु हितम् एते हीदं सर्वं
वासयन्ते तद्यदिदं सर्वं वासयन्ते तस्माद् वसव इति ।
कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादशः ते
यदास्मात् मर्त्याच्छरीरादुत्क्रामन्ति अथ रोदयन्ति
तद् यद् रोदयन्ति तस्माद् रुद्रा इति ।
कतम आदित्या इति । द्वादशमासाः सम्वत्सरस्य
एत आदित्याः एते हीदं सर्वमाददाना यन्ति तद्यदिदं
सर्वमाददाना यन्ति तस्मादादित्या इति ।
कतम इन्द्रः कतमः प्रजापतिरिति ।
स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति ।
कतम एको देव इति स ब्रह्म त्यदित्याचक्षते ॥

शतपथ १४-१६ ।

The meaning of the above is......

There are 33 devas which manifest the glory of God, 2 Vasus, II Rudras, 12 Adityas, Indra and Prajapati, 33 on the whole. The eight Vasus (1) Heated consmic bodies, (2) Planets (3) Atmospheres (4) Superterrestrial space (5) Suns (6) Rays of etheral space (7) Satellites (8) Stars.

These are called Vasus (abodes) for the whole group of existences resides in them, for they are abodes of all that lives, moves or exists.

The eleven Rudras are the ten pranas (nervauric forces or vital airs) enlivening the human frame and the eleventh is atma (the human spirit).

These are called the Rudras (from root rud to weep) because when they desert the body, it becomes dead and the relations of the dead begin to weep.

The 12 Adityas are the twelve solar months, marking the course of time. They are called Adityas as by their cyclic motion, they produce changes in all objects and hence lapse of the term of existence of each object.

Indra is the all-pervading electricity or force. Prajapati is Yajna (or an active voluntary associationof objects on the part of man for the purpose of art or association with other men for purpose of teaching or learning) God is the One Deva Who is Adorable. According to the Vedas, God is the Supreme Lord of all the devas. The Vedas tell us expressly.

आपो ह यद्बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेक: कस्मै देवाय हविषा विधेम ॥
ऋ० १०-१२१-७ ।

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् ॥
ऋ० १०-१२१-८ ।

When this vast diffused matter producing an igneous condition and holding in its womb this universe, manifested itself, then He was the One life of all shining beings; He it is to Whom we shall offer our prayers. (Rig. 10.121.7)

He who with His greatness looked on that diffused Matter possessed of heat and energy and producing the cosmos, Who is the One Supreme Lord (Adhi Deva) of bright things (devas). He it is to whom we shall offer our prayers.

In the Rigveda 8, i. 1 and Sama Veda 342. we find the Vedic injunction :—

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत ।
इन्द्र मित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥
ऋग्वेद ८-१-१ ।

O ye friends : do not glorify any other being than God so that sorrows and sufferings may not trouble you. Eulogies Indra-God of Supreme Power alone Who is the showerer of all blessings and repeatedly pronounce the sacted hymns together in all your congregations. (Rig. VIII·1-1)

In the Rigveda I 164.20 the relation between God and Soul and their separate existence is expressed in the following poetical words—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्य: पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥
ऋग्वेद १-१६४-२०

Two co-eternal spirits reside in the equally eternal matter, like two co-eval and friendly birds perching on the same tree. One of these two (viz. the finite soul) tastes of the fruit of this tree (i. e. feels pleasure and pain which are incidental to the soul's union with matter or its circumscription with a body) while the other (viz. Infinite Soul or God) watches or supervises without being subject to its joys and sorrows. It is thus clear that the Vedas advocate neither polytheism nor henotheism or pantheism. It is Monotheism of the purest type that is taught by the Vedas. The Vedic conception of God has been clearly expressed by Maharshi Dayananda Sarasvati-the greatest sage and Vedic scholar of the age as follows—

God is Truth and Happiness itself, Formless, Almighty, Just, Merciful, Unbegotten, Infinite, Immutable, without beginning, Incomparable, All-supporting, the Lord of All, All pervading, Omniscient, Imperishable, Immortal, Fearless, Eternal, Holy and the efficient cause of the universe. **To him alone worship is due.** This is quite in keeping with the scientific conception of God as expressed by Sir Issac Newton, the father of Modern science in the following terms—

"These things being rightly despatched does it not appear from phenomena that there is a Supreme Being in-corporeal, living, Intelligent, Omnipresent, who in infinite space sees the things themselves intimately and thoroughly, perceives them and comprehends them wholly by their immediate presence to Himself." (Opticks by Sir Newton P. 344)

Impartial Great Scholars on the Vedic Conception of God

Many impartial great scholars of all countries and nations have clearly admitted that the Vedas teach pure Monotheism. The following are some extracts from their writings:—

(1) Shri F. Dadachanji B. A., LL. B., The renowned Parsi Scholar in his well known book entitled 'Philosophy of Zoroastrianism and Comparative Study of Religions" has clearly and most un-ambiguously stated—

"The Vedas teach nothing but monotheism of the purest kind." P' 100

A Muslim Scholar's Views—

Sir Yamin Khan Kt. C. I. E. Ex. Member of the Central

Assembly in the Pre-independence days writes in his known work named "God, Soul and Universe in Science and Islam."

"Originally the conception of God among the Hindus was right, when they believed Him to be Unit and Omnipresent, but when they started dividing Him into different shapes according to different functions which they considered He performed, they strayed far from their original conception. The result was that many who were heroes in their life time, were gradually turned into incarnations of God and idolatry increased."

Chap. 1 P. 3)

"Many Hindus believe that all their sins are washed away by having a dip in the holy water of the Ganges. Thus it is seen that the great **philosophical religion which conceived Unity of God** in the beginning, brought up corruption and degradation of high ideas, when His attributes as the Creator, the Preserver and the Destroyer were divided and allotted to different deities possessing separate entities in different forms.

Swami Dayananda Saraswati a man of great learning started preaching the **old Religion of the Vedas which conceived Unity of God.**

("God, Soul and Universe in Science and Islam" by Sir Mohammed Yamin Khan, P. 3).

Some Western Scholars on the subject—

Mr. Schlegel - a famous German philosopher writes thus in the "Wisdom of the Ancient Hindus."

"It cannot be denied that the early Indians possessed a knowledge of the true God. All their writings are replete with sentiments and expressions noble, clear, lovely, grand, as deeply conceived as in any human language in which men have spoken of their God.

(Wisdom of the Ancient Indians by Schlegel).

Mr. Charles Coleman—

Mr. Charles Coleman an English Scholar has written as follows regarding the Vedic Conception of God—"The Almighty, Infinite, Eternal, Incomprehensible, Self-existent Being, He who sees everything through never seen is Brahma, One un-known True Being, the Creator, the Preserver and Destroyer of the Universe...

Count Bjarnstjerne's Views—

Count Bjarnstjerne-a Russian Scholar wrote thus in this illustrious work named "Theogony of the Hindus" P. 53 after giving a few quotations from the Vedas—

"These sublime ideas can not fail to convince us that **the Vedas recognise only One God** who is Almighty, Infinite, Eternal, Self existent, the Light and Lord of the Universe."

Mr. Ernest Wood's views—

Mr. Ernest Wood an English Scholar in his famous book entitled "An English Man defends Mother India." has stated as follows on the subject we are dealing with '**In the eyes of Hindus, there is but One God.** This was stated long ago in the Rigveda in the following words—

एकं सद् विप्रा बहुधा वदन्ति ।

Which may be translated as "The sages name the One Being variously."

Prof. Maxmuller's Views—

Prof. Maxmullar admitted in his last work (though he did not admit that before) "That the conception had been formed (in the Vedic period) that there is but One, One Being neither male nor female, a being raised high above all the conditions and limitations of personality and of human nature and nevertheless the Being that was **really meant by all such names as Indra, Agni, Matarishvan and by the** name Prajapati-Lord of creatures."

Referring to several hymns of the Vedas, Prof. Max-muller remarked in his "History of Sanskrit Literature" "I add only one more hymn, (Rig. 10.121) in which the Idea of One God is expressed with such power and decision, that it will make us hesitate before we deny to the Aryan nation an instinctive monotheism."

Thus it is clear that the Vedas teach the worship of One God and their conception of God is most rational and scientific.

Chapter VII

Rishis and Devatas of the Mantras

The general notion of the Western Scholars and their Indian followers is that the Rishis whose names are mentioned on the Mantras are their composers and devatas are the deities to be worshipped. But this is a very erroneous view. By Rishis are meant, according to all ancient authorities, the seers who made out the secrets of the Vedas and propagated them. Yaskacharya, the wellknown philologist and author of the Nirukta says in 1-91.

साक्षात्कृतधर्माण ऋषयो बभूवुस्तेऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादुः ॥ निरुक्त १ । १६

The original seers were men of realisation who saw or perfectly understood the Dharma. They taught it to those who themselves had not realised it or were not inspired persons.

In Nirukta 2-11 Yaskacharya says :

ऋषयो मन्त्रद्रष्टारः ऋषिर्दर्शनात्स्तोमान् ददर्शेत्यौपमन्यवः। यदेनान् तपस्यमानान् ब्रह्म स्वयम्भू अभ्यानर्षत् तदृषीणामृषित्वमिति विज्ञायते ॥

i. e. The Rishis are seers of the Mantras. The word Rishi means Drashta. Opamanyava Acharya is of opinion that those who by austerities, realised the Vedic hymns were called Rishis."

The Taittiriya Aranyak (2-9-1) says similarly.....

यत् एनान् तपस्यमानान् ब्रह्मस्वयम्भू अभ्यानर्षत् तेऋषयोऽभवन् तदृषीणामृषित्वम् ॥

Those that after tapas or deep meditation realised the secret meaning of the Vedic Mantras, became Rishis by the Grace of the Almighty.

Thus it is evident that the Rishis, whose names are found over the Mantras or the hymns in printed books, were not the authors or the composers of the Mantras, but the seers

who made out the Secret meaning of the Mantras and propagated them. Those who have not studied the Vedic Literature deeply, labour under the delusion that the names of Vasistha, Vishvamitra, Bharadvaja, Kanva, Jamadagni etc. that are found in some Vedic verses, stand for the names of the Rishis and therefore, the Vedas can not be believed to be eternal. They were composed by the Rishis in different periods.

In the Meemansa Shastra, Jaimini has raised this question of the historical names found in the Vedas through the aphorisms like अनित्यदर्शनाच्च मीमांसाशास्त्र १-२८ and has answered it in परन्तु श्रुतिसामान्यमात्रम् ॥ मीमांसा १-३१ ।

i. e. In the Vedas there are no proper nouns denoting the names of certain persons, but only common nouns denoting certain attributes. For instance, the following meanings are given in the Shatapath Brahmana (which is a commentary on the Yajurveda) of some words of this type.

प्राणो वै वसिष्ठ ऋषिः ॥ शतपथ ८ । १ । १ । ६
मनो वै भरद्वाज ऋषिः ॥ शतपथ ८ । १ १ । ९
श्रोत्रं वै विश्वामित्र ऋषिः ॥ शत० ८ । १ । २ । ६
प्रजापतिर्वै जमदग्निः ॥ शत० ८ । १ । २ । २
प्राणो वा अंगिराः ॥ शत० ६ । १ । २ । २८
वाग्वै विश्वकर्मा ऋषिः ॥ ८ । १ । २ । ९

i. e. Prana (Vital Breath) is called Vasishtha Rishi because it is the best. Mind is called Bharadvaja Rishi— the bearer of knowledge. Ear is called Vishvamitra Rishi, because it is friend of all. Eye and the Prajapati (Lord) are called Jamadagni, Prana or vital breath is called Angirah. Vak or speech is called Vishva Karma, for it is with its help, that a man is able to do many works by expressing what is to be done.

In the Nighantu—the Vedic Lexicon it is stated.

कण्व इति मेधाविनाम । निघण्टु ३।१५
गृत्स इति मेधाविनाम निघ० ३।१५

ऋभुः इति मेधाविनाम निघ० ३।१५

Kanva does not mean in the Veda name of a particular sage, but a wise man in general. The same is the case with words Gritsa, Vena, Ribhu and others.

यदवः इतिमनुष्यनाम निघ० २-३ पूरवः इति मनुष्य नाम निघ० २-३ नहुष इति मनुष्यनाम निघ० २।३ ।

It means that the words नहुषाः, यदवः, पूरवः etc. when found in the Vedas, do not stand for any particular persons or they are not proper nouns, but they denote men in general. This cuts at the root of the socalled historical references in the Vedas.

The word अथर्वा (Atharva) is used for a non-violent Yogi who has steadied his mind, as it is derived from the root थर्व (Tharva) to be un-steady or restless. In the Nighntu we read थर्वतिश्चरतिकर्मा ५-२ ॥

According to Kashakritsna Dhatu Path, the root tharva थर्व means हिंसा or violence थर्व-हिंसायाम् Therefore अथर्वा (Atharva) means a non-violent Yogi. In Kausheetaki Brahmana of the Rigveda 25-2, 26-15 it is stated.

प्रजापतिर्वै वसिष्ठः ।। कौषीतकी ब्राह्मण २५-२-२६-१५।

i. e. वसिष्ठ means God as well as the protector of the people.

In Gopath Brahmana Uttar 3-9 (commentary on the Atharva Veda) it is stated येन श्रेष्ठस्तेन वसिष्ठः ।
i. e. वसिष्ठ (Vasishtha) means the best. In Shatapath 8-11-6 it is stated........

यद्वै नु श्रेष्ठस्तेन वसिष्ठः अथोयद् वस्तुतमो भवति तेनो एव वसिष्ठः (शतपथ ब्राह्मणे ८-१-१-६)

Here also the meaning of the word वसिष्ठ (Vasishtha) has been given as the best or one who bears the attributes of God to the largest extent.

In the Shatapath Brahmana 13-2-2-14 the word जमदग्नि (Jamadagni) has been explained as प्रजापतिर्वै जमदग्निः ऋषिः ॥ (शत० १३-२-२-१४) Jamadagni is God or a King who protects his subjects well.

In the Nirukta, the word Jamadagni (जमदग्नि) has been used for a person who performs Yajnas (non-violent sacrifices) properly and keeps in his home fire always burning.

जमदग्निभिराहुतः इति जमदग्नयः प्रजमिताग्नयो वा प्रज्वलिताग्नयो वा । (Nirukta 7-7-24)

The word अत्रि (Atri) which means tongue according to the Shatapath 14-5-2-2 वागेवात्रिर्वाचा ह्यन्नमद्यते अत्तिर्ह वै नामैतद् यदत्रिरिति means also a Sanyasi when it is derived from अत—सातत्यगमने i. e, he who moves from place to place for preaching Dharma. Hundreds of such passages can be quoted.

So it is wrong to take such words as वशिष्ठ, विश्वामित्र. जमदग्नि, भरद्वाज etc. when they are found in the Vedic Mantras, as the names of particular seers. They should be taken as common nouns denoting certain attributes and persons who possess them. It should always be borne in mind that all Vedic words are Yougikas or derivatives as clearly stated by Yaskacharya in Nirukta 1-4-11.

तामानि आख्यातजानि इति नैरुक्तसमयः ॥ निरुक्त १-४-११

i. e. All nouns are derived from verbal roots or dhatus and therefore in Vedas रूढ़ि (rudhi) or arbitary meanings are never used. They are resolvable to their roots. The Sage Patanjali —the distinguished Grammarian, author of the Mahabhashya has said the same thing.

नाम च धातुजमाह निरुक्ते । व्याकरणे शकटस्य च तोकम्॥

Many grammarians like Shakatayana and others accept the above principle in toto.

Even Prof. Max. Muller had to admit this important principle of the Vedic Terminology willy-nilly saying:—

"But there is a Charm in the primitive strains discoverable in no other class of poetry. **Every word retains something of its radical meaning,** every epithet tells, every thought, inspite of the most intricate and abrupt expressions, is if one disentangles it, true, complete.

(Max Muller's Hisory of Ancient Sanskrit Literature, Page 553)

Two Insnrmountable difficulties in accepting Rishis as Authors or Composers of the Mantras.

1. There are several Mantras whose Rishis are a hundred or more. For instance, in Rig. 9-66-19 and Sama Veda 627, 1464 we find the following well-known mantra.

अग्न आयूंषि पवस आसुवोर्जमिषं च नः ॥

आरे बाधस्व दुच्छुनाम् ॥

About its Rishis, it is stated शतं वैखानसा ऋषयः ॥ i e. There are one hundred Banaprasthas as its Rishis. Is it reasonable to believe that one hundred Rishis composed together this short Mantra of 24 letters ? How absurd the idea looks ? In Rig. 9-11-53 and Sama Veda 653 we find the following Mantra. स नः पवस्व शं गवे शं जनाय शमर्वते । शं राजन्नोषधीभ्यः ॥ About its Rishis also, it is stated शतं वैखानसा ऋषयः i. e. its Rishis are one hundred Banaprasthas. How absurd it is to suppose that one hundred seers composed this short Mantra of about 24 letters ? On the other hand, if we take Rishis to be the seers of the Mantras, who pondered over them and preached to others about it, there is no difficulty at all. In Rig. 8-34 we find 3 Mantras beginning with एन्द्र याहि हरिभिः about which it is stated वसुरोचिषोऽङ्गिरसः सहस्रसंख्याका ऋषयः There are one thousand seers as their Rishis. Is it reasonable to believe that one thousand seers assembled to compose these short Mantras ? It is absurd on the very face of it. On the other hand

if we accept the Rishis to be the seers and preachers of the Mantras, there is no difficulty in taking one thousand or even more seers to be their Rishis.

2. The second insurmountable difficulty in accepting the Rishis as authors of the Mantras is the use of the Superlative degree with the so-called names of the Rishis in the following besides many others.

In Rig. 1-48-4 we read:—

अत्राह तत् कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥
Rig.

In Rig. 10-115-5 we read स इदग्निः कण्वतमः कण्व सखायः॥

In Rig. 1-100-4 we find सो अंगिरोभिरंगिरस्तमोऽभूत् ॥

In Rig. 1-107-6 we read त्वं विप्रो भवोंऽगिरस्तमः ॥

In Rig 7-79-3 we read अभूदुषा इन्द्रतमा मघोनी अंगिरस्तमा सुकृते वसूनि ॥

No where the superlative degree is used with the proper nouns. But in the above and many other Mantras, we find adjectives like कण्वतमः, अंगिरस्तमः, इन्द्रतमः etc. which are possible only when all these words like Kanva, Angira and Indra are taken as derivatives meaning:—

कण्व इति मेधाविनाम (निघ० ६-५) अंगिरा उ ह्यग्निः ॥ शत० १-४-१-२५ प्राणो वा अंगिराः ॥ शत० ३-१-२-२८ इन्द्रो वै देवानामोजिष्ठो बलिष्ठः ॥ कौषीतकी ६-१४ इदि परमैश्वर्ये ।

a wise man, a knower of the science of agni (fire) and Prana and the most heoric person etc. Those who desire to study the subject in detail, should study my book वेदों का यथार्थ स्वरूप a book of about 400 pages reprinted by Dayananda Sansthana 1570 Hardhyana Singh Rd New Delhi Price Rs. 6.

The Devatas of the Mantras.

What is meant by the devata of a Mantra? Generally Western Scholars translate the word devata as a deity. But that is misleading and wrong. By devata of Mantra is not meant deity, but the subject matter. In the Sarvanukramani it is stated या तेन उच्यते सा देवता i.e. the subject matter of the Mantra is called देवता Devata. Yaskacharya the famous author of the Nirukta also says the same thing. यत्काम ऋषिर्यस्यां देवतायामार्थपत्यम् इच्छन् स्तुतिं प्रयुंक्तेतद् दैवतः स मन्त्रो भवति ॥ i.e. When God, desiring to impart instruction about a particular object, describes its properties in a Mantra, it is said to have that object as its devata. That is why there are many abstract ideas mentioned as devatas. For instance Shraddha-genuine faith is the devata of Rig. 10-151 धनदानप्रशंसा or praise of charity is the devata of Rig. 10-117 दक्षिणा or largess is the devata of Rig. 10-107 अरण्यानी (dense forest) is the devata of Rig. 10-146 द्यूतनिन्दा or the Censure of gambling is the devata of Rig. 10-34 ओषधयः or herbs of Rig. 10-101 etc. These are sufficient to show that by devata is meant the subject matter of the Mantra and not a deity which is to be worshipped. We have dealt with this subject of devatas also exhaustively in our book वेदों का यथार्थ स्वरूप Chap 4 referred to above which may be studied by those eager to know this and other important subjects regarding the Vedas thoroughly.

At the end of this Introduction, let me sincerely thank all those who have given valuable suggestions. Special mention may be made of the following gentlemen:

(1) Revered pandit Vishvanath ji Vidya Martanda.
(2) Principal Dr. Abinash Chandra ji Bose, M.A. Ph. D., Delhi,
(3) Prof. Amar Nath ji Dvivedi M. A., Lecturer in English, Gurukula Kangri University, Hardwar,
(4) Shri Bharat Bhooshan M.A., J.D. Sub Editor, P.T.I., N.Delhi,

I thank them all except the last one, my son, thanking whom will be like thanking myself. I bless him heartily.

I must also thank Shri Ch. Pratap Singh ji Rais of Karnal for supplying me many valuable books at his cost and lending many from trust Library at Karnal.

Dharma Deva Vidya Martanda
Ananda Kutir Jwalapur

13-3-1974

An appeal and its generous response

Teachings of the Vedas need, at all times and in all climes, to be propagated widely especially in these days when mankind is groping in the dark and human depravity and sufferings and chaos are mounting. Every Arya, Arya Samaj and the lover of the Vedas is called upon to undertake or help the propagation of the Vedas and popularisation of these commentaries in English, thus facilitate the successful execution of this noble undertaking of the Sabha.

I hope and trust that their response will be most encouraging.

An ideal response to this appeal:-

The following have set an example in liberally contributing to the above noble cause, for which the Sabha is highly grateful to them. Others should also follow them to the best of their means.

Mahatma Anand Swami Ji
c/o Daily Milap, New Delhi. Rs. 2000/-

Shrimati Manbhari Ji
Arya Banaprastha Ashram, Jwalapur. Rs. 2000/-

Shri Lakshmi Narayan Ji Arya
Arya Banaprastha Ashram, Jwalapur. Rs. 1500/-

Ch. Pratap Singh ji Rais, Karnal Rs. 1000/-

Om Prakash Tyagi M. P.
Secretary
Sarvadeshik Arya Pratinidhi Sabha,
Maharishi Dayananda Bhawan
Ramlila Ground, New Delhi-1

Forthcoming siginificant Publicatons of the Sarvadeshik Sabha

English commentaries on the whole of the Rigveda and Sama Veda (2nd edition) by Acharya Dharma Deva ji Vidya Martanda.

English commentary on the Atharva Veda by Acharya Vaidya Nath ji Shastri.

Some very important recent Publications

(1) Contribution of Arya Samaj in the making of Modern India.
by Shri Radhe Shyam Pareek M. A. Ph. D.
Price Rs. 10.00

(2) Sciences in the Vedas by Acharya Vaidya Nath Shastri Rs. 12.00

(3) Gems of Aryan wisdom ,, Rs. 2.50

(4) The Arya Samaj—Its Cult and Creed ,, Rs. 10.00

Sarvadeshik Arya Pratinidhi Sabha
Maharshi Dayananda Bhawan
Ram Lila Ground
New Delhi

OM

THE HOLY RIGVEDA (English)

CONTENTS

	Page
Publisher's Note:	I
Translator's Preliminary Prayer	III
The Valuable opinion on the translation of Acharya Vishva Nath ji Vidya Martanda	V
Some Prominent Scholars on Rishi Dayananda Sarasvati's Vedic Commentary	VII
Introduction by the Translator	
Chap. I Glory of the Vedas	XII
Chap. II Why to sing the glory of the Vedas ?	XXVII
Chap. III The necessity and Tests of Revelation	XXXVI
Chap. IV The Vedic Conception of God	XVI
Chap. V Rishis and Devatas of the Mantras	LI

Translation of Rishi Dayananda Sarasvati's Commentary with important Notes

Page 1 to 952

ओ३म्

ऋग्वेदसंहिता

प्रथममण्डलम्—प्रथमसूक्तम्

THE HOLY RIGVEDA

Mandala I. Sukta I.

(१) अथादिमस्य नवर्चस्य सूक्तस्य मधुच्छन्दा ऋषिः। अग्निर्देवता॥ गायत्री छन्दः। षड्जः स्वरः।

Of the first hymn comprising nine verses in the first book of the Holy Rigveda, the seer is sage Madhu-Chhandas. The devata or subject is Agni. The metre is Gayatri. The tune is the Shadja.

(तत्राद्ये मन्त्रेऽग्निशब्देनेश्वरेणात्मभौतिकावर्थावुपदिश्येते ।)

There in the first verse, instruction is imparted by God regarding His ownself and the physical signification of the word agni (fire).

Mantra 1.

अ॒ग्निमी॑ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॒त्विज॑म्। होता॑रं रत्न॒धात॑मम्॥

सन्धिच्छेदसहितोऽन्वयः—(१) अहं यज्ञस्य पुरोहितम् ऋत्विजं होतारं रत्नधातमं देवम् अग्निम् ईडे ॥ (ऋग्वेदभाष्ये)

पुरोहितं यज्ञस्य देवम् ऋत्विजं होतारम् रत्नधातमम् परमात्मानम् अग्निम् अहमीडे स्तौमि याचामि तस्यैवान्वेषणं कुर्वे ॥ (प्रथम नवमन्त्रभाष्ये महर्षिकृते)

TRANSLATION

(1) I glorify the Self-effulgent God the Supreme Leader, the Eternal Support of the universe, the Illuminator of all noble activity, the only object of adoration in all seasons and the most Bounteous and the Greatest Bestower of splendid

wealth. (both *material and spiritual in the form of wisdom, Peace, faith etc.*).

PURPORT

It should be understood that both the spiritual and physical significations of this Mantra (Verse) are to be grasped through Shleshalankar—double meaning or the "pun" on the term "agni". Hereafter where ever the verbal expression उपदिश्यते or "is taught" is used, it should be remembered that the author of that act (of teaching) throughout is God Himself. Why is it so ? because the Vedas have been revealed by Him. We should know that the merciful God gave instruction through the Vedas with the object of imparting all true knowledge for the benefit of all souls, just as a father or preceptor teaches his son or disciple saying "thus should you speak, thus should you do, speak the truth, serve your father and preceptor, don't tell a lie or resort to falsehood in your dealings etc. Similar is the purpose of the present text. The Vedic lore was revealed by God for the welfare of all souls. It is for this reason, that the first personal noun is used in the Vedic texts, for the Vedic instruction is intended for the good of others. For the achievement of both spiritual and physical knowledge, both the significations viz. God and fire should be taken. It is said that in ancient times, the Aryas had evolved an art which was the cause of quick locomotion known by the technical term 'Ashva Vidya'. That was the science of heat and fire or harnessing the thermic force. For God being Self-refulgent and the Revealer of everything, is Omniscient. His knowledge in Infinite. The reason for instruction regarding fire or thermic force in the very beginning is its being the principal means for the realisation of the main arts and crafts, on account of its possessing the properties of colour, heat, light, velocity and disjunction etc.

(2) In the case of the fire, the meaning of the Mantra is—

I long for the acquisition of or make use of the fire (including electricity) which gives many articles produced with the help of science and industries and upholder of sustenance, attraction etc. to be used in every season, the producer of gold

and other beautiful articles, giver of victory in the battles through weapons and illuminator of all objects.

The commentator's (Rishi Dayananda Sarasvati's) Notes and Comments.

Verse—1

The following passages from the Vedas and other authoritative works are given to prove that the Vedas teach monotheism of the purest type.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

(ऋ० १.१६४.४६)

It is clearly stated in this Mantra that though the Supreme Being—God is One, He is called by various names such as Indra, Mitra, Varuna, Agni, Yama, Matarishva etc. to denote His different attributes.

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥

(यजु० ३२. १)

This Mantra also clearly teaches that The Supreme Being who has absolute Existence, Absolute consciousness and Absolute Bliss has many names like Agni, Aditya, Vayu, Chandrama, Shukra, Brahma, Apah, and Prajapati etc. which denote His different attributes.

In Shatapath Brahmana which is a commentary on the Yajurveda, it is stated in 1.4.2.11. ब्रह्म ह्यग्निः ॥ God is called Agni. आत्मा वा अग्निः ॥ Atma (which word is used for both God and soul) is called Agni. In the Shatapath Brahmana 9. 1.2.42 it is said.

अयं वा अग्निः प्रजाश्च प्रजापतिश्च ॥

(शतपथ ९. १.२ ४२)

Here the word Agni stands for material fire connected with the subjects and God as Praja Pati or Lord of all beings.

In Shatapath 1.1.1.2-5 it is stated—

अग्निर्वै देवानां व्रतपतिः। एतद्धवैदेवा व्रतं चरन्ति यत्सत्यम्॥

i.e. Agni the Self-effulgent Lord is the Protector of the vows of the enlightened persons. The vow that enlightened wise men observe is the vow of practising truthfulness in thought, word and deed. सत्याचार नियमपालनं व्रतं तत्पतिरीश्वरः॥ observance of the rule of truthfulness in one's conduct is the vow and Protector of such a vow is Almighty God.

The following texts also should be studied in this connection which prove that the word "Agni" is used here not for fire, but for God.

त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन्।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद्द्यावापृथिवी पर्यपश्यत्॥
(ऋ० ३.२६.८)

Here the word Agni is to be understood from the previous context, as the verbal form. प्रजानन् (Prajanan) knowing well, an intellectual action is mentioned and as by the expression पर्यपश्यत् (Paryapashyat) the idea of thoroughly overseeing or supervising is denoted, the term "Agni" should here be taken to connote the idea of the Omnipotent and Omniscient God and not material fire. The sage Yaskacharya—the author of the Nirukta interprets the word Agni in this Mantra अग्निमीडेपुरोहितम् in the following manner in order to show that the term stands for both God and material fire.

अग्निः कस्मात् अग्रणीर्भवति अग्रंयज्ञेषु प्रणीयते अंगं नयति संनममानः अक्नोपनो भवतीति स्थौलाष्ठीविर्न क्नोपयति न स्नेहयति त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणिः इतादक्ताद् दग्धाद् आनीतात् स खल्वेतेरकारमादत्ते गकारमनक्तेर्वा दहतेर्वा नीः परः तस्यैषा भवतीति॥

(निरुक्ते यास्काचार्यः)

It means

Why is it called अग्निः (Agni) ? because (1) it is the forward leader. (2) It is carried well forward in ritualistic undertakings like Yajnas. (3) Bending and entering it occupies and carries the whole body (mass) of anything. Acharya Sthoulashtheevi maintains that as it is not sticky, it is called agni. It is not sticky means, it is not viscous. Acharya Shaka Pooni says that the word Agni' can be derived from three verbal roots viz. इण् गतौ इण्—to go अंचु गतिपूजनयोः अंचु—to go and to worship or दह-दाहे दह to burn followed by णीञ्-प्रापणे नी to lead or carry. He derives the अ of Agni from the second conjugational verbal root इण् to go giving अयति the ग of अग्नि he gets from अंचु to go or दह to burn and then the verb नी इण्+अंचु+नी or इण्+दह+नी. Yaskacharya after pointing out the views of some other philologists of his time explains the present text अग्निमीडे in the following manner—

(अग्निमूईडे) अग्निं याचामि ईडिरध्येषणाकर्मा । पूजा कर्मा वा देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा । यो देवः सा देवता । (होतारम्) ह्वातारं जुहोतेर्होतेरित्यौर्णवाभः (रत्नधातमम्) रमणीयानां धनानां दातृतमम् ॥

(निरुक्ते ७।१४–१५)

The meaning of Yaskacharya's explanation is (अग्निमीडे) I beg or entreat Self-effulgent God. The root ईड means to long eagerly or to adore. The word देव is derived from the root of the word दान i. e. the Giver दीपन or द्योतन Illuminator दीप-प्रकाशने द्युत-प्रकाशने होतारं ह्वातारं होतृ from root हु of the third conjugation meaning दान giving आदान receiving & अदन eating ह्वान from ह्वेञ् to call or invoke (रत्नधातमम्) most lavish Dispenser of delightful riches.

अग्रणीः सर्वोत्तमः सर्वेषु पूर्वम् ईश्वरस्यैवप्रतिपादनात् तस्यात्र ग्रहणम् ॥

Agni means superior, most of all or Supreme Leader. For in all ritualistic undertakings, God alone is first remen-

bered or referred to, therefore He is to be grasped here. दग्धादिति विशेषणाद् भौतिकस्यापि From the adjective दग्धात् We have to understand the physical thermic energy or fire also here.

In Manu Smriti 12.122.123 it is stated—

प्रशासितारं सर्वेषाम्, अणीयांसमणोरपि।
रुक्माभं स्वप्नधीगम्यं, विद्यात् तं पुरुषं परम् ॥
(मनु० १२. १२२)

एतमेके वदन्त्यग्निं, मनुमन्ये प्रजापतिम्।
इन्द्रमेके परे प्राणम्, अपरे ब्रह्म शाश्वतम् ॥
(मनु० १२. १२३)

In these verses the sage Manu has clearly stated that the Supreme Being though one is called by various names by the wise to denote His different attributes. These names used by the wise for God who is Self-effulgent, the Ruler of the world and the subtlest are Agni, Manu, Praja Pati, Indra, Prana and Brahma etc. He should be known by all.

In the Rigveda 3.27.2 we read—

ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम्।
श्रुष्टीवानं धितावानम् ॥
(ऋ० ३. २७. २)

It means—

I glorify Self-effulgent God Who by His Vedic speech bestows upon the wise the mighty means of performing great ritualistic undertakings. He possesses admirable power of sustenance. By the adjective used here for Agni विपश्चितम् which means the wise, it is clear that the Omniscient God is to be taken and not material fire. The following are the passages from the Brahmanas and the Vedas which connote material fire by the term 'Agni' used there.

In the Shatapath Brahmana 2.1.4.16 it is stated—

यदश्वं तं पुरस्तादुदश्रयंस्तस्याभयेनाष्ट्रे निवातेऽग्नि-रजायत तस्माद् यत्राग्निं मन्थिष्यन्त्स्यात्तदश्वमानेतवे ब्रूयात्।

स पूर्वेणोपतिष्ठते वज्रमेवैतदुच्छ्रयन्ति तस्याभये नाष्ट्रे निवाते अग्निर्जायते ॥

(शतपथ २.१ ४.१६)

वृषो अग्निः । अश्वो ह वा एष भूत्वा देवेभ्यो यज्ञं वहति ॥

(शतपथ १.३ ३.२९–३१)

In these passages, it is said that the thermic energy or fire carries transport vehicles like a bull and is therefore called a bull. Likewise this thermic force being quick in motion when harnessed like a horse in mechanised transport and handled by mechanics conveys vehicles run by propelling devices like those employed in aeroplanes etc. and by members of the society of the elite, the learned and artisans well-versed in the principles of arts and crafts.

In Shatapath 1.3.4.12 it is stated—

तूर्णिर्हव्यवाडिति ॥ (शतपथ १.३ ४.१२)

This thermic energy (Agni) being the plier of conveyances to their destinations and quick in motion is called the quick carrier of transport.

In the Shatapath Brahman 1.4.3.11 we read—

अग्निर्वै योनिर्यज्ञस्य ॥ (शतपथ १.४.३.११)

The thermic energy (Agni) is the source of great ritualistic undertakings of public utility. So by the term अश्व (ashva) used in many such passages, the physical thermic energy or fire should be taken. Being the cause of quick motion, Ashva should be taken to be the name of the thermic force or fire. In the Rigveda 3.125.14 it is taught—

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः ।
तं हविष्मन्त ईडते ॥ (ऋ० ३.२७.१४)

i.e. when by mechanical engineers, this thermic energy (Agni) is installed and set ablaze in the engines of mechanised transport vehicles, then this carrier of learned passengers like a bull or a horse swiftly conveys the learned people sitting in the conveyances to distant places, wherefore men concerned

with mechanised traffic, eagerly desire for their business this thermic energy (Agni) quick like a horse to be employed in transport.

English Translator's additional notes and comments—

Mantra—1

Rishi Dayananda Sarasvati has quoted some Veda Mantras to prove how by "agni" in this and many other Mantras, Omniscient God is to be taken. A few more irrefutable clear texts may be quoted to substantiate his statement.

In Rig. 3. 5. 6. it is stated about "Agni".

विश्वानि देवो वयुनानि विद्वान् ॥ (ऋ० ३ . ५ . ६ .)

Agni (God) knows the actions of all beings.

In Rig. 3.55.10 it is stated—

अग्निष्टा विश्वा भुवनानि वेद ॥ (ऋ० ३ . ५५ . १०)

Agni (God) is full of all knowledge. He is the wisest Seer i. e. Omniscient.

In Rig. 8. 39. 7 it is said about Agni.

अग्निर्जाता देवानाम् अग्निर्वेद मर्तानामपीच्यम् ॥ (ऋ० ८ ३९ . ७)

Agni (God) knows all things about the devas (enlightened truthful persons) and also about ordinary mortals. He knows fully whatever may be hidden from others. These Mantras which may be quoted in their hundreds, do not leave the least shadow of doubt in the minds of impartial people that by Agni, Omniscient God is primarily meant.

सोऽग्निः कैः स्तोतव्योऽन्वेष्टव्यगुणोऽस्तीत्युपदिश्यते ।

In the second verse, it is taught by whom is this Self-effulgent God to be adored and by whom are to be investigated the attributes of this fire in the form of electricity etc.

(२) अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥

अन्वयः सन्धिच्छेदपूर्वकः—यः अयम् अग्निः पूर्वेभिः उत नूतनैः ऋषिभिः ईड्यः अस्ति स इह देवान् आ वक्षति समन्तात् प्रापयतु ॥

TRANSLATION

(1) God the Self-effulgent and Ommiscient Supreme Leader should be glorified and sought after by both the experienced sages and preceptors and by the students of the Vedic Lore. May He bestow on us from all sides all divine virtues like learning and wisdom, perfectly healthy limbs, beneficent seasons and appreciable means of legitimate enjoyments.

(2) Fire in the form of electricity etc. is ever fit to be investigated into and harnessed in works of arts and crafts, so that it may be the source of innumerable desirable objects of rightful enjoyment for all.

PURPORT

Those preceptors who having studied all the branches of learning, work for the good of all by imparting instruction about truth are here referred to by the term "Poorva" the first or former : because they occupy the foremost position, but those who are studying now to attain proficiency are referred to by the term 'Nootan'. By the term 'Rishis' are to be taken those persons who have known the meaning of the Vedic Mantras, have been practising and propagating only the principles of Dharma (righteousness and morality) and true knowledge conferring the benefits of their truthful instruction on all, are free from deceit or duplicity, industrious, solely devoted to the Almighty God for the accomplishment of their righteous goal of salvation or emancipation. Arguments offered by the ancient as well as modern sages in support of their significations of the essential principles of the Vedic lore, as well as the subliminal vital forces that are the cause of mundane or worldly existence and subsist in their effects in the mundane existents themselves, along with these, with the help of Yoga or spiritual discipline, God the Supreme Being must be adored and the fire in the form of electricity etc. must be searched after and harnessed in our work of daily public utility. If Omni-

scient God knowing by His knowledge the sages of the past and the sages of the modern age gives instructions to human beings, there can not be any fault or irregularity in Him, for the Vedas are the utterances of the Omniscient. The use of the terms "Poorva" and Nootana is from the point of view of the men, as the Vedas are meant for the people of all times. Hence if Omnipotent and Omniscient God is thus worshipped and if the thermic energy or fire in the form of electricity etc. is harnessed in our daily transactions of life, the most excellent merits and enjoyment of bliss shall fall to our lot. Here the ancient is known in contrast with the modern and vice versa. This is how Shri Yaskacharya—the author of "Nirukta" interprets. The well-known culinary fire, however, that is utilised by the general public for the purpose of preparing food is not meant in this Mantra. But here is meant the all illuminating, self-effulgent and the subliminal etheric force or electricity as the subject of all scientific knowledge and means of all arts, crafts and industry by the term Agni. This Mantra (Verse) has been misinterpreted by Sayanacharya and others saying—

अयम् अग्निः पुरातनैर्भृग्वंगिरः प्रभृतिभिर्नूतनैस्तेदानींतनै-रस्माभिरपि स्तुत्यः सोऽग्निः स्तुतः सन् इह यज्ञे देवान हविर्भुजः आवक्षाति वह प्रापणे–आवहत्वित्यर्थः।

It means—By the ancients are meant sages like Bhrigu and Angiras and by the moderns even like ourselves, by whom this fire is to be extolled. Then the fire would fetch hitherwards the Gods who would then eat the oblations offered by us. This interpretation is quite beside the point. The same is the case with the interpretation given by Wilson and other European scholars in English and by the Indian author of Vedartha Yatna in Marathi.

('Wilson's translation of the Mantra is:—"May that Agni who is to be celebrated by both ancient and modern sages conduct the Gods here." (Wilson's Translation of the Rigveda P. 1). Why, because such interpretation of the Eternal Vedic Lore revealed by the Omniscient God is puerile in connotation and totally opposed to

ancient authorities like the Nirukta and the Shatapatha Brahman.

तेनोपासितेनोपकृतेन च किं किं प्राप्तं भवतीत्युपदिश्यते ॥

What is the benefit derived from the contemplation of God and the proper application of agni (electricity heat etc. is taught in the third Mantra)

ENGLISH TRANSLATOR'S ADDITIONAL NOTES & COMMENTS

In all such Mantras where the words like पूर्व and नूतन which are generally translated as the old and the new, but which Rishi Dayananda has rightly explained as the experienced teachers and the taught, it is to be borne in mind that the Vedas were undoubtedly revealed in the beginning of the human creation, but they were meant for the whole world, for all beings and for *all times to come. They were not meant only for the* people born in the beginning of creation. If we remember this, there will be no difficulty, when we come across such expressions in the Vedas. The Vedas are Universal Scriptures.

(३) अग्निनां रयिमश्नवत् पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥
सन्धिविच्छेदपूर्वकोऽन्वयः-मनुष्यः अग्निना एव दिवे दिवे पोषं यशसं वीरवत्तमं रयिम् अश्नवत् (प्राप्नोति) ॥

Mantra 3

TRANSLATION

(1) By fervent adoration of God who is Self-effulgent Supreme Being, a devotee obtains from Him day by day such excellent possessions as impart happiness through the strengthening of body, mind and soulpossessions which bring great fame and include the strongest, the bravest and the most accomplished children and other relations.

(2) The word Agni used in the Mantra also stands for fire, heat and electricity etc. by properly using which for personal benefit, a man obtains much material wealth and fame by utilising it for charitable purposes.

PURPORT—

A man who lives in conformity with the commands of God, scientifically investigates into the properties and uses of agni (fire, heat and electricity etc.) in its various forms and utilises it in arts and crafts, will be able to amass immense wealth, win great fame and have noble offspring and relations by giving them proper education.

The word रयिः used in the Mantra stands both for material and spiritual wealth in the form of vast learning and wisdom. रयिरिति धननाम (निघण्टु २.१०) Therefore it has been explained in this commentary as विद्या सुवर्णाद्युत्तमधनम् wealth consisting of good knowledge and gold etc. In the detailed commentary on this hymn Rishi Dayananda explained it as धर्म मोक्ष विद्याचक्रवर्ति राज्यारोग्यादिस्वरूपं धनम् i. e. wealth in the form of Dharma, Emancipation, wisdom, righteous empire and health etc.

(४) अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इद् देवेषु गच्छति ॥

सन्धिविच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

हे अग्ने त्वं यम् अध्वरं (यज्ञं) विश्वतः परिभूः असि (व्याप्य पालकोऽसि तथा अयम् अग्निः अपि सम्पादयितास्ति) स इत् देवेषु गच्छति ॥

Mantra 4

TRANSLATION

1. O Omniscient God, being Omnipresent, Thou dost protect from all sides the non-violent Yajna (sacrifice) which consists of the contemplation and adoration of Thy Divine Majesty and respect for the truthful enlightened persons, association with the virtuous and charity to the deserving and the needy. It is ordained by Thee that these righteous works should be in the hands of the enlightened for the good of all. (Such enlightened persons approve of only non-violent, beneficial acts done in the name of Yajnas.)

2. The fire in various forms of heat, electricity etc. is instrumental in performing the Yajnas (non-violent sacrifices) and beneficial acts and the propagation of arts and crafts by wise scientists and artists.

PURPORT

As God Omnipresent always protects the above mentioned righteous deeds (collectively termed Yajnas) from all sides, they become endowed with the capacity to impart beneficent properties. It is therefore that the fire (heat, electricity etc.) created by God and possessing wonderful divine attributes is useful for various arts and crafts. A learned but righteous and industrious man alone deserves to have these advantages and none else.

TRANSLATOR'S NOTE

In detailed commentary on this first hymn Rishi Dayananda stated that the commentary of Sayanacharya and Dr. Wilson on this Mantra is not correct, as they think it applicable to material fire which being inanimate cannot protect the Yajna and is not Ommipresent. विश्वतः परिभूरसि 'Thou art all pervading" is the attribute of God only.

The following is Dr. Wilson's English Translation of Sayanacharya's commentary on the Mantra:—

"Agni, the unobstructed sacrifice of which thou art on every side the protector, assuredly reaches the Gods." Rishi Dayananda's criticism is therefore quite justified.

ENGLISH TRANSLATOR'S ADDITIONAL NOTES & COMMENTS—

Mantra 4

This Mantra अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि is very significant to show that the Yajnas sanctioned by the Veda are non-violent and they alone are acceptable to God and His devotees-truthful wise persons. The emphasis is on अध्वर which Yaskacharya the famous author of the Nirukta has explained as ध्वरतिहिंसाकर्मा तत्प्रतिषेधः निरुक्ते १. ८ Rishi Dayananda's interpretation of the word अध्वर as हिंसाऽधर्मादिदोषरहितम् is therefore quite correct and in perfect accord with the Nirukta which is regarded as authentic by all other

Indian commentators also. But unfortunately, Shri Sayanacharya, Skanda Swami, Venkat Madhava and other commentators and most of the Western translators were not able to grasp the spirit or sense of this most significant term used as an adjective Sayanacharya explains it as अध्वरम् हिंसारहितम् न ह्यग्निना सर्वतः पालितं यज्ञं राक्षसादयो हन्तुं प्रभवन्ति i. e. Yajna (sacrifice) is called अध्वर or free from violence because Rakshasas cannot destroy it as it is protected by Agni. It is certainly a farfetched interpretation where the significance of the adjective अध्वर has been lost. The instances in the Ramayana and other literature belie this statement that the Yajna cannot be viciated or destroyed by the Rakshasas. Skanda Swami explained it as

अध्वरशब्दोऽयं यज्ञम् इत्यनेन पौनरुक्त्यान्नयज्ञनाम
किंतर्हि तद्विशेषणम् । हिंसा वचनोध्वरतिः हिंसाकर्मा ।
ध्वरणं ध्वरोहिंसा यस्मिन् नास्ति सोऽध्वरः । यज्ञे हि
सर्वस्यानुग्रहः न हिंसा ॥

i. e. Adhvara is not to be taken here as synonym of Yajna, but its adjective. As dhvara means हिंसा or violence अध्वर means an act where there is no violence of any kind. In the Yajna, there is kindness shown to all beings and there is no violence. But to our great surprise, we find the shocking and quite contradictory statement made by Skanda Swami in this connection that

येऽपि हि तत्र पश्वादयो हिंस्यन्ते तेषामप्यनुग्रहमेव शिष्टाः
स्मरन्ति
ओषध्यः पशवो वृक्षास्तिर्यञ्चः पक्षिणस्तथा । यज्ञार्थं निधनं
प्राप्ताः प्राप्नुवन्त्युच्छ्रितीः पुनः ॥ इति तस्मात् उपपन्नं
हिंसावर्जितत्वम् ॥

i. e. Even the animals that are killed in the Yanja are shown mercy or kindness, as it is said by the learned that they go to heaven etc.

All this cannot be accepted as true, as besides being opposed

to commonsense and reason, it is against the spirit of the Vedas which call Yajna as अध्वर or non-violent. This misunderstanding of the Vedic spirit has been responsible for the killing of hundreds of thousands of poor creatures and finally repulsion to Yajnas shown by Mahavir, Buddha and other kind-hearted reformers. Venkata Madhava also, being unable to grasp fully the significance and spirit of the important adjective अध्वर simply says:-

यं यज्ञम् (अध्वरम्) हिंसारहितम् अहिंसितं त्वत्सन्निधानादसुरैः ॥

i. e. The Yajna which is not destroyed by Rakshasas on account of the presence of Agni (fire).

Wilson following Sayanacharya and others wrongly translates the Mantra as:—

"Agni, the unobstructed sacrifice of which thou art on every side the protector, assuredly reaches the Gods."

This comparative study of the interpretation of the term Adhvara, shows the greatness of Rishi Dayananda in grasping fully the spirit of the Vadas and the Vedic Yajnas. The religious history of our contry (and also of other nations which followed India in same respects) would have been quite different if the significance of the term adhvara (non-violent) used in the Vedas, hundreds of times would have been understood and realised. There would have been no animal sacrifices in the name of religion, vitiating the whole religious atmosphere and creating hatred and repulsion in the minds of thoughtful persons against the Yajnas and Vedic religion.

All lovers of humanity and compassion must therefore be grateful to Rishi Dayananda Sarasvati for reviving the Vedic Yajnas and Vedic Dharma in their pristine purity.

पुनस्तौ कीदृशौस्त इत्युपदिश्यते

Mantra--5.

(५) अ॒ग्निर्होता॑ क॒विक्र॑तुः स॒त्यश्चि॒त्रश्र॑वस्तमः । दे॒वो दे॒वेभि॒रा-
ग॑मत् ॥ सन्धिच्छेदसहितोऽन्वयः

यः सत्य. चित्रश्रवस्तमः कविक्रतुः होता देवः अग्निः
परमेश्वरः भौतिकः च अस्ति स देवेभिः सह आगमत् ॥

TRANSLATION

1. May the Self-effulgent God, the Giver of peace and happiness, the Omniscient Creator of the world, the Benefactor of the righteous persons, whose glory is most wonderful to hear and know about—the Light that illuminates all-be accessible to us-His devotees.

2. May we get the knowledge of this fire which is the principal means of arts and crafts and which possesses divine attributes.

PURPORT

The word Agni here means both God and fire, since God being Omniscient, Imperishable and Omnipotent creator of the world and Refuge of all, is the Illuminator of all. Agni—the physical heat by its power of attraction and gravitation etc. is the means of keeping material objects intact.

TRANSLATOR'S NOTE

Dr. Wilson's Translation following Sayana has been criticized by Rishi Dayananda which runs "May Agni the presenter of oblations, the attainer of knowledge, he who is true, renowned and divine, come hither with the Gods.

How can the appellation कविक्रतुः which even Wilson translates as "attainer of knowledge" be applicable to material fire ? Sayanacharya ignoring the real meaning of the word kavi which stands for God as Omniscient or a wiseman, a seer according to the Vedic Lexicon "Nighantu" कविरिति मेधाविनाम (निघ० ३. १५) takes it differently as क्रान्तप्रज्ञः क्रान्तकर्मा वा Yogi Shri Aurabindo has strongly criticised Sanyana's interpretation saying:-"Sayana, however insists on a purely ritual interpretation and it is interesting to see how he arrives at it. In the first phase, we have the word कवि (Kavi) meaning a seer-sufficient to serve as the seed of a deeper understanding of the Veda. Sayana feels that he has to turn the difficulty at any cost and therefore he gets rid of the sense of seer for Kavi and gives it another and un-usual significance. etc. (on the Vedas by Shri Aurabindo P. 71) Rishi Dayananda explains the word Kavi (कविः) as यः सर्वे

विद्यायुक्त वेदशास्त्रं कवते उपदिशति स कविरीश्वरः God is called Kavi because He gives us the Vedic Revelation possessing all knowledge.

अथैकः परमार्थ उपदिश्यते The One reality in taught in the 6th Mantra.

Mantra—6.

(६) यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत् तत् सत्यमङ्गिरः ॥

सन्धिरहितोऽन्वयः (ऋषिकृतः)

हे अंगिरः अंग अग्ने त्वं यस्मात् दाशुषेभद्रं करिष्यसि (करोषि) ।

तस्मात् तव इत् तवैव इदं सत्यं व्रतम् अस्ति ॥

O God, Friend of all, O Inner Soul of the universe and the human soul, O life of our life, to the person who gives himself up to Thee—offers to Thee everything that he has surrendering himself to Thee completely, Thou dost confer all good things (including the bliss of emancipation). To grant such great gifts is quite in accordance with Thy Divine Nature—that is Thy vow.

PURPORT

God is the Dispenser of Justice, the kind Friend and well-wisher of all. It is only by meditating on Him that the human soul attains happiness in this world and in the next, because to bestow happiness on righteous persons is the very nature of this Almighty God, the Illuminator of all and none else has the power to do so.

TRANSLATOR'S NOTE

God is called अंगिराः (Angirah), because He is the very Life of all worlds and as Inner Self of all beings is Life of our life. पृथिव्यादीनां ब्रह्माण्डस्थांगानां प्राणरूपेण शरीरावयवानां च अन्तर्यामिरूपेण रसरूपो अंगिरास्तत्सम्बुद्धौ । प्राणो वा अंगिराः (शत० ६. ३. ७. ३) उत्तमानामंगानां मध्येऽन्तर्यामी प्राणाख्योऽर्थो गृह्यते ।

The meaning of the word Angirah has been wrongly given by Wilson in his notes as "The designation of a Rishi, the founder of a family or of a school. "His whole translation of the Mantra is wrong as it is against the very spirit of the Vedic teachings. It is "Whatever good thou mayest Agni, bestow upon the giver (of the oblation), that verily, Angiras"

shall revert to thee" unfortunately, he has not been able to grasp the spirit of the Mantra showing perfect confidence in God as the Life of our life, as indicated by Rishi Dayananda.

तद् ब्रह्म कथमुपास्य प्राप्तव्यमित्युपदिश्यते

How is that God to be attained through communion is taught in the seventh Mantra.

Mantra—7

(७) उप॑त्वाग्ने दि॒वेदि॑वे॒ दोषा॑वस्तर्धि॒या व॒यम् ।
नमो॒ भर॑न्त॒ एम॑सि ॥

सन्धिच्छेदपूर्वकोऽन्वयः—

हे अग्ने (वयं) धिया दिवे दिवे दोषावस्तः त्वा भरन्तः नमः (कुर्वन्तः) उपआइमसि (प्राप्नुमः) ॥

TRANSLATION

O God; in a spirit of humility and fervent sincere devotion making obeisance to Thee, we approach Thee day and night with our intellects and good actions, so that Thou wilt bless us with the light of true knowledge.

PURPORT

O Omnipresent and Omniscient God who seest all, because we never forget Thee while engaged in the performance of all actions, we are never inclined to do unrighteous deeds. The reason is, the knowledge that Thou art Omniscient and therefore witness of all our actions, saves us from all evils and temptations.

(पुनः स कीदृशोऽस्तीत्युपदिश्यते)

The nature of God is again taught in the 8th Mantra.

Mantra—8

(८) राज॑न्तमध्व॒राणां॑ गो॒पामृ॒तस्य॒ दीदि॑विम् । वर्ध॑मानं॒ स्वे दमे॑ ॥

सन्धिरहितोऽन्वयः—

वयं स्वे दमे वर्धमानं राजन्तम् अध्वराणां गोपाम् ऋतस्य दीदितिं (परमेश्वरम्) नित्यम् उपआ इमसि ॥

TRANSLATION

O God, we approach Thee in a spirit of sincere humility, as Thou art ever decayless in Thy Blissful State where there is an end of all miseries, Self-effulgent, the Protector of all non-violent acts and righteous persons, the constant Illuminator of Truth, the True Eternal Vedas and the Eternal Divine Laws operating in the universe.

PURPORT

The Supreme Being untainted by the shortcomings of decay and ignorance, teaching the path of truth to all souls as their Innermost Spirit, protecting the world, ever remains in His state of Pure Absolute existence and Perfect Bliss. Worshipping Him, we too shall rejoice in prosperity and the possession of true knowledge, attaining thereby our destined goal of happy harmonious life here and emancipation hereafter.

स कान् क इव रक्षतीत्युपदिश्यते ।

How does God protect and whom is taught in the Ninth Mantra.

Mantra—9.

(९)स नः पि॒तेव॑ सू॒नवेऽग्ने॑ सूपाय॒नो भ॑व। सच॑स्वा नः स्व॒स्तये॑ ॥

सन्धिरहितोऽन्वयः—

हे अग्ने स त्वं सूनवे पिता इव नः (अस्मभ्यम्)

सु उपायनः भव। (एवम्) नः (अस्मान्)

स्वस्तये सचस्व ॥

TRANSLATION

O Omniscient God, be easily accessible to or attainable by us by bestowing upon us such beneficent knowledge as will enable us to obtain all excellent objects and means necessary to attain happiness here and hereafter, as a father is to his son. Do thou grant us the grace to be united with Thee for our happiness and welfare.

PURPORT

All persons should make an effort and pray in the following manner. O Almighty God, Kindly protect us and ever

engage us in good works. As a father brings up his children well, provides them with good education, trains them to have good character, good manners and habits, so that they may always perform good actions, in the same way, be kind to us and grant us the grace to lead noble lives.

THE COMMENTATOR'S NOTES

(दमे) दाम्यन्ति उपशाम्यन्ति दुःखानि यस्मिन् तस्मिन् परमानन्दे पदे। दमु धातोः हलश्च (अष्टा० ३.३.१२१ अनेनाधिकरणे घञ् प्रत्ययः॥ (सूपायनः) सुष्ठु उपगतम् अयनं ज्ञानं सुखसाधनं पदार्थप्रापणं यस्मात् सः॥ [दमु–उपरमे (दिवा.) अय–गतौ (भ्वा.)] Tr.

Here ends the commentary on the first hymn and second varga of the first Mandala and Ashtaka of the Rigveda Sanhita. In this first hymn, in the first five mantras, by Shleshalankar (Paronomasia) both-the means of worldly prosperity and Spiritual attainment have been told and in the next four, the communion with God and His nature have been taught.

द्वितीयं सूक्तम्

HYMN II.

अस्य नवर्चस्य द्वितीयसूक्तस्य मधुच्छन्दा ऋषिः

देवता १-३ वायुः । ४-६ इन्द्रवायू ७-९ मित्रावरुणौ

छन्दः १-२ पिपीलिकामध्या निचृद् गायत्री ३-५-७-९ गायत्री

६ निचृद् गायत्री छन्दः । षड्जः स्वरः ।

Seer— Madhu Chhanda Devata or Subject 1-3 Vayu
4-6 Indra-Vayu, 7-9, Mitra Varuna, Metre-Gayatri.

(१) वाय॒वा या॑हि दर्शते॒मे सोमा॒ अरं॑कृताः । तेषां॑ पाहि श्रु॒धी हव॑म् ॥

सन्धिविच्छेदसहितोऽन्वयः

(१) हे (दर्शतवायो) (जगदीश्वर त्वम्) आयाहि येन त्वया इमे सोमाः अरंकृताः (अलंकृताः सन्ति) तेषाम् (तान् पदार्थान्) पाहि अस्माकं हवं श्रुधि ।

(२) योऽयं दर्शत-द्रष्टुं योग्यः येन इमे सोमाः अरंकृताः (अलंकृताः सन्ति) स तेषां (तान् सर्वान् इमान् पदार्थान्) पाहि (पाति) श्रुधि हवम् (स एव वायो वायुः सर्वं शब्दव्यवहारं श्रावयति । आयाहि । सर्वान् पदार्थान स्वगत्या प्राप्नोति)

TRANSLATION

(1) O Almighty God ! Life Principle of all lives, enlivening the whole animate world, of Grandest Majesty, mayest Thou be ever accessible to us-be manifest in our hearts and hear our supplications. O Lord, all the objects of nature are made by Thee accessible to all Thy creatures. We beseech Thee, protect their properties befitting them for the daily life of Thy creatures.

(2) The word वायु Vayu used in the Mantra primarily stands for God, as He is Omnipotent Prime mover or Director

of the universe. He is to be seen with the inner eyes of Wisdom. Secondarily, the term वायु (Vayu) stands for air, as it blows from place to place. Yaskacharya has explained this Mantra in his "Nirukta 10-11-1. According to the etymology given by Yaskacharya the word Vayu (वायु) is used for God as well as air. It is derived from the root वा-गतिगन्धनयोः God is called Vayu because being Omnipotent, He moves or directs the universe. It is also derived by philologists from the root विद् (vid) to know. Therefore it is used for the Omniscient Supreme Being. The air also protects herbs like the moon-plant creeper (सोमलता) and others. It is with the movement of the air that herbs become full of sap and therefore acceptable. When the air is purified through the performance of Yajna, it protects all creatures. It is the means of hearing because people can hear by its help. It is with the help of the air taken in the process of Pranayama that a man can know God, as his intellect becomes sharp to grasp such subtle subjects. The word वायु (Vayu) is also derived according to some philologists from इण् -गतौ. God pervades all and is present everywhere, hence He is called वायु. The air moves everywhere. When Yaskacharya says, वायुःसोमस्यरक्षिता He means to say that God Almighty is the protector of the universe made by Him and He pervades all. The material is also called वायु because it takes or draws the sap of the herbs like Soma etc. and takes water from the ocean. In the Aitareya Brahman 2.34 वायुर्हि स्वयमात्मानं समिन्धे etc. the word वायु Vayu stands for God as well as air. God illuminates the whole world. It is He who causes the air to move in middle region. In passages like वायुर्वेतूर्णिः the air is meant, as it moves quickly.

PURPORT

With the help of Shleshalankara,(called in English Pun on a word or double entendre) both God as well air are to be taken. God creates all the objects of the world and decorates them (so to speak). In the same manner, air aiso protects universe. Without air, none can be sustained and protected. God listens to the earnest prayer of the soul, being the Innermost Soul of all. It is with the help of the air that a living being can hear sound.

TRANSLATOR'S NOTE

In the case of वायु as air, the commentator (Rishi Dayananda) has changed the cases,persons etc. वायो-वायुः आयाहि-आगच्छति just to make the meaning clear, so that ignorant persons may not think that inanimate objects are being addressed, but it was not necessary to do so for intelligent persons, as it is clearly stated in the Nirukta 7.2 (निरुक्त७.२) अचेतनान्यपि चेतनवत्स्तूयन्ते Even inanimate objects are sometimes mentioned as animate. In poems the mountains, rivers, flowers etc. are addressed by the poets. It does not mean that they consider these inanimate objects as conscious beings. This is just a way to express one's ideas in an impressive manner. The same is the case with the Grandest Vedic Poetry of the Master Poet-God. But Rishi Dayananda thought it proper to explain it clearly by changing the case, person etc. according to the Vedic Grammar व्यत्ययो बहुलम् (अष्टाध्या. ३.१.८५) etc.

कथमेतौ स्तोतव्यौ इत्युपदिश्यते

How are these two God and air are to be praised is taught in the 2nd Mantra.

Mantra—2.

(२) वाय उक्थेभिर्जरन्ते त्वामच्छा जरितारः ।
सुतसोमा अहर्विदः ॥२॥

सन्धिरहितोऽन्वयः ॥ हे वायो अहर्विदः सुतसोमा जरितारः (विद्वांसः) उक्थेभिः त्वाम् अच्छा जरन्ते ॥

TRANSLATION

(1) O God of Infinite Power : Thy praisers or devotees glorify Thee well with the Mantras, (Holy Verses) being desirous of attaining true knowledge and having prepared the Juice of Soma and other plants for medical experiments.

(2) The other meaning is about Vayu or air. The scientists praise it or describe its properties so that it may be utilised properly.

PURPORT

In this Mantra also, there is Shleshalankara-Paronomasia or double entendre, so that by the term Vayu, both meanings

God and air are to be taken. God is to be glorified and the properties of the air are to be described for the benefit of all. Both the sciences-the science of God ब्रह्मविद्या and the science of physics should be studied and honoured.

Mantra—3

(३) अथ तेषामुक्थानां श्रवणोच्चारणनिमित्तमुपदिश्यते ।

Now it is taught how those sounds of the hymns are to be heard.

वायो तव॑ प्रपृञ्चती धेना॑ जिगाति दाशुषे॑ ।
उरूची सोम॑पीतये ॥३॥

सन्धिरहितोऽन्वयः—(ऋषिकृत)

हे वायो (परमेश्वर) भवत्कृपया या तव प्रपृंचती उरूची धेना सा सोमपीतये दाशुषे (विदुषे) जिगाति तथा तव अस्य वायोः (प्राणस्य) प्रपृंचती उरूची धेना सोमपीतये दाशुषे (जीवाय) जिगाति ॥

TRANSLATION

(1) O Omniscient God, the Illuminator of the Vedic Speech! Thy Speech revealed in the form of the four Vedas which gives us the knowledge of various sciences and thus keeps us in touch with them is achieved by a person who imparts knowledge without deceit and who drinks the nectar of the Science of various objects created by Thee.

(2) In the case of the air, it is with its co-operation or through its medium that the sound can be heard which gives us knowledge of various sciences

PURPORT

In this Mantra also, Shleshalankara-Paronomasia (double entendre) has been used. As in the second verse, the attributes of God and the air have been described, in this third Verse it is mentioned how they are to be attained and what is the result of attaining their knowledge.

NOTES

धेनाइतिवाङ्नाम (निघण्टु १-११) दाशृ-दाने। उरुइति बहुनाम (निघण्टु ३ १)

सोमाः—सूयन्ते उत्पद्यन्ते ये ते पदार्थाः षू-प्रसवैश्वर्ययोरितिधातोः (म०-४)॥ अथोक्तप्रकाशितपदार्थानां वृद्धिरक्षणनिमित्तमुपदिश्यते ॥

Mantra—4

Now it is taught how this knowledge of God and air is to be increased and preserved.

इन्द्रवायू इमे सुता उप प्रयोभिरा गतम्। इन्दवो वामुशन्ति हि ॥४॥

इमे सुताः इन्दवःहि (यतः) वां (तौसहचारिणौ) इन्द्र वायू (प्रकाशन्ते) तौ च उपागतम्—उपागच्छतः (ततः) प्रयोभिः (अन्नादिभिः पदार्थैः सह) सर्वे प्राणिनः सुखानि) उशन्ति (कामयन्ते)।

TRANSLATION

Because Yajnas producing water with various activities and all attainable enjoyments shine on account of the sun and the air and when they come, all beings desire happiness with the food materials and other articles.

PURPORT

In this Mantra, it is mentioned which are the objects to be obtained and how they are obtained.

NOTES AND COMMENTS

(४) (इन्दवः) जलानि क्रियामयायज्ञाः प्राप्तव्याभोगाश्च

इन्दुरिति उदकनामसु (निघण्टु १.१२)

इन्दुरिति यज्ञनामसु (निघण्टु ३.१७)

इन्दुरिति पदनामसु (निघण्टु ५.४)

(उशन्ति) प्रकाशन्ते वश-कान्तौ (अदा.) कान्तिः-कामना

इन्द्र stands here for the sun as the following Mantras clearly denote--इन्द्रेण रोचनादिवो दृढानि दृंहितानि च। स्थिराणि न पराणुदे ॥ ऋ०८.१४.९

इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन् काशिरित्ते ॥

In these Mantras, it is stated that it is the sun that supports the heaven and earth with his gravitation and makes them firm.

Mantra—5

(५) वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू। तावा यातमुप- द्रवत् ॥

सन्धिच्छेदपूर्वकोऽन्वयः—(ऋषिकृतः)

हे वायो (ईश्वर) (यतो भवद्रचितौ) वाजिनीवसू च पूर्वोक्तौ इन्द्रवायू सुतानाम्—सुतान् भवदुत्पादितान् पदार्थान् चेतथः (संज्ञापयतः) तत् तान् पदार्थान् द्रवत् (शीघ्रम्) (उपायातम्) उपागच्छतः ॥

TRANSLATION

O Omniscient God, the sun and the air created by Thee uphold and give light to all the objects of universe which Thou makest. They soon come to these objects to make them more useful.

PURPORT

If God does not create the sun and the air, how can they perform their functions well ? God is their Upholder. Therefore He alone is to be worshipped.

RISHI DAYANANDA'S NOTES AND COMMENTS

(वाजिनीवसू) उषोवत् प्रकाशवेगयोर्वसतः तौ वाजिनी- वत्युषसो नामसु पठितम् (निघण्टु १.८) (द्रवत्) शीघ्रम् द्रवद्विति क्षिप्रनामसु (निघण्टु २.१५)

TRANSLATOR'S NOTES AND COMMENTS

By Vayu and Indra may be taken in Adhibhautik or social sense enlightened men who like the sun are dispellers of the

darkness of ignorance and strong men like the wind. Such men get wealth (material and spiritual) soon.

अथ तयोर्बहिरन्तः कार्यमुपदिश्यते

The function of Indra and Vayu (The sun and the air and the soul and the Prana) inside and outside is taught in the 5th Mantra.

Mantra—6

(६) वायुविन्द्रश्च सुन्वत आयातमुप निष्कृतम् ।
मक्ष्वित्था धिया नरा ॥६॥

सन्धिच्छेदपूर्वकोऽन्वयः । (ऋषिकृतः)

हे वायो नरा इन्द्रवायू मक्षुइत्था (यथा सुन्वतः तथा) तौ धिया निष्कृतम् उपआयातम् (उपायातः)

TRANSLATION

O Omnipresent God ! as the light of the sun in the sky and the air help in the growth of the sap of plants and herbs, so the soul and Prana (Vital breath) which reside in the body cause the growth or development of juice of the essential ingredients of the body and with their actions and intelligence soon accomplish their objects and reap the fruit of the deeds done by them.

PURPORT

As the sun and the air are respectively illuminer and nourisher of all objects in the universe, so are the soul and the Prana residing in the body, but in every case, God is the Upholder or Sustainer of all.

Mantra—7

(७) मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् ।
धियं घृताचीं साधन्ता ॥७॥

सन्धिच्छेदपूर्वकोऽन्वयः । (ऋषिकृतः)

अहं (शिल्पविद्यां चिकीर्षुर्मनुष्यः) यौ घृताचींधियं साधन्तौ वर्तेते । तौ पूतदक्षं मित्रं रिशादसं वरुणं च हुवे ॥

TRANSLATION

I who am desirous of acquiring the knowledge of arts and crafts, accept the sun of pure vigour in the sky which gives us happiness in our daily activities on account of his light and the Prana residing in the body which is the devourer of diseases, as they accomplish the act of composing water. In the same way, I acquire the science of prana and apana (inhalation and exhalation etc.) which is the destroyer of various maladies.

COMMEMTATOR'S NOTES AND COMMENTS

Here the Mitra has been taken to mean the Sun for which the Rishi has quoted from the Rig. 3.89)

मित्रोजनान् यातयतिब्रुवाणो मित्रो दाधारपृथिवीमुतद्याम् ।
मित्रः कृष्टीरनिमिषाभिचष्टे मित्राय हव्यं घृतवज्जुहोत ॥

In this Mantra, it is clear that the word "Mitra" is used for the sun which upholds the earth and the heaven. मित्र इति पदनामसु (निघ० ५–४) (Nighantu 5.4) has been quoted to show that the word "Mitra" stands for the sun.

प्राणो वै मित्रः अपानो वरुणः । शत० ८.२.५ ६

According to this passage from Shatapath 8.2.5.6. the word Mitra is used here to denote "Prana" and the word वरुण अपान ।

PURPORT

As on account of the sun and the air, the water goes to the sky from oceans and it causes rain preserving and protecting all, in the same way, the Prana and apana also preserve and protect the body. Therefore people should thoroughly acquire the science of the sun and the air as well as the Science of the Prana and apana (vital breaths) in order to do good to all.

TRANSLATOR'S ADDITIONAL NOTES AND COMMENTS

The Vedic words have got several meanings from the Adhyatmik (spiritual) Adhibhautik (Social) and Adhidaivik or or scientific and cosmic points of view. Pandit Guru Datt

M. A. a great scientist and a distinguished scholar of the Vedas - the founder and editor of the "Vedic Magazine" explained the above Mantra in the following manner from the Adhidaivik (Scientific and Cosmic) stand point. "This Mantra मित्रं हुवे पूतदक्षम् describes the process or steps (Dhiyam) whereby the well-known of liquids, water, can be formed by the combination of two other substances (ghritachim Sadhanta). The word "Sadhanta" is in the dual number indicating that it is two elementary bodies which combine to form water. The words used to indicate those two substances are Mitra and Varuna. The first literal meaning of Mitra is measurer. The name is given to a substance that stands as it were, as a measure or as a standard substance. It is the measurer of density or of value otherwise known as quantivalence. The other meaning of Mitra is associate. Now, in this Mantra, Mitra (मित्र) is described as an associate of Varuna (वरुण). It will be shown how Varuna indicates Oxygen Gas. Now it is well known that hydrogen is not only the lightest element known, nor is it only monovalent, but that it has strong affinity for Oxygen, hence it is described as an associate of Varuna. Many other analogies in the properties of Mitra and Hydrogen go to suggest that what is in the Vedic terms styled as Mitra (मित्र) is in fact identical with hydrogen, Mitra for instance occurs as synonymous with Udana (उदान), in many parts of the Veda, Udana is well characterised by its power to lift up."

The second element with which we are concerned is Varuna. Varuna is the substance that is acceptable to all. It is the element that every living being needs to live. Its well-known property is rishadas (रिशादस) i. e. it eats away or rusts, all the base metals, it burns all the bones etc. and physiologically purifies the blood by oxidizing it, and thereby keeping the frame alive. It is by these properties Varuna (वरुण) is in general distinguished, but it is especially characterised here as rishadas (रिशादस्). No one will fail to perceive that the substance thus distinctly characterised is oxygen gas. Another word used in the Mantra is पूतदक्ष (Putadaksha), Puta is pure, free from inpurities. Daksha means energy. Putadaksham is a substance pure, possessed of kinetic energy. Who that is

acquainted with the Kinetic theory of gases, can not see in Putadaksha the properties of a gas highly heated?

The meaning of the Mantra taken as a whole is this—

"Let one who is desirous to form water by the combination of two substances, take pure hydrogen gas highly heated and Oxygen gas possessed of the property rishadas and let him combine them to form water,"

(Pt. Guru Dutt M.A. in"Wisdom of the Rishis" published by Sarvadeshik Pustakalaya, Delhi, P. 101.102).

Mantra—8

(८) ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृहन्तमाशाथे ॥

सन्धिच्छेदपूर्वकोऽन्वयः—(ऋषिकृतः)

ऋतेन (उत्पादितौ) ऋतावृधौ ऋतस्पृशौ मित्रावरुणौ बृहन्तं क्रतुम् आशाथे ॥

TRANSLATION

Above mentioned Mitra and Varuna are created by God who is absolute Truth. They are augmenters of truth and water and causes of establishing contact with God, Veda and the water. They pervade this vast Yajna in the form of the universe.

PURPORT

These Mitra and Varuna pervade the universe consisting of fire, and other embodied or un-embodied suitable elements along with God who is the Controller of the whole world. It is they that are instrumental in the growth and decay and the accomplishment of all practical dealings.

AUTHORITIES QUOTED BY RISHI DAYANANDA IN THE COMMENTRAY

ऋतमिति सत्यनामसु (निघण्टु ३ १०)

ऋतमिति उदकनामसु च (निघण्टु १.१२)

TRANSLATOR'S ADDITIONAL NOTES AND COMMENTS—

The Devata or the subject matter of these three (7-9) Mantras is मित्रावरुणौ which stand for various objects

from spiritual, social, scientific and cosmic point of view). According to the Brahmanas.

प्राणापानौ मित्रावरुणौ ॥ ताण्ड्य० ६.१०.५, ६ ८-१६
प्राणोवैमित्रोऽपानो वरुणः । शत० ८.४.२.६
प्राणोदानौ मित्रावरुणौ ॥ शत०३ २.२.१३
अहोरात्रौ वै मित्रावरुणौ ॥ शत० ३.२.२.१३
अहर्वै मित्रो रात्रिर्वरुणः ॥ ऐतरेय ५.१०
वाहूवैमित्रावरुणौ ॥ शत० ५.४.१.१५

Mantra—9

(९) कवी नो मित्रावरुणा तुविजाता उरुक्षया ।
दक्षं दधाते अपसम् ॥९॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
इमौ तुविजातौ उरुक्षयौ कवी मित्रावरुणौ नः (अस्माकम्)
दक्षम् अपसं च दधाते (भरतः) ॥

TRANSLATION

The Mitra and Varuna are givers of happiness. They are famous on account of many qualities. They dwell in many objects of the world and are of dominion. They maintain strength and accomplish many deeds. They are born for the benefit of many and are the refuge of multitude.

PURPORT

On account of Mitra and Varuna which in the world give strength and help in the performance of actions, there is growth and sustenance of all objects.

TRANSLATOR'S FOOT NOTES

अयं वै पृथिवीलोकोमित्रः, असौ (द्युलोकः) वरुणः ।
(शत० १२.६.१२)

द्यावापृथिवी वै मित्रावरुणयोः प्रियंधाम ॥
(ताण्ड्य० १४.२.४)

Besides these meanings, as has been pointed out by Pandit Guru Dutta, they stand from the scientific point of view for hydrogen and oxygen gases by the combination of which water is produced. From Adhibhautic or social point of view, the word Mitra stands for the Prime Minister who is friendly to all and Varuna for the elected King who destroys all enemies. ब्रियतेजनैः? In the first hymn, Agni was described as the prominent means of various arts and crafts and in this second hymn vayu Indra Mitra and Varuna (which stand for the sun light, air Prana etc.) have been described. Therefore there is inter connection and continuation of the subject. This hymn also, has been misinterpreted by Sayanacharya, Wilson and other Western Scholars.

TRANSLATOR'S NOTES

व्रियतेजनैः, वारयतिवाशत्रून्–वरुणः राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्रस्थूण आसाते ॥ मित्रावरुणौदेवते ।

In this Mantra, the word Mitravaruna has been clearly used for the King and the Prime Minister who sit in a thousand pillared Assembly Hall. Rishi Dayananda also has taken मित्रावरुणौ in this sense of प्राणोदानवद् राजप्रधानामात्यौ (Rig.392) and अध्यापकोपदेशकौ (Rig. 3. 33. 10) teacher & preacher.

Sayanacharya has taken Vayu Indra. Mitra and Varuna as the names of various Gods living some where in heaven and according to his interpretation, they are being worshipped and prayed to through these hymns. Thus it is polytheism or worship of many Gods and Goddessess that the Vedas preach, though the truth is that the Vedas preach the worship of one God only and Vayu, Indra, Mitra, Varuna stand for many useful objects, like the sun, air, hydrogen and Oxygen Gases Prana, electricity etc.

Wilson mostly following Sayana gives polytheistic translation in such words as—

1. Vayu, pleasant to behold, approach, these libations are prepared for thee, drink of them, hear our invocations.
2. Mitra and Varuna, augmenters of water, dispensers of Water, you connect this perfect rite with its true reward.

These translators have been unable to grasp the fundamental teaching of the Vedas-Monotheism. Therefore, the Rishi had to condemn their translation.

Addendum

Let the Scholars please note.

Fearing the lengthiness of the volume and limited grasping power of ordinary readers, with the idea of not getting them confounded by seeing many meanings of the same Vedic words, we have given simple meaning of the first Mantra of the Rigveda on P. 1 in an easily intelligible manner. But let the scholars note the following meanings also of some words as explained by Rishi Dayananda in his commentary.

ईडे—स्तुवे, याचे, अधीच्छामि प्रेरयामि वा

In case of God—I glorify, beg or entreat, long for the attainment of God.

In case of fire—I intensely long for the acquisition of or make use of, investigate (See P. 1).

पुरोहितम्—पुरस्तात् सर्वं जगद्दधाति तम्=

Eternal Support or Sustainer of the universe

यज्ञस्य—महिम्नः कर्मणो विदुषां सत्कारस्य संगतस्य सत्संगत्योत्पन्नस्य विद्यादिदानस्य शिल्पक्रियोत्पाद्यस्य वा=of the yajna and all other noble activities consisting of honouring the enlightened persons, association with them and donation (gift of knowledge and wealth etc.) including industrial activity. [यज-देवपूजासंगतिकरणदानेषु]

ऋत्विजम्—ऋतौ ऋतौ यजनीयस्तम् — God Adorable in all seasons.

ऋतौ ऋतौ प्रत्युत्पत्तिकालं संसारं संगतं करोति तम्—God Who creates the world at the time of all creations.

Note—On P. 5 instead of अञ्चु—गतिपूजनयो: please read अञ्ज्—व्यक्तिम्रक्षणकान्तिगतिषु

D. D.

तृतीयं सूक्तम्

HYMN III.

अस्य तृतीयसूक्तस्य मधुच्छन्दाऋषिः ॥ १-३ अश्विनौ ४-६ इन्द्रः । ७-९ विश्वेदेवाः १०-१२ सरस्वती १।३।८-१०। १२ गायत्री २ निचृद् गायत्री ।

Seer of the hymn-Madhu Chhanda. Devata-Indra, Ashvinau, Sarasvati and Vishve devah.

(१)अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती। पुरुभुजा चनस्यतम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वांसः, युष्माभिः) द्रवत्पाणी, शुभःपती पुरुभुजौ अश्विनौ यज्वरीः इषः च चनस्यतम् ॥

TRANSLATION

O learned persons ! You should make proper use of Ashvinau (fire and water) like the food, which in the Science of arts and crafts manifest divine qualities, which make people touch sky through aeroplanes and other vehicles, which are instrumental in quickening the movements, which are protectors of arts and crafts and which produce various enjoyable objects. You should perform all such acts which may be useful for the science of arts and crafts.

PURPORT

God instructs in this Mantra the means of the Science of arts and crafts, so that with the manufacture of various machines, men may enjoy happiness by making aeroplanes and other conveyances for their own as well as for others' benefit.

Authorities quoted by the Commentator regarding the meanings of the अश्विनौ as जलाग्नी water and fire etc.

या सुरथा रथीतमोभा देवा दिविस्पृशा ।
अश्विना ता हवामहे ॥
नहि वामस्ति दूरके यत्रा रथेन गच्छथः ॥

Rig. I. 22.2-4

In these Mantras, it is said about the Ashvinau that with their help, one can travel very far on earth and also in the sky through the conveyances like aeroplanes etc. It is clear that by Ashvinau here fire and water are meant.

In Nirukta 12. 1 Yaskacharya has given several meanings of Ashvinau as (1) The earth and the sky, (2) The sun and moon, (3) Day and night, (4) Expert physicians etc.

In Nighantu 5.1 Ashvinau has been enumerated among पदनामसु by which are meant according to पद गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च i. e. the means of quick movement and attainment of happiness. Therefore in this Mantra the meaning of the Ashvinau is taken as जलाग्नी, i. e. the water and Agni (fire, electricity etc.).

पुनस्तौ कीदृशावित्युपदिश्यते

What is the nature of these "Ashvinau" is explained further.

Mantra—2

(२) अश्विना पुरुदंससा नरा शवीरया धिया। धिष्ण्या वनतं गिरः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यूयं यौ पुरुदंससौ नरौ धिष्ण्यौ अश्विनौ शवीरया धिया गिरो वनतं (वाणीसेविनौ स्तः) तौ सेवयत ॥

TRANSLATION

These Ashvinau (fire and water etc.) are abounding in mighty acts or rich in wondrous deeds, they help the rapid movement of various conveyances, are the conferrers of the fruits of the Science of Arts and Crafts. They should be properly utilized, so that our tasks may be soon accomplished.

PURPORT

The use of the second person in the text is to show that they (fire and water etc.) should be visualised and utilised with intelligence and industriousness in order to accomplish technology. Those who desire to acquire proficiency in art and industry, should make experiments with hands utilising the water and अग्नि (fire, electricity etc.) properly. धीरिति कर्मनाम (निघ० २.१) धीरितिप्रज्ञानाम (निघ० ३.९)

Not understanding proper rule about the use of second

person given for inanimate objects, Sayanacharya and Wilson etc. have interpreted this Mantra wrongly.

MANTRA—3.

(३) दस्रा॑ युवाक॑वः सुता नास॑त्या वृक्तब॑र्हिषः ।
आया॑तं रुद्रवर्तनी ॥

सन्धिच्छेदसहितोऽन्वयः—(ऋषिकृतः)

हे सुताः युवाकवः वृक्तबर्हिषः (विद्वांसः शिल्पविद्याविदः भवन्तः) यौ रुद्रवर्तनी दस्रौ नासत्यौ पूर्वोक्तौ अश्विनौ आयातं (समन्तात् यानानि गमयतः तौ यदा यूयं साधयिष्यथ तदा उत्तमानि सुखानि प्राप्स्यथ)।

TRANSLATION

O learned people, well-versed in sciences and taking out the essence of the things, mixing and separating articles properly, expert priests in the sacrifice of arts and crafts,when you will make full and proper use of the Ashvinau (water and fire etc.) which affect the Prana or Vital breath, whose attributes are true and destroyers of miseries, and which are instrumental in quick movement of various conveyances, then you will attain material happiness in this world.

PURPORT

God instructs all persons that they should properly utilise the fire and water which are destroyers of miseries by the accomplishment of useful arts and crafts.

COMMENTATOR'S NOTES

(दस्रौ)—दसु—उपक्षये Therefore destroyers of miseries

(युवाकू)—यु—मिश्रणामिश्रणयोः To mix and separate.

(वृक्तबर्हिषः) शिल्पफलनिष्पादिनः ऋत्विजः।

वृक्तबर्हिष इति ऋत्विङ्नामसु (निघ० ३. १८) Priests.

(रुद्रवर्तनी) रुद्रस्य प्राणस्य वर्तनिर्मार्गो ययोः।

MANTRA—4

(४)इन्द्रायांहि चित्रभानो सुता इमे त्वायवंः ।
अण्वींभिस्तनां पूतासः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१)हे चित्रभानो इन्द्र (परमेश्वर) (त्वम् अस्मान्) आयाहि (कृपया प्राप्नुहि) येन भवता इमे अण्वीभिः तनाः (पुष्कल-द्रव्यदाः) पूताः त्वायवः सुताः (उत्पादिताः पदार्था वर्तन्ते) तैः गृहीतोपकारान् अस्मान् सम्पादय ।

(२)यः अयम् इन्द्रः (सूर्यः) स्वगुणैः सर्वान् पदार्थान् आयाति (प्राप्नोति) तेन इमे अण्वीभिः (किरण कारणावयवैः) तनाः पूतासः सुताः) संसारस्थाः पदार्थाः प्रकाशयुक्ताः क्रियन्ते तैः इतिपूर्ववत् ।

TRANSLATION

(1) O God of Wonderful light or marvellously Bright Lord, please come i.e. may we attain Thee on all sides as Thou hast made all these objects with subtle causes and they giving various kinds of wealth and being pure are in Thee. They are dependent on Thee for nourishment and support. Enable us to get benefit by their proper use. The second meaning of the word Indra which is the devata or subject matter of this Mantra is the sun. This sun with his rays comes to all objects. It is the sun who gives light to all these objects of the world and purifies them with his rays.

PURPORT

By the use of the Shleshalankara or Paronomasia the word Indra is to be taken here for God and the sun. It is they that give light to all. All should use them properly for spiritual and secular purposes.

TRANSLATOR'S NOTES AND COMMENTS

(रुद्राः) प्राणा वै रुद्राः (शत० ११—६, ३—७)

By अश्विनौ may also be taken men and women of selfcontrol who are absolutely truthful. They should be destroyers of miseries and should attend Yajnas as priests. इन्द्रियाणि हयानाहुः (कठोपः १.३.४.)

The senses have been compared to the horses, so अश्विनौ means men and women of self-control.

In the Nirukta10.8 various etymologies of Indra have been given which prove that it stands primarily for God and secondarily for the sun. इदंकरणात् इदंदर्शनात् etc. The Creator of the world, the Seer of the world etc. In the Mantras like इन्द्राय साम गायत। नेन्द्रादृते पवते धाम किंचन etc. the word Indra is used in the sense of God without whom, nothing can be pure. In mantra like—

प्रतुंविद्युम्नस्य स्थविंरस्यधृष्वेंदिवो ररप्शे महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥

अ० ६. १८. १२ ।

Indra stands both for God and the sun whose glory is shining everywhere.

अथेन्द्रशब्देनेश्वर उपदिश्यते

In this Mantra, God is meant by the word Indra.

Mantra—5

(५) इन्द्रायाहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र। धिया इषितः विप्रजूतः त्वम् सुतावतः ब्रह्माणि वाघतः (विदुषः) उप आयाहि ।

TRANSLATION

O God ! Thou art to be attained through intellect full of wisdom and noble deeds. Thou art known only by the wise. Come therefore O Lord to the enlightened persons who have acquired knowledge of science, are the knowers of the Vedas and priests who bring happiness to all by the performance of the Yajnas and spreading of knowledge.

PURPORT

People should try to have the realisation of God who is the First Efficient Cause or Origin of the Universe, with intellect and wisdom. Without it, He cannot be attained by any one.

COMMENTATOR'S NOTES

विप्र इति मेधाविनामसु (निघ. ३.१५)
ब्रह्म वै ब्राह्मणः (शत० ३.१.५.३)
बाघत इति ऋत्विङ् नामसु (निघ० ३.१८)

TRANSLATOR'S NOTE

By coming of God is meant the realisation of God's presence in the heart and everywhere else. It is a metaphorical expression. The sage of the Kathopnishad says the same thing in 1.3.12.

एष सर्वेषु भूतेषु, गूढात्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्धया, सूक्ष्मया सूक्ष्मदर्शिभिः ॥

He (God) is the Secret Self in all existences and does not manifest Himself to vision, yet is He seen by the seers of the subtle and perfect understanding.

(Shri Aurobindo's Translation).

अथेन्द्रशब्देन वायुरुपदिश्यते

In the sixth Mantra, by Indra, the properties of Vayu are taught.

Mantra—6

(६) इन्द्रायाहि तूतुजान उपब्रह्माणि हरिवः। सुतेदधिष्व नश्चनः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः हरिवः (वेगवान्) तूतुजानः इन्द्रः (वायुः) सुते ब्रह्माणि आयाहि (समन्तात् प्राप्नोति) स एव चनः दधिष्व (दधते) ॥

TRANSLATION

The Vayu (air) which is of quick motion, causes us to hear the Vedic hymns on the occasion of the dealings of the tongue. It also upholds eating the food etc. (without the air, it becomes very difficult to take food convenientiy).

PURPORT

People should know that this Vayu (air in the universe and Prana inside the body) is the means of eating, drinking, taking, evacuation and distribution of essential ingredients in the body. It is this that nourishes, develops and causes decay at the end.

COMMENTATOR'S NOTES

विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना ॥

Rig. 1-15-10

This Mantra clearly proves that the word Indra is used in the Veda for वायु (air and Prana or vital energy).

तूतुजान इति क्षिप्रनाम (निघ० २. १५)

हरी-आभिमुख्येन उत्पन्नौ वाग्व्यवहारौ

TRANSLATOR'S NOTES

Vayu (air or vital energy) is one of the wonderful creations of God, so its properties are described. Indrahood is common to God and air or Prana. अयं वा इन्द्रो योऽयंवातः पवते (शत० १४. २. २. ६) योवैवायुः स इन्द्रः य इन्द्रः स वायुः (शत०४.१.३.१९)

These passages from the Brahmanas clearly show that the word Indra is used for the air also.

अथेश्वरः प्राणिनां मध्ये ये विद्वांसः सन्ति तेषां कर्तव्यलक्षणे उपदिशति ॥

Now God teaches the duties and definition of the learned persons in this seventh Mantra.

Mantra—7

(७) ओमा॑सश्चर्षणीधृतो॒ विश्वे॑ देवास॒ आ ग॑त ।
दाश्वांसो॑ दा॒शुषः॑ सु॒तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ओमासः चर्षणीधृतः दाश्वांसः विश्वेदेवासः (सर्वे विद्वांसः) दाशुषः सुतम् आगत (समन्तात् आगच्छत) ॥

TRANSLATION

O protectors, wise men desirous of acquiring knowledge, lovers of delivering sermons, taking great delight in wisdom,

possessing right knowledge, entering into noble virtues, listening to all sciences, active, eager to do good to all, of admirable wisdom, truthful in thought, word and deed, embracing all noble qualities, destroying all vices, givers of good virtues, lucky, advanced in knowledge, come and impart knowledge to all, you who are upholders of happiness by giving true instructions, O ye all enlightened persons, giving fearlessness to all.

PURPORT

God commands all learned people whether they are in one place like a school or going from place to place to make ignorant people learned, so that all may always enjoy happiness, possessing knowledge, righteousness, good education and good deeds.

COMMENTATOR'S NOTES

ओमासः इत्यस्य रक्षका ज्ञानिनः विद्याकामाः उपदेशप्रीतयः विज्ञानतृप्तयः याथातथ्यावगमाः इत्यादयः १९ अर्थाः अवधातोर्निष्पन्नत्वात् ॥

अव-रक्षणगतिकान्तिप्रीतितृप्त्यवगमप्रवेशस्वाम्यर्थयाचन-क्रियेच्छादीप्त्यवाप्त्यालिङ्गनहिंसादानभागवृद्धिषु ॥ अवतेष्टिलोपश्च ॥ उणा० १. १४२ अविसिविसिशुषिभ्यः कित् ॥ एताभ्यामौणादिकसूत्राभ्याम् ओम् शब्दः सिद्ध्यति । ओमास इति पदनामसु निघ० ४.३ चर्षणय इति मनुष्यनामसु (निघ० २.३) (दाश्वांसः) सर्वस्याभयदातारः दाश्वान् साह्वान्मीढ्वांश्च अष्टा०६.२.१२अनेन दानार्थाद् दाशेः क्वसुप्रत्ययः ॥

Givers of fearlesness.

TRANSLATOR'S NOTES

Among all commentators of the Rigveda, it is] Rishi Dayananda alone who has given these 19 meanings for the word ओमासः (Omasah) used in the Mantra. That is the distinguishing feature of Rishi Dayananda's commentary, showing his broad outlook and his mastery of the Vedic

language and its grammar. For instance, Sayanacharya explains the word as रक्षका: or Protectors.

Skanda Swami-an older commentator than Sayanacharya explained the word Omasah ओमास: saying अवतेरयं पालनार्थस्य तर्पणार्थस्यवाकर्तरिमाङ्प्रत्यय: अवितार:-रक्षितार: तर्पयितारो वा Protectors or gratifiers.

The same is the case with Venkata Madhava and others, but Rishi Dayananda agreeing with all the rest that the word ओमास: (Omasah) is derived from the root अव gives all the meanings of that verb and applies them to विश्वे देवास: (Vishva devas) taking that to mean not Gods sitting some where in heaven, but enlightened persons. How significant is all this

सत्य संहिता वै देवा: (ऐतरेय ब्रा० १.६) विद्वांसो हि देवा; (शत० ३ ७३ १० सत्यमया उ देवा: (कौषीतकी ब्रा० २.८), such passeges are quite clear to substantiate Rishi Dayanandas contention that by devas are meant truthful enlightened persons whose duties are mentioned so clearly in this Mantra. How wrong is therefore Wilson's translation of the word विश्वेदेवास: as 'Universal Gods'. He also translates ओमास: (Omasah) as merely protectors. Griffith also translates the word विश्वेदेवा; in the foot note as "all the Gods collectively. That is a serious blunder of these translators.

The same subject is continued.

Mantra—8

(८) विश्वे देवासो अप्तुरः सुतमागन्त तूर्णयः।
उस्रा इव स्वसराणि॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अप्तुर: तूर्णय: विश्वेदेवा: यूयं स्वसराणि (प्रकाशयितुम्) उस्रा: (किरणा:) इव सुतम् (कर्मोपासनाज्ञानरूपं व्यवहारम् प्रकाशयितुम्) आगन्तन नित्यम् आगच्छत (समन्तात् प्राप्नुत)।

TRANSLATION

O Swift-moving and acting rapidly to diffuse light (of knowledge) in all directions, o enlightened persons, come to

give us knowledge as the solar rays come diligently to the days or as milch kine hasten to their stalls. Come to enlighten us regarding various sciences.

उस्रा इति रश्मिनामसु (निघ० १.५)=The rays of the sun स्वसराणि-अहानि स्वसराणीत्यहर्नामसु । (निघ० १.९)=The days.

PURPORT

God commands through this Mantra. O learned persons ! you should never show any kind of sloth or laziness in diffusing the light of good knowledge, action and meditation. As all embodied articles are manifest in day time, so you should enlighten all, regarding essential subjects.

स्वसराणीति गृहनाम (निघ० ३.४)
उस्रा इति गोनामसु (निघ० २.११)
एते कीदृशस्वभावा भूत्वा किं सेवेरन्नित्युपदिश्यते ।

What should be their nature and what should they serve is taught in the 9th Mantra.

Mantra—9

(९) विश्वे॑ दे॒वासो॑ अ॒स्रिध॒ एहि॑मायासो अ॒द्रुहः॑ । मेधं॑ जुषन्त॒ वह्न॑यः ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे एहिमायासः अस्रिधः अद्रुहः वह्नयः विश्वेदेवासः (भवन्तः ज्ञानक्रियाभ्याम्) मेधं (सेधनीयं यज्ञम्) जुषन्त ।

TRANSLATION

Let learned persons well-versed in the Vedas and possessing un-decaying wisdom, devoid of malice, bearers of happiness, whose intellect is on all sides engaged in doing noble acts, attend the pure Yajna (non-violent saerifiice) consisting of knowledge, good actions and association with the learned and noble virtues.

PURPORT

God commands—O learned people ! You should be always givers of knowledge and happiness to all persons, being free

from violence and malice, possessing vast learning and being engaged in good deeds.

COMMENTATOR'S NOTES AND COMMENTS

(एहिमायासः) मायेति प्रज्ञानाम (निघ० ३.९) आसमन्तात् चेष्टायांप्रज्ञा येषां ते ईहधातोः सर्वधातुभ्य-इन (उणा० ८. ११९) इति इन् प्रत्ययः (मेधम्) ज्ञानक्रियामयं शुद्धं यज्ञं सर्वैर्विद्वद्भिः शुभैर्गुणैः कर्मभिर्वा संगमम् मेधइतियज्ञनामसु (निघ० ३. १७) वह्नयः वोढारः (निरुक्ते ८.३) वह-प्रापणे इति धातो-र्निप्रत्ययः ।

(मेधम्) मेधृ-मेधासंगमनयोर्हिंसायां च The Medha used for Yajna is from the root, Medhri to associate hence the commentator's explanation सर्वैर्विद्भिः शुभैर्गुणैः कर्मभिर्वा संगमम्

How absurd it is for Roth, Bohtlink and Griffith to translate एहिमायासः as changing shape like serpents.

This is nothing but the wild imagination of Roth and Bohtlink confounding एहिमायासः with अहिमायासः though the two are quite different. Rishi Dayananda is right in deriving एहि from आसमन्तात् prefix with ईह-चैष्टायाम् and giving the meaning of समन्तात् चेष्टायां प्रज्ञा येषाम् मायेति प्रज्ञानाम निघ० ३.९ as translated above, viz. whose intellect is on all sides engaged in noble acts. Even Sayanacharya on whom many western scholars generally rely interprets it as सर्वतोव्याप्तप्रज्ञाः i. e. very intelligent. Wilson translates it as 'Omniscient'' which is not quite correct. But Roth's and Griffith's translation as 'changing shape like serpents' is simply astounding and even mischievous as it implies by serpent's simile crookedness in devas or wise men which is against the Vedic spirit.

देवानां भद्रा सुमतिर्ऋजूयताम् (ऋ० १-८९.१) ऋजुदीप्यानाः ॥ तैः कीदृशी वाक् प्राप्तुमेष्टव्येत्युपदिश्यते ॥ (ऋ० १०-६७-२)

What kind of speech should they (the learned) desire to obtain is taught in the 10th Mantra.

Mantra—10

(१०) पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

या वाजेभिः वाजिनीवती धियावसुः पावका सरस्वती (वाक्) अस्ति साऽस्माकं शिल्पविद्यामहिमानं कर्म च यज्ञं वष्टु (तत् प्रकाशयित्री भवतु) ॥

TRANSLATION

May our speech giver of pure food which enable us to acquire knowledge, possessing practical wisdom born of all sciences, be purifier. May it desire and manifest the glory of the arts and crafts and noble actions, helping us to associate ourselves with pure and righteous deeds.

PURPORT

God commands that all men should have pure speech which is full of all knowledge and utterance, efficient to lead to action and doing good to all.

THE COMMENTATOR'S NOTES

(सरस्वती) सरसः प्रशंसिता ज्ञानादयो गुणा विद्यन्ते यस्यां सा सर्वविद्याप्रापिका वाक् । सृ-गतौ सर्वधातुभ्योऽसुन् । (उणादि० ४. १८९) इति असुन् प्रत्ययः । सरन्ति प्राप्नुवन्ति सर्वा विद्या येन तत्सरः । तस्मात् प्रशंसायां मतुप् । सरस्वतीतिवाङ्नामसु (निघं० १.११) सरस्वती ।

Noble speech full of all knowledge. वाज इति पदनामसु (निघं० ५.६) (वाजिनीवती) सर्वं विद्यासिद्धिक्रियायुक्ता = full of practical wisdom born of knowledge वाजिनः प्राप्तिहेतवः व्यवहाराः तद्वती गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

(यज्ञम्) शिल्पविद्यामहिमानं कर्म च । यज्ञोवैमहिमा (शत० ६.२.३.१८) यज्ञो वै कर्म (शत० १.१.२.१).

Sayanacharya has wrongly taken धियावसुः कर्मप्राप्यधननिमित्तभूता । But as a matter of fact धियावसुः is तृतीयातत्पुरुषः विभक्त्यालुक् and it is not बहुव्रीहिसमास as taken by Sayanacharya.

How should be our speech is taught further.

Mantra—11

(११) चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या (सूनृतानां सुमतीनां विदुषी चेतन्ती चोदयित्री) सरस्वती अस्ति सैव वेदविद्या संस्कृतावाग् यज्ञंदधाति ॥

TRANSLATION

Saraswati-speech which is inspirer of acquiring noble virtues and is the instructress of the right minded, refined by the knowledge of the Vedas upholds the Yajna.

PURPORT

It is only the science and true speech of the learned persons who are pure in thought, word and deed, which is full of all knowledge and devoid of all deceit that can give true knowledge to the people and not that of others.

TRASLATOR'S NOTES AND COMMENTS

According to Rishl Dayananda, the word Saraswati also means a learned lady vide विद्य सुशिक्षितावागिवपत्नी (यजु० १०.३४ भाष्ये) विदुषीस्त्री (यजु० १९.१८.३४ भाष्ये) वाणीव ज्ञानवती स्त्री (यजु० १९.८८ मा०) सुशिक्षिता विदुषी स्त्री (यजु० २०.७३ भाष्ये) विद्यावती (यजु० २०.८० भाष्ये) In this Mantra चोदयन्ती सूनृतानाम् सूनृता is also applicable to her, meaning that a learned lady always uses and instructs others to use true and sweet words, tenders good advice to all and performs the Yajnas well, having the spirit of service and sacrifice. Thus it teaches the duties of a learned lady besides the above interpretation regarding noble speech.

The word सूनृता used in this Mantra means true and sweet speech. True and pleasant, kind and sincere, gentle, true and agreeable speech, these are the meanings given in Apte's and other Sanskrit Dictionaries.

Mantra—12

(१२) महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि राजति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या सरस्वती केतुना महत् अर्णः (खलुजलार्णवम् इव शब्दसमुद्रं प्रकृष्टतया प्रचेतयति (सम्यक् ज्ञापयति) (सा प्राणिनाम्) विश्वा धियः विराजति (विविधतया उत्तमबुद्धीः प्रकाशयति) ॥

TRANSLATION

The Vedic Speech which along with noble actions and intellect enlightens that great ocean of the words like the great ocean of water, gives intellectual brightness.

PURPORT

As the ocean of water when shaken by the wind and illuminated by the sun along with its waves gives out many useful gems and jewels, in the same way, the Vedik speeeh which enlightens the words used in the Vedas and present in the sky and the sermons of enlightoned persons gives true and accurate knowledge and intellect to the people.

Thus in this hymn, the definition and duties of the learned and the nature of their noble speech are mentioned and so it has great connection with the second hymn about the Ashvinau and Indra.

This hymn also has been mis-interpreted by Sayanacharya, Prof. Wilson and others. Sayanacharya says that Saraswati is of two kinds, one in the form of a goddess and the other in the form of a river. In this mantra, the form of the river is mentioned. All this is Sayanacharya's wild imagination. The same is the case with Prof. Wilson and other Western translators. There is nothing surprising in it because those who begin to interpret the Vedas without acquiring their proper knowledge do like this, imitating others blindly.

THE COMMENTATOR'S NOTES

अर्णव इति उदकनामसु (निघ० १.१२) = The ocean.

केतुरिति प्रज्ञानामसु (निघ० ३.९) = Intellect·

This Mantra has also been explained in the above manner by Yaskacharya in Nirukta 11.27.

TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya's interpretation as translated by Prof. Wilson is as follows, as quoted by Rishi Dayananda in his commentary

द्विविधा हि सरस्वती विग्रहवद्देवता नदीरूपा च । अनया तु नदीरूपा प्रतिपाद्यते । तादृशी सरस्वती केतुना-कर्मणा प्रवाहरूपेण प्रभूतमुदकं प्रचेतयति । स्वकीयेन देवतारूपेण (विश्वा धियः) सर्वाण्यनुष्ठातृप्रज्ञानानि [विराजति] विशेषेण दीपयति ॥

Prof. Wilson and Griffith blindly imitate Sayana saying "Saraswati makes manifest by her acts a mighty river and (in her own form) enlightens all understanding.". (Wilson).

Griffith's translation is as follows—

"Saraswati, the mighty flood-she with her light illuminates, she brightens every pious thought." Griffith then says in the foot-note 'She' (Saraswati) was no doubt, primarily a river deity, as her name 'The watery' clearly denotes. etc.

Rishi Dayananda strongly criticises and takes exception to such un-authenticated interpretations, considering them as the wild imagination of Sayanacharya, Prof. Wilson and others. According to their interpretation, the first two lines of the 12th Mantra are about the river Saraswati, while the third is about the goddess Saraswati who enlightens all understandings" (Wilson) or "who brightens every pious thought (Griffith). This inconsistency and confusion of thought must be evident to every impartial thoughtful person. In Rishi Dayananda's interpretation, there is no inconsistency or absurdity of this kind and it is therefore quite acceptable, giving the definition and nature of the noble (Vedic) speech. It is clearly substantiated by the Vedic Lexicon Nighantu.

सरस्वतीति वाङ्नामसु पठितम् (निघ० १.११)

Rishi Dayananda's criticism of Sayanacharya was endorsed later by an impartial thinker of world-wide reputation Yogi Shri Aurobindo saying—

"If ever there was a monument of arbitrarily erudite engenuity, of great learning divorced from sound judgement and

sure taste and a faithfully critical and comparative observation, from direct seeing and often even from plainest common sense or of a constant fitting of the test into the procrustian bed of pre-conceived theory, it is surely this commentary otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by the Acharya Sayana.

(Bankim, Tilak and Dayananda by Shri Aurabindo P. 51—52).

चतुर्थं सूक्तम्

HYMN IV.

Seer—Madhuchhanda. Devata or subject—Indra 1.2, 4.9 Gayatri 3 Virad Gayatri 10 Nichrid Gayatri Metre, Svara or tune—Shadja.

Mantra—1

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

गोदुहे (दुग्धादिकमिच्छवे मनुष्याय दोहनसुलभां गामिव वयम्) द्यविद्यवि (प्रतिदिनं सर्वेषां स्वेषाम्) ऊतये (विद्याप्राप्तये) सुरूपकृत्नुम् इन्द्रं (परमेश्वरम्) जुहूमसि (स्तुमः) ।

TRANSLATION

As a good milch-cow is procured for the man who desires milk, we glorify and invoke God—the Doer of noble deeds who gives form to all objects with His Light, every day for the acquisition of knowledge and protection of our people.

PURPORT

Here there is Upamalankar (Simile). As men achieve their purpose, having obtained milk, in the same way, righteous learned persons accomplish their works by the attainment of noble virtues like knowledge and others, through the communion with God.

THE COMMENTATOR'S NOTES—

(द्यविद्यवि) दिने दिने द्यविद्यवीति अहर्नामसु पठितम् (निघ० १.९) Every day. (ऊतये) विद्याप्राप्तये अवधातोः प्रयोगः ऊतियूति अष्टा. ३.३.९७ । अस्मिन् सूत्रे निपातितः The word ऊति (Ooti) is derived from the root "अव् and the meaning of attainment or acquisition is taken here for the acquisition of knowledge.

अथेन्द्रशब्देन सूर्य उपदिश्यते

Now by Indra the Sun is described.

Mantra—2

उप नः सवनागहि सोमस्य सोमपाः पिब ।

गोदा इद् रेवतो मदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यतः अयम्) सोमपाः गोदाः इन्द्रः (सूर्यः) सोमस्य (जगतः मध्ये स्वकिरणैः प्रकाशयितुम् (उपागहि) उपागच्छति (तस्मादेव अस्माकं) रेवतः (पुरुषार्थिनः जीवस्य च) हर्षकरो भवति ॥

TRANSLATION

The sun with its rays is the protector of all objects in this world and it is the means of the use of the eyes and other senses. It is this sun that comes to give light to all and thereby is the source of joy to the soul.

PURPORT

It is in the light of the sun that all beings engage themselves in the performance of their noble deeds. At night, it is not very convenient to do so for any one.

THE COMMENTATOR'S NOTES

(गोदाः) चक्षुरिन्द्रियव्यवहारप्रदः क्विप्च इति क्विप् प्रत्ययः । गौरिति पदनामसु पठितम् (निघ० ५.५) जीवोयेन रूपं जानाति तस्माच्चक्षुर्गौः ।

THE TRANSLATOR'S NOTES AND COMMENTS

Besides the sun, this Mantra is also applicable to God Who is सोमपाः Protector of the souls षु-प्रसवैश्वर्ययोः In that case, the last line will mean that the bliss of the Lord is the giver of the knowledge. Among the three meanings of गति the first relating to knowledge is to be taken here.

येनायं सूर्यो रचितस्तं कथं जानीयामेत्युपदिश्यते

How shall we know the Creator of the sun is taught in the third Mantra.

Mantra—3

अथा ते अन्तमानां विद्याम सुमतीनाम् ।
मा नो अति ख्य आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे परमैश्वर्यवन् इन्द्र (परमेश्वर) वयं ते (तव) अन्तमानाम् अर्थात् (त्वां ज्ञात्वा त्वन्निकटे त्वदाज्ञायां च स्थितानां) सुमतीनाम् आप्तानां विदुषां समागमेन त्वां विद्याम (विजानीयाम) त्वं नः (अस्मान्) आगहि (आगच्छ) अस्मदात्मनि प्रकाशितो भव अथ (अन्तर्यामितया स्थितः सन् सत्यम् उपदिश) माअतिख्यः (अस्योल्लंघनं मा कुर्याः) ॥

TRANSLATION

O Lord : Let us know Thee through the sermons delivered by those noble learned intelligent persons who are nearest to Thee. Come to us—be mainfest in our souls. Being our innermost Spirit, inspire us with the Knowledge of the True Path and never make us deprived of this boon.

PURPORT

When people receive education and instruction by sitting at the feet of the righteous scholars, they do not wander hither and thither by giving up the teaching of God. They enjoy happiness by acquiring the knowledge of all objects from the earth upto God.

THE COMMENTATOR'S NOTES

(अन्तमानाम्) इति अन्तिकनामसु (निघ० २.१६)
मतय इति मनुष्यनामसु (निघ० २.३)

Context

तत्समीपे स्थित्वा मनुष्येण किं कर्तव्यं ते च तान्प्रति किं कुर्युरित्युपदिश्यते ॥

What should men do by sitting at the feet of the wise and what should they teach them is taught in this fourth Mentra.

Mantra—4

परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् ।
यस्ते सखिभ्य आ वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्यां चिकीर्षो मनुष्य) यः (विद्वान्) ते सखिभ्यः (मित्रशीलेभ्यः च) आ (समन्तात्) वरं (विज्ञानं ददाति) तं विप्रम् अस्तृतम् विपश्चितम् (उपगम्य सन्देहान्) पृच्छ यथार्थतया तदुपदिष्टानि उत्तराणि गृहीत्वा अन्येभ्यः त्वम् अपि वद यः अविद्वान् ईर्ष्यकः कपटी स्वार्थी मनुष्यः अस्ति तस्मात् सर्वदा परेहि ॥

TRANSLATION

O man desirous of acquiring knowledge, approach a learned and wise person who is truthful in mind, word and deed, who observes non-violence and who gives good knowledge to all men of friendly nature. Approach him and get your doubts cleared. After getting correct answers for your questions and doubts from him preach to others also. Keep yourself far away from him who is not learned, is jealous, deceitful and selfish.

PURPORT

It is the duty of all persons to know who is a highly learned wise man devoted to God and engaged in doing good to others. Then they should approach him and by the way of questions and answers, they should get all their doubts dispelled. But they should not associate themselves with those persons who are devoid of knowledge and should not believe in what they say.

COMMENTATOR'S NOTES

(इन्द्रम्) विद्यया परमैश्वर्ययुक्तं मनुष्यम् A man possessing the wealth of wisdom.

(विप्रम्) मेधाविनम् । (निघ० ३.१५) A wise man.

(विपश्चितम्) आप्तं विद्वांसम् विपश्चित् इति मेधाविनामसु (निघ० ३.१५) (अस्तृतम्) अहिंसकम् A Scholar who is truthful in mind, word and deed.

TRANSLATOR'S NOTES

Here Rishi Dayananda Sarasvati interprets the word (Indra) as a learned man possessing the great wealth of wisdom, as the word is derived from इदि-परमैश्वर्ये. Sayanacharya and following him Prof. Wilson and Griffith interpret Indra as a Deity who is to be worshipped. The adjectives used in the Mantra विप्रम्, अस्तृतम्, विपश्चितम् clearly denote that here a learned wise man is meant and his duties are expressly stated.

(अस्तृतम्) Rishi Dayananda interprets it as अहिंसकम् observer of non-violence. स्तृ-हिंसायाम् नञ्. Sayanacharya Wilson and Griffith take it to mean only अहिंसितम् uninjured (Wilson) or unconquered one (Griffith) Rishi Dayananda's interpretation is very significant, pointing out the duty of non-violence on the part of a true teacher (पृच्छ)--admittedly means--ask questions. But Sayanacharya unjustifiably confines it to asking Indra about the fitness of the priest असौ स्तोता सम्यक् स्तुतवान् न वेति प्रश्नं कुरु which Wilson translates as . . .

"Ask him (Indra) of the fitness of the learned priest who recites his praise" Why to narrow down the universal teaching of the Vedas in this way ?

This is what Sayanacharya and his followers have done, that is why Rishi Dayananda had to criticise their interpretation in his commentary. Every one knows that Varam (वरम्) means good. Rishi Dayananda has taken it to mean वरं विज्ञानम् Good Knowledge that a Scholar gives, but Sayanacharya has interpreted it as श्रेष्ठं धनं पुत्रादिकम् i. e. Good Wealth in the form of son etc.It is in almost all places that Sayana gives this narrow and materialistic or ritualistic meaning to the words.

Mantra—5

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत ।
दधाना इन्द्र इद् दुवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये इन्द्रे (परमेश्वरे) दुवः (परिचर्याम्) दधानाः (सर्वासु विद्यासु धर्मे पुरुषार्थे च वर्तमानाः सन्ति ते उत (एव) नः (अस्मभ्यं) सर्वाः विद्याः (ब्रुवन्तु) उपदिशन्तु

ये चित् अन्ये नास्तिकाः निदः (निन्दितारोऽविद्वांसः धूर्ताः सन्ति ते सर्वे) इतः देशात (अस्मन्निवासात्) निः आरत (दूरे गच्छन्तु उत अन्यतः) देशात् अपि निःसरन्तु अर्थात् अधार्मिकाः पुरुषाः क्व अपि मा तिष्ठेयुः इति ॥

TRANSLATION

Let those persons who are devoted to God and who are established (Well-versed) in all sciences and firm in the performance of righteous acts and labour, deliver discourses to us. But let those persons who are devoid of knowledge, who are in the habit of censuring others unjustly and who are wicked hypocrites, go away from our residence and also from all places i. e. let not un-righteous persons remain anywhere.

PURPORT

Let all people endeavour in such a manner by keeping company with the learned and by giving up the company of stupid persons, that everywhere the knowledge may grow and ignorance may be dispelled, the honour to the venerable persons may be shown and proper punishment to the wicked may be given. Let there be the communion with the Almighty, keeping away from the unrighteous and growth of the rightous.

TRANSLATOR'S NOTE

दुवस्यति-परिचरणकर्मा (निघ० ३.५)=Worshipping.

मनुष्यैः कीदृशं शीलं धार्यमित्युपदिश्यते ।

What sort of conduct should men have is taught in the sixth verse—

Mantra—6

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः ।
स्यामेदिन्द्रस्य शर्मणि ॥

सन्धिच्छेदसहितोऽन्वयः

हे दस्म (उपक्षयरहित जगदीश्वर) ! वयं तव (इन्द्रस्य) शर्मणि (खलु (आज्ञापालनाख्यव्यवहारे) नित्यं प्रवृत्ताः स्याम)

कृष्टयः (सर्वे मनुष्याः सर्वान्प्रति सर्वा विद्याः वोचेयुः (उप-दिशेयुर्यतः सत्योपदेशप्राप्तान् (नः) अस्मान् (अरिः उत) शत्रुः अपि सुभगान् जानीयात् वदेत् च ॥

TRANSLATION

O Decayless Immortal God, may we be always in Thy eternal happiness which consists in the obedience of Thy commands. Let all learned persons teach all good sciences to all of us, so that even our opponents may call us as full of the wealth of knowledge.

PURPORT

When all persons having given up animostity, become engaged in doing good to others, then even enemies are turned into friends, because then God's Grace and His abiding bliss are attained by all.

THE COMMENTATOR'S NOTES

(कृष्टयः) कृष्टयः इति मनुष्यनामसु (निघ० २.३) = Men.
शर्म इति सुखनामसु (निघ. ३.६) = Happiness.

TRANSLATOR'S NOTES

The word सुभगान् used in the Mantra has got many meanings. It is derived from भज-सेवायाम् so every thing worthachieving may be said to be भगः. Therefore there is that well-known verse in some Sanskrit Lexicons.

ऐश्वर्यस्य समस्तस्य, धर्मस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चैव, षण्णां भग इतीरणा ॥

Thus besides prosperity or wealth, it is also used for धर्म righteousness, good reputation, beauty, knowledge and dispassion. So the word सुभग Subhaga may be used for one who possesses all these things.

उत नः सुभगान् It is therefore wrong on the part of Sayanacharya to translate सुभगान् as शोभनधनोपेतान् and for Wilson to render it into English as merely prosperous. The Vedic word सुभग is more comprehensive and significant than these translations connote.

प्रतिपाद्य विषयः–किमर्थं स इन्द्रः प्रार्थनीय इत्युपदिश्यते ।

Context—Why should Indra (God) be prayed to is taught in the seventh mantra.

Mantra—7

एमाशुमाशवे भर यज्ञश्रियं नृमादनम् ।
पतयन् मन्दयत्सखम् ॥

सन्धिच्छेदसहितोऽन्वयः

हे इन्द्र (परमेश्वर) (तव कृपया अस्मदर्थम्) आशवे आशुं यज्ञश्रियं नृमादनं पतयत् (स्वामित्वसम्पादकम्) मन्दयत्सखम् विज्ञानादिधनं भर (देहि) ॥

TRANSLATION

O God, bestow on us by Thy Grace for quickness and joy in our vehicles, swiftness-producing combination of fire, water etc. and man-cheering, and glory of the kingdom, the wealth of wisdom which makes us masters and gladdens all friends who teach us various Sciences.

PURPORT

God shows kindness only towards an industrious person and not towards the lazy. Why ? because unless a man exerts himself fully, he cannot even protect or preserve things got by the Grace of God. Therefore men should desire or pray for the Grace of God after exerting themselves fully, becoming industrious.

THE COMMENTATOR'S NOTES

(आशुम्) वेगादिगुणवन्तम् अग्निवाय्वादिपदार्थसमूहम् आशु इति अश्वनामसु पठितम् (निघ० १.१४) कृवापा उणा० १.१ अनेन अशूङ् व्याप्तौ इति धातोः उण् प्रत्ययः । (यज्ञश्रियम्) चक्रवर्तिराज्यादेर्महिम्नः श्रीः लक्ष्मीः शोभा ।

राष्ट्रं वा अश्वमेधः ॥ शत० १३.१.६.३

अनेन यज्ञशब्दाद् राष्ट्रं गृह्यते ।

So on the authority of the above Shatapath Brahman passage here the word यज्ञ (Yajna) stands for kingdom or

country. यज्ञो वै महिमा (शत० ६.२.३.१८) So the word Yajna also means glory.

TRANSLATOR'S NOTES

It is very significant how Rishi Dayananda interprets the word Yajna in wide and comprehensive sense, taking it to mean Rashtra, Kingdom, Country or Nation and its glory. Sayanacharya and following him Western Scholars take the word Yajna in narrow sense of a sacrificial act and translate it as such. Even the word नृमादनम् Sayana interprets as ऋत्विग्यजमानानां हर्षहेतुम् Gladdining the performers of sacrifices and their priest, instead of men in general as Rishi Dayananda has interpreted नृणां मादनम् नरा माद्यन्ते हृर्ष्यन्तेऽनेनेति ॥

This tendency of narrowing down the sense of the Vedic words and confining them to external sacrifices only which is discernible in Sayana's commentary is very deplorable and it has proved to be very harmful.

Mantra—8

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः ।
प्रावो वाजेषु वाजिनम् ॥

सन्धिछेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो (पुरुषव्याघ्र) यथा घनः (मूर्तिमान् अयं सूर्यलोकः) अस्य (जलस्य रसं पीत्वा वृत्राणां (मेघावयवानां हननं कृत्वा सर्वान् ओषध्यादीन् पदार्थान्) प्रावः (रक्षति) यथा च स्वप्रकाशेन सर्वान् प्रकाशते तथैव त्वमपि सर्वेषां रोगाणां दुष्टानां शत्रूणां च निवारकः भूत्वा अस्य रक्षकः अभवः (भूयाः) एवं वाजेषु (दुष्टैः सह युद्धेषु प्रवर्तमानं धार्मिकं वाजिनं शूरं प्रावः) प्रकृष्टतया सदैव रक्षकः भव) ॥

TRANSLATION

O lion among men engaged in doing many good works, as the solid sun takes the juice of the water (rivers, seas etc.) destroys the clouds and protects the herbs and plants (through

rain), and illuminates all with his light, so you should also destroy all diseases and wicked enemies and should protect a brave righteous person, who is engaged in waging war against unrighteous foes.

PURPORT

Here implied simile (लुप्तोपमालङ्कार) is used. As only that person gets victory who righteously fights with the wicked or un-righteous people and none else, in the same way, God also helps or supports only righteous fighters and not others.

THE COMMENTATOR'S NOTES—

(वाजेषु) युद्धेषु वाज इति संग्रामनाम (निघ० २.१७) = In Battles.

(वृत्राणाम्) वृत्रवत् सुखावरकाणां शत्रूणां मेघानां वा वृत्र इति मेघनामसु (निघ० १.१०) = Of unrighteous persons, enemies or of the clouds.

पुनरिन्द्रशब्देनेश्वर उच्यते ।

Now again by Indra, God is meant.

Mantra—9

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।
धनानामिन्द्र सातये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो इन्द्र (जगदीश्वर) वयं धनानां सातये वाजेषु वाजिनं तं (पूर्वोक्तम् इन्द्रं परमेश्वरम्) त्वाम् एव सर्वान् मनुष्यान् प्रति वाजयामः (विज्ञापयामः) ।

TRANSLATION

O Omniscient God, we give Thy knowledge to all people for the acquirement of all things to be obtained through knowledge and kingdom etc. so that we may use them properly and enjoy happiness. It is Thou who givest victory to righteous persons in their battles with the wicked.

PURPORT

Only that learned person acquires wealth and is victorious who makes un-righteous weak or powerless and having controlled his senses, obeys God's commands.

पुनः स कीदृशः किमर्थं स्तोतव्य इत्युपदिश्यते

What is the nature of that Indra (God) and why should He be glorified is taught in the tenth mantra.

Mantra—10

यो रायोऽवनिर्महान्त्सुपारः सुन्वतः सखा ।
तस्मा इन्द्राय गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिदयानन्दकृतः)

(हे विद्वांसः मनुष्याः) यः महान् सुपारः सुन्वतः सखा रायः अवनिः करुणामयः अस्ति यूयं तस्मै तम् इन्द्राय इन्द्रम् एव गायत नित्यम् अर्चत ॥

TRANSLATION

O learned people, always worship that Great God who being merciful is the Protector, Accomplisher and Giver of wealth (both material in the form of gold etc. and spiritual in the form of Wisdom), who is Mighty, the Fulfiller of all noble desires, the friend of the person who is full of knowledge and righteousness.

PURPORT

A man should not rest content only with the glorification of God, but should obey God's commands and refrain from doing un-righteous deeds, knowing that God sees all. He Should desire God's help and be engaged in doing noble actions.

COMMENTATOR'S NOTES

(सुन्वतः) अभिगतधर्मविद्यस्य मनुष्यस्य=Of a learned and righteous person.

(गायत) अर्चत गायतीत्यर्चति कर्मा निघ० ३.१४.१०= Worship.

(रायः) विद्यासुवर्णादिधनस्य राय इति धननामसु (निघ. २. १०)

TRANSLATOR'S NOTES

(अवितः) रक्षकः प्रापको दाता वा Among various meanings of the root अव् three meanings have been taken by Rishi Dayananda here, Protector, Accomplisher and Giver.

This 4th hymn deals with knowledge, health, strength of body and firmness, by the help of which righteous persons should attain vast Kingdom industriously and should restrain wicked people. Thus it has connection with the third hymn.

This hymn also has been wrongly interpreted by Sayanacharya, Prof. Wilson and others.

पंचम सूक्तम्

HYMN V.

Seer of the hymn—Madhu Chhanda. Subject—Indra. Metres-Gayatri of various types.

Mantra—1

आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।
सखायः स्तोमवाहसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्तोमवाहसः सखायः (विद्वांसः) सर्वे यूयं मिलित्वा परस्परं प्रीत्या मोक्षशिल्पविद्यासम्पादनयोगे (आनिषीदत) तदर्थम् इन्द्रं परमेश्वरं वायुं चाभिप्रगायत ॥

TRANSLATION

O friends who desire to become praise worthy, all of you should sit together in the attempt for emancipation, arts and crafts and sing the glory of God, master the Knowledge of electricity and Vayu (Air) and enjoy happiness.

PURPORT

So long as men do not try to give up obstinacy, deceit and haughtiness and to do good to one another like friends, there cannot be the growth of happiness and knowledge.

THE COMMENTATOR'S NOTES

(इन्द्रम्) परमेश्वरं विद्युदादियुक्तं वायुं वा इन्द्र इति पदनामसु पठितम् विद्याजीवनप्रापकत्वात् इन्द्रशब्देन अत्र परमात्मा वायुश्च गृह्यते ॥ विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना ॥ ऋ० १. १४. १० ।

In this Mantra Indra has been put with Vayu (air), so it means Vayu here, besides God.

THE TRANSLATOR'S NOTES

Besides the Vedic passage quoted by the revered Commentator, the following passage from the Shatapath Brahmana 4. 1. 3. 19 is quite clear to show that Indra means also Vayu.

यो वै वायुः स इन्द्रो य इन्द्रः स वायुः ॥

(शत० ४. १. ३. १९)

The same subject is continued in the next Mantra

Mantra—2

पुरूतमं पुरूणामीशानं वार्याणाम् ।
इन्द्रं सोमे सचा सुते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सखायः (विद्वांसः) वार्याणाम् पुरूतमम् ईशानं पुरूणाम् इन्द्रम् अभिप्रगायत ये सुते सोमे सचाः (सन्ति तान् सर्वोपकाराय यथायोग्यम्) अभिप्रगायत ॥

(1) O learned friends ! glorify God Who as Dispenser of justice gives punishment to unrighteous persons, Who is the Lord of all things from earth to heaven, the Best and therefore the most acceptable, the Giver of all kinds of wealth (material as well as spiritual) to righteous people and utilise all things of the world for the benefit of all.

(2) Praise the properties of the air which is the means of sustenance and without which one cannot at all live, therefore which is most acceptable among all elements, utilise it properly O learned friends and Scientists, for the construction of aeroplanes etc. to benefit all people.

PURPORT

There is Shleshalankar or double entendre in this Mantra and so the word Indra denotes here both God as Lord of the Universe and Dispenser of justice according to the good or bad actions of the people and air. God is to be glorified and the air which is the cause of the sustenance of all creatures and should be properly utilised for the benefit of all.

THE COMMENTATOR'S NOTES

(पुरूतमम्) पुरून् बहून् दुष्टस्वभावान् पापकर्मफलप्रदानेन ग्लापयति दुःखयति वेदकर्माणि परिपक्वानि तात्येषु वायु वा

सोमे सोतव्ये सर्वस्मिन् पदार्थे विमानादियाने वा ।

TRANSLATOR'S NOTES

पुरु इति बहुनाम (निघ० ३.१) Many. तमु-ग्लानौ Generally in the present Dhatu Patha the meaning of the Verb tamu (तमु) is given as कांक्षायाम् or desire, but even in the well-known धातुरूप कल्पद्रुम by Pandit Gurunath Vidyanidhi of Calcutta it is stated on P-435. तमु कांक्षायाम् कांक्षा-आकांक्षा ग्लानिरिति बोपदेदः ॥ Rishi Dayananda has preferred the same meaning in his commentary of this Mantra.

(सोमे) The word सोम is from षु-प्रसवैश्वर्ययोः or षूङ्-प्राणिगर्भ-विमोचने औणादिकः मन्प्रत्ययः अर्तिस्तु सु हु सृ धृक्षि क्षु भायावापदियक्षिनीभ्यो मन् ॥ (उणादिकोषे १.१४०) hence the meaning सोतव्ये पदार्थे विमानादियाने वा Anything that is created or manufactured.

तावस्मदर्थं किं कुरुत इत्युपदिश्यते

What do they (God and air) do for us is taught is this third Mantra.

Mantra—3

स घा नो योग आ भुवत् स राये स पुरंध्याम् ।
गमद्वाजेभिरा स नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सहि एव इन्द्रः (परमेश्वरः वायुः च) (नः) अस्माकं योगे सहायकारी व्यवहारविद्योपयोगाय च आभुवत् समन्तात् भूयात् भवति वा एवं स एव वाजेभिः सह नः अस्मान् आगमत् आज्ञाप्यात् समन्तात् गमयति वा ॥

TRANSLATION

(1) May God Who is the Lord of the Universe, help us in the attainment of all means of happiness and acquisition. of all admirable wealth and the intellect which possesses the knowledge of many Shastras. May He teach and command us providing us with proper and nourishing food for our strength.

(2) The pure air enables us to attain happiness, wealth and good intellect. Without pure air, one cannot be healthy, wealthy and wise for, health mostly depends upon it. Its proper utilisation enables a man to travel in aeroplanes etc.

THE COMMENTATOR'S NOTES

(राये) परमोत्तमधनलाभाय रायइति धननामसु (निघ० २.१०)=For very good wealth (both material and spiritual).

(पुरन्ध्याम्) बहुशास्त्रविद्यायुक्तायां बुद्ध्याम् पुरन्धिरिति पदनामसु (निघ० ४.३) पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थ-ग्रहणमत्र ॥

PUTPORT

There is Shleshalanakar (Double entendre) in this Mantra. God helps those who are industrious and not lazy fellows. The air also is made useful for various purposes by industriousness. No one can increase his wealth without exerting himself. No one can attain true happiness without God and air. Therefore all men should become diligent and optimistic.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वाजैः as उत्तमैरन्नैर्विमानादियानैः सह वा for which he has not quoted authorities, but they are clear. वाज इत्यन्ननाम (निघ० २.७) वज-गतौ The root Vaj means to go, therefore all means or vehicles of quick movement like the aeroplanes may be called वाजाः (पुरन्ध्याम्) has been explained by Rishi Dayananda as बहुशास्त्रविद्यायुक्तायां बुद्ध्याम् धीरिति प्रज्ञानाम (निघ० ३.९) Yaskacharya has taken the word पुरुधीः as पुरु इति बहुनाम (निघ० ३.१) Therefore it means the intellect, possessing the knowledge of many Shastras.

Mantra—4

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः ।
तस्मा इन्द्राय गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयं यस्य हरी संस्थे (वर्तेते) यस्य (सहायेन) शत्रवः समत्सु न वृण्वते (सम्यक् बलं न सेवन्ते) तस्मा इन्द्राय तम् इन्द्रं नित्यं गायत ॥

TRANSLATION

(1) O men, glorify and know the nature of that God Whose Power and force are working in this Universe and with Whose help, wicked enemies cannot withstand us—the righteous heroes in the battles.

(2) Praise or describe the properties of the sun whose light and attraction are operating in the Universe and whom none can resist.

PURPORT

So long as men are not devoted to the Almighty God and do not become mighty themselves, they do not get the power of weakening un-righteous enemies.

THE COMMENTATOR'S NOTES

(हरी] हरणशीलौ) बलपराक्रमौ प्रकाशाकर्षणाख्यौ च (समत्सु) युद्धेषु समत्स्विति संग्रामनाम (निघं० २.१७)

जगत्स्थाः पदार्थाः किमर्थाः कीदृशाः केन पवित्रीकृताश्च सन्तीत्युपदिश्यते ॥

How are these things of the world, what is their purpose and how are they purified is taught in the fifth Mantra.

Mantra—5

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये ।
सोमासो दध्याशिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रेण (परमेश्वरेण वायुसूर्याभ्यां वा) यतः सुतपाव्ने वीतये इमे दध्याशिरः शुचयः सोमासः [सर्वे पदार्थाः] उत्पादिताः पवित्रीकृताः सन्ति । तस्मात् एतान् सर्वे जीवाः यन्ति (प्राप्नुवन्ति) ।

TRANSLATION

(1) God has created and purified all these objects of the world which are perishable, for the enjoyment and knowledge

of the souls who protect them by proper use. They enjoy them.

(2) The sun and the air also purify all these objects of the world. It is they that make them more useful.

PURPORT

It is God who out of Kindness, creates this world for giving fruits of the actions performed by the souls. It is that absolutely Pure God Who purifies the world and the souls through the sun and the air. But only those persons who make proper use of them and are industrious in acquiring virtues themselves and prompt others also to do so, become pure and happy.

किं कृत्वा जीवः पूर्वोक्तोपयोगग्रहणे समर्थो भवतीत्युपदिश्यते ।

How or doing what the soul becomes fit to make proper use of the sun and the air etc. is taught in the next Mantra.

Mantra—6

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।

इन्द्र ज्यैष्ठ्याय सुक्रतो ॥

अन्वयः सन्धिच्छेदसहितः (ऋषिकृतः)

हे इन्द्र सुक्रतो (विद्वन् मनुष्य) त्वं सद्यः सुतस्य पीतये ज्यैष्ठ्याय वृद्धः अजायथाः ॥

TRANSLATION

O learned person endowed with good intellect and noble actions, you should become the best by acquiring knowledge and other virtues, in order to drink the Juice of all things of the world, and to do very noble deeds.

PURPORT

God teaches the soul. O man ! unless you engage yourself in doing good to others having become old in knowledge (erudite) and experienced, you will not be a true man and will not attain the best happiness. Therefore you should be industrious and righteous.

THE COMMENTATOR'S NOTES

(इन्द्र) विद्यादिपरमैश्वर्ययुक्त विद्वन् = O man endowed with the great wealth of knowledge.

कः एवम् अनुष्ठाने जीवाय आशीर्ददातीति उपदिश्यते ।

Who gives blessings to such a soul is taught in the sixth mantra.

Mantra—7

आ त्वा॑ विशन्त्वा॒शवः॒ सोमा॑स इन्द्र गिर्वणः ।
शं ते॑ सन्तु॒ प्रचे॑तसे ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे (धार्मिक) गिर्वणः इन्द्र (विद्वन् मनुष्य) आशवः सोमासः त्वाम् आविशन्तु । एवं भूत्वा प्रचेतसे त्वा (तुभ्यं मदनुग्रहेण एते शं सन्तु सुखकारका भवन्तु) ।

TRANSLATION

O praise-worthy righteous person ! Let all things of the world possessing speed and other attributes, enter into thee—i. e. be well-versed in their knowledge. When you become a wise man, by my grace, may they be always source of happiness to all of you.

PURPORT

God blesses only such a righteous soul. He who becomes learned and engages himself in doing good to others, is always industrious. It is only then, that taking advantage of those objects he makes others happy, none else can enjoy true happiness.

THE COMMENTATOR'S NOTES

(गिर्वणः) गीर्भिर्वन्यते संभज्यते स गिर्वणाः तत् सम्बुद्धौ । गिर्वणा देवो भवति गीर्भिरेनं वनयन्ति ॥ (निरु० ६.१४) देवशब्देन अत्र प्रशस्तैः गुणैः स्तोतुमर्हो विद्वान् गृह्यते ॥

TRANSLATOR'S NOTES

वन-संभक्तौ; दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोद-मदस्वप्नकान्तिगतिषु-अत्र स्तुत्यर्थग्रहणम् ॥

Mantra—8

त्वां स्तोमा॑ अवीवृधन् त्वामु॒क्था श॑तक्रतो ।
त्वां व॑र्धन्तु नो॒ गिरः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो (बहुकर्मवन् बहुप्रज्ञ ईश्वर) यथा स्तोमाः त्वाम् अवीवृधन् (अत्यन्तं वर्धयन्ति) यथा च त्वम् उक्थानि (स्तुति साधकानि वर्धितानि कृतवान् तथैव) नः गिरः त्वां वर्धन्तु सर्वथा प्रकाशयन्तु)।

TRANSLATION

O God, endowed with infinite knowledge and Power of action, as these Vedic Chants of praise and hymns magnify Thee and Thou increasest our power, so may our speeches full of wisdom and truth, reveal or manifest Thee to all persons.

PURPORT

As the earth, the sun and other objects in the world created by God, point out the glory of the Omnipotent Lord and manifest Him, so the learned people after knowing these gifts of God and His attributes thoroughly should engage themselves in this work of revealing or mainfesting the Lord's glory to all, through their sermons and noble deeds.

THE COMMENTATOR'S NOTES

(स्तोमाः) वेदस्तुतिसमूहाः = The Vedic Chants.

(उक्था) परिभाषितुमर्हाणि वेदस्थानि सर्वाणि स्तोत्राणि पातृतुदिवचि उणा० सू० २.७ अनेन वच-परिभाषणे इतिधातो-स्थक् प्रत्ययः तेनोक्थशब्दसिद्धिः (गिरः) विद्यासत्यभाषणादियुक्ता वाण्यः

=The words or speeches full of wisdom and truth etc.

स जगदीश्वरो ऽस्मदर्थं किं कुर्यात् इत्युपदिश्यते

Subject : What may God do for us is taught in this ninth Mantra.

Mantra—9

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् ।
यस्मिन् विश्वानि पौंस्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अक्षितोतिः इन्द्रः (परमेश्वरः अस्ति) स यस्मिन् विश्वानि पौंस्यानि (बलानि) सन्ति तानि सनेत् (संसेवयेत्) अस्मदर्थम् इमं सहस्रिणम् वाजं च (यतः वयं सर्वाणि सुखानि प्राप्नुयाम) ॥

TRANSLATION

May the Lord Whose knowledge is infinite and endless, endow us with the knowledge of the science of all objects which gives happiness of thousands of kinds and in which all powers are contained, so that we may enjoy all true happiness and delight.

PORPORT

May we know the Lord Who gives power to all to work and having attained strength, may we exert ourselves for bringing about the welfare of and happiness to all.

THE COMMENTATOR'S NOTES

पौंस्यानि बलानि पौंस्यानीति बलनाम (निघ० २.९) = Powers.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वाजम् as पदार्थविज्ञानम् The word is derived from वज-गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च so here the meaning of ज्ञान or knowledge has been taken. Sayanacharya has taken it here for सोमरूपमन्नम् सनेत् संभजेत् Wilson has followed him translating "May Indra enjoy these manifold sacrificial viands". This translation is wrong as it ascribes body to God Who according to the express statement of the Veda अकायम् अव्रणम्, अस्नाविरम् etc. (Yaj. 40.8) परिभूः (Rig. 1.4) etc. is formless and All-pervading.

Mantra—10

मा नो॒ मर्ता॑ अ॒भि द्रु॑हन् त॒नूना॑मिन्द्र गिर्वणः ।

ईशा॑नो यवया व॒धम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गिर्वणः (सर्वशक्तिमन्) इन्द्र (परमेश्वर) ईशानः त्वं नः (अस्माकम्) तनूनां वधं मा यवया (इमे) मर्ताः (सर्वे प्राणिनः) अस्मान् मा अभिद्रुहन् (मा जिघांसन्तु) ॥

TRANSLATION

O Omnipotent Lord of the world, to be adored with the words made refined with the study of the Vedas and proper education, let not men and other creatures do injury to our bodies. Thou art Lord of all, thorefore keep violence or the desire to kill, far away from us.

PURORT

No man should ever try to harm or injure any one else unjustly, but should behave towards others in a friendly manner. As God does not harm anyone, in the same manner people should also conduct themselves.

In this fifth hymn, it is mentioned how a man should exert himself to do good to others, so it has connection with the fourth hymn. This hymn also has been wrongly translated by Sayanacharya, Dr. Wilson and others.

TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya takes Indra to mean a particular God the Lord of other deities in heaven, who drinks Soma Juice, as I have quoted his commentary on the 9th Mantra. The same thing he has stated in his commentary on the 6th and 7th mantras.

Wilson and Griffith also have followed him indiscriminately. I have already quoted Wilson. Griffith's translation of the 6th, 7th and 9th Mantra is as follows—

(6) "Thou grown at once to perfect strength, wast born to drink the Soma Juice, Strong Indra, for pre-eminence.

(7) "O Indra, lover of the song, may these quick somas enter thee, may they bring bliss to thee—the sage.

(9) Indra, whose succour never fails, accept these viands thousand fold, wherein all manly powers abide." These translators forget that the word Indra stands primarily for God

the Lord of the world. इदि-परमैश्वर्ये Who is the Creator and Omniscient Knower of the Universe इदं करणात्, इदं दर्शनात् (निरुक्ते) They are obsessed with the idea of the worship of some Gods and Goddesses in the Vedas. Rishi Dayananda was therefore quite justified in criticising their interpretation, misunderstanding the very fundamental Vedic teaching of the worship of One God.

अथ षष्ठं सूक्तम्

HYMN VI.

अस्य सूक्तस्य मधुच्छन्दा ऋषिः। १-३ इन्द्रः ४.६.८.९ मरुतः। ५, ७ मरुत इन्द्रश्च। १० इन्द्रो देवता। १, ३, ५-७, ९, १० गायत्री छन्दः। २ विराड् गायत्री ४, ८ निचृद् गायत्री छन्दः। षड्जः स्वरः।

Seer—Madhuchhanda, Devata or subject. Indra and Maruts. Metre—Gayatri of various types. Tune Shadja.

Mantra—1

युंजन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः।
रोचन्ते रोचना दिवि ॥

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

(ये मनुष्याः) अरुषं ब्रध्नं परितस्थुषः चरन्तं परमात्मानं स्वात्मनि बाह्यदेशे सूर्यं वायुं वा युंजन्ति ते रोचनाः सन्तः दिवि (प्रकाशे) रोचन्ते (प्रकाशन्ते)।

TRANSLATION

(1) Those persons who are in communion with Omnipresent God Who is Great are kind and non-violent in their hearts knowing all animate and inanimate objects, shine in Resplendent God.

(2) The Mantra is equally applicable to the sun, the Prana or vital breaths or fire (Agni). Those who know the real nature of the sun and the prana, shine. They become glorious.

PURPORT

God says that those who are busy with acquiring knowledge, enjoy all happiness. Therefore it is the duty of all learned persons to make proper use of all objects like the earth and the sun, prompt others to do so and make all people happy. Prof. Maxmuller has taken it to mean. "Those who stand around while he moves on, harness the bright red (Steed);

the lights in heaven shine forth." (Prof. Maxmuller).

We have already pointed out that this interpretation is erroneous.

(ब्रध्नम्) महान्तं परमेश्वरम् ब्रध्नमिति महन्नामसु पठितम् (निघ० ३.३) अरुषम् इति सर्वेषु मर्मसु सीदन्तम् अहिंसकं परमेश्वरम् प्राणवायुं तथा बाह्ये देशे रूपप्रकाशकम्, रक्तगुण-विशिष्टमादित्यं वा अरुषम् इति रूपनामसु (निघ० ३.७)।

Mantra—2

युंजन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः अस्य काम्यौ शोणौ धृष्णू विपक्षसौ नृवाहसा हरी रथे युंजन्ति (युंजन्तु)।

TRNASLATION

O learned persons, harness the two attributes of the sun or the fire in the form of attraction and speed, or the bright and the dark half of the month, making proper use of them in various kinds of conveyances for travelling on earth, in water and the sky, which are means of motion, carrying people far away and are firm.

PURPORT

God gives the instruction that unless men manufacture various chariots or cars by making proper use and taking advantage of the earth, the water and fire etc. they cannot have proper prosperity and splendour. Prof. Maxmuller has misinterpreted the mantra. He says that by the use of term अस्य it is clear that the Mantra relates to Indra who has two red coloured steeds.

Prof. Maxmuller's translation referred to here is as follows—

"They harness to the chariot on each side his (Indra's) two favourite boys, the brown the bold, who can carry the hero (Vedic Hymns Part 1. P. 14).

As a matter of fact, by the use of the pronoun अस्य the sun is to be taken here.

येनेमे पदार्था उत्पादिताः स कीदृश इत्युपदिश्यते ।

Subject—How is he who is the Creator of all these things is taught in the 3rd Mantra.,

Mantra—3

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥

सन्धिच्छेदसहितोऽन्वयः (स्वामिकृतः)

हे मर्याः (यः जगदीश्वरः) अकेतवे केतुम् अपेशसे पेशः (कृण्वन् सन् वर्तते तं सर्वा विद्याः च सम् उषद्भिः) सह समागमं कृत्वा यूयं यथावत् विजानीत । (तथा हे जिज्ञासो मनुष्य) त्वमपि तत् समागमेन अजायथाः (एतत् विद्याप्राप्त्या प्रसिद्धः भव) ।

TRANSLATION

O men ! You must know that God Who gives the Light of knowledge in order to dispel the darnkess of ignorance and Who gives wealth in the form of gold and other articles for the removal of poverty. Know that Merciful God and acquire the knowledge of various sciences by keeping company with the learned who desire to get the knowledge of God and all other objects. O man eager to learn, you should also become famous by keeping company with such wise learned persons.

PURPORT

Men should get up early in the morning (before the dawn) by giving up all idleness, should exert themselves for dispelling

ignorance and poverty, should acquire the knowledge of God and get the proper benefit out of all objects.

Prof. Maxmuller has misinterpreted the Mantra thinking that the word मर्याः stands here for Indra, though it clearly means mortals as stated in the Vedic Lexicon named Nighantu.

"मर्या इति मनुष्यनामसु (निघ० २.३)"

Prof. Maxmuller's translation is "Thou who createst light where there was no light and form. O men ! where there was no form, hast been born together with the dawns."

(Vedic Hymns Part I. P. 14)

It (Maryah) is not used here in the general sense of men. The poet addresses here Indra " (M.M.).

TRANSLATOR'S NOTES AND COMMENTS

How absurd and ridiculous are the imaginations of Sayanacharya, Maxmuller, Wilson and Roth ?

Sayanacharya interprets the Mantra strangely as—

हे मर्याः मनुष्याः । इदमाश्चर्यं पश्यतेत्यध्याहारः । किमाश्चर्यमिति तदुच्यते आदित्यरूपोऽयमिन्द्रः उषद्भिः दाहकैः रश्मिभिः प्रतिदिनमुषः काले वा संभूय अजायथाः । उदपद्यत अथवा सूर्यस्यैवास्तमये मरणमुपचर्य व्यत्ययेन बहुवचनं कृत्वा सम्बोधनं क्रियते । हे मर्य प्रतिदिनं त्वम् अजायथाः किं कुर्वन् ! अकेतवे रात्रौ निद्राभिभूतत्वेन प्रज्ञानरहिताय प्राणिने केतुं कृण्वन् इत्यादि ॥

i. e. O men ! see the wonder. This Indra in the form of the sun is born with his rays of burning nature, along with the dawns, or taking the sun as dead after sunset; he is addressed as being born in the morning giving light where there was no light etc.

Wilson translates it as—

"Mortals ! you owe your (daily) birth to such an Indra who with the rays of the morning gives sense to the senseless and to the formless form." Griffith's translation is still worse —

"Thou making light where no light was, and form O men, where form was not, wast born together with the Dawn. In

he foot note he (Griffith) says "Thou i.e. the sun. O men is perhaps an exclamation expressive of admiration. If Maryah (Men), be taken to mean the Maruts the words thou making, wast born, although in the singular number, may apply to these Gods regarded as one host or Company and born at one birth."

Such are the strange imaginations of some of these translators, while Rishi Dayananda's interpretation is straight forward and there is no far-fetched meaning attached to the words used in the Mantra.

The function of the Maruts is mentioned in the fourth Mantra—

Mantra—4

आदह स्वधामनु पुनर्गर्भत्वमेरिरे ।
दधाना नाम यज्ञियम् ॥

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

यथा मरुतः यज्ञियं नाम दधानाः सन्तः यदा स्वधाम् अनु अप्सु पुनः गर्भत्वम् एरिरे तथा आत् अनन्तरम् वृष्टिं कृत्वा पुनः जलानाम् अह इति विनिग्रहं कुर्वन्ति ॥

TRANSLATION

After the heat of the sun, the winds bear the water-carrying form. Before the rain, the winds (monsoons) are full of watery vapours.

PURPORT—

The water that becomes like the drops being lightened by the heat of the sun and the fire, it is the monsoons that cause it to rain as clouds and thus sustain all.

Prof. Maxmuller's translation as "The Maruts according to their want assumed again the form of new born babes". (V. H. Page 141). is not correct and is not in accordance with the letter and the spirit of the Mantra.

THE COMMENTATOR'S NOTES

स्वधा इति उदकनामसु पठितम् (निघ० १.१२)=water.
नाम इति उदकनामसु पठितम् (निघ० १.१२)=water.

यज्ञियम्—यज्ञ कर्म अर्हतीति यज्ञियो देशः तम् तत्कर्मार्हतीत्युपसंख्यानम् अष्टाध्याय्याम् ५.१.७१ इति वार्तिकेन घ प्रत्ययः ॥

What does the sun do is taught in the 5th Mantra.

Mantra—5

वीळु चिदारुजत्नुभि गुहा चिदिन्द्र वह्निभिः ।
अविन्द उस्रिया अनु ॥

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

चिद् (यथा मनुष्याः स्वसमीपस्थान् पदार्थान् उपरि अधः च नयन्ति तथा एव) इन्द्रः (अयं सूर्यः) वीडु (बलेन) उस्रियाः क्षेपयित्वा पदार्थान् विन्दते अनु पश्चात् तान् भित्वा आरुजत्नुभिः वह्निभिः मरुद्भिः सह त्वाम् एतत् पदार्थ–समूहम् गुहायाम् (अन्तरिक्षे) स्थापयति ॥

TRANSLATION

As men carry things and put them in proper places, so the sun scatters his rays with his force and attains (touches) all objects. Then he pierces them and with the winds that break down things, he places them in the middle region.

PURPORT

There is the simile here. As powerful winds break even strong trees with their force, so the sun pierces them with his rays and the winds take them above and below. Thus according to the eternal laws ordained by God, all objects are produced and perish at the end.

Wilson's translation is....

"O Indra thou hast discovered the cows hidden in the caven" is absurd. The word उस्रियाः (Usriyah) used in this Mantra stands for the rays according to the Vedic Lexicon (Nighantu 1.5 उस्रा इति रश्मिनामसु (निघ० १.५) By गुहा is meant the

middle region गुहा गूहतेः निरु० १३.८ सर्वावरकेत्वात् अत्रान्तरिक्षस्य ग्रहणम् as it covers all.

"Thou O Indra, with the Swift Maruts (Storm Gods) who break through the even strong hold, hast found even in their hiding place the bright ones (days or clouds) (V. H. P. 14).

TRANSLATOR'S NOTE

Griffith follows Prof. Maxmuller translating the mantra 'Thou, Indra, with the tempest Gods, the breakers down of what is firm.

Foundest the Kine even in the cave. To translate the word मरुतः (Marutah) as Storm Gods (as done by Prof. Maxmuller) or tempest Gods as done by Griffith is entirely erroneous.

It means Pranas (breaths).

Winds, priests and heroes मरुतः मितराविणोऽमितरोचिनो महद् द्रवन्तीति वा निरुक्ते ११.१३ These Western Translators were always obsessed with the idea of finding out Gods and Godesses in the Vedas, forgetting the very fundamental principle of the Vedic Monotheism.

Mantra—6

देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः ।
महामनूषत श्रुतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा देवयन्तः गिरः (विद्वांसो मनुष्याः) विदद्वसुं महां (महतीम्) मतिं (बुद्धिम्) श्रुतं (वेदशास्त्रार्थयुक्तं श्रवणं कथनं च अनूषत (प्रशस्ते कुर्वन्ति) तथैव मरुतः (स्ववेगादि गुणयुक्ताः सन्तः वाक्श्रोत्रचेष्टामहच्छिल्पकार्यं च प्रशस्तं साधयन्ति) ।

TRANSLATION

As learned persons who desire to become enlightened truthful people, make their gerat intellect full of the knowledge of all objects which bring about happiness and the ears which listen to the teachings of the Vedas that are noble and sublime, in the same manner, the maruts possessing great speed and

other qualities, accomplish well the proper use of all powers of the sciences and arts ennabling them in every way.

PURPORT

Men should try to take all benefit out of the Maruts (airs etc.) for doing good to all and for the acquisition of knowledge and intelligence. Prof. Maxmuller's translation is . . . "The pious singers (the Maruts) have after their own mind, showed towards the giver of wealth, the great, the glorious (Indra). V. H. P. 14, M. M. is incorrect, as देवयन्तः stands for men and it means आत्मनो देवं विद्वांसम् इच्छन्तः desiring to make themselves learned. It does not stand for मरुतः or Storm Gods as translated by Prof. Maxmuller and Griffith who take the word to mean "Tempest or Storm Gods."

Griffith following Prof. Maxmuller translates as follows—

"Worshipping even as they list, singers laud him who findeth wealth.

The far-renowned, the mighty one."

Rishi Dayananda's criticism of Prof. Maxmuller's Translation is also applicable in this case.

Mantra—7

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।

मन्दू समानवर्चसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं वायुः अबिभ्युषा इन्द्रेण एव संजग्मानः सन् तथा वायुना सह सूर्यः च संगत्य दृश्यसे दृश्यते (दृष्टिपथम् आगच्छति यतः तौ) समानवर्चसौ वर्तेते (तस्मात् सर्वेषां) मन्दू भवतः ॥

TRANSLATION

The air or the wind is seen with the presence of the Omnipotent All-pervading God and the rays of the sun. Both of them (the air and the sun) are givers of joy and are of equal splendour.

PURPORT

God has created and sustained the sun, the air and other objects of the universe by His immanence and Power. Among these various objects, all shine with the sustaining power, attraction and light of the sun and the air. Men should get proper benefit from them through knowledge. Prof. Max-muller has expressed surprise at the use of singular form instead of the plural and also criticised Yaskacharya—the author of Nirukta for taking मन्दू as मन्दुना third case singular. But he is really mistaken. In the Vedas, this chage of case etc. takes place as stated by great grammarians in the aphorisms and verses like the following—

व्यत्ययो बहुलम्।। अष्टाध्यायाम् । सुप्तिङुपग्रहलिंगनराणां, कालहलच्स्वरकर्तृयङांच । व्यत्ययमिच्छतिशास्त्रकृदेषां, सोऽपि च सिद्ध्यति बाहुलकेन ।।

(महाभाष्ये ३. १. ८५) Mahabhashya 3, 185.

सुपां सुलुक् पूर्व सवर्णाच्छेयाडाड्यायाजालः ।।

(अष्टा० ७. १. ३९) Ashtadhyayi 7.1.39.

So Yaskacharya is right and Prof. Maxmuller himself is mistaken.

TRANSLATOR'S NOTES

From the social point of view, the Mantra may also mean - O hero attacking the enemy with wind like speed, you shine when united with the commander of the army (इन्द्रः—ईन् शत्रून् दारयितेति निरुक्ते) Both of you are givers of joy and of equal splendour.

Mantra—8

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।
गणैरिन्द्रस्य काम्यैः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं मखः इन्द्रस्य अनवद्यैः अभिद्युभिः काम्यैः गणैः सह सर्वान् पदार्थान् सहस्वत् अर्चति ।।

TRANSLATION

This Yajna in the form of the protection and art when united with irreproachable, shining and desirable rays of the sun or air, makes all objects firm and strong.

PURPORT

This Yajna, which brings about happiness and protection, performed with the oblation of the pure articles put in the fire through the purification of the air and the rays drives away diseases and makes all beings vigorous and happy.

Prof. Maxmuller takes Makhah to mean the sacrificer and translates "The sacrificer cries aloud" But Makha means Yajna which brings about the happiness to and welfare of all beings through the purification of the air and the water. Prof. Maxmuller's statement that there are two passages where Makha refers to an enemy of the gods' is also erroneous, because it is a simile there.

TRANSLATOR'S NOTES

मखइतियज्ञनाम (निघ० ३ . १७)=Makha a Yajna or non-violent sacrifice.

It is note-worthy or remarkable that even Griffith has criticised Prof. Maxmuller's interpretation saying in the foot-note—

Prof. Maxmuller's translation of the Mantra is "with the beloved hosts of Indra, with the blameless hasting (Maruts) the sacrificer cries aloud." (Vedic Hymns P114).

"This is the interpretation proposed by Prof. Maxmuller, but it is only conjectural and not altogether satisfactory." (The Hymns of the Rigveda Translated by Griffith. P. 8).

अथ मरुतां गमनशीलत्वम् उपदिश्यते ।

The wandering nature of the Maruts (winds) is taught.

Mantra—9

अतः परिज्मन्ना गहि दिवो वा रोचनादधि ।
समस्मिन्नृञ्जते गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत्र गिरः सम् ऋञ्जते सः अयं परिज्मा (वायुः) अतः (पृथिवीस्थानात्) जलकणान् अधि आगहि उपरि गमयति । स पुनः दिवः रोचनात् (सूर्यप्रकाशात् मेघमण्डलात् वा जलादि पदार्थान्) आगहि (आगमयति) अस्मिन् सर्वे पदार्थाः स्थितिं लभन्ते) ।

TRANSLATION

The air which is the cause of all dealings of the speech, going every where taking things from this place to that, raises the drops of water from the earth, carries them upwards and then along with the light of the sun or the clouds, it rains down water on earth. All objects are based upon this air which dwells within and out side.

PURPORT

This powerful air is the cause of the going, coming, sustenance, utterance and the hearing of all things. Sayanacharya interprets परिज्मन् as अज-गतिक्षेपणयोः अन्येभ्योऽपि दृश्यन्ते (अष्टाः ३.२.५) इतिमनिन् नकारलोपश्छान्दसः But it is wrong as in the unadi kosha 1.159 it is stated.श्वन्नुक्षन् पूषन्प्लीहन् क्लेदन्स्नेहन् मूर्धन्मज्जन्नर्यमन् विश्वप्सन् परिज्वन् मातरिश्वन् मघवन्निति ।

From Yonder, O traveller (Indra) come hither, or from the light of heaven, the singers all yearn for it."

(Prof. Maxmuller in the Vedic Hymns, Part 1).

It is because the expression समस्मिन् ऋंजते गिरः particularly denotes that here by Maruts is meant Prana Vayu and not storm Gods etc. as supposed by him. (Maxmuller)

इदानीं सूर्यकर्मोपदिश्यते ।

The function of the sun is told in the tenth Mantra.

Mantra—1

इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।
इन्द्रं महो वा रजसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(वयम्) इतः पार्थिवात् वा दिवः वा सातिं कुर्वन्तम् रजसः अधिमहान्तं वा इन्द्रम् ईमहे (विजानीमः) ॥

TRANSLATION

We know this (sun) which divides various things i. e. helps as to distinguish them by his light to be greater than the earth, the moon, the stars, the heaven and other worlds. maxmuller's Translation is wrong as here the word "Indra" stands for the sun whose greatness or vastness is stated in the Mantra.

"We ask Indra for help from here, or from heaven, or from above the earth or from the "Great sky."..(M. M.)

PURPORT

The rays of the sun pierce the objects like water etc. on the earth and make them subtle, so that they go upwards along with the air but solar world is the greatest among the worlds.

In this hymn it is taught how we should take benefit from the sun and the air, what is their nature and how we should utilise them. So it has direct connection with the previous hymn. This hymn also has been misinterpreted by Sayanacharya, Prof. Wilson, Prof. Maxmuller and others.

We have already pointed out some of their glaring mistakes in our notes. Tr.

——o——

अथ सप्तमं सूक्तम्

HYMN VII.

सप्तमस्य सूक्तस्य मधुच्छन्दा ऋषिः । इन्द्रो देवता ॥
१-३-५-७ गायत्री छन्दः । २,४ निचृद् गायत्री ।
८, १० पिपीलिकामध्या निचृद् गायत्री ।
९ पादनिचृद् गायत्री छन्दः । षड्जः स्वरः ॥
अथेन्द्रशब्देनार्थत्रयमुपदिश्यते ॥

Seer Madhucchanda. Devata—Indra, Metre-Gayatri of various types. Tune-Shadja.

There are three meanings for the word Indra used in this hymn.

Mantra—1

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये गाथिनः अर्किणः (विद्वांसः) ते अर्केभिः बृहत् (महान्तम्) इन्द्रम् (परमेश्वरम्) इन्द्रम् सूर्यम् इन्द्रं वायुं वाणीः च इत् (एव) अनूषत (यथावत् स्तुवन्तु) ॥

TRANSLATION

(1) The learned chanters (of Sama Veda) glorify the Great Lord only, with their songs of the Mantras and with the observance of truth etc. The reciters of the (Rigvedic) Mantras also praise the same Great God. Let all the Vedas and the speeches of the wise, glorify the Lord of the Universe.

(2) Let the learned scholars and scientists describe the attributes of the sun with the acts which develop arts and industries.

(3) Let the learned scientists describe the attributes of the air and how to utilise it properly, for the benefit of the people.

PURPORT

God gives the instruction that men should ponder over the meanings of the Vedic Mantras, should understand the real nature of God, the sun and the air and then should exert themselves for the welfare of all, by utilising all objects properly.

THE COMMENTATOR'S NOTES

(अर्केभिः) अर्चनसाधकैः सत्यभाषणादिभिः शिल्पविद्या साधकैः कर्मभिः मन्त्रैश्च। अर्क इति पदनामसु पठितम्। अनेन-प्राप्तिसाधनानि गृह्यन्ते। अर्को मन्त्रो भवति यत् अनेन अर्चन्ति। (निरुक्ते ५.४)

THE TRANSLATOR'S NOTES AND COMMENTS

For these three meanings of the word Indra, the following quotations from the Brahmanas are quite clear besides many others.

(इन्द्रम्) (१) परमेश्वरम् (२) सूर्यम् (३) वायुम्। तस्मादाह इन्द्रो ब्रह्मेति। (कौषीतकी ब्राह्मणे ऋग्वेदीये ६.१४) इति—परमैश्वर्ये इति धातोर्निष्पन्नः इन्द्रः परमेश्वर-वाचकः।

अथ यः स इन्द्र एष एव स य एष (सूर्यः तपति) (जैमिनीयोपनिषद् ब्राह्मणे १. २८. २ ॥ १. ३२. ५)

अथ यः स इन्द्रोऽसौ स आदित्यः ॥ (शतपथ ब्रा० ८.५.३.२)

इन्द्रः सूर्यः इति सायणाचार्योऽपि ताण्ड्य ब्राह्मण १४.२.५, भाष्ये।

अयं वा इन्द्रो योऽयं वातः पवते (शत० १४.२.२.६)

यो वै वायुः स इन्द्रः य इन्द्रः स वायुः (शत० ४.१.३.१९)

These and other passages substantiate Rishi Dayananda's interpretation given above.

अनूषत—नु-स्तुतौ लोडर्थे लुङ्।

The sun and the air are described in the 2nd Mantra.

Mantra—2

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अयं संमिश्लः इन्द्रः (वायुः) सचा (सवयोः) वचोयुजा (वचांसि योजयतोः) हर्योः गमनागमनानि युनक्ति तथा इत् एव वज्री हिरण्ययः इन्द्रः सूर्यलोकः च ॥

TRANSLATION

As this air which is mixed up with all objects, unites its properties of removing and taking which are instrumental in all dealings of the speech, in the same way, the shining sun which possesses heat and is the cause of making the year,unites its property of taking and removing with all things. (The sun dispels darkness and spreads light).

PURPORT

As it is on account of the association of the air that speech, hearing, going, coming, upholding and touching are possible, in the same way, light and piercing are possible on account of the sun.

THE COMMENTATOR'S NOTES

(वज्रः) संवत्सरः तापो वा अस्य अस्तीति वज्री सूर्यः संवत्सरो हि वज्रः । (शत० ३.३.५.१५)

=Full of heat or the cause of time.

(हिरण्ययः) ज्योतिर्हि हिरण्यम् (शत० ४. ३. १. २१),

=Full of light.

TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya interprets the word हिरण्ययः as हिरण्यमयः-सर्वाभरण-भूषितः इत्यर्थः which is not correct in connection with Indra which is to be taken here for the sun or the air. Neither God nor the sun nor the air put on ornaments. Sayanacharya seems to

be in the habit of giving materialistic or ritualistic interpretation.

The spiritual interprenation of the Mantra (as given by me in the translation of the Sama Veda (Mantra 597) is "God is the combiner of kindness and love when sincerely prayed to by earnest true devotees. He is the Creator and Lord of the world, the Holder of the thunderbolt of justice or the Light of lights or Absolute Truth.

हरतः पापसन्तापादिकं भक्तानामिति कारुण्यवात्सल्यरूपौ अश्वौ हरी। सत्यं वै हिरण्यम् (गोपथ ३.३.१७)।

In the third Mantra, by Indra the nature of the sun and its purpose is taught and who is the creator of the sun is answered.

अथ केन किमर्थः सूर्यलोको रचित इत्युपदिश्यते।

Mantra—3

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि।
विगोभिरद्रिमैरयत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रः (सृष्टिकर्ता जगदीश्वरः) दीर्घाय चक्षसे यं सूर्यलोकं दिवि आरोहयत् सः अयं गोभिः अद्रिभिः वीरयति ॥

TRANSLATION

God Who is the Creator and Lord of the world has placed the sun on high in the sky, so that people may see well all objects with his rays. He makes the clouds move hither and thither, so that it may rain.

PURPORT

Desiring to create the world, God established the bright sun with the object of vision, upholding, attracting and illuminating in the midst of every world. This should be known to be the rule for every world or universe. The sun draws the water of the oceans up, keeps it there through the air and then takes it below. That is the cause of the rain.

THE COMMENTATOR'S NOTES

(गोभिः) रश्मिभिः गाव इति रश्मिनामसु (निघ० १.५)
=Rays.

(अद्रिम्) मेघम् अद्रिरितिमेघनामसु (निघ० १.१०)
The cloud. By the term Indra, God is prayed.

Mantra—4

इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च।
उग्र उग्राभिरूतिभिः॥

अन्वयः—इन्द्र (हे जगदीश्वर) उग्रः भवान् सहस्रप्रधनेषु वाजेषु उग्राभिः ऊतिभिः नः अव (रक्ष सततं विजयं च प्रापय)॥

TRANSLATION

O Alimighty Lord, protect us always in all battles where abundant wealth of various kinds is gained. Protect us and enable us to attain knowledge and happiness by Thy insuperable protective powers O Omnipotent God.

PURPORT

God shows kindness to righteous soldiers and to none else. Only those persons are lucky who control their senses, are impartial learned people possessing good strength of the body and the soul and are alert. They having conquered righteously in great battles, protect their country and get true happiness.

THE COMMENTATOR'S NOTES

(ऊतिभिः) रक्षाप्राप्तिविज्ञानसुखप्रवेशनैः
(वाजेषु) संग्रामेषु वाज इति संग्रामनामसु (निघ० २.१०)

THE TRANSLATOR'S NOTES AND COMMENTS

It is noteworthy and significant that while as Skanda Swami, Venkata Madhava and Sayanancharya, all these commentators have translated अव as simply रक्ष and to

our great surprise, Sayanacharya who is considered to be a great grammarian and author of a धातुपाठवृत्ति quotes अवरक्षणे ignoring other 18 meanings of the verb root अव, It is Rishi Dayananda alone that translates ऊतिभिः derived from अव as रक्षाप्राप्तिविज्ञानसुखप्रवेशनैः thus taking into consideration four meanings of the verb root अव. Howdeep and comprehensive is the Rishi's interpretation !

ऊति यूति जूति हेति साति कीर्तयश्च ।

(अष्टाध्याय्याम् ३.३.९७)

Thus the word ऊति is derived from अव. This is where all agree and yet they (with the exception of Rishi Dayananda) have given only one narrow meaning.

पुनरीश्वरसूर्यवायुगुणा उपदिश्यन्ते ।

The attributes of God, the sun and the air are described in the fifth Mantra.

Mantra—5

इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे ।
युजं वृत्रेषु वज्रिणम् ॥

सन्धिच्छेदसहितोऽन्वयः–(ऋषिकृतः)

वयं महाधने इन्द्रं (परमेश्वरम्) हवामहे अर्भे (अल्पेच) अपि एवं वज्रिणम् वृत्रेषु युजम् इन्द्रं (सूर्यं वायुं च) हवामहे (स्पर्धामहे) ॥

TRANSLATION

(1) In mighty great battles (External as well as internal) we invoke the Lord, Him do we invoke in minor strifes. He is the Friend who destroys evils and evil-minded wicked persons.

(2) On all battles great or small, we take the help of the sun and the air made by God. To destroy clouds, the

rays of the sun are helpful. (We make our bodies strong by the proper use of the sun-light and pure air. We keep the sun and the air as ideal for strength and vigour.

PURPORT

Whether the battle is great or small, when a man regards Almighty God as his Protector, present everywhere and fights against un-righteous persons righteously and zealously, surely he gets victory. This victory is also caused by the proper use of the sun-light and pure air. As God gives happiness to all through the rain, for which the sun and the air are means, so men also should properly utilise sun-light and pure air in order to get strength and victory.

THE COMMENTATOR'S NOTES

(वृत्रेषु) मेघावयवेषु वृत्र इति मेघनामसु (निघ० १.१०) (वज्रिणम्) किरणवन्तं जलवन्तं वा वज्रो वै भान्तः ॥ (शत० ८.२.४.१०) अनेन प्रकाशरूपाः किरणा गृह्यंते ॥ so वज्री here stands for the sun वज्रो वा आपः । (शत० ७.४.२.४१) । महाधन इति संग्रामनामसु पठितम् (निघ० २.१७) मनुष्यैः स ईश्वरः किमर्थं प्रार्थनीयः । सूर्यश्च किंनिमित इत्युपदिश्यते ॥

What for should God be prayed to and what for the sun is to be thought of is taught in the next Mantra.

Mantra—6

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि ।
अस्मभ्यमप्रतिष्कुतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

परमेश्वरपक्षे (१) हे वृषन् सत्रादावन् परमेश्वर स त्वम् अस्मभ्यम् अप्रतिष्कुतः सन् नः (अस्माकम्) अमुं चरुं (मोक्षद्वारम्) अपावृधि (उद्घाटय) ।

सूर्यपक्षे (२) भवद्रचितः अयं सत्रादावा वृषा अप्रतिष्कुतः सूर्यः अस्मभ्यम् अमुं चरुं (मेघम्) अपावृणोति उद्घाटयति ।।

TRANSLATION

(1) O Giver of all gifts, Rainer of happiness and peace ! Open the door of emancipation to us who are obedient to Thee and engaged in doing noble deeds. Thou art Irresistible O Lord.

(2) O God, this sun created by Thee in iresistible, cause of rain and it removes the clouds.

PURPORT

The man who firmly sticks to truth, knowledge and the command of God, that Inner Most Spirit dispels all the darkness of his ignorance, so that he never goes astray from the path of righteousness and exertion.

(चरुम्) ज्ञानलाभं मेघं वा चरुरिति मेघनामसु (निघ० १.१०)

(सत्रादावन्) सत्यं ददातीति तत् सम्बुद्धौ वृष्ट्याख्यं यज्ञं समन्ताद्ददातीतिसः सत्रेति सत्यनामसु पठितम् । (निघ० १.१०)

TRANSLATOR'S NOTES

As the word चरु (Charu) stands for cloud also, the 2nd line may also mean quieten this cloud-like restless mind. In the seventh Mantra, Indra stands for God—

पुनरिन्द्रशब्देनेश्वर उपदिश्यते—

Mantra—7

तुंजेतुंजे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।
न विन्धे अस्य सुष्टुतिम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

न अहं ये तुंजे तुंजे उत्तरे स्तोमाः सन्ति वज्रिणः इन्द्रस्य (परमेश्वरस्य) सुष्टुतिं विन्धे (विन्दामि) ।।

TRANSLATION

On the receipt of every gift from the Lord of the Universe Who is Almighty, praises rise in me. I go on singing the glory of God, but I don't find an end to it. I find no laud worthy of Him.

PURPORT

I am not able to know fully all the instances of God's power, His wonderful creation and the advantages that He has put in all objects of the world for the happiness of the souls. They are infinite and incomprehensible. None can ever find the end of God's attributes because they are endless. But a man should take as much benefit from all these things he can.

TRANSLATOR'S NOTES

(तुञ्जे तुञ्जे)- दातव्ये दातव्ये - Thus interprets Rishi Dayananda तुञ्जतिदानकर्मा (निघ० ३. २०)

I have translated thus the verse metrically—
For every gift of Thee O Lord,
I ever do Thee glorify,
But never reach the end of praise,
That can ever me satisfy.

ईश्वरो मनुष्यान् कथं प्राप्नोतीत्युपदिश्यते—

How is God attained by a man is taught in this 8th Mantra,

Mantra—8

वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा ।
ईशानो अप्रतिष्कुतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वंसगः वृषा यूथानि इव अप्रतिष्कुतः ईशानः वृषा (ईश्वरः सूर्यः च) ओजसा (बलेन) कृष्टीः (धर्मात्मनः मनुष्यान्) आकर्षणादिव्यवहारान् वा इयर्ति (प्राप्नोति) ।

TRANSLATION

As the strong bull leads on the herds, He the Rainer of happiness stirs the people with His might. He is irresistible

Ruler who fulfils all noble desires. He can be attained only by righteous people.

PURPORT

It is only righteous people that can attain God, because it is their nature to make progress in Knowledge. God comes to righteous people only (is realised by them) as they come to Him—they are in communion with Him. The sun also is able to attract the worlds near by as directed by the Lord. He revolves on his own axis

THE COMMENTATOR'S NOTES

(वंसगः) वंसं धर्मसेविनं संविभक्तपदार्थान् गच्छतीति सः (अप्रतिष्कुतः) सत्यभावनिश्चयाभ्यां याचितोऽनुग्रहीता स्वकक्षां विहाय इतस्ततो ह्यविचलितो वा।

ईश्वर एव सर्वथा सहायकार्यस्तीत्युपदिश्यते ॥

God only is our True Helper is taught in the ninth Mantra.

Mantra—9

य एकश्चर्षणीनां वसूनामिरज्यति ।
इन्द्रः पंच क्षितीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
यः इन्द्रः चर्षणीनां वसूनां पंचानां क्षितीनाम् इरज्यति स एकः अस्ति ॥

God who rules over all men, all riches and all worlds of five kinds where creatures dwell is only One. He alone should be worshipped.

PURPORT

God alone Who is the Supreme Ruler of all, the Inner most Omnipresent Spirit, Giver of all wealth (internal and external) un-parallelled, only One, the Creator of the world attracting all towards Himself, should be worshipped by all as Adorable. That unfortunate person who regards anyone else as Adorable in the place of one God, always suffers and becomes miserable.

THE COMMENTATOR'S NOTES

(पंचक्षितीनाम्) निकृष्टमध्यमोत्तमोत्तमतरोत्तमतमानां पंचविधानाम् (क्षितीनाम्) पृथिवीलोकानांमध्ये । क्षितिरिति पृथिवीनामसु पठितम् ॥ [निघ० १.१.९]

=The earth and other worlds.

चर्षणय इति मनुष्यनामसु (निघ० २. ३) = Men.

(इरज्यति) ऐश्वर्यं दातुं सेवितुं च योग्यः इरज्यतीति ऐश्वर्यकर्मसु पठितम् (निघ० २.२१) = Rules and gives wealth.

TRANSLATOR'S NOTES

By पञ्चक्षितीनाम् may be taken all mankind क्षितयइति मनुष्यनाम (निघ० २. ३) divided according to the Nirukta into चत्वारो वर्णा निषादपञ्चमाः four Varnas and Nishadas or sinners.

अयमेव सर्वोपरिवर्तत इत्युपदिश्यते

This God is the Best and the Lord of all is taught in the tenth Mantra.

Mantra—10

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।
अस्माकमस्तु केवलः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

[हे मनुष्याः] यं वयं विश्वतः जनेभ्यः सर्वगुणैः उत्कृष्टम् इन्द्रम् [परमेश्वरम्] परि हवामहे स एव [युष्माकम् अस्माकं च केवलः [पूज्य इष्टदेवः अस्ति]

TRANSLATION

O friends ! We worship God for the welfare of you and all other people. May He be the only object of our worship and desire, as He is superior to all and the Best.

PURPORT

God gives instruction in this Mantra for the welfare of all.

O men, you should not regard any one else as Adorable instead of me because there is none else who is the Lord of the

Universe. Therefore any one who regards many Gods is to be considered as ignorant. In this seventh hymn, is told that God Who has created and placed the sun and the air in the middle region and the sky is only one Almighty Supreme Being to be adored by all persons. So it has direct connection with the previous hymn. This hymn has also been wrongly interpreted by Sayanacharya, Prof. Wilson and other Eurpoeans.

TRANSLATOR'S NOTES AND COMMENTS—

That the translations of Shri Sayanacharya, Prof. Wilson and Griffith are wrong is quite evident from the fact that they all take Indra in this hymn to be a deity sitting somewhere in heaven, instead of an Omnipresent Supreme Being.

The translation of the last Mantra of this hymn by Wilson and Griffith is particularly repulsive while Sayanacharya translates अस्माकमस्तुकेवलः as स इन्द्रः अस्माकं केवलः असाधारणोऽस्तुइतरेभ्योऽप्यधिकमनुग्रहमस्मासु करोत्वित्यर्थः ॥ i.e. Let Indra show extra-ordinary favour which is more than that upon others.

Prof. Wilson Translates it as "May he (Indra) be exclusively our own." Griffith's ! translation is still worse and more absurd. "For your sake from each side we call Indra away from other men; Our's and none other's may he be." (Griffith).

It is against the very spirit of the Vedas which enjoin up on us to regard all beings on earth as our friends (मित्रस्याहं चक्षुषा सर्वाणिभूतानि समीक्षे मीत्रस्य चक्षुषा समीक्षामहे (य० ३६.१८) ।

Therefore the meaning of the Mantra is as given above. It does not mean at all that He (God) be ours and of none else, but that He may be the only object of our worship and desire. We should worship and desire Him and Him alone.

——o——

अथाष्टम सूक्तम्

HYMN VIII

१-१० मधुच्छन्दा ऋषिः। इन्द्रो देवता। १,५,८, निचृद् गायत्री छन्दः। २ प्रतिष्ठा गायत्री। ३,४,६,७,९ गायत्री। १० वर्धमाना गायत्री छन्दः। षड्जः स्वरः॥

कीदृशं धनमीश्वरानुग्रहेण स्वपुरुषार्थेन च प्रापणीयमित्युपदिश्यते—

What kind of wealth should be obtained by the Grace of God and by one's own exertion is taught in the Ist Mantra of the hymn.

Mantra—1

एन्द्र सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतये भर॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र कृपया अस्मत् ऊतये वर्षिष्ठं सानसिं सदासहं सजित्वानं रयिम् आभर॥

TRANSLATION

O God Giver of great wealth, grant to us from all sides wealth that gives delight, that is distributed among the needy, is enjoyable source of victory, the humbler of foes, abundant, most excellent and giver of power of putting up with all troubles.

PURPORT

Men should take shelter in God the Omnipotent Inner most Spirit of all beings and should acquire by His Grace and by their own exertion for the benefit of all, the wealth of knowledge and the best strength of gold and army, so that all may enjoy happiness.

Mantra—2

नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै।
त्वोतासो न्यर्वता॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे जगदीश्वर) त्वं त्वाऊतासः (त्वया रक्षिताः) सन्तः वयं येन घनेन मुष्टिहत्यया अर्वता निवृत्रान् (निश्चितान् शत्रून्) निरुणधामहै (तेषां सर्वदा निरोधं करवामहे) (तत् अस्मभ्यं देहि) ।

TRANSLATION

O Lord of the world, grant us that wealth by which protected by Thee we may repel our enemies who obstruct happiness like the clouds (whether encountering them hand to hand or with the help of the horses and other components of the army. (We may maintain a strong army with the help of the wealth that we get) so that we may check or destroy unrighteous pople).

PURPORT

Those who are devoted to God should always be protected by the righteous and they should crush the ignoble wicked persons by developing their physical and spiritual power, so that unrighteous enemies may disappear, not withstanding their onslaughts with fists or otherwise.

TRANSLATOR'S NOTES

(वृत्रा) मेघवत् सुखावरकान् शत्रून् अत्र सुपांसुलुक् इतिशसः स्थाने आजादेशः ।

That is Rishi Dayananda's interpretation. Enemies that obstruct happiness by their ignoble or wicked un-social deeds. वृत्र इति मेघनाम (निघ० १.१०) पाप्मा वै वृत्रः (शतपथ ११.१.५.७॥ १३.४.१.१३)

This passage from Shatapath Brahmana also supports, Rishi Dayananda's interpretation that by Vritras are meant un-righteous persons. Both Skanda Swami and Sayanacharya explain वृत्रा as शत्रून् or enemies, but they do not go to the root and show the depth as Rishi Dayananda has done.

मनुष्याः किं धृत्वा शत्रून् जयन्तीत्युपदिश्यते ॥

How do men conquer enemies is taught in the 3rd Mantra.

Mantra—3

इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि ।
जयेम संयुधि स्पृधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वाऊतासः वयं (स्वविजयार्थं) वज्रं घना आददीमहि यतः वयं युधि स्पृधः जयेम ॥

TRANSLATION

O Almighty God, protected and strengthened by Thee, may we lift up for our victory ponderous weapons which destroy the power of our opponents and canons, guns, swords and other arms wherewith we may entirely conquer our foes in fight.

PURPORT

Men should take shelter in God and Dharma (righteousness), should be strong in body and develop their soul force through wisdom, possessing full war-materials, mutual friendship and unity, zeal and other good qualities, should enjoy happiness by defeating the un-righteous enemies.

कस्य कस्य सहायेनैतत् सिद्ध्यतीत्युपदिश्यते

With whose help is this (victory) possible is taught in the fourth Mantra.

Mantra—4

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् ।
सासह्याम पृतन्यतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! युजा त्वया वयम् अस्तृभिः सह पृतन्यतः (शत्रून्) सासह्याम (एवं प्रकारेण चक्रवर्तिराजानो भूत्वा नित्यं प्रजाः पालयेम) ।

TRANSLATION

O God Giver of enthusiasm in righteous wars, with Thee for our ally, and aided by missile-darting heroes, may we conquer our embattled foes. thus having become good sovereigns, let us always protect our subjects.

PURPORT

Heroism or strength is of two kinds (1) Physical valour and force (2) the strength that comes by knowledge and by the observance of the rules of righteousness. Men possessing this strength of both kinds, knowing the order of the creation of God and having acquired knowledge, perseverance, gentlemanliness, industriousness and other noble virtues, with the help of the national assembly should protect the country and restrain the wicked foes.

THE COMMENTATOR'S NOTES

(युजा) कृपया धार्मिकेषु स्वसामर्थ्यसंयोजकेन God as an ally who puts in righteous persons His own power. (अस्तृभिः) सर्वशस्त्रास्त्रप्रक्षेपणदक्षैः Experts in throwing (using) all arms and missiles. असु-प्रक्षेपे ।

पुनः स (इन्द्रः) कीदृशोऽस्तीत्युपदिश्यते

How is that God, is told in the fifth Mantra.

Mantra--5

मुहाँ इन्द्रः पुरश्च नु महित्वमस्तु वुज्रिणे ।
द्यौर्न प्रथिना शवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मूर्तिमतः संसारस्य द्यौः (सूर्यः) (प्रथिना) सुविस्तृतेन स्वप्रकाशेन इव महान् परः परमेश्वरः अस्ति तस्मै वज्रिणे इन्द्राय (ईश्वराय) नु अस्मत कृतस्य विजयस्य महित्वम् शवः अस्तु ॥

TRANSLATION

God is Almighty Supreme. Real Greatness and Glory belongs to that Upholder of the thunderbolt of justice. Wider

as the heaven or vast as the sun is His power.

PURPORT

The righteous brave soldiers should offer thanks to the Omnipotent Lord of the world for their victory over the unrighteous foes, so that they may remain free from pride and their country may ever prosper.

THE COMMENTATOR'S NOTES

(वज्रिणे) वज्रो न्यायाख्यो दण्डोऽस्यास्तीति तस्मै वज्रो वै दण्डः ॥ (शत० ३.१.५.३१)

The Upholder of the thunderbolt of Justice.

शवः । शव इतिबलनामसु पठितम् । (निघ० २.९)=Force

मनुष्यैः कथं भूत्वा युद्धं कर्तव्यमित्युपदिश्यते ॥

How should men fight is taught in the sixth mantra.

Mantra—6

स॒मो॒हे वा॒ य आश॑त॒ नर॑स्तो॒कस्य॒ सनि॑तौ ।
विप्रा॑सो वा धिया॒यव॑: ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विप्रासः नरः ते समोहे शत्रून् आसत वा ये धियायवः ते लोकस्य सनितौ आशत ॥

TRANSLATION

The heroes should engage themselves in battles with unrighteous foes and persons endowed with genius and desirous of acquiring and spreading special or scientific knowledge, should train children.

PURPORT

God the Lord of the world commands thus-In this world persons should do two things—(1) Those who are learned should acquire the strength of knowledge and body and should subdue or restrain the power of their enemies. Whenever

men desire to fight with their foes, they should keep themselves alert and should at least possess double force than their opponents',so that by defeating them, they may always protect their subjects. (This is the duty of the heoric learned Kshatriyas). (1) Those who desire to spread knowledge, should try to train boys and girls properly, so that slong with the defeat of enemies, there may be establishment and progress of good government and dissemination of good knowledge.

THE COMMENTATOR'S NOTES

(समोहे) संग्रामे समोह इति संग्रामनाम (निघ० २.७)

=In the battle.

(विप्रासः) विप्र इतिमेधाविनाम (निघ० ३.१५) आज्जसेरसुक् इत्यसुक्। (धियायवः) ये धिया विज्ञान-मिच्छन्तः धीयते धार्यते श्रुतमनया सा धिया ताम् आत्मन इच्छन्ति ते धि-धारणे। =Desiring knowledge.

(तोकस्य) सन्तानस्य तोकम् इत्यपत्यनाम (निघ० २.२)

अथेन्द्रपदेन सूर्यलोकगुणा उपदिश्यन्ते।

By Indra, the attributes of the sun are taught in the seventh mantra.

Mantra—7

य꣡ः कु꣣क्षिः꣡ सो꣢म꣣पा꣡त꣢मः समु꣣द्र꣡ इ꣢व꣣ पि꣡न्व꣢ते।

उ꣣र्वी꣡रापो꣣ न꣡ का꣣कु꣡दः꣢॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः कुक्षिः सोमपातमः (सूर्यलोकः) समुद्रम् जलानि इव आपः काकुदः न (प्राणा वायवः वाचः शब्दसमूहम् इव उर्वीः (पृथिवीः) पिन्वते॥

TRANSLATION

The sun takes the sap of all plants, and protects all objects

objects with his rays. He fills all earths as the waters fill the ocean, the Pranas or vital breaths fill different parts of the body and the operations of the tongue pronounce words.

PURPORT

There are two similes here. As God has created the ocean which is the cause of storing the water and rain, so the Prana is the cause of speech. In the same manner, God has made the sun cause of the earth's light and gravitation as well as of taking the juice of herbs, plants etc. By these i. e. the ocean, Prana and the sun, many purposes are accomplished.

Mantra--8

एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पक्वा शाखा न दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हि पक्का शाखा न (इव) अस्य गोमती सूनृता विरप्शी मही दाशुषे सुखं पिन्वते ॥

TRANSLATION

Verily the speech of this Omniscient God contained in four Vedas absolutely true and sweet, great, full of great knowledge and wisdom, is to be held in great honour by all. It is like a branch loaded with ripe fruits, for a scholar who is deeply engaged in its study.

PURPORT

Here there is a simile. As trees like the mangoes, Jack fruit etc. with their flowers and fruits are very beneficial, in the same manner, the Vedas revealed by God are givers of great knowledge of various sciences, of delight and bliss. It is only great scholars who can reveal their truths to others for their benefit.

THE COMMENTATOR'S NOTES

(विरप्शी) महाविद्यायुक्ता, विरप्शीतिमहन्नाम (निघ०

३.३) =Full of great knowledge, Virapshee-great.

(मही) सर्वपूज्या मह-पूजायाम् =To be held in great honour by all.

(दाशुषे) अध्ययनार्थं ध्यानं दत्तवते मनुष्याय =For a scholar who is attentive in its study.

(गोमती) गावो भूयांसः स्तोतारो विद्यन्ते यस्यां सा गौरिति स्तोतृनामसु पठितम् (निघ० ३. १६)

TRANSLATOR'S NOTES AND COMMENTS

This Mantra is very significant showing the Revealed Character of the Vedas and their significance. Sayanacharya and following him Prof. Wilson and Griffith have not been able to grasp its full spirit and have applied it to the speech of a particular deity named Indra sitting some where in heaven. They have translated गोमती as बह्वीभिर्गोभिरुपेता गोप्रदेत्यर्थः (सायणः) cow-conferring(Wilson) and rich in Cattle (Griffith) which has not much sense. The speech cannot be full of and giver of cattle as interpreted by them. It is studied and praised by many scholars गौरिति स्तोतृ नामसु (Nighantu 3.16). This interpretation of Rishi Dayananda is quite significant denoting the glory of the Vedas as the Words of God.

य एवं कुर्वन्ति तेषां किं भवतीत्युपदिश्यते ।

What is the result of doing this, is taught in the Ninth Mantra.

Mantra—9

एवा हि ते विभूतय ऊतयं इन्द्र मावंते ।

सद्यश्चित्सन्ति दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (जगदीश्वर) (भवत् कृपया यथा) ते (तव) विभूतयः ऊतयः (मह्यं प्राप्ताः सन्ति तथैव) मावते दाशुषे चित् एव हि सद्यः (प्राप्नुवन्तु) ॥

TRANSLATION

For verily God, Thy glories, protections, knowledge and attainment of Delight etc.be at once saving helps unto a person like me engaged in the duty of doing good to others.

PURPORT

God commands that those righteous persons who are industrious and benefactors of others, having fully protected riches of all kinds are respected everywhere.

THE COMMENTATOR'S NOTES

(ऊतयः) रक्षाविज्ञानसुखप्राप्त्यादयः

(दाशुषे) सर्वोपकारधर्म आत्मानं दत्तवते ।

THE TRANSLATOR'S NOTES AND COMMENTS

ऊतयः has been translated by Skanda Swami as पालनानि by Verkata Madhava and Sayanacharya as रक्षणानि (वे० मा०) and रक्षारूपा: by Prof. Wilson as 'protectors' and Griffith as 'saving helps' but Rishi Dayananda taking into consideration various meanings of the root अव from which ऊतयः is derived, interprets it as रक्षाविज्ञानसुखप्राप्त्यादय: i. e. Protection, knowledge and attainment of Delight. This comprehensiveness and depth of vision is the distinguishing feature of his commentary. दाशुषे has been translated by Skanda Swami and Venkat Madhava as यजमानाय sacrificer and by Sayanacharya as हविर्दत्तवते यजमानाय i. e. for a sacrificer offering oblation, but Rishi Dayananda takes as usual a comprehensive and wider meaning etymologically and translates it as सर्वोपकारधर्मआत्मानं दत्तवते who has given himself to the duty of doing good to others. दाश्-दाने ।

इयं सर्वा प्रशंसा कस्यास्तीत्युपदिश्यते ॥

Whose is all this glory, is taught in the tenth Mantra.

Mantra—10

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या ।

इन्द्राय सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये अस्य (वेदचतुष्टयस्य) काम्ये शंस्ये स्तोम उक्थं च स्तः ते सोमपीतये इन्द्राय हि (भजतः) ।

TRANSLATION

Verily the chanted and recited praises of all the four Vedas are meant for thanking the Lord Who is the Protector of all objects.

PURPORT

As seeing some fine things made by a person, he is praised by all, so the sun and all other visible and invisible fine objects of the Universe point out the Glory of God and the Vedas enjoin upon us to thank Him for this wonderful creation.

In this hymn it is taught that the worshippers of God should be engaged in doing noble deeds, having attained the spiritual delight by knowledge and physical happiness or health by good actions, so it is connected with the previous hymn.

This hymn also has been wrongly interpreted by Sayanacharya and by Western scholars like Prof. Wilson and others.

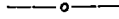
TRANSLATOR'S NOTES AND COMMENTS.

The wrongness of the translation of this hymn by Sayanacharya, Prof. Wilson, Griffith and others is clear by their not grasping the Vedic Conception of Indra. Instead of taking Indra as the name of God as pointed out in the Vedas themselves in—

इन्द्रं मित्रं वरुणमग्निमाहुः एकं सद्विप्रा बहुधा वदन्ति (ऋग्वेद १. १६४. ४६) and other Mantras, they regard Him as a particular Deity sitting somewhere in heaven and drinking soma (Liquor or wine according to the Western scholars). The translation of the seventh Mantra made by Sayanacharya, Wilson and Griffith is particularly wrong and absurd यः कुक्षिः सोमपातमः Sayanacharya explains यः कुक्षिः अस्येन्द्रस्य उदरप्रदेशः अतिशयेन सोमस्य पाता स कुक्षिः समुद्र इवपिन्वते-वर्धते । Prof. Wilson translates — The belly of Indra which quaffs the Soma Juice abundantly, swells like the Ocean and is ever moist. Griffith's translation

is to the same effect. "His (Indra's) belly, drinking deepest draughts of Soma, like an ocean swells."

Rishi Dayananda interprets the Mantra, taking Indra for solar world or system and explaining कुक्षिः (Kukshih) as कुष्णाति निष्कर्षति सर्वपदार्थेभ्यो रसं सः सूर्यलोकः (सोमपातमः) सोमान् पदार्थान् किरणैः पाति सोऽतिशयितः ॥

———o———

अथ नवमं सूक्तम्

HYMN IX.

अस्य सूक्तस्य मधुच्छन्दा ऋषिः । इन्द्रो देवता । १. ३. ७. १० निचृद् गायत्री छन्दः । २. ४. ८ ९ गायत्री । ५.६ पिपीलिकामध्यानिचृद् गायत्री छन्दः । षड्जः स्वरः ।।

Seer—Madhuchhanda. Devata—Indra, Metre—Gayatri of various types.

Here by Indra both God and the sun are described.

Mantra—1

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
महाँ अभिष्टिरोजसा ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अयम् (इन्द्रः) सूर्यलोकः ओजसा महान् अभिष्टिः विश्वेभिः सोमपर्वभिः सह अन्धसः (अन्नादीनां) पृथिव्यादीनां (प्रकाशेन) इहि मत्सि (हर्षहेतुर्भवति) तथैव हे इन्द्र त्वं महान् अभिष्टिभिः सोमपर्वभिः सह वर्तमानः सन् ओजसः अन्धसः प्रापयसि (मत्सि) हर्षयितासि ।।

TRANSLATION

As this sun with his force and light gladdens (so to speak) the earth and the crops etc. with all the objects, being the greatest in measure and extension, so O Omnipresent God Thou art the Greatest and the Best, being present with all the objects of the world and perfectly knowing them all as Omniscient Supreme Being, enablest us to get food and thereby gladdenest us by Thy wonderful Power.

PURPORT

As God is present in every atom of this Universe and protects all the worlds constantly, so the sun also being the greatest, draws the objects in his front towards himself, gives

them light and keeps them in order under the Eternal laws of the Lord.

THE COMMENTATOR'S NOTES

(अन्धसः) अन्नादीनि पृथिव्यादीनि वा अन्ध इत्यन्ननामसु (निघ० २.७) (अभिष्टिः) अभितः सर्वतः ज्ञाता ज्ञापयिता मूर्तद्रव्यप्रकाशकोवा अत्राभिपूर्वकात् इषगतौ इत्यस्माद् धातोर्वृषेषपचमन विदभूवीरा उदात्तः (अष्टा० ३. ३. ९६) अनेन क्तिन अन्नादिषु छन्दसि पररूपं वक्तव्यम् इति वार्तिकेन पररूपम् गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थ-ग्रहणम् (ओजसा) बलेन ओज इति बलनामसु पठितम् (निघ० २.९) (सोमपर्वभिः) सोमानां पदार्थानां पर्वाणि अवयवास्तैः षु—प्रसवैश्वर्ययोः ।
इतिधातोः अस्ति स्तु सु हु सृ धृक्षिक्षु भाया वापदियक्षि-नीभ्यो मन् (उणादि कोषे १. १४०) इतिमन् सूयन्ते उत्पद्यन्ते ऐश्वर्यहेतवो वा भवन्तीति सोमाः पदार्थाः ।

Fire and water are described in the 2nd Mantra.

Mantra—2

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने ।
चक्रिं विश्वानि चक्रये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वांसः) सुते उत्पन्ने अस्मिन् पदार्थसमूहे जगति विश्वानि (कार्याणि कर्तुं) मन्दिने इन्द्राय (जीवाय) मन्दिं चक्रये चक्रिम् आसृजत ॥

TRANSLATION

O learned persons or scientists, in order to accomplish many works, utilise the fire and the the water which are pro-

minent among the means of quick transportation for the soul that gladdens all and being industrious desires to get prosperity in this world consisting of various groups of articles.

PURPORT

It is the duty of learned persons to propagate knowledge of all objects from God to earth to the people and thus make them active through the acquisition of knowledge and to attain happiness of all kinds.

THE COMMENTATOR'S NOTES

(ईम्) जलम् अग्नि वा ईम् इत्युदकनामसु पठितम् (निघ० १.१२) ईम् इति पदनामसु च अनेकशिल्पविद्यासाधकौ एतौ (जलाग्नी) गृह्येते (ईम्) =Water and fire.

(इन्द्राय) ऐश्वर्यमिच्छवे जीवाय, इदि-परमैश्वर्ये

TRANSLATOR'S NOTES

इन्द्रियमिन्द्रलिंगमिन्द्रदृष्टमिन्द्रसृष्टमिन्द्रजुष्टमिन्द्रदत्तमितिवा

(अष्टाध्यायी ५. २. ९३)

In this aphorism of the most prominent Sanskrit Grammatical work named Ashtadhyayi, the etymology of Indriyas or senses is given which clearly shows that by Indra, soul is meant. Therefore it is clearly stated in Kashika. इन्द्र आत्मा i. e. by Indra-soul is meant and these senses are called Indriyas for, they point out the existence of a conscious soul.

Now by Indra in the third Mantra, God is meant.

अथेन्द्रशब्देनेश्वर उपदिश्यते

Mantra—3

मत्स्वा सुशिप्र मन्दिभिः स्तोमेभिर्विश्वचर्षणे ।
सचैषु सवनेष्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वचर्षणे सुशिप्र इन्द्र (भगवन्) त्वं मन्दिभिः स्तोमेभिः (स्तुतः सन्) सवनेषु सचान् (अस्मान्) आमत्स्व (समन्तात् हर्षय) ॥

TRANSLATION

O Omniscient God Who art to be attained with right knowledge, being praised by us with gladdening Vedic lauds, delight us-who have come together in these Yajnas or non-violent sacrifices.

PURPORT

Those persons who glorify the Lord who is the creator of the sun-the giver of light to all, are devoted to Him, are righteous and industrious, knowing God as Omniscient Supreme Being, bestow happiness on all, being engaged in becoming prosperous unitedly.

THE COMMENTATOR'S NOTES

(सुशिप्र) शोभनं शिप्रं ज्ञानं प्रापणं वा यस्य तत् सम्बुद्धौ (विश्वचर्षणे) विश्वस्य सर्वस्य यः चर्षणिः-द्रष्टा तत्सम्बुद्धौ चर्षणिरिति पश्यतिकर्मा (निघ० ३. ११)

=Omniscient literally the Seer of all.

TRANSLATOR'S NOTES AND COMMENTS

Rishi Dayananda has explained सुशिप्र as शोभनं शिप्रं ज्ञानं प्रापणं दवायस्य i. e. Whose knowledge or attainment is auspicious, but he has not quoted any authority to substantiate this interpretation. Sayanacharya has translated सुशिप्र as शोभनहनो शोभननासिको वा = Good-cheeked or good-nosed. Skandaswami's translation is also the same. सुहनो सुनस वा । Prof. Wilson translated the word सुशिप्र as Indra with the handsome chin.

"O Lord of all men, of fair cheek."

Thus all the other commentators ascribe physical form to Indra, taking him to be some Deity in heaven. But Rishi Dayananda has interpreted it as given above. In Nighantu 4.1 it is stated शिप्रे इति पदनाम पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च It is on the basis of this, that Rishi Dayananda has given the meaning as शोभनं ज्ञानं प्रापणं वा यस्य In Rig. 2. 12.6 also we find the word सुशिप्र (Sushipra), where the Rishi explains it a bit differently as शोभनानि शिप्राणि सेवनानि यस्मिन् सः । अत्र शेवृधातोः पृषोदरात्वादिनेष्टसिद्धिः ॥ The word Shipra is derived here from the root शेवृ-सेवने So the meaning will be, He whose worship or contemplation is auspicious. The absurdity of the meaning of सुशिप्र as fair chinned, fair nosed etc. is that the adjective used in the Mantra is विश्वचर्षणे which means literally the Seer of all. Can such an Omniscient Supreme Being be fair-chinned or fair-nosed ? These two are incompatible. So Rishi Dayananda's interpretation is quite correct. By Indra in the Mantra is meant God and not any particular deity as supposed by Sayanacharya, Skanda Swami, Wilson and Griffith etc.

The same subject is taught again.

Mantra—4

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत ।
अजोषा वृषभं पतिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (परमेश्वर) याः ते तव गिरः वृषभं पतिं त्वाम् उदहासत याः त्वम् अजोषाः सर्वा विद्या जुषसे ताभिः अहम् अपि प्रतिइत्थं भूतं वृषभं पतिं त्वाम् असृग्रं (सृजामि) ।

TRANSLATION

O God, The Vedic Speeches revealed by Thee mainfest or reveal Thee well who art our Protector—, Showerer of Peace and Bliss. Thou art full of all knowledge, therefore I also glorify Thee who art our Protector and Rainer of blessings.

PURPORT

We souls possess finite knowledge, therefore we should believe in what God Himself has revealed about His nature, attibutes and acts. It is not possible for us to comprehend them fully. It is not possible for any one to know fully God's nature, attributes and acts. Therefore it is through the Vedas that learned persons should know industriously, all objects like God, soul, matter etc. All objects should also be properly utilised. God alone should be considered as Adorable and Protector.

THE COMMENTATOR'S NOTES

(असृग्रम्) सृजामि विविधतया वर्णयामि
= Variously describe.

(उदहासत) उत्कृष्टतया ज्ञापयन्ति अत्र ओहाङ् गतौ इत्यस्मात् लडर्थे लुङ्। गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम्
= Describe.

तस्योपासनया किं लभ्यत इत्युपदिश्यते

What does one gain by God's contemplation is taught in the next Mantra.

Mantra—5

सं चोदय चित्रमर्वाग्राध इन्द्र वरेण्यम्।
असदित्ते विभु प्रभु॥

संधिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र! ते (तव) सृष्टौ यत् यत् वरेण्यम् विभु प्रभु चित्रराधः असत्। तत् तत् अर्वाक् (अस्मत् आभिमुख्याय) संचोदय।

TRANSLATION

O God the Giver of all means of true happiness, please grant to us all precious and manifold wonderful riches in the

form of knowledge, gold, horses and elephants etc. that are there in Thy Universe, for Power Supreme is only Thine.

PURPORT

Men should enjoy by the Grace of God and with their own exertion the attainment, protection and development of knowledge and prosperity, so that by casting away all misery due to poverty and indolence, divine enjoyments may ever grow.

Mantra—6

अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः ।
तुविद्युम्न यशस्वतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तुविद्युम्न इन्द्र (परात्मन्) त्वं रभस्वतः यशस्वतः अस्मान् तत्र (पुरुषार्थे) राये (उत्कृष्टधनप्राप्त्यर्थम्) चोदय ॥

TRANSLATION

O God Innermost Soul of our soul, O most splendid Lord of the manifold wealth of infinite wisdom, stimulate us who are industrious and glorious, for the acquirement of sublime wealth (internal as well external, spiritual and material).

PURPORT

All men should exert themselves in this world for the acquisition of knowledge, good kingdom and prosperity, obeying the commandments of God and being industrious and renowned on account of virtues. None can get these things without exertion and labour, because God gives all kinds of happiness only to the industrious persons.

THE COMMENTATOR'S NOTES

(रभस्वतः) कार्यारम्भं कुर्वतः आलस्यरहितान् पुरुषार्थिनः
=Industrious

(तुविद्युम्न) बहुविधं विद्याद्यनन्तं धनं यस्य, तुवीति बहुनामसु (निघ० ३.१) द्युम्नमिति धननामसु पठितम् (निघ० २.१०)

= Lord of mainfold wealth.

पुनः तत् कीदृशं धनमित्युपदिश्यते ॥

What kind of wealth is that is taught in the 7th Mantra.

Mantra—7

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् ।
विश्वायुर्धेह्यक्षितम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (जगदीश्वर) त्वम् अस्मे (अस्मभ्यम्) गोमत् वाजवत् पृथु बृहत् विश्वायुः अक्षितं श्रवः संधेहि ॥

TRANSLATION

Grant us O Lord of infinite knowledge, that wealth which is full of noble speech, cattle and feeds righteous and learned devotees, which enables us to enjoy abundant nourishing food, which consists of various sciences and is vast, which gives us good reputation and wisdom and which is inexhaustible, lasting for the whole of life or which enables us to live full life of one hundred years or more.

PURPORT

It is the duty of men to acquire wealth and utilise it properly with the obsevance of Brahmacharya (continence) giving up attachment to worldly objects, observance of the rules of diet, clothing etc. and with acquisition of knowledge, Common Wealth of Nations and prosperity, so that great happiness in this world and in the next (Spiritual and material) may grow from day to day. This object can not be achieved merely by offering prayer to God, but it requires exertion on one's part.

THE COMMENTATOR'S NOTES

(गोमत्) गौः प्रशस्ता वाक् गावः स्तोतारो विद्यन्ते यस्मिन् तत् अत्र प्रशंसार्थे मतुप् ।

(वाजवत्) वाजइत्यन्ननाम (निघ० २.७) भूम्न्यर्थेमतुप्

(श्रवः) शृण्वन्ति अनेका विद्याः सुवर्णादि च धनं यस्मिन् श्रव इति धननामसु (निघ० २.१०)

TRANSLATOR'S NOTES AND COMMENTS

It is clear that the wealth prayed for in this and other Mantras is not merely material wealth but spiritual wealth also which consists in wisdom, knowledge, peace, self-control etc. For three meanings of the word गोमत् given by Rishi Dayananda, see the Vedic lexicon Nighantu गौरितिवाङ्नाम (निघ० १.११) = Noble speech गौरितिस्तोतृनाम (निघ० ३. १६) = Praisers or devotees of God.

The same subject is continued.

Mantra—8

अस्मे धेहि श्रवो बृहद्द्युम्नं सहस्रसातमम् ।
इन्द्र ता रथिनीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र त्वम् अस्मे सहस्रसातमं बृहद्द्युम्नं श्रवः रथिनीः इषः च धेहि ॥

TRANSLATION

O God, grant us brilliant knowledge and great renown, grant riches which bring happiness in a thousand ways and grant that we may have strong armies and many chariots and other conveyances for them.

PURPORT

O Lord, grant us that wealth by Thy grace and as a result of our own exrtion by which we may have armies that accomplish much happiness (by overcoming all un-righteous persons).

THE COMMENTATOR'S NOTES

(द्युम्नम्) प्रकाशमयं ज्ञानम् = Bright knowledge.

(सहस्रसातमम्) सहस्रम् असंख्यातं सुखं सनुते ददाति येन तत् अतिशयितम् ।

TRANSLATOR'S NOTES

सहस्रमिति बहुनाम (निघ० ३.१) षणु-दाने ।

=Giver of innumerable kinds of happiness or articles. रथिनीः It is amusing to find Griffith giving a foot note saying—

"The meaning of रथिनीः (Rathineeh) is not clear". It is not at all a difficult word. SKandaswami explains रथिनीः इषः as रथ सहिताः इषः अन्नानि Venkata Madhava and Sayanacharya also follow him saying बहुरथोपेता इषः अन्नानि Wilson translates it peculiarly as "those articles of food (which are brought from the fields) in carts.

Rishi Dayananda takes इषः unlike these other commentators as इष्यन्ते यास्ताः सेनाः अत्र कृतो बहुलम् इति वार्तिकेन कर्मणि क्विप् = desired armies. In this case, the adjective रथिनीः having various kinds of chariots becomes quite clear and Griffith's doubt is cleared.

अथायमिन्द्रः कीदृश इत्युपदिश्यते

How is this Indra (God) is taught in the 9th Mantra—

Mantra—9

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्तं ऋग्मियम् ।
होम गन्तारमूतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

गीर्भिः गृणन्तः वयं वसुपतिम् ऋग्मियं गन्तारम् इन्द्रं वसौ ऊतये होम ॥

TRANSLATION

We invoke for our protection and Lordship, Indra(God) Who is the upholder of wealth in the form of wisdom, Lord

of the earth the fire, the sun, the moon and planets etc. which inhabit creatures and who is the Revealer of the Vedic Mantras, who is Omnipresent and Omniscient, praising Him with the refined Vedic Speech.

PURPORT

All persons should glorify God only, as the Lord of the world, Revealer of the Vedas and All-perveding Supreme Being. They should also imitate God's Justice and other attributes and by exerting themselves they should attain the best knowledge, kingdom and wealth and then preserve and develop them at all times.

THE COMMENTATOR'S NOTES

(वसोः) सुखवासहेतोर्विद्यादिधनस्य=Of the wealth in the form of wisdom, knowledge etc.

(वसुपतिम्) वसूनाम् अग्निपृथिव्यादीनां पतिं पालकं स्वामिनम्। कतमे वसवः इति। अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि च एते वसवः एतेषु हीदं सर्वं वसु हितम् एते हीदं सर्वं वासयन्ते तद्यदिदं सर्वं वासयन्ते तस्माद् वसव इति (शत० १४. ६. ७. ४)।

=The Lord of the fire, the earth, the air, middle regions, the sun, the moon etc., which inhabit or support the creatures.

(गीर्भिः) वेदविद्यया संस्कृताभिर्वाग्भिः। गीरिति वाङ्नामसु पठितम्॥ (निघ० १. ११)

=with words refined by the Vedic Speech.

(गन्तारम्) ज्ञातारं सर्वत्र व्याप्त्या प्रापकम्

=knowing and pervading all.

(ऊतये) रक्षणाय स्वामित्वप्राप्तये, क्रियोपयोगाय वा

=For protection, lordship and proper use.

TRANSLATOR'S NOTES

गन्तारम् is derived from गम्लृ-गतौ which has got three meanings ज्ञानं गमनं प्राप्तिश्च = To know, to go and to attain.

Rishi Dayananda has here interpreted the word taking the first and the last meaning. Sayanacharya, Skanda Swami, Venkata Madhava and others have taken it to mean यागदेशं गमनशीलम् (सायणः) यज्ञं प्रतिगन्तारम् (स्कन्दस्वामी) गन्तारम् (वेंकटमाधव) Prof : Wilson translates it as "repairer to the place of sacrifice) and Griffith as—"who cometh to our aid." Rishi Dayananda's depth of vision is significant which others unfortuately lack.

It is evident that Rishi Dayananda explained इषः (Ishah) here as armies taking into consideration the adjective रथिनीः used in the Mantra. प्रजा वा इषः शत० १.७.३.१४॥४.१.२.१५ corroborates the idea of taking इषः for men and therefore their army.

पुनः कस्मै प्रयोजनायेत्युपदिश्यते—

Why should we glorify God is taught in the tenth Mantra—

Mantra—10

सुतेसुते न्योकसे बृहद् बृहत एदरिः ।
इन्द्राय शूषमर्चति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अरिः इत् (अपि मनुष्यः) सुते सुते बृहते न्योकसे इन्द्राय स्वकीयं बृहत् शूषम् अर्चति (समर्पयति) भाग्यशाली भवति ॥

TRANSLATION

When even a man who has unjustly taken other's property and enjoyed it himself (after repentance) glorifies God's great powers Who is the mighty and all-pervading, establisher of all objects in their proper places, and surrenders himself to Him, he becomes very lucky.

PURPORT

Even if a man who is any body's enemy becomes humble before Omnipresent and Gracious God by giving up all vanity and begins to obey God's commandments contained in the

Vedas and observes them in action, why should he (along with others who are always righteous) not be humble and venerable. Those devotees of God who are righteous, industrious, benefactors of all and learned alone enjoy the happiness of knowledge and the bliss of the Vast and just Government and not others. In this hymn, there is prayer to Indra (God) for the acquisition of sublime wealth, the instruction for industriousness and obedience to God's commands and thus it has connection with the 8th hymn.

This hymn also has been wrongly translated by Sayanacharya, Prof. Wilson and others.

TRANSLATOR'S NOTES

We have already pointed out some of the mistakes committed by Sayanacharya, Skanda Swami, Prof. Wilson and Griffith in our foot-notes. The fundamental mistake committed by them with regard to the conception of Indra whom they consider to be a deity sitting somewhere in heaven and not All - pervading Supreme Being. Wilson translates न्योकसे (Nyokase) in the tenth Mantra of this hymn as "the dweller in an eternal mansion. In the translation of the 3rd Mantra Wilson translates सुशिप्र as Indra with the handsome Chin Griffith also has rendered it as "of fair Cheek." All such translations following Sayanacharya are wrong and misleading. Therefore Rishi Dayananda had to criticise them as they give a very wrong conception about God.

अथ दशमं सूक्तम्

HYMN X.

मधुच्छन्दा ऋषिः । इन्द्रो देवता । १-३।५,६ विराडनुष्टुप् छन्दः । ७,९-१२ अनुष्टुप् छन्दः । ८ निचृदनुष्टुप् छन्दः । गान्धारः स्वरः । भुरिगुष्णिक् छन्दः । ऋषभः स्वरः ।

Seer—Madhu Chhanda. Devata (Subject) Indra. Metres Anushtup and Ushnik. Tune Rishabha.

तत्र के कथं तमिन्द्रं पूजयन्तीत्युपदिश्यते

How is Indra (God) worshipped by whom is taught in the first Mantra

Mantra—1

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो, ब्रह्माणः स्वकीयं वंशम् उद्येमिरे इव गायत्रिणः त्वा गायन्ति । अर्किणः अर्कं त्वाम् अर्चन्ति ॥

TRANSLATION

O Lord, possessing infinite knowledge and power of action, the Sama Veda singers sing Thy praise. The Rigveda Chanters worship Thee who art Adorable. Knowers of all the four Vedas extol Thee with the reverence that men have for the heads of their family.

PURPORT

All men should worship God only i. e. they should always obey His commandments (contained in the Vedas) As those who study the Vedas and acquire their knowledge well, deliver sermons to others and thus make human family virtuous and elevated, so all others should also behave. This result cannot be achieved by any one else except the true worshipper

of God, because according to God's command, there is none else equal to Him, therefore one should worship Him (in his heart) and should sing His Glory.

THE COMMENTATOR'S NOTES

(अर्किणः) अर्का मन्त्रा ज्ञानसाधना येषां ते=

=Knowers of the Mantra which give knowledge.

अर्को मन्त्रो भवति यत् अनेन अर्चन्ति (निरुक्ते ५,४)
(अर्कम्) अर्च्यते पूज्यते सर्वैर्जनैर्यः तम् अर्च-पूजायाम्
अर्को देवो भवति यदेनम् अर्चन्ति (निरु० ५.४) ।

पुनः स कथं वेदितव्य इत्युपदिश्यते

How is Indra (God) to be known is taught in the next Mantra—

Mantra—2

यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यूथेन (वायुगुणेनसह) वृष्णिः (सूर्यकिरणसमूहः) सानोः सानुं भूरि आरुहत् स्पशते राजति चलति चालयति वा । यः मनुष्यः यत् सानोः सानुं कर्मणः कर्मत्वं भूरि आरुहत् अस्पष्ट एजति तस्मै इन्द्रः (परमात्मा) तत् (तस्मात्) सानोः सानुम् अर्थं भूरि चेतति ज्ञापयति ॥

TRANSLATION

As the rays of the sun along with the airs go from one peak to another, so also the man who goes from one action to another and who touches things and moves them, God gives him power to know more and more along with all objects that give happiness.

PURPORT

There is Upamalankar or simile used is the Mantra. As the sun moves the earth and other world, which are in front along with the airs, draws them and gives them light, so a man who with the help of the knowledge is able to do many deeds continuously, is able to accomplish works with the group of means. It is such a man that can attain happiness in this world made by God. God also shows kindness to him.

THE COMMENTATOR'S NOTES

(सानोः) पर्वतस्य शिखरात संविभागात् कर्मणः सिद्धेः (वृष्णिः) वर्षति सुखानि वर्षयति वा (अर्थम्) अर्तुं ज्ञातुं प्राप्तुं योग्यं गुणं द्रव्यं वा ।

Now by Indra are meant God and the sun.

Mantra—3

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोमपाइन्द्र यथा भवद्रचितस्य सूर्यलोकस्य केशिनो वृषणा कक्ष्यप्रा हरी (अश्वौ युक्ता) तथैव त्वं नः (अस्मान्) सर्वविद्याप्रकाशाय युक्ष्व अथ हि नः गिराम् उपश्रुतिं चर ॥

TRANSLATION

O God the Protector of all good articles, as in the sun made by Thee there are two forces of pervading and taking away the sap, which cause rain, in the same way, prompt us for the acquirement of all knowledge and listen to our earnest prayer.

PURPORT

All men should engage themselves in learning art and industry after studying various sciences. As there is the sun's grand and vast light here in this world, in the same way, learned persons should disseminate the attributes of God and the light of knowledge everywhere.

मनुष्यैः परमेश्वरात् किं किं याचनीयमित्युपदिश्यते

For what should men pray to God is taught in the next Mantra.

Mantra—4

एहि स्तोमाँ अभि स्वराभि गृणीह्या रुव ।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! जगदीश्वर ! यथा कश्चित् सर्वविद्याभिज्ञो विद्वान स्तोमान अभिस्वरति यथावद् विज्ञानं गृणाति श्रावौति तथैव नः (अस्मान) एहि । हे वसो (कृपया एवम् एत्य नः (अस्माकं) स्तोमान् (वेदस्तुतिसमूहार्थान्) सचा अभिस्वर ब्रह्म (वेदार्थान्) अभिगृणीहि यज्ञं च वर्धय ॥

TRANSLATION

O Adorable God, as a highly learned person well-versed in various sciences, understands the properties of all objects and imparts their Knowledge properly to others, in the same way, Thou O Omnipresent Lord who art the Support of all, come to us or mainfest Thyself in our hearts and listen to our praises and prayers. Englighten us about the real import and secret of the Vedic Mantras.

Increase our Yajna (the spirit of sacrifice) along with dexterity in art and industry.

PURPORT

To those who glorify God, pray to Him and have communion with Him according to the true Vedic knowledge, God as the Innermost Spirit of all, reveals the real meaning of the Mantras and constantly gives them true delight. Therefore their knowledge and exertion never decay.

THE COMMENTATOR'S NOTES

(स्वर) जानीहि प्राप्नुहि स्वरतीति गतिकर्मसु पठितम् (निघ० २. १४)

=Know and attain Vedic knowledge.

(ब्रह्म) वेदविद्याम्
(यज्ञम्) क्रियाकौशलम् (वसौ) वसन्ति सर्वाणि भूतानि यस्मिन्वा वसति सर्वेषु भूतेषु यः तत् सम्बुद्धौ ।

=God who dwells within all beings and who is the Support of all. Wilson taking it to stand for any particular deity has translated it simply as 'come vasu to this our site. Reply to our hymns,answer to our praises and respond to our prayers.'

The rest is not objectionable and is a fairly good translation, but he should have explained what was meant by vasu. Following Sayanacharya who translates ब्रह्म as अन्नम् Wilson also renders it into English as "bestow upon us abundant food." Skanda Swami has explained ब्रह्म as स्तोत्रलक्षणम् Praise which is somewhat better. Sayanacharya seems to be in the habit of generally taking words in material sense, even if the other meaning is so clear, as in the present case. Yogi Shri Aurabindo was therefore right in remarking that "It is the final and authoritative binding of the Veda to this lowest of all its possible senses that has been the most un-fortunate result of Sayana's commentary."

('On the Vedas' P. 27)

That the Word ब्रह्म Primarily means Veda besides God is clear from such passages in the Brahmanas as

ब्रह्म वा ऋक् ।। कौषीतकी ब्रा० ७. १०
ब्रह्म वै मन्त्रः ।। शत० ७. १. १. ५
वेदो ब्रह्म (जैमिनीयोप० ४. २९. ३)

Rishi Dayananda has therefore rightly explained ब्रह्म here as वेदविज्ञानम् or Vedic Knowledge.

पुनः सः (इन्द्रः) कीदृशोऽस्तीत्युपदिश्यते ।

How is that Indra (God) is taught in the 5th Mantra.

Mantra—5

उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिष्षिधे ।
शक्रो यथा सुतेषु णो रारणत्सख्येषु च ।।

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

(यथा कश्चित् मनुष्यः) सुतेषु सत्येषु च उपकारी वर्तते तथा एवः शक्रः (सर्वशक्तिमान् जगदीश्वरः कृपायमाणः सन् पुरुनिष्पिधे इन्द्राय (जीवाय) वर्धनं शंस्यं च रारणत् (यथावत् उपदिशति) ॥

TRANSLATION

As a man is benevolent to his children and friends, so Omnipoten God being Kind gives to the soul that desires to get prosperity and is friendly to all, the teaching which makes it grow and is admirable.

PURPORT

Here a simile has been used. In this world whatever glory and beauty is there and whatever thanks are offered, they glorify and manifest God only, because the merits of the created objects praise the creator. In the same manner, God is praised and prayed to for the attainment of various objects, for whatever thing we pray to the Almighty God, can be obtained only through our own labour or exertion.

THE COMMENTATOR'S NOTES

(उक्थम्) वक्तुं योग्यं स्तोत्रम् वच-परिभाषणे अत्र पातृतुदिवचिरिचिसिचिभ्यस्थक् इति थक् प्रत्ययः (उणादि कोषे० २. ७)

=Admirable

(इन्द्राय) सर्वमित्राय ऐश्वर्यम् इच्छुकाय जीवाय

=For the soul

(रारणत्) अतिशयेनउपदिशति यङ् लुगन्तस्य रणधातोः लेट् प्रयोगः ॥ =Gives instructions.

रण-शब्दे

=For what objects should God be prayed to is taught in the sixth mantra--

क्व क्व स प्रार्थनीय इत्युपदिश्यते

Mantra—6

तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।
स शक्र उत नः शकदिन्द्रो वसु दयमानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः नः दयमानः शक्रः इन्द्रः (परमात्मा) वसु दातुं शक्नोति तम् इत् (एव) वयं सखित्वे तं राये तं सुवीर्यं ईमहे ॥

TRANSLATION

We pray to the Almighty Indra (God) Who is able to give us knowledge, to protect us, to destroy all miseries, evils and enemies and to accept His righteous devotees for friendship, for wealth in the form of wisdom, health and gold etc. and for heroic might, for He alone can bestow all this upon us.

PURPORT

All persons should pray to God only for the attainment of all virtues and to none else, for He alone who is unparalleled. Omnipotent Lord and Friend of all can give all these things.

COMMENTATORS NOTES

(वसु) सुखेषु वसन्ति येन तद् वसु विद्याऽऽरोग्यादि सुवर्णादि ।

=Wealth in the form of Wisdom, wealth and gold etc.

(दयमानः) दातुं विद्यादि सद्गुणान् प्रकाशितुं सततं रक्षितुं दुःखानि दोषान् शत्रूंश्च सर्वथा विनाशितुं धार्मिकान् स्वभक्तान्वा दातुं समर्थः दय-दानगतिरक्षणहिंसाऽऽदानेषु ।

TRANSLATOR'S NOTES AND COMMENTS

While Sayanacharya, Skanda Swami and Venkata Madhava translate वसु (Vasu) as धनम् (Wealth) and following them Prof. Wilson and Griffith render it into English as wealth, it is Rishi Dayananda who takes the word वसु (Vasu) in its

derivative sense and gives the comprehensive meaning of विद्याऽऽरोग्यादि सुवर्णादि धनम् "Wealth in the form of Wilsom, health and gold etc. what a difference does it make regarding the Vedic conception of wealth ?

In the same way, while Skanda Swami takes दयमानः as विभजन् or distributing, Venkata Madhava and Sayanacharya as प्रयच्छन् giving, Wilson as conferring and Griffith as giving, it is Rishi Dayananda that goes to the root दय which according to the Dhatu Patha of Panini means

दय-दानगतिरक्षण हिंसाऽऽदानेषु and gives all the meanings of giving, protecting, destroying evils and miseries and acepting which is so remarkable. It shows the Rishi's depth of vision and broad outlook which other commentators lacked as they were scholars, but not Rishis or seers.

अथेन्द्रशब्देनेश्वरसूर्यलोकावुपदिश्येते ।

By Indra, both God and Solar system are meant in the Seventh Mantra.

Mantra—7

सुविवृतं सुनिरजमिन्द्र त्वादातमिद्यशः ।
गवामप व्रजं वृधि कृणुष्व राधो अद्रिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अयम् अद्रिवः (मेघवान् सूर्यलोकः) सुनिरजं त्वादातं (तेनशोधितं) यशः (जलम्) सुविवृतं सुष्ठु विकाशितं राधः (धनं च) कृणुष्व (करोति) गवां (किरणानां) व्रजं (समूहं च) अपवृधि (उद्घाटयति) तथैव अद्रिवः इन्द्र (जगदीश्वर) त्वं सुविवृतं सुनिरजं त्वादातं यशः राधः (धनं च) कृणुष्व कृपया कुरु तथा हे अद्रिवः (मेघादि) रचकत्वात् प्रशंसनीय त्वं गवां व्रजम् अपवृधि (ज्ञानद्वारम् उद्घाटय) ॥

TRANSLATION

As this solar universe is full of clouds, rains water that is easily accessible and purified by it and by its light illuminates vast wealth, spreading the group of the rays to give light to the world, in the same manner, O Praise-worthy Distributor of all articles with justice, kindly bestow upon us the wealth which increases our reputation, is vast, is happily manifested in all dealings, purified by Thy knowledge and which accomplishes all works, the wealth in the form of wisdom and gold etc. O Admirable on account of the clouds and other objects made by Thee, please open to us the doors of knowledge, of the mind and other senses grasping their subjects and the kine.

PURPORT

O God as Thou hast made the sun and other objects and therby hast manifested Thy glory and happiness to all, in the same manner, by Thy Grace, let us make all people happy and glorious by making our mind and other senses pure and enlightened with knowledge and righteousness, manifesting our reputation, the wealth of wisdom and vast good Government.

THE COMMENTATOR'S NOTES

(यशः) परमकीर्तिसाधकं जलं वा । यश इति उदकनामसु पठितम् (निघ० १.१.२)

=Good reputation and water.

(गवाम्) स्वस्वविषय प्रकाशकानां मनआदीन्द्रियाणां पशूनां वा गौरिति पदनामसु पठितम् (निघ० ४.१) इतीन्द्रियाणां पशूनां च ग्रहणम् गाव इति रश्मिनामसु (निघ० १.५) ।

(व्रजम्) समूहं ज्ञानं वा ।

(अद्रिवः) अद्रिर्मेघः प्रशंसाधनं भूयान् वा विद्यते येन तत्

सम्बुद्धौ ईश्वर मेघवान् सूर्यवा अद्रिरिति मेघनामसु पठितम्
निघ० १.१० अत्र भूम्न्यर्थे मतुप् ।

पुनरीश्वर उपदिश्यते।

Now by the term Indra, God's attributes are taught.

Mantra—8

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः।
जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे परमेश्वर) इमे उभे रोदसी यम् ऋघायमाणम् त्वां नहि इन्वतः। स त्वम् अस्मभ्यं स्वर्वतीः अपः जेषः गाः च संधूनुहि ॥

TRANSLATION

O All pervading God ! The heaven and earth contain Thee not, Who art worthy of worship. Thou conquerest to get victory over the actions which bring about the welfare of all. Prompt our senses well.

PURPORT

If any one ask, How much is God, you should answer who can grasp or measure that Infinite Who has pervarded the whole? Therefore He alone should be praised or worshipped. To Him only, men should pray to do noble deeds and to get good articles. Who can get the end of the Lord Whose actions are Infinite ?

THE COMMENTATOR'S NOTES

(ऋघायमाणम्) परिचरितुमर्हम् =Worthy of praise.

(इन्वतः) व्याप्नुतः इन्वतीति व्याप्तिकर्मा
(निघ. २. १८)

(रोदसी) द्यावापृथिवी (निघ० ३.३७)

पुनः स उपदिश्यते ।

Then again He (God) is taught.

Mantra—9

आश्रुत्कर्ण श्रुधी हवं नू चिद्दधिष्व मे गिरः ।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम् ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे आश्रुत् कर्ण इन्द्र (जगदीश्वर) चित्-यथा प्रियः सखा युजः प्रियस्य सख्युः गिरः प्रेम्णा शृणोति तथा एव त्वं नु मे गिरः हवं श्रुधि मम इमं स्तोमम् अन्तर्दधिष्व । युजः मम अन्तःकरणम् शुद्धं कुरु ॥

O Lord ! Thou Whose ears hear all things, listen quickly to my invocation, hold in Thy heart my praise, keep near to thee, as it were (the words of a friend.)

PURPORT

Men should know this One God and pray to Him, because He being Omnipotent, listens to what we pray. He the Innermost Spirit and Purifier of the soul is Friendly to all.

मनुष्याः कथं भूतं तं जानीयुः इत्युपदिश्यते ।

How should men know Him is taught in the next Mantra.

Mantra—10

विद्मा हि त्वा वृषंतमं वाजेषु हवनश्रुतम् ।
वृषंतमस्य हूमह ऊतिं सहस्रसातमाम् ॥

सन्धिच्छेदसहितोऽन्वयः

हे इन्द्र वयं वाजेषु हवनश्रुतं वृषन्तमं त्वा विद्माहि यतः वृषन्तमस्य तव सहस्रसातमाम् ऊतिं हवामहे ।

TRANSLATION

We know Thee, the liberal Rainer of blessings, the Hearer of our call in battles. We ask for the thousandfold Profitable Protection, attainment and knowledge of Thee, the Showerer of bounties.

PURPORT

Men should know that God alone is the accomplisher of

all our noble desires and giver of victory to us in battles. Taking shelter in God who protects all objects having created them and obeying His commands, with all labour, they should obtain their own happiness and that of others.

THE COMMENTATOR'S NOTES

(वृषन्तमम्) सर्वान् अभीष्टान् कामान् वर्षतीति वृषा सोऽतिशयितः

=The best Showerer of all desires.

(ऊतिम्) रक्षां, प्राप्तिमवगमंच ।

=Protection, attainment and knowledge.

पुनः स कीदृशः किं करोतीत्युपदिश्यते ।

How is God and what does He do is taught in the 11th Mantra—

Mantra—11

आ तू न इन्द्र कौशिक मन्दसानः सुतं पिब ।
नव्यमायुः प्र सू तिर कृधी सहस्रसामृषिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कौशिक इन्द्र (ईश्वर) मन्दसानः सन् त्वं नः सुतम् आपिब पुनः कृपया नः नव्यम् आयुः प्र सुतिर तथा नः (अस्माकं मध्ये) सहस्रसाम् ऋषिं कृधि (सम्पादय) ॥

TRANSLATION

O God All Bliss, Instructor of all true knowledge and sciences, being praised by us, listen to our sweet words of praise and prayer. Kindly prolong the life that merits commendation. Create among us a Rishi who is the teacher of various sciences, is a seer of the Vedic verses, being a man of self control is always instructor of noble virtues and a man of realisation.

PURPORT

Those persons who having glorified God with love Who is the Supreme Teacher of all wisdom to the souls, the Reve-

aler of all true knowledge and Omniscient, teach others, attain long and happy life and becoming Rishis lovingly make all people full of true knowledge.

THE COMMENTATOR'S NOTES

(कौशिकः) सर्वासां विद्यानामुपदेशे च भवः तत् सम्बुद्धौ अर्थानां साधूपदेष्टर्वा क्रोशतेः शब्द कर्मणः क्रंसतेर्वास्यात् प्रकाशयतिकर्मणः साधु विक्रोशयिताऽर्थानामितिवा (निरुक्ते २. २५) अनेन कौशिकशब्द उक्तार्थो गृह्यते ॥

=Instructor or revealer of true knowledge.

(सहस्रसाम्) सहस्रं बह्वीर्विद्याः सनोति तम्

=Giver of the knowledge of various sciences.

(ऋषिम्) वेदमन्त्रार्थं द्रष्टारम्, जितेन्द्रियतया शुभगुणानां सदैवोपदेष्टारम्, सकलविद्याप्रत्यक्षकारिणम् ।

=Seer or sage.

TRANSLATOR'S NOTES AND COMMENTS

We have given above the interpretation of the term कौशिक (Kaushika) as given by Rishi Dayananda quoting the authority of Shri Yaskacharya well-known etymologist of ancient India. The main principle of the Vedic interpretation is that सर्वाणि नामानि आख्यातजानि i. e. All words in the Vedas are derived from the roots and are Yougikas or general nouns denoting particular attributes. In the Meemansa Shastra Maharshi Jaimini has said the same thing.

आख्या प्रवचनात् । परन्तु श्रुति सामान्यमात्रम् (मीमां० १. ३१) ।

It is wrong therefore on the part of Sayanacharya, Skanda Swami, Wilson, Griffith and others to take the word "Kaushika." as the son of Kushik."

इमाः सर्वाः स्तुतयः ईश्वरमेव स्तुवन्तीत्युपदिश्यते ।

All these hymns praise only the Lord is told in the 12th Mantra.

Mantra—12

परि॑त्वा गिर्वणो॒ गिर॑ इ॒मा भ॑वन्तु वि॒श्वत॑: ।
वृ॒द्धायु॒मनु॒ वृद्ध॑यो॒ जुष्टा॑ भवन्तु॒ जुष्ट॑य: ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गिर्वणः इन्द्र विश्वतः याः इमाः गिरः सन्ति ताः परि (सर्वतः) त्वां भवन्तु तथा च इमाः वृद्धयः जुष्टाः वृद्धायुं त्वाम् अनुभवन्तु ॥

TRANSLATION

O God to be worshipped by the hymns of the Vedas and learned persons, may all praises on every side encompass Thee Who deservest all praise. May they spread Thy Kingdom (increase the number of Thy devotees) Who art present from all eternity and being agreeable to Thee, may yield delight to us.

PURPORT

O God whatever glory and praise is there in the world, it is all Thine. What ever growth of happiness and bliss is there, all that glorifies Thee. Those who realise the attributes of God and the properties of the objects of His Univerese enjoy happiness and always growing in wisdom become venerable, in the whole world.

THE COMMENTATOR'S NOTES

Sayanacharya has wrongly stated परिभवन्तु as सर्वतः प्राप्नुवन्तु because according to the rule of Grammar परोभुवोऽवज्ञाने परिभवन्तु means. May they insult you, which is absurd.

This hymn has also been wrongly translated by Sayanacharya and Western Scholars like prof. Wilson and others. In this hymn, it is taught that those who having acquired knowledge and prayed to God, being industrious always glorify the Lord, destroy ignorance and other vices, conquer their enemies, become long lived learned scholars and bringing about others' welfare enjoy happiness and bliss. Thus this hymn is connected with the ninth hymn.

TRANSLATOR'S NOTES AND COMMENTS

The grammatical mistake pointed out by Rishi Dayananda in Sayanacharya's commentary is very remarkable and significant,as his (Sayanacharya's) admirers consider him to be most well-versed in Sanskrit Grammar. As a matter of fact the same mistake has been committed by Skanda Swami who explains परिभवन्तु as परिगृह्णन्तु and Venkata Madhava who, translates it as परिभवन्तु Rishi Dayananda therefore explains it as परि-सर्वतः त्वांभवन्तु and not as त्वांपरिभवन्तु which changes the meaning altogether as the aphorism pointed out by Rishi Dayananda clearly denotes.

We have already pointe out some mistakes committed by Sayanacharya, Prof. Wilson, Griffith and other translators. Their conception of Indra has been wrong through out. That is why in the 11th Mantra they have taken कौशिक as the son of Kushik and have quoted some myth about it. Griffith's translation of the last mantra of this hymn is particularly absurd and worse than that of Wilson. 12. "Lover of song, may these our songs on every side encompass thee.

Strengthening thee of lengthened life, May they be dear delights to thee. Prof. Wilson's is a bit better when he translates—

"May they (our praises) augment the power of thee, who art long lived, and being agreeable to thee, may they yield delight (to us).

अथ एकादशं सूक्तम्

HYMN XI.

जेता माधुच्छन्दस ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

Seer—Jeta, Devata or subject Indra, Metre—Anushtubh. By Indra are meant God and Conqueror in this hymn.

Mantra—1

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अस्माकम् इमाः विश्वाः गिरः यं समुद्रव्यचसं रथीनां रथीतमं वाजानां सत्पतिम् इन्द्रं (परमात्मानम्) वीरपुरुषं वा अवीवृधन् (नित्यं वर्धयन्ति) तं सर्वे मनुष्या वर्द्धयन्तु ॥

TRANSLATION

(1) All our hymns extol the Lord who is diffused on every side like the ocean, Who is the Supreme Charioteer and Master of the souls possessing the chariots in the form of the bodies, who is Lord of all strength and Protector of all righteous persons.

(2) It is also applicable to a noble and just king, who is the master of the chariot in the form of body and who is mighty and protector of all good people. In the case of a noble king, the word रथीनाम् रथीतमम् may also mean the master of those who possess aeroplanes and other speedy vehicles.

PURPORT—

There is shleshalankar or paronomasia in this Mantra.

All Vedic Speeches glorify the lord Who is Omnipresent, Absolutely True, giving victory to righteous persons and Immanent everywhere. They praise a hero who conquers unrighteous persons with righteous strength and who protects the righteous. This is the command of God.

The same subject is continued in the 2nd Mantra.

Mantra—2

सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते।
त्वामभि प्र णोनुमो जेतारमपराजितम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शवसस्पते जगदीश्वर सेनाध्यक्ष वा। अभिजेतारम् अपराजितं त्वां वाजिनः (विजानन्तः) वयं प्रणोनुमः (पुनः पुनर्नमस्कुर्मः) तथा हे इन्द्र। ते (तव) सख्ये कृते शत्रुभ्यः कदाचित् मा भेम (भयं मा करवाम) ॥

TRANSLATION

(1) O Lord of strength ! in Thy friendship, being mighty, let us never fear. We bow before Thee and glorify Thee O Almighty, Who art conqueror of the world, but Thyself unconquered.

(2) It is also applicable to a noble mighty king. We should praise him as conqueror of his enemies and unconquered.

PURPORT

In this mantra also there is Shleshalankar or double meaning. Those persons who regard God and heroic persons as their friends, are never afraid of any one, being full of strength.

Mantra—3

पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः।
यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यदि इन्द्रः स्तोतृभ्यः वाजस्य गोमतः मघं मंहते (तर्हि) अस्य एताः पूर्वीः रातयः ऊतयः न विदस्यन्ति नैव उपदस्यन्ति।

The gifts of God from eternity, His saving succours never fail, if He grants to the righteous devotee who praise Him and the attributes of creation, wealth which gives happiness and consists of noble speech, a land, kine and senses.

PURPORT

As in God's Universe, there are eternal protections and acts full of perfect justice, in the same manner, men should

also give the gifts of fearlessness and knowledge to the people. If there were no God, how could this universe come into being ? If God does not give, how can men live ? Therefore we should believe in God as the Creator of all objects of the world and Giver of all happiness.

THE COMMENTATOR'S NOTES

(गोमतः) प्रशस्ता पृथिवी गावः पशवो वागादीनीन्द्रियाणि च विद्यन्ते यस्मिन् अस्य (वाजस्य) वजन्ति प्राप्नुवन्ति सुखानि यस्मिन् व्यवहारे तस्य ।

TRANSLATOR'S NOTES—

गौरिति पृथिवी नाम (निघ० १.१) =Earth.
गौरिति वाङ्नाम (निघ० १.११) =Speech.
वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थ-ग्रहणं कृत्वा व्याख्यातमृषिणा दयानन्देन ।

Mantrn—4

पुरां भिन्दुर्युवा कविरमितौजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयम् अमितौजा वज्री पुरां भिन्दुः युवा कविः पुरुष्टुतः इन्द्रः (सेनापतिः सूर्यलोको वा) विश्वस्यकर्मणः धर्ता अजायत (उत्पन्नः अस्ति) ।

TRANSLATION

(1) In the case of a commander of an army the meaning is. The commander of an army is born as crusher of enemies' cities, the young, the wise, of unbounded strength, the sustainer of all pious acts, the wielder of thunderbolt and other destructive weapons and much extolled.

(2) In the ease of the sun—
The sun is the destroyer of the germs of various diseases, giver of light to see all objects, containing un-measured force and water to rain down, sustainer of all by his

gravitating power, possessing rays which remove impurity and therefore praised by wise.

PURPORT

Just as the sun created by God is the destroyer of diseases with his rays and the upholder of the earth by his gravitating force, so should a commander by his power weaken or destroy the force of his enemies, should create disunion among unrighteous persons by the use of peaceful persuation and charity and other means and by imbibing many virtues, should always preserva Swarajya.

(वज्री) दुष्टेभ्यो न्यायरूप वज्रधारी ।।

Mantra—5

त्वं वृलस्यु गोमुतोऽपारद्रिवो बिलम् ।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यः अद्रिवः (मेघवान्) इन्द्रः (सूर्यलोकः) गोमतः (अबिभ्युष:) वलस्य मेघस्य बिलम् अपाव: (अपावृणोति) त्वाम् तम् इमं तुज्यमानासः देवा दिव्यगुणाः भ्रमन्तः पृथिव्यादयो लोका आविषुः ।।

TRANSLATION

When the sun opens the cave of the clouds covering his rays, the earth and other worlds rotating separate the mass of water. This sun is attained by trembling and rotating earth etc.

PURPORT

The sun breaks into pieces the solid cloud by his rays and makes it fall down upon the earth. It is by the gravitation of the sun that the earth and other worlds regularly rotate in their circumference by which are made the season and day and night etc. in the same way, the commander of an army should behave.

THE COMMENTATOR'S NOTES

अद्रिरिति मेघनामसु पठितम् (निघ० १.१०) =Cloud

(बिलम्) जलसमूहम्–बिलं भरं भवति बिभर्तेः (निरु० २.१७) ।

(तुज्यमानासः) कम्पमानाः तुज-हिंसाबलादाननिकेतनेषु ।

The attributes of a hero are described in this mantra.

अथेन्द्रशब्देन शूरवीरगुणा उपदिश्यन्ते ।

Mantra—6

तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सूर ! ये तव रातिभिः त्वां सिन्धुम् इव आवदन् सन् अहं प्रत्यायम् । हे गिर्वणः । तव तस्य च कारवः त्वां शूरं विदुः उपातिष्ठन्त एते सदा सुखिनो भवन्ति ।

TRANSLATION

Addressing the President of the council or the commander of the army, it is said—

O hero, Attracted by thy bounties, I again come to thee, celebrating thy liberality while addressing thee who art deep like the ocean and source of happiness. O praise-worthy, the performer of the works of the state and industries, I know thee to be a true and munificent hero.

PURPORT

God commands all. Men should take shelter in a righteous heroic person (who is the president of the council or commander of the army) and who is therefore praised by all, as sharks and other creatures take shelter in the ocean. They should give the charity of fearlessness or harmlessness and should conduct all the affairs of the State well with knowledge and should try to make all happy by taking away all their misery.

THE COMMENTATOR'S NOTES

(सिन्धुम्) स्यन्दते प्रस्रवते सुखानि, समुद्र इव गम्भीरस्तम् ॥
=Source of happiness and deep or serious like the ocean.

(कारवः) ये कार्याणि कुर्वन्ति ते।
=Performers of the works of the State etc.

(रातिभिः) अभयादिदानैः रा-दाने-
=By the gifts of fearlessness etc.

(शूर) धार्मिक, दुष्टनिवारक, विद्याबलपराक्रमवन् सभाध्यक्ष।

TRANSLATOR'S NOTES

The word कारवः used in this Mantra is very important and significant. Skanda Swami interprets it as स्तोतारः Praisers, Venkata Madhava explains it as प्राज्ञाः स्तोतारः wise men. Sayanacharya interprets it as प्रज्ञाः कर्तारः ऋत्विग् यजमानाः DOERS OF WORKS—Priests and performers of sacrifice. Wilson translates it, following Sayanacharya as performers of the rite. Griffith translates it as "singers". Rishi Dayananda has given the correct root-meaning as ये कार्याणि कुर्वन्ति Those who do the work. It is derived from डु कृञ्-करणे कृवा पा जिमि स्वदि साध्यसूभ्य उण् (उणादि १.१) इति उण् So it is clear that Rishi Dayananda is right in taking the word in wide sense than narrowing it down to the performer of a ritual. This comprehensiveness of the Rishi is remarkable.

Mantra—7

मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः।
विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (शूरवीर) त्वं मायाभिः शुष्णं मायिनं (शत्रुम्) अवातिरः तस्य (हनने) ये मेधिराः (ते ते तव संगमेन सुखिनो भूत्वा) श्रवांसि (प्राप्नुवन्तु) त्वं तेषां सहायेन अरीणां बलानि) उत्तिर (उत्कृष्टतया निवारय)।

TRANSLATION

O Indra (Chief of the State or the army) with thy subtle intelligence, wondrous power, strategem, thou overthrowest unrighteous, wily (deceitful or cunning) enemy who tyrannises

over righteous persons. The wise know this thy greatness. Bestow upon them aboutdant food and make them happy and prosperous. Weaken the power of the wicked enemies with the help of the wise.

PURPORT

God commands that highly intelligent persons should overthrow enemies by using all legitimate means consisting of peaceful persuation, charity, discord and punishment and should diffuse knowledge and extend righteous Government. They should always exert themselves in such a way that deceitful or cunning persons may not grow.

THE COMMENTATOR'S NOTES

(मायाभिः) प्रज्ञाविशेषव्यवहारैः मायेति प्रज्ञानाम (निघ० ३–९)

=Subtle intelligence or stratagem, wondrous power (Griffith).

(शुष्णम्) शोषयति धार्मिकान् जनान् तं दुष्टस्वभावं प्राणिनम् शुषशोषणे इत्यस्मात् तृषिशुषिरसिभ्यः कित् (उणादि० ३. १२) अनेन च प्रत्ययः (मेधिराः) ये मेधन्ते शास्त्राणि ज्ञात्वा दुष्टान्हिंसते ते। अत्र मेधृमेधा हिंसनयोः संगमेच इत्यस्माद् बाहुलकादौणादिक इरन् प्रत्ययः ॥

=Those wise men who knowing the Shastras destroy wily enemies.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Skandaswami, Venkata Madhava, Wilson and Griffith to take Shushna as the name of a particular demon. It is a general term for an unrighteous person who tyrannises over righteous persons. Even Sayanacharya gives its etymological or derivative meaning correctly as भूतानां शोषयहेतुम् and Griffith in his foot-note gives the meaning as (drier up.)=Yet he and others take it to

be the name of a particular demon, forgetting the main principle of the Vedic terminology that सर्वाणिनामानि आख्यातजानि इति नैरुक्तसमय: i. e. All nouns in the Vedas are derivatives or derived from the roots. It is Rishi Dayananda alone that interprets the word शुष्णम् quite correctly giving its root-meaning as given above. शोषयति धार्मिकाम् जनान् तं दुष्ट स्वभावं प्राणिनम् i. e. a man of wicked nature who dries up righteous persons by tyrannising over them.

अथेश्वर गुणा उपदिश्यन्ते ।

Now God's attributes are stated Who is called primarily by the name of Indra.

Mantra—8

इन्द्रमीशानमोजसाभि स्तोमा अनूषत ।
सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

यस्य सर्वे स्तोमा: (स्तुतय:) सहस्रम् उतवा अधिका रातयः च सन्ति ता: यम् ओजसा सहवर्तमानम् इन्द्रं (जगदीश्वरम्) अभि अनूषत (सर्वतः स्तुवन्ति) स एव सर्वैः मनुष्यैः स्तोतव्य: ।

Almighty God Who is glorified by all the Vedic and other praises and Whose gifts are thousands and even more, should be ever praised by all.

PURPORT

Men should always take shelter in that Merciful God Who has created by His Power and given all these various objects in the universe, for the happiness of all creatures and to Whom all thanks are due.

In this hymn, by the term Indra, God has been glorified and thus fearlessness has been created among men, the duties of heroes have been stated as the protection of good people and destruction of the wicked, God by infinite Power creates this

world-such teachings are given, so this hyms is connected with the tenth hymn. This hymn has also been wrongly interpreted by Sayanacharya Prof. Wilson and others. This should be clearly understood by all.

TRANSLATOR'S NOTES AND COMMENTS

The last Mantra of this hymn, has been translated by me metrically as follows—

Glorify the Lord O devotees
For all the gifts He grants.
His gifts are thousandfold or more
Wise man His praises chants.

Some of the mistakes committed by Sayanacharya, Wilson, Griffith and others have already been pointed out by me in notes. Some more may be pointed out below. In the commentary on the fifth Mantra of this hymn Sayanacharya Says—

वलनामकः कश्चिदसुरो देवसम्बन्धिनीर्गा अपहृत्य कस्मिंश्चद् बिले गोपितवान्। तदानीमिन्द्रस्तद् बिलं स्वसैन्येन समावृत्य तस्माद् बिलाद् गा निस्सारयामास। तदिदमुपाख्यानं मन्त्रेषु प्रसिद्धम्।

Prof: Wilson has translated it in his notes as "Vala, according to the Scholist (Sayanacharya) was an Asura, who stole the cows of the gods and hid them in a cave. Indra surrounded the cave with his army, and recovered the cattle. Griffith has also translated in the same way as Sayanahcarya and Wilson.

"Lord of thunder, thou didst burst the cave of Vala rich in cows.

The Gods came pressing to thy side, and free from terror aided thee"

How wrong it is to use the word "The Gods" for devas besides historical reference. His foot-note is"The cave of vala." Vala is the brother of vritra or vritra himself, (How amusing are the imaginations of these western translators and what

uncertainty they denote? and another name who stole the cows of the Gods and hid them in a cave that is, he kept the light and waters imprisoned in dark clouds.

Rishi Dayananda takes the word Vala (बल) in the sense of the cloud on the authority of the Vedic lexicon Nighantu 1.10 which clearly says वज्र इति मेघनामसुपठितम् (निघ० १.१०) Rishi Dayananda was therefore justified in saying that such interpretations of Sayanacharya and Wilson etc. are wrong.

द्वादशं सूक्तम्
HYMN XII.

अस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः अग्निर्देवता गायत्री छन्दः । षड्जः स्वरः ।

Seer—Kanva. Devata or subject—Agni Metre—Gayatri, Tune Shadja.

Mantra—1

अ॒ग्निं दू॒तं वृ॑णीमहे॒ होता॑रं वि॒श्ववे॑दसम् ।
अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं (क्रियाचिकीर्षवो मनुष्याः) अस्य यज्ञस्य सुक्रतुं विश्ववेदसं होतारं दूतम् अग्निं वृणीमहे ॥

TRANSLATION

We desirous of various actions, choose the fire which takes things to distant places and gives them heat, which gives speed to various vehicles and which is instrumental in producing various articles by artists and by means of which many things are made in the form of art and industry.

PURPORT

God commands men to know well the properties of this fire which is like a messenger in taking things above and below, by the means of which different kinds of machines can be made and which gives speed to the various vehicles or conveyances. They should utilise it properly, so that material happiness may be enjoyed.

THE COMMENTATOR'S NOTES

(दूतम्) यो दावयति देशान्तरं पदार्थान् गमयति उपतापयति वा तम् अत्र द्रुतनिभ्यां दीर्घश्च (उणादि० ३.८८ इति क्तप्रत्ययो दीर्घश्च (होतारम्) यानेषु वेगादिगुणानां दातारम् (यज्ञस्य) शिल्पक्रियामयस्य (सुक्रतुम्)

सुष्ठु शोभनाः क्रतवः प्रज्ञाः क्रिया वा भवन्ति यस्मात् तम् ।

TRANSLATOR'S NOTES AND COMMENTS

The word दूत is derived from two roots दु-उपतापे and दु-गतौ Rishi Dayananda has therefore given two different meanings. The word यज्ञम् he has taken in the case of Agni (Fire) for शिल्पविद्यामयम् Yajna in the form of art and industry etc.

In this case दूत is taken as Messenger of Truth or Omniscient from दु-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम्

यज्ञस्य—संसाररूपयज्ञस्य यज-देवपूजा संगतिकरणदानेषु

THE COMMENTATOR'S NOTES

(हवीमभिः) ग्रहीतुं योग्यैरुपासनादिभिः शिल्पसाधनैर्वा हु-दानादनयोः आदाने च (हव्यवाहम्) दातुम् अत्तुंच योग्यानि ददाति वा वस्तूनि हव्यस्ततो वहति प्रापयति वा तम् ।

TRANSLATOR'S NOTES

The spiritual meaning of the Mantra in simple English may be given as follows. O devotees, ever invoke the Resplendent God who is the Lord of all His subjects, is Beloved of all and Who is the Giver of all acceptable things.
Now by the word Agni, God and Fire are taught.

अथेश्वरभौतिकावुपदिश्यते

Mantra—3

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे ।
असि होता न ईड्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) हे अग्ने (सत्यामीश्वर) त्वम् इह ज्ञानः

होता ईड्यः असि नः (अस्मभ्यं) वृक्तबर्हिषे च देवान् आवह (समन्तात् मापय)

(२) अयं होता जज्ञानः अग्निः वृक्तबर्हिषे नः (अस्मभ्यं च) देवान् आवह (समन्तात् मापयति) अतः अस्माकं स ईड्यः भवति इति भौतिकाग्निपक्षे।

(1) The meaning in the case of God is—O Adorable God, bring to us all desirable objects and give us power to attain all noble virtues. Thou art revealed in the heart of a true Yogi who has weeded out all impurity and who performs Yajnas, putting oblations in the fire. Thou art Adorable and Giver of all desirable objects and true happiness.

Taking the second meaning of verb we have translated it as the Universe संगतस्यसंसारस्य or संसारयज्ञस्य।

अथ द्विविधोऽग्निरुपदिश्यते

Now Agni of two kinds is taught i.e. God and fire (in the form of electricity etc.)

Mantra—2

अ॒ग्निम॑ग्निं॒ हवी॑मभिः॒ सदा॑ हवन्त वि॒श्पति॑म्।
ह॒व्य॒वाहं॑ पुरुप्रि॒यम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा वयं हवीमभिः पुरुप्रियं विश्वपतिं हव्यवाहम् अग्निम् अग्निं वृणीमहे (तथा एव एतं यूयम् अपि) सदा हवन्त (गृह्णीत)॥

TRANSLATION

(1) With contemplation and other spiritual means we invoke Agni (God) who is the Lord of the subjects, the Giver of all objects that are to be given, eaten and taken, much Beloved of the wise. You should also O men, always do like that.

(2) In the case of fire—
We choose fire (visible and invisible in the form

of electricity) with the means of arts, the protector of men and other beings, the conductor of vehicles from place to place, the means in enjoying material happiness of various kinds.

PURPORT

God commands to all— O men You should utilise the fire (visible and invisible in the form of electricity) for the accomplishment of various arts and industries and enjoy desirable happiness yourselves and help others also to do so. (2) In the case of Agni (fire) the meaning is—

This fire which is the giver of health and happiness (by purifying the atmosphere and the water) brings divine articles to us—the performers of the Yajna in pure form. Therefore it is to be praised and sought after by us for proper utilisation to bring about happiness and welfare.

PURPORT

There is Shleshalankar (Panoramasia) in this Mantra. When fragrant and nourishing germicides are put as oblations in the fire, it goes along with the particles of those articles in the air and the clouds etc. By purifying the atmosphere, it produces divine enjoyment of happiness, therefore we should make researches about it for utilising it properly. This is the injunction of God.

THE COMMONTATOR'S NOTES

(वृक्तबर्हिषे) वृक्तं त्यक्तं हविः बर्हिषि—अन्तरिक्षे येन तस्मै ऋत्विजे वृक्तबर्हिषे इति ऋत्विङ्नाम (निघ० ३.१७)

अथाग्निगुणा उपदिश्यन्ते

Now the attributes of the fire are taught.

Mantra—4

ताँ उ॒शतो वि बो॑धय॒ यद॑ग्ने॒ यासि॑ दू॒त्य॑म् ।
दे॒वैरा स॑त्सि ब॒र्हिषि॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः यत् (यस्मात्) बर्हिषि देवैः सह दूत्यम् आयासि (समन्तात् याति) तान् उशतो विबोधय तेषां दोषान् सत्सि (हन्ति) तस्मात् एतैः अयं विद्यासिद्धये सर्वथा सर्वदा परीक्ष्य संप्रयोजनीयः अस्ति ॥

TRANSLATION

Since this Agni (fire) goes to the middle region along with divine articles and awakens the desired objects (purifies and makes them subtle) like a messenger, by removing their impurities; therefore it should be properly investigated and utilised for the accomplishment of various sciences after experimentation.

PURPORT

God commands that this fire is your messenger, because it takes to the sky articles that have been put into it in the subtle form of atoms. Thus it causes divine enjoyment of happiness. Therefore men should reveal the properties of this fire for proper utilisation in various purposes.

TRANSLATOR'S NOTES AND COMMENTS

In this and many Mantras of this kind where Rishi Dayananda has interpreted them in the case of fire, air etc., he has pointed out that their case, person etc. is to be changed. Though such change of case, person etc. is permissible in the Vedas according to the rules of grammar like व्यत्ययो बहुलम् (अष्टा. ३.१.८५) etc. as a matter of fact, it is not necessary to do so. It could be taken as it is. For instance, it could be translated O fire, thou like a messenger, takest articles away to distant places etc. This is always done by poets and even other writers. In the Nirukta, Shri Yaskacharya has clearly stated अचेतनान्यपि चेतनवत् स्तूयन्ते (नि दैवतकाण्डु ७.१), i. e. in the Vedas, sometimes inanimate objects are praised as if they were animate. That is a particular style. But in order to make it quite clear lest people may misunderstand it, Rishi

Dayananda thought it advisable to change the case and gender etc. in his interpretation. This is a point which is to be clearly understood and by not understanding which ill-founded criticism has been levelled by some prejudiced people against Rishi Dayananda's sound interpretation.

THE SAME SUBJECT IS CONTINUED.

Mantra—5

घृताहवन दीदिवः प्रति ष्म रिषतो दह ।
अग्ने त्वं रक्षस्विनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

घृताहवनो दीदिवान् अग्ने योऽग्निः रक्षस्विनः रिषतः दोषान् शत्रून् च प्रति (पुनः पुनः) दहति स्म सः अस्माभिः स्वकार्येषु नित्यं संप्रयोज्यः अस्ति ॥

TRANSLATION

Resplendent Agni (fire) in which clarified butter is poured and which illuminates objects, burns up harmful evils like impurity and bad smell. That fire should be utilised by us in our works.

PURPORT

God tells that the fire when mixed with the articles possessing fragrance and nourishment etc. casts aside all bad odour etc. and gives happiness to all.

स कथं प्रदीप्तो भवति कीदृशश्चेत्युपदिश्यते ।

How is that fire illumined and what are its properties is taught in the 6th Mantra.

Mantra—6

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा ।
हव्यवाड् जुह्वास्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः जुह्वास्यः युवा हव्यवाट् कविः अग्निः अग्निना समिध्यते (सः कार्यसिद्धये सदा संप्रयोज्यः) ॥

TRANSLATION

By fire in the form of electricity, this material fire on earth and in the sun is illuminated. It is the bearer of oblations to distant places, the lord or protector of the house and its objects, mixer and disintegrator of articles, illuminer, whose mouth is the vehicle of oblations; this should be utilised by wise men for the accomplishment of various works.

PURPORT

The fire in the form of electricity which is present in all articles, illumines the sun and this material fire and they disappear in it, at the end in subtle form. If men know the properties of these two fires (the mateial and the sun) and utilise them properly, many works, may be accomplished and much happiness may be derived from them.

THE COMMENTATOR'S NOTES

(अग्निना) व्यापकेन विद्युदाख्येन Electricity

(जुह्वास्यः) जुहोत्यस्यां जुहूर्ज्वाला साऽस्यंमुखं यस्य सः।

(युवा) यौति मिश्रयति पदार्थैः सहपदार्थान् वियोजयति वा यु-मिश्रणामिश्रणयोः ॥

TRANSLATOR'S NOTES

There is also a spiritual meaning of the mantra taking first Agni to mean as God and the second the soul. The fire in the form of the soul which goes from body to body through transmigration, which is the lord of the house (of body) wise, young and worshipper, which accepts desirable ideas and throws out ignoble thoughts. is illumined by God the Holy Fire, that burns all evils.

अथाग्नि शब्देनेश्वरभौतिकावर्थावुपदिश्येते ।

Now by Agni, God and the material fire are taught.

Mantra—7

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।
देवममीवचातनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्य) त्वम् अध्वरे सत्यधर्माणम् अमीवचातनम् कविं देवम् अग्निं (परमेश्वरं भौतिकं च) उपस्तुहि ॥

METRICAL TRANSLATION

(1) O man, praise Omniscient Lord
Whose laws in the world are eternal,
Who is Giver of light and life
Destroyer of diseases, physical mental.

(2) Praise agni (fire) in the non-violent sacrifice, which is illuminator of articles, whose laws are eternal and which is the destroyer of many diseases.

PURPORT

In this Mantra also there is Shleshalankar (double entendre or panoramasia). Men should reveal God to the people for the acquirement of Dharma (righteousness) with true knowledge and fire for the accomplishment of true art, so that they may enjoy happiness by the removal of all diseases.

COMMANTATORS NOTES

(अध्वरे) उपासनीये कर्तव्ये यज्ञे वा

In non-violent sacrifice, in discharge of duties.

(अमीवचातनम्) अमीवान् अज्ञानादीन् चातयति हिनस्ति तम् ।

Destroyer of diseases like ignorance and fever etc.

TRANSLATOR'S NOTES

अध्वरे—अध्वर इति यज्ञनाम (निघ० ३.१७) अध्वर इति यज्ञ नाम ध्वरति हिंसा कर्मातत्प्रतिषेधः(निरुक्ते १.७)।

Skanda Swami, Sayanacharya, Wilson, Griffith and other translators have interpreted the Mantra with regard to the fire, though even according to their interpretation, it is clear that it is not fully applicable to the material fire. For instance, कविम् has been explained by Sayanahcarya as मेधाविनम् wise सत्यधर्माणम् as सत्यवदनरूपेण धर्मेणोपेतम् Always speaking the

truth. How are these two adjectives particularly applicable to the inaminate fire ? Wilson following Sayana translates कविम् as wise and, सत्यधर्माणम् as the observer of truth.

Griffith translates कविम् as Sage and सत्यधर्माणम् as "whose ways are ever true." "Can this material fire be called as Sage? Rishi Dayananda is therefore right in taking the word Agni used here primarily for God and secondarily for the fire as shown above. The same subject is continued in the 8th Mantra.

Mantra—8

यस्त्वामग्ने हुविष्पतिर्दूतं देव सपुर्यति ।
तस्यं स्म प्राविता भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ईश्वर पक्षे (१) हे देव अग्ने यः हविष्पतिः (मनुष्यः) दूतं त्वा सपर्यति तस्य त्वं प्राविता भव। अग्निपक्षे (२) यो हविष्पतिर्मनुष्यः त्वां (ते) देवं दूतम् अग्निं सपर्यति तस्य अयं प्राविता भवति स्म ।

TRANSLATION

(1) Taking the word Agni used in the Mantra primarily for God the meaning is—

O Resplendent Omniscient God, who ever institutor of a non-violent sacrifice or preserver of noble virtues, worships Thee—the Herald of noble virtues or true Messenger, the Giver of Wisdom and Happiness, do Thou prove His special Protector.

(2) In the case of the fire the meaning is. The fire becomes the protector of the offerer of oblations or the performer of the Yajna who serves it—the giver of happiness when properly used and which is like a messenger taking the particles of the oblations etc. to distant places.

PURPORT

There is Shleshalankar (Panoramasia) in this Mantra. In this Mantra the word दूत (Doota) has been used, which

in the case of God means one Who enables us to attain wisdom. In the case of fire, it means something which takes things and vehicles to distant places. Those persons who being believers in God and the Vedas, meditate on God who is the Supreme Witness of all in their hearts, they alone being protected by God and having given up sins, enjoy happiness, becoming righteous.

(2) Those scientists and others who utilise the fire properly in the vehicles and machines etc. are also protected in battle fields, other places and become others' protectors.

THE COMMENTATOR'S NOTES

(सपर्यति) सेवते सपर्यतीति परिचरणकर्मसु (निघ० ३.५)

(दूतः) दवति प्रापयति सुखज्ञाने येन तम् ॥

Conveyer or giver of happiness and knowledge.

(प्राविता) प्रकृष्टतया ज्ञाता सुखप्रापको वा

TRANSLATOR'S NOTES

Among the different 19 meanings of the root अव अवगम (knowledge) and अवाप्ति attainment have been taken here particularly. Protection is too well-known to be mentioned. (दूतः) The root from which the word Doota is derived is टु-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

Here Rishi Dayananda has taken the third meaning of attainment or taking.

The same subject is continued.

Mantra—9

यो अ॒ग्निं दे॒ववी॑तये ह॒विष्माँ॑ आ॒विवा॑सति ।
तस्मै॑ पावक मृळय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वर पक्षे—हे पावक यो हविष्मान् मनुष्यः देववीतये त्वाम् अग्निम् आविवासति तस्मै त्वं मृडय ।

(२) अग्नि पक्षे स्वल्प व्यत्ययेन स्पष्टीकरणार्थम् ।

(३) यः हविष्मान् मनुष्यः देववीतये इमम् अग्निम् आविवासति तस्मै अयं पावकः अग्निः मृडयति ॥

TRANSLATION

(1) Do thou confer on him happiness who being the performer of Yajna (non-violent sacrifice and other noble acts) worships thee O God, Giver of happiness, purifier of all, for the attainment of Divine virtues.

(2) This fire causes happiness to him who performs the Yajna by putting oblations in it for the sake of divine enjoyments.

PURPORT

In this mantra also there is Shleshalankar (Paromanasia or double meaning). Those persons who worship God with true feeling, knowledge and action, enjoy happiness bearing divine virtues and doing pure actions.

God has made this fire which reveals divine proparties, therefore men should take divine benefits from it by utilising it properly.

THE COMMENTATOR'S NOTES

(आविवासति) समन्तात् सेवते आविवासतीति परिचरणकर्मसु पठितम् (निघ० ३.५) =Serves well or worships.

The same subject is continued.

Mantra—10

स नः पावक दीदिवोऽग्ने देवाँ इहा वह ।
उप यज्ञं हविश्च नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वरपक्षे—हे दीदिवः पावक अग्ने स त्वम् अस्मभ्यं देवान् आवह नः (अस्माकम्) यज्ञं हविः च उपावह ।

(२) अग्निपक्षे—

यः दीदिवान पावकः अग्निः सम्यक् प्रयुक्तः सन् अस्मभ्यं देवान् आवहति स नः (अस्माकं) यज्ञं हविः च प्राप्य सुखानि उपावहति ॥

TRANSLATION

(1) O Resplendent and Purifier (God), bring to us in this

world, enlightened persons and make successful our Yanja (Non-violent sacrifice) and grant us all desirable objects.

(2) This bright fire when utilised properly brings to us divine attributes or enjoyments. It causes happiness with the help of our Yajna (Non-violent sacrifice) and oblations put into it.

PURPORT

In this Mantra also there is shleshalankar or double meaning.

Whatever object a man desires to obtain for that he should pray to God and should exert himself well to obtain it. Whatever attributes of God and other objects are mentioned in the Veda, men should act accordingly, should know the nature of fire and other objects and should utilise them properly.

The same subject is continued.

Mantra—11

स नः स्तवान आ भर गायत्रेण नवीयसा ।
रयिं वीरवतीमिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ईश्वरपक्षे (१) (हे भगवन्) स त्वं नवीयसा गायत्रेण स्तवानः सन् नः रयिं वीरवतीम् इषं च आभर ॥

(२) अग्नि पक्षे—

स भौतिकः अग्निः नवीयसा गायत्रेण अस्माभिः स्तवानः (गृहीतगुणः) रयिं वीरवतीम् इषं च आभरति ॥

TRANSLATION

(1) Praised by our most admirable hymn O God, bestow upon us wealth got as a result of knowledge and good vast administration and good actions along with heroic progeny.

(2) In the case of fire—

The fire praised by us (by relating its properties and being utilised properly) produces wealth accompanied with heroic progeny and noble actions.

PURPORT

In this Mantra also, there is Shleshalankar or double meaning.

The word नवीयसा has been used here to show that the study of the Vedas is new to every individual and as consequence its pronunciation becomes some what new. When God is pleased by righteous persons through the proper and methodical study of the Vedas and the performance of the actions sanctioned by them, He grants them wealth in the form of knowledge, heroism and other virtues and noble desires.

THE COMMENTATOR'S NOTES

(इषम्) इष्यते या सत्क्रिया ताम् अत्र कृतो बहुलम् इति कर्मणि क्विप्।

The same subject is continued—

Mantra—12

अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः।
इमं स्तोमं जुषस्व नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ईश्वरपक्षे (१) हे अग्ने (जगदीश्वर) (त्वं कृपया) शुक्रेण शोचिषा विश्वाभिः देवहूतिभिः नः इमं स्तोमं जुषस्व ॥

TRANSLATION

(1) O Refulgent God, graciously accept this our praise with Thy infinite power, purifying light and the invocations of enlightened persons with the Vedic Speech.

(2) This fire shining with pure radiance and purifying light, utilised by the Vedic teachings gives us happiness and divine enjoyment.

This hymn is connection with the previous hymn as, there is mention of the attribntes of Agni in this as in that.

Here ends the commentary on the twelfth hymn and twenty third Varga of the first Mandala of the Rigveda Sanhita.

अथ त्रयोदशं सूक्तम

HYMN XIII.

अस्य त्रयोदश सूक्तस्य मेधातिथिः काण्व ऋषिः। इध्मः समिद्धोऽग्निस्तनूनपात्। नराशंसः इडः देवीर्द्वारः। उषासानक्ता। देव्यौ होतारौ प्रचेतसौ। इडा सरस्वती भारत्यस्तिस्रोदेव्यः त्वष्टावनस्पतिः स्वाहाकृतयश्च द्वादश देवताः। गायत्री छन्दः। षड्जः स्वरः।

तत्र तावत्परमेश्वर भौतिकाग्न्योर्गुणा उपदिश्यन्ते।

In the first Mantra, the attributes of God and fire are taught.

Mantra—1

सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते।
होतः पावक यक्षि च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वरपक्षे —

हे होतः पावक अग्ने (विश्वेश्वर) यतः सुसमिद्धः त्वं कृपया नः (अस्मभ्यं) हविष्मते च देवान् आवहसि प्रापयसि अतः अहं भवन्तं नित्यं यक्षि (यजामि) ॥

(२) भौतिकाग्निपक्षे,

यतः पावकः होता सुसमिद्धः अग्निः नः (अस्मभ्यं) हविष्मते च देवान् वहति (समन्तात् प्रापयति) तस्मात् एतम् अहं नित्यं यक्षि यजामि संगतं करोमि ॥

TRANSLATION

(1) O purifying Lord of the universe, well-kindled within (meditated upon) Thou bringest divine virtues and articles to him, who puts oblations in the fire and offers holy

gifts of devotion to Thee. Therefore, I always worship Thee as Thou art Giver of knowledge, peace and bliss.

(2) I utilise properly the fire which when kindled well brings divine things to the person who is the performer of Yajna.

PURPORT

The man who collects various things and uses the fire which carries many vehicles, (in the form of steam, electricity etc.) enjoys happiness in many ways, by which a man is able to do the noble deeds of truth and justice etc.

Mantra—2

मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतये ॥

सन्धिच्छेदसहितोऽन्वयः—

यः तनूनपात् कविः अग्निः देवेषु सुखस्य वीतये अद्य नः मधुमन्तं यज्ञं कृणुहि (कृणोति) ।

TRANSLATION

The fire which makes up the deficiencies of the body and thus preserves it, which enables us to see far off, which makes the Yajna (non-violent sacrifice) sweet or beneficial to the enlightened persons and divine objects, should be utilised by all properly.

PURPORT

When oblation is put in the fire, it purifies the air, water etc, preserves the bodies and herbs and generates various saps. By taking them in pure form, the knowledge, wisdom and strength of the people grow.

THE COMMENTATOR'S NOTES

(तनूनपात्) तनूनां शरीरौषध्यादीनाम् ऊनानि न्यूनानि उपांगानि पाति रक्षति सः। इमं शब्दं यास्कमुनिरेवं समाचष्टे। तनूनपादाज्यं भवति नपादित्यनन्तरायाः प्रजाया

नामधेयम् निर्णीततमा भवति गौरत्र तनूनपादुच्यते तता अस्यां भोगाः तस्याः पयो जायते पयस आज्यं जायते।
अग्निरिति शाकपूणिः आपोऽत्रतन्व उच्यन्ते तता अन्तरिक्षे ताभ्य ओषधिवनस्पतयो जायन्ते ओषधि-वनस्पतिभ्य एष जायते ॥ (निरुक्त ८.५)

(कविः) क्रान्तदर्शनः

TRANSLATOR'S NOTES AND COMMENTS

The mantra may be translated in the following manner spiritually—

O Omniscient Preserver of the body, forward today our most pleasant and sweet sacrifice of devotion combined with knowledge, to the enlightened truthful persons for our preservation.

तनूं न पातयतीति तनूनपात् नित्यो निर्विकारश्च।

How absurd is Griffith's foot-note on the word तनूनपात् (Tanoonapat).

"Son of thyself-Tanunapat son or descendant of oneself,

"Son of thyself-Tanunapat son or descendant of oneself, is a frequently recurring name of Agni, so called because fire is sometimes self-generated, as in the lightening or produced by attribution, and not necessarily derived from other fire, other fanciful derivations are given.

The derivations given in the Nirukta by Yaskacharya according to many other Acharyas he calls as "fanciful" while his own absurd derivation, he considers to be the right one.

The attributes of agni which is admired by all are told in the 3rd Mantra.

Mantra—3

नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये।
मधुजिह्वं हविष्कृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् अस्मिन् यज्ञे इह संसारे च हविष्कृतम् मधुजिह्वं

प्रियं नराशंसम् अग्निम् उपह्वये उपगम्य उपतापये ॥

TRANSLATION

I kindle the fire in this Yajna (non-violent sacrifice) which is beloved and beneficent to the people, the sweet tongued (which makes things sweet) and in which oblations are put.

PURPORT

The material fire when properly or methodically used becomes beloved of or dear to the people. It is beneficial in various ways. The seven flames of the fire mentioned in the Mundakopanishat are—

काली कराली च मनोजवा च, सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिंगिनी विश्वरूपी च देवी, लेलायमाना इति सप्त जिह्वाः ॥
(Mundak. 1.2.4)

TRANSLATOR'S NOTES AND COMMENTS

Besides the above meaning given by Rishi Dayananda, the inner or spiritual meaning of the Mantra, when by Agni, God is taken as clearly stated in the first Mantra. is as follows-I invoke in this non-violent sacrifice, God who is extolled by men, the Beloved, the sweet-tongued (giver of the knowledge of the sweet Vedas which are full of sweetness) and the most Liberal Donor.

नरैः आशंस्यते स्तूयते इति नराशंसः
(मधु जिह्वम्) मधु ज्ञानम् मन-अवगमे इति धातोः
(मनेर्धश्छन्दसि उणादि० २.११७)
ज्ञानमयी जिह्वा यस्य सः अथवा माधुर्ययुक्तवेदज्ञान-दायकम् ॥

The same subject is continued in the fourth Mantra—

Mantra—4

अग्ने सुखतमे रथे देवाँ ईळित आ वह ।
असि होता मनुर्हितः ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
मनुष्यैः यः अग्निः होता ईडितः अस्ति स सुखतमे रथे

हितः (स्थापितः) सन देवान् आ वह समन्तात् प्रापयति समन्ताद् वहति देशान्तरं प्रापयति ॥

TRANSLATION

Agni (fire) when used in the most easy going Chariot (in the form of aeroplane etc.) which confers happiness upon its passengers, gives divine enjoyments. It is used by wise men for the accomplishment of various acts and is very beneficent.

PURPORT

All men should know that the fire used in many mechanical devices becomes fit to travel on earth, water and the sky, confers happiness on all and accomplishes various processes, that are beneficial to all.

THE COMMENTATOR'S NOTES

(रथे) गमनहेतौ रमणसाधने विमानादौ ।
(मनुः) विद्वद्भिः क्रियासिद्ध्यर्थं यो मन्यते सः ॥

It is very wrong on the part of Griffith to take the word Manu as proper noun and translate the last line as "Manu appointed thee as priest." It is against the fundamental principles of he Vedic terminology as pointed out before.
See shataph Brahman S. 6.3.18.

ये विद्वांसस्ते मनवः ॥ (शत. ८. ६. ३. १८)

The learned are called Manus.
In the Aitareya Brahmana 2. 34 it is said.

अग्निर्होता मनुर्वृतः । अयम् अग्निर्हि सर्वतो मनुष्यैर्वृतः ॥
(ऐतरेयब्राह्मणे २. ३४)

So Wilson's translation is better than Griffith's who has translated the last line as "instituted by men.

The spiritual meaning of the Mantra is—

"O God, extolled by us, bring the enlightened persons in our most pleasant devotional sacrifice which gives happiness. Thou art the Giver of the fruit of action, Omniscient and Benefi cent to all.

Mantra—5

स्तृणीत बर्हिरानुषग्घृतपृष्ठं मनीषिणः।
यत्रामृतस्य चक्षणम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनीषिणः, यत्र अमृतस्य चक्षणं (वर्तते) तत् आनुषक् घृतपृष्ठं बर्हिः स्तृणीत (आच्छादयत) ॥

TRANSLATION

O Wise men, cover properly the middle region where the water is seen and where it is at the back (so to speak).

PURPORT

Whatever Ghee (Clarified butter) etc. is put in the fire, that goes to the middle regions and purifies the water that is there. That covers all articles with fragrance, makes all people happy and healthy.

THE COMMENTATOR'S NOTES

(मनीषिणः) मेधाविनो विद्वांसः मनीषीति मेधाविनामसु पठितम् (निघ. ३.१५) =Wise Men.

(अमृतस्य) उदकसमूहस्य अमृतमित्युदकनामसु। =Water. (निघ० १.१२)

(बर्हिः) अन्तरिक्षम् (निघ० १.३) =Firmament.

अथ यज्ञशाला यानादीनि चानेकद्वाराणि रचनीयानीत्युपदिश्यते ॥

The place of Yajna (Sacrifical hall) and vehicles should be made of many doors is taught in the 6th Mantra.

Mantra—6

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः।
अद्या नूनं च यष्टवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनीषिणः) अथ यष्टवे गृहादेः असश्चतः ऋतावृधः देवीः द्वारः नूनं विश्रयन्ताम् ॥

TRANSLATION

O wise learned men, in order to make a Yajna (Non-violent sacrifice) let the shining doors which are augmenters of happiness and truth and which are properly designed be certainly set open, as to-day the Yajna is to be performed.

PURPORT

Men should make houses, sacrifical halls and conveyances of many doors so that persons may dwell there, perform Yajna and go in and come out easily.

THE COMMENTATOR'S NOTES

(ऋतावृधः) या ऋतं सत्यं सुखं जलं वा वर्धयन्ति ताः अत्र अन्येषामपि दृश्यते। (अष्टा.६.३.१३७) इति दीर्घः (असश्चतः) विभागं प्राप्ताः। अत्र सस्ज—गतौ इत्यस्य व्यत्ययेन जकारस्य चकारः ॥

TRANSLATOR'S NOTES

Rishi Dayananda has given three meanings of the term ऋतम्, सत्यं सुखं जलं वेति ऋतमित्युदकनाम (निघ० १.१२) ऋतमिति सत्यनाम (निघ. ३.१०) ऋतमिति पदनाम पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च प्राप्यते मनीषिभिरिति ऋतं सुखम्

On the authority of these quotations from the Vedic Lexicon Nighantu, it is quite clear that the meanings given by him are correct and authentic.

Mantra—7

नक्तोषासा सुपेशसास्मिन्यज्ञ उपह्वये।
इदं नो बर्हिरासदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् अस्मिन् गृहे यज्ञे सुपेशसौ नक्तोषासौ उपह्वये (उपस्पर्धे) यतः नः (अस्माकम्) इदं बर्हिः आसदे भवेत् ॥

TRANSLATION

I invoke the lovely night and dawn in my house and the solemn Yajna (non-violent sacrifice) so that this my house or Yajna may be the source of happiness to all.

PURPORT

All men should know that when day and night are utilised for doing good to others through the dissemination of knowledge, they become the cause of happiness and pleasure to all.

THE COMMENTATOR'S NOTES

(सुपेशसा) शोभनं सुखदं पेशो रूपं ययोस्ते पेश इति रूपनाम (निघ. ३. ७) = Lovely.

(बर्हिः) निवासप्रापकंस्थानम् बर्हिरिति पदनामसु पठितम् (निघ. ५.२) अत्र प्राप्त्यर्थो गृह्यते (आसदे) समन्तात् सीदन्ति प्राप्नुवन्ति सुखानि यस्यां सा सत् ॥

= The source or cause of happiness.

Mantra—8

ता सुजिह्वा उप ह्वये होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं क्रियाकाण्डानुष्ठाताऽस्मिन् गृहे यौ नः अस्माकम् इमं यज्ञं यक्षतां (संगमयतः) तौ सुजिह्वौ होतारौ कवी दैव्यौ उपह्वये (सामीप्ये स्पर्द्धे) ।

TRANSLATION

I-the performer of Yajna and practical work invoke two kinds of fire (electricity and material visible fire) which possess good tongues in the form of flame, are takers of various articles, the cause of vision and divine which accomplish this Yajna in the form of homa (fire sacrifice) and shilpa i. e. art and industry.

PURPORT

As there is electricity possessing speed and other divine attributes, there is also this well-known visible fire. These two

kinds of fire cause the sight of all objects and when utilised properly and methodically, they accomplish many works of art and industry etc, therefore men should take all benefits from their proper use.

Mantra—9

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।
बर्हिः सीदन्त्वस्रिधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
(हे विद्वांसः भवन्तः) इडा सरस्वती मही अस्रिधः मयोभुवः तिस्रः देवीः बर्हिः प्रति गृहादिकम् सीदन्तु (सादयन्तु)

TRANSLATION AND PURPORT

O learned persons. you should try to establish three divine virtues at every house (1) An admirable speech which is used for study and teaching (2) the speech possessing various kinds of knowledge and expressed in the form of sermons and (3) policy which is to be admired and revered everywhere and which can not be condemned by wrong arguments or fallacies and which causes happiness to all. This speech of three kinds should be accepted by all, so that there may be the diffusion of knowledge and elimination of ignorance.

THE COMMENTATOR'S NOTES

(इडा) ईड्यते स्तूयतेऽनया सा वाणी—पठनपाठनप्रेरिका, इडेतिवाङ्नामसु पठितम् (निघ० १.११)
(सरस्वती) सरोबहुविधं विज्ञानं विद्यते यस्याः सा भूम्न्यर्थे मतुप् ज्ञानप्रकाशिकोपदेशाख्या ।
(मही) सर्वथा पूज्या कुतर्केण ह्यखण्डनीया सर्वसुखा नीतिः।

TRANSLATOR'S NOTES

Besides the above beautiful interpretation given by Rishi Dayananda the word सरस्वती may be taken for culture इडा for speech and मही for earth or land. Thus from the social or

national point of view, the Mantra enjoins up on all people to have love for the good culture, speech and the motherland.

These three should be treated as devis or divine, to be always borne in mind.

Mantra—10

इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये ।
अस्माकमस्तु केवलः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) परमात्मपक्षे अहं यं विश्वरूपम् अग्रियं त्वष्टारम् अग्निं परमात्मानम् इह उपह्वये सम्यक् स्पर्धे स एव अस्माकम् केवलः इष्टः अस्तु ।

(२) भौतिकाग्नि पक्षे (२) अहं यं विश्वरूपम्अग्रियं त्वष्टा-रम् भौतिकम् अग्निम् इह उपह्वये सः अस्माकं केवलः असाधारणसाधन अस्तु (भवति) इति ॥

TRANSLATION

(1) I invoke in this house or sacrifical hall, God who is All-pervading, being present in all forms, destroyer of all miseries, the Chief or the Best of all. May He be for us the only object of worship.

(2) I invoke or utilise in this science of art and industry, the fire which is disintegrator of particles, the Chief among the means, that is, the extra-ordinary means for our practical accomplishments.

PURPORT

There is Shleshalankar or double meaning here. Men should regard God Who is the Giver of infinite bliss as the only object of worship and this fire as the disintegrator of the particles of all objects, multiform, the illuminator of all things, the un-parallelled means of the accomplishment of the science of art and industry which should be properly utillsed.

THE COMMENTATOR'S NOTES

(त्वष्टारम्) परमात्मपक्षे दुःखानां छेदकम्, अग्निपक्षे सर्वपदार्थानां विभाजितारम् (विश्वरूपम्) विश्वस्य रूपे यस्मिन परमात्मनि तम्, विश्वः सर्वो रूपगुणो यस्य तमग्निं भौतिकम् (केवलः) उपासकानाम् एक एवेष्टः परमेश्वरः, हवनशिल्पविद्यासाधकानाम् असाधारण-साधनो वा भौतिकाग्निः ।

Mantra—11

अव॑ सृजा वनस्पते॒ देव॑ दे॒वेभ्यो॑ ह॒विः ।
प्र दा॒तुर॑स्तु॒ चेत॑नम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं देवः वनस्पतिः देवेभ्यः तत् हविः अव सृजाति यत् प्रदातुः सर्वपदार्थशोधयितुः विदुषः चेतनम् अस्तु (भवति)

TRANSLATION

The plant (without flowers) that is the protector of the forests and the herbs etc. on account of rains, is the giver of fruits, generates articles to be put in the fire as oblation, for divine attributes. That increases the knowledge of the learned person who desires the purification of all things.

PURPORT

When men utilise properly all articles made by the combination of the earth and the water etc. they become stimulators of digestive power and by keeping diseases away increase strength, intellect and wisdom and illuminate or reveal divine attributes.

THE COMMENTATOR'S NOTES

(वनस्पते) यो वनानां वृक्षौषधिसमूहानाम् अधिकवृष्टि-हेतुत्वेन पातयितास्ति सोऽपुष्पफलवान् ॥

अपुष्पा फलवन्तो ये ते वनस्पतयः स्मृताः (मनु. १.४७)

=Plants with fruits, but without flowers.

(वातुः) शोधयितुः दैपृशोधने इत्यस्य रूपम्।

एतंक्रियाकांडं मनुष्याः कथं कुर्युरित्युपदिश्यते ।।

How should men do this practical work (in the form of Yajna etc. is taught in the 12th Mantra.

Mantra—12

स्वाहा॑ य॒ज्ञं कृ॑णोत॒नेन्द्रा॑य॒ यज्व॑नो गृ॒हे ।
तत्र॑ दे॒वाँ उप॑ ह्वये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे शिल्पकारिणः ऋत्विजः) यथा यूयं यत्र यज्वनो गृहे इन्द्राय देवान आहूय स्वाहा यज्ञं कृणोतन (तथा) तत्र (अहं) तान् उपह्वये ।

TRANSLATION

O Artists and priests as you who perform the Yajna (of three kinds) in the offerer's house or the sacrificial hall for the sake of prosperity by inviting great scholars with noble acts, so do I invite such enlightened persons respectfully and perform the Yajna.

PURPORT

Men should acquire knowledge, do good deeds and should perform Yajnas etc. in every house thoughtfully. They should invite scholars to learn knowledge and art sitting at their feet. You should never neglect them on account of laziness. This is the commandment or injunction of God.

In this thirteenth hymn, the way of utillising fire and other divine objects is mentioned, so it has connection with the previous hymn. This hymn has also been wrongly interpreted by Sayanacharya, Wilson and others.

THE COMMENTATOR'S NOTES

(गृहे) निवासस्थाने यज्ञशालायाम्, कलाकौशलसिद्ध-विमानादिसमूहे वा (स्वाहा) या सत्क्रिया समूहास्ति तया ।

TRANSLATOR'S NOTES

Rishi Dayananda explains Yajnam (यज्ञम्) as त्रिविधं यज्ञम् consisting of देवपूजा, संगतिकरण दानेषु worship of God and respect to enlightened persons, association and charity. Sayanacharya takes naraashansa Tanoonapat. Swashta Gla, Sarasvati, Mahee, etc. as the names of some Gods and Goddesses which is against the spirit of the Vedic teaching of monotheism. Wilson and Griffith have also committed the same mistake. For instance.

Wilson translating the first Mantra says Agni, bring hither the Gods.

In the translation of the 8th Mantra he says होतारम् invoker of the gods.

In the translation of the ninth Mantra he says—

"May the three undecaying Goddesses, givers of delight, Ila, Saraswati and Mahi. "Griffith's translation is still worse and more objectionable. While wilson puts "gods" in small letters, Griffith has put it in Capital as in the first Mantra "Agni well-kindled, bring the Gods for him etc. In the 2nd Mantra "O Sage, present our sacrifice to the Gods. In the Translation of the fourth mantra, he writes—

"Agni,on thy most easy car, glorified bring the Gods."

In the translation of the 9th, Mantra he writes—

"Ila, Saraswati Mahi, three Goddesses who bring delight, Be seated peaceful, on the grass." It is very unfortunate, that these translators could not grasp the spirit of the Vedic Mantras and misled the public. Rishi Dayananda therefore was right in criticising them.

अथ चतुर्दशं सूक्तम्

HYMN XIV.

अस्य द्वादशर्चस्य चतुर्दशसूक्तस्य कण्वो मेधातिथिर्ऋषिः ॥
विश्वे देवा देवताः । गायत्री छन्दः । षड्जः स्वरः ॥

Seer—Kanva Medhatithi, Devata or subject—Vishve Devas, Metre-Gayatri, Tune—Shadja.

Mantra—1

ऐभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये ।
देवेभिर्याहि यक्षि च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

(१) परमेश्वरपक्षे—

हे अग्ने (जगदीश्वर) त्वम् एभिः विश्वेभिः देवेभिः सह सोमपीतये दुवः गिरः (वेदवाणीः) याहि (प्राप्तो भव) ॥ इति प्रथमोऽर्थः ॥

(२) भौतिकाग्निपक्षे—

यम् अग्निम् एभिः विश्वेभिः देवेभिः सह (समागमेन) सोमपीतये अहं यक्षि (यजानि) । ईश्वरस्य दुवः (परिचर्या) गिरः (वेदवाणीश्च) यक्षि (संगमयामि) इति द्वितीयोऽर्थः ॥

TRANSLATION

(1) O Omnipresent God, come to our Yajna where all things giving happiness to the people are protected with all divine virtues, learned people and articles. The Vedic Mantras are chanted to worship Thee. May they be acceptable to Thee.

(2) I kindle fire in the company of all learned persons and delight-giving articles for the Yajna where all good things producing happiness are protected. I worship God and chant the Vedic Mantras.

PURPORT

There is Shleshalankar or double meaning in this Mantra. Those persons only enjoy happiness and bliss of all kinds, who for the fulfilment of their worldly and spiritual desires use machines made with the combination of the air, water and earth and aeroplanes etc. along with the fire, are engaged in the performance of noble deeds, act according to the commandments of God, study and teach the Vedas and put into practice the Vedic teachings.

THE COMMENTATOR'S NOTES

(सोमपीतये) सोमानां सुखकारकानां पीतिः पानं यस्मात् यज्ञात् तस्मै अत्र सहसुपेति समासः (देवेभिः) दिव्यैर्गुणैः पदार्थैर्विद्वद्भिर्वा अग्नि पक्षे सर्वत्र विभक्त्यादिव्यत्ययः ॥ =Devas—learned persons. विद्वांसो हि देवाः (शत० ३.७.३.१०)

दुवः-परिचर्याम् दुवस्यति परिचरणकर्मा (निघ० ३.५) =Worship or Adoration.

By God's coming in the Yajna etc. is meant His realisation

अत्राग्निशब्देनोभावर्थावुपदिश्येते

By Agni in the 2nd Mantra, both God and fire are to be taken.

Mantra 2

आ त्वा कण्वा अहूषत गृणन्ति विप्र ते धियः ।
देवेभिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वरपक्षे—

हे अग्ने ईश्वर यथा कण्वाः (मेधाविनः) त्वा गृणन्ति अहूषत (आह्वयन्ति) (तथैव वयमपि गृणीमः आह्वयामः) हे विप्र (मेधाविन्) यथा ते (तव) धियः ये गृणन्ति (आह्वयन्ति) तथा सर्वे वयं मिलित्वा तमेव नित्यम्

उपास्महे । हे मंगलमय परमात्मन् त्वं कृपया देवेभिः सह आगहि (कृपया प्राप्तोभव) इत्येकोऽर्थः ।

(२) अग्निपक्षे—

हे विप्र (विद्वन्) यथा कण्वाः (अन्ये विद्वांसः) अग्निं गृणन्ति अहूषत (आह्वयन्ति) तथैव त्वमपि गृणीहि आह्वय यथा देवेभिः सह अग्ने आगहि (अयम् भौतिकः अग्निः समन्तात् विदितगुणः भूत्वा दिव्यगुणसुखप्रापकः भवति यम् अग्नि ते धियः (बुद्धयः) गृणन्ति (स्पर्धन्ते) (तेन त्वं बहूनि कार्याणि साधय) इति द्वितीयोऽर्थः ॥

TRANSLATION

(1) Omniscient God ! as wise men extol Thee and sing Thee songs of praise, so do we also praise Thee. O wise man ! as thy intellect praises God, so we also glorify Him. O Gracious Lord, come Thou to us with all Divine attributes.

(2) O wise man ! as other wise men tell the properties of the fire, so you should also do. This fire becomes the conveyer of divine attributes and happiness when its properties are properly known. The fire which your intellects praise, can accomplish your many works.

PROPORT

In this universe, when men see the objects created by God, they should say that all thanks are due to that Almighty.

THE COMMENTATOR'S NOTES

(कण्वाः) मेधाविनो विद्वांसः कण्व इति मेधाविनामसु पठितम् (निघ० ३.९) =Wise men.

(गृणन्ति) अर्चन्ति गृणातीत्यर्चतिकर्मसु (निघ० ३.१४) अग्निपक्षे गृणन्ति शब्दयन्ति गृ—शब्दे इति धातोः =Worship and speak-tell the properties of.

(विप्र) विविधज्ञानेन पदार्थान् जनान् वा प्राति पूरयति स विद्वान् तत्संबुद्धौ

=A learned wise man who fills all with his knowledge.

TRANSLATOR'S NOTES AND COMMENTS

Both Wilson and Griffith are wrong in taking Kanvas used in the Mantra as a proper noun and saying in the foot-note that "The Kanvas probably denote the descendants or the disciples of the Rishi Kanva, but the Scholiast (Sayanacharya charya) would restrict the term in this place to the sense of sages (Medhavinah) or of officiating priests (Ritvijah).

(Wilson's Translation Notes P. 224).

Griffith translates the first line आ त्वा कण्वा अनूषत as "The Kanvas have invoked thee and says in the foot-note. "The Kanvas—sons or descendents of Kanva, men of same family as the seer of the hymn.

It is wrong because it is opposed to the principles of the Vedic tecninology according to which all nouns are derivatives or yougikas. It is also against the meemansa principle in which it is clearly stated परन्तु श्रुतिसामान्यमात्रम् 1.31 and आख्या प्रवचनात् It is also opposed to the Vedic Lexicon Nighantu where it is clearly stated कण्व इति मेधाविनाम (निघण्टु ३.५)

Even Sayanacharya whom these Western translators generally claim to follows says कण्वाः-मेधाविनऋत्विजः Wilsemen or priests.

Skanda Swami interprets the word Kanvah first as कण्वाः-मेधाविनः कण्व इतिमेधाविनाम मेधाविन ऋत्विजः But it is surpristing that after giving this correct interpretation based upon the Vedic Lexicon Nighantu (3.5) he forgets the principle of the Vedic terminology and says—

अथवा कण्वा इति मेधातिथिरात्मानं प्रति सम्बन्धेनाह । एतस्मिन्नेव चात्मनीदं पुत्रपौत्रापेक्षया वा । मत् प्रभृतयः कण्वपुत्रा इत्यर्थः ॥

This interpretation is un-authentic and misleading as pointed out before. Rishi Dayananda's interpretation is therefore correct, being based upon the authority of the Vedic Lexicon Nighantu 3.5. Unlike these other translators including

Skanda Swami, Rishi Dayananda has been consistent through out in pointing out that the Vedas being eternal, can not have any historical references in them.

It is a matter of great surprise and regret that even Kapali Shastri ji—the renowned South Indian Vedic Scholar who was the disciple of Shri Ramana Maharshi and Yogi Shri Aurabindo has committed the same blunder as other translators (except Rishi Dayananda) with regard to the interpretation of Kanvas.

While he has rightly interpreted कण्वाः (Kanvas) as मेधाविनः or wise men in the first place, he has put in the bracket these confounding words out of Orthodox impressions I believe, as as he has generally not followed Sayanacharya and strongly criticised him in some places वयं कण्ववंशजा वा. This seems to be an after-thought which is inconsistent with the principle of the eternity of the Vedas and the meaning given in Vedic Lexicon—Nighantu which has been quoted by me before. Generally Shri Kapali Shastri ji has given derivative meanings of such words and allegorical or metaphorical sense, but unfortunately in this case, though he has correctly given the meaning as given in the Vedic Lexicon-Lexicon-Nighantu 3-5 he has committed the same blunder as Skanda Swami and others in taking Kanvas as proper noun also.

Mantra—3

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् ।
आदित्यान्मारुतं गणम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कण्वाः ! भवन्तः क्रियानन्दसिद्धय इन्द्रवायू बृहस्पतिं मित्रम् अग्निं पूषणं भगम् आदित्यान् मारुतं गणम् अहूषत स्पर्द्धध्वं गृणीत ॥

TRANSLATION

O wise men, you should praise or describe the properties of the electricity and air, the sun light, Prana or vital energy, fire, moon, wealth of good empire etc., twelve months of the year and monsoon winds.

PURPORT

Those persons who knowing the attributes of these objects like electricity, air, sun, moon etc. created by God, utilise them properly in their acts, enjoy happiness themselves and make other also happy.

THE COMMENTATOR'S NOTES

(इन्द्रवायू) इन्द्रश्च वायुश्च विद्युत्पवनौ Electricity and air.

(बृहस्पतिम्) पालनहेतुं सूर्यप्रकाशम् कस्पत्योश्चोर-देवतयोः सुट् तलोपश्च (अष्टा० ६.१.१५७) अनेन वार्तिकेन बृहस्पतिः सिद्धः (पातेर्डतिः) उणा० ४.५८ अनेन पतिशब्दश्च

=The light of the sun. मित्रम् (प्राणम्) = Vital energy

(पूषणम्) पुष्टौषध्यादिसमूहप्रापकं चन्द्रलोकम् पूषेतिपदनामसु पठितम् (निघ० ५.६) अनेन पुष्टि प्राप्त्यर्थश्चन्द्रो गृह्यते। =Moon

(आदित्यान्) द्वादश मासान् =Twelve months of the year

(मारुतं गणम्) वायु समूहम् =Winds.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted इन्द्र (Indra) here as विद्युत् i. e. Electricity for which there is the authority of यत् अशानिरिन्द्रस्तेन। कौषीतकी ब्राह्मणे ६..३ Ligitning or electricity.

स्तनयित्नुरेवेन्द्रः ॥ (शतपथ ब्रा० १७.३.६.९)

यच्चक्षुः स बृहस्पतिः ॥ (गोपथ ३.४.११)

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ॥ (कठोपनिषदि ३.१.११)

इति प्रामाण्यात् बृहस्पतिपदेन सूर्यग्रहणम् ॥

Sun is the eye of the Universe. So according to the Gopath Brahman, the sun may be called Brihaspati. Rishi Dayananda has given the derivative meaning as बृहतां (लोकानां वस्तूनां वा) पालन हेतुं सूर्यप्रकाशम्।

=The protector or supporter of vast worlds or articles—sun

(मित्रः) प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे ३.३.६) प्राणोदानौ वै मित्रावरुणौ (शतपथ १.८.३.१२) (शत० ३.२.२.१३)

So the meaning of the word मित्र given by Rishi Dayananda as Prana or vital energy is authemtic and not arbitrary.

प्राणो वै मित्रः ॥ (शत० ८.४.२.६)

Rishi Dayananda has taken मारुतं गणम् as winds for which there is the authority of the Vedic Lexicon-Nighantu मरुत इति पदनामसु पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । Taking the two meanings of गमन movement and Prapti गमनागमन क्रिया प्रापका वायवः the means of going and coming, airs or winds.

Mantra—4

प्र वो भ्रियन्त इन्दवो मत्सरा मादयिष्णवः ।
द्रप्सा मध्वश्चमूषदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा मया पूर्वमन्त्रोक्तादिभिरिन्द्रादिभिरेव मध्वः मत्सराः मादयिष्णवः द्रप्साः चमूषदः इन्दवः प्रभ्रियन्ते (प्रकृष्टतया भ्रियन्ते) तथा युष्माभिः अपि एते मदर्थं सम्यक् धार्याः ॥

TRANSLATION

God says. As I have made and sustained all these things mentioned in the previous Mantra (Electricity, air, sun, moon etc.) which gladden and exhilirate, are sweet and satisfying, herbs and plants full of sap, giving strength to the soldiers in the army and others, so you should also maintain them, deriving full benefit from of them.

PURPORT

God says"the articles electricity, air etc. which are made by me should be properly utilised according to the Medical science and technology. Those who do so, enjoy all kinds of happiness

and bliss, by driving away, all diseases and getting victory by maintaining a strong army and drinking good juice of herbs and fruits etc.

THE COMMENTATORS NOTES

(इन्दवः) रसवन्तः सोमाद्योषधिगणाः (मत्सरा) माद्यन्ति हर्षन्ति यैस्ते । अत्र कृषूमदिभ्यः कित् (उणा० ३.७१) अनेन मदेः सरन् प्रत्ययः (मादयिष्णवः) हर्षनिमित्ताः अत्र णेश्छन्दसि (अष्टा० ३.२.१३७) अनेन ण्यन्तान्मदेः इष्णुच् प्रत्ययः ।

(द्रप्साः) दृप्यन्ति संदृप्यन्ते बलानि सैन्यानि वा यैस्ते अत्रदृप-हर्षणमोहनयोः इत्यस्माद् बाहुलकात् करणकारक औणादिकः सः प्रत्ययः ॥

TRANSLATOR'S NOTES

According to the unadi Kosha 1.12 the word इन्दुः (Indu) is derived from उन्दी क्लेदने उन्देरिच्चादेः (Unadi 1.12) to make wet. Therefore Rishi Dayananda has given the meaning as रसवन्तः सोमाद्योषधि गणाः ।

अथाग्निशब्देनेश्वर उपदिश्यते

Now by the term Agni, God is denoted.

Mantra—5

ई॒ळते॒ त्वाम॑व॒स्यवः॒ कण्वा॑सो वृ॒क्तब॑र्हिषः ।
ह॒विष्म॑न्तो अरं॒कृतः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे जगदीश्वर) वयं हविष्मतः अरंकृतः अवस्यवः कण्वासः वृक्तबर्हिषः (विद्वांसः) यं त्वाम् ईळते तम् ईड़ीमहि ॥

TRANSLATION

O God, we possessing all necessary things that are to be taken, given and eaten, desirous of protection, having the habit of adornig all, glorify Thee as wise learned priests do.

PURPORT

O Creator of the world, as Thou hast made and sustained

all articles for the welfare of all beings, therefore, praising Thee, desiring the protection of all, adorning all men with proper education and wisdom, we always exert ourselves.

THE COMMENTATOR'S NOTES

(वृक्तबर्हिषः) ऋत्विजः =Priests

(हविष्मन्तः) हवींषि दातुम् आदातुम् अत्तुं योग्यानि अतिशयितानि वस्तूनि विद्यन्ते येषां ते =Possessing substances worth giving, acceping and eating.

(अरंकृतः) सर्वान् पदार्थान् अलंकर्तुं शीलं येषां ते अत्र अन्येभ्योऽपि दृश्यते (अष्टा० ३.२.७८) अनेन ताच्छील्येऽर्थे क्विप् =Those who are in the habit of adorning or properly using all articles.

TRANSLATOR'S NOTES

वृक्तबर्हिषः has been translated by Rishi Dayananda as ऋत्विजः for this, there is the authority of the Vedic Lexicon Nighantu 3.18 वृक्तबर्हिष इति ऋत्विङ् नाम (निघ० ३.१८) हवींषि has been translated by Rishi Dayananda as दातुम् आदातुम् अत्तुं योग्यानि वस्तूनि The word हवींषि is derived from हु which means दानादनयोः आदाने च i. e. giving, eating and hence the above meaning.

ईश्वररचिता विद्युदादयः कीदृग्गुणाः सन्तीत्युपदिश्यते–

How are electricity and other articles made by God is taught in the 6th Mantra.

Mantra—6

घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः ।
आ देवान्त्सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वांसः) (ये इमे युक्त्या संप्रयोजिताः) घृतपृष्ठाः मनो युजः वह्नयः (विद्युदादयः) सोमपीतये त्वा (तम् इमं यज्ञम्) देवान् च आवहन्ति ते सर्वैः मनुष्यैः यथावत् विदित्वा कार्यसिद्धये संप्रयोज्याः ॥

TRANSLATION

O ye learned persons, when utilised methodically and properly, let these articles (mentioned in the fourth Mantra) which have water at their back or support, which are yoked with scientific knowledge, which convey talks, articles and vehicles and which bring up to the Yajna (non-violent sacrifice) fit to be decorated and which enable us to attain divine virtues, enjoyments and seasons for the protection of all articles, be known and used properly by all for the accomplishment of many works.

PURPORT

It is electricity and lightning etc. that take the water away and bring it down in the form of rain. With the help of wire or telegram, electricity takes sound to distant countries. In the same way, other articles become conferers of happiness. This is the command of God.

THE COMMENTATOR'S NOTES

(घृतपृष्ठाः) घृतम् उदकं पृष्ठं आधारो येषां ते
=Having water at their back or support.

(मनोयुजः) मनसा विज्ञानेन युज्यन्ते ते
=Used with knowledge

(वह्नयः) वहन्ति प्रापयन्ति वार्ताः, पदार्थान् यानानि च ॥
=Conveying talks, articles or vehicles.

(देवान्) दिव्यगुणान् भोगान् ऋतून् वा ॥
ऋतवो वै देवाः (शतपथ ७.२.२.६७)
=Divine virtues, enjoyments or seasons.

(सोमपीतये) सोमानां पदार्थानां पीतिः पानं यस्मिन् तस्मै यज्ञाय ॥
अथाग्निशब्देनेश्वरभौतिकावुपदिश्येते ।
=For the yajna.

Now in the seventh Mantra, by the word Agni both God and fire are described—

Mantra—7

तान्यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वरपक्षे–हे अग्ने त्वं तान् यजत्रान् ऋतावृधः देवान् (करोषि) तैः नः पत्नीवतः कृधि । हे सुजिह्व मध्वः रसभोगं कृपया पाययस्व-इत्येकः ।

(२) अग्निपक्षे–अयम् अग्निः सुजिह्वः तान् ऋतावृधः यजत्रान् देवान् करोति (स सम्यक् प्रयुक्तः सन् अस्मान्) पत्नीवतः (सुगृहस्थान्) करोति मध्वः रसं पाययते (तत्पाने हेतुरस्ति) ॥

TRANSLATION

(1) O God, make us good and happy householders with noble wives with the help of those articles like electricity etc. which generate divine things increasing truth and Yanja. O Upholder of all with Thy Divine Power, make us drink the juice of sweet things.

(2) This fire with good tongue in the form of flames makes electricity and other articles which increase water and which are to be united with the machines good and useful, when used properly and methodically in the machines. It makes us happy householders and causes us to take the sweet juice of various things.

PURPORT

Men should do all noble works in the household life with the worship of God, with proper application of fire and by drawing in the sap of herbs and plants etc.

THE COMMENTATOR'S NOTES

(यजत्रान्) यष्टुं संगमयितुमर्हान् अमि नक्षियजि–
(उणादि ३।१०३)
अनेन यज धातोः अत्रन् प्रत्ययः

(ऋतावृधः) ऋतम्–उदकं, सत्यं, यज्ञं च वर्धयन्ति तान् अत्र "अन्येषामपिदृश्यते" इति दीर्घः ईश्वरपक्षे (सुजिह्व) सुष्ठु जोहूयन्ते धार्यन्ते यया जिह्वया शक्त्या तत्सहितः अग्निपक्षे–सुष्ठु हूयन्ते जिह्वायां ज्वालायां यस्य सोऽग्निः ॥

THE TRANSLATOR'S NOTES

ऋतमिति उदकनाम (निघ० १.१२)

ऋतमिति सत्यनाम (निघ० ३.१०)

ऋत इति पदनाम (निघ० ५.४)

पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च, अतः सुखा-रोग्यप्रापकयज्ञग्रहणम्

The word can be used for Yajna as it causes happiness and health.

In Nirukta 4.3.5 the word Ritam ऋतम् has been explained as सत्यं वा यज्ञं वा So the meanings of the word Ritam as given by Rishi Dayananda are well authenticated.

Mantra—8

ये यजत्रा य ईड्यास्ते ते पिबन्तु जिह्वया ।

मधोरग्ने वषट्कृति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(ये मनुष्याः) यजत्राः ते तथा ये ईड्याः ते जिह्वयाग्ने (अग्नौ) वषट् कृति मधोः (मधुरगुणांशान) पिबन्तु (यथावत् पिबन्ति) ॥

TRANSLATION

Those persons who are objects of veneration and praise-worthy or these objects like electricity air etc. which are to be united with machines and are to be investigated, may drink of the sweet juice after putting oblations in the fire through the Yajna (non-violent sacrifice) with its power or the tongue in the form of its flame.

PURPORT

Men should unite two fold action with every object, first to know its properties and second to accomplish from them some purpose. The things like electricity which take the sap from all gross objects and leave it behind, for their purification, men should put fragrant and other articles in the fire, so that they may bring about the happiness to and welfare of all beings.

THE COMMENTATOR'S NOTES—

(ईड्याः) अध्येषितुं योग्याः = Fit to be praised or investigated

(वषट्कृति) वषट् करोति येन यज्ञेन तस्मिन् अत्र "कृतो बहुलम्" इति वार्तिकमाश्रित्य करणे क्विप् ॥ = In the Yajna or sacrifice.

कीदृशा मनुष्यास्तद् गुणान् ग्रहीतुं योग्या भवन्तीत्युपदिश्यते ॥

What kind of men are fit to take their attributes or benefit out of them (electricity etc.) is taught in the 9th Mantra.

Mantra—9

आकीं सूर्यस्य रोचनाद्विश्वान्देवाँ उषर्बुधः ।
विप्रो होतेह वक्षति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः होता विप्रः विद्वान् सूर्यस्य रोचनात् इह उषर्बुधः विश्वान् देवान् वक्षति (प्राप्नोति) स सर्वाः विद्याः प्राप्य आनन्दी भवति ॥

TRANSLATION

The man who puts oblation in the fire, attains all divine enjoyments manifest in the Dawn from the shining sphere or knowledge of God who is the Spirit behind all animate or inanimate objects.

Having acquired the knowledge of all sciences, he enjoys bliss.

PURPORT

If God would not have made all these objects, how could any man derive benefit from them ? If men are in a sleeping state, they can not attain any object which is to be enjoyed. But they are able to enjoy only when they are awake. Therefore the adjective Usharbudhah has been used. Only a wise man can take proper advantage of all these articles.

THE COMMENTATOR'S NOTES

(सूर्यस्य) चराचरस्यात्मनः परमेश्वरस्य सूर्यलोकस्य वा (आकीम्) समन्तात्
=Of God or the sun, from every side.

केन सह एतत् क्रियाहेतुर्भवतीत्युपदिश्यते ॥

With what is all this accomplished is taught in the tenth Mantra—

Mantra—10

विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना ।
पिबा मित्रस्य धामभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयम् अग्निः इन्द्रेण वायुना सह मित्रस्य विश्वेभिः धामभिः सोम्यं मधु पिबति ॥

TRANSLATION

This Agni (whether visible or invisible) with air when properly used is the cause of much prosperity and with all the places or splendours of the Prana takes sweet juice which gives peace.

PURPORT

This agni in the form of electricity which is present with the air pervading the universe and with the Pranas in the body, takes sap from all articles and gives it back in the form of rain. For this reason, it is the principal means of technology, art and craft.

अथाग्निशब्देनेश्वर उपदिश्यते ।

Now by the term Agni, God is taught in the eleventh Mantra

Mantra—11

त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि ।
सेमं नो अध्वरं यज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वं मनुः हितः यज्ञेषु सीदसि स त्वं नः (अस्मान्) इमम् अध्वरं यज्ञ (संगमय)

TRANSLATION

O most Adorable God, Thou art the Upholder of all thoughtful persons, Giver of all peace and Bliss, and present in all Yajnas (noble and philanthropic activities) Therefore kindly enable us to accomplish this non-violent and indestructible Yajna which is the cause of happiness.

PURPORT

God creates and upholds all men and other beings. He is the most Adorable Supreme Being in all actions, Contemplation (communion) and knowledge. Therefore it is He who as the Performer of this vast Yajna in the form of the Universe, makes us happy.

THE COMMENTATOR'S NOTES

(होता) सर्वस्य दाता =Giver of all.

(मनुर्हितः) मनुषो मननकर्तारो मनुष्यादयः हिताः धृता येन स =The Upholder of all thoughtful men.

(अध्वरम्) अहिंसनीयं सुखहेतुम् =Industructible Yajna, the cause of happiness.

THE TRANSLATOR'S NOTES

Rishi Dayananda has explained the word मनुष् used in the Mantra as a thoughtful person. It is clearly on the basis of the verb मन-अवगमे or बोधे and the authority of the Aitareya Brahman which explaining

अग्निर्होता मनुर्वृतः =says in 2.34
अग्निर्होता मनुर्वृतः अयम् (अग्निः) सर्वतो मनुष्यैर्वृतः ॥

THE TRANSLATOR'S NOTES

So it is clear that the word Manu is used in the Vedic literature for men.

(होता) सर्वस्य दाता Here the word होता has been derived from the root हु-दानादनयोः आदाने च The first meaning of "giving" दान has been taken by the Revered Commentator -Rishi Dayananda Sarasvati.

पुनरेकस्य भौतिकस्याग्नेर्गुणा उपदिश्यन्ते

The attributes of material fire are taught in the 12th Mantra.

Mantra—12

युक्ष्वा ह्यरुषी रथे हरितो देव रोहितः ।
ताभिर्देवाँ इहा वह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
हे देव (विद्वन्) त्वं रोहितः हरितः अरुषीः युक्ष्व ताभिः इह देवान आवह (प्रापय) ॥

TRANSLATION

O learned person, harness in the chariot that can travel on earth, in water and in the sky the fleet and bright flames of fire accomplish with their help the divine dealings and enjoyments.

PURPORT

Men should yoke fire and other elements in machines and vehicles and with their help, divine works should be accomplished in this world.

In this fourteenth hymn, the properties of all divine objects have been mentioned and how should they be used in works has been stated, so this hymn has connection with the previous hymn.

This hymn has also been misinterpreted by Sayanacharya, Wilson and other commentators of the West. Here ends the fourteenth hymn and twenty seventh varga of the first Mandala.

THE COMMENTATOR'S NOTES

अरुषी: सत्यगुणा: अरुष्यो गमनहेतव: अत्र बाहुलकात् उषन् प्रत्यय: । अन्यतोडीष् (अष्टाध्यायी ४.१.४०) अनेन ङीष् प्रत्यय: (हरित:) हरन्ति यास्ता ज्वाला:

=Flames.

(रोहित:) रोहयन्ति आरोहयन्ति यानानि यास्ता: अत्र हृष्टुरुहियुषिभ्य इति: (उणादि १.८७) अनेन रुहिधातो: इति: प्रत्यय: (देवान्) दिव्यान् क्रियासिद्धान् व्यवहारान्–

THE TRANSLATOR'S NOTES

Rishi Dayananda has pointed out at the end of his commentary of this hymn (as before) that it has been mis-interpreted by Sayanacharya, Wilson and others. A few blunders committed by these translators may therefore be pointed out here. We have already pointed out their blunder in taking the word "Kanvah" used in this hymn twice as the name of a particular sage and his descendants instead of taking it for wise men as clearly stated in the Nighantu कण्व इति मेधाविनाम (निघ० ३.१५) The word देवा: in the first and second Mantra has been wrongly translated by Wilson as "gods" while Griffith has done the worse thing in rendering it into English as "Gods." They have of course followed Sayanacharya, but it is wrong on the part of all these translators to do so instead of translating it as (enlightened truthful persons) according to सत्यमया उ देवा: (कौषी० २.८) सत्यसंहिता वै देवा: (ऐतरेय १.६) विद्वांसो हि देवा: ॥ (शतपथ ३. ७. ३. १०) and other passages in the Branmanas.

The translation of देवा as "gods" or "Gods" gives a very erroneous conception of the Vedic Dharma which preaches pure monotheism. Griffith like Prof. Maxmuller wrongly takes Maruts as Gods of the winds or the storms.

अथ पंचदशं सूक्तम्

HYMN XV

अस्य सूक्तस्य कण्वो मेधातिथिर्ऋषिः। ऋतवः, इन्द्रः, मरुतः, त्वष्टा अग्निः, इन्द्रः। मित्रावरुणौ। द्रविणोदाः। अश्विनौ। अग्निश्च देवताः। गायत्री छन्दः। षड्जः स्वरः। तत्र प्रत्यृतुं रसोत्पत्तिर्गमनं च भवतीत्युपदिश्यते।

In every season, there is the drawing of the sap of juice and a particular movement is taught in the first Mantra.

Mantra—1

इन्द्र सोमं पिब ऋतुना त्वा विशन्त्विन्दवः।
मत्सरासस्तदोकसः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यम् इन्द्र ऋतुना सोमं पिब (पिबति) इमे तव ओकसः मत्सरासः इन्दवः (जलरसाः) ऋतुना सह त्वा त्वां तं वा (प्रतिक्षणम्) आ विशन्तु (आविशन्ति)।

TRANSLATION

The sun which is the cause of the division of Time, drinks or draws the juice of the herbs in every season. All these cheering waters settle there among the rays of the sun according to the spring and other seasons.

PURPORT

It is this sun that divides the Time into the year, season, month, fortnight, days and nights and so on as stated by Manu in his Smriti. With these seasons etc. It takes the sap of the herbs from all places and draws the water. They dwell in the sky with the rays of the sun and come and go with the air.

TRANSLATOR'S NOTES

Here in the first Mantra of the hymn Rishi Dayananda has translated इन्द्र as सूर्यलोकः or the Solar World.

For this interpretation, the following among many passages of the same kind may be quoted to substantiate his intrepretation.

इन्द्र इति हि एतमाचक्षते य एष (सूर्यः) तपति।
(शतपथ ४.६.७.११) एष वै शुक्रो य एष (सूर्यः)
तपति एषएवेन्द्रः (शत० ४.५.५.७ ॥ ४-५.९.४) ॥ स
यः स इन्द्रः एषएव स य एष (सूर्यः) एव तपति
(जैमिनीयोपनिषत् उ० १.५.२८.२। १-३२-५)

So it is clear that Rishi Dayananda has not relied upon his own imagination in giving this interpretation, but upon the strong evidence of the Brahmanas-ancient commentaries on the Vedas written by Mahi Das, Yajnavalkya, Jaimini and other Rishis of ancient India.

एषएवेन्द्रः। य एष सूर्यः तपति (शत० १.६.४.१०)

Now the airs draw the articles with seasons and purify them is taught in the 2nd verse.

Mantra—2

मरुतः पिबत ऋतुना पोत्राद्यज्ञं पुनीतन।
यूयं हि ष्ठा सुदानवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इमे मरुतः ऋतुना सर्वान् पिबत (पिबन्ति) ते एव पोत्रात् यज्ञं पुनीतन (पुनन्ति) हि यतः यूयम् एतं सुदानवः स्थ (सन्ति) तस्मात् युक्त्या योजिताः कार्यसाधकाः भवन्ति इति ॥

TRANSLATION

These airs take all the sap of juice of the herbs and the plants etc. They by their purifying properties, purify the Yajna, because they are givers of happiness and health. When utilised properly, they accomplish various acts.

PURPORT

According to seasons, in airs are also attributes which are the causes of various movements of other particles. When

fragrant oblations are put into the fire which are full of ghee etc. they purify them and make every one happy.

THE COMMENTATOR'S NOTES

(मरुतः) वायवः मृग्नोरुतिः (उणा० १।९४) इति मृङ्धातोः उतिः प्रत्ययः मरुत इति पदनामसु पठितम् (निघ० ५.५) अनेन गमनागमनक्रिया वायवो गृह्यन्ते (सुदानवः) सुष्ठु दानहेतवः दाभाभ्यां नुः (उणा० ३,११)

To make clear Rishi Dayananda has taken many verbs in changed form. Had he not done so, ordinary men would have been misled. Hence the necessity of changing forms and gender etc. This should always be borne in mind.

अथ ऋतुना सह विद्युत् किंकरोतीत्युपदिश्यते ॥

Now what does electricity do with seasons is taught in the third Mantra—

Mantra—3

अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना ।
त्वं हि रत्नधा असि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन्) यतः इयं नेष्टः (नेष्ट्री विद्युत्) ऋतुना सह रसान् पिब (पिबति) रत्नधा असि (अस्ति) सग्नावः ग्नावान् नः इमं यज्ञं गृणीहि - गृणाति (तस्मात्) त्वम् एतया कार्याणि साधय ॥

TRANSLATION

O learned man ! because this electricity purifes all things, takes the sap with seasons and is the upholder of the earth etc. which are meant for proper legitimate enjoyment, so it is praised in our Yajnas or noble philanthropic activities; you should therefore accomplish various works, utilising it properly.

PURPORT

This electricity is the subtle form of fire. It pervades and upholds all the particles or gross forms and disintegrates

them. The visible fire is originated from it and dissolves in it at the end.

THE COMMENTATOR'S NOTES

(ग्नावः) सर्व पदार्थप्राप्तिर्यस्य व्यवहारे ग्ना इति उत्तर पदनामसु पठितम् (निघ० ३.१६)
(नेष्टः) विद्युत् पदार्थशोधकत्वात् पोषकत्वाच्च नेक्ति सर्वान् पदार्थान् इति । (रत्नधाः) रत्नानि रमणार्थानि पृथिव्यादीनि वस्तूनि दधातीति सः ।

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted नेष्टः as विद्युत् or electricity. It is derived from णिजिर-शौचपोषणयोः Purification and nourishment. As electricity possesses these properties, it is called as neshtree.

Sayanacharya takes it as the name of Twashta त्वष्टा नेष्टृ शब्दोऽत्रत्वष्टारं देवमाह । कस्मिंश्चिद् देवसत्रे नेष्टृत्वेन त्वष्टुर्वृतत्वात् ॥ which Prof. Wilson translates in his foot-note as "Neshtri is another name of Twastri, from his having assumed, it is said, upon some ocasion, the function of the Neshtri, or priest so denominated, at a sacrifice."

Griffith also gives the same note saying "Neshtri is said to be another name for the God Twashtar from his having on some occasion assumed the function of a Neshtar priest."

All these translators take Neshtar to be the name of some "God" who is addressed here to come with his wife and drink the Soma Juice ग्नाव: has been translated by Sayanacharya as पत्नी युक्त which Wilson translates as "Neshtra, with thy spouse, commend our sacrifice to the gods. etc.

Griffith also commits the same blunder by translating it as "O Neshtar, with thy Dame accept our sacrifice" etc.

So it is not Omnipresent Formless God that they mean by Twashta which is certainly one of the names of God as Creator of the world, but some God with his wife and children in the heaven. What a wrong notion about the Vedic conception of God ?"

अग्निरपि ऋतुयोजको भवतीत्युपदिश्यते ।

Now Agni's (fire's) connection with seasons is taught in the fourth Mantra.

Mantra—4

अग्ने देवाँ इहा वह सादया योनिषु त्रिषु ।
परि भूष पिब ऋतुना ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भौतिकः अयम् अग्निः इह ऋतुना त्रिषु योनिषु देवान् दिव्यान् सर्वान् पदार्थान् आवह (समन्तात् प्रापयति) सादय (स्थापयति) परिभूष-सर्वतः भूषति अलंकरोति सर्वेभ्यः रसं पिब-पिबति ॥

TRANSLATION

The fire with seasons in this world causes us to obtain all divine things in three forms of birth, name or place (causes and effects) from all sides. It establishes them and decorates or makes them beautiful by its light and takes their sap.

PURPORT

This fire with its burning nature and light decorates or makes beautiful all things which are above, below and in the middle. It reveals divine enjoyments when used in non-violent sacrifices and arts or crafts.

THE COMMENTATOR'S NOTES

(योनिषु) युवन्ति मिश्रीभवन्ति येषु कार्येषु कारणेषु तेषु । अत्र वहि श्रिश्रुयुद्रुग्लाहा त्वरिभ्यो नित् (उणा ४.५१) यु-मिश्रणामिश्रणयोरिति धातोर्निप्रत्ययो निच्च (त्रिषु) नामजन्मस्थानेषु त्रिविधेषु लोकेषु उपर्यधोमध्यस्थितेषु ।

Name, birth place, or three worlds lying above, below and in the middle. Tr.

ऋतुना सह वायुः किं करोतीत्युपदिश्यते ॥

What does the air do with the seasons is told in the next Mantra—

Mantra—5

ब्राह्मणादिन्द्र राधसः पिबा सोममृतूँरनु ।
तवेद्धि सख्यमस्तृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः (वायुः) ब्राह्मणाद् राधसः अनु ऋतून् सोमं पिबति (गृह्णाति) हि (खलु) तस्य वायोः अस्तृतं सख्यम् अस्ति ॥

TRANSLATION

The air takes the sap of the substances according to the seasons which are means of taking the same from the wealth in the form of the earth etc. made by the Supreme Being un-interrupted or inviolable is the friendship of the air in the form of the Prana or vital energy.

THE COMMENTATOR'S NOTES

(राधसः) पृथिव्यादिधनात् ।

= From the wealth in the form of the earth etc.

(ऋतून्) रसाहरणसाधकान् ॥

= Seasons which bring sap.

PURPORT

Men should know the laws which are operating in the air and other elements established by God and they should accomplish their works. By the accomplishment of those works, they should bring about the welfare of all beings in all seasons. It should be borne in mind that when all these substances are

used methodically in a proper manner, they become like friends, otherwise they become inimical to us.

TRANSLATOR'S NOTES

In his commentary on the above Mantra, Rishi Dayananda has taken Indra for Vayu i. e. air or Prana, though he has not cited authorities. The following passages among many others may be quoted to substantiate his interpretation.

अयं वा इन्द्रो योऽयं (वातः) पवते (शतपथ० १४.२.२६) यो वै वायुः स इन्द्रो य इन्द्रः स वायुः ॥ (शत० ४. १. ३.१९) सर्वं वा इदमिन्द्राय स्थानमास यदिदं किंचापि योऽयं (वायुः) पवते ॥ (शत० ३.९.४.१४)

In these passages from Shatapath Brahmana, the meaning of the word Indra as वायु or air is clearly given.

In his commentary Rishi Dayananda while explaining तवेन्द्रं सख्यमस्तृतम् has stated तव-तस्य प्राणरूपस्य so he has taken Indra or Vayu as Prana for which the following passages may be aptly quoted—

ततः प्राणोऽजायत स प्राणः इन्द्रः (शत० १४.४.३.१९) प्राण एवेन्द्रः (शत० १२.९.१.१४) प्राण इन्द्रः ॥ (शत० ६.१.२.२८)

Besides the above interpretation of the Mantra regarding Vayu or air, the following spiritual (Adhyatmik) interpretation may also be given taking Indra for soul. "O my soul ! drink the spiritual juice (of devotion) which is the gift of God, in all seasons, following the wise. Thy friendship with God is invincible and inviolable."

(ऋतून्) विदुषः ऋतवो वै देवाः (शत० ७.२.४.६)

The word Ritu in this spiritual interpretation may be taken for the wise enlightened persons.

इदानीं वायुविशेषौ प्राणोदानौ ऋतुना सह किं कुरुत इत्युपदिश्यते ।

What do Prana and Udana (The vital airs) do with seasons is taught in the 6th Mantra—

Mantra—6

युवं दक्षं धृतव्रत मित्रावरुण दूळभम् ।
ऋतुना यज्ञमाशाथे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)
युवम् (इमौ) धृतव्रतौ मित्रावरुणौ ऋतुना दूळभम् दक्षं यज्ञम् आशाथे (व्याप्तवन्तौ स्तः) ॥

TRANSLATION

These two (Prana and Udana) which are upholders of strength, pervade this mighty Yajna (of the bodily functions) with every season.

PURPORT

The Prana is the friend of all which has its movement outwards and Udana is strengthening, moving inwards. The whole Yajna in the form of this universe is pervaded by these two, so that all works are accomplished.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted मित्रावरुणौ as प्राणोदानौ for which the following authorities may be quoted—

प्राणोदानौ वै मित्रावरुणौ (शतपथ० १.८.३.१२ ॥ ३.६.१.१६ ॥ ५.३.५.३४ ॥ ९.५.१.५६) प्राणोदानौ मित्रावरुणौ (शत० ३.२.२.१३) प्राणो मित्रम् ॥ तैत्तिरीयोपनिषद्ब्राह्मणे ३.३.६ ॥

Thus it is clear that Rishi Dayananda's interpretation of मित्रावरुणौ is well authenticated and it is not his own imagination.

पुनरीश्वरभौतिकगुणा उपदिश्येते ।

Again the attributes of God and fire are taught in the seventh Mantra—

Mantra—7

द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे ।
यज्ञेषु देवमीळते ॥

सन्धिच्छेदसहितोऽन्वयः

यः द्रविणोदाः देवः (परमेश्वरः भौतिकः वा अस्ति) यं देवं ग्रावहस्तासः द्रविणासः ऋत्विजः अध्वरेषु (यज्ञेषु) ईळते (पूजयन्ति अध्येष्य योजयन्ति वा) तम् उपास्य उपयुज्य एव मनुष्याः सदा आनन्दिताः भवन्ति ॥

TRANSLATION

(1) The priests desirous of wealth (spiritual) with hymns of praise and Soma pressing stones in their hands worship in non-violent sacrifices God Who is the Giver of wealth and strength. They enjoy bliss by worshipping Him.

(2) Persons desirous of acquiring wealth (material) with instruments of arts and crafts in their hands search after and yoke fire in sacrifices and practical works. They enjoy happiness by utilising it properly.

THE COMMENTATOR'S NOTES AND COMMENTS

(द्रविणोदाः) द्रविणांसि विद्याबलराज्यधनानि ददातीति सः परमेश्वरो भौतिको वा । द्रविणमिति बलनामसु पठितम् (निघ० २.९) द्रविणोदा इति पदनामसु पठितम् (निघ० ५.२) द्रविणं करोति द्रविणाति अस्मात् सर्व-

धातुभ्योऽसुन् इत्यसुन्प्रत्ययः तद्ददातीति निरुक्त्या पदनामसु पठिततात् ज्ञानस्वरूपत्वादीश्वरो ज्ञानक्रियाहेतुत्वादग्न्यादयो गृह्यन्ते ॥

By द्रविणोदा (Dravinoda) is primarily meant God Who is Giver of all wealth (wisdom, strength, kingdom etc.). Secondarily by Dravinoda are meant Agni (Fire) and other articles which are means of various applications of scientific knowledge.

(द्रविणानि) द्रूयन्ते प्राप्यन्ते यानि तानि द्रविणानि ।

Wealth of all kinds (spiritual and secular) that is obtained by people.

(ग्रावहस्तासः) ग्रावा स्तुतिसमूहे ग्रहणं हननं वा ग्रावाणः पाषाणादयो यज्ञशिल्पविद्यासिद्धिहेतवो हस्तेषु येषां ते । ग्रावाणो हन्ते र्वा गृणातेर्वा गृह्णातेर्वा (निरुक्ते० ९-८)

= Praisers of God, those with pressing stones etc. in their hands for the Yajna or artistic works.

(यज्ञेषु) अग्निहोत्राद्यश्वमेधान्तेषु शिल्पविद्यामयेषु ना

= Various non-violent sacrifices or acts of arts and crafts.

Then the commentator has given extensive quotations from the Nirukta 8.1-2 to show what is meant by Dravinoda and what are the views of some ancient Acharyas. Some take the word for Indra and others for Agni (fire). Rishi Dayananda after giving these quotations says that the word should be interpreted according to the context. In this Mantra he takes it for (1) God and (2) for fire as has been given above in English translation.

PURPORT

There is Shleshalankar or double entendre in this Mantra. All men should worship God in all Yajnas of knowledge, action and contemplation. In homa (sacrifice) and artistic works, fire should be properly used.

स एव सर्वेषां पदार्थानां प्रदातेत्युपदिश्यते ।

He (God) is the Giver of all things is taught in the 8th Mantra.

Mantra—8

द्रविणोदा ददातु नो वसूनि यानि शृण्विरे ।
देवेषु ता वनामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अस्माभिः यानि देवेषु (दिव्येषु) कर्मसु राज्येषु वा शिल्पविद्यासिद्धेषु विमानादिषु सत्सु वसूनि शृण्विरे (श्रूयन्ते) ता (तानि) वयं वनामहे एतानि च द्रविणोदाः (जगदीश्वरः) नः अस्मभ्यं ददातु भौतिकश्च ददातु (ददाति) ॥

TRANSLATION

(1) May God the Giver of all wealth and strength give us good riches to be got from knowledge and good and vast Government that are renowned everywhere in divine works, Governments and aeroplanes etc. accomplished with the science of art.

(2) May fire give us wealth of various kinds when properly utilised.

PURPORT

All things created by God in this world give happiness only when they are properly utilised by the wise and learned persons.

THE COMMENTATOR'S NOTES

(वसूनि) विद्याचक्रवर्तिराज्यप्राप्याण्युत्तमानि धनानि ।

= Wealth acquired from knowledge and vast but good Government.

वनामहे (संभजामहे) =We properly distribute.

TRANSLATOR'S NOTES

वन-संभक्तौ

यज्ञकर्तृणामृतुषु कर्तव्यान्युपदिश्यन्ते ॥

The duties of the performers of yajnas in seasons are taught in the ninth Mantra

Mantra—9

द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत ।
नेष्ट्रादृतुभिरिष्यत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा द्रविणोदाः (यज्ञानुष्ठाता विद्वान् मनुष्यः) यज्ञेषु सोमादिसं पिपीषति तथैव यूयम् अपि तान् यज्ञान् नेष्ट्रात् जुहोत तत् कृत्वा ऋतुभिः योगे सुखैः प्रकृष्टतया तिष्ठत (प्रतिष्ठध्वम्) (तद् विद्याम्) इष्यत च ॥

TRANSLATION

O men, as a charitable (giver of wealth in charity) performer of Yajnas desires to drink the Soma Juice in non-violent sacrifices, in the same way, you should also perform those Yajnas for the sake of knowledge. Having done so, according to the seasons, be established in various kinds of happiness and desire to know that science.

PURPORT

Men should imitate only Good actions and not bad. In all seasons only proper actions should be performend. One should go and stay where it is suitable and proper and one should properly eat and drink and dress according to the place where he dwells. Men should enjoy happiness constantly by acting according to these directions.

THE COMMENTATOR'S NOTES

(द्रविणोदाः) यज्ञानुष्ठाता मनुष्यः धनदाता-उदारइत्यर्थः (नेष्ट्रात्) विज्ञानहेतोः अत्र नेष्टृ-गतौ इत्यस्मात् सर्वधातुभ्यःष्ट्रन् (उणा. ४. १६३) इति बाहुलकात् ष्ट्रन् प्रत्ययः । (जुहोत) दत्त आदत्त वा (इष्यत) विजानीत ।

THE TRANSLATOR'S NOTES AND COMMENTS

जुहोत is from हु-दानादनयोः to give and take.

इष्यत is from इष-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च having taken the first of these three meanings, Rishi Dayananda has translated it as विजानीत or know.

पुनः मत्यृतुमीश्वरध्यानमुपदिश्यते ॥

Then again the contemplation on God is taught in the tenth mantra

Mantra—10

यत्त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे ।
अध स्मा नो ददिर्भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे द्रविणोदः (जगदीश्वर) वयं यत् यं तुरीयं त्वा–त्वाम् ऋतुभिः योगे यजामहे स्म स त्वं नः (अस्मभ्यम्) उत्तमानां विद्यादिधनानाम् ददिः अध भव ॥

TRANSLATION

O God Giver of self-purifying wealth be bountiful to us all who adore Thee in all seasons, who art the fourth among the causes gross, subtle, causal and Absolute or Ultimate cause the Supreme Being.

THE COMMENTATOR'S NOTES

(तुरीयम्) चतुर्णां स्थूल सूक्ष्मकारणपरमकारणानां संख्या पूरकम् अत्र चतुरश्छयतावाद्यक्षरलोपश्च इति वार्तिकेनास्य सिद्धिः

The fourth among the causes known as gross, subtle, causal and ultimate.

THE TRANSLATOR'S NOTES

Rishi Dayananda in his commentary on the term अश्विनौ (Ashvinau) has given the meaning as सूर्याचन्द्रमसौ The sun and

the moon, though he has not quoted any authority. But such authorities from the Nirukta can certainly be quoted to substantiate the meaning given by him. For instances, it is stated in the Nirukta 12.1

तत्कावश्विनौ । द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । अश्विनौ यद् व्यश्नुवाते सर्वं रसेनान्यो ज्योतिषान्यः । इत्यादि । (निरुक्ते १२.१)

Here it is clear that Yaskacharya the author of the Nirukta who is considered to be as authority, has given several meanings of the word अश्विनौ as the sun and the moon etc. So the meaning given by him as सूर्याचन्द्रमसौ The sun and the moon is not his own imagination but well-authenticated. In his Bhavartha or purport, he has referred to other pairs also besides the sun and the moon by which the earth and the sky, day and night, Prana and apana etc. may be taken.

पुनरपि भौतिकाग्निगुणा उपदिश्यन्ते ।

PURPORT

God is fourth as He is distinct from the Universe of three kinds namely gross, fine or subtle and causal. None should worship anyone else but God who is Omnipresent Innermost Spirit, Support of all and Adorable. None should be worshipped or adored in His place. There is none except God Who gives the fruits of actions done by the souls.

पुनः सूर्याचन्द्रमसोर्ऋतुयोगे गुणा उच्यन्ते ।

Now the attributes of the sun and the moon in conjunction with different seasons are taught in the eleventh Mantra.

Mantra—11

अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता ।
ऋतुना यज्ञवाहसा ॥

(हे विद्वांसः) यूयं यौ शुचिव्रता यज्ञवाहसा दीद्यग्नी अश्विनौ मधु पिबतं पिबत ऋतुना—ऋतुभिः सह (रसान् गमयत तौ विजानीत) ॥

TRANSLATION

O learned persons, you should know the sun and the moon, whose acts are pure, which are bright with flames and rays, which cause us attain the oblations put in the Yajnas (non-violent sacrifices) and which drink the sweet sap with seasons.

PURPORT

God says, the pairs like the sun and the moon which I have made for the accomplishment of various works, cause the attainment of happiness in all seasons and acquisition of perfection in dealings.

The properties of the material fire, are taught in the twelfth mantra.

Mantra—12

गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि ।
देवान्देवयते यज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सन्त्यः अग्निः गार्हपत्येन ऋतुना सह यज्ञनीः असि (भवति) स देवयज्ञे । यज (यजति-संगमयति) ॥

TRANSLATION

The fire which is useful for various domestic and other works and is the main cause in the performance of Yajnas, enables an artist to unify divine dealings.

PURPORT

The fire when used methodically and properly by the learned in all seasons, causes the accomplishment of divine enjoyments.

This hymn is connected with the fourteenth hymn as the same subject is continued by stating the function of Vishvadevas (all divine or useful objects and learned persons).

This hymn has also been misinterpreted by Sayanacharya, Prof. Wilson and others.

THE TRANSLATOR'S NOTES AND COMMENTS

The main blunder committed by Sayanacharya, Wilson

Griffith and other translators is regarding the nature of God and the devas. Following Sayanacharya, both Wilson and Griffith take Indra, Maruts, Neshtri, Agni, Mitra, Varuna, Dravinodas, Ashvinau as Gods sitting some where in heaven, which is a very wrong conception. They take Maruts, as the Storm Gods, while as Rishi Dayananda has taken them to be winds or brave soldiers.

In the translation of the fourth mantra अग्ने देवाँ इहावह Griffith says "Bring the Gods, Agni. In the translation of the 8th Mantra देवेषु ता वनामहे Griffith says — "These things fain bring among the Gods. In 10th Mantra "Worship the Gods for pious man." (M.10). While as devas should be translated not as Gods but truthful enlightened persons, as सत्यमया उ देवाः (कौषीतकी ब्रा० २.८) सत्यसंहिता वै देवाः (ऐतरेय १.६) विद्वांसो हि देवाः (शत० ३. ७. ३. १०) ।
and other passages of the Brahmanas clearly prove. Here ends the translation with notes and comments of the fifteenth hymn or 29th varga of the first Mandala of the Rigveda Sanhita.

—0—

अथ षोडशं सूक्तम्

HYMN XVI.

अथ नवर्चस्य षोडशसूक्तस्य काण्वो मेधातिथिर्ऋषिः। इन्द्रो देवता। गायत्री छन्दः। षड्जः स्वरः॥

Seer—Kanva Medhatithi—Devata or subject—Indra, Metre—Gayatri, Tune—Shadja

तत्रेन्द्रगुणा उपदिश्यन्ते।

The attributes of Indra are now taught.

Mantra—1

आ त्वा वहन्तु हरयो वृषणं सोमपीतये।

इन्द्र त्वा सूरचक्षसः॥

पदच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र। यं वृषणं सोमपीतये सूरचक्षसः हरयः सर्वतः वहन्ति तं सर्वे वहन्तु यं वयं विजानीमः तं यूयम् अपि विजानीत॥

TRANSLATION

O learned persons, you should know that the mighty sun is praised by persons as the bright sun for the protection of the articles made by God. The rays manifest him (the sun). Let all artists praise the AGNI (fire) from all sides.

PURPORT

The rays of the sun are takers or drawers of all sap, giving light to all as well rain. They give happiness to all, when used by men with discrimination.

THE COMMENTATOR'S NOTES—

(हरयः) हरन्ति ये ते किरणाः हृपिपिरुहि। उणा० ४.१२९

इति हृधातोः इन् प्रत्ययः = Rays.

(इन्द्र) विद्वन् इदि—परमैश्वर्ये—ज्ञानैश्वर्य सम्पन्न।

Mantra—2

इमा धाना घृतस्नुवो हरी इहोप वक्षतः।

इन्द्रं सुखतमे रथे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

(इन्द्र) विद्वन् = learned person possessing the wealth of wisdom:

हरी (कृष्णशुक्लपक्षौ) इह इमा घृतस्नुवः धानाः इन्द्र सुखतमे रथे उपवक्षतः (उपगतं कुरुतः प्रापयतः)।

TRANSLATION

It is the bright and dark fortnight in this world that bring to us the sun and its bright and water-producing rays in a a chariot (so to speak) that gives pleasure.

PURPORT

It is through the day and the night, bright and dark fortnight and Dakshinaayana and Uttaraayana—the progress of the sun to the south and the north of the equator) (which are all denoted by the general term Haree that the sun enables us to perform all delight—giving duties.

THE COMMENTATOR'S NOTES—

(हरी) हरति याभ्यां तौ। कृष्णशुक्लपक्षौ वा पूर्वपक्षापरपक्षौ वा इन्द्रस्य हरी ताभ्यां हीदं सर्वं हरति (षड्विंश ब्राह्मणे प्रपा० १ खण्ड १)।

The bright and dark fortnights (इन्द्रम्) सूर्यलोकम्=Solar world.

(रथे) रमयति येन तस्मिन् हनि कुषिनी रमि काशिभ्यः क्थन् (उणादि० २.२) इतिक्थन् प्रत्ययः।

THE TRANSLATOR'S NOTES AND COMMENTS

For the meaning of हरी as bright and dark fortnights etc.

Rishi Dayananda has given clear quotation from the Shadvinsha Brahmana of the Sama (Tandya) Maha Brahmana. The other meanings are, what is called in Sanskrit as उपलक्षण (Upalakshana) similar object where only one is mentioned, known in English (according to Apte's Dictionary as Synecdoche or a part for the whole).

Rishi Dayananda has interpreted Indra here as the sun or solar system.

For this, there are clear passages in ancient Vedic Literature. For instance, in the jaimineeyopanishad Brahmana 1.44.5 it is stated—

युक्ता ह्यस्य (इन्द्रस्य) हरयः शतादशेति सहस्रं हैत आदित्यस्य रश्मयः ॥ (जैमिनीयोपनिषद्ब्राह्मणे १.४४.५)

So it is clear that by Indra is here meant the Sun.
In the Shatapath Brahmana G. C. 7—11 it is stated

इन्द्र इति ह्येतमाचक्षते य एष (सूर्यः) तपति शतपथ० ४. ६. ७. ११)

= i. e. The sun is called Indra.

In Shatapath 3.5.3.2. it is states—

अथ यः स इन्द्रः असौ स आदित्यः (शत० ८.५.३.२)

i. e. Indra is the Sun.

So Rishi Dayananda's interpretation is well-authenticated.

The word रथ (Ratha) used in the Mantra has been translated as Chariot as is usually done. But here it is not to be taken literally but metaphorically, for the root meaning is merely that which gives delight, so we may say, it stands for anything beautiful or charming as the sun certainly is.

The word धाना has been interpreted by Rishi Dayananda as धीयन्ते धारता दीप्तयः । धाप्लवग्य ज्यतिभ्यो नः ॥ (उणादि ३.६) इति नः

So it stands here for the brightness or bright rays of the sun.

अथेन्द्रशब्देन त्रयोऽर्था उपदिश्यन्ते ।

Now by the term Indra, three substances are taught. (God, Agni in the form of electricity) and the prana or Vital breath.

Mantra—3

इन्द्रं प्रातर्हवामह इन्द्रं प्रयत्यध्वरे ।
इन्द्रं सोमस्य पीतये ॥

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

(१) वयं प्रातः प्रतिदिनमिन्द्रं परमैश्वर्यप्रदातारमीश्वरं प्रयत्यध्वरे हवामहे ॥

(२) वयं प्रयत्यध्वरे प्रातः प्रतिदिनम् इन्द्रं विद्युदाख्यमग्निं हवामहे ॥

(३) वयं प्रयत्यध्वरे सोमस्य पीतये प्रातः प्रतिदिनम् इन्द्रं वायुं हवामहे ॥

TRANSLATION

(1) Every day in the morning, we invoke or remember God Who is the Giver of great wealth during the inner non-violent sacrifice of the communion or contemplation which gives us true knowledge for drinking the juice of peace.

(2) Every day in the morning, we invoke the fire in the form of electricity in the non-violent sacrifice of art and industry for drinking the juice of various articles.

(3) Every day in the morning, we invoke in the non-violent sacrifice the inner and the outer form of Vayu or air, inner being in the form of Prana or vital breath for taking the sap of various substances.

PURPORT

Men should contemplate on God or adore Him every day and should according to His injunctions (contained in the

Vedas). They should yoke Agni (fire in the form of electicity etc.) in every Yajna (philanthropic activity). They should enjoy all things properly acquiring the knowledge of the science of Prana or Vital energy.

THE COMMENTATOR'S NOTES

प्रथमचरणे (इन्द्रम्) परमेश्वरम् = God

द्वितीयचरणे (इन्द्रम्) परमैश्वर्यसाधकं भौतिकमग्निम्–विद्युद्रूपं वा = Electricity.

तृतीयचरणे (इन्द्रम्) बाह्याभ्यन्तरस्थं वायुम्–प्राणरूपं वायुं च (प्रयति) प्रेति-प्रकृष्टं ज्ञानं ददातीति

= Prana and air

प्रयत् तस्मिन् इण्-गतावित्यस्मात् शतृप्रत्ययः

= Giver of knowledge.

(सोमस्य) सूयते सर्वेभ्यः पदार्थेभ्यो रसस्तस्य

= of the sap or juice.

TRANSLATOR'S NATES AND COMMENTS

This is one of the most important Mantras showing the significance or distinguishing feature of Rishi Dayananda's commentary. Sayanacharya, Skanda Swami, Venkat Madhava all have given only one meaning for the word Indra used here. Skanda Swami the earliest commentator of them explains Indra as इदि परमैश्वर्ये सुष्ठु ईश्वरम् प्रयति प्रवृत्ते Sayanacharya simply says— प्रातः कर्मारम्भे प्रातः सव इन्द्रं हवामहे आह्वयामः तथैवाध्वरे सामयागे प्रयति-प्रगच्छति वर्तमाने सति मध्यन्दिनसवने तमिन्द्रं हवामहे। तथा यज्ञस्य समाप्त्य-वसरे तृतीयसवने सोमस्य पीतये सोमपानार्थं हवामहे ॥

Prof. Wilson following Sayanacharya translates—

"We invoke Indra in the morning rite, we invoke him at the succeeding sacrifice, we invoke Indra to drink the juice.

GRIFFITH'S TRANSLATION IS

"Indra at early morn we call, Indra in course of sacrifice, Indra to drink the juice."

But Rishi Dayananda gives three different meanings of the word Indra as (1) God, the Lord and Giver of great wealth (2) Agni or fire particularly in the form of electricity (3) Prana—vital breath and air Vayu.

For the meaning of Indra as electricity the following passages may be quoted from the Brahmanas.

यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे ६. ९)

i. e. Electricity is Indra (kaushi. Bra. 6.9).

In the Shatapath Brahmana 11.6.3-9 it is stated

स्तनयित्नुरेवेन्द्रः (शत० ११. ६. ३. ९)

i.e. Lightning or electricity is called Indra. So Rishi Dayananda's meaning is well-authenticated and is not his own imagination. As for the meaning of the word Indra as Prana or Vayu, it is to be remembered that in Shatapath Brahmana 6.1.2-28 it is stated प्राण इन्द्रः (शत० ६. १. २. २८) i. e. Indra is Prana In the Shatapath 14.2.2-6 it is stated as we have already quoted अयं वा इन्द्रोयोऽयंवातःपवते (शत० १४. २. २. ६) Indra is air.

In Shatapath Brahmana 4.1.3.19 it it is stated

यो वै वायुः स इन्द्रः य इन्द्रः स वायुः (शत० ४. १. ३. १९)

i. e. Indra is called Vayu (air) and air is called Indra The two are synonymous terms. So Rishi Dayananda's interpretation is not only wonderful showing the fertility of his brain, but it is well-authenticated from ancient Vedic literature, as shown above.

अथेन्द्रशब्देन वायुगुणा उपदिश्यन्ते ।

Now by the term Indra, the attributes or properties of Vayu (air) are taught in the fourth Mantra.

Mantra—4

उप नः सुतमा गहि हरिभिरिन्द्र केशिभिः ।

सुते हि त्वा हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हि (यतः) अयम् इन्द्रः (वायुः) केशिभिः सह नः (अस्माकम्) सुतम् उपागहि (उपागच्छति) तस्मात् त्वा (तं) सुते वयं हवामहे ॥

TRANSLATION

Because the Yayu (air) comes to the articles prepared by us with the speedy rays of the fire, electricity and sun, therefore we take it in our activities connected with non-violent sacrifice, arts and crafts etc.

PURPORT

The substances particularly the fire, electricity and the sun that are to be used by us in arts and crafts etc. shine, come and go with the help of the air.

THE COMMENTATORS NOTES

हरिभिः हरणाहरणशीलैर्वेगवद्भिः किरणैः
= With speedy rays

(इन्द्रः) वायुः (प्रमाणानिदन्तपूर्वाणि)

(केशिभिः) केशाः बहवो रश्मयो विद्यन्ते येषां ते अग्नि-विद्युत्सूर्याः तैः सह । क्लिशेरान् लोलोपश्च उणादि० ५.३३ अनेन क्लिश धातोरन् प्रत्ययो लकारलोपश्च । ततो भूम्यर्थ इनिः । केशा केशा रश्मयः तैः तद्वान् भवति काशनाद् वा प्रकाशनाद्वा केशीदं ज्योतिरुच्यते । (निरु० १२.२५) ।

With the fire, electricity and the sun that have their rays

(सुते) उत्पादिते होमशिल्पादि व्यवहारे ।
पुनरिन्द्रगुणा उच्यन्ते ॥

The attributes of Indra are told in the fifth Mantra.

Mantra—5

सेमं नः स्तोममा गह्युपेदं सवनं सुतम् ।
गौरो न तृषितः पिब ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः नः (अस्माकम्) इमं स्तोमं सवनं तृषितः गौरः (मृगः) न (इव) उपागहि (उपागच्छति) स इदं सुतम्-उत्पन्नम् ओषध्यादिरसम् पिब (पिबति) ॥

TRANSLATION

This Indra (Sun) comes with his rays to our Yajna (non-violent sacrifice) where hymns of praise to God are uttered and to our practical workshops etc, where wealth is acquired like a thirsty stag to a tank. He drinks the sap of the herbs, plants etc

PURPORT

There is Upamalankar or simile used in this Mantra. As thirsty stags and other beasts and birds come running to a tank or river and drink water there, so this sun with his rays drinks the sap of these herbs and plants etc. Men should utilise the sun or his rays for the accomplishment of knowledge and various purposes.

THE COMMENTATOR'S NOTES

(सवनम्) सुवन्ति ऐश्वर्यं प्राप्नुवन्ति येन तत् क्रिया-काण्डम् ॥

(गौरः) गौरगुणविशिष्टो मृगः ॥

THE TRANSLATOR'S NOTES

Rishi Dayananda has used व्यत्ययः (change of case and person etc.) just to avoid misunderstanding, otherwise there was not much need to do so for intelligent persons. In almost 90 percent cases, the Vyatyaya (change of case and person etc.) mentioned by him in his commentary, to which much exception is taken by some critics is of the same kind.

For instance, he could translate this Mantra even in the case of the sun as—

हे इन्द्र (सूर्य) अस्माकम् इमं स्तोमं सवनं तृषितो गौरः मृगः इव उपागहि इदं सुतम् उत्पन्नमोषधिरसं पिब ॥

As according to the general rule given in the Nirukta Daivata Kanda अचेतनान्यपि चेतनवत् स्तूयन्ते ॥ i. e. even inanimate objects are praised or addressed like animate objects as poets very often do. But he has preferred to resort to Vyatyaya (or change of case, person etc., according to व्यत्ययो बहुलम् , so that there may not be any misunderstanding in the minds of less intelligent persons that the sun is considered as a living being. This point should be clearly understood by all scholars.

We have already quoted authorities from the Brahmanas and other ancient literature to show that by Indra, the sun is meant in many Mantras.

अथ वायुः कस्मै कस्मिन् कान् पिबतीत्युपदिश्यते ॥

The properties of the air are described in the sixth Mantra

Mantrn—6

इमे सोमा॑स॒ इन्द॑वः सु॒तासो॒ अधि॑ ब॒र्हिषि॑ ।

ताँ इ॑न्द्र॒ सह॑से पिब ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये अधिबर्हिषि ईश्वरेण इमे सोमासः इन्दवः सहसे सुतासः (उत्पादिताः) तान् इन्द्रः (वायुः) प्रतिक्षणं पिब (पिबति) ॥

TRANSLATION

The air takes every moment the sap of various substances created by God under the sky.

PURPORT

The air upholds all the gross or subtle substances created by God in this world for increasing the strength of creatures, remaining with them. It is by its conjunction that the living beings get strength

THE COMMENTATOR'S NOTES

(बर्हिषि) बृहन्ति वर्धन्ते सर्वे पदार्था यस्मिन्नन्तरिक्षे तस्मिन् बृहेर्नलोपश्च (उणा० २.१०९) अनेन इसि प्रत्ययो नकारलोपश्च ॥

(सहसे) बलाय सह इति बलनामसु पठितम् (निघ० २.९)

(इन्दवः) उन्दन्तिस्नेहयन्ति सर्वान् पदार्थान् ये ते रसाः। उन्देरिच्चादेः (उणा० १.१२) इत्युः प्रत्ययः आदेरिकारादेशश्च ॥

TRANSLATOR'S NOTES

Though Rishi Dayananda has not quoted Nighantu here, it is clear to show the meaning—

बर्हिः बर्हिरित्यन्तरिक्षनाम (निघ० १.३)

Mantra—7

अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शन्तमः।

अथा सोमं सुतं पिब ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यथाऽयं वायुः पूर्वं सुतं सोमं पिब अथ इति (अन्तरम्) ते (तस्य) अग्रियः हृदिस्पृत् शंतमः स्तोमः भवेत् (तथा अनुष्ठातव्यम्)।

TRANSLATION

Men should behave like the air that drinks the sap of all things and then whose glory is excellent and which touches the heart, is the giver of happiness and peace.

THE COMMENTATOR'S NOTES

(स्तोमः) गुणप्रकाशसमूहक्रियः ॥

(सोमम्) सर्वपदार्थाभिषवम् ॥

PURPORT

Men should know that this excellent air when purified is the source of great happiness.

The same subject is continued.

Mantra—8

विश्व॒मित्सव॑नं सु॒तमिन्द्रो॒ मदा॑य गच्छति ।
वृ॒त्र॒हा सोम॑पीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं वृत्रहा इन्द्रः सोमपीतये मदाय इत् (एव) सवनं सुतं विश्वं गच्छति ॥

TRANSLATION

This Vayu which is the destroyer of the clouds comes to all non-violent sacrifices for giving happiness and bliss.

PURPORT

The air gives happiness to all beings pervading the universe with its going and being speedy and destroyer of clouds. Without it, it is not possible for any one to do worldly functions or duties.

THE COMMENTATOR'S NOTES

(सोमपीतये) सोमानां पीतिः पानं यस्मिन् आनन्दे तस्मै ॥
अथेन्द्रशब्देनेश्वरगुणा उच्यन्ते ॥

Now by Indra the attributes of God are taught.

Mantra—9

सेमं नः काम॒मा पृ॑ण॒ गोभि॒रश्वैः॑ शतक्रतो ।
स्तवा॑म त्वा स्वा॒ध्यः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो (जगदीश्वर) यं त्वा स्वाध्यः वयं त्वां स्तवाम

(स्तुवेम) स त्वं गोभिः अश्वैः (नः) अस्माकं कामम् आपृण (समन्तात् पूरय)।

TRANSLATION

Do Thou O God of infinite knowledge and action fulfil our noble desire which is being expressed with the Vedic Mantras and with all sincerity. Fill us with the cows, senses, land, the light of wisdom and with the fire and horses etc. With holy thoughts absorbed in Thee or profoundly meditating, we glorify Thee.

THE COMMENTATOR'S NOTES

(गोभिः) इन्द्रियपृथिवीविद्याप्रकाशपशुभिः

= With the senses, land, the light of wisdom and cows.

(शतक्रतो) शतम् असंख्यातानि क्रतवः कर्माणि अनन्ता-प्रज्ञा वा यस्य तत्सम्बुद्धौ

= God of infinite wisdom and actions.

(स्वाध्यः) ये सु आध्यायन्ति ते =Meditating well.

सर्वकामप्रदेश्वर = Fulfiller of all desires.

PURPORT

It is through His power that God fulfils the desires of all industrious and righteous persons according to their actions. Because God gives happiness to all beings by creating all good things and by upholding them, therefore He alone is to be adored by all and none else. In this sixteenth hymn, there is the mention of the sun and air etc. which make seasons, therefore it is connected with the previous hymn.

This hymn also has been wrongly explained by Sayanacharya, Prof. Wilson and others.

TRANSLATOR'S NOTES

We have already pointed out some blunders committed by Sayanacharya, Prof. Wilson and Griffith in our notes.

Their fundamental mistake is in taking the word Indra, not for God or the sun or the air, but for some legendary God sitting some where in heaven,to whom these prayers are addressed to drink the Some Juice etc. As a matter of fact, by Indra is meant God who is the Lord of the whole universe or in some places, the sun and the air as pointed out by Rishi Dayananda. We have quoted passages from the Brahmanas and other literature to substantiate his interpretation.

—::—

अथ सप्तदशं सूक्तम्

HYMN XVII.

सप्तदशसूक्तस्य काण्वो मेधातिथिर्ऋषिः । मित्रावरुणौ देवते । १,३–७,९ गायत्री छन्दः । २ यवमध्याविराड् गायत्री ४ पादनिचृद् गायत्री ५ भुरिगार्ची गायत्री । ६ निचृद् गायत्री, पिपीलिकामध्या निचृद् गायत्री । षड्जः स्वरः ।

Seer—Kanva Medhatithi, Devata or subject—Mitra-varunau, Metre—Gayatri of various forms, Tune—Shadja.

Mantra—1

इन्द्रावरुणयोरहं सम्राजोरव आ वृणे ।
ता नो मृळात ईदृशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं ययोः सम्राजोः इन्द्रावरुणयोः (सकाशात्) अवः आवृणे तौ ईदृशे नः (अस्मान्) मृडातः ॥

TRANSLATION

I desiring homa (Sacrifice) and art, crave protection from the shining Indra and Varuna (sun and moon). They give us delight in our activities like that got from the happiness of a good and vast kingdom.

PURPORT

We should be like the shining sun and moon which are benefactors of the world causing happiness to us in all worldly activities and are protectors like a vast empire.

THE COMMEMTATOR'S NOTES

(इन्द्रावरुणयोः) इन्द्रश्च वरुणश्चैतयोः सूर्याचन्द्रमसोः इन्द्र इति पदनामसु पठितम् (निघ० ५.४)

=The sun and the moon.

वरुण इति पदनामसु पठितम् (निघ० ५.४) अनेन व्यवहारप्रापकौ गृह्येते (ईदृशे) चन्द्रवर्तिराज्यसुखस्वरूपे व्यवहारे ।

THE TRANSLATOR'S NOTES

Rishi Dayananda has interpreted इन्द्रावरुणौ as the sun and the moon and has given the authority of the Vedic Lexicon Nighantu to show that as they lead to the proper activities of life, they are called. इन्द्रावरुणौ पद-गतौ गतेस्त्रयोऽर्थाः– ज्ञानं गमनं प्राप्तिश्च ।

Here the third meaning of प्राप्ति has been taken. Besides the above according to the Aitareya Brahmana and Shatapath 13.3.6.5 रात्रिर्वैवरुणः and वारुणी रात्रिः — Taittiriya Brahmana 10-10-1 the night is connected with वरुण, so Varuna stands for the moon which is the lord of the night.

अथेन्द्रवरुणाभ्यां सह संप्रयुक्ता अग्निजलगुणा उपदिश्यन्ते ।

Now the properties of the fire and water are taught in the 2nd Mantra.

Mantra—2

मन्तारा हि स्थोऽवसे हवं विप्रस्य मावतः ।
धर्तारा चर्षणीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ ये हि खलु इमे अग्निजले संयुक्ते मावतो विप्रस्य

हवं गन्तारौ स्थः (स्तः) चर्षणीनां धर्तारा (धारणशीले) च अतः अहम् एतौ स्वस्य सर्वेषां च अवसे आव्हणे ॥

TRANSLATION

These fire and water when used properly help a wise man like me to accomplish the non-violent sacrifice and artistic activities, They are guardians of mankind when yoked in sactifice and machines. Therefore I utilise them for the accomplishment of various activities.

PURPORT

When men use the fire and water in machines, in a methodical proper manner, they become the means of the speedy motion of the conveyances (like the Railways) and by carrying men and articles, become the sources of happiness to all.

THE COMMENTATOR'S NOTES

(अवसे) क्रियासिद्ध्येषणाय

= Desiring the accomplishment of the work—Tr.

(धर्तारा) कला कौशलयन्त्रेषु योजितौ होमरक्षणशिल्पव्यवहारान धरतरौ (चर्षणीनाम्) मनुष्यादिप्राणिनाम्।

= of men and other living beings.

(विप्रस्य) मेधाविनः = of a wise man.

TRANSLATOR'S NOTES

In his commentasy on this Mantra, Rishi Dayananda has taken इन्द्रावरुणौ in the sense of fire and water for which the following authorities may be cited.

अथ यत्रैतत् प्रदीप्तो भवति उच्चैर्धूमः परमया जूत्या बल्बलीति तर्हि एष एवाग्निर्भवतीन्द्रः ॥

(शत० २. ३. २. ११)

Here bright well-kindled fire has been called Indra. In Taittiriya Brahmana 1.6.5.6 वरुण has been associated with the water.

अप्सु वै वरुणः (तैत्ति० १.६.५.६) (विप्रस्य) विप्र इति मेधाविनाम (निघ० ३.१५) = Of a wise man.

There is clear reference to the Vehicles like the modern Railways or Steam Engines which with the proper use of fire and water and with the force of steam, carry men and goods put therein to distant places.

एवं साधितावेतौ किं हेतुकौ भवत इत्युपदिश्यते

When utilised like this, what purpose do they (fire and water) serve is taught in the 3rd Mantra.

Mantra—3

अनुकामं तर्पयेथामिन्द्रावरुण राय आ ।
ता वां नेदिष्ठमीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो इमौ इन्द्रावरुणौ अनुकामं रायः (धनानि) तर्पयेथाम् (तर्पयतः) ता (तौ) वां द्वौ एतौ वयं नेदिष्ठम् ईमहे ॥

TRANSLATION

These Indra and Varuna (fire and water) satisfy us with wealth according to our desires. We desire them to be always near us so that we may derive benefit from them properly.

PUXPORT

Men should know the properties of fire and water which when utilised properly lead to much happiness.

THE COMMENTATOR'S NOTES

(नेदिष्ठम्) अतिशयेनान्तिके समीपस्थम् । अत्र अन्तिक-बाढयोर्नेदसाधौ (अष्टाध्यायी ५-३-६३) अनेनान्तिक शब्दस्य नेदादेशः ॥ = Nearest.

(ईमहे) जानीमः प्राप्नुमः ईङ् गतौ इत्यस्मात् बहुलं

छन्दसीतिशपोलुकि श्यनभावः ।
तदेतत् करणेन किं भवतीत्युपदिश्यते ॥

What is the result of doing so is taught in the 4th Mantra.

Mantra—4

युवाकु हि शचीनां युवाकु सुमतीनां ।
भूयाम वाजदाव्नाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं हि शचीनां युवाकु वाजदाव्नां सुमतीनां युवाकु भूयाम (समर्था भवेम) (अतः एतौ साधयेम) ।

TRANSLATION

May we be sharers of the noble speech and actions of wise persons, sharers of the benevolence of you (preachers) who give knowledge, strength and food bounteously. Let us therefore utilise them (fire and water) properly.

PURPORT

Men should give up laziness, perform good deeds, and have association with learned persons, so that ignorance and poverty may be rooted out.

THE COMMENTATOR'S NOTES

(युवाकु) मिश्रीभावम् अत्र बाहुलकादौणादिकः काकुः प्रत्ययः ॥

(शचीनाम्) वाणीनां सत्कर्मणां वा शचीति वाङ्नामसु पठितम् ॥

(निघ० १.११) कर्मनामसु च (निघ० २.१) (वाजदाव्नाम्) विज्ञानस्यान्नस्य दातृणामुपदेशकानां वा ।

= Of the givers of knowledge or food of preachers.

TRANSLATOR'S NOTES

The word युवाकु is derived from the root यु-मिश्रणामिश्रणयोः. Here it is taken in the first sense of mixing or sharing. The word is derived from वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च So the meaning of knowledge has been taken by Rishi Dayananda in his commentary. In the Vedic Lexicon-Nighantu two more meanings of the word वाज are given as वाज इति (अन्ननाम निघ० २. ७)=Food. वाज इति बलनाम (निघ० १.९) =Strength. Hence we have pointed out these two meanings besides knowledge.

पुनः कथं भूताविन्द्रावरुणावित्युपदिश्यते

What is the nature of Indra and Varuna is taught in the fifth Mantra.

Mantra—5

इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम्।
क्रतुर्भवत्युक्थ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः इन्द्रः हि सहस्रदाव्नां मध्ये क्रतुः भवति वरुणः च शंस्यानां मध्ये क्रतुः (भवति) तस्मात् अयम् उक्थ्यः (अस्ति इति बोध्यम्) ॥

TRANSLATION

Indra (fire, electricity or sun) is a giver among the givers of thousand kinds of wealth. Varuna (Water air or moon) is to be praised among those that deserve laudation. With their help, much can be accomplished.

PURPORT

Among all the objects like the earth etc. which are the means of the gift of food and other things, fire, electricity and sun (which are all denoted by the common term Indra) are very prominent. Similarly the water, air and moon (all denoted by the common term Varuna) are praiseworthy on account of their attributes. If they are used in actions with

knowledge, they accomplish various purposes. This should be known to all.

TRANSLATOR'S NOTES

We have already shown on the authority of the Brahmanas and other ancient literature how the word Indra denotes fire, electricity and sun as stated by Rishi Dayananda in his commentary.

In Shatapatha 2.3.2.11 it is clearly stated

अथ यत्रैतत् प्रदीप्तो भवति। उच्चैर्धूमः परमया जूत्या बल्वलीति तर्हि हैष (अग्निः) भातीन्द्रः॥

So bright fire is called Agni.

In Shatapath 4.1.3.19 it is stated.

यो वैः वायुः स इन्द्रः य इन्द्रः स वायुः (शत० ४.१.३.१९)

So it is clear that Vayu (air) is denoted by the word Indra.

In the Jaimineeyopanishad Brahmana 1.44.5 while explaining the Mantra regarding Indra युक्ताह्यस्य हरयः शतादश सहस्र हैते आदित्यस्यरश्मयः (इन्द्रः—आदित्यः) So it is clear that the word Indra stands here for the sun.

In the Shatapath 4.5.5.7 also it is stated:—

एष वै शुक्लो य एष (सूर्यः) उ एवेन्द्रः (शत० ४. ५. ५. ७)

Here the shining sun has been called Indra. So it is evident that Rishi Dayananda's interpretation of Indra is well-authenticated and it is not the result of his own imagination, as some critics think. The same is the case with Varuna which Rishi Dayananda has taken here for water, air or moon. For the meaning of the Varuna as water, we have already quoted from the Taittiriya Brahmana 1.6.5.6 अप्सु वै वरुणः (तैति० १. ६. ५. ६) For air in various forms besides वरुण इति पदनाम (निघ० ५. ४) यः प्राणः स वरुणः (ऐत० ४. १० ताण्ड्य ब्रा० २५. १०. १०) may be quoted where by varuna, Prana (vital air) has been taken. For the meaning of moon also, we have quoted रात्रिर्वरुणः ऐत० ४.१०) and वारुणी रात्रिः (तैत्ति० १. ७. १०. १) We may therefore take moon as the lord of the night here.

पुनस्ताभ्यां मनुष्यैः किं कर्तव्यमित्युपदिश्यते

What other things should be done with them (Indra and Varuna) is taught in the seventh Mantra).

Mantra—6

तयोरिदवसा वयं सनेम नि च धीमहि ।
स्यादुत प्ररेचनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं ययोः गुणानाम् अवसर एव यानि (सुखानि धनानि च) सनेम तयोः सकाशात् तानि पुष्कलानि सुखानि धनानि च निधीमहि (तैः कोशान् प्रपूरयेम) येभ्यः अस्माकं प्ररेचनम् उत स्यात् ॥

TRANSLATION

Through the knowledge of Indra and Varuna as explained above, may we gain great store of wealth and enjoy much happiness, and heap up that wealth, enough still to spare be ours for proper utilisation.

PURPORT

Men should acquire much wealth by the proper use of fire, water, air, electricity etc. and by saving and increasing it, should spend it properly to bring about the welfare of all in the State.

THE COMMENTATOR'S NOTES

(अवसा) विज्ञानेन तदुपकारकरणेन वा

By the knowledge and utilisation—

(सनेम) सुखानि भजेम = Enjoy happiness.

THE TRANSLATOR'S NOTES

Among the various meanings of the root अव the meaning of अवगम or knowledge has been taken here by the revered commentator.

(सनेम)–षण–संभक्तौ = We enjoy

कीदृशाय धनायेत्युपदिश्यते

For what kind of wealth should we try is taught in the 7th Mantra.

Mantra—7

इन्द्रावरुण वामहं हुवे चित्राय राधसे ।
अस्मान्त्सु जिग्युषस्कृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या सम्यक् प्रयुक्तौ अस्मान् सुजिग्युषः कृतं कुरुतः वां (तौ) इन्द्रावरुणौ चित्राय राधसे अहं हुवे (आददे) ॥

TRANSLATION

I take the above Indra and Varuna (fire and water etc.) for wonderful wealth in the form of good Govt. army, children, sons, friends, gold, jewel, elephants, horses etc. which leads to happiness. They make us well victorious when used properly.

PURPORT

Those persons who properly utilise Indra and Varuna (fire and water etc.) in their works, having acquired manifold wealth and victory, enjoy happiness and make others also happy.

पुनस्ताभ्यां किं भवतीत्युपदिश्यते ॥

What is the result of their doing is taught in the 8th Mantra.

Mantra—8

इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा ।
अस्मभ्यं शर्म यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ सिषासन्तीषु धीषु नू (शीघ्रं) नु यतः अस्मभ्यं शर्म आयच्छतम् (आतनुतः) तस्मात् वयं वां (तौ) इन्द्रावरुणौ कार्यसिद्ध्यर्थं नित्यम् अहं हुवे ॥

TRANSLATION

I invoke or utilise Indra and Varuna (air and water) which quickly bestow happiness upon us, for the accomplishment of various works.

PURPORT

Those persons can enjoy perfect happiness and bestow it upon others, who with their intellects full of knowledge and industry, use air and water in all activities connected with arts and crafts.

THE COMMENTATOR'S NOTES

(इन्द्रावरुणा) वायुजले =air and water.

(सिषासन्तीषु) सनितुं संभक्तुम् इच्छन्तीषु जनसनखन (अष्टा० ६.४.४२) अनेनानुनासिकस्याकारादेशः (शर्म) सर्वदुःखरहितं सुखम् शृणाति हिनस्ति दुःखानि यत्तत् ॥

TRANSLATOR'S NOTES

For the meaning of the word Indra Varuna as air and water, we have already quoted passages from the Brahmanas which should be referred to again.

षण-संभक्तौ शृ-हिंसायाम् ॥

Rishi Dayananda's interpretation is based upon the meaning of these roots.

एतयोर्यथायोग्यगुणस्तवनं कर्तव्यमित्युपदिश्यते ॥

These two Indra and Varuna (air and water) should be properly described with their properties is taught in the 9th Mantra.

Mantra—9

प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे ।

यामृधाथे सधस्तुतिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं यथा अत्र इयं सुष्टुतिः प्राश्नोतु (प्रकृष्टतयाव्याप्नोतु)

तथा हुवे वां (यौ) इन्द्रावरुणौ यां सधस्तुतिम् ऋध्याथे (वर्धयतः) तां च अहं हुवे ॥

TRANSLATION

May this genuine praise of the properties of Indra and Varuna (air and water, fire and sun etc. as explained before) pervade which I perform. This conjoint praise they increase.

PURPORT

Men should know exactly the properties or attributes of every object with deliberation and then should derive benefit from them.

This hymn is connected with the sixteenth hymn, as the same subject has been continued. This hymn has also been wrongly translated by Sayanacharya, Prof. Wilson and others.

THE COMMENTATOR'S NOTES

(ऋधाथे) वर्धयतः

(सधस्तुतिम्) स्तुत्या सह वर्तते ताम् । अत्र वर्णव्यत्ययेन हकारस्य धकारः ॥

THE TRANSLATOR'S NOTES

ऋधाथे is from ऋधु-वृद्धौ Therefore Rishi Dayananda has translated it as वर्धयतः or increase. The chief mistake of Sayanacharya, Prof. Wilson and Griffith is in thinking that Indra, and Varuna are some Gods dwelling in heaven.

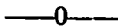
Prof. Wilson's note in this connection is specially objectionable as he says—

Samrajna—or the two emperors, but Raja is, in general, equivocally used, meaning shining, bright, as well as royal. Indra may claim the title of Raja, as Chief of the Gods, but it seems to be in a more especial manner appropriated to Varuna."

(Wilson's note P. 226).

Griffith's note is "Indra the Hero and Varuna the King are addressed conjointly as a dual deity Indra Varunah.

As misguided by Sayanacharya, un-fortunately these western translators have not been able to understand that these words Indra, Varuna mean no mythological Gods but from spiritual, social and cosmic points of view they denote several things as has been interpreted by Rishi Dayananda Sarasvati on the basis of the Brahmanas (the ancient commentaries on the Vedas) and other Vedic literature which we have quoted in our notes. They certainly substantiate Rishi Dayananda's interpretation which contains many scientific truths.

——0——

अथ अष्टादशं सूक्तम्

HYMN XVIII.

अष्टादशस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः ॥ १-३ ।
देवता ब्रह्मणस्पतिः १४ ब्रह्मणस्पतीन्द्रसोमाः ॥
५ बृहस्पतिर्दक्षिणे ६-८ सदसस्पतिः ९ सदसस्पति नाराशंसौ ॥
१ विराड् गायत्री ४ निचृद् गायत्री ५ पादनिचृद् गायत्री छन्दः । षड्जः स्वरः ॥

Seer-Kanva Medhatithi. Devata or subject matter—Brahmanaspati, Brihaspati, Indra and Soma etc. Metre Gayatri of various forms. Svara or tune—Shadja.

तत्रादौ यजमानेनेश्वरप्रार्थना कीदृशी कार्येत्युपदिश्यते ॥

What sort of prayer should Yajamana offer to God is taught in the first Mantra—

Mantra—1

सोमानं स्वरणं कृणुहि ब्रह्मणस्पते ।
कक्षीवन्तं य औशिजः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ब्रह्मणस्पते यः अहम् औशिजः अस्मि तं मां सोमानं स्वरणं कक्षीवन्तं कृणुहि ॥

TRANSLATION

O Lord of knowledge, make me who am the son of learned person ever dwelling in light, the performer of the Yajna (non-violent sacrifices) to the teacher of the real relation between a word and its meaning and an artist well-versed in various arts and crafts.

PURPORT

Only a person who is born of light of knowledge can be a teacher well-versed in the science of arts. God is also kind to such a person. Sayanacharya has interpreted it wrongly as he laboured under the delusion that there is some historical reference in this Mantra. Yaskacharya the author of Nirukta has interpreted it correctly on the above given lines.

THE 3OMMENTATOR'S NOTES

(सोमानम्) यः सवति ऐश्वर्यं करोतीति तं यज्ञानुष्ठातारम्॥

= The performer of Yajnas

(स्वरणम्) यः स्वरति शब्दार्थ सम्बन्धान् उपदिशति तम्।

= The teacher of the relation between the word and its meaning.

(कक्षीवन्तम्) याः कक्षासु करांगुलिक्रियासु भवाः शिल्पविद्याः ताः प्रशस्ता विद्यन्ते यस्य तम् कक्षा इत्युंगुलिनामसु पठितम् (निघ० २.५) अत्र कक्षा शव्दाद् भवे छन्दसीति यत् ततः प्रशंसायां मतुप्। कक्ष्यायाः संज्ञाया मतौ संप्रसारणं कर्त्तव्यम्। (अष्टा० ६. १. ३७) इतिवार्तिकेन संप्रसारणं कर्तव्यम् । (अष्टा० ६. १. ३७) इतिवार्तिकेन संप्रसारणम् । आसंदीवद् अष्टा० ८.२.१२ इति निपातान्धकारस्य वकारा देशः ॥ (औशिजः) य उशिजि प्रकाशे जातः स उशिङ् तस्य विद्यावतः पुत्र इव ॥ इमं मन्त्रं यास्काचार्यो निरुक्त-कार एवं व्याख्यातवान् सोमानं सोतारं प्रकाशवन्तं कुरु ब्रह्मणस्पते कक्षीवन्तमिवय औशिजः। कक्षीवान् कक्ष्या-वान् औशिजः–उशिजः पुत्रः उशिग् वष्टेः कान्तिकर्मणः अपि त्वयं मनुष्यकक्ष एवाभिप्रेतः स्यात् तं सोमानं सोतारं मा प्रकाशवन्तं कुरु (निरुक्ते ६.१०)

THE TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya and following him Prof. Wilson and Griffith have translated the Mantra wrongly taking Kaksheevaan to be the name of a particular Rishi who was the son of Ushik. Sayanacharya interprets it as follows.

हे ब्रह्मणस्पते एतन्नामक देव (सोमानम्) अभिषवस्य कर्तारम् (स्वरणम्) देवेषु प्रकाशवन्तम् (कृणुहि) कुरु तत्र दृष्टान्तः (कक्षीवन्तम्) एतन्नामकम् ऋषिम् । इव शब्दोऽत्राध्याहर्तव्यः । कक्षीवान् यथा देवेषु प्रसिद्धस्तद्वदित्यर्थः । यः कक्षीवान् ऋषिः (औशिजः) पुत्रः तम् इवेति पूर्वत्र योजना ॥ (सायणभाष्ये तिलक संस्थान संस्करणे पृ० १४७) ।

Here Sayanacharya has taken Kakshivan as a proper noun-the name of a particular Rishi and he takes him to be the son of a Rishi called Ushnik. All this is against the principle of the eternity of the Vedas which Sayanacharya has so strongly enunciated in his introdution to the commentary of the Rigveda on the basis of the Meenansa aphorisms अनित्यदर्शनाच्च, परन्तु श्रुति सामान्य मात्रम् । आख्या प्रवचनात् — (मीमांसा १-३१, ३३) and so on.

Prof. Willson simply follows Sayanacharya and translates the Mantra—

"Brahmanaspati, make the offerer of the libation illustrious among the Gods, like Kakshivat, the son of Usnik. In his notes, he narrates the whole story of Kakshivan on the basis of the Matsys and Vaju Puranas which are most un-authentic. To our great surprise, Skanda Swami also who has clearly stated in his commentary on the Nirukta that

औपचारिको मन्त्रेष्वाख्यानसमयः ।
परमार्थेषु नित्यपक्ष इति सिद्धम् ॥
(निरुक्त भाष्ये २.७८)

i. e. The stories that are sometimes found in the Vedas are

allegorical or symbolical. As a matter of fact, the Vedas being eternal there can not be historical references in them is the real principle.

Sayanacharya takes कक्षीवान् and उष्णिक् (Kaksheevan and Ushik) as proper nouns and says—

(सोमानम्) सोमस्य अभिषोतारम् (स्वरणम्) स्वृ-शब्दोपतापयोः शब्दयितारम् अर्चयितारं च कस्य सामर्थ्यात् स्तुतीनाम् ॥ यष्टारं स्तोतारं। (कृणुहि) कुरु मां धनप्रदानेन अथवा सर्वत्र यः शब्दयते स्वरणः—प्रकाशः इत्यर्थः। अभिषोतारं मां स्वरणं देवमनुष्येषु प्रकाशं कुरु। हे ब्रह्मणस्पते कमिव। उच्यन्ते कक्षीवन्तम् लुप्तोपममेतद् द्रष्टव्यम्। कक्षीवन्तमिव ऋषिम्। कतमोऽयं कक्षीवान्। उच्यते यः औशिजः उशिक्पुत्रः॥

Venkata Madhava also in his brief translation says the same thing—

सोमानं प्रकाशयन्तं कुरु मां ब्रह्मणस्पते। कक्षीवन्तं यथा कृतवानसि। यः कक्षीवान् उशिक्प्रसूतः। स्वरति शब्दकर्मेति॥

Is it not surprising that these great Acharyas have contradicted their own statement about the eternity of the Vedas and then impossibility of any historical references in them and in this Mantra, where there is no word denoting that it is a simile or illustration, they impose supply इव (like) from their own pocket and try to explain it on that basis.

Shri Kapali Shastri, a great Yogi and disciple of Shri Aravinda has rightly remarked referring to the interpretation of Sayanacharya इव शब्दाध्याहारो नावश्यकः, तं विनापि तात्पर्यसिद्धेः। i. e. it is not at all necessary to put is as implication the word इव or like, because it can very well be explained without that. Then quoting from Yaskacharya's Nirukta regarding the meaning of कक्षीवान् औशिजः कक्ष्यावान् औशिजः उशिजः पुत्रः। उशिग् वष्टेः कान्ति कर्मणः

Shri Kapali Shastri says—

तर्हि उशिक् कान्तिमत् तेजो वा भवति तस्य अपत्यं तैजसः कक्षीवान् रहस्यवान् परमदैवतरहस्यसम्पन्न इति व्याख्यं कक्षशब्दस्य गमनार्थे गोप्यार्थे वा प्रसिद्धेः। योऽहम् औशिजः-कान्तिजन्मातैजसः ते सोमानं सोतारं कक्षीवन्तं परम रहस्यविज्ञं मां स्वरणं प्रकाशनवन्तं देवेषु प्रख्यातं कुरु ब्रह्मणस्पते—इत्युपपन्नतरम् ॥

(कपालिशास्त्रिकृतेसिद्धाञ्जनभाष्ये प्रथम खण्ड पृ० २१३)

Here rejecting historical interpretation, the great Yogi Scholar Shri Kapali Shastri explains the word कक्षीवान् in the sense of great knower of the secret of the Vedas and औशिजः as born of light. Though this spiritual interpretation, is a bit different from Rishi Dayananda's commentary, it is certainly akin to it and is on the same lines.

पुनः स कीदृश इत्युपदिश्यते

How is that God is taught in the next Mantra.

Mantra—2

यो रे॒वान्यो अ॑मीव॒हा व॑सु॒वित्पु॑ष्टि॒वर्ध॑नः ।
स नः॑ सिषक्तु॒ यस्तु॒रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः रेवान् यः पुष्टिवर्धनः वसुवित् अमीवहा यः तुरः (ब्रह्मणस्पतिः जगदीश्वरः अस्ति) स नः (अस्मान् विद्यादिधनैः सह) सिषक्तु (अतिशयेन संयोजयतु) ॥

TRANSLATION

May God Who is the Lord of infinite wealth of knowledge etc. Who is the Destroyer of all diseases like ignorance and physical maladies, who increases the power of body and soul, Who knoweth all things. Who promptly giveth happiness, endow us with the wealth of wisdom and of other kinds.

PURPORT

Those persons who obey the command of God consisting of truth and other virtues, getting rid of ignorance and other diseases, possessing physical and spiritual strength, achieve wealth in the form of vast empire etc. and medicines that ward off all diseases.

THE COMMENTATOR'S NOTES

(अमीवहा) अविद्यादिरोगाणां हन्ता
= Destroyer of the ignorance and other diseases.

(वसुवित्) यो वसूनि सर्वाणि वस्तूनि वेत्ति सः
= knower of all things.

(सिषक्तु) सचयतु (षच-समवाये इति धातोः) अतिशयेन) संयोजयतु । = May unite well.

(वसूनि) सर्वाणि वसूनि वस-निवासे इति धातोः अथवा वस आच्छादने शृ स्वृ स्निहि त्रप्यसि वसिहनि क्लिदि वन्धि मनिभ्यश्च (उणादि १.१०) इति उ प्रत्ययः वस्ते-आच्छादयति दुःखं येन तद्वसु धनं वा ।

TRANSLATOR'S NOTES

According to the above etymology of the word वसु all things which remove misery may be called वसूनि as interpreted by Rishi Dayananda.

अथेश्वरप्रार्थनोपदिश्यते

Now prayer to God is taught.

Mantra—3

मा नः शंसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य ।
रक्षा णो ब्रह्मणस्पते ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ब्रह्मणस्पते (जगदीश्वर) त्वम् अररुषः मर्त्यस्य (सकाशात्) नः अस्मान् रक्ष यतः स नः (अस्माकम्) मध्ये कश्चित् धूर्तिः मनुष्यः न भवेत्। (भक्तकृपया अस्माकम्) शंसः मा प्रणक् (कदाचित् मा नश्यतु) ।

TRANSLATION

O Lord of the Vedic Knowledge and the world, protect us from a miserly ignoble fellow, so that there may not be a wicked person among us. By Thy grace, let not a mortal's on-slaught fall on us. Let not our praise be put to an end to or the calumnious censure of a malevolent person reach us.

PURPORT

None should ever keep company with a wicked person, nor should one resort to violence unjustly, but all should protect all with justice.

THE COMMENTATOR'S NOTES

(अररुषः) अदातुः रा-दाने इत्यस्मात् कसुस्ततः षष्ठ्येक-वचनम् = of a miserly person.

(धूर्तिः) हिंसकः ध्वरति हिंसाकर्मा (निरुक्ते २.७) ध्वरति वधकर्मा (निघ० २.१९)

अथेन्द्र कृत्यादीन्युपदिश्यन्ते ॥

Now the duties of Indra etc. are taught—

Mantra—4

स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः ।
सोमो हिनोति मर्त्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रः ब्रह्मणस्पतिः सोमः च यं मर्त्यं हिनोति स वीरः न च रिष्यति (नघविनश्यति) ॥

TRANSLATION

The héroic person whom God—the Lord of the world, air or sun and the Juice of Soma and other plants or creepers protect, never perishes.

PURPORT

Those persons who accomplish their work having learnt the properties of the air, electricity, sun, Soma and other creepers do not lose happiness. There is no end to their happiness.

THE COMMENTATOR'S NOTES

(इन्द्रः) वायुः = Air

(ब्रह्मणस्पतिः) ब्रह्माण्डस्य पतिः-पालयिता परमेश्वरः

(रिष्यति) नश्यति

= God the Protector of the world

THE TRANSLATOR'S NOTES

For the meaning of the word Indra as air, we have already quoted from the Shatapath 14.2.2.6. अयं वा इन्द्रो योऽयं (वात:) पवते ॥ i. e. The air is called Indra. यो वै वायु: स इन्द्रो य इन्द्रः स वायु: (शत० ४. १. ३. ६)

These passages do not leave the least shadow of doubt on the mind of an impartial person that by Indra is also meant air.

रिष्यति (Rishyati) is from रिष - हिंसायाम् perishes.

कथं ते रक्षका भवन्तीत्युपदिश्यते । How do they protect is taught in the next Mantra.

Mantra—5

त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम् ।
दक्षिणा पात्वंहसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ब्रह्मणस्पते त्वम् अंहसः यं पासि तं मर्त्यं सोमः इन्द्रः दक्षिणा च पातु (पाति) ।

TRANSLATION

O Lord of the world, the performer of the Yajnas or noble deeds, whom thou protectest from sin is also protected or saved by the medicines or drugs like the Soma etc. and the virtues that lead a man to progress such as charity, gift to the learned priests etc.

PURPORT

Those persons who keeping themselves away from sin, desire to increase their happiness, should meditate upon God and properly use air, the medicinal juice and noble virtues that lead to progress.

THE COMMENTATOR'S NOTES

(दक्षिणा) दक्षते वर्धन्ते यया सा = sacrificial gift

TRANSLATOR'S NOTES

(दक्षिणा) Yaskacharya explains the word in Nirukta 1.7 as दक्षिणा दक्षतेः समर्द्धयति कर्मणोव्यृद्धं समर्द्धयतीति वा That which increases or encourages—that is why the present or gift to the priests is called Dakshina.

In the Dhatu Path we find दक्ष-वृद्धौ (भ्वा) = To prosper and increase.

So Yaskacharya's meaning tallies with the meaning in Dhatu Path.

Yaskacharya's etymology of Dakshina seems to be based upon the following and other passages from the Brahmanas—

तं यज्ञं देवा दक्षिणाभिरदक्षयन् तद्यदेनं दक्षिणाभिरदक्षयन् तस्माद् दक्षिणानाम (शत० २.२.२.२.)

In Kaushikaki Brahmana 15.1. also we find a similar passage.

तद् यद् दक्षिणाभिर्यज्ञं दक्षयति तस्माद् दक्षिणानाम

(कौषीतकी ब्रा० १५-१)

By giving Dakshina or gift to the priests, the performer of the Yajna discharges his duty by showing respect to the priests in a practical form and encourages them to help in the performance of these Yajnas.

अथेन्द्रशब्देन परमेश्वर गुणा उपदिश्यन्ते ।

Now the attributes of God are taught in the sixth Mantra.

Mantra—6

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् इन्द्रस्य काम्यं सनिं प्रियम् अद्भुतं सदसस्पतिं परमेश्वरम् उपास्य (सभाध्यक्षं प्राप्य) मेधाम् अयासिषम् (बुद्धिं प्राप्नुयाम्) ।

TRANSLATION

May I attain pure wisdom by meditating upon the wondrous Lord of the world, the Lovely Friend of the soul, the giver of the fruit of good and bad actions and by associating myself with the learned President of the assembly.

PURPORT

Those persons only enjoy happiness who meditate upon God the Omnipotent Lord of all and giver of all Bliss and who associate with the President of the assembly, a man of the best merits and temperament. They get intellect which is full of the knowledge of all Shastras and their practical shape. Having become industrious and learned, they become delighted.

THE COMMENTATOR'S NOTES

(सदसः पतिम्) सीदन्ति विद्वांसो धार्मिका न्यायाधीशाः यस्मिन् तत्सद् सभा तस्य स्वामिनम् अत्राधिकरणेऽसुन् ।

President of this Assembly in which just persons sit

(प्रियम्) प्रीणातिसर्वान् प्राणिनः तम्

= Lovely or Dear, satisfier of all.

(सनिम्) पापपुण्यानां विभागेन फलप्रदातारम् ।

= Giver of the fruit of good and bad actions.

TRANSLATOR'S NOTES

The word सदः (Sadah) is used for assembly as interpreted by Rishi Dayananda. It can also be used for the world taking it metaphorically as an assembly.

The word सनिम् may be also taken as adjective of मेधाम् in in which case it may mean "I crave for pure wisdom which discriminates between right and wrong, be tween merit and sin etc. षणु-संभक्तौ This Mantra clearly shows the difference between God and soul. God is the Lovely Friend of the soul.

स एव सर्वं जगद् रचयतीत्युपदिश्यते ।

God creates the whole world is taught in the seventh Mantra.

Mantra—7

यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन ।

स धीनां योगमिन्वति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यस्मात् विपश्चितः (सर्वशक्तिमतः जगदीश्वरात्) ऋते यज्ञः च न सिध्यति स सर्वप्राणिमनुष्याणां धीनां योगम् इन्वति ॥

TRANSLATION

God who is Omnipotent and Omniscient and with out whom this world can never be accomplished, pervades and knows the association of intellects and actions.

PURPORT

There is eternal relation between God who pervades and the world which is pervaded by Him. It is He who gives the fruit of the actions of all beings, having made and upheld the world and having known the movement of the intellects of all.

The world can never come into existence without the Direction of God, because inanimate objects can not have consciousness and consequently there can not be any law and order without the existence and Direction of the Omniscient Supreme Being.

THE COMMENTATOR'S NOTES

(विपश्चितः) अनन्तविद्यात् (परमेश्वरात्)

= From God of infinite knowledge.

(यज्ञः) संगतः संसारः = Universe.

(इन्दति) व्याप्नोति जानाति च। इन्दतीति व्याप्तिकर्मसु पठितम् (निघ० २.१८) गतिकर्मसु च (निघ० २.१४)।

Pervades and knows.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted यज्ञ: here as संगतः संसारः Universe from यज-देवपूजासंगतिकरणदानेषु।

The second meaning of the root Yaj has been taken here. It may also be interpreted as Yajna or sacrifice in the form of the Universe.

विपश्चित् इति मेधाविनामसु (निघ० ३.१५)

Hence Rishi Dayananda has interpreted विपश्चित् here as the wisest or Omniscient God. Others have simply interpreted it as the Yajna even of a wise man.

पुनः कीदृशः स इत्युच्यते।

What sort of Yajna is that is taught in the 8th Mantra.

Mantra—8

आदृध्नोति हविष्कृतिं प्राञ्चं कृणोत्यध्वरम्।
होत्रा देवेषु गच्छति॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(सर्वज्ञः सदस्पतिः देवः अयम्) प्राञ्चंहविष्कृतिम् अध्वरम्

होत्राणि (हवनानि) आदृध्नोति स पुनः देवेषु (दिव्य गुणेषु) गच्छति ॥

TRANSLATION

Omniscient Lord performs this Yajna in the form of the universe, where external sacrifices are performed and which is attained by all, being visible. He makes all the articles of the sacrifice which are put in the fire-oblations. He promotes the course of this wonderful sacrifice (in the form of the world) and is attained by the persons possessing Divine (noble) virtues.

PURPORT

Because God creates this world, therefore all substances prosper by mutual association. These substances when utilised properly in various works and in the science of arts and industries lead to great happiness.

THE COMMENTATOR'S NOTES

(प्रांचम्) यः प्रकृष्टम् अंचति प्राप्नोति सः

= Prosparus yajna in the form of the universe

THE TRANSLATOR'S NOTES

In this Mantra, the Universe has been conceived as a Vast Yajna of which God is the performer. It is He Who promotes the course of this sacrifice.

अध्वर इति यज्ञनामसु (निघ० ३.१७)

पुनः स कीदृश इत्युपदिश्यते ॥

What sort of Yajna is taught in the ninth Mantra—

Mantra—9

नराशंसं सुधृष्टममपश्यं सप्रथस्तमम् ।

दिवो न सद्ममखसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं सूर्यादि प्रकाशम् सद्मगखसमिव सप्रथस्तमं नराशंसं सदस्पतिं परमेश्वरम् अपश्यं (पश्यामि) तथैव यूयमपि कुरुत ॥

TRANSLATION

As a man sees the light of the sun, so I (a wise devotee) see God who is to be glorified by all men, who is the Resolute upholder of the world and who is present with the vast heavens being all-pervading, in whom all this Universe (which is like a Yajna), dwells. You (ordinary persons) should also try to realise God in the same way.

PURPORT

There is Upamalankar (simile) used in the Mantra. As an ordinary man sees the light of the sun pervading on all sides, in the same manner, he attains grand happiness and joy by seeing omnipresent God who possesses the light of knowledge on all sides.

This hymn is connected with the previous hymn as by the mention of Brihaspati etc. the same subject is continued. This hymn also has been misinterpreted by Sayanacharya, Prof. Wilson and others.

THE COMMENTATOR'S NOTES

(नराशंसम्) नरैः अवश्यं स्तोतव्यम्—नरैः प्रशस्यो भवतीति नराशंसः (निरुक्ते १०८.८.६)

= To be praised by men.

(सुधृष्टमम्) सुष्ठु जगद् धारयति सोऽतिशयितः तम् (सप्रथमस्तमम्) यः प्रथोभिः—विस्तृतैः आकाशादिभिः सह अभिव्याप्तो वर्तते सः अतिशयितस्तम् ॥

= All-pervading.

Here ends the commentary on the eighteenth hymn of the first Mandala of Rigveda Sanhita.

—::—

अथ एकोनविंशं सूक्तम्

HYMN XIX.

काण्वो मेधातिथिर्ऋषिः । अग्निर्मरुतश्च देवताः । १।३-८ गायत्री छन्दः । २ निचृद् गायत्री । पिपीलिका मध्या निचृद्गायत्री छन्दः । षड्जः स्वरः ।

Seer — Kanva Medhatithi. Devata or subject. Agni and Maruts. Metre—various forms of Gayatri. Tune—Shadja.

तत्रादौ भौतिकाग्निगुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of the material fire are taught.

Mantra—1

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः मरुद्भिः सह आ गहि (समन्तात् प्राप्नोति) स विद्वद्भिः त्वं तं चारुम् अध्वरं प्रति गोपीथाय प्रहूयते (प्रकृष्टतया शब्द्यते) ।

TRANSLATION

The fire in the form of electricity which comes with the winds, is invoked or used by the learned scientists to the fair yajna (of various works of art) for the protection of the earth and senses etc.

PURPORT

The fire in the form of electricity is kindled by the particular airs. The scientists should give instructions to all to utilise it intelligently for the accomplishment of various works

with the knowledge of its properties in order to protect all. The students must hear about it from the learned.

THE COMMENTATOR'S NOTES

(गोपीथाय) पृथिवीन्द्रियादीनां रक्षणाय

= For the protection of the earth and senses etc.

निशीथगोपीथावगथाः (उणादि २.९) इति निपातितः (मरुद्भिः) वायु विशेषैः सह

= With special kinds of airs.

THE COMMENTATOR'S NOTES

There is also a spiritual meaning of this mantra (though not paritcularly mentioned by the revered commentator). But as he himself has taken the word Agni for God also in the next few mantras, the meaning given here is in accordance with his principle that there are spiritual and external meanings of all the Vedic Mantras (as mentioned by him in the introduction to the Aryaabhivinaya).

O God our Supreme Leader, Thou art invoked by us for the noble sacrifice in the form of our life. Manifest Thyself through the knowledge, acquired with the help of the wise and the practice of Pranayama etc.

In this case, the spiritual meanings of the words used in the Mantras are as follows—

अध्वरम्—हिंसारहितं जीवनरूपं यज्ञम् अध्वरो वै यज्ञः (शतपथ १.२.३.३८)।
अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (निरुक्त १.७)।

= Non-violent sacrifice in the form of noble life.

मरुतः—मरुत इति ऋत्विङ्नाम (निघ० ३.१८) अथवा प्राणा वै मरुतः। (शत० ९.३.१.७)

= Priests and Pranas.

अथाग्निशब्देनेश्वरभौतिकगुणा उपदिश्यन्ते

Now by the term Agni, both God and fire are described.

Mantra—2

नहि देवो न मर्त्यो महस्तव क्रतुं परः ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ईश्वरपक्षे (१) हे अग्ने । त्वं कृपया मरुद्भिः सह आगहि विज्ञातो भव । यस्य तव परः महोमहिमा अस्ति तं क्रतुं (तवकर्म) सम्पूर्णम् इयत्तया नहि कश्चित् देवः न च मनुष्यः वेतुम् अर्हति इत्येकः । भौतिकाग्निपक्षे (२) यस्यभौतिकाग्नेः परः महः महिमा क्रतुं कर्म प्रज्ञां वा प्रापयति यं न देवः न मर्त्यः गुणेयत्तया परिच्छेतुम् अर्हति सः अग्निः मरुद्भिः सह आगहि (समन्तात् प्राप्नोति) इति द्वितीयः ॥

TRANSLATION

(1) Omniscient God, Kindly come to us (be known to us) through deep contemplation and practice of Pranayama. Thy glory is great. Neither an enlightened wise person nor an ordinary mortal can comprehend Thy knowledge of action.

(2) The material fire which leads one to great glorious life, can not be perfectly known by either a wise enlightened person or an ordinary person.

PURPORT

God's glory is infinite. No one can attain its end. But one can know it according to one's intellect and knowledge in the State of deep concentration and the practice of Pranayama etc. Men know it only to the extent that the glory is manifest in nature and told in the Vedas. It is not possible to know it perfectly.

THE COMMENTATOR'S NOTES

(देवाः) विद्वान् = A learned person.

(मर्त्यः) अविद्वान् मनुष्यः = Ignorant person.

(अग्ने) = Omniscient God or fire.

THE TRANSLATOR'S NOTES

(देवाः) सत्यसंहिता वै देवाः (ऐतरेय १.६)
सत्यमया उ देवाः (कौषी० २.८) विद्वांसो हि देवाः
(शत० ३.७.३.१०)

अथाग्निशब्देनैतयोर्गुणा उपदिश्यन्ते ।

Now by the use of the term "agni" the attributes of God and fire, are taught.

Mantra—3

ये मुहो रजसो विदुर्विश्वे देवासो अद्रुहः ।
मुरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ये अद्रुहः विश्वे देवासः (विद्वांसः) मरुद्भिः अग्निना च संयुगे महः रजसः विदुः (ते एव सुखिनः स्युः) ।

(२) हे अग्ने यः त्वं मरुद्भिः सह आगहि (विदितः भवसि) तेन त्वया यः अग्निः निर्मितः स मरुद्भिः एव कार्यार्थम् आगच्छति (प्राप्तः भवति) ।

TRANSLATION

(1) The enlightened persons only, devoid of malignity who know the great worlds along with fire and airs, enjoy happiness.

(2) O Self-effulgent God, Thou art realised with the help of the Maruts (Pranas) and hast created fire. This fire becomes of great use along with air.

PURPORT

Those learned wise people. who knowing these worlds illumined by the fire and upheld by the air, use them for various works, get happiness.

THE COMMENTATOR'S NOTES

(रजसः) लोकान् रजतेः लोका रजांस्युच्यन्ते इतियास्काचार्यो निरुक्ते ४.१.९ (मरुद्भिः) वायुभिः

= Worlds with air.

(अग्ने) स्वयं प्रकाश परमेश्वर सर्वप्रकाशकोऽग्निर्वा। (देवासः) विद्वांसः

= O Self effulgent God or fire which illuminatest all. For the meaning of देवासः as learned persons see our note on the 2nd Mantra. विद्वांसोहि देवाः (शत० ३.७.३.१०)

It is very wrong on the part of Griffith to translate the word विश्वे देवासः as "All Gods." Unfortunately, he has not been able to understand the fundamental teaching of the Vedas regarding the worship of one God or is prejudiced against the Vedas. In any case, his translation is un-reliable and misleading.

पुनः कीदृशास्ते मरुत इत्युपदिश्यते

What is the nature of those Maruts is taught in the fourth Mantra.

Mantra—4

य उग्रा अर्कमानृचुरनाधृष्टास ओजसा।
मरुद्भिरग्न आ गहि।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये उग्राः अनाधृष्टासः वायवः ओजसा अर्कम् आनृचुः एतैः मरुद्भिः सह अग्ने अयम् अग्निः आगहि आगच्छति (समन्तात् कार्यैः सहायकारी भवति ॥

TRANSLATION

With the winds which are terrible and un-surpassed in strength and which manifest the sun— (the Agni fire or electricity) comes i. e. is helpful in the accomplishment of various works.

PURPORT

Whatever energy is there in the Universe is the result of the combination of air (gas) and electricity. These winds or gases are the upholders of the world. It is with their association that electricity and sun etc. are sustained. Therefore many works are accomplished by the knowledge and utilisation of the air in its various forms.

THE COMMENTATOR'S NOTES

(अर्कम्) सूर्यादिलोकम् (मरुद्भिः) वायुभिः

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अर्कम् as सूर्यादिलोकम् Solar and other worlds. That the word अर्क is used for the sun is clear from the Shatapath Br. where it is clearly stated—

आदित्यो वा अर्कः (शतपथ ब्राह्मणे १०.६.२.६)

स एष एवार्को य एष सूर्यः तपति (शत० १०.४.१.२२)

In the Taittiriya Brahmana 1.1.7.2 also it is stated—

अर्कश्चक्षुस्तदसौ सूर्यः ॥ i. e. By Arka is meant the sun—the eye of the world so to speak.

पुनस्ते कीदृशा इत्युपदिश्यते

=What is the nature of these Mantras is taught further in the fifth Mantra.

Mantra—5

ये शुभ्रा घोरवर्पसः सुक्षत्रासो रिशादसः ।

मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये घोरवर्पसः रिशादसः सुक्षत्रासः (वायवः) सन्ति तैः मरुद्भिः सह अग्ने (अग्निः) आगहि (कार्याणि प्रापयति)॥

TRANSLATION

Agni (fire) accomplishes works with the help of those Maruts (airs or winds) which are brilliant on account of their attributes, which are fierce in their form, devourers of diseases, rulers of the middle regions or mighty.

PURPORT

Airs when purified through the Yajna destroy all diseases and when they are impure, destroy all happiness. Therefore men should enjoy happiness and health by purifying the air with the help of the fire (of the Yajna).

THE COMMENTATOR'S NOTES

(मरुद्भिः) प्राप्तिहेतुभिः मरुत इति पदनामसु पठितम् (निघ० ५.५)।
अनेनात्र प्राप्त्यर्थो गृह्यते ।
(सुक्षत्रासः) शोभनंक्षत्रम् अन्तरिक्षस्थं राज्यं येषां ते ।

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted क्षत्रम् as राज्यं or reign. This interpretation is substantiated by Aitareya Brahman 7-22 क्षत्रं हि राष्ट्रम् (ऐत० ७. २२)

It means that the word Kshatra means Rashtra or Government

Here ends the thirty sixth Varga.

The same subject is continued—

Mantra—6

ये नाकस्याधि रोचने दिवि देवास आसते ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये देवासः नाकस्य रोचने दिवि अध्यासते तद्धारकैः मरुद्भिः सह अग्ने (अयम्, अग्निः) आगहि (सुखानि प्रापयति) ॥

TRANSLATION

The worlds like the earth and moon depend upon or are illuminated by the brilliant sun. The fire leads to much happiness with the help of the airs.

PURPORT

All worlds are illuminated by the light of God, but the worlds like the earth and the moon are illuminated by the sun. The fire with its divine properties should be utilised in all actions.

पुनस्ते किं कर्महेतवः सन्तीत्युपदिश्यते ॥

What are the functions of those Maruts is taught in the seventh Mantra.

Mantra—7

य ई॒ङ्खय॑न्ति॒ पर्व॑तान् ति॒रः स॑मु॒द्रम॑र्ण॒वम् ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये (वायवः) पर्वतान् ईङ्खयन्ति । अर्णवं तिरः कुर्वन्ति (समुद्रं प्रपूरयन्ति) तैः मरुद्भिः सह अग्ने (अयम् अग्निः विद्युत्) आगहि (आगच्छति) ।

TRANSLATION

Agni (fire in the form of electricity or lightning) comes with those winds which scatter the clouds and agitate the middle region or the sea (both waves).

PURPORT

It is with the combination of the air that it rains and water and particles go up and then come down. It is on account of them, that electricity is produced and used for various purposes.

THE COMMENTATOR'S NOTES

(ईङ्खयन्ति) छेदयन्ति, निपातयन्ति

= Scatter and bring down.

(पर्वतान्) मेघान् पर्वत इति मेघनामसु (निघ० १.१०)
= Clouds.

(समुद्रम्) सम्यक् उद्द्रवन्ति आपः यस्मिन् तत् अन्तरिक्षम् समुद्र इत्यन्तरिक्षनाम (निघ० १.३)
= Middle region.

(अर्णवम्) पृथिवीस्थं सागरम् = The sea.

THE TRANSLATOR'S NOTES

ईंखयन्ति-ईखि-गतौ प्रेरणार्थकः Hence used in the sense of scattering. अर्णवम् has been interpreted by Rishi Dayananda as पृथिवीस्थं सागरम् or the sea. In the Nighantu 1.12 it is stated अर्णः इति उदकनामसु पठितम् = Arna is the name of the water. So the word अर्णः full of water is used for the sea.

एत एव प्रकाशादिकं विस्तारयन्तीत्युपदिश्यते

These Maruts extend the manifestation of the light is taught in the 8th Mantra.

Mantra—8

आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये वायवः ओजसा समुद्रम् (अन्तरिक्षम्) आगच्छन्ति जलमयं सागरं तिरस्कुर्वन्ति ये च रश्मिभिः सह तन्वन्ति तैः मरुद्भिः सह अग्निः आगहि (प्राप्तोऽस्ति) ।

TRANSLATION

The fire comes with the subtle airs named Dhananjaya which with their force spread themselves in the middle region, agitate the ocean and with the rays of the sun, extend their scope.

PURPORT

With the association of the gases, all articles grow and

become full of force. Therefore men should accomplish various purposes with the combination of the fire and air.

THE COMMENTATOR'S NOTES

(मरुद्भिः) धनजयाख्यैः सूक्ष्मैः सह
= With subtle gases technically named Dhananjaya.

(रश्मिभिः) सूर्यकिरणैःसह
= With the rays of the sun.

पुनस्तैः किं साधनीयमित्युपदिश्यते

What more should be accomplished with them (Maruts) is taught in the 9th Mantra.

Mantra—9

अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
यैः मरुद्भिः अग्ने (अग्निः) आगहि (साधकः भवति) तैः पूर्वपीतये त्वा (तत्) सोम्यं मधु अहम् अपि सृजामि ॥

TRANSLATION

I prepare the sweet juice of various substances for great enjoyment of happiness and bliss with the gases by whose association, the fire accomplishes many works of arts.

PURPORT

Men should accomplish their various works through the combination of the air, fire, water etc. as learned scientists do.

In this hymn, the subject of the previous hymns is continued, so it has connection with them. In this Chapter, agni (fire) has been mentioned at the end as associate of the air, etc. to show its end.

This hymn has also been misinterpreted by Sayanacharya, Prof. Wilson and others.

THE COMMENTATOR'S NOTES

(पूर्वपीतये) पूर्वं पीतिः-पानं सुखभोगो यस्मिन तस्मा आनन्दाय

= For the enjoyment of bliss.

(मधु) मन्यन्ते प्राप्नुवन्ति सुखानि येन तत् मधुरं सुख-कारकम् ।

= Giver of sweet happiness.

THE TRANSLATOR'S NOTES

The word मधु (Madhu) is derived from मनु-ज्ञाने फलि पाहि नमिमनिजनां गुक् पटिनाकि धतश्च (उणादि० १.१८) by this aphorism of the Unadi Kosha ध is added and उ from the seventh aphorism of the first chapter. Here ends the first Chapter of the first Ashtaka of the Rigveda. Here ends the thirty seventh Varga. We have already pointed out some mistakes of Sayanacharya, Prof. Wilson and Griffith. Their Chief mistake is that they take मरुतः mentioned in the hymn as the Gods of storm, instead of taking them for winds and they consider Agni to be the God of fire, instead of taking it for the Supreme Being or in some Mantras, for fire as explained by Rishi Dayananda.

They have misinterpreted देवासः taking them to be some Gods in the sky whose glory is sung in the hymn and to whom prayers are addressed. This is a very wrong notion, which we have pointed out several times before. Rishi Dayananda takes these words like Agni (fire) मरुतः winds etc. in their natural sense and shows how their scientific application can accomplish many wonderful works of arts, crafts, and industries.

—:—: —

अथ द्वितीयोऽध्यायः

अथ विंशं सूक्तम्

HYMN XX.

काण्वो मेधातिथिर्ऋषिः। ऋभवोदेवता। १,२,६,७ गायत्री। ३ विराड् गायत्री ४, निचृद् गायत्री ५।८ पिपीलिका मध्या-निचृद् गायत्री छन्दः। षड्जः स्वरः॥

Seer—Kanva Medhatithi.

Devata or subject matter—(Ribhus, metre—various forms of Gayatri.

पूर्वम् ऋभुस्तुतिः प्रकाश्यते।

The glory of the Ribhus is told in the first Mantra.

Mantra—1

अयं देवाय जन्मने स्तोमो विप्रेभिरासया।
अकारि रत्नधातमः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ऋभुभिः विप्रेभिः आसया देवाय जन्मने यादृशः रत्नधातमः अयं स्तोमः अकारि (क्रियते) स ताद्दृशजन्मभोगकारी जायते॥

TRANSLATION

Whatever kind of praise or song (to God) and enlightened persons) which gives charming happiness is made by wise men with their mouths for divine birth and enjoyment, becomes the giver of the same kind of delight and enjoyment (in the next life.)

PURPORT

In this Mantra, the doctrine of Re-birth is enunciated.

Whatever kinds of actions are performed by men, they get the same kinds of birth and enjoyment in the next.

THE COMMENTATOR'S NOTES

(विप्रेभिः) मेधाविभिः विप्र इति मेधाविनाम (निघ० ३.१५) = By wise men.

(देवाय जन्मने) दिव्यगुणभोगयुक्ताय वर्तमानदेहोपयोगाय पुनः शरीरधारणेन प्रादुर्भावाय वा = For the divine enjoyment in this life and birth in the next.

(रत्नधातमः) रत्नानि रमणीयानि सुखानि दधाति सोऽतिशयितः ॥

पुनस्ते ऋभवः कीदृशा इत्युपदिश्यते

What is the nature of Ribhus is taught in the 2nd Mantra.

Mantra—2

य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी ।
शमीभिर्यज्ञमाशत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मेधाविनः मनसा वचोयुजा हरी ततक्षुः शमीभिः इन्द्राय यज्ञम् आशत (प्राप्नुवन्ति ते सुखम् एधन्ते)

TRANSLATION

Those wise persons who with their scientific knowledge and with their words, make subtle the attributes of movement and maintenance and for the attaiment of prosperity, perform various Yajnas in the form of industrious works, enjoy happiness and prosper.

PURPORT

Only those learned people attain prosperity, who with the combination and division of various substances knowing the attributes of upholding, attraction and speed, perform the Yajnas consisting of technical works with the movement of machines and clubs etc.

THE COMMENTATOR'S NOTES

(इन्द्राय) ऐश्वर्यप्राप्तये

= For the attainment of prosperity.

(हरी) गमनधारणगुणौ

= The attributes of motion and holding fast.

(मनसा) विज्ञानेन

= With scientific knowledge

(यज्ञम्) पुरुषार्थसाध्यं (शिल्पयज्ञम्)

= Yajna in the form of Industrial work.

TRANSLATOR'S NOTES

The word Indra is derived from इदि-परमैश्वर्ये hence the meaning of इन्द्राय as ऐश्वर्यप्राप्तये for the attainment of prosperity. The word मन: is derived from मन-ज्ञाने hence the meaning of मनसा as with knowledge (here in the context as scientific knowledge).

(हरी) दु:खहरणशीलौ गमनधारणगुणौ, हृञ्-हरणे

= The destroyers of misery—the attributes of movement and holding fast or preservation.

ते केन किं साधयेयुरित्युपदिश्यते

What should they (Ribhus or wise men) accomplish by what means is taught in the 3rd Mantra.

Mantra—3

तक्षन्नासत्याभ्यां परिज्मानं सुखं रथं ।
तक्षन्धेनुं सबर्दुघाम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

ये मेधाविन: नासत्याभ्यां परिज्मानं सुखं रथं तक्षन् (रचयन्ति) ते सबर्दुघां धेनुं तक्षन् (विकाशयन्ति)

TRANSLATION

Those wise artists who construct from the proper combi-

nation of fire and water a delightful or comfortable car moving everywhere in the form of aeroplane etc. with proper place to sit on, develop noble speech which fills up all scientific knowledge.

PURFORT

Those persons who read the Vedas with the Upavedas and with the scientific and other technical knowledge thus acquired about the properties of the fire, water, air etc. apply it in the Vehicles fitted with various machines construct aeroplanes and the like, never suffer from poverty and misery.

THE COMMENTATOR'S NOTES

(नासत्याभ्याम्) अग्निजलाभ्याम्

= With fire and water.

(परिज्मानम्) परितः सर्वतः अजन्ति मार्गं येन तम् अयं परिपूर्वकादजधातोः

श्वन्नुक्षन्नित्यादिना निपातितः

= That which goes everywhere.

(सुखम्) शोभनं खं विस्तृतमन्तरिक्षं स्थित्यर्थं यस्मिन् तम्

(रथम्) रमन्ते क्रीडन्ति येन तम्—विमानादियानसमूहम्।

= Aeroplanes and other cars.

(धेनुम्) उपदेशश्रवणलक्षणां वाचम् धेनुरिति वाङ् नामसु (निघ० १.११)

= Noble speech

(सबर्दुघाम्) बर्वति येन ज्ञानेन तद् बः समानं वद् दोग्धि प्रपूरयति यया ताम्। अत्र वर्वगतावित्यस्माद् धातोः कृतो बहुलम् इति करणे क्विप्। राल्लोप इति बकारलोपः।

समानस्य छन्दः—अनेन समानस्य सकारादेशः ततः दुह्

कप् घश्च अष्टा० ३. २. ७० इति दुहः कप् प्रत्ययो ह्रस्वस्थाने घादेशश्च ।

THE TRANSLATOR'S NOTES

परिज्मानम् This word which has been used in the above mantra as the adjective of रथम् and is derived from परि-अज-गतौ means according to Rishi Dayananda as परितः सर्वतोऽजन्ति मार्गं येन = going on all sides. Even the translation of Prof. Wilson and Griffith conveys the idea of its going everywhere, which is very significant.

Prof. Wilson's of सुखंरथम् is a 'universally moving' and easy car.' Griffith's translation is 'They (Ribhus) wrought a light car moving everywhere.' These translations thus corroborate Rishi Dayananda's interpretation. Such a रथ can not be an ordinary chariot, so the Rishi rightly takes it to mean विमानादियानसमूहम् i. e. Aeroplane and the like.

पुनस्ते कीदृशा इत्युपदिश्यते

How are they (Ribhus or wise artisans) is taught in the fourth Mantra.

Mantra—4

युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः ।
ऋभवो विष्ट्यक्रत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये ऋजूयवः सत्यमन्त्रा ऋभवः ते हि विष्टी युवाना पितरा अश्विनौ क्रियासिद्धयर्थं पुनः पुनः अक्रत (संप्रयुक्तौ कुर्वन्ति) ।

TRANSLATION

Ribhus (wise scientists and artisans) who are endowed with rectitude (or are honest), whose ideas are perfectly true, apply the fire and water which protect body and soul and which have the property of uniting and dissecting, for the accomplishment of works again and again.

PURPORT

Only those persons who are not lazy, are seekers after truth and honest, can derive proper benefit from the fire. water and other elements.

THE COMMENTATOR'S NOTES

(युवाना) मित्रामित्रगुणस्वभावौ अत्र उभयत्र सुपां सुलुगित्याकारादेशः ॥

(पितरा) शरीरात्मपालनहेतू ।

Protectors of body and soul.

(विष्टी) व्यापनशीलौ अश्विनौ (जलाग्नी) ।

= The water and fire.

TRANSLATOR'S NOTES

The word युवाना has been derived from यु-मिश्रणामिश्रणयो: Hence the meaning given by the Commentator as मिश्रामिश्रगुण-स्वभावौ पितरौ is derived from पा-रक्षणे-पालने, अश्विनौ इति पदनामसु (निघ० ५. ६) पद—गतौ गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च

So it can very well be used for the fire and water as they lead us to material happiness by their combination in various forms (Steam engines—Railways, Steamers etc.)

पुनरिमे केन किं कुर्युरित्युपदिश्यते ।

What should these Ribhus do and with what, is taught in the fifth Mantra.

Mantra—5

सं वो मदासो अग्मतेन्द्रेण च मरुत्वता ।
आदित्येभिश्च राजभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मेधाविनः । येन मरुत्वता इन्द्रेण राजभिः आदित्येभिः च सह मदासः वः (युष्मान्) अग्मत (प्राप्नुवन्ति) (भवन्तः च तैः श्रीमन्तो भवन्तु) ।

TRANSLATION

O wise men ! When you obtain the delight or bliss of knowledge with the study of electricity associated with the winds and with the bright rays of the sun, you become prosperous thereby.,

PURPORT

When learned persons acquiring the knowledge of the air and electricity make Agneya and other weapon, and conveyances with the rays of the sun, they get victory over their enemies and enjoy happiness.

THE COMMENTATOR'S NOTES

(मदासः) विद्यानन्दाः आज्जसेरसुक् इत्यसुक् ।
= The joys of knowledge.

(इन्द्रेण) विद्युता । = With electricity.

(आदित्येभिः) सूर्यस्य किरणैः सह ।
= With the rays of the sun.

TRANSLATOR'S NOTES

For the meaning of Indra as विद्युत् or electricity, please see Kaushikaki Brahmana 6. 6.

यदशनिरिन्द्रस्तेन (कौषीतकी ब्रा०) ।
स्तनयित्नुरेवेन्द्रः ।। (शत० ११. ६. ३. ९.)

कस्यैतत् करणे सामर्थ्यं भवतीत्युपदिश्यते ।

Who is able to do it, is taught in the 6th Mantra.

Mantra—6

उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् ।
अकर्त चतुरः पुनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(यदा विद्वांसः) त्वष्टुः देवस्य त्यं (तं) निष्कृतं नवं चमसम् इदानीन्तनं प्रत्यक्षं दृष्ट्वा उत पुनः चतुरः अकर्त (कुर्वन्ति) तदा आनन्दिता जायन्ते ॥

TRANSLATION

When learned persons see with their own eyes the pleasing and new accomplished work of an artist scholar which confers happiness on all, they make it again fourfold by accomplishing works of art made with the earth, water, fire and air.

PURPORT

Men can easily accomplish works of art by associating themselves with (or sitting at the feet of) an expert artist, having observed his work minutely.

THE COMMENTATOR'S NOTES

(चमसम्) चमन्ति भुंजते सुखानि येन तं व्यवहारम् ।
= The dealing or the work which confers happiness.

(त्वष्टुः) शिल्पिनः = Of an artist.

(चतुरा) चतुर्विधानि भूजलाग्निवायुभिः सिद्धानि शिल्पकर्माणि ।
= The works of art made with the help of the earth, water, fire and air.

TRANSLATOR'S NOTES

Sayanacharya commenting on the Mantra says—

त्वष्टुः तक्षणव्यापारकुशलस्य त्वष्टुः शिष्या ऋभवः तेन निर्मितं तम् चमसं पुनरपि चतुरः अर्कत ॥

Which Wilson translates as—

"The Ribhus have divided into four the new ladle, the work of the divine Twashtri.

Griffith also translates in the same way. "The sacrificial ladle wrought newly by the God Twashta's hand.

Four ladles have Ye made thereof."

There is no sense in it, while as Rishi Dayananda's interpretation is very significant denoting that when an expert artisan makes some articles, his disciples should try to multiply it by the proper application of the earth, water, fire and air. This is the method of technical progress. The word त्वष्टा

has been interpreted by Rishi Dayananda as शिल्पी an artist or artisan. It is derived from त्वक्षू-तनूकरणे So the meaning given by Rishi Dayananda is denoted by the root. Sayanacharya also indicates this root-meaning saying तक्षण-व्यापारकुशलस्य त्वष्टुः = Expert in carpentry etc. देवस्य has been interpreted by Rishi Dayananda as विदुषः for which there is clear authority in the Shatapath Brahmana विद्वांसो हि देवाः (शतपथ० ३. ७. ३. १०)

एवं साधितैरेतैः किं फलं जायत इत्युपदिश्यते ।

•When these (earth, water, fire and air) are properly used, what is the result is taught in the 9th Mantra.

Mantra—7

ते नो रत्नानि धत्तन त्रिरा साप्तानि सुन्वते ।
एकमेकं सुशस्तिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

ये (मेधाविनः) सुशस्तिभिः साप्तानि एकम् एकं कर्म कृत्वा सुखानि सुन्वते ते नः (अस्मभ्यं) रत्नानि धत्तन ॥

TRANSLATION

May those wise men who with their admirable actions enjoy happiness in body, speech and mind by discharging the duties of Brahma Charis, householders, hermits (Banaprasthas) and Sanyasis (renunciates) along with the respect shown to the enlightened, association, and charity doing them one by one, vouchsafe us gems in the form of wisdom and gold etc.

PURPORT

All men should discharge the duties of the Ashramas (Stages of life) namely Brahmacharya, Grihastha, Banaprastha and Sanyasa along with the respect for the wise, association with noble persons and charity to the needy and deserving. All this should be done with body, speech and mind. Those who thus discharge their duties, make others happy with their association and teachings by giving them wisdom and wealth. But these actions should be completed one by one and then others should be taken up with peace and labour.

THE COMMENTATOR'S NOTES

(रत्नानि) विद्यासुवर्णादीनि ।

= Gems in the form of wisdom and gold etc.

(साप्तानि) सप्तवर्गाज्जातानि ब्रह्मचारिगृहस्थवानप्रस्थ-संन्यासिनां यानि विशिष्टानि कर्माणि पूर्वोक्तस्य यज्ञानुष्ठानं विद्वत्सत्कारसंगतिकरणे दानम् अर्थात् सर्वोपकाराय विद्यादानम् इति सप्त ॥

Seven consisting of the duties of the Brahmacharis, Grihasthas (householders) Banaprasthas (hermits) and Sanyasis (renunciates) along with the performance of Yajna including respect shown to the wise, association and donation particularly of the knowledge.

(सुशस्तिभिः) शोभनाः शस्तयः यासां क्रियाणां तानि।

TRANSLATOR'S NOTES

While Sayanacharya and following him Wilson and Griffith take रत्नानि to mean only material things रमणीयानि सुवर्णमणिमुक्तादीनि i. e. Gold, gem, pearls, many precious things (Wilson) rich treasures. (Griffith)

Rishi Dayananda includes विद्या wisdom or knowledge also with the Gold and other material possessions. That shows his broad outlook and vision.

By Sapta they take only agnyadheya, Darsha, Paurnamasa and other external sacrifices and have not been able to go the depth as Rishi Dayananda has done by pointing out various social duties useful to all.

They lacked the Rishi's insight. Even Sayanacharya has stated that Ratnani means रमणीयानि Good things that give delight.

ते—एतत् कृत्वा किं प्राप्नुवन्तीत्युपदिश्यते ।

What do they (wise men) attain after doing all this is taught in the 8th Mantra.

Mantra—8

आधारयन्त वह्नयोऽभजन्त सुकृत्यया ।
भागं देवेषु यज्ञियम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये वह्नयः (वोढारः) मेधाविनः सुकृत्यया देवेषु स्थित्वा यज्ञियम् अधारयन्त ते भागम् अभजन्त (नित्यम् आनन्दं सेवन्ते) ॥

TRANSLATION

Those wise men who are performers of noble deeds, by their pious and holy acts, dwelling among the enlightened persons perform all sacrificial functions and thus enjoy abiding joy and bliss.

PURPORT

Men should enjoy all happiness beginning with worldly happiness and ending in the bliss of emancipation by doing noble deeds, by associating themselves with learned persons and by the performance of the Yajnas (non-violent sacrifices).

This hymn has got connection with the nineteenth hymn, for it tells that only wise men can derive benefit from the combination of earth, water, fire and air mentioned in that hymn. This hymn has also been wrongly translated by Sayanacharya, Prof. Wilson and others.

THE COMMENTATOR'S NOTES

(वह्नयः) शुभकर्मगुणानां वोढारः ।

Bearers of noble attributes and performers of noble deeds. Sayanacharya confines it only to the performers of external sacrifical acts saying वह्नयः:—

चमसादि साधननिष्पादनेन यज्ञस्य वोढारः (भागम्) सेवनीयम् आनन्दम् ।

= bliss which is to be enjoyed by all.

TRANSLATORS NOTES

The word वह्नय: is derived from वह्-प्रापणे hence Rishi Dayananda's comprehensive interpretation as given above.

भागम् is derived from भज-सेवायाम् hence Rishi Dayananda has taken it in the sense of bliss to be enjoyed by all, instead of "Share" as interpreted by other translators.

—

अथैकविंशं सूक्तम्

HYMN XXI.

अस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्राग्नी देवते । १. ३. ४. ६. । गायत्री छन्दः । २ पिपीलिका मध्यानिवृद्-गायत्री । ५ निचृद् गायत्री छन्दः (षड्जः स्वरः) ।

Seer—Kanva Madhuchhanda. Devata or Subject—Indraagnee. Metre—various forms of Gayatri. Tune—shadja.

तत्रेन्द्राग्निगुणा उपदिश्यन्ते ।

The attributes of Indra and agni are taught in the first Mantra.

Ma ntra—1

इहेन्द्राग्नी उप ह्वये तयोरित्स्तोममुश्मसि ।

ता सोमं सोमपातमा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

इह यौ सोमपातमौ इन्द्राग्नी सोमं रक्षतः तौ अहम् उपह्वये । तयोः इत् च स्तोमं वयम् उश्मसि ॥

TRANSLATION

I invoke or accept Indra (air) and Agni (fire) which are protectors of the produced substances. We desire the praise of their properties.

PURPORT

Men should desire to know the properties of the air and the fire. It is not possible to derive benefit from them unless one hears their attributes from great scientists.

THE COMMANTATOR'S NOTES

इन्द्राग्नी वाय्वग्नी यो वै वायुः स इन्द्रः य इन्द्रः स वायुः ॥
(शतपथ ४.१.३.१९.)

Indra means Vayu (air) and agni fire.

(स्तोमम्) गुणप्रकाशम् । = Praise.

(सोमम्) उत्पन्नं पदार्थसमूहम् = Produced substances.

पुनस्तौ कीदृशावित्युपदिश्यते

Of what kind are those two (air and fire) is taught in the next Mantra.

Mantra—2

ता यज्ञेषु प्र शंसतेन्द्राग्नी शुम्भता नरः ।
ता गायत्रेषु गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः (यूयं) यौ (इन्द्राग्नी) यज्ञेषु प्रशंसत शुम्भत च ता (तौ) गायत्रेषु गायत ॥

TRANSLATION

O leaders, praise well Indra and Agni (air and fire) in all the Yajnas consisting of study and teaching or arts and crafts etc. Illuminate them or utilise them properly in the manufacture of various conveyances, cars and such other useful works. Sing their praise through the Vedic hymns consisting of Gayatri and other metres and chant them in Shadja and other tunes.

PURPORT

Without practice, men can not know the attributes of the air and fire and benefit from them.

THE COMMENTATOR'S NOTES

(यज्ञेषु) –पठनपाठनेषु शिल्पमयादिषु यज्ञेषु वा
= In Yajnas consisting of study and teaching or arts, crafts and industries etc.

(इन्द्राग्नी) वाय्वग्नी = air and fire.

(शुम्भत) सर्वत्र यानादिकृत्येषु प्रदीपयत ।

= Illuminate or utilise them in various conveyances.

(गायत्रेषु) यानि गायत्रीछन्दस्कानि इमानि वेदोक्तानि स्तोत्राणि तेषु ।

= In the Vedic hymns of Gayatri Metre.

तौ किमुपकारकौ भवत इत्युपदिश्यते–

What is the benefit to be derived from them (Indra and Agni) is taught in the next Mantra.

Mantra—3

ता मित्रस्य प्रशस्तय इन्द्राग्नी ता हवामहे ।
सोमपा सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यथा विद्वांसः यौ इन्द्राग्नी मित्रस्य प्रशस्तये आह्वयन्ति तथैव ता (तौ) वयम् अपि हवामहे यौ च सोमपौ सोमपीतये (आह्वयन्ति) ता (तां अपि) वयं हवामहे ॥

TRANSLATION

As learned men invoke Indra and Agni (air and fire) for the benefit and admirable delight of the friend and benefactor of all, so we also do. As they invoke the protectors of all articles for the protection of various objects, so we also do following into their footsteps.

PURPORT

There is Luptopamaalankaar or implied simile in this Mantra. When men being friendly to one another and for mutual benefit, utilising and preserving the air and fire with proper knowledge (of science) advance dealing in various objects, they enjoy happiness.

THE COMMENTATOR'S NOTES

(मित्रस्य) सर्वोपकारकस्य सर्वसुहृदः ।

= Of the friend and benefactor of all

(प्रशस्तये) प्रशंसनीयसुखाय

= for admirable delight.

(सोमपा) यां सोमान् पदार्थसमूहान् रक्षतस्तौ ।

= Protectors of the group of articles.

(सोमपीतये) सोमानां पदार्थानां पीता रक्षणं यस्मिन व्यवहारे तस्मै ।

= for the protection of various objects and dealings:

TRANSLATOR'S NOTES AND COMMENTS

Rishi Dayananda has explained मित्र as friend and benefactor of all सर्वोपकारीसर्वसुहृत् as it is derived from ञिमिदा-स्नेहने lover of all. But Sayanacharya as is his wont, always narrows down some comprehensive terms to give them a ritualistic interpretation. He admits that the word Mitra is derived from ञिमिदा-स्नेहने which means to love, but then confines it to the institutor of my sacrifices who is my friend. स्नेहविषयस्य मम अनुष्ठातुः Prof. Wilson also follows him indiscriminately saying "for the benefit of our friend, the institutor of the rite."

Griffith's rendering and footnote are still worse. He translates मित्रस्य प्रशस्तये as for the fame of Mitra and then puts the following strange foot-note displaying his own ignorance. "The meaning is not clear. Mitra appears to be regarded as the guardian of the world. Sayana takes Mitra in the sense of friend and refers it to the institutor of the sacrifice."

(Griffith's foot note P. 25. The hymns of the Rigveda). As a matter of fact, it was wrong on the part of Sayanacharya and Wilson to confine a comprehensive term like Mitra (friend and lover of all) to the institutor of the sacrifice and Griffith's footnote shows that to him the meaning is not at all

clear, though he uses some guess work as usual. Rishi Dayananda's meaning is comprehensive and appropriate.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they or what are their attributes is taught in the fourth Mantra.

Mantra—4

उग्रा सन्ता हवामह उपेदं सवनं सुतम् ।
इन्द्राग्नी एह गच्छताम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

वयं यौ इदं सुतं सवनम् उपागच्छताम् (उपगमयतः) तौ उग्रा (उग्रौ) सन्ता (सन्तौ) इन्द्राग्नी इह हवामहे ॥

TRANSLATION

We invoke and instruct about Indra and Agni (air and fire) which are strong and mighty and which help to perform all transactions where many articles are accomplished in this act, consisting of various arts and industries.

PURPORT

Men should properly and methodically utilise the air and fire full of force and rapidity which are useful for the accomplishment of many purposes, connected with arts and crafts and sciences.

THE COMMENTATOR'S NOTES

(हवामहे) विद्यासिद्धयर्थम् उपदिशामः शृणुमश्च ।

= Instruct and listen to for the accomplishment and acquisition of scientific knowledge.

(सवनम्) सुन्वन्ति निष्पादयन्ति पदार्थान् येन तत् ।

= an act in which various articles are manufactured or made.

(सुतम्) क्रियया निष्पादितं व्यवहारम् ।

= Work of art and industry.

(उप गच्छताम्) उपगमयतः अत्र लडर्थे लोट् अन्तर्गतो ण्यर्थश्च ।

= Cause to perform.

TRANSLATOR'S NOTES AND COMMENTS

हवामहे—ह्वेञ् स्पर्धायाम् It is very wrong on the part of Griffith to translate the word उग्रा as Strong Gods. There is no word in the text denoting Gods and yet obsessed with the idea of the worship of many Gods in the Vedas, these Western scholars generally insert their own pet words which very often go against the spirit of the Mantras. As a matter of fact, उग्रा means simply strong and mighty. There is no word for Gods here and yet Griffith has inserted it according to his own imagination. Sayanacharya, Prof. Wilson and Griffith all take इन्द्राग्नी to be some particular Gods which is wrong.

पुनस्तौ कीदृशावित्युपदिश्यते ।

What are their attributes (of Indra and Agni) is taught in the fifth Mantra.

Mantra—5

ता मह्नता सदस्पती इन्द्राग्नी रक्ष उब्जतम् ।
अप्रजाः सन्त्वत्रिणः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

मनुष्यैः यौ सम्यक् प्रयुक्तौ) महान्ता (महान्तौ) सदस्पती इन्द्राग्नी रक्षः उब्जतम् (कुटिलं रक्षः दूरीकुरुतः) याभ्याम् अत्रिणः (शत्रवः) अप्रजाः सन्तु (भवेयुः) एतौ सर्वैः मनुष्यैः कथं न सु उपयोजनीयौ ?॥

TRANSLATION

Why should not all men properly utilise Indra and Agni (air and fire) which when used methodically or scientifically

are mighty, protectors of various articles possessing many qualities and destroyers of wicked dealings. By their use, let wicked foes who are devourers of men be destitute of progeny.

PURPORT

The air and fire which on account of their nature and attributes are superior to other elements, become the sources of protection by removing misery when they are utilised scientifically with wisdom.

THE COMMENTATOR'S NOTES

(सदस्पती) सीदन्ति गुणा येषु द्रव्येषु तानि सदांसि तेषां पालयितारौ । = Protectors of articles.

(रक्षः) दुष्टव्यवहारान् अत्र व्यत्ययेनैकवचनम् । = Wicked dealing

(उब्जतम्) कुटिलम् अपहतः अत्र व्यत्ययो लडर्थे लोट् च (अत्रिणः) शत्रवः । = Wicked foes.

TRANSLATOR'S NOTES

Here अत्रिणः has been translated by Rishi Dayananda as शत्रवः enemies or foes. But as all Vedic words are Yougikas or derivatives, its root meaning should be borne in mind to grasp its real sense. Rishi Dayanand has thrown light on it in other parts of his Vedic commentary. For instance in his commentary on Rig. 1.36.14 where the word अत्रिम् occurs he explains अत्रिणम् अत्ति भक्षयत्यन्यायेन स शत्रुः = an enemy who eats away others' property unjustly.

In his commentary on Rig.1.36.20 he says: अत्रिणम्-परपदार्थापहन्तारं शत्रुम् a thief. In his commentary on Rig. 1.86.10 he writes– अत्रिणम्-परसुखम् अत्तारम् अदेस्त्रिनिश्च (उणादि सू० ४. ६९) अनेन अद्-भक्षणे इति धातोः त्रिनिप्रत्ययः = The eater or destroyer of others' happiness, derived from अद्-भक्षणे = to eat.

Thus it is clear that the word अत्रिणः used in the Mantra stands for sinners or wicked enemies as clearly stated in the Aitareya 2.2 रक्षांसि वै पाप्मात्रिणः and Shadvinsha Brahmana 3.0 पाप्मानोऽत्रिणः wicked people or sinners. Rishi Dayananda explains रक्षः as दुष्टव्यवहारान् or wicked dealings because

Yaskacharya has stated in the Nirukta रक्षः कस्मात् रक्षितव्यम् अस्मात् against which one should guard himself as it is harmful. So the use of the word रक्षः is correct for wicked dealings. Not grasping the spirit of the word, Sayanacharya has wrongly translated it as राक्षसजातिम् the race of the Rakshasas and Griffith has rendered it into English as "fiends."

(पुनस्तौ कीदृशावित्युपदिश्यते ।

The same subject is contiuned in the sixth Mantra.

Mantra—6

तेन॑ स॒त्येन॑ जागृ॒तमधि॑ प्रचे॒तुने॑ प॒दे ।
इन्द्रा॑ग्नी॒ शर्म॑ यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

यौ इन्द्राग्नी तेन सत्येन प्रचेतुने पदे अधि जाग्रतं तौ शर्म यच्छतम् ।

TRANSLATION

May Indra and Agni (Prana-vital energy and electricity) which are well-known on account of the group of true attributes in that desirable state which fills us with joy and bliss, bestow happiness upon us.

PURPORT

The attributes of the eternal are also eternal or everlasting. Why should not the Pranas (within the body and without)and electricity which bestow happiness upon us and when used properly make us vigilant, be utilised scientifically?

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) प्राणविद्युतौ । = Prana and electricity

(शर्म) सुखम्— = happiness. (Nighantu 3.6).

TRANSLATOR'S NOTES AND COMMENTS

In his commentary on this Mantra, Rishi Dayananda has taken the word इन्द्र for Prana for which he has not quoted

any authority from ancient literature, but which is clearly available as the following passage from Shatapath Brahmana 6. 1.2 28 shows.

प्राण इन्द्रः (शतपथ ६. १. २. २८.)

So it is evident that Rishi Dayananda's interpretation of the word Indra as Prana is not imaginary. In other mantras of this hymn, he has taken Indra in the sense of वायु or air for which we may aptly cite the following passages.

यो वै वायुः स इन्द्रो य इन्द्रः स वायुः ||(शत० ४.१.३.९)
अयं वा इन्द्रो योऽयं (वातः) पवते ||

In these passages of the Shatapath Brahman, it is clearly and un-ambiguously stated that the word Indra is used for वायु or air. In the commentary on this Mantra, Rishi Dayananda has taken agni in the sense of विद्युत् or electricity, as it is one of its forms. Among the eight forms of agni (fire) as stated in the Shatapath Brahmana अशनि electricity or lightning is one. तान्येतान्यष्टौ रुद्रः, सर्वः, पशुपतिः, उग्रः अशनिः, भवः, महान् देवः, ईशानः अग्निरूपाणि ।

THE COMMENTATOR'S CONCLUDING NOTE

All wise men know that Indra and agni (air & fire) are most prominent sources of the accomplishment of scientific knowledge, so this hymn mentioning their attributes has direct connection with the twentith hymn.

This hymn has also been wrongly translated by Sayanacharya, Prof. Wilson and other scholars of the West.

TRANSLATOR'S NOTES

We have already pointed out some of the mistakes committed by Sayanacharya, Prof. Wilson and Griffith in the course of our Notes and comments: Here ends the 21st hymn of the first Mandala of the Rigveda.

—::—

अथ द्वाविंशं सूक्तम्

HYMN XXII.

अस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः १—४ अश्विनौ। ५—६ सविता देवता १० अग्निः। ११ देव्यः १२ इन्द्राणी वरुणान्याग्नाय्यः १३—१४ द्यावापृथिव्यौ। १५ पृथिवी १६ विष्णुर्देवो वा १७—२१ विष्णुर्देवता। १—३.८.१२. १७.१८ पिपीलिका मध्यानिचृद् गायत्री ४.५.७.९.११. १३.१४.१६.२०.२१ गायत्री ६.१० निचृद् गायत्री। १५ विराड् गायत्री छन्दः। षड्जः स्वरः।

तत्रादावश्विगुणा उपदिश्यंते।

The attributes of Ashvinau are taught in the first Mantra.

Mantrn—1

प्रात॒र्युजा॒ वि बो॑धया॒श्विना॒वेह ग॑च्छताम्।
अ॒स्य सोम॑स्य पी॒तये॑॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

(हे विद्वन्) यौ प्रातर्युजौ अश्विनौ इह गच्छतां (प्राप्नुतः) तौ अस्य सोमस्य पीतये (सर्वसुखप्राप्तये) अस्मान् विबोधय (अवगमय)॥

TRANSLATION

O learned person please enlighten us about the earth and fire which are united and attained together in this artistic dealing for the attainment of all happiness.

PURPORT

Those persons who desire to have the works of arts and crafts, should first take up the earth and the fire. It is not

possible with out them to accomplish various conveyances and move about freely. This is the teaching given by God.

THE COMMENTATOR'S NOTES

(अश्विनौ) द्यावापृथिव्यौ अथवा भूम्यग्नी ।

= The heaven and earth or the earth and fire

(इह) शिल्पविद्याव्यवहारे ।

= In this dealing of arts and crafts.

(सोमस्य पीतये) स्तोतव्यस्य सुखस्य प्राप्तये ।

= for the artainment of admirable happiness.

TRANSLATOR'S NOTES AND COMMENTS

तत्कावश्विनौ ? द्यावापृथिव्यावित्येके, सूर्याचन्द्रमसौ, अहोरात्रौ देवानां भिषजौ इत्यादि निरुक्ते । १२.१

Rishi Dayananda has taken Ashvinau here in the sense of heaven and earth and earth and fire.

Soma Peetaye (सोमस्यपीतिः) स्तोतव्यस्यसुखस्य प्राप्तिःतस्यै षु-प्रसवैश्वर्ययोः = That which is produced and gives prosperity. Hence Rishi Dayananda has taken it in the sense of admirable happiness or delight.

पुनस्तौ कीदृशावित्युपदिश्यते ।

What is the nature of Ashvinau is taught in he second Mantra.

Mantra—2

या सुरथा रथीतमोभा देवा दिविस्पृशा ।
अश्विना ता हवामहे ॥

सान्वयच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(वयं) यौ दिविस्पृशा रथीतमा सुरथा देवौ अश्विनौ स्तः तौ उभौ हवामहे स्वीकुर्मः ।

TRANSLATION

We should make proper use of the Ashvins (earth) and

water) which are both divine and make the conveyances touch the sky, the best of charioteers, bright or beneficial.

PURPORT

The fire and water which are best instruments in accomplishing all works of arts and crafts should be properly utilised.

THE COMMENTAOTR'S NOTES

(दिविस्पृशा) यौ दिवि-अन्तरिक्षे यानानि स्पर्शयतस्तौ ।

= which make the cars or conveyances touch the middle region.

(अश्विनौ) व्याप्तिगुणशीले अग्नि-जले

= The fire and water.

(हवामहे) आदद्मः = Accept.

THE TRANSLATOR'S NOTES

The various meanings of the term अश्विनौ or Ashvinau are given in the Brahmanas and Nirukta etc.

द्यावापृथिव्यौ, सूर्याचन्द्रमसौ, अहोरात्रौ, अश्विनौ वै देवानां भिषजौ–

= Divine physicians. Here Rishi Dayananda has taken it to mean जलाग्नी (water and fire.) In his commentary on Rig. 1. 3.1 Rishi Dayananda has clearly stated:

अश्विनौ इति पदनामसु पठितम् (निघ० ५–६) अनेनापि गमनप्राप्तिनिमित्तौ अश्विनौ जलाग्नी गृह्येते ।

By Ashvinau are meant the water and the fire, which are instruments in motion and attainment of various kinds. हवामहे is derived from हु-दानादनयो: आदाने च Here Rishi Dayananda has taken it in the sense of acceptance.

काभ्यामेतौ संप्रयोजयितुं शक्यावित्युपदिश्यते ।

Who can use them (fire and water etc.)well is taught in the third Mantra.

Mantra—3

या वां कशा मधुमत्यश्विना सूनृतावती ।

तया यज्ञं मिमिक्षितम् ॥

संधिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे उपदेष्ट्रुपदेश्यौ अध्यापकशिष्यौ) वां (युवयोः) अश्विनोः या सूनृतावती मधुमती कशा अस्ति तया युवां यज्ञं मिमिक्षतम् (सेक्तुम् इच्छतम्) ।

TRANSLATION

O preachers and the people, O teachers and the taught, with your speech which is full of honey (sweetness), admirable intellect, truth and pleasantness, always desire to sprinkle the Yajna in the form of good training and preaching.

PURPORT

No one's knowledge or wisdom can grow without preaching or instruction by an expert. Therefore the learned and seekers after knowledge should respectively preach and hear attentively.

THE COMMENTATOR'S NOTES

(कशा) वाक् कशेति वाङ्-नामसु (निघ० १.११) ।
= Speech.

(सूनृतावती) सूनृता प्रशस्ता बुद्धिर्विद्यते यस्यां सा सूनृतेति वाङ् नामसु (निघ० १.११) अत्र प्रशंसार्थे मतुप्—
= Speech full of pleasantness and admirable intellect.

(यज्ञम्) सुशिक्षोपदेशाख्यम्
= Yajna in the form of good training and preaching.

(मिमिक्षतम्) सेक्तुम् इच्छतम् = desire to sprinkle.

(अश्विना) प्रकाशितगुणयोः अध्वर्य्वोः = Of priests, teachers and preachers whose attributes are manifest.

TRANSLATOR'S NOTES

Rishi Dayananda has explained अश्विनौ here as अध्वर्यू though he has not cited any authority to substantiate it. Such an authority from the Shatapath and other Brahmans is available un-ambiguously. In the Shatapath Brahmana

1.1.2.17 it is stated. अश्विनाध्वर्यू ॥ (शत० १. १. २. १७)

In the Aitareya Brahmana 1. 28 it is stated.

अश्विनावध्वर्यू (ऐतरेये १.१८)

In Taittiriya Brahman 3.2.2.1 and Gopath Uttarardha 2.6 also the same passage अश्विनावध्वर्यू is found. So Rishi Dayananda's interpretation is fully substantiated by these passages from ancient Vedic literature as the Brahmanas are the most ancient commentaries of the Vedas.

Rishi Dayananda takes Yajnam here in the sense of सुशिक्षोपदेशाख्यम् He always takes such Vedic terms as यज्ञ in a comprehensive sense unlike other commentators who narrow them down to ritualistic sense as has been pointed out before. The word Yajna is derived from the root Yaj (यज) which means देवपूजा संगतिकरणदानेषु When taken in the sense of संगतिकरण it can mean that which creates unity and loving association, which is possible mainly through good training and preaching by enlightened persons. The same sense can be taken by the third meaning of यज as दान. It is not merely charity of money but also the gift of knowledge and instruction. The Bhagavad Gita follows the Veda in describing various kinds of Yajna including (स्वाध्याय) and ज्ञान study and knowledge. मिमिक्षतम् has been interpreted by Rishi Dayananda as सेक्तुम् इच्छतम् = desire to sprinkle. मिह-सेचने ॥

एवं भूत्वाश्विनोर्योगेन किं भवतीत्युपदिश्यते ।

What is the result of the combination of अश्विनौ is taught in the fourth Mantra.

Mantra—4

नहि वामस्ति दूरके यत्रा रथेन गच्छथः ।
अश्विना सोमिनो गृहम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृत:)

(हे रथानां रचयितृचालयितारौ) युवां यत्र अश्विना रथेन सोमिनः गृहं गच्छथः तत्र (दूरस्थमपि स्थानम्) युवयोः दूरके नहि अस्ति ॥

TRANSLATION

O manufactures and drivers of the cars, when with the aeroplanes or other cars by the combination of fire and water, you go to the house of a man possessing praise worthy articles, there is nothing far away from you.

PURPORT

O men, because the car possessing the rapidity of fire and water goes even to the most distant places, there is nothing far away for you. You should make proper and methodical use of the fire and water.

THE COMMENTATOR'S NOTES

(रथेन) विमानादियानेन।

= by the car or chariot that is delightful.

(अश्विना) अश्विभ्यां युक्तेन।

(सोमिनः) सोमाः-प्रशस्ताः पदार्थाः सन्ति यस्य तस्य।

= Of the persons who possess admirable acts.

षु—प्रसवैश्वर्ययोः।

अथैश्वर्य हेतुरुपदिश्यते—

Now God the Lord of all wealth is taught in the fifth Mantra.

Mantra—5

हिरण्यपाणिमूतये सवितारमुप ह्वये।
स चेत्ता देवता पदम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

अहम् ऊतये यं पदं हिरण्यपाणिं सवित्तारं परमात्मानम् उपह्वये सा चेत्ता देवता अस्ति ॥

TRANSLATION

For the sake of protection and love, I invoke God, the Creator of the world by Whose Grace a man gets gold and other gems. He is Omniscient and the most Admirable. It is He who pervades this Universe.

PURPORT

Men should always adore or worship God who is Omniscient, Omnipresent, most adorable, the object of love and giver of all wealth. There is none else to be worshipped besides Him or in His place.

पुनः स स्तोतव्य इत्युपदिश्यते।

God should be glorified is taught in the next Mantra also

TRANSLATION

Mantra—6

अपां नपातमवसे सवितारमुप स्तुहि।
तस्य व्रतान्युश्मसि॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

(हे विद्वन्) यथा अहम् अवसे यम् अपां न पातम् सवितारं (परमात्मानम्) उपस्तौमि तथा तं त्वम् अपि उपस्तुहि (प्रशंसय) यथा वयं यस्य व्रतानि उश्मसि (प्रकाशयितुं कामयामहे तथा तस्य एतानि यूयम् अपि प्राप्तुं कामयध्वम्॥

O learned man, as I glorify God the Giver of all wealth, the creator of the sky and other worlds, Imperishable, for my protection and knowledge etc. so you should also praise Him. As we desire to attain God's attributes of Truth, justice and kindness etc. and perform the works ordained by Him in the Vedas, so you should also do.

PURPORT

There is implied simile (वाचकलुप्तोमालंकार) in this Mantra. As a learned wise man glorifies God and obeys His commands, in the same manner, you should also conduct yourselves and benefit from all objects in this God's creation.

THE COMMENTATOR'S NOTES

(अपां न पातम्) ये व्याप्नुवन्ति सर्वान् पदार्थान् अन्तरिक्षादयः तेषां प्रणेतारम्—

= The Creat or of the firmament, (middle region) etc.

(न पातम्) न विद्यते पातो विनाशो यस्य तम् न भ्राणन पान्नवदांना सत्यानमुचि नकुल नपुंसक नक्षत्रनद्रानाकेषे प्रकृत्या ॥ (अष्टा० ६. ३. ७५) अनेनायं निपातितः ॥ = Imperishable.

(सवितारम्) सकलैश्वर्यप्रदं जगदीश्वरम् ।

= To God the Giver of all wealth.

(उश्मसि) प्राप्तुं कामयामहे। = We desire to attain.

TRANSLATOR'S NOTES

Rishi Dayananda takes सविता in this and previous Mantra for God for which besides the root meaning षुप्रसवैश्वर्ययोः there are such clear authorities as the following from the Brahmanas.

सविता वै देवानां प्रसविता ॥ (शतपथ १.१.२.१७) जैमिनीयोपनिषद् ब्राह्मणे ३.१८.३ सविता वै प्रसविता ॥ (कौषीतकी ब्रा० ६.१४) यो ह्येव सविता स प्रजापतिः ॥ (शत० १२.३.५.१ । गोपथ पू० ५.२२) प्रजापतिर्वै सविता ॥ ताण्ड्य ब्राह्मणे १६.५.१७ ।

All these passages from the Brahmanas make it clear that by सविता (Savita) God the Creator and Lord of all beings is primarily meant.

Sayanacharya, Prof. Wilson, Griffith and other commentators have all taken Savita to mean the sun which is wrong.

अपां न पातम् has been interpreted by Rishi Dayananda as the Creator of various worlds and Imperishable God, while as Sayanacharya takes it to mean as जलस्य न पालकम् संतापेन शोषकम् इत्यर्थः which Wilson translates as "Who is no friend to water.—" Griffith's translation is still worse. He says "The waters' Off-spring Savitar." (P.26). Then he gives a foot-note—

"Son or offspring of the waters" is an epithet more frequently applied to Agni. Sayana explains other wise as "one who does not cherish the water, but dries it up with his heat."

अथ सवितृशब्देनेश्वरसूर्यगुणाः उपदिश्यंते ।

Now by the use of the word Savita, the attributes of God and the sun are taught.

Mantra—7

विभक्तारं हवामहे वसोश्चित्रस्य राधसः ।
सवितारं नृचक्षसम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे मनुष्याः) यथा वयं नृचक्षसं वसोः चित्रस्य राधसः विभक्तारं सवितारं परमेश्वरं सूर्यं वा हवामहे (आददीमहि) तथा एव यूयम् अपि आदत्त ॥

TRANSLATION—

(1) O men, as we accept God who is the just distributor of the fruits of actions of the souls and whose Light of knowledge is in all human beings as their Inner most spirit and Who is the Generator of all wonderful objects and wealth in the form of wisdom, gold and righteous vast kingdom so you should also accept Him as such.

(2) In the case 'of the sun, the meaning of the Mantra is' We accept the sun as the divider of various objects by its light, the cause of wealth and prosperity (on account of its light in which men work) and giver of light to all embodied things.

PURPORT

There are Shlesha (double entendre and Upamaa (simile) in this Mantra. As God gives the fruit of the actions of all souls being Omnipotent and Omniscient Supreme Being and

Creator of the world and as the sun divides by its light the different objects and enlightens them by its piercing rays, both should be properly and wisely utilised i. e. God should be adored and proper use should be made of the heat and light of the sun.

THE COMMENTATOR'S NOTES

(विभक्तारम्) जीवेभ्यः तत्तत् कर्मानुकूलं फल विभाजितारम् ।

= Distributor of the fruits of actions of the souls.

(नृचक्षसम्) नृषु चक्षा अन्तर्यामिरूपेण विज्ञानप्रकाशो मूर्तद्रव्यप्रकाशो वा यस्य तम् ॥

(हवामहे) आददमः = We accept.

(सवितारम्) उत्पादकम् ऐश्वर्य हेतुं वा (राधसः) विद्या-सुवर्णचक्रावर्तिराज्यादिधनस्य—

= of the wealth of wisdom, gold and vast government etc.

(वसोः) वस्तुजातस्य = of all objects.

TRANSLATOR'S NOTES

हवामहे has been interpreted by Rishi Dayananda as आदद्म: or accept हु-दानादनयो:आदाने च So here the third meaning of आदान taking or accepting has been taken by the Rishi राधइति धननाम (निघ० २. १०) So wealth of all kinds (Secular and spiritual in the form of wisdom, peace and bliss) is implied here.

चक्षिङ् प्रकथने दर्शनेऽपि च

= Darshana is not possible without light, hence in the case of God, it is taken in the sense of light of knowledge and in the case of the sun—the giver of light.

कथमयमुपकारो ग्रहीतुं शक्य इत्युपदिश्यते ।

How can this benefit be taken is taught in the next Mantra.

Mantra—8

सखाय आ नि षीदत सविता स्तोम्यो नु नः ।
दाता राधांसि शुम्भति ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे मनुष्याः) यूयं सदा सखायः सन्तः आनिषीदत यः स्तोम्यः नः (अस्मभ्यम्) राधांसि दाता सविता (जगदीश्वरः सूर्यो वा) शुम्भति तं नु (नित्यम्) प्रशंसत ॥

TRANSLATION

1. O men ! come hither and take your seats as friends. Glorify or praise God who is the Lord of all wealth. He is to be praised by us, as He is the Giver of good gifts, He makes us beautiful or charming on account of His wonderful merits.

2. In the case of the sun, the meaning of the Mantra is O men, be friendly to one another and take your seats here. The sun is to be praised on account of its wonderful attributes. It is the giver of various kinds of good wealth (as it is in the light of the sun that people are able to discharge their duties properly in order to acquire wealth). It purifies us by its rays.

PURPORT

There is Shleshaalankaar or double entendre in this Mantra. Men cannot enjoy happiness without friendliness. There fore all people should be united and preaching and listening to the attributes of God and the sun full of heat, should take benefit from them for enjoying happiness or delight.

THE COMMENTATOR'S NOTES

(सखायः) परस्परं सुहृदः परोपकारका वा भूत्वा ।
= friends and benefactors.

(राधांसि) नाना विधान्युत्तमानि धनानि ।
= Good wealth of various kinds.

(शुम्भति) शोभयति
= Makes us beautiful or charming.

(सविता) सकलैश्वर्यहेतुः
= Source of all kinds of wealth.

(स्तोम्यः) प्रशंसनीयः = Praise-worthy.

(नु) क्षिप्रम् नु इति क्षिप्रनामसु पठितम् (निघ० २.१५)
= Soon, without delay.

पुनरग्निगुणा उपदिश्यन्ते ।

The attributes of Agni are taught in the next Mantra.

Mantra—9

अग्ने पत्नीरिहा वह देवानामुशतीरुप ।
त्वष्टारं सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यः अयम् अग्निः सोमपीतये देवानाम् उशतीः पत्नीः त्वष्टारं च उपावह (समीपे प्रापयति तस्य प्रयोगः यथावत् कर्त्तव्यः) ॥

TRANSLATION

The Agni which brings home to us the manifesting protective powers of the earth and other useful things possessing divine attributes for the proper use of all objects, the sun and the artist, should be scientifically and methodically utilised.

PURPORT

Learned people should accept the Agni in three forms of the fire, electricity and the sun as the most prominent means of accomplishment of arts and crafts and the manifestation of the powers of the earth and other objects. In this Yajna consisting of artistic activities, the special uniting powers of the earth and other objectes have been named as their Patnis or wives so to speak.

THE COMMENTATOR'S NOTES

(पत्नीः) यस्मिन् यस्मिन् द्रव्ये याः याः शक्तयः सन्ति ताः ताः तेषां द्रव्याणां पत्न्य इवेत्युच्यन्ते ।

= The special protective powers of various objects.

(उशतीः) स्वस्वाधारगुणंप्रकाशयन्तीः

= Manifesting their main attributes.

(त्वष्टारम्) छेदनकर्तारं सूर्यं शिल्पिनं वा ।

= The piercing sun or the artist.

TRANSLATOR'S NOTES

Quoting from the Nirukta of the sage Yaskacharya (Chap. 12) Rishi Dayananda has stated that the protective special powers of the earth, sun, moon, fire and other objects are metaphorically called their Patnis or wives. Sayanacharya, Wilson, Griffith and other translators of the Vedas have not understood this Vedic principle and have taken Agnaayi, Varunani Rudrani and others as the wives of the Gods. Wilson Translates the Mantra as "Agni, bring here the loving wives of the gods" etc. while Wilson uses "gods" in small letters, Griffith here as elsewhere translates the word देवाः as the Gods and renders it into English as 'O Agni, hither bring to us the willing spouses of the Gods." Such translation is entirely erroneous and misleading.

उशतीः is from वश-कान्तौ Here it is to be taken in the sense of manifesting the special attributes.

का का सा देवपत्नीत्युपदिश्यते

which are those devapatnis (powers) is taught in the next Mantra

Mantra—10

आ ग्ना अग्न इहावसे होत्रां यविष्ठ भारतीम् ।
वरूत्रीं धिषणां वह ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

हे यविष्ठ अग्ने (विद्वन्) त्वम् इह अवसे ग्नाः होत्रां भारतीं वरूत्रीं धिषणाम् आ वह (समन्तात् प्राप्नुहि) ॥

TRANSLATION

O scientist, expert in mixing and analysing various articles, obtain and make proper use of the earth, the oblations put in the fire, the sun-shine, day and night and the enlightened and effective speech for the protection of all in the activities of arts, crafts and industries.

PURPORT

The learned persons should visualise all sciences in this world, through the study of the Vedas and experiments having obtained from human life. Without the distinct perception of the attributes and funcions of the various objects, the knowledge does not bear fruit. This should always be borne in mind by all.

THE COMMENTATOR'S NOTES

(ग्नाः) पृथिव्यः ग्ना इत्युत्तरपदनामसु पठितम् (निघ० ३.१६) = The earth.

(अग्ने) पदार्थविद्यावेत्तर्विद्वन् = O scientist.

(होत्राम्) हुतद्रव्यगतिम् = the result of the oblations.

(यविष्ठ) याति मिलयति विविनक्ति वा सोऽतिशयितस्तत्सम्बुद्धौ

= Expert in mixing and analysing various articles.

(भारतीम्) शुभैर्गुणैर्बिभर्ति पृथिव्यादिस्थानप्राणिनः स भरतः तस्य इमां भाम् भरत आदित्यः तस्य भा इला (निरुक्ते ८.२४) = The sun shine.

(वरूत्रीम्) वरितुं स्वीकर्तुमर्हाम् । अहोरात्राणि वै वरूत्रयः (शत० ६.४.२.६) = Day and night.

(धिषणाम्) धृष्णोति कार्येषु यया ताम् अग्नेः ज्वाला-प्रेरितां वाचम् धिषणेति वाङ्नाम (निघ० १.११) धृषे-

धिषच् संज्ञायाम् (उणादि २.८०) इतिक्युः प्रत्ययो धिषजादेशश्च ।

= Enlightened and effective speech.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अग्ने used in this Mantra as पदार्थविद्यावेत्तर्विद्वन् The word अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च so it means a learned person expert in various sciences.

अथ विद्वत्स्त्रियोऽप्येतानि कार्याणि कुर्युरित्युपदिश्यते ।

The wives of learned persons also should do these works is taught in the next Mantra.

Mantra—11

अभि नो देवीरवसा महः शर्मणा नृपत्नीः ।

अच्छिन्नपत्राः सचन्ताम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

इमाः अच्छिन्नपत्राः देवीः नृपत्नीः महः शर्मणा अवसा सह नः (अस्मान्) अभिसचन्ताम् (संयुक्ता भवन्तु) ॥

TRANSLATION

May these learned wives of the wise actively engaged in the performance of good works like swift birds whose wings have not been cut, be united with great domestic happiness along with protection, knowledge and noble deeds.

PURPORT

The wives of men should be of the same knowledge, merits and temperament as their husbands, because it is only by the union of the couple of similar knowledge, merits and temperament, that happiness is enjoyed and not otherwise. Therefore all should enjoy bliss by marrying the spouses of the similar nature according to their free choice and by discharging their domestic duties properly.

THE COMMENTATOR'S NOTES

(देवीः) देवानां विदुषामिमाः स्त्रियो देव्यः अत्रोभयत्र सुपां सुलुगिति पूर्वसवर्णः ।

(अवसा) रक्षाविद्याप्रवेशादिकर्मणा सह ।

(महः) महता अत्र सुपां सुलुगिति विभक्तेर्लुक् ।

(शर्मणा) गृहसम्बन्धिसुखेन । शर्मेति गृहनामसु (निघ० ३.४) ।

(अच्छिन्नपत्राः) अविच्छिन्नानि पत्राणि कर्मसाधनानि यासां ताः ॥

TRANSLATOR'S NOTES

विद्वांसो हि देवाः ॥ (शत० ३.७.३.१०) देव्यः = Learned ladies.

शर्म इति सुखनाम (निघ० ३.४) शर्मेति गृहनाम (निघ०)

So it has been translated by Rishi Dayananda as गृह सम्बन्धि सुखेन or with domestic happiness. Sayanacharya has taken the word शर्मणा only in the sense of सुखेन which Wilson has translated as "with felitiy." Griffith has rendered it into English as "with aid."

Instead of taking devis as learned ladies as Rishi Dayananda has done, these translators following Sayanacharya have interpreted the word as the wives of the gods (Wilson) or the Goddesses (Griffith) which is not at all correct. The word पत्र is derived from पत्लृ-गतौ गतेस्त्रयोऽर्थाः ज्ञानंगमनं प्राप्तिश्च Taking the 2nd and third meaning of the verb पद-गतौ Rishi Dayananda's interpretation of अच्छिन्नपत्राः as अविच्छिन्नानि पत्राणि-कर्मसाधनानि येषां ते is quite correct as movement and the attainment of happiness imply the means of action. Other commentators like Sayanacharya, Wilson and Griffith have taken it to mean wings for which in the Vedic and Sanskrit literature the word used is not पत्र but पतत्र ।

Shri Madhvacharya has interpreted अच्छिन्नपत्राः as

अविधवाः not widows, but living with their husbands.

प्राणेनैवात्वसा साकं, यस्मादविधवाः सदा ।
अतोह्यच्छिन्नपत्रास्ताः, सौवर्णकर्णभूषणाः ।। (माध्वे ऋ० भाष्ये ।

Explaining which Raghavendra Yati says in मन्त्रार्थ मंजरी अवैधव्यहेतुनित्यसौमंगल्योपेताः Lucky and auspicious wives of the devas.

This interpretation is better than Sayanacharya as

अच्छिन्नपत्राः-अच्छिन्नपक्षाः । नहि पक्षिरूपाणां देव-पत्नीनां पक्षाः केनचित् छिद्यन्ते ।।

which Wilson translates as "whose wings are unclipt. Sayanacharya supposes the wives of the gods to assume the form of the birds whose wings can not be clipped. This is his wild imagination and nothing else.

पुनस्ताः कीदृश्यो देवपत्न्य इत्युपदिश्यते ।।

What is the nature of those devapatnis (wives of learned persons) is taught in the next Mantra.

Mantra—12

इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये ।
अग्नायीं सोमपीतये ।।

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे मनुष्याः) यथा अहम् इह स्वस्तये सोमपीतये इन्द्राणीं वरुणानीम् अग्नायीम् इव स्त्रियम् उपह्वये (तथा भवद्भिः अपि सर्वैः अनुष्ठेयम्) ।

TRANSLATION

I-a householder accept as my wife for everlasting and admirable happiness in this domestic life, a lady who possesses the power of the sun or the air, who is endowed with the power

of the water in the form of peace and sweetness and who is full of the power of the fire. I accept her for the enjoyment of prosperity and wealth (material as well as spiritual). You should also do likewise.

PURPORT

There is implied simile used in this Mantra called वाचकलुप्तोपमालंकार Men should obtain most virtuous wives for getting abiding happiness from the objects created by God. Men and women should marry each other, having mutual love and being industrious. It is not possible for any one to get happiness without wives of similar nature and exertion.

THE COMMENTATOR'S NOTES

(इन्द्राणीम्) इन्द्रस्य सूर्यस्य वायोर्वाशक्ति सामर्थ्यम् इव वर्तमानाम् ।

= Possessing the power of the sun or the air.

(वरुणानीम्) वरुणस्य जलस्य इयं शान्तिमाधुर्यादिगुण-युक्ता शक्तिस्तथा भूताम् ।

= Endowed with the power of the water in the form of peace and sweetness.

(अग्नायीम्) यथा अग्नेः इयं ज्वाला अस्ति तादृशीम्–

= Like the flame of the fire burning all impurity.

(सोमपीतये) सोमानाम् ऐश्वर्याणां पीतिर्भोगः यस्मिन् तस्मै–

= For the enjoyment of all wealth.

TRANSLATOR'S NOTES

For the meanings of the word Indra as the sun and the air, we have already cited the authorities as the following—

एष एव इन्द्रः य एष (सूर्यः) तपति ॥ (शतपथ १.६.४.१८) ।

इन्द्रः सूर्य इति सायणाचार्योऽपि (ताण्ड्य १४.२.५ भाष्ये)

without light. Men should enjoy perfect happiness deriving all benefit out of them by utilising them properly and industriously.

THE COMMENTATOR'S NOTES

(मही) महागुणविशिष्टा = Great.

(द्यौः) प्रकाशमयो विद्युत्सूर्यादिलोक समूहः

= Shining worlds or objects like electricity and the solar system.

(पृथिवी) अप्रकाशगुणानां पृथिव्यादीनां समूहः

= Representing worlds or objects without light.

(यज्ञम्) शिल्पविद्यामयम्

= Yajna in the form of arts and crafts etz.

भरीमभिः धारणपोषणकरैर्गुणैः

= With the attributes of nourishment and sustenance.

भृञ्-धारणपोषणयोः (जुः) इति धातोः मनिन्प्रत्ययः बहुलं छन्दसीतीडागमः ।

एताभ्यां किं कार्यमित्युपदिश्यते ।

What should be done with these (earth and fire) is taught in the next Mantra.

Mantra—14

तयोरिद्घृतवत्पयो विप्रा रिहन्ति धीतिभिः ।
गन्धर्वस्य ध्रुवे पदे ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

ये विप्राः याभ्यां श्लाघन्ते तयोः धीतिभिः गन्धर्वस्य ध्रुवे पदे विमानादीनि यानानि रिहन्ति ते श्लाघन्ते घृतवत्पयः आददेते ।

Wise men use the shining worlds and the earth without light) with their attributes of upholding and attracting. They

स यः स इन्द्रः एष एव स य एष (सूर्यः) एव तपति ॥ जैमिनीयोपनिषद् ब्राह्मणे १.२८.२ ॥ १.३२.५)

So it is quite clear that the word Indra stands for the sun.

अयं वा इन्द्रः योऽयं (वातः) पवते (शत० १४.२.२.६)

यो वैः वायुः स इन्द्रः य इन्द्रः स वायुः ॥ (शतपथ ४.१. ३.१९)

In these passages, it is clearly stated that word Indra is used for the air also.

So Rishi Dayananda's interpretation is substantiated by these quotations from the authentic works like the Brahmanas.

अत्र भूम्यग्नी मुख्ये साधने स्त इत्युपदिश्यते ।

The earth and fire are the prominent means is taught in the thirteenth Mantra.

Mantra—13

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षिताम् ।
पिपृतां नो भरीमभिः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(हे उपदेश्योपदेष्टारौ) युवां ये मही द्यौः पृथिवी च भरीमभिः नः इमं यज्ञं नः (अस्मान्) च पिपृताम् (अंगैः सुखेन प्रपिपूर्तः ताभ्याम् इमं यज्ञं मिमिक्षतां पिपृतां च ॥

TRANSLATION

O preachers and the persons to be preached, you should try to blend or make proper use of the shining objects like electricity and the solar world and the earth (representing worlds without light) which with their nourishing qualities fill our Yajna in the form of the activities of arts, crafts and industries with happiness and pleasure.

The word द्यौः (Dyauh) used is the Mantra stands for all shining worlds and the word पृथिवी (Prithivi) for the worlds

then use the aeroplanes in the region of the air (mriddle region). They take and make proper use of the sap full of admirable pure water.

PURPORT

Learned persons or scientists should build aeroplanes and other conveyances with the earth and other elements and by the combination and use of the water and air in the machines, should travel on earth, in the ocean and sky.

THE COMMENTATOR'S NOTES

(विप्राः) मेधाविनः = Wise men.

(घृतवत्) घृतं-प्रशस्तं जलं विद्यते यस्मिन् तत् प्रशंसार्थेमतुप् । = Full of good water.

(रिहन्ति) आददते श्लाघन्ते वा = Accept or praise.

(गन्धर्वस्य) यः गां पृथिवीं धरति स गन्धर्वो वातः तस्य वातो गन्धर्वस्तस्यापो अप्सरसः (शतपथ ९.३३.१०)

(पदे) सर्वत्र प्राप्तेऽन्तरिक्षे । = In the region of the air.

(धीतिभिः) धारणाकर्षणादिभिर्गुणैः ॥

=By the power of upholding and the attracting.

TRANSLATOR'S NOTES

घृतमित्युदकनाम (निघ० १.१२) = Water.

रिहन्ति-आददते, श्लाघन्ते । रिह्-कत्थनयुद्धनिन्दाहिंसाऽऽदानेषु ॥ (पदे) सर्वत्र प्राप्तेऽन्तरिक्षे

=In the middle region.

पद-गतौ गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थ-ग्रहणम् ॥-इयं भूमिः किमर्था कीदृशी चेत्युपदिश्यते

What is the nature of the earth is taught in the fifteenth tra.

Mantra—15

स्योना पृथिवि भवानृक्षरा निवेशनी ।
यच्छा नः शर्म सप्रथः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

या इयं पृथिवी स्योना अनृक्षरा निवेशनी भवति सा नः (अस्मभ्यं) सप्रथः शर्म यच्छ (प्रयच्छति) ॥

TRANSLATION

The earth which is free from thorns and pits, vast and giver of vast happiness, the resting place for all durable substances gives us delight and pleasure by providing fruits and corns etc.

PURPORT

When this earth is perfectly known by men with the help of Geology and other sciences, it becomes the source of happiness, the dwelling place of embodied beings and provider of many jewels and diamonds.

THE COMMENTAOTRS NOTES

(स्योना) सुखहेतुः स्योनमिति सुखनामसु पठितम् (निघ० ३.६) = Source of happiness.

(पृथिवि) विस्तीर्णा सती विशालसुखदात्री भूमिः अत्र पुरुषव्यत्ययः । (भव) भवति अत्र व्यत्ययो लडर्थे लोट् च = Vast and giver of vast happiness.

(अनृक्षरा) अविद्यमाना ऋक्षराः दुःखप्रदाः कण्टकादयो यस्यां सा । = Free from throns and pits.

(यच्छ) यच्छति फलादिभिर्ददाति = Provides fruits etc.

(सप्रथः) यत् प्रथोभिर्विस्तृतैः पदार्थैः सह वर्तते । = Vast or spread wide.

TRANSLATOR'S NOTES

1. Rishi Dayananda has pointed out in his commentary that there is change of person and case etc. but that is just to make clear, lest ignorant or ordinary persons may not labour under the delusion that there is prayer addressed to the inanimate earth. But as in the Vedas, as well as in all poetry, inanimate objects are addressed as if they had life.

अचेतनान्यपि चेतनवत् स्तूयन्ते (निरुक्ते अ० ७)

It is not quite necessary to suppose there is व्यत्यय or chage of person, case, gender etc. As a matter of fact, there are many such changes (व्यत्यय) pointed out in Rishi Dayananda's commentary just for the sake of clarification.

2. Rishi Dayananda himself has given another interpretation to this in Yajurveda 36.13. where the meaning is with regard to the wife, taking the apparent meaning of earth as a simile. There the meaning is as follows—

O wife, calm like the earth, just as the earth free from thorns and pits, the resting place for all durable substances, is comfortable to us, so should you be. Just as wide earth gives us place for dwelling, so should you delight-affording, give us domestic happiness.

To quote Rishi Dayananda's own words—

हे पृथिवीव वर्तमाने स्त्रि। यथाऽनृक्षरा निवेशनी पृथिवी नो भवति तथा त्वं भव सा सप्रथा न. शर्म यच्छतु तथा स्योना त्वं नः शर्म यच्छ ॥

It is clear that in this case, there is no need of any change in person, case or gender etc.

अथ पृथिव्यादीनां रक्षको धारकश्च कोऽस्तीत्युपदिश्यते

Who is the Protector and Sustainer of the earth and other worlds is taught in the sixteenth Mantra.

Mantra—16

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।
पृथिव्याः सप्त धामभिः ॥

संधिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

यतः अयं विष्णुः (जगदीश्वरः) पृथिवीम् आरभ्य प्रकृति-पर्यन्तैः सप्तभिः धामभिः सह वर्तमानान् लोकान् विचक्रमे (रचितवान्) अतः एतेभ्यः देवाः (विद्वांसः) नः (अस्मान्) (अवन्तु) (एतदविद्याम् अवगमयन्तु) ॥

TRANSLATION

May wise men protect us by giving instructions about the all-pervading God who has made these worlds with seven substances that uphold all, consisting of the earth, water, fire, air, Virat, atom and Matter.

PURPORT

No one can get the knowledge of the science of creation without the instruction given by the wise. No substance can be produced or can get solidity with out God's creation. Without God and the substances created by Him, man can not derive benefit from them.

Prof. Wilson's translation of the Mantra that "May the Gods preserve us (from that portion) of the earth whence Vishnu (aided) by the seven Metres Stepped is erroneous.

THE COMMENTATOR'S NOTES

(विष्णुः) वेवेष्टि व्याप्नोति चराचरं जगत् स परमेश्वरः । विषेः किच्च उणा० ३.३८ अनेन विष्लृधातोः नः-प्रत्ययः किच्च । = All pervading God.

(विचक्रमे) रचितवान् = Created.

(सप्त) पृथिवी जलाग्निवायुविराट्परमाणुप्रकृत्याख्यैः सप्तभिः पदार्थैः अत्र सुपां सुलुक् इति विभक्तेर्लुक्

(धामभिः) दधति सर्वाणि भूतानि येषु तैः

= The sustainers or upholders of all substances.

TRANSLATOR'S NOTES

Rishi Dayananda in his commentary on this Mantra has pointed out the mistake in Prof. Wilsons' English translation. Griffith's is still worse which is as follows—

The Gods be gracious unto us even from the place whence Vishnu strode through the seven regions of earth. After giving this wrong translation in the text of his translation, Griffith admits in the foot-note—

"The meaning of the stanza is obscure"

Such is the wonderful scholarship of some of these most prominent orientalists of the West. Rishi Dayananda was therefore right in rejecting their authority.

ईश्वरेणैतज्जगत् कियत्प्रकारकं रचितमित्युपदिश्यते ।

Of how many kinds has this world been made by God is taught in the 17th Mantra.

Mantra—17

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् ।

समूळ्हमस्य पांसुरे ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

मनुष्यैः यः विष्णुः त्रेधा इदं पदं विचक्रमे अस्य त्रिविधस्य जगतः समूढं मध्यस्थं जगत् पांसुरे अन्तरिक्षे विदधे (विहितवानस्ति) स एव उपास्यः वर्तते इति बोध्यम् ॥

TRANSLATION

Men should adore that Omnipresent God only Who made this world in three ways i. e. (1) This visible earth without light (2) invisible subtle world in the form of atoms etc. (3) Shining solar world. He made the form of the universe that can be

logically known in the firmament. Yaskacharya explains this Mantra in his well-known work Nirukta 12.19 in the above manner.

PURPORT

God has made the Universe of three kinds.

(1) Consisting of the earth.

(2) Consisting of त्रसरेणु (trasarenu) i. e. atoms or motes of dust which are seen moving in a sun-beam, lying in the firmament or intermediate region between heaven and earth.

(3) Bright solar world.

Out of these three, the earth, the firmament and the sky, the invisible subtle cause consisting of atoms and molecules in the middle region is the cause of the growth of the earth and the sun etc. All this universe can not be made by any one except the Omnipotent God because none has got that power.

Sayanacharya and Wilson have misinterpreted this Mantra thinking wrongly that there is allusion to the theory of Vamana Avatar or dwarf incarnation in this.

THE COMMENTATOR'S NOTES

(विष्णुः) व्यापकेश्वरः = All pervading God.

(चक्रमे) यथायोग्यं प्रकृतिपरमाण्वादिपादान् अंशान् विक्षिप्य सावयवं कृतवान ।

= Created in an orderly manner out of the atoms of the Primordial Matter.

(पदम्) यत् पद्यते प्राप्यते तत्

= World which is realised or seen by all.

(समूढम्) यत् सम्यक् तर्क्यते तर्केण यद् विज्ञायते तत्

= That which is known through logic.

TRANSLATOR'S NOTES

Rishi Dayananda while interpreting the Mantra on the

authority of Yaskacharya the author of the famous Nirukta and other Acharyas in the above most rational manner, has criticised Sayanacharya and Wilson for their wrong interpretation referring to the Pauranik Vamanavatar or dwarf incarnation story.

For instance, Sayanacharya says in his commentary—

विष्णुः) त्रिविक्रमावतारधारी इदं प्रतीयमानं सर्वं जगदुद्दिश्य विशेषेण क्रमणंकृतवान। तदा त्रिभिः प्रकारैः स्वकीयं पदं प्रक्षिप्तवान्। अस्य विष्णोः पांसुरे-धूलियुक्ते पादस्थाने इदं सर्वं जगत् सम्यक् अन्तर्भूतम्॥

Which Prof. Wilson translates as follows—

"Vishnu (in the form of Trivikrama Avatara) traversed this world; three times, he planted his foot, and the whole world was collected in the dust of his foot-step."

In his notes on P. 234 Wilson says—

Planted his foot—This looks still more like an allusion to the fourth Avatar, although no mention is made of king Bali or the dwarf, and these may have been subsequent grafts upon the original tradition of Vishnu's three paces. etc.

Griffith has also mis-interpreted the Mantra following Sayanacharya. He translated it as follows—

"Through all this world strode Vishnu, thrice his foot he planted, and the whole.

Was gathered in his foot -step's, "dust." So Rishi Dayananda was right in condemning the wrong interpretation put by Sayanacharya, Wilson and others, though Wilson had to admit willy nilly that "no mention is made of king Bali or the dwarf, and these may have been grafted upon the original tradition of Vishnu's three paces."

How can then such interpretation not based upon the original text, be accepted as authentic.?

पुनर्विष्णुर्जगदीश्वरः किं कृतवानित्युपदिश्मते।

What did Vishnu or Omnipresent God do is taught in the 18th Mantra.

Mantra—18

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः ।
अतो धर्माणि धारयन् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

यतः अयम् अदाभ्यः गोपाः विष्णुः (ईश्वरः) सर्वं जगत् धारयन् सन् त्रीणि पदानि विचक्रमे अतः कारणात् उत्पद्य सर्वे पदार्थाः स्वानि स्वानि धर्माणि धरन्ति ॥

TRANSLATION

Because this inviolable, Protector and Omnipresent God upholds this world consisting of the earth, middle region and heaven (which are to be known and attained) therefore being created by Him, all these substances follow the eternal laws ordained by Him.

PURPORT

Men should clearly know that nothing can be sustained without the upholding Power of God and none can do anything without God's protection.

THE COMMENTATOR'S NOTES

(पदानि) वेद्यानि प्राप्तव्यानि वा ।

= Three worlds which are to be known or attained.

(अदाभ्यः) अविनाशित्वान्नैव केनापि हिंसितुं शक्यः

= Inviolable because Imperishable or Immortal.

पुनस्तत्कृतानि कर्माणि मनुष्येण नित्यं द्रष्टव्यानीत्युपदिश्यते

Man should always look at the works of God is taught in the 19th Mantra.

Mantra—19

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(हे मनुष्याः) यूयं यः इन्द्रस्य युज्यः सखा अस्ति यतः जीवः व्रतानि पस्पशे स्पृशति तस्य विष्णोः कर्माणि पश्यत।

TRANSLATION

O men, look at the works of that Omnipresent, Absolutely Pure and Omnipotent God Who is the true friend of the soul, the giver of all Happiness. You must know His acts of the creation, Protection, Justice and dissolution of the world by which a man is able to do the noble deeds of truth and justice etc.

PURPORT

It is because God Who is the Friend of all, has provided the souls with the earth and bodies with all their means of progress, they are able to perform noble works.

THE COMMENTATORS NOTES

(विष्णोः) सर्वत्र व्यापकस्य शुद्धस्य स्वाभाविकानन्त-सामर्थ्यस्य ईश्वरस्य

= Of God who is All-pervading, Perfectly Pure and Almighty.

(व्रतानि) सत्यभाषणन्यायकरणादीनि

= Vows or good deeds like truth and justice etc.

(इन्द्रस्य) = of the soul.

(पस्पशे) स्पृशति, कर्तुं शक्नोति

= Touches or is able to do.

TRANSLATOR'S NOTES

The above Mantra can be metrically translated as follows as we have done in the translation of the Hymns of the Sama Veda "

Look at the works of God.
From which man can learn his duties.
Soul's true friend is the Lord.
Who is Maker of all beauties."

तद् ब्रह्म कीदृशमित्युपदिश्यते

How is that God is taught in the 20th Mantra.

Mantra—20

तद्विष्णोः पर॒मं प॒दं सदा॑ पश्यन्ति सू॒रयः॑ ।
दि॒वी॑व॒ चक्षु॒रात॑तम् ।

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

सूरयः (विद्वांसः) दिवि आततं चक्षुः इव यत् विष्णोः आततं परमं पदम् अस्ति तत् स्वात्मनि सदा पश्यन्ति ॥

TRANSLATION

Righteous, wise, active learned devotees of God see within their own spotless souls with pure knowledge the All-pervading Blissful State of God who is Omnipresent and All-bliss. They see it within, as ordinary men see the grand sun in the sky.

PURPORT

There is Upamalankar or simile used in this Mantra. As ordinary beings see in the light of the sun with pure or healthy eyes all embodied substances, so wise learned persons see within their souls purified with wisdom and noble thoughts, with pure knowledge the Blissful state of emancipation worthy of attainment and attain it. No one can enjoy real happiness without attaining this state. Therefore every one should exert one's best to attain this happiness. Wilson's statement in his notes on the translation of the Rigveda regarding the words Paramam Padam that "Supreme degree or station. The Scholiast (Sayanacharya) says Swarga but that is very questionable" is false or erroneous, as the term Paramam Padam does not stand for Swarga but for the Blissful State of emancipation.

THE COMMENTATOR'S NOTES

(पदम्) अन्वेष्टव्यं ज्ञातव्यं प्राप्तव्यं वा (पद-गतौ ज्ञानं गमनं प्राप्तिश्च)

= The Blissful state to be saught after, known or attained.

(सूरय:) धार्मिका मेधाविनः पुरुषार्थयुक्ता विद्वांसः । सूरिरिति स्तोतृनामसु पठितम् (निघ० ३.१६) अत्र सूङः क्रिः (उणादि ४.६५) इत्यमेव सूङ् धातोः क्रिः प्रत्ययः ।

= Learned men of righteous nature, wise and industrious.

(दिवि इव) यथा सूर्यादिप्रकाशे विमलेन ज्ञानेन स्वात्मनि वा

= Within their own souls endowed with pure wisdom.

कीदृशा एतत् प्राप्तुमर्हन्तीत्युपदिश्यते

What sorts of men are able to attain God is taught in the 21st Mantra.

Mantra—21

तद्विप्रासो विपन्यवो जागृवांसः समिन्धते ।
विष्णोर्यत्परमं पदम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृत:)

विष्णोः (जगदीश्वरस्य) यत् परमं पदम् अस्ति तत् विपन्यवः अथ जागृवांसः विप्रासः समिन्धते (प्राप्नुवन्ति) ॥

TRANSLATION

It is only wise men devoted to God or singing His songs, ever alert in the discharge of their duties, who attain the Blissful light of All-pervading God that is to be attained by all.

PURPORT

It is only men who have given up the sleep of ignorance and the performance of unrighteous deeds and are wakeful in knowledge and the performance of righteous deeds, that can attain God who is Absolute Existence, Absolute consciousness and Perfect Bliss, the Best and worthy of attainment by all continuously. All pervading This hymn is connected with the previous hymn as it continues the subject by mentioning the earth and heavens, the powers of God and Omnipresent Lord by the name of Vishnu.

THE COMMENTATOR'S NOTES

(विप्रासः) मेधाविनः = Wise men or geniuses

(विपन्यवः)

विविधं जगदीश्वरस्य गुणसमूहं पनायन्ति स्तुवन्ति ये ते ।

= Devotees who glorify God.

(जागृवांसः) जागरूकाः = Wakeful or alert.

(परमम्) सर्वोत्तमगुणप्रकाशम् (पदम्) प्रापणीयम्

= Worthy of attainment.

TRANSLATOR'S NOTES

विप्रास इति मेधाविनाम (निघ० ३.१५)

विपन्यवः is derived from पन- व्यवहारे स्तुतौ च Here it is the praisers of God--devotees. So according to this Mantra, it is by the combination of knowledge, devotion and action that it is possible to attain God.

अथ त्रयोविंशं सूक्तम्

HYMN XXIII.

अथास्य त्रयोविंशस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । १ वायुः २.३ इन्द्रवायू । ४.६ मित्रावरुणौ । ७.९ इन्द्रो मरुत्वान् । १०.१२ विश्वे देवाः । १३.१५ पूषा । १६.२२ आपः । २३.२४ अग्निश्च देवताः । १.१८ गायत्री छन्दः । १९ पुर उष्णिक् । २० अनुष्टुप् २१ प्रतिष्ठा । २२.२४ अनुष्टुप छन्दः । १.१८ षड्जः स्वरः । १९ ऋषभः । २० गान्धारः । २१ षड्जः । २२.२४ गान्धारः ॥

Seer—Kanva medhatithi, Devata or subject Vayu, Indra, Vishva Devah, Poosha, Apah, Agni, etc.

Metres—Gayatri, Anushtup, Ushnik etc.

तत्रादिमेन वायुगुणा उपदिश्यन्ते ।

In the first Mantra of this hymn the attributes of vayu are taught.

Mantra— 1

तीव्राः सोमास आ गह्याशीर्वन्तः सुता इमे ।
वायो तान्प्रस्थितान्पिब ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

ये इमे तीव्राः आशीर्वन्तः सुताः सोमासः सन्ति तान् वायुः आगहि (समन्तात् प्राप्नोति) अयम् एव तान् प्रस्थितान् पिब (अन्तः करोति) ॥

TRANSLATION

These sharp and desirable substances are present here.

it is the Vayu (wind) that covers them from all sides and it is again the wind that takes them in, when they move.

PURPORT

It is the Vayu (wind) that makes all substances which are desired by all and by attaining which they consider themselves to be lucky, givers of health. Men should know well the attributes whether sharp or mild of all objects and then take proper benefit from them.

THE COMMENTATOR'S NOTES

(सोमासः) सूयन्ते उत्पद्यन्ते ये ते पदार्थाः। अत्र अर्तिस्तुसुहु ... (उणादि० १.१३९) अनेन षु-प्रसवैश्वर्ययोः इति धातोर्मन् प्रत्ययः। आज्जसेरसुक् इत्यसुक्च (आगहि) सर्वतः प्राप्नोति। अत्र व्यत्ययो लडर्थे लोट्। बहुलं छन्दसीति शपो लुक्च। (आशीर्वन्तः) आशिषः प्रशस्ताः कामना भवन्ति येषां ते। अत्र आङ् शास इत्वे आशासःक्वावु-पसंख्यानम्॥ (अष्टा० ६.४.३४)

अनेन वार्तिकेनाशीरिति सिद्धम्। = desirable.

(प्रस्थितान्) इतस्ततः चलितान्।

= moving hither and thither.

अथ परस्परानुषंगिणावुपदिश्येते।

Now the co-operation and combination of the fire and wind is taught in the second Mantra—

Mantra—2

उभा देवा दिविस्पृशेन्द्रवायू हवामहे।
अस्य सोमस्य पीतये॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

वयम् अस्य सोमस्य पीतये दिविस्पृशा देवा उभा इन्द्रवायू हवामहे॥

TRANSLATION

We invoke both Indra and Vayu (fire and wind) which help the aeroplanes in touching the firmament for the joy of the objects of the world created by God.

PURPORT

The fire is enkindled by the wind and the wind by the fire. They help each other co-operating in one another's function. Men can enjoy much happiness by utilising them properly and methodically. Why should they not try to know their attributes well.?

THE COMMENTATOR'S NOTES

(इन्द्रवायू) अग्नि पवनौ = Fire and wind.

(दिविस्पृशा) द्यौ प्रकाशयुक्त आकाशे यानानि स्पर्शयतः॥

Enabling the aeroplanes etc. to touch the sky.

(सोमस्य) सूयन्ते पदार्था यस्मिन् जगति तस्य।

= of the world.

TRANSLATOR'S NOTES

In the above Mantra, Rishi Dayananda has taken the word Indra in the sense of agni or fire, for which he has not cited any authority. But the following passages from the Shatapath Brahmans clearly corroborate his statement.

एष एवेन्द्रः। यदाहवनीयः। (शतपथ० २.३.२.२)

इन्द्रो ह्याहवनीयः॥ (शतपथ० २.६.१.३८)

In these passages, Indra has been interpreted standing for fire known as the Ahavaniya in which Yajnas are performed.

In the Nirukta, Yaskacharya gives one of the etymological meanings of Indra as इन्धे भूतानि deriving the word इन्द्र from इन्धी-दीप्तौ So it is clear that the word Indra has been used in the Vedic Literature for fire also.

पुनस्तौ कीदृशावित्युपदिश्यते।

What is their nature is taught in the third Mantra.

Mantra—3

इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये।
सहस्राक्षा धियस्पती ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

विप्राः ऊतये यौ सहस्राक्षौ धियस्पती मनोजुवौ इन्द्रवायू हवन्ते (तौ कथं न अन्यैरपि जिज्ञासितव्यौ ?)

TRANSLATION

Wise men for preservation or the desire of accomplishment in action, invoke electricity and wind, possessing thousands of means and protectors of the Yajna of art and industries. Why should not others also try to understand their nature?

PURPORT

Wise men should utilise electricity and wind possessing thousands of functions and endowed with rapidity and other attributes, for the accomplishment of arts and industries.

COMMENTATOR'S NOTES

(इन्द्रवायू) विद्युत्पवनौ = Electricity and fire

(विप्राः) विद्वांसः (विप्रा इति मेधाविनाम—निघ० ३.१५)

= Wise and learned men.

(सहस्राक्षौ) सहस्राणि—असंख्यातानि अक्षीणि—साधनानि याभ्यां तौ।

= Possessing thousands of means.

TRANSLATOR'S NOTES

ऊतये has been explained as क्रियासिद्धीच्छायै For the desire of accomplishment of action. For the meaning of इन्द्र as electricity, passages like the follwoing may be cited.

यदशनिरिन्द्रस्तेन ॥ (कौषीतकी ब्रा० ६.९)
स्तनयित्नुरेवेन्द्रः ॥)शतपथ ११.६.९.३)

In these passages, the meaning of the word Indra has been given as electricity.

एतद्विद्याप्रापकौ प्राणोदानौ स्त इत्युपदिश्यते ।

Prana and Udana are the means of acquiring this science is taught in the fourth Mantra.

Mantra—4

मि॒त्रं व॒यं ह॑वामहे॒ वरु॑णं॒ सोम॑पीतये ।
ज॒ज्ञाना पू॒तद॑क्षसा ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

वयं यौ सोमपीतये पूतदक्षसौ जज्ञानौ मित्रं वरुणं च हवामहे तौ युष्माभिरपि कुतो न वेदितव्यौ ? ॥

TRANSLATION

We industrious persons accept or take in Prana which is the cause of life present within and without and Udana which is the cause of the movement upwards and strength, for the enjoyment of the suitable substances causing happiness, as they are of pure strength.

PURPORT

It is not possible for men to enjoy happiness without Prana and Udana (two vital forces). Therefore they should know the science which teaches their proper use.

THE COMMENTATOR'S NOTES

(मित्रम्) बाह्याभ्यन्तरस्थं जीवनहेतुं प्राणम्

= Prana the cause of life present within and without.

(वरुणम्) ऊर्ध्वगमनबलहेतुम् उदानम्

= Udana the cause of moving upwards and strength.

(पूतदक्षसौ) पूतं पवित्रं दक्षो बलं याभ्याम् तौ अत्रोभयत्र सुपांसुलुगित्याकारादेशः ॥

TRANSLATION'S NOTES

Rishi Dayananda has interpreted मित्र and वरुण here as प्राण and उदान for which he has not cited any authority. But such authority is clearly available. In the shatapath Brahmana 1.8.3.12.3.6.9.16, 5.3.5.34 and 9.5.1.56 it is stated प्राणोदानौ वै मित्रावरुणौ In Shatapath 3.2.2.13 it is again stated प्राणोदानौ मित्रावरुणौ It is thus clear that the interpretation given by Rishi Dayananda is not his own imagination but based upon the authority of the Brahmanas.

Rishi Dayananda has explained दक्ष as बलम् or strength for which there is the authority of the Vedic Lexicon Nighantu 2.9 दक्ष इति बलनाम (निघं० २. ६)

पुनस्तौ कीदृशावित्युपदिश्यते

How are they (Mitra and Varuna) is taught in the fifth Mantra.

Mantra—5

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।
ता मित्रावरुणा हुवे ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

अहं यौ ऋतेन (जगदीश्वरेण उत्पाद्य धारितौ) ऋतावृधौ ऋतस्य ज्योतिषः पती मित्रावरुणौ स्तः तौ हुवे ॥

TRANSLATION

I invoke or remember the sun and the wind which are created and upheld by the Absolutely True God, are increasers of true material cause (Matter) or water and guardians of true light.

PURPORT

The creation of the water and light is not possible without the air and the sun. These (the sun and the air) cannot be created except by God and without them (the sun and the air) men cannot accomplish any work.

THE COMMENTATOR'S NOTES

(ऋतेन) सत्यरूपेण ब्रह्मणा निर्मितौ सन्तौ

= Created by God Who is absolutely True.

(ऋतावृधौ) ऋतं सत्यं कारणं जलं वा वर्धयन्तौ

= Increasers of true material cause and water.

(मित्रावरुणौ) मित्रश्च वरुणश्च द्वौ सूर्यवायू अत्र देवताद्वन्द्वे च। (अष्टा० ६.३.३६) अनेन पूर्वपदस्यानङादेशः। अत्रोभयत्र सुपां सु लुक् इत्याकारादेशः ॥

TRANSLATOR'S NOTES

ऋतमिति सत्यनाम (निघ० ३.१०)

= True and absolutely True God.

ऋतमिति उदकनाम (निघ० १.१२) = Water.

So Rishi Dayananda has explained the word Rita as true, absolutely True God and water.

Here Rishi Dayananda has taken the word मित्र (Mitra) for the sun, for which the Vedic Mantras like

मित्रो जनान् यातयति ब्रवाणो मित्रो दाधार पृथिवीमुत द्याम्। मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत (ऋ० ३.५९.१)

are clear as admitted by all the commentators. Even in ordinary classical Sanskrit, the word मित्रः in masculine is used for the sun.

In the Vedic Lexicon-Nighantu the word Mitra is मित्र इति पदनाम (निघ० ५.४) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च if we take the third meaning प्राप्ति Mitra may be used for the sun as प्रकाशप्रापक: the cause of light. Besides, in the Aitareya Brahmana of the Rigveda it is stated. अहर्वै मित्र: (ऐतरेय ४-१०) the word Mitra stands for the day. It is therefore also used for the sun as the lord of the day.

The same thing is said in the Tandya Brahmana 25. 10. 10 of the Sama Veda अहर्मित्रः (ताण्ड्य. २५. १०. १०.) According to this also as Mitra stands for the day, it is equally used for the sun as the lord or cause of the day.

Rishi Dayananda has taken वरुण (Varuna) for the वायु air or wind. It is derived from वृञ्–वरणे to accept. As air is acceptable to all, it is called Varuna. It is therefore used for प्राण also यः प्राणः स वरुणः ॥ (गोपथ उ० ४. ११)

In the Vedic Lexicon Nighantu 5.4. and 5. 6. it is stated वरुण इति पदनाम (निघ० ५. ४, ५. ६) पद–गतौ ज्ञाने गमनं प्राप्तिश्च Taking the second and third meaning, as the air causes movement and causes happiness सुखस्य प्रापकः so it is called Varuna.

पुनस्तौ किं कुरुत इत्युपदिश्यते ॥

Mantra—6

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः ।
करतां नः सुराधसः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(यथा अयं सुयुक्तया सेवितः) वरुणः विश्वाभिः ऊतिभिः (सर्वैः पदार्थैः) प्राविता भुवत् (भवति) मित्रश्च यौ नः (अस्मान्) सुराधसः करतां (कुरुतः) तस्मात् एतौ अस्माभिः अपि एवं कथं न परिचर्यौ वर्तेते ?

TRANSLATION

When utilised properly, the air becomes our special protector with all its protective powers along with all substances. The sun also protects us with all its protective and guarding forces. They make us full of the admirable wealth of wisdom and vast good government by making us healthy.

PURPORT

Because it is on account of the sun and the air, that time

is measured and all functions performed well, therefore by utilising them properly, men can accomplish many works and acquire wealth thereby.

THE COMMENTATOR'S NOTES

(सुराधसः) शोभनानि विद्याचक्रवर्तिराज्यसम्बन्धीनि राधांसि धनानि येषां तान् एवं भूतान् ।

= Possessors of admirable wealth in the form of wisdom, vast good government etc.

राध इति धननाम (निघ० २.१०) = Wealth.

अथ वायुसहचारीन्द्रगुणा उपदिश्यन्ते

Now the attributes of Indra (electricity) which is associated with Vayu (air) are taught in the seventh Mantra.

Mantra—7

मरुत्वन्तं हवामह इन्द्रमा सोमपीतये ।
सजूर्गणेन तृम्पतु ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(हे मनुष्याः यथा अस्मिन् संसारे वयम्) सोमपीतये यं मरुत्वन्तम् इन्द्रं हवामहे यः सजूः गणेन अस्मान् आतृम्पतु (समन्तात् तर्पयति) तथा ते यूयमपि सेवध्वम् ॥

TRANSLATION

As we invoke Indra (electricity) associated with Vayu (air) in this world for the legitimate enjoyment of all objects, which (electricity) gladdens us from all sides, along the band of winds, so you should also do.

PURPORT

Men should know that it is not possible to kindle fire without the aid of the wind and the growth or development of substances is not possible without Indra or electricity.

THE COMMENTATOR'S NOTES

(मरुत्वन्तम्) मरुतः सम्बन्धिनो विद्यन्ते यस्य तम्। अत्र सम्बन्धेऽर्थे मतुप्। तसौ मत्वर्थे (अष्टा० १.४.१९) इति भत्वाज्जस्त्वाभावः ॥ = Associated with winds

(इन्द्रम्) विद्युतम् = Electricity.

(सजूः) समानं सेवनं यस्य सः। इदं जुषी इत्यस्य क्विबन्तं रूपं समानस्य छन्दस्यमूर्द्धप्रभृत्युदर्केषु (अष्टा० ६.३.८४) इति समानस्य सकारादेशः। = Along with.

(सोमपीतये) प्रशस्तपदार्थभोगनिमित्ताय

= For the legitimate or admirable enjoyment of the things.

(तृम्पतु) प्रीणयति अत्र लडर्थे लोट् अन्तर्गतोण्यर्थश्च

= Satisfies or gladdens.

TRANSLATOR'S NOTES

जुषी—प्रीतिसेवनयोः

सोमाः—सूयन्ते उत्पद्यन्ते ये ते पदार्थाः षु—प्रसवैश्वर्ययोः इतिधातोः अर्तिस्तु सु हु सृ ध क्षि क्षु भा या वा पदियक्षिनीभ्यो मन् (उणादि सू० १.१४०) इति मन्—

= Created objects

तृप—प्रीणने To satisfy or gladden. Rishi Dayananda has taken Indra here in the sense of विद्युत् or electricity for which the following authorities from the Brahmanas may be quoted.

In the Kaushitaki Brahmana of the Rigveda, it is stated in 6.9 यदशानिरिन्द्रस्तेन (कौषीतकी० ६.९)

In the Shatapath Brahmana 11.6.3.9 it is stated स्तनयित्नुरेवेन्द्रः So the word Indra is used for electricity as well as lightning.

अथ कीदृशा मरुद्गणा इत्युपदिश्यते ॥

What is the nature of the Maruts is taught in the 8th Mantra

Mantra—8

इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः ।
विश्वे मम श्रुता हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

ये पूषरातयः इन्द्रज्येष्ठा देवासः विश्वे मरुद्गणाः मम हवं श्रुत (श्रावयन्ति) ते युष्माकम् अपि ॥

TRANSLATION

The divine winds which have the sun as their Chief and benefector, cause my invocations or sounds to hear. The same is the case with the sounds produced by you.

PURPORT

No one can speak, hear and grow without the aid and attributes of the air. The solar world is so great and is the embodiment or mass of fire which the winds cause to shine. Without the sun and the winds and electricity one can not perform one's speaking function properly.

THE COMMENTATOR'S NOTES

(इन्द्रज्येष्ठाः) इन्द्रः सूर्यो ज्येष्ठः प्रशंस्यो येषां ते

= Among whom, the sun is the greatest and the most admirable.

(पूषरातयः) पूष्णः सूर्याद्रातिः—दानं येषां ते

= Which have the sun as their benefactor.

(श्रुत) श्रावयन्ति । अत्र व्यत्ययो लडर्थे लोट्, अन्तर्गतण्यर्थः, बहुल छन्दसीति शपो लुग् द्व्यचोऽतस्तिङ इति दीर्घश्च (हवम्) कर्तव्यं शब्दव्यवहारम्—

= The function of speech.

TRANSLATOR'S NOTES

In this commentary on this Mantra, Rishi Dayananda has

taken Indra and Pooshan in the sense of the sun, for which, the following authority from the Brahmanas is clearly available. In the Jaimineeyopanishad Brahamana U. 1. 44.5. it is stated while explaining the Vedic Text.

युक्ता ह्यस्य (इन्द्रस्य) हरयः शता दशेति। सहस्रं हैत आदित्यस्य रश्मयः । इन्द्रः—आदित्यः (जैमिनीयोपनिषद् ब्राह्मणे उ० १.४४.५)

In the Shatapath Brahmana 8.5.3.2. it is stated.

अथ यः इन्द्रोऽसौ स आदित्यः ।। (शतपथ ८.५.३.२)

In the Jaimineeyopanishad Brahmana U. of 1.28.21.32.5 it is stated—

स यः स इन्द्रः एष एव स य एष (सूर्यः) एव तपति (जैमिनीयोपनिषद् ब्राह्मणे उ० १.२८.२ ।। १.३२.५)

As for the meaning of पूषा as the sun, the following passages from Kausheetaki Brahmana 5.2. and Gopatha Brahmana U. 1.20 are significant.

असौ वै पूषा योऽसौ (सूर्यः)तपति ।। (कौषीतकी ब्राह्मणे ५.२ गोपथ ब्राह्मण उत्तरार्द्धे १.२२)

In the sense of the function of the speech or sound is from ह्वेञ्-स्पर्धायाम् ।

पुनस्ते कीदृशा इत्युपदिश्यते

What is the nature of the Maruts is taught further in the ninth Mantra

Mantra—9

हत वृत्रं सुदानव इन्द्रेण सहसा युजा ।
मा नो दुःशंस ईशत ।।

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे विद्वांसः) यूयं ये सुदानवः वायवः सहसा (बलेन)

युवा इन्द्रेण संयुक्ताः सन्तः वृत्रं हत (घ्नन्ति)तैः नः(अस्मान्) दुःशंसः मा ईशत (दुःखकारिणः कदापि मा भवत)॥

TRANSLATION

O learned persons; the winds which give us (health and strength) so liberally, being associated with the sun or the lightning, destroy the cloud. Let not evil-minded persons ever prevail upon us or give us trouble.

PURPORT

Having exerted ourselves and meditating upon God, we pray to our preceptors. All men should know the science of the winds which scatter the water in the cloud with the association of the rays of the sun and lightning, make it fall down and raise it up again from the face of the earth.

THE COMMENTATOR'S NOTES

(हत) घ्नन्ति। अत्र व्यत्ययो लडर्थे लोट् च = Destroy.

(सुदानवः) शोभनं दानं येभ्यः ते = Liberal donors.

अत्र दाभाभ्यांनुः (उणादि० ३.३१) इति नुः प्रत्ययः।

(इन्द्रेण) सूर्येण विद्युता—

= With the sun or lightning.

पुनस्ते कीदृशा इत्युपदिश्यते।

= How are they is taught in the tenth Mantra.

Mantra—10

विश्वान्देवान्हवामहे मरुतः सोमपीतये।
उग्रा हि पृश्निमातरः॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

हि (यतः) विद्यां चिकीर्षवः वयं ये उग्राः पृश्निमातरः सन्ति तस्मात् एतान् विश्वान् देवान् मरुतः हवामहे।

TRANSLATION

We desirous of knowledge, invoke the Maruts (winds) which are fierce, rapid and powerful and which are born out of the firmament, helpful in the functions of arts and industries with the combination of knowledge and action, in order to enjoy all objects properly

PURPORT

Learned persons accept for various purposes, these winds which move from place to place and are of fierce and powerful nature born out of the sky.

THE COMMENTATOR'S NOTES

(मरुतः) ज्ञानक्रियानिमित्तेन शिल्पव्यवहारप्रापकान् । मरुत इति पदनामसु पठितम् (निघ० ५.५) अनेन प्राप्त्यर्थौ गृह्यते ॥

= Winds which are helpful in the functions of arts, crafts and industries.

(पृश्निमातरः) पृश्निः–आकाशम् अन्तरिक्षं माता–उत्पत्ति निमित्तं येषां ते ॥

= Having their origin in the firmament.

(सोमपीतये) पदार्थानां यथावद् भोगाय

= For the legitimate enjoyment of all articles.

पृश्निरिति साधारणनामसु (निघ० १.४)

अथाग्रिमे मन्त्रे वायुविद्युद्गुणा उपदिश्यन्ते

In the next Mantra, the attributes of the air and lightning or electricity are taught.

Mantra—11

जयतामिव तन्यतुर्मरुतामेति धृष्णुया ।

यच्छुभं याथना नरः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

हे नरः यूयं या जयतां (योधृणां सङ्गेन राजा शत्रु विजयम्) एति इव मरुतां संप्रयोगेण धृष्णुया तन्यतुः वेगम् एत्य मेघं तपति तत्संप्रयोगेण यत् शुभं तत् सर्वं याथन (प्राप्नुत) ॥

TRANSLATION

O ye men who lead people to the path of righteousness and and artistic activities, as a king gets victory with the help of conquering heroes, in the same way, with the aid of the Maruts (winds) the lightning or electricity possessing the quality of rapidity and firmness, gives heat to the cloud. By using that electricity, obtain whatever happiness full of welfare is there.

PURPORT

There is Upamalankar or simile used in this Mantra. O men, as learned persons get victory with the aid of the army of the heroes and as by the knowledge of the rubbing of the air, men attain happiness by going to distant countries and using electric weapons like Agenyastra to kill wicked enemies, similarly, by the exercise of science and industriousness, you should try to develop worldly and everlasting real delight with wisdom,

THE COMMENTATOR'S NOTES

(तन्यतुः) विस्तृतवेगस्वभावा विद्युत्

= Electricity or lightning of vast rapidity.

(धृष्णुया) दृढत्वादिगुणयुक्ता–

= Possessing the firmness and other qualities.

(नरः) ये नयन्ति धर्मं शिल्पसमूहं च ते नरः तत्सम्बन्धिने । अत्र नयतेर्डिच्च ।

= Men leading people towards the path of righteousness and artistic activities.

पुनः कीदृशा मरुत इत्युपदिश्यते

Again the attributes of the Maruts are taught in the 12th Mantra.

Mantra—12

हस्काराद्विद्युतस्पर्यतो जाता अवन्तु नः ।
मरुतो मृळयन्तु नः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

वयं यतः हस्कारात् जाताः विद्युतः नः (अस्मान्) सुखानि अवन्तु (प्रापयन्ति) अतः ताः परितः (सर्वतः) संसाधयेम । यतः मरुतः नः (अस्मान्) मृडयन्तु (सुखयन्तु) अतः तान अपि कार्येषु संप्रयोजयेम ॥

TRANSLATION

Because the lightnings born from the bright sky, give us happiness, (by raining) therefore, we should utilise them properly from all sides. The winds also cause happiness to us, therefore we should use them methodically in various works.

PURPORT

Men can attain happiness well when they can acquire first the knowledge of the science of air or wind, then of the science of electricity and then that of the water, earth and herbs and drugs etc.

THE COMMENTATOR'S NOTES

(हस्कारात्) प्रहसनं हस्तत् करोति येन तस्मात् (अवन्तु) प्रापयन्ति । अत्रावधातोर्गत्यर्थात् प्राप्त्यर्थो गृह्यते ।
= Cause to attain.

(मरुतः) वायवः = Winds

(मृडयन्तु) सुखयन्ति । अत्रापि लडर्थे लोट्
= Cause happiness

TRANSLATOR'S NOTES

The word हस्कारः is derived from हसे प्रहसने meaning to laugh, but according to the general rule admitted by all

grammarians अनेकार्थाधातव: i. e. verbs have many meanings, here it is the sense of shining or brightness. Sayanacharya has therefore stated in his commentary that हस्कारात्-दीप्तिकरात् हसे-हसने इति धातोः अत्र प्रकाशमात्रे वर्तते ॥

Taking into consideration the context, this seems to be correct.

मृड- सुखने = to cause happiness.

मरुत इति पदनाम (निघ० ५.५) पद—गतौ गतेस्त्रयोऽर्थाः— ज्ञानंगमनं प्राप्तिश्च अतः गमनागमनादिव्यवहारप्रापका वायवो गृह्यन्ते ।

= Winds which are the cause of movement and other functions.

अथ सूर्यलोकगुणा उपदिश्यन्ते ।

The attributes of the solar world are taught in the thirteenth Mantra.

Mantra—13

आ पूषञ्चित्रबर्हिषमाघृणे धरुणं दिवः ।
आजा नष्टं यथा पशुम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यथा कश्चित् पशुपालः नष्टं पशुं प्राप्य प्रकाशयति तथा अयम् आघृणे आघृणिः पूषन् (पूषा सूर्यलोकः) दिवः चित्रबर्हिषं धरुणम् (अन्तरिक्षम्) प्राप्य आज (समन्तात् प्रकाशयति) ॥

As a shepherd brings back and reveals before others a lost animal, in the same way, this bright-rayed sun having made the firmament wondrous from its light, illuminates the earth by scattering its rays.

PURPORT

There is Upamalankar or simile used in this Mantra. As shepherds and other feeders of animals, feed and nourish the beasts and by their milk etc. cause happiness to men, in the

same manner, the sun having supported the sky and all substances therein, by its rays and gravitation, causes happiness to all beings.

THE COMMENTATOR'S NOTES

(पूषन्) पोषयतीति पूषा सूर्यलोकः अत्रान्तर्गतो णिच् श्वन्‌क्षन पूषन् प्लीहन् क्लेदन स्नेहन् मूर्धन् मज्जन्नर्यमन् विश्वप्सन् परिज्मन् मातरिश्वन् मघवन्निति (उणादि १.१५७) अनेनायं निपातितः ॥ = Sun.

(चित्रबर्हिषम्) चित्रम् आश्चर्यं बर्हिः अन्तरिक्षं भवति यस्मात् तत् । (आघृणे) समन्तात् घृणयः किरणा दीप्तयो यस्य सः । = The sun with bright rays

(धरुणम्) धारणकर्त्रीं पृथिवीम् । = Earth.

(दिवः) स्वप्रकाशात् = From its light.

(अज) अजति प्रकाशे प्रक्षिप्य द्योतयति ।

= Illuminates by throwing light.

TRANSLATOR'S NOTES

Rishi Dayananda interprets Poosha (पूषा) here as the sun, for which besides the derivation pointed out by him as पोषयतीति पूषा सूर्यलोकः पुष-पुष्टौ there are two clear passages in the Brahmana substantiating his interpretation.

असौ वै पूषा योऽसौ (सूर्यः) तपति ॥ (कौषीतकीब्राह्मणे ऋग्वेदीये ५.२ गोपथ ब्राह्मणे उ० १.२०)

In the passages from the Kausheetaki Brahman and the Gopath Brahmana, it is clearly and un-anbiguously stated that the word पूषा (Poosha) stands for the sun.

बर्हिरिति अन्तरिक्षनाम (निघ० १.३)

घृणि is derived from घृ-क्षरणदीप्त्योः here it is in the second sense of illuminating.

In the Nighantu 1.17 we read—

घृणिः-ज्वलतो नाम (निघ० १.१७)

= Shining or bright.

धरुणम् is derived from धृञ्-धारणे hence Rishi Dayananda has taken it here for the earth which upholds all beings. अज गति क्षेपणयोः hence Rishi Dayananda's interpretation as.

अजति—प्रकाशं प्रक्षिप्य द्योतयति ॥

अथ पूषन् शब्देनेश्वरस्य सर्वज्ञताप्रकाशः क्रियते

By the term Pooshan, God's Omniscience is mentioned.

Mantra—14

पूषा राजानमाघृणिरपगूळ्हं गुहा हितम् ।
अविन्दच्चित्रबर्हिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यतः अयम् आघृणिः पूषा (परमेश्वरः) गुहाहितं चित्र-बर्हिषम् अपगूढं राजानम् अविन्दत् (जानाति) (तस्मात् सर्व-शक्तिमान वर्तते ॥)

TRANSLATION

Because this Resplendent God who is the nourisher of all by His might knows fully the hidden soul or Atman dwelling in the cave of the heart or intellect doing many noble deeds, He is Omnipotent.

PURPORT

Because God Who is the Creator of all, knows the resplendent and sustaining soul or the Prana dwelling within the heart, He is Omniscient.

THE COMMENTATOR'S NOTES

(राजानम्) प्राणं जीवं वा = Prana or the soul.

(पूषा) स्वाभिव्याप्त्या यः सर्वान् पदार्थान् पोषयति स जगदीश्वरः

= God who nourishes all by His immanence or presence.

(चित्रबर्हिषम्) चित्रम् अनेकविधं बर्हिः-उत्तमं कर्म क्रियते-येन तम्

= Doer of various noble deeds.

TRANSLATOR'S NOTES

Here Rishi Dayananda has taken the word Poosha in the sense of God as it is derived from पुष-पुष्टौ and God is the nourisher of all. The Vedic Mantras like.

तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ।
ऋ० ४.८९.५

Make it quite clear that the word Poosha is primarily used for God, Who is the Lord of all animate and inanimate world.

In his commentary on this Mantra Rishi Dayananda has interpreted बर्हिः as उत्तमं कर्म or noble deed. The word is derived from बर्ह-वृद्धौ so it can mean anything that enables a man to grow. It is only by doing noble deeds that man can grow or develop his faculties, hence the word can certainly be used for good deeds.

In the Nighantu 5.2 It is stated

बर्हिरिति पदनाम (निघ० ५.२) पद—गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

By taking the third meaning प्राप्ति of the Verb-the word will mean सुखप्रापकम् = that which causes happiness. Certainly it is a noble work that creates happiness, therefore Rishi Dayananda's interpretation of the word बर्हिः as उत्तमं कर्म or good deed is correct.

His (God's) attributes are taught in the 15th Mantra.

Mantra—15

उतो स मह्यमिन्दुंभिः षड्युक्ताँ अनुसेषिंधत् ।
गोभिर्यवं न चंर्कृषत् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(कृषीवलः भूमिं चर्कृषत् । धान्यादि प्राप्त्यर्थं पुनः पुनः भूमिं कर्षतीव) अयम् ईश्वरः मह्यम् इन्दुभिः सह (वसन्तादीन्) युक्तान गोभिः सह यवम् अनुसेषिधत् (पुनः पुनः अनुगतं प्रापयते) (तस्मात् अहं तम् एव इष्टं मन्ये) ॥

TRANSLATION

As a cultivator who ploughs with steers brings corn, this God successively brings to me-a righteous industrious person, the spring and other six seasons along with Juicy substances and with cattle, horses, and other useful animals, barley and other kinds of corn. THEREFORE I regard Him alone as most acceptable and Adorable Supreme Being.

PURPORT

There is Upamalankara or simile used in this Mantra. As the sun with its rays and cultivator with his ploughs etc.. draws and digs the ground, sows the seed and having obtained corn etc. makes the spring and other seasons full of happiness, in the same manner, God makes all seasons givers of happiness to all souls according their sap.

THE COMMENTATOR'S NOTES

(इन्दुभिः) स्निग्धैः पदार्थैः सह = With Juicy substances.

(युक्तान्) सुखसम्पादकान् = Givers of happiness.

(अनुसेषिधत्) पुनः पुनः अनुकूलान् प्रापयते = Makes them suitable again and again.

TRANSLATOR'S NOTES

इन्दुभिः is derived from उन्दि-क्लेदने उन्देरिच्चादेः (उणादि० १.१२) इति उः प्रत्ययः hence the meaning given by Rishi Dayananda as स्निग्धैः-पदार्थैः Juicy or greasy substances.

इति प्रथमाष्टके द्वितीयाध्याये दशमो वर्गः समाप्तः ।

Here ends the tenth Varga of the second Chapter in the first Ashtaka or Octade.

अथ जलगुणा उपदिश्यन्ते ।

Now the properties of water are taught.

Mantra—16

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।
पृञ्चतीर्मधुना पयः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यथा बन्धूनां जामयः (बान्धवाः) अनुकूलाचरणैः सुखानि (सम्पादयन्ति) तथा एव इमाः अम्बयः (आपः) अध्वरीयताम् अस्माकम् अध्वभिः मधुना पयः पृंचतीः स्पर्शयन्त्यः यन्ति ॥

TRANSLATION

As kinsmen always cause happiness to their kith and kin by their suitable conduct, in the same manner, these waters which are protectors of the people who are desirous of offering non-violent sacrifices, flow by the paths of the Yajnas qualifying or mixing with their sweetness a sap causing happiness to us.

PURPORT

As kinsmen always nourish and gladden their relatives, in the same manner, these waters going up and down cause happiness to all beings like friends. Without them, it is not possible for any living or non-living (inanimate) object to grow. Therefore they should be properly utilised by all.

THE COMMENTATOR'S NOTES

(अम्बयः) रक्षणहेतवः आपः ।

= Waters with protective powers.

Rishi Dayananda derives the word अम्बय: from अव-रक्षणादिषु । Sayanacharya interprets the word अम्बय: as मातृस्थानीयाश्चाप: Mother like waters. He derives it from अबि-शब्दे though the meaning of sound or speech is not found in the term. Rishi Dayananda's interpretation seems more close to the root meaning.

(अध्वरीयताम्) आत्मनः अध्वरमिच्छताम्

= Desiring non-violent sacrifices.

(अध्वर इति यज्ञ नाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः इति यास्काचार्यो निरुक्ते १.७) (पृंचतीः) स्पर्शयन्त्यः—

= Causing to touch or mixing.

(पयः) सुखकारकं रसम्—

= Sap causing happiness.

पुनस्ताः कीदृश्य इत्युपदिश्यते

What are the properties of those waters is taught in the seventeenth Mantra.

Mantra—17

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।
ता नो हिन्वन्त्वध्वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

याः अमूः आपः सूर्ये तत्प्रकाशे वा वर्तन्ते याभिः सह सूर्यो वर्तते ताः नः (अस्माकम्) अध्वरम् उप हिन्वन्ति (उपसेधयन्ति) ।

TRANSLATION

Those waters which are contiguous to the sun or its light and those with which the sun is associated are propitious to our non-violent and inviolable Yajna. They are useful in the performance of the non-violent sacrifice for sprinkling, sipping (Achaman) touching of the organs and other purposes.

PURPORT

The water which goes towards the sun being penentrated by the rays of the sun and made subtle, comes down in the form of the rain and when utilised scientifically and methodically in various conveyances or vehicles, increases happiness.

THE COMMENTATOR'S NOTES

(हिन्वन्ति) प्रीणयन्ति सेधयन्ति
= Gratify or increase

हि-गतौ वृद्धौ च = To go and to grow.

(अध्वरम्) अहिंसनीयं सुखरूपं यज्ञम्
= Inviolable happiness

पुनस्ता कीदृश्य इत्युपदिश्यते

How are those waters is again taught in the next Mantra.

Mantra--18

अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः ।
सिन्धुभ्यः कर्त्वं हविः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यस्मिन् व्यवहारे गावः सिन्धुभ्यः देवीः आपः पिबन्ति ताः नः (अस्माकम्) हविः कर्तवम् अहम् उपह्वये ॥

TRANSLATION

I invoke the waters for the performance of Yajna where the rays of the sun touch from the oceans or rivers in order to enjoy happiness which they give.

PURPORT

The rays of the sun penetrate all waters and draw all around the waters. Then they get earth and herbs. Wise men should use some water for drinking, bathing and activities connected with arts nnd industries and thus should enjoy happiness.

THE COMMENTATOR'S NOTES

(देवीः) दिव्यगुणवत्त्वेन दिव्यगुणप्रापिकाः— = Divine.

(सिन्धुभ्यः) = From the seas and rivers.

(कर्तवम्) कर्तुम्। अत्र कृत्यार्थे तवैकेन केन्यत्वनः। (अष्टा० ३. ४. १४)।

What is the nature of those waters is taught in the next mantra.

Mantra—19

अप्स्वरन्तरमृतमप्सु भेषजमपामुत प्रशस्तये।
देवा भवत वाजिनः॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

हे देवाः (विद्वांसः) यूयं प्रशस्तये अप्सु अन्तः अमृतम् उत अप्सु भेषजम् विदित्वा अपां प्रयोगेण वाजिनः भवत ॥

TRANSLATION

O learned persons, for your all-round development you should know that there is Amrita (Ambrosia or the power of destroying diseases that cause death) in the waters. There is healing balm or there are medicinal herbs in the waters. Know this and by their proper use become enlightened and wise.

PURPORT

O men, having known the attributes of the waters which contain disease-destroying powers and which contain in themselves the medicinal herbs, use them for the removal of diseases the medicinal herbs, use them for the removal of diseases and the accomplishment of arts, crafts and industries.

THE COMMENTATOR'S NOTES

(अमृतम्) मृत्युकारकरोगनिवारकम्
= The power of destroying diseases that cause death.

(भेषजम्) औषधम् = Healing balm or medicine.

(देवाः) विद्वांसः = Learned persons.

(वाजिनः) प्रशस्तो बोधो येषामस्ति ते । अत्र प्रशंसार्थे इतिः । गत्यर्थाद् विज्ञानं गृह्यते ॥

= Full of knowledge, enlightened or wise.

TRANSLATOR'S NOTES AND COMMENTS

It is remarkable that even Sayanacharya-an orthodox commentator has taken देवाः as हे देवाः—ऋत्विजादयो ब्राह्मणाः । एते वै देवाः प्रत्यक्षं यद् ब्राह्मणाः । (तैत्तिरीय संहितायाम् १.७. ३. १) इति श्रुत्यन्तरात् ॥

Which wilson has rightly translated as "divine priests." For this meaning of ऋत्विजादयो ब्राह्मणाः Sayanacharya has given quotation from the Taittireeya Samhita 1.7.3.1 where it is clearly stated that the Brahmanas are visible devas.

But Griffith has translated देवाः here as else where as "Ye Gods." He seems to be obssessed with the idea of Polytheism in the Vedas.

पुनस्ताः कीदृश्य इत्युपदिश्यते—

How are they (the Waters) is taught again in the next Mantra.

Mantra—20

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।
अग्निं च विश्वशम्भुवमापश्च विश्वभेषजीः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यथा अयं सोमः मे (मह्यम्) अप्सु अन्तः विश्वानि भेषजा (औषधानि) विश्वशम्भुवम् अग्निं च अब्रवीत् (ज्ञापयति) एवं विश्वभेषजीः आपः स्वासु सोमाद्यानि विश्वा भेषजा (औषधानि) विश्वशम्भुवम् अग्निं च अब्रवन् (ज्ञापयन्ति) ॥

TRANSLATION

Soma (Moon the king of all herbs or the Soma-moon creeper) denotes to me that within the waters dwell all balms

that heal. The waters contain all healing herbs. The agni pariticularly in the form of electricity is also the benefactor of the Universe.

PURPORT

As all substances reveal themselves through their properties, so the moon that nourishes all medicinal herbs and plants and Soma-the moon creeper tell us (so to speak) that the waters contain all healing powers

THE COMMENTATOR'S NOTES

(सोमः) ओषधिराजश्चन्द्रमाः सोमलताख्यरसोवा

= Moon the king of all herbs and the Juice of the moon-creeper.

(अब्रवीत्) ज्ञापयति । अत्र लड्र्थे लुङ् अन्तर्गतोण्यर्थे प्रसिद्धीकरणधात्वर्थश्च ।

= Denotes or mainfests.

TRANSLATOR'S NOTES

By Soma we also may take besides the above meaning—Vaidya or physician of clam nature. सौम्यस्वभावो वैद्यः Rishi Dayananda in his commentary on Yaj. 24. 22 has interpreted सोम as सोमवल्लीव सर्वरोगनाशकः The destroyer of all diseases like the Soma Plant. In that case, the meaning becomes clearer. Hydropathy discovered by Lui Kuhni and others clearly substantiates the statement about the healing powers of the water contained in these and other mantras.

पुनस्ताः कीदृश्य इत्युपदिश्यते ।

The same subject of अपः of (Apas) is continued.

Mantra—21

आपः पृणीत भेषजं वरूथं तन्वे3 मम ।
ज्योक् च सूर्यं दृशे ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

मनुष्यैः या आपः प्राणाः सूर्यं दृशे (द्रष्टुं) ज्योक् (चिरं

जीवनाय) मम तन्वे वरूथं भेषजं पृणीत (प्र पूरयन्ति ताः यथा-वत् उपयोजनीयाः ॥

TRANSLATION

Men should properly use the Pranas (Vital airs or principles of life) that fill all disease—'dispelling medicaments (properties) to keep our body safe from harm, so that we may long see the sun.

PURPORT

Without the Pranas, it is not possible for any living being or even trees etc. to maintain their existence. There fore the best medicine or healing balm for the removal of hunger, thirst and all diseases is to use the Prana properly and methodically.

THE COMMENTATOR'S NOTES

(आपः) आप्नुवन्ति व्याप्नुवन्ति सर्वान् पदार्थान् ते प्राणाः ॥

= Pranas or principles of life that pervade all.

(पृणीत) पूरयन्ति । अत्र व्यत्ययो लडर्थे लोट् अंतर्गतो ण्यर्थश्च = Fill up.

(भेषजम्) रोगनाशकव्यवहारम्–

= Diseases destroying function.

(वरूथम्) वरं श्रेष्ठम । अत्र जृवृभ्यामूथन् (उणादि० २.६) अनेन वृञ्-वरणे इति धातोः ऊथन् प्रत्ययः । = Good.

(दृशे) द्रष्टुम् दृशे विख्ये च (अष्टा० ३.४.११) अनेनायं निपातितः = To see.

TRANSLATOR'S NOTES AND COMMENTS

Here Rishi Dayananda has interpreted आपः as प्राणाः for which he has given the derivation. आप्नुवन्ति व्याप्नुवन्ति सर्वान् पदार्थान् ते though he has not cited the authorities which are clearly available.

In the Taittireeya 3.2.5.2 and Tandya Maha Brahmana 9.9.4 it is stated प्राणा वा आपः (तैत्ति० संहिता ३. २.५.२) ताण्ड्य ब्राह्मणे ९.९.४।

In the Shatapath Brahmana 3.8.2-4 it is stated आपो वै प्राणाः ॥ (शत० ३.८.२.४) In the Jaimineeya Upanishad 3.10.9 it is stated—

प्राणो ह्यापः (जैमिनीयोपनिषद् ब्राह्मणे ३.१०.९)

So Rishi Dayananda's interpretation is substantiated by the above and other authorities from the ancient literature.

पुनस्ताः कीदृश्य इत्युपदिश्यते ॥

The same subject is continued.

Mantra—22

इदमापः प्र वहत यत्किं च दुरितं मयि ।
यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

अहं यत् किं च मयि दुरितम् अस्ति (यत् वा पुण्यम् अस्ति) यत् च अहम् अभिदुद्रोह (वा मित्रत्वम् आचरितवान्) यद् वा किंचित् शेपे (वा अनुगृहीतवान्) यत् अनृतम् वा उत (सत्यं च आचरितवान् अस्मि) तत् सर्वम् इदम् आपः (मम प्राणाः) मया सह प्रवहत (प्राप्नुवन्ति) ॥

TRANSLATION

Whatever sin caused by evil nature is there in me or the merit, whether I have pronounced imprecations (curses) against holy men or have shown mercy to others, whether I have wrought evil out of jealousy or have shown friendship, whether I have lied or spoken the truth, all this my Pranas (life breaths) take with me.

PURPORT

Whatever good or evil, merit or sin is done by people, they get the fruit of the same under the dispensation of God's Justice.

(प्रवहत) प्रापयन्ति प्रकृष्टार्थे वहन्ति

= Carry on or cause to get further.

अत्र व्यत्ययो लडर्थे लोट् च (आपः) प्राणाः–

= Life breaths or principles as explained before. Rishi Dayananda in his commentary on Yaj. 8.27 has interpreted आप: as आप्ता: प्रजा: य० ६.२७) People who always think, speak and act truthfully. In his commentary on Yaj. 20.20 he has explained as प्राणा जलानीव विद्वांस: (यजु० २०. २२) Learned persons who are like the Pranas and waters. In his commentary on Yaj. 10.7 he has interpreted आप: as जलानीव शान्ता: Men of calm nature like waters.

That meaning can be taken here also and then the prayers for removing all our physical, vocal and mental defect is address-ed to them and not to inanimate waters as wrongly supposed by Sayanacharya, Wilson, Griffith and others.

पुनस्ताः कीदृश्य इत्युपदिश्यते

The subject of आप: is continued.

Mantra—23

आपो अ॒द्यान्व॑चारिषं॒ रसे॑न॒ सम॑गस्महि ।
पय॑स्वानग्न॒ आ ग॑हि॒ तं मा॒ संसृ॑ज॒ वर्च॑सा ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

वयं याः रसेन युक्ता आपः सन्ति ताः समगस्महि याभिः अहं पयस्वान् यत् किंचित् अन्वचारिषं (कर्म अनुचरामि तत् एव प्राप्नोमि) यः अग्निः जन्मान्तरे आगहि (प्राप्नोति) स पूर्व-जन्मानि तम् एव कर्मानुष्ठातारं मा (माम्) अद्य वर्चसा संसृज (सम्यक् सृजति) ताः स च युक्त्या समुपयोजनीयः ॥

TRANSLATION

We have mingled to-day with the essence of waters full of sap and we have taken them properly. Being full of vigour and sap, I get the reward of what I do. The fire with which I have come in

contact in my previous life or the present one, fills me, the doer of actions, with vigour and splendour. Therefore it should be utilised properly and methodically.

PURPORT

All beings get the fruit of their actions through air, water, fire and other elements in previous as well as in the present life.

THE COMMENTATOR'S NOTES

(सम अगस्महि) संगच्छामहे ।

= Have mingled or associated with.

अत्र लडर्थे लुङ मन्त्रे घसहरणश

इतिच्लेर्लुक् वर्णव्यत्ययेन मकारस्य स्थाने सकारादेशश्च ।

(पयस्वान्) रसवच्छरीरयुक्तो भूत्वा

= Being full of sap and vigour.

सोऽग्निः कीदृश इत्युपदिश्यते

What is the nature of this Agni is taught in the 24th Mantra.

Mantra—24

सं मा॑ग्ने॒ वर्च॑सा सृज॒ सं प्र॒जया॒ समायु॑षा ।

वि॒द्युर्मे॑ अस्य दे॒वा इन्द्रो॑ वि॒द्यात्स॒ह ऋषि॑भिः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः सहितः) ।

मनुष्यैः ऋषिभिः सह देवाः विद्वांसः परमात्मा च यत् अग्ने (अग्निः) वर्चसा प्रजया आयुषा मा सृजति (संयुनक्ति) यत् मे पापपुण्यात्मकं कर्म जन्मनः कारणं विदुः (जानन्ति) विद्यात् (वेत्ति च) तस्मात् मया तत्संगः तदुपासना नित्यं कार्या ॥

TRANSLATION

God and enlightened seers and men know that the fire in the form of electricity confers upon me vigour, progeny and life.

They also know that the good or bad actions done by me are the cause of my birth. Therefore I should always keep company with such enlightened persons and have communion with God.

PURPORT

When the soul leaves former body and enters the next, the natural mental fire that accompanies it manifests or reveals the body again. The merits or the sins of the souls that cause birth are known only to the seers or other enlightened persons. Other ordinary or ignorant persons can never know it. It is God alone who thoroughly and perfectly knows all and enables the souls to enjoy the good or bad fruit of those actions uniting them with suitable bodies.

This twenty-third hymn has got direct connection with the provious one.

THE COMMENTATOR'S NOTES

(अग्ने) अग्निः–विद्युदाख्यः

= Fire in the form of electricity.

(देवाः) विद्वांसः = Englightened persons.

(इन्द्रः) परमेश्वरः = God.

(ऋषिभिः) विचार शीलैर्मन्त्रार्थदृष्टिभिः

= Thoughtful seers of the Mantras with their secret meanings.

TRANSLATOR'S NOTES AND COMMENTS

विद्वांसो हि देवाः (शत० ३.७.३.१०)

= Learned or enlightened persons.

The word Indra stands primarily for God as it is derived from इदि परमैश्वर्ये The Lord of all. In the Rigveda 1.164.46 it is stated Un-ambiguously.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

(ऋ० १.१६४.४६)

Wise men call one God by various names like Indra, Mitra, Varuna, Agni etc. to denote His different attributes. In the Kaushitaki Brahmana of the Rigveda 6.14 it is clearly stated.

तस्मादाह इन्द्रो ब्रह्मेति (कौषी० ६.१४)

= Therefore a wise teacher says by the word Indra God is primarily meant.

ऋषयो मन्त्र द्रष्टारः अथवा ऋषीणां मन्त्रदृष्टयो भवन्ति (Nirukta 1.20).

ऋषिर्दर्शनात् स्तोमान् ददर्शेति (निरुक्ते २.११)

= Seers of the mantras.

अथ चतुर्विंशं सूक्तम्

HYMN XXIV.

अस्य पंचदशर्चस्य सूक्तस्य आजीगर्तिः शुनःशेप ऋषिः ।। देवता—१ प्रजापतिः, २ अग्निः, ३—५ सविता भगो वा । ६—१५ वरुणः । १.२.६-१५ त्रिष्टुप् छन्दः । ३—५ गायत्री छन्दः १.२.६—१० धैवतः स्वरः १-५ षड्जः स्वरः ।।

Seer—shunah shepa, Devata or subject—Praja Pati, Agni,
Savita and Varuna.

तत्रादिमेन प्रजापतिरुपदिश्यते

In the first Mantra, the nature of Praja-pati or the Lord of the world is taught.

Mantra—1

कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं कस्य कतमस्य बहूनाम् अमृतानाम् (अनादीनां प्राप्तमोक्षाणां जीवानां जगत्कारणानां नित्यानां मध्ये व्यापकस्य अमृतस्य (अनादेः एकस्य पदार्थस्य) देवस्य चारु नाम नूनं मनामहे कः नु देवः (प्राप्तमोक्षान् अपि) अस्मान् मह्यै अदितये पुनः दात् (ददाति) येन अहं पितरं मातरं च दृशेयम् ।।

TRANSLATION

Who is that God pervading immortal and eternal emancipated souls and Himself One Eternal Imperishable Supreme Being, the Resplendent Giver of Bliss whose auspicious name

we may invoke and always remember ? Who will send us-the liberated souls, back to the great earth that we may again behold our parents.

PURPORT

Here there is a question raised. Who is that one among the eternal and immortal souls whose most auspicious name we may know and remember ? Who will give birth to us after the period of emancipation so that we may be born again through our earthly parents after enjoying the Bliss of liberation for a very long period.

एतयोः प्रश्नयोरुत्तरे उपदिश्येते

The above two questions are answered.

Mantra—2

अ॒ग्नेर्व॒यं प्र॑थ॒मस्या॒मृता॑ना॒ं मना॑महे॒ चारु॑ दे॒वस्य॒ नाम॑ ।
स नो॑ म॒ह्या अदि॑तये॒ पुन॑र्दात्पि॒तरं॑ च दृ॒शेयं॑ मा॒तरं॑ च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यस्य अग्नेः (ज्ञानस्वरूपस्य अमृतानां प्रथमस्य अनादेः देवस्य चारु नाम मनामहे स एव नः (अस्मभ्यम्) मह्या अदितये पुनः जन्म दात् (ददाति) यतः च अहं पुनः पितरं मातरं च स्त्रीपुत्रबन्ध्वादीन् अपि दृशेयम् (पश्येयम्) ॥

TRANSLATION

We learned eternal souls invoke or remember the auspicious name of that Omniscient, un-parallelled, One Supreme Leader of the Eternal, immortal emancipated souls, the Giver of all things in creation and their Illuminator. It is He who gives us birth again on this great earth possessing great properties that we may again behold our parents, wives and kinsmen.

PURPORT

O men, we certainly believe in one eternal, Immortal God who is the dispenser of the fruit of the good or bad actions done by us and according to Whose laws we get re-birth. You must also know that One God to be the Giver of Re-birth for, none else can do this work (of the dispensation of justice). It is He who gives birth to emancipated persons also through parents at the end of Mahakalpa-a very long period covering several millions of years.

THE COMMENTATOR'S NOTES

(अग्नेः) ज्ञानस्वरूपस्य = Of Omniscient God.

(प्रथमस्य) अनादिस्वरूपस्य एव अद्वितीयस्य परमेश्वरस्य = Of un-parallelled Eternal God.

(अमृतानाम्) विनाशधर्मरहितानां प्राप्तमोक्षाणां जीवानां मध्ये— = Among the immortal liberated souls.

(चारु) पवित्रम् = holy.

(देवस्य) सर्वजगत्प्रकाशकस्य सृष्टौ सकलपदार्थदातुः = Of the Resplendent Giver of all things in the Universe.

(अदितये) कारणरूपेण नाशरहितायां पृथिव्याम्। अदितिरिति पृथिवी नामसु (निघ० १.१) अत्र सप्तम्यर्थे चतुर्थी। = On this earth.

TRANSLATOR'S NOTES

This Mantra clearly and un-ambiguously enunciates the doctrine of the re-birth of the emancipated souls after enjoying the bliss of the liberation for a very long period known as the Mahakalpa grand cycle or Paranta Kala in the passages of the Upanishads like

वेदान्तविज्ञानसुनिश्चितार्थाः, संन्यासयोगाद् यतयः शुद्ध

सत्वाः । ते ब्रह्मलोकेषु परान्तकाले, परामृताः परिमुच्यन्ति सर्वे ॥ (मुण्डकोप० ३.२)

The calculation of this Maha-Kalpa (grand cycle) or Paranta Kala as given by Rishi Dayananda in the Satyartha Prakash or Light of Truth Chap. IX. is as follows—

One Chaturyugi or quarternion consists of 4320000 years. Thus thousand such quarternions make one (Divine) day-night, such thirty day-nights make a Divine month. Such twelve months make a Divine year. Such hundred Divine years make one Paranta-kala mahakalpa or Grand Cycle." (Light of Truth translated by Pt. Ganga Prasad. ji Upadhyaya M. A. Allahabad P. 338).

It is owing to such a long almost incalculable period that some have held that the emancipated souls remain in the liberated state for ever and never return. But the above mantra clearly and un-mistakably points out that this belief is against the Vedic teaching, besides being un-reasonable, as the result of limited knowledge and action (however pure they may be) cannot be un-limited).

पुनः स कीदृश इत्युपदिश्यते

What is the nature of that God is taught in the next Mantra.

Mantra—3

अभि त्वा देव सवितरीशानं वार्याणाम् ॥

सदावन्भागमीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सवितः अवन् देव (जगदीश्वर) वयं वार्याणाम् ईशानं भागं त्वा सदा अभि ईमहे ॥

TRANSLATION

O Creator and ever Protector God, We pray to Thee who art the Lord of the earth and other acceptable or useful things, the Superintendent of the Universe and Adorable.

PURPORT

Men should always adore God only who is the Illuminator of all, Creator of the whole world and Giver of all Bliss.

One cannot get the real fruit of contemplation by worshipping any one else. Therefore a man should not worship anyone else in the place of God.

THE COMMENTATOR'S NOTES

• (देव) सर्वानन्दप्रदेश्वर
= O God giver of all Bliss.

(सवितः) सृष्ट्याद्युत्पादक = Creator of the world.

(ईशानम्) विविधस्य जगत ईक्षणशीलम्
= Superintendent of all Universe.

(भागम्) भजनीयम् = Adorable.

(ईमहे) याचामहे = We pray or beg.

TRANSLATOR'S NOTES

देव is derived according to Yaskacharya not only from दिवु but also from दा to give. देवो दानाद् वा दीपनाद् वा द्योतनाद् वा (निरुक्ते अ० ७) So here Rishi Dayananda has taken it in the sense of the Giver of all Bliss. सविता (Savita) is from षु-प्रसवैश्वर्ययोः therefore it has been taken in the sense of the Creator.

भागम् is from भज-सेवायाम् hence it has been interpreted by Rishi Dayananda as भजनीयम् or Adorable, though Sayanacharya, Wilson, Griffith and others have taken it otherwise. Sayanacharya has taken it as adjective of धनम् भजनीयं धनम् ईमहे = We pray for enjoyable wealth.

Wilson translates it as..

"We solicit (our) portion of Thee" and Griffith as " for our share we come."

ईमहे—याच्ञाकर्मा (निघ० ३.१९)

पुनः स एवार्थ उपदिश्यते

The same subject is contiuued —

Mantra—4

यश्चिद्धि तं इत्था भगः शशमानः पुरा निदः ।
अद्वेषो हस्तयोर्दधे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे जीव) यथा अद्वेषः अहम् ईश्वरः इत्था सुखहेतुना यः शशमानः भगः अस्ति तं सुकर्मणः ते हस्तयोः आमलकम् इव दधे यः च निदः अस्ति तस्य हस्तयोः सकाशात् इव एतत् सुखं च विनाशये ॥

TRANSLATION

O soul : as I-God who am free from hatred or envy, put in thy hands (who art doer of noble deeds) admirable good wealth as amalaka or enblic Myrobalan in one's hands and take away this wealth from the hands of an unrighteous person who censures noble men and Dharma, so you should also act.

PURPORT

As I—God give misery to an unrighteous person censuring others unjustly and happiness and knowledge to him who conducts himself according to the injunctions of Dharma, so you should also behave.

THE COMMENTATOR'S NOTES

(शशमानः) स्तोतुमर्हः = Admirable.

(भगः) सेवितुमर्हो धनसमूहः = God wealth.

पुनः स एवार्थ उपदिश्यते—

Mantra—5

भर्गभक्तस्य ते वयमुदशेम तवावसा ।
मूर्धानं राय आरभे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे परमात्मन्) भगभक्तस्य ते (तव) कीर्तिमतः वयम् उद्शेम तस्मात् तव अवसा मूर्द्धानं प्राप्य आरभे (आरब्धव्ये व्यवहारे नित्यं प्रवर्तामहे) ॥

TRANSLATION

O God, let us attain the reputation of Thee whose devotees become revered everywhere. Let us therefore be assiduous in attaining the surmit of affluence, through Thy protection who art the Possessor of wealth. Let us be engaged in doing noble works.

PURPORT

Those who obey the commands of God, get His protections and possessing good wealth, become praiseworthy everywhere. Because, it is God alone Who gives fruit of actions done by the souls.

THE COMMENTATOR'S NOTES

(भगभक्तस्य) भगाः सर्वैः सेवनीया भक्ता येन तस्य

= By whose grace the devotees are revered by all.

(आरभे) आरब्धव्ये व्यवहारे

= In the work to be commenced.

पुनः स कीदृश इत्युच्यते,

How is His nature is again taught in the 6th Mantra.

Mantra—6

नहि ते क्षत्रं न सहो न मन्युं वयश्चनामी पतयन्त आपुः ।
नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य प्रमिनन्त्यभ्वम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ते (तव) क्षत्रं पतयन्तः सन्तः अमी लोका लोकान्तरं न आपुः (न व्याप्नुवन्ति) न वयः च न सहः न

मन्युं च व्याप्नुवन्ति न इमाः अनिमिषं चरन्त्यः आपः तव सामर्थ्यं प्रमिनन्ति ये वातस्य प्रमिनन्ति अभ्वम् ॥

TRANSLATION

O God, these various visible or invisible worlds or the birds that are flying through the air, cannot attain to Thy inviolable Dominion or Thy might, nor these waters that flow on for ever or the Pranas can measure Thy Prowess. None can compete with Thy Wealth. The gale of wind can never surpass Thy speed. None of these wonderful things can deny Thy existence or Thy might. They all denote Thy glory.

PURPORT

Because God is Omnipotent, none can measure or violate Him. These worlds move on, but God does not move for, He is Perfect. No one can attain to inviolable entire dominion by worshipping any one else except God. Therefore all should adore only God who is Infinite, Immeasurable and Imperishable. This should be known to all.

THE COMMENTATOR'S NOTES

(क्षत्रम्) अखण्डं राज्यम् = Inviolable Dominion.

(वयः) पक्षिसमूहा दृश्यादृश्याः सर्वे लोका वा ।
= Birds or visible or invisible worlds.

(आपः) जलानि प्राणा वा = Water or Pranas.

(अभ्वम्) सत्ता निषेधम् । अत्र भूधातोः क्विप् ततश्छन्दस्युभयथा ॥ (अष्टा० ६.४.८६) इत्यचि परे यणादेशः ॥
= Denial of existence.

TRANSLATOR'S NOTES

Rishi Dayananda has taken Kshatram for अखण्डराज्यम् Invoilable Dominion.

The following pasage from Aitareya Brahmana 7.22 substantiates the Rishi's interpretation क्षत्रं हि राष्ट्रम् (ऐत० ७२) Rishi Dayananda has interpreted the word वयः not only

birds as others have done, but also as दृश्यादृश्याः सर्वे लोकाः = visible or invisible worlds वयः is derived from वी-गतिव्याप्ति प्रजनकान्त्यसनखादनेषु so taking the first meaning of गति or moving, it can be used, not only for birds, but also for moving worlds etc. In the Aitareya 1.28 the word वयः is used for प्राण, प्राणो वै वयः (ऐत० १.२८) In Shatapath 8.5.2.6 it is used for अन्न or food taking the sense of खादन or eating of the root, वी, अन्नं वै वयश्छन्दः (शत० ८.५.२.६) In the Shatapath 9.5.3.7 the word वयांसि has been interpreted as animals पशवो वै वयांसि (शत० ९. ३. २-७) because they have movement. Therefore it is clear that taking into consideration the root-meaning of वी-गत्यादिषु the word वयः can be used for the worlds that move.

अथ वायुसवितृगुणा उपदिश्यन्ते

Now the attributes of वायु (air) and Savita (sun) are taught.

Mantra—7

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।
नीचीनाः स्थुरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः स्युः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयं यः पूतदक्षः राजा वरुणः (जलसमूहः) सविता वा अबुध्ने वनस्य ऊर्ध्वं स्तूपं ददते यस्य नीचीनाः केतवः एषाम् उपरि स्थुः (तिष्ठन्ति) यदन्तर्निहिताः आपः स्थुः (सन्ति) यदन्तः स्थः बुध्नः च केतवः अस्मे (अस्मासु) अन्तः निहिताः च भवन्ति इति विजानीत ॥

TRANSLATION

O men you should know that the shining sun of pure vigour abiding in baseless firmanent sustains on high a heap of light, the rays of which are pointed down wards while their base is above. There are waters below. May the rays of the sun become concentrated in us as the source of healthy existence. May we use the heat of the sun properly in order to

keep ourselves healthy.

PURPORT

It is the rays of the sun that are above and below that are the cause of the creation of the cloud. The particles of water in the rays are not visible on account of their subtleness. In the same manner, the subtle particles of the air, fire and earth etc. are not visible, even though they are in the firmament.

THE COMMENTATOR'S NOTES

(अबुध्ने) अन्तरिक्षसदृशे स्थूलपदार्थे बुध्नमन्तरिक्षं भवति बद्धा अस्मिन् धृता आप इति (निरुक्ते १०.४४)

(राजा) यो राजते प्रकाशते अत्र कनिन् युवृषितक्षिराजिधन्वि द्युप्रतिदिवः (उणा० १.१५४) अनेन कनिन् प्रत्ययः ॥ = Shining.

(राजृ-दीप्तौ) (वनस्य) वननीयस्य संसारस्य (स्तूपम्) किरणसमूहम् । स्तूपः स्त्यायतेः संघातः (निरु० १०.३३)

= Group of Rays.

(बुधाः) बद्धा आपो यस्मिन् स बुध्नो मेघः (बुध्नइति मेघनामसु) (निघ० १.१०) = Cloud.

(केतवः) किरणाः प्रज्ञानानि वा

= The rays or signs.

(केतुरितिप्रज्ञानाम निघ० ३.९)

इदानीं वरुणशब्देन परमात्मवाय्वोर्गुणोपदेशः क्रियते ।

Now by the term Varuna, the attributes of God and the air are taught.

Mantra—8

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उं ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हृदयाविधः अपवक्ता (अपवाचयिता शत्रुः अस्ति) तस्य चित् (इव) यः वरुणः राजा (जगद्धाता जगदीश्वरः वायुः वा सूर्याय (सूर्यस्य) अन्वेतवे उरुं पन्थां चकार उत अपि अपदे पादा प्रतिधातवे सूर्यम् अकः उ इति वितर्के सर्वस्य एतत् विधत्ते (स सर्वैः उपासनीयः उपयोजनीयः वा अस्ति इति निश्चेतव्यम्) ॥

TRANSLATION

(1) The Resplendent God who is the Sustainer of the world hath made a spacious pathway, for the sun where with to travel on its axis, even in the middle region where there was no path. He made it to set its footstep. He is the piercer of the heart of an unrighteous person. He is therefore to be adored by all. Men should know this certainly.

PURPORT

God has fixed up its own axis for the great sun to move about and it (sun) is illuminated by the air. All these different worlds move about at their own axis. It is by God's sustaining Power along with attraction of the air that these worlds do not go away from their axis and there is none else who is the Upholder of these worlds than God. As God is the piercer of the heart of an un-righteous person, in the same manner, Prana also is the piercer of the heart of a person suffering from some terrible fatal disease. Hence why should He (God) not be worshipped by all and why should not be the Prana (or vital wealth) utilised properly and methodically for attaining long life and health.

(हृदयाविधश्चित्) हृदयं विध्यति तस्य अधार्मिकस्य शत्रोर्वा Pierces the heart of an un-righteous person or of the enemy.

अथ यौ राजप्रजापुरुषौ तौ कीदृशौ भवेतामित्युपदिश्यते

How should be the rulers and their subjects is taught in the ninth mantra.

Mantra—9

शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्टे अस्तु ।
बाधस्व दूरे निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजन् प्रजाजन वा यस्य भिषजः ते (तव) शतम् औषधानि सहस्रसंख्याता गम्भीरा उर्वी (भूमिः) अस्ति तां त्वं सुमतिः भूत्वा निर्ऋतिं (भूमिं) रक्ष (दुष्टस्वभावं प्राणिनं) प्रमुमुग्धि यत् पराचैः कृतम् एनः अस्ति तत् अस्मत् दूरे रक्ष एतान् पराचः (दुष्टान्) स्वस्वकर्मानुसारफलदानेन बाधस्व (अस्मान् शत्रुचोरदस्युभयाख्यात् पापात् प्रमुमुग्धि (सम्यक् विमोचय) ॥

TRANSLATION

O rulers or subjects, your physician, who is the destroyer of all diseases, has a hundred, nay a thousand healing balms or medicaments. Deep or wide-reaching be your good intellect. Being endowed with that wisdom, protect the earth. Keep away from us a man of un-righteous nature. Put away from us the sin committed by wicked persons and destroy them by giving them suitable punishment for their ignoble deeds. Liberate us from the sin in the form of the fear from enemies, thieves and plunderers.

PURPORT

Men should associate themselves only with those rulers and subjects who are removers of all sins and diseases, who are upholders of the earth, are givers of good advice, are preventers of the unrighteous by giving support and strength to the righteous. No one's sins can be destroyed without reaping the consequences. But prayers, sermons and exertions are

meant for the removal of those sins committed in the past, being committed at present and likely to be committed in the future.

THE COMMENTATOR'S NOTES

(भिषजः) सर्वरोगनिवारकस्य वैद्यस्य = of the physician.

निर्ऋतिम्) भूमिम् निर्ऋतिरितिपृथिवीनामसु = Earth.

(पराचैः) धर्मात् पराङ्मुखैः = By uprighteous persons.

य उपरि लोका दृश्यन्ते ते कस्योपरि सन्ति केन धार्यन्त इत्युपदिश्यते ।

The worlds above and the worlds below and by whom are they sustained is taught in the tenth Mantra.

Mantra—10

अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद्दिवेयुः ।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

वयं पृच्छामः अमी ये उच्चा केन निहितास कक्षाः, नक्तं न ददृश्रे ते दिवा कुह चित् ईयुः इति। यानि वरुणस्य (परमेश्वरस्य सूर्यस्य वा) अदब्धानि व्रतानि यैः नक्तं विचाकशत् सन् चन्द्रमाः (चन्द्रादिनक्षत्र समूहः) एति (प्रकाशं प्राप्नोति) (स रचयिता स च प्रकाशयिता अस्ति इति उत्तरम्) ॥

TRANSLATION

We ask whither by day depart the constellations, moon and stars etc. that shine at night, set high in heaven above us ?

The holy laws of God are inviolable and Immutable and by whose command through the night the moon moves on in

splendour ? The answer is that God is the Creator and Illuminator of the Universe.

PURPORT

In the first half of this Mantra, a question has been raised which has been answered by the latter half. When some one asks a learned person by whom have these constellations been made, who upholds them and where do they go in day time when they are visible at night ? then he should answer the question in the following manner:—

All these worlds are created and upheld by God who is called by the term of Varuna-the most acceptable and the the Best. They have no light of their own, but they shine by the light of the sun. They do not go anywhere, but are not visible in day time being covered by the light of the sun. They are visible at night, illuminated by the rays of the sun. All these wonderful acts are of God, to whom All thanks are due.

Here ends the 14th Varga of the 2nd anuvaka.

THE COMMENTATOR'S NOTES

१—(ऋक्षाः) चन्द्रनक्षत्रादिलोकाः = 1 Constellations, the moon. and stars etc.

२—(अदब्धानि) अहिंसनीयानि = 2 Inviolable, eternal.

३—(व्रतानि) कर्माणि नियमा वा = 3 Acts or laws.

४—(वरुणस्य) जगदीश्वरस्य सूर्यस्य वा = 4 Of God or the sun.

TRANSLATOR'S NOTES

In his commentary on this Mantra, Rishi Dayananda has interpreted. वरुणस्य as परमेश्वरस्य सूर्यस्य वा = Of God or the sun. That Varuna stands for God is clear by the statment of the Veda itself which says—

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

ऋ० १.१६४.४६)

Which we have quoted already and where it is clearly stated that One God is called by the wise by the name of Indra, Mitra and Varuna etc. to denote His different attributes.

That Varuna also means the sun is clear from the following passage of the Jaimineeyopanishad Brahmana 4.27.3 वरुण एव सविता (जैमि० उ० ४. २७. ३) i. e. Varuna is सविता or the sun.

The meaning of the third line of the Mantra therefore as explained by Rishi Dayananda and substantiated by the above authentic literature is that the laws of God and under His command, of the sun are inviolable and eternal.

पुनः स वरुणः कीदृश इत्युपदिश्यते

What is the nature of that Varuna is taught in the 11th Mantra.

Mantra—11

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः।
अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

१—हे उरुशंस वरुण! यं त्वाम् आश्रित्य यजमानः हविभिः तत् आशास्ते तं त्वा ब्रह्मणा वन्दमानः अहेडमानः अहं यामि कृपया त्वं महम् इह बोधि (विदितः भव) नः (अस्माकम्) आयुः मा प्रमोषीः इत्येकः ॥

२—तत् सुखम् इच्छमानः यजमानः य उरुशंसं वरुणम् आशास्ते यं ब्रह्मणा वन्दमानः अहेडमानः तत् सुखम् इच्छन् अहं यामि (प्राप्नोमि) सः उरुशंसः वरुणः अस्माभिः बोधि (विदितः भवतु) ततः अयम् नः (अस्माकम्) आयुः मा प्रमोषीः

(मा विनाशयेत्) इति द्वितीयः ।

TRANSLATION

(1) O God praised by many devotees, I glorifying Thee with the Vedic hymns and adoring (never showing disrespect) approach Thee to give that Happiness which the performer of the threefold Yajna (non-violent sacrifice) desires to achieve taking shelter in Thee. Kindly be known to me i. e. enlighten me so that I may know Thee well and do not snatch away or end our life (pre-, maturly).

(2) In the case of the sun, the meaning is—may I know the real nature of the sun whose praise is sung by us through the Vedas, showing its properties or attributes, desiring happiness derived from good health, so that we may live long, may not our life be cut short by not making proper use of the heat and light of the sun.

PURPORT

Men should attain happiness by knowing the attributes of God and the sun. None should ever dishonour God or neglect the science of the sun. All should try to prolong their lives by obeying the commands of God and by knowing the properties of the objects created by Him.

THE COMMENTATOR'S NOTES

(यजमानः) त्रिविधस्य यज्ञस्य अनुष्ठाता

= The performer of the threefold Yajna.

(अहेडमानः) अनादरमकुर्वाणः

= Never dishonouring.

(हविर्भिः) हवनादिभिः साधनैः

= By Havana and other means.

(बोधि) विदितो भव, विदितगुणो वा भव

= Be known to us, may we know its (sun's) attributes.

TRANSLATOR'S NOTES

हेड़्—अनादरे = to dishonour.

By लिविधयज्ञ is meant देवपूजा Respect shown to God and enlightened truthful persons, संगतिकरण association with the people to accomplish social and national duties for the welfare of all and दान Charity to promote the interests of society.

It may also mean three kinds of Yajnas (1) spiritual or mental Yajna consisting of ज्ञान यज्ञ स्वाध्याय acquisition of knowledge through the study of the Vedas known as ब्रह्मयज्ञ (२) आधिभौतिक यज्ञ or discharge of social or national duties by association with others संगतिकरण (३) आधिदैविक यज्ञ or cosmic Yajna in the form of Havan etc. meant for the purification of the air and water etc.

पुनः स कीदृश इत्युपदिश्यते

What is the nature of that Varuna is again taught in the 12th Mantra.

Mantra—12

तदिन्नक्तं तद्दिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।
शुनःशेपो यमह्वद्गृभीतः सो अस्मान राजा वरुणो मुमोक्तु ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

विद्वांसः यत् नक्तं दिवा अहर्निशं ज्ञानमाहु यः च मह्यं हृदः केतः आविचष्टे तत् तम् अहं मन्ये वदामि करोमि वा । यं शुनः शेपः विद्वान् अह्वत् येन वरुणः राजा अस्मान् पापात् दुःखात् च मुमोक्तु (मोचयति वा) (सम्यक् विदितः उपयुक्तः सन् ईश्वरः सूर्यः अपि तदा दारिद्र्यं नाशयति यः अस्माभिः गृहीतः उपास्यः उपकृतः च ।।

TRANSLATION:—

Learned persons who are desirous of knowledge by night

and by day repeat this knowledge based upon the Vedas and other Shastras. This too the thought of my own heart, repeateth. May He —the Sovereign God Whom a man with a touch of knowledge invokes or sincerely prays, release us from all sins. May the knowledge acquired from the study of the Vedas set us—industrious and righteous persons free from all sinful tendencies.

PURPROT

All men should thus believe and preach to others. We should keep ourselves away from all sins by accepting what God, the Vedas and the learned persons tell us and which I also determine with pure intellect. You should accept the same.

THE COMMENTATOR'S NOTES

(केतः) प्रज्ञाविशेषो बोधः । केत इति प्रज्ञानाम (निघ० ३.४) = Good knowledge.

(शुनः शेपः) शुनः विज्ञानवतः इव शेपः विद्यास्पर्शः, यस्य सः श्वा शुपायी शवतेर्वा स्याद् गतिकर्मणः (निघ० ३.१८) शेपः शपतेः स्पृशतिकर्मण (निरु० ३.२१) ।

= A man whose touch of knowledge is like a wise man's.

(अस्मान्) पुरुषार्थिनो धार्मिकान्

= To us industrious and righreous persons

(वरुणः) श्रेष्ठः = Good.

TRANSLATOR'S NOTES

शुनः-विज्ञानवतः is derived from श्वि गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । Here the first meaning of knowledge is meant. It is wrong on the part of Sayanacharya, Wilson, Griffith and others to take the word शुनःशेप as the name of a particular person as there cannot be any historical reference in the Vedas, they being eternal. आख्या प्रवचनात्, परन्तु श्रुतिसामान्यम् (मीमांसा १, ३१, ३३) These and other aphorisms of the

Meemansa are quite clear on the subject. Shri Kapali Shastri a famous Vedic Scholar of the South and a pupil of Ramana Maharshi and Yogi Shri Aurobindo has given the following derivative meaning of शुनःशेप (Shunah Shepa) in his Siddhanjana Commentary.

शुन इति सुखनाम (निघ० ३.६) शेपो रश्मिः अन्यत्र व्याख्यातम् शिपयो रश्मय उच्यन्ते (निरुक्ते ५.२.८) (ऋग्वेद प्रथमाष्टकस्य सिद्धाञ्जनभाष्ये श्री कपालिशास्त्रि-कृते (व० १ पृ० २५८) ।

Shri Madhava Pundalika Pandit (worthy disciple of Shri Kapali Shastri) in his illuminating essay on the 'Legend of Shunah Shepa" in the "Mystic Approach" to the Veda and the Upanishad throws further light on the subject and says regarding the term Shunah Shepa "What does Shunaha Shepa cannote ? Shunah denotes Bliss, Joy (Sukha Shabda Vachi) and Shepas ray (Rashmi) P. 96).

Rishi Dayananda himself has given another meaning to the word "Shunah Shepa" which is akin to what we have given above according to Shri Kapali Shastri and Shri M. P. Pandit- In his commentary on Rig. 5.2.7.

सुखस्य प्रापकम्

= One who causes happiness or joy.

पुनः स कीदृश इत्युपदिश्यते ।

What is the nature of that Varuna is further taught in the 13th Mantra.

Mantra—13

शुनःशेपो ह्यह्वद्गृभीतस्त्रिष्वादित्यं द्रुपदेषु बद्धः ।
अवैनं राजा वरुणः ससृज्याद्विद्वां अदब्धो वि मुमोक्तु पाशान् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयं शुनःशेपः विद्वान् त्रिषु यम् आदित्यम् अह्वत् सः अस्माभिः हि गृभीतः सन् त्रीणि कर्मोपासनाज्ञानानि

प्रकाशयति यः च विद्वद्भिः द्रुपदेषु बद्धः वायुलोकः गृह्यते तथा सः अस्माभिः अपि ग्राह्यः यादृशगुणपदार्थावद्ब्धः विद्वान् वरुणः राजा परमेश्वरः अवसृज्यात् (सः अस्माभिः तादृशगुणः एव उपयोक्तव्यः) हे भगवन् भवान् अस्माकं पाशात् विमुमोक्तु। एवम् अस्माभिः संसारस्थः सूर्यादिपदार्थसमूहः सम्यक् उपयोजितः सन् पाशान् सर्वान् सर्वान् दारिद्र्यबन्धान् पुनः पुनः विमोचयति तथा एतत् सर्वं कुरुत) ॥

TRANSLATION

O men, as a learned person who has a touch of the wisdom of the wise, invokes Immortal God or the Prana for the acquisition of knowledge, action and contemplation, so let us also invoke and accept Him (God). When so invoked, He reveals to us the real nature of these three i. e. knowledge, action and Contemplation or communion. As air is utilised by scientists for the manufacture of aeroplanes etc. with the wooden planks of the tree and other things, let us also do so. As God who is the Best knower and irresistible leader commands us to utilise things of the world, we should utilise them in the same manner. O God, deliver us from all bonds caused by sinful acts Thus utilised by us properly and methodically, all things of the world like the sun, air etc. loosen all our bonds of poverty. You should also therefore utilise them propely.

PURPORT

Men should know theroughly the properties of all the objects made by God and should associate with them action, and knowledge. We must be just as God is. Those sinful acts which cause bondage must be cast aside and meritorious acts should always be perormed by every one.

THE COMMENTATOR'S NOTES

(त्रिषु) कर्मोपासनाज्ञानेषु

= In or about the action, meditation and knowledge.

(आदित्यम्) विनाशरहितं परमेश्वरं प्रकाशमयं व्यवहार-हेतुं प्राणं वा ॥

= Immortal God or bright Prana.

(द्रुपदेषु) द्रुणां वृक्षादीनां पदानि फलादि प्राप्तिनिमित्तानि येषु तेषु । (अदब्धः) हिंसितुमनर्हः

= Inviolable or Irrestible.

(पाशान्) अधर्माचरणजन्यान् बन्धान्

= Bonds caused by sinful acts.

(गृभीतः) स्वीकृतः । हृग्रहोर्भः इति भः = Accepted.

TRANSLATOR'S NOTES

The word आदित्य is derived from दो-अवखण्डने नञ् therefore अदिति means Imperishable or Immortal अदितिरेव आदित्यः (स्वार्थेऽण) So the word Aditya stands primarily for God, though it also means the sun, the Prana etc. For the primary meaning of the word Aditya as God, there is the Vedic authority itself.

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः ॥ (यजु० ३२.१)

i. e. God is called by the name of Agni, Aditya, Vayu, Chandrama and Brahma etc. That Aditya means the sun is too well known to require an authority. In the Jaimineeyopanishad Brahmana 1.44.5 it is stated

सहस्रं हैते आदित्यस्य रश्मयः ॥ (जैमिनीयोप० १.४४.५)

i. e. the sun has a thousand and one rays. Rishi Dayananda has interpreted aditya as Prana also besides God, for which the following passage from the Tandya Maha Brahmana can be aptly quoted.

प्राण आदित्यः ॥ (ताण्ड्य महाब्राह्मणे १६.१३.२)

अथ स कीदृश इत्युपदिश्यते ।

The same subject of Varuna is taught further in the fourteen-th Mantra.

Mantra—14

अवं ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।
क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे राजन् प्रचेतः असुर वरुण (अस्मभ्यं विज्ञानप्रदाता भगवन्) यतः त्वम् अस्मत् कृतानि एनांसि क्षयन् सन् अवशिश्रयः तस्मात् वयं नमोभि (यज्ञेभिः) तव हेडः अव ईमहे मुख्य प्राणस्य वा ॥

TRANSLATION

O Resplendent Omniscient God dwelling in our Pranas or vital breaths, O Giver of knowledge to us, as Thou loosenest the bonds of the sins committed by us (by giving true knowledge) therefore, we desire to acquire Thy knowledge by homages, by Yajnas (noble deeds consisting of knowledge, communion with God and good actions) and by putting in fire the articles worthy of being given and taken.

PURPORT

Men should act in such a way that the sinful acts done by them may become loose by the enjoyment of their fruits and by the acquisition of knowledge. Men should also know that the fruits of actions trouble more an ingorant person than a man of wisdom.

THE COMMENTATOR'S NOTES

(हेडः) हिड्यते विज्ञायते प्राप्यते यः सः ।

= Knowledge—that which is known or attained.

नमस्कारैः, अन्नै, जलैर्वा नम इत्यन्ननामसु पठितम्

(निघ० १.७) नम इति जलनामसु (निघ० १.१२) (यज्ञेभिः) कर्मोपासनाज्ञाननिष्पादकैः कर्मभिः अत्र बहुलं छन्दसीतिभिस ऐस् न।

= By actions producing noble deeds, communion with God and knowledge.

(हविर्भिः) दातुंग्रहीतुमर्हैः। अत्र अर्चिशुचिहुसृपिछादिछर्दिभ्य इसिः ॥ (उणादि २.१०९) इति हु-दानादनयोः आदाने च इति धातोः इसिप्रत्ययः (असुर) असुषु रमते तत्सम्बुद्धौ = Dwelling in breaths.

(शिश्रथः) विज्ञानदानेन शिथिलानि करोतु

= May loosen by giving knowledge.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and other commentators or translators of this Hymn have translated the word हेड: used here as क्रोधम् (सायण:) wrath (Wilson) anger (Griffith) but Rishi Dayananda has taken it in the sense of knowledge. The verb root from which the word हेड: is derived has got two meanings हिडि-गत्यनादरयो: Going and disregarding. Rishi Dayananda has taken the first meaning of गति which includes ज्ञान, गमन, प्राप्ति therefore he has explained it as हिड्यते विज्ञायते प्राप्यते य: स: = that which is known or obtained.

(यज्ञेभि:) has been interpreted by Rishi Dayananda in the wiae sense of कर्मोपासनाज्ञाननिष्पादकै: कर्मभि: as is derived from यज-देवपूजासंगतिकरणदानेषु and therefore includes all the three elements of knowledge, action and communion. Karma is included in संगतिकरण (association with others for bringing about the welfare of society) and दान (Charity). ज्ञान is implied by देवपूजा respect for the wise who impart knowledge and then acquiring knowledge from them as the first daily Yajna — ब्रह्म यज्ञ includes संध्या (Meditation on or communion with God) and the study of the Vedas or Holy Scriptures.

Thus Rishi Dayananda's interpretation is substantiated by the root-meaning of यज and by the verses of the Bhagavad Gita etc. where explaining various kinds of Yajnas, it is stated—

द्रव्ययज्ञास्तपोयज्ञाः, योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च, यतयः संशितव्रताः ॥

(गीता अ० ४.२८)

पुनः स एवार्थ उपदिश्यते ।

The same subject is continued in the fifteenth Mantra.

Mantra—15

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वरुण ! त्वम् अस्मत् अधमं मध्यमम् उत्तमं पाशम् वि अवश्रथाय (दूरतो विनाशय) अथ (इति अनन्तरम्) हे आदित्य तव व्रते आचरिते सति अनागसः सन्तः वयम् अदितये स्याम (भवेम) ॥

TRANSLATION

O God, Dispeller of all darkness, Immortal and most acceptable, cast asunder from us all fetters of higher kind (belonging to mind) of middle nature (regarding progeny, wealth and reputation) and of lower nature (belonging to sexual impulse etc.) so that O imperishable Supreme Being, being thus free and sinless, may we be fit for attaining immortality and emancipation.

PURPORT

It is only those persons who obey the commands of God (as given in the Vedas) and being pure keep themselves away from all bonds of misery, attain abiding happiness and none else. This hymn has connection with the previous hymn and here Praja Pati, Savita and Varuna have been mentioned as the names and attributes of God.

Here ends the 15th varga of the 2nd Chapter. Here ends the 24th Hymn of the 6th Anuvaka in the first Mandala.

TRANSLATOR'S NOTES

Sayanacharya, and others have committed the blunder of taking the word Shunah Shepa as the name of a particular person with whom they have associated some absurd stories which need not be mentioned here, have taken the पाश or three snares mentioned in Mantra 13th and 15th literally as उत्तमम् शिरसिबद्धम् अधमं पदेऽवस्थितम् मध्यमं नाभिप्रदेशगतम् (सायण:) which Wilson in his foot notes translates "The ligature fastening the head, the feet and the waist. (Wilson on P. 240).

The bonds according to Sayana, the ligatures fastening the head, the waist and the feet." (Griffith).

But let it be said to the credit of Griffith that he has not supported Sayanacharya in this interpretation and has boldly remarked correctly that "But the bonds of sin are here intended.

(The Hymns of the Rigveda translated by H. Griffith P. 32).

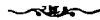
Wilson has not expressed his dissent so clearly, but after quoting Sayanacharya's interpretation, taking the bonds or ligatures literally has remarked:

"The result, however, is not loosening from actual bonds, but from those of sin. अनागस: स्याम, , May we be sinless (Note on P. 240). Rishi Dayananda was therefore quite right in explaining पाशान् (म० १३) as in the 13th Mantra अधर्माचरणजन्यबन्धान् the bonds caused by unrighteous conduct.

It is worth while to quote a few lines from the "Mystic approach to the Veda and the Upanishad's by Shri Madhava Pundalika Pandit a distinguished South indian Vedic Seholar in the course of his essay on "The legend of Shunah Shepa."

He explains the three bonds as follows—

"We have known it as the division of matter, life and mind अन्न, प्राण मन Anna, Prana and Manas. These indeed comprise the tree with three places द्रुपद mentioned in the Rik. To These three, body, life and mind, the Jiva which is

embodied Ray of Bliss is tied and bound. The bond above refers to the bonds that ties the being to the mental roof, the bond below to the moorings in the Inconscient जड (Jada) matter, and the bond between obviously stands for the grip of the vital Prana. The bonds do not certainly mean the ligatures fastening the head, the waist and the feet as explained by Sayana. For if they do, what is the significance of the line that follows immediately as a consequence — अनागसः स्याम (Anagasah Syama — faultless, sinless shall we become.) How can a physical release from a post make a man faultless, sinless etc.". .(Mystric Approach to the Veda by M. P. Pandit, P. 105). This substantiates Rishi Dayanada's spiritual stand point and is therefore very significant coming from the pen of a distingnished S. Indian Vedic Scholar.

अथ पंचविंशं सूक्तम्

HYMN XXV.

अस्य पंचविंशस्य सूक्तस्याजीगर्तिः शुनः शेप ऋषिः। वरुणो देवता। गायत्री छन्दः। षड्जः स्वरः॥

Seer — Shunah Shepa, Devata or subject-Varuna. Metre-Gayatri, Tune-Shadja.

तत्रादौ प्रथम मन्त्रे दृष्टान्तेन जगदीश्वरस्य प्रार्थना प्रकाश्यते

In the first Mantra, by the way of illustration, prayer to God is revealed.

Mantra—1

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम्।
मिनीमसि द्यविद्यवि॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव वरुण जगदीश्वर त्वं यथाऽज्ञानात् कस्यचित् राज्ञः मनुष्यस्य वा विशः प्रजाः सन्तानादयः वा द्यवि द्यवि अपराध्यन्ति कदाचित् कार्याणि हिंसन्ति स तन्न्यायं करुणां च करोति तथा वयं ते यद् व्रते हि प्रमिणीमसि (अस्मभ्यं तन्न्यायं करुणां चित् करोषि)॥

TRANSLATION

O God, the most acceptable and the Best, the Giver of happiness, as when one's sons or subjects commit errors day by day but that man or king is just to them as well as kind, in the same manner, although we men, transgness or violate Thy laws day after day, Thou art Just but at the same time Kind to us.

PURPORT

There is Upamalankara or simile used in the Mantra. As learned parents and rulers show kindness and justice to youngsters of childish intellect or lunatics, in the same manner, be to us every day our Kind and Just Preceptor.

THE COMMENTATOR'S NOTES

(देव) सुखप्रद = Giver of Happiness

देवो दानात् (निरु० = Tr.)

(मिनीमसि) हिंस्मः अत्रेदन्तो मसीति मसेरिदागमः
= Violate.

मीञ्-हिंसायाम् = Tr.

(दिविदिवि) प्रतिदिनम् । अत्र वीप्सायां द्विर्वचनम् । द्यविद्यवीत्यहर्नामसु पठितम् (निघ० १.९)
= Every day.

पुनः स एवार्थ उपदिश्यते ।

The same subject is continued.

Mantra—2

मा नो॑ व॒धाय॑ ह॒त्नवे॑ जिही॒ळा॒नस्य॑ रीरधः ।
मा हृ॑णा॒नस्य॑ म॒न्यवे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वरुण (जगदीश्वर) त्वं जिहीळानस्य हत्नवे वधाय च अस्मान् कदाचित् मा रीरधः (मा संराधय) एवं हृणानस्य (अस्माकं समीपे लज्जितस्य) उपरि मन्यवे मा रीरधः ॥

TRANSLATION

O most Acceptable God, do not allow us to kill the person who insults us through ignorance and never impel us to show wrath to a person who is ashamed of the mistake committed by him in our presence.

PURPORT

God commands. O men, do not indulge in putting an end to the life of a person for committing a fault through ignorance and do not be angry with a man who after committing a mistake, is ashamed of it.

THE COMMENTATOR'S NOTES

(हत्नवे) हननकरणाय अत्र कृहनिभ्यां तनुः ॥ (उणादि ३.२९) अनेन हन धातोः क्त्नुः प्रत्ययः। = for killing (जिहीळानस्य) अज्ञानादस्माकमनादरं कृतवतः जनस्य अत्र पृषोदरादीनि यथोपदिष्टम् इति अकारस्येकारः।

= Of the person insulting us through ignorance.

(रीरधः) संराधय। अत्र रध-हिंसासंराध्योः इत्यस्मात् णिजन्तात् लोडर्थे लङ् (हृणानस्य) लज्जितस्य उपरि।

= Of the person feeling ashamed.

TRANSLATOR'S NOTES

हृणानस्य is from ह्री-लज्जायाम् = To be as ashamed of जिहीडानस्य-हेड्-अनादरे = To disregard or insult.

पुनः स एवार्थः कथ्यते।

The same subject is continued

Mantra—3

वि मृळीकार्य ते मनो रथीरश्वं न सन्दितम्।
गीर्भिर्वरुण सीमहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे वरुण, वयं रथीः सन्दितम् अश्वं न (इव) मृळीकाय ते (तव) मनः विषीमहि ॥

TRANSLATION

O God ! As a charioteer ties his weary horse, so we bind

Thy knowledge and Thy love in our hearts with refined words of praises for the attainment of good happiness.

PURPORT

There is Upamalankara or simile used in the Mantra. O God, as the servant of the master of the Chariot ties, a horse, in the same way, we fasten or bind Thy Vedic knowledge in our hearts firmly.

(मृडीकाय) उत्तमसुखाय

= For the attainment of good happiness.

THE COMMENTATOR'S NOTES

(मृडीकाय) उत्तमसुखाय अत्र मृड: कीकच् कंकणौ (उणा० ४.२५) अनेक कीकच् प्रत्यय: ।

= for the attainment of good happiness.

(मन:) ज्ञानम् । = knowledge.

(विषीमहि) हृदये प्रेम बन्धयाम: अत्र बहुलं छन्दसीति श्नोर्लुक् वर्णव्यत्ययेन दीर्घश्च । = We bind.

TRANSLATOR'S NOTES

मृडीकाय-मृड-सुखने ।

= To be happy or to cause happiness.

मन:-मन-ज्ञाने । = Knowledge

विषीमहि = We bind.

षिञ्-बन्धने-स्वा० (संदितम्) सम्यग् बलावखण्डितम् । = Weary

दो–अवखण्डन इति धातो: ।

पुन: स एवार्थो दृष्टान्तेन साध्यते ॥

The same subject is continued, by giving an illustration.

Mantra—4

परा हि मे विमन्यवः पतन्ति वस्यइष्टये ।
वयो न वसतीरुप ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे जगदीश्वर) त्वत् कृपया वयः वसतीः विहाय दूर-स्थानानि उपपतन्ति न—इव मे (मम) वासात् वस्यः इष्टये विमन्यवः परा पतन्ति हि (खलु दूरे गच्छन्तु) ॥

TRANSLATION

O God, As birds flee to distant places having left off their nests, in the same manner, let persons given to anger may go away from my residence, in order to attain wealth.

PURPORT

As birds when beaten (with stones), go away to distant places, in the same manner, let the persons indulging in anger, keep away from me and I keep away from them, so that let there be no change (for the worse) in our nature or habits and also loss of wealth.

THE COMMENTATOR'S NOTES

(विमन्यवः) विविधः मन्युर्येषां ते ॥

= Men of angry nature or hot temper.

(वस्य इष्टये) वसीयतः इष्टये—संगतये अत्र वसुशब्दान्मतुप ततोऽतिशय ईयसुनि विन्मतोर्लुक् (अष्टा० ५.३.६५) टेः अ० ६४-१५५ इति टेर्लोपः ततः छान्दसो वर्णलोपः वा इतीकारस्य लोपश्च ॥

TRANSLATOR'S NOTES

मन्युरितिक्रोध नाम (निघ० २.१३) इष्टये is derived from यज-देव पूजा संगतिकरण दानेषु Hence Rishi Dayananda has taken it in the sense of 2nd meaning, and explained it as संगतये

Swami Ananda Tirtha's translation though different from the above interpretation is significant from the spiritual point of view.

पराक् पतन्ति मे प्रज्ञाः, विविधाः शुभलब्धये । पक्षिणां वसतीर्यद्वत्, हा न त्वां प्राप्नुवन्ति च ॥ (ऋग्भाष्ये मध्वाचार्य कृते)

पुनः स वरुणः कीदृशोऽस्तीत्युपदिश्यते ॥

How is that Varuna (God) is further taught in the 5th Mantra.

Mantra—5

कुदा क्षत्रश्रियं नरमा वरुणं करामहे ।
मृळीकायोरुचक्षसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं कदा मृडीकाय उरुचक्षसं नरं वरुणं (परमेश्वरं) संसेव्य क्षत्रश्रियं करामहे ॥

TRANSLATION

When shall we for our happiness enjoy the prosperity of the vast and good government by taking shelter in Varuna (God) Who is infallible, the Guide of men and Who is variously glorified in the Vedas.

PURPORT

Men should properly obey the commands of God and administer the vast Government which brings about the welfare of all, with justice.

THE COMMENTATOR'S NOTES

(क्षत्रश्रियम्) चक्रवर्तिराज्यलक्ष्मीम्
= The prosperity of vast and good Government.

(नरम्) नयनकर्तारम् = True Guide of men.

(उरुचक्षसम्) उरु बहुविधं वेदद्वारा चक्ष आख्यानं यस्य तम्
= Variously glorified or described in the Vedas.

TRANSLATOR'S NOTES

चक्षः चक्षिङ्–व्यक्तायां वाचि अदा० अ० दर्शनेऽपि च
नरम्–णीञ्–प्रापणे = hence Guide.
क्षत्रं हि राष्ट्रम् (ऐतरेय ब्रा० ७.२२)

Here ends the sixteenth Varga.

अन्य वायुसूर्यावुपदिश्येते

The properties of the air and sun are taught in the Sixth Mantra.

Mantra—6

तदित्स॒मा॒नमा॑शाते॒ वेन॑न्ता॒ न प्र यु॑च्छतः ।
धृ॒तव्र॑ताय दा॒शुषे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

एतौ वेनन्ता प्रयुच्छतः न (इव) मित्रावरुणौ धृतव्रताय दाशुषे तत् इत् यानम् समानम् आशाते (व्याप्नुतः) ॥

The two (Mitra and Varuna or the air and the sun) like the two players on musical instruments who give happiness are equally conferers of delight to the righteous obervers of truth and other vows who offers oblations in the fire or construct vehicles like the aeroplanes etc.

PURPORT

There is Upamalankara or simile used in the Mantra. As two happy players on the musical instruments produce pleasant sound by playing upon their instruments, in the same way, the air and the sun when utilised properly in machines produce nice sound by moving on all sides the oblation given

by a learned person or the vehicles like the aeroplanes etc. manufactured by an expert scientist.

THE COMMENTATOR'S NOTES

(तत्) हविः हुतं हविः विमानादिरचनविधानं वा।
= Oblation put in the fire or the manufacture of aeroplane etc.

(वेनन्ता) वादित्रवादकौ। अत्र वेन् धातोर्वादित्रार्थो गृह्यते। सुपां सुलुगित्याकारादेशश्च। (युच्छतः) हर्षं कुरुतः। = Give delight

(दाशुषे) दानकर्त्रे। = To the Giver

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वेनन्ता as वादित्रवादकौ = players on musical instruments. It is derived from वेन् गति ज्ञान चिन्ता निशामन वादित्र ग्रहणेषु here the meaning of वादित्र has been taken प्रयुच्छत: has been explained by Rishi Dayananda as प्रकर्षेण हर्षं कुरुत: = Give great pleasure. प्रयुच्छत: is derived from युच्छ-प्रमादे मदी-हर्षे Therefore it means—give great pleasure or happiness. The Devata or subject of the Mantra is मित्रवरुणौ Mitra means sun is admitted on all hands. अहर्वैमित्रः (ऐत० ४.१०) When day is called मित्र the sun as maker or lord of the day is certainly called मित्र in Mantras like मित्रो जनान् यातयति ब्रुवाणो मित्रो दाधारपृथिवीमुतद्याम्॥ (ऋ० ३.५९.१) In यः प्राण: स वरुण: (गोपथ उ० ४.११) and other passages of the Brahmanas the word वरुण has been used for प्राण वायु = vital air. Hence Rishi Dayananda's interpretation is quite correct and based upon ancient authorities.

एतद् यथावत् को वेदेत्युपदिश्यते।

Who knows it fully is taught in the 7th Mantra.

Mantra—7

वेदा यो वीनां पदमन्तरिक्षेण पतताम्।
वेद नावः समुद्रियः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः समुद्रियः मनुष्यः अन्तरिक्षेण पततां वीनां पदं वेद समुद्रे गच्छन्ति आ नावः च पदं वेद स शिल्पविद्यासिद्धिं कर्तुं शक्नोति न इतरः ॥

TRANSLATION

The person dwelling on sea shore, who knows the path of the birds and aeroplanes flying through the air, who also knows the course of ships, can accomplish artistic activities and none else.

PURPORT

The person who is thoroughly well-versed in sciences, arts and industries is able to understand fully and give practical shape to the science of the vehicles that can be useful equally in firmament, earth and ocean as taught a by God through the Vedas.

THE COMMENTATOR'S NOTES

(वीनाम्) विमानानां सर्वलोकानां पक्षिणां वा ।

= Of the aeroplanes, all worlds and birds.

(पदम्) पदनीयं गन्तव्यमार्गम् । = Path.

समुद्राभ्राद् घः (अष्टा० ४.४.११८) अनेन समुद्रशब्दाद् घः प्रत्ययः ॥ (पतताम्) गच्छताम्

= going or flying

TRANSLATOR'S NOTES

The word वयः is derived from वी-गति-व्याप्ति-प्रजनकान्त्यसनखादनेषु सर्वधातुभ्योऽसुन् (उणा० ४.१८९)

वेति गच्छतीति वयः

= That which goes or moves, hence birds, moving birds and aeroplanes all can be equally called वयांसि पतॣ-गतौ hence पतताम् = of going or flying.

पुनः स किं जानातीत्युपदिश्यते ।

What else does he know is taught in the 8th Mantra.

Mantra—8

वेद॑ मा॒सो धृ॒तव्र॑तो॒ द्वाद॑श प्र॒जाव॑तः ।
वेदा॒ य उ॑प॒जाय॑ते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः धृतव्रतः मनुष्यः प्रजावतः द्वादश मासान् वेद तथा यः अत्र त्रयोदशः मासः उपजायते तम् अपि वेद स सर्वकालावयवान् विदित्वा उपकारी भवति ॥

TRANSLATION

The learned person who observes the vows of truth, non-violence etc. and knows the twelve months in which various beings are born (or with their productions) and the thirteenth month which is supplimentarily engendered, knowing all the different parts of time, utilises it properly for doing good to others.

PURPORT

As God being Omniscient knows this cycle of time which is the abode or basis of all, in the same manner, knowing the significance of the worlds and Time, no one should waste even the particle of a moment.

THE COMMENTATOR'S NOTES

(प्रजावतः) प्रजा उत्पन्ना विद्यन्ते येषु मासेषु तान्—

= Months in which various beings are born.

(धृतव्रतः) धृतं व्रतं सत्यं विद्यावलं येन सः ।

= He who has taken the vow of truth or possesses the power of knowledge.

पुनः स किं जानातीत्युपदिश्यते ।

What else does he know is taught in the ninth Mantra.

Mantra—9

वेद॒ वात॑स्य वर्त॒निमु॒रोर्ऋ॒ष्वस्य॑ बृ॒हतः॑ ।
वेदा॒ ये अ॒ध्यास॑ते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यः (मनुष्यः) ऋष्वस्य उरोः बृहतः वातस्य वर्तनिं वेद (जानीयात्) ये अत्र पदार्थाः अध्यासते तेषां च वर्तनिं वेद । स खलु भूगोलगुणवित् जायते ॥

TRANSLATION

The person who knows the path of the wind, vast very useful and endowed with many attributes going and coming everywhere, excellent and mighty and who knows all the articles that are there, becomes certainly the knower of the properties of Geography.

PURPORT

The person who knows that the wind is greater in measurement and properties than fire and other objects and is the support of all, knows its origin, the path of its going and coming and all the gross and subtle substances that are on the earth or in the air and after knowing them thoroughly, benefits from them and induces others to do the same, makes his life successful and becomes a distinguished scientist. This fact should be known to all.

THE COMMENTATOR'S NOTES

(वर्तनिम्) वर्तन्ते यस्मिन् तं मार्गम् = Way or path.

(उरोः) बहुगुणयुक्तस्य (ऋष्वस्य) सर्वत्र गमनशीलस्य अत्र ऋषी-गतौ इत्यस्माद् बाहुलकात् औणादिको वन् प्रत्ययः ।
= Going and coming or moving everywhere.

(बृहतः) महतः, महाबलविशिष्टस्य ।
= Great, excellent and mighty.

TRANSLATOR'S NOTES

उरुरिति बहुनाम (निघ० ३.१)

ऋष्व इति महन्नाम (निघ० ३.३)

Rishi Dayananda has given another derivative meaning of the word ऋष्व for, there is another adjective of बातस्य meaning great and mighty i. e. बृहत:

यं एतं जानाति स किं प्राप्नोतीत्युपदिश्यते ।

He who knows him, what does he get is taught in the 10th Mantra.

Mantra—10

नि षसाद धृतव्रतो वरुणः पस्त्यास्वा ।

साम्राज्याय सुक्रतुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा यः सुक्रतुः वरुणः (विद्वान् मनुष्यः) पस्त्यासु (प्रजासु) साम्राज्य आ निषसाद (तथा अस्माभिः अपि भवितव्यम्) ॥

TRANSLATION

As a man who has taken the vow of truth, non-violence etc. and who is a man of noble intellect and actions sits among his subjects for discharging the duties of an emperor shining on account of his virtues, we should also conduct ourselves similarly.

PURPORT

There is वृहत: वाचक लुप्तोपमालंकार or implied simile here in this Mantra. As God is the Greatest Ruler of all, shining on account of His incomparable virtues, in the same way, a learned and righteous person who obeys the commands of God, being endowed with the strength of body and intellect is alone fit to rule over a vast empire and none else.

THE COMMENTATOR'S NOTES

(वरुणः) उत्तमो विद्वान्।

= Righteous, learned person.

(पस्त्यासु) पस्त्येभ्यो गृहेभ्यः हिताः तासु। पस्त्यमिति-गृहनाम (निघ० ३.४)। = Among the subjects.

(साम्राज्याय) यत् राष्ट्रं सर्वत्र भूगोले सम्यक् राजते प्रकाशते तस्य भावाय।

= For the empire shining in the whole world on account of its glory.

(सुक्रतुः) शोभनाः क्रतवः कर्माणि प्रज्ञा वा यस्य सः।

= Endowed with good actions and intellect.

TRANSLATOR'S NOTES

(साम्राज्यम्) सम्राजोभावः गुणवचनब्राह्मणादिभ्यइति-ष्यञ् (अष्टाध्याय्यां ५.१.१२४)।

= Supreme dominion.

क्रतुरिति प्रज्ञानाम (निघ० ३-९)। = Good action.

क्रतुरिति कर्मनाम (निघ० २.१)। = Good intellect.

पुनः स एवार्थ उपदिश्यते—

The same subject is continued.

Mantra—11

अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति।
कृतानि या च कर्त्वा॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यतः (यः) चिकित्वान् वरुणः (धार्मिकः) अखिलविद्यः न्यायकारी मनुष्यः या (यानि) विश्वा (विश्वानि सर्वाणि) कृतानियानिच कर्त्वा (कर्तव्यानि) अद्भुतानि कर्माणि अभि-

पश्यति (अतः स न्यायाधीशः भवितुं योग्यः जायते) ॥

TRANSLATION

Because a righteous, highly learned and just man sees all actions that have been done by a man and which will be done, he becomes, fit to be a judge.

PURPORT

As God being Omnipresent and Omnipotent performs wonderful acts like the creation, sustenance and dissolution of the world knowing all the acts of men gives them the fruit of actions, in the same manner, he who having known the actions perfermed by his ancestors is always engaged in doing noble deeds to benefit all, being witness to and having done action, which bring about the welfare of all, can be just to all.

THE COMMENTATOR'S NOTES

(चिकित्वान्) केतयति जानातीति चिकित्वान्। अत्र कित-ज्ञाने अस्माद् वेदोक्तात् धातोः क्सुः प्रत्ययः। चिकित्वान (चेतनावान्) (निरुक्त २.११)

= Wise who gives knowledge to all.

(कर्त्वा) कर्त्तव्यानि । अत्र कृत्यार्थे तवैकेन्केन्यत्वनः इति त्वन् प्रत्ययः ।

= To be done in future.

पुनरपि स एवार्थ उपदिश्यते ।

The same subject is continued.

Mantra—12

स नो॑ वि॒श्वाहा॑ सु॒क्रतु॑रादि॒त्यः सु॒पथा॑ करत् ।

प्र ण॒ आयूं॑षि तारिषत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यथा आदित्यः (परमेश्वरः, प्राणः सूर्यो वा) विश्वाहा (सर्वेषु दिनेषु) नः (अस्मान्) सुपथा करत् । नः (अस्माकम्)

आयूंषि प्रतारिषत् तथा सुक्रतुः आदित्यः (न्यायकारी मनुष्यः विश्वाहेषु नः सुपथा करत् नः (अस्माकम्) आयूंषि प्रतारिषत् (सन्तारयेत्) ॥

TRANSLATION

(1) May God who is Imperishable, Eternal and Omniscient keep us on the right path all our days and prolong our lives.

(2) As God keeps us all our days on right path and prolongs our lives, in the same way, may a wise and just man who is brilliant like the sun keep us all our days in right path and prolong our lives by giving us proper instructions.

PURPORT

There are Shleshalankar (Paronomasia and वाचक लुप्तोपमालंकार or implied simile here. God with His Kindness, makes those persons full of bliss who prolong their lives by the observance of Brahmacharya (continence) and control of their senses. As the Prana and the sun divide the parts of time enlightening all high and low places and beings with their force and splendour and make them happy, in the same way, a just and righteous person should do and preach righteous acts with his body and army, and should keep away all unrighteous acts and should separate good men from bad persons.

THE COMMENTATOR'S NOTES

(आदित्यः) विनाशरहितः परमेश्वरः, प्राणः सूर्यः आदित्यवत् तेजस्वी न्यायकारी जीवो वा (सुक्रतुः) शोभनानि प्रज्ञानानि कर्माणि वा यस्य सः ।

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted आदित्यः here in various ways.

(1) The first meaning of the word Aditya he has given is विनाशरहितः परमेश्वरः It is derived from दो-अवखण्डने नञ अदितिरेव आदित्यः स्वार्थे = Imperishable or Immortal.

असौ वा आदित्यो ब्रह्म ॥ (शतपथ ७.४.१.१४)

आदित्यो वै ब्रह्म ॥ (जैमिनीयोपनिषद् ब्राह्मणे ३.४.९)

and other passages of the Brahmanas substantiate strongly Rishi Dayananda's interpretation as God.

(2) The second meaning of आदित्य (Aditya) as given by Rishi Dayananda is प्राण: for which there is clear statement in the Jaimineeyopanishad 4.11.11.

आदित्या वै प्राणाः (जैमिनीयोप० ४.११.११)

= In the same Brahmana in 4.2.9 it is stated.

प्राणा वा आदित्याः । प्राणा हीदं सर्वम् आददते ॥

(जैमिनीयोप० ४.२.९)

In the Tandya Maha Brahmana 16.13.2 it is clearly stated प्राण आदित्य:

So Rishi Dayananda's interpretation as Prana is quite authentic based upon the authority of the Brahmanas.

(3) The third meaning of the word Aditya given by the Rishi is आदित्य:- न्यायकारी मनुष्य:

= A just learned person.

In the Shatapath Brahmana 13.6.1.11 it is stated

असौ वा आदित्यः पाप्मनोऽपहन्ता (शतपथ १३.८.१.११)

= Aditya is the destroyer of sins.

In the Taittireeya 1.1.9-8 it is stated

एते खलु वाऽऽदित्या यद् ब्राह्मणाः (तैत्तिरीय १.१.९.८)

By Adityas are meant true Brahmanas—the knowers of God and the Vedas. Even if the well-known meaning of आदित्य as sun is taken, persons full of splendour like the sun who destroy the darkness of ignorance can certainly be taken by it. That is why those who observe Brahmacharya upto the age of 48 years or more are called Aditya Brahmacharis.

पुनः स कीदृश इत्युपदिश्यते ।

The same subject is continued.

Mantra—13

बिभ्रद्द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् ।
परि स्पशो नि षेदिरे ॥

सन्धिच्छेदसहितोऽन्वयः ।

यस्मिन् स्पशः निषेदिरे स वरुणः निर्णिजं हिरण्ययं द्रापिं बिभ्रत् परिवस्त ॥

TRANSLATION

(1) God ! the most acceptable and the Best in whom all embodied beings and things abide, covers all from all sides, wearing the resplendent armour of knowledge.

(2) In the case of the sun as Varuna, the meaning is the sun in whose light all substances that can be touched abide, wearing its golden amour or light, covers all objects with its splendour.

(3) In the case of a hero the meaning will be — A hero who binds his enemies with various snares wearing a shining armour covers or overomes un-righteous foes with his splendour. All substances abide in the light of his knowledge and justice.

PURPORT

There is Shleshalankar or Paronomasia in this Mantra.

Omniscient God being the Innermost Spirit of all, revealing the pure light, dispels the sleep or ignorance of the righteous persons. In the same way, the sun dispels the darkness of the night. As God upholds all by His Omnipresence, the sun also sustains all by its attractive power.

THE COMMENTATOR'S NOTES

(द्रापिम्) कवचं निद्रां वा अत्र द्रै-स्वप्ने अस्मादित्र वपादिभ्य इति इत् प्रत्ययः ।

= Armour or sleep of ignorance.

(हिरण्ययम्) ज्योतिर्मयम् । ज्योतिर्वै हिरण्यम् (शतपथे ४.३.१.२१) । = Full of light, shining.

(वरुणः) विविधपाशैः शत्रूणां बन्धकः ।

= A hero who binds his enemies with snares.

(वस्त)वस्ते आच्छादयति अत्र वर्तमाने लड् अडभावश्च ॥

= Eovers.

(निर्णिजम्) शुद्धम् = Pure.

(स्पशः) स्पर्शवन्तः पदार्थाः = Substances.

TRANSLATOR'S NOTES

(वस्ते) आच्छादयति It is derived from वस-आच्छादने अदा०
= Vas to cover.

(निर्णिजम्) शुद्धम् = Pure. It is derived from णिजिर्-शौचपोषणयो: To wash, to purify.

(स्पशः) स्पर्शवन्तः पदार्थाः

= Substances that can be touched, it is derived from

स्पश–बाधन स्पर्शनयो: = To destroy, to touch.

(वरुणः) विविधपाशै शत्रूणां बंधकः

= Here the word वरुण: is derived from वृञ-आवरणे चुरा० = To cover or bind.

पुनः स कीदृश इत्यपदिश्यते ।

The same subject (of Varuna) is continued.

Mantra—14

न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम् ।
न देवमभिमातयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्यः) यूयं जनानां दिप्सवः यं न दिप्सन्ति द्रुह्वाणः ये न द्रुह्यन्ति अभिमातयः यं न अभिमन्यन्ते तं (परमेश्वरम् देवम् उपास्यं कार्यहेतुंविद्वांसं वा सर्वे जानीत ॥

TRANSLATION

(1) (1) O men, you should know that God as Adorable whom enemies of false dealing dare not offend, nor those who tyrannise over men, nor haughty persons whose minds are bent on wrong.

(2) You should also know such a learned person who can accomplish all good acts and whom oppressors of mankind, persons of false dealing and haughty people can not dare to offend or displease.

PURPORT

Those haughty persons who are of violent and malicious nature, can not know the attributes of God and wise men on account of their ignorance. They can not derive benefit from them. Therefore men should try to imbibe and follow the merits, actions and nature of God and wise men.

THE COMMENTATOR'S NOTES

(दिप्सन्ति) विरोद्धुमिच्छन्ति अत्र वर्णव्यत्ययेन धकारस्य दकारः (दिप्सवः) मिथ्याभिमानव्यवहारमिच्छवः ।

= Desire to oppose.

(अभिमातयः) अभिमानिनः ।

= Proud or haughty persons.

TRANSLATOR'S NOTES

(दिप्सवः) दम्भु-दम्भने लोकवंचनाय विहितकर्मानुष्ठानं दम्भः (अभिमातयः) ।

= Proud or haughty persons.

It also means पाप्मानः पाप्मा वा अभिमातिः अथवा सपत्नोवा अभिमातिः– शत्रुः

= Enemies.

अभिपूर्वकात् मा माने इत्यस्मात् औणादिकः क्तिच् प्रत्ययः ।

पुनः स कीदृश इत्युपदिश्यते ।

How is He is taught further in the fifteenth Mantra.

Mantra—15

उत यो मानुषेष्वा यशश्चक्रे असाम्या ।
अस्माकमुदरेष्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अस्माकम् उदरेषु उत (अपि बहिः) यश आचक्रे यः मानुषेषु जीवेषु उत अपि जडेषु पदार्थेषु आकीर्तिं प्रकाशितवान् अस्ति स वरुणः (जगदीश्वरः विद्वान् वा) सकलैः मानवैः कुतः न उपासनीयः जायते ?

TRANSLATION

Why should not men always adore that God who has given complete glory and food to mankind and whose glory is manifest in all living and non-living or inanimate objects

THE COMMENTATOR'S NOTES

(यशः) कीर्तिम् अन्नं वा यश इत्यन्ननामसु पठितम् (निघ० २.७) । = Glory or food.

(असामि) समस्तम् सामीति खण्डवाची = Semi.

असामि Complete. सामि स्यतेः असुसमाप्तम् निरुक्ते ६.२३ (उदरेषु) अन्तर्देशेषु = Inside.

पुनः स कीदृश इत्युपदिश्यते

How is His nature is further taught in the 16th Mantra.

Mantra—16

परा मे यन्ति धीतयो गावो न गव्यूतीरनु ।
इच्छन्तीरुरुचक्षसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा गव्यूतीः अन्विच्छन्त्यः गावः न (इव) मे (मम)

इमाः धीतयः उरुचक्षसं मां परा यन्ति (तथा सर्वान् कर्तृन् प्रति स्वानि स्वानि कर्माणि प्राप्नुवन्ति एव इति विज्ञेयम् ॥

TRANSLATION

(1) As the kine return to the pastures, in the same way, thoughts come back to me-soul, whose knowledge is of various kinds and who is the doer of deeds.

(2) In the case of God the meaning is–Yearning for the Omniscient God my thoughts move onward unto Him as kine unto their pastures move.

PURPORT

There is Upamalankara or simile used in this Mantra—

Men should know that as the kine running to the best of their power, become tired when they reach their destination, in the same way, when men search after the sttributes according to their power and intellect of God, and of the sun etc. and having known to some extent according to their capacity, get tired because the intellect and the power of the body of every man in limited and can not be unlimited. As birds flying in the sky do not get its end, similarly none can get the end of knowledge.

THE COMMENTATOR'S NOTES

(धीतयः) दधत्यर्थान् याभिः कर्मवृत्तिभिः ताः

(उरु चक्षसम्) उरुषु बहुषु चक्षः विज्ञानं प्रकाशनं वा यस्य तं कर्मकर्तारं जीवं माम्

= To me-soul who has knowledge of various things.

परमेश्वरपक्षे चक्षिङ्–व्यक्तायांवाचि दर्शनेऽपि विशाल चक्षसम् विश्वस्य द्रष्टारम् इत्यर्थः ॥

= Omniscient God.

How should men acquire true knowledge is taught in the 17th Mantra.

Mantra—17

सं नु वोचावहै पुनर्यतो मे मध्वाभृतम् ।
होतेव क्षदसे प्रियम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यतः आवाम् उपदेश्योपदेष्टारौ होता इव क्षदसे आभृतं यजमानप्रियं मधु (मधुरगुणविशिष्टं विज्ञानं) संवोचावहै यतः मम तव च विद्यावृद्धिः भवेत् ॥

TRANSLATION

As a priest gives sweet satisfactory knowledge gathered by the wise to the performer of the Yajna for giving him strength to dispel darkness of ignorance, so let us-the teachers and the taught-speak to one another lovingly, so that our wisdom may grow from day to day.

PURPORT

There is Upamalankara or simile used in this mantra. As a priest and the performer of a Yajna (Non-violent sacrifice) accomplish Yajna lovingly and jointly, in the same manner, the teacher and the taught should manifest all sciences jointly and lovingly. All men should endeavour to attain happiness, bearing in mind the idea of increasing their knowledge and wisdom.

THE COMMENTATOR'S NOTES

(मधु) मधुरगुणविशिष्टं विज्ञानम् = Sweet knowledge.

(आभृतम्) विद्वद्भिः समन्ताद् ध्रियते धार्यते तत् = Gathered by the wise.

(क्षदसे) अविद्यारोगान्धकारविनाशकाय बलाय = for the strength to dispel the disease and darkness of ignorance.

(प्रियम्) यत् प्रीणाति तत् = Satisfactory, dear.

TRANSLATOR'S NOTES

Rishi Dayananda explains मधु as मधुरगुणविशिष्टं विज्ञानम् for it is derived from मन्-ज्ञाने मनेर्धश्छन्दसि (उणादि० २.११६) मन्यते बुध्यते यत् येन या तद् मधु Sweet knowledge छदसे has been interpreted by the Rishi as अविद्यारोगान्धकारविनाशकबलाय as the word is derived from छदति:- शकलीकरणार्थ: In Apte's well-known Sanskrit-English Dictionary, we find the following note on छद Ved. To cut, to kill, to consume. So Rishi Dayananda's interpretation is substantiated by the root-meaning.

पुनस्ते किं किं कुर्युरित्युपदिश्यते

What also should they (the teachers and the taught) do is told in the 18th Mantra.

Mantra—18

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि ।
एता जुषत मे गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयम् अधिक्षमि स्थित्वा विश्वदर्शतं वरुणं (परेशम्) दर्श रथं नु दर्श मे (मम) एताः गिरः (वाणीः) (नित्यं सेवध्वम्) ॥

TRANSLATION

O Ye men, being established in the conduct full of forgiveness and endurance, you should lovingly listen to these my words which are refined on account of the noble Vedic teaching, in order to see God who is worthy of being realised by all wise men and also to visualise charming aeroplanes and other suitable vehicles for your happiness.

PURPORT

Because it is not possible to know God and the nature of the vehicles manufactured with the help of the arts and sciences without personal contact in the form of questions and answers with the learned persons of forgiving sweet nature, therefore

men should always acquire such knowledge with the assistance of the wise.

THE TRANSLATOR'S NOTES

(विश्वदर्शतम्) सर्वैर्विद्वद्भिः द्रष्टव्यं जगदीश्वरम् ।

= To God who must be seen (realised) by all wise men.

(दर्शम्) पुनः पुनर्द्रष्टुम् ।

= To see or realise again and again.

(रथम्) रमणीयं विमानादियानम् ।

= Charming vehicles like the aeroplane etc.

(क्षमि) क्षाम्यन्ति सहन्ते जना यस्मिन् व्यवहारे तस्मिन् स्थित्वा । अत्र कृतो बहुलम् इति करणे क्विप् । वा छन्दसि सर्वे विधयो भवन्तीत्यनुनासिकस्य क्विब् झलो-रिति दीर्घो न भवति ॥

TRANSLATOR'S NOTES

दर्शतः—दृशेः भृम दृशियजिपर्वि पच्यमितमिनमि हर्य्यिभ्यो-ऽतच् (उणा० ३.११०) इति अतच् प्रत्ययः ।

= Worth seeing.

(रथः) रंहतेर्गतिकर्मणः स्थिरतेर्वा स्याद् विपरीतस्य रममाणोऽस्मिंस्तिष्ठतीति वा (रमु-क्रीडायाम् इति धातोः) रणतेर्वा रसतेर्वा (निरुक्ते ९.११) ॥

= Charming or beautiful vehicle.

(क्षमि) Rishi Dayananda's interpretation given above is based upon the root meaning of क्षमूष्-सहने to endure or forgive. Other commentators have generally interpreted it as 'on earth' depending on क्षमेति पृथिवी नामसु (निघ० १.१) But they have to change क्षमि into क्षमायाम् as Sayanacharya, Shri Kapali Shastri and others have done. क्षमि-क्षमायाम् (आतोऽभावः छान्दस इति श्री कपालि शास्त्रिणः)

Though Shri Kapali Shastri explains all these Mantras

spiritually, Sayanacharya, Wilson and Griffith think it to mean that the chariot of Varuna on earth and in the sky is seen by the seer which is a very erroneous notion, as the Vedic conception of God is of an Omnipresent, Formless, Omnipotent and Omniscient Supreme Being which Sayanacharya and Western scholars have not unfortunately been able to grasp. Hence their translations like.

"I have seen him (Varuna) whose appearance is graceful to all, I have beheld his chariot upon earth, he has accepted these my praises." (Wilson).

Or "Now saw I him (Varuna) whom all may see, I saw his car above the earth. He hath accepted these my songs." (Griffith) are not reliable being against the very spirit of the fundamental Vedic teachings about God.

What a great solemnity and significance is there in Rishi Dayananda's above interpretation showing the harmony between the spiritual and secular aspirations.

पुनः स ईश्वरः कीदृश इत्युपदिश्यते ।

What is the nature of that Varuna is taught in the 19th Mantra.

Mantra—19

इमं मे वरुण श्रुधी हवमद्या च मृळय ।
त्वामवस्युरा चके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वरुण (विद्वन्) जगदीश्वर वा अद्य अवस्युः अहम् त्वाम् आचके (प्रशंसामि) त्वं मे (मम) हवं श्रुधि (शृणु) मां च मृडय ॥

(1) In the case of God. the meaning is — Hear this my call O God (the most acceptable or the Best) and show Thy gracious love to-day. Desiring protection and knowledge, I long for Thee.

(2) The prayer may also be addressed to a wise man of realisation who dispels the darkness of ignorance.

THE COMMENTATOR'S NOTES

(वरुण) सर्वोत्कृष्ट जगदीश्वर विद्वन् वा ।

= "O God the Best or a learned person dispeller of the darkness of ingorance.

(हवम्) आदातुमर्हं स्तुतिसमूहम्

= Praises or Invocation.

(अवस्युः) आत्मनो रक्षणं विज्ञानं चेच्छुः

= Desiring my protection and knowledge.

PURPORT

As Omniscient God gives true Happiness to His devotees after being glorified by them with true love, learned wise men should also do like that.

पुनः स ईश्वरः कीदृश इत्युपदिश्यते ।

How is that God is further taught in the 20th Mantra.

Mantra—20

त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि ।
स यामनि प्रति श्रुधि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मेधिर वरुण त्वं यथा यः (जगदीश्वरः) दिवः च ग्मश्च विश्वस्य यामनि राजति सः अस्माकं स्तुतिं प्रति शृणोति तथा एतन्मध्ये राजसि (राजेः) स्तुतिं प्रतिश्रुधि (शृणु) ॥

As God who shinest over heaven and earth and all the world at all times, listens to our prayers, so O wise man, you should also do and respond to our call.

PURPORT

God has divided the world in two ways. One is brilliant

like the sun etc. and the other without light like the earth etc. Time is there as the common cause of their appearance and disappearance. God pervading all hearts even the intentional words of all beings. Therefore none should even think of doing anything un-righteous. All men should know this well and conduct themselves accordingly.

THE COMMENTATOR'S NOTES

(ग्मः) पृथिव्यादेः ग्मेतिपृथिवी नामसु (निघ० १.१)
= Of the earth etc.

(यामनि) यान्ति गच्छन्ति यस्मिन् कालावयवे प्रहरे तस्मिन् ॥ = At suitable time.

(श्रुधि) शृणु । अत्र बहुलं छन्दसीति श्नतोर्लुक् श्रुशृणु पृकृवृभ्यश्छन्दसि (अ० ६.४.१०२) इति हेर्धिश्च ।

पुनः स कीदृश इत्युपदिश्यते ।

The nature of that (Varuna) is taught further in the 21st Mantra.

Mantra—21

उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत ।
अवाधमानि जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वरुण अविद्यान्धकारविदारक ईश्वर । त्वं करुणया नः (अस्माकं) जीवसे उत्तमं मध्यमं पाशम् उन्मुमुग्धि अधमानि बन्धनानि च वि अवचृत ॥

TRANSLATION

O God the Destroyer of the darkness of ignorance, release us from the upper bond (belonging to mental plane) untie the bond between (belonging to Prana or vital plane) and loose the

bonds below (belonging to the body) that we may live long and happily.)

PURPORT

As righteous persons engaging themselves in doing good to others and being enlightened pray to God and He releasing them from all misery and bondage makes them happy, why should we not do also like that ?

This hymn is connected with the previous hymn as it tells us about Varuna (the most acceptable God).

THE COMMENTATOR'S NOTES

(पाशम्) बन्धनम् = Bond.

(चृत) नाशय । अत्रान्तर्गतो ण्यर्थः = Destroy.

(जीवसे) चिरं जीवितुम् = For living long.

TRANSLATOR'S NOTES

चृती–हिंसाग्रन्थनयोः तुदादिः ।

The three bonds mentioned above are concerning mind, Prana and body as explained before.

इति पंचविंशं सूक्तं समाप्तम् ।

Here ends the twenty fifth hymn of the first Mandala of the Rigveda Sanhita.

अथ षड्विंशं सूक्तम्

HYMN XXVI.

अस्य षड्विंशस्यसूक्तस्याजीगर्तिः शुनः शेपऋषिः। अग्निर्देवता। १.८.९ आर्ची उष्णिक् छन्दः। ऋषभः स्वरः। २.६ निचृद् गायत्री १.३ प्रतिष्ठागायत्री छन्दः। ४.१० गायत्री ५.७ विराड् गायत्री छन्दः। षड्जः स्वरः॥

Seer—Shunah Shepa, Devata or subject — Agni, Metre—Gayatri with its variations.

तत्रादिमन्त्रे होतुयजमानगुणा उपदिश्यन्ते॥

In the first Mantra, the attributes of the priest and the performer of Yajna are taught.

Mantra—1

वसिष्वा हि मियेध्य वस्त्राण्यूर्जां पते।
सेमं नो अध्वरं यज॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऊर्जां पते मियेध्य होतः यजमान वा त्वम् एतानि वस्त्राणि वसिष्व हि नः (अस्माकम्) अध्वरं यज (संगमय)॥

TRANSLATION

O protector of strength, force and food, O caster of various substances in the firmament (through fire in the Yajna), O priest or performer of the Yajna, put on these clothes of cotton, wool or silk and perform this our non-violent sacrifice of three kinds

PURPORT

The Yajamana (performer of the Yajna)should select many learned persons who are well-versed in various arts and having

honoured them properly, he should accomplish under their guidance, many works and thus attain happiness and give it to others. No one can accomplish any secular or spiritual work without the assistance of good and wise persons.

THE COMMENTATORS NOTES

(वसिष्व) धर। अत्र छन्दस्युभयथेति आर्धधातुकत्वमाश्रित्य लोट्यपि बलादि लक्षण इट्— = Put on.

(मियेध्य) मिनोति प्रक्षिपति अन्तरिक्षं प्रति अग्निद्वारा पदार्थान् तत्सम्बुद्धौ। अत्र डुमिञ् धातोः औणादिको बाहुलकात् केध्यच् प्रत्ययः—

= Caster of various substances in the firmament through the fire.

(वस्त्राणि) कार्पासोर्णाकौशेयकादीनि।

= Clothes made of cotton, wool and silk etc.

(ऊर्जाम्) बलपराक्रमान्नानाम्॥

Of strength and food.

(अध्वरम्) त्रिविधं यज्ञम्।

= Non violent sacrifices of three kinds.

TRANSLATOR'S NOTES

वसिष्व is from वस-आच्छादने।

मिमेध्य is from मिञ्—प्रक्षेपणे

To throw or Cast, hence the meaning given above.

ऊर्जाम् = The word ऊर्क् is derived from ऊर्ज बल प्राणनयोः धातुपाठे चुरा० Therefore it means strength or force, energy. In the Shatapath Brahmana 3-2. 1. 33, it is stated अन्नं वा ऊर्क् By Oork food is meant.

In the Nirukta 3.8 it is clearly stated.

ऊर्गिति अन्ननाम ऊर्जयतीति सतः निरुक्ते ३.८)।

So it is evident that the meanings of ऊर्क् as given by Rishi

Dayananda are based upon Dhatu Patha, Shatapath Brahmana and Nirukta of Yaskacharya अध्वरम् has been explained by Rishi Dayananda as त्रिविधं यज्ञम् अध्वरम् इति यज्ञनाम ध्वरति हिंसा कर्मा तत्प्रतिषेध इति (निरुक्ते १७) So it means non-violent sacrifice which is of three Kinds देवपूजा, संगतिकरण, दान The worship of God and respect for the wise, association and charity or ज्ञान, कर्म. उपासना Knowledge, action and communion with God.

पुनः स कीदृश इत्युपदिश्यते ।

How is that is taught, further in the 2nd Mantra.

Mantra—2

नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः ।
अग्ने दिवित्मता वचः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यजिष्ठ अग्ने (यजमान) यः मन्मभिः सह वर्तमानः वरेण्यः होता नः (अस्माकम्) दिवित्मता वचः (संगमयति) स त्वया सर्वदा संगन्तव्यः ॥

TRANSLATION

O powerful Yajamana full of knowledge, you should always associate with a learned person who is selected by us, because he is giver of happiness on account of his industriousness, wisdom and other virtues and who unites our speech with resplendent knowledge

PURPORT

Men should accomplish all their good desires with the assistance of noble persons. Without association with such noble wise persons, none can enjoy happiness.

THE COMMENTATOR'S NOTES

(होता) सुखदाता — Giver of happiness.

(मन्मभिः) मन्यते जानन्ति जना यैः पुरुषार्थैः तैः अत्र कृतो बहुलम् इति वार्तिकेन अन्येभ्योऽपि–
दृश्यते (अष्टा० ३.२.७५) अनेन करणेमनिन् प्रत्ययः

By industriousness etc. which help in the acquirement of knowledge.

(अग्ने) विज्ञानादिप्रसिद्धस्वरूप ॥

= Well known on account of knowledge etc.

(दिवित्मता) दिवं प्रकाशम् इन्धते यैः प्रशस्तैः स्वगुणैः तद्वता । अत्र दिव् शब्दोपपदात् इन्धधातोः कृतो बहुलम् इति करणकारके प्रशंसायां मतुप् ॥

TRANSLATOR'S NOTES

होता — is derived from हु-दानादनयोः आदाने च here the first meaning of the verb दान or giving has been taken, therefore the meaning as सुखदाता Giver of happiness अग्ने has been interpreted as विज्ञानादि प्रसिद्ध-स्वरूप because it is derived from अगि-गतौ गतेस्त्रयोऽर्था:ज्ञानं गमनं प्राप्तिश्च here the first meaning of ज्ञान or knowledge has been taken, therefore the meaning as given above. अग्नि:कस्मात् अग्रणीर्भवति (निरुक्ते ७.१४)

According to this etymology given in the Nirukta, a wise leader also is called Agni.

Not understanding the deeper meaning, Sayanacharya, Wilson, Griffith and others have taken Agni only as fire, and have translated as–

"Propitiated by brilliant strains, do thou ever youthful Agni, selected by us, become our ministrant priest, invested with radiance." (Wilson).

Sit ever to be chosen, as our priest, most youthful, through our hymns, O Agni, through our heavenly word." (Griffith). How can this inanimate material fire be the priest (होता) as stated in the Mantras ? These translators have never bothered to think, following Sayanacharya who explains it as होमनिष्पादकः Rishi Dayananda's interpretation is therefore rational and substantiated by ancient authorities.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni is further taught in the third Mantra.

Mantra– 3

आ हि ष्मा सूनवे पितापिर्यजत्यापये ।
सखा सख्ये वरेण्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा पिता सूनवे सखा सख्ये आपिः आपये आ यजति तथा एव अन्योन्यं संप्रीत्या कार्याणि संसाध्य हि स्म सर्वोपकाराय यूयं संगच्छध्वम् ॥

TRANSLATION

(1) When addressed to God the meaning is clear. Thou O Omniscient God art verily as a loving father to a son, as a kinsman giving happiness to a virtuous kinsman, as the most acceptable friend to a friend.

(2) O men, as a father behaves towards to his son, as a kinsman causing happiness to his virtuous kinsman and as a good friend to his friend, in the same way, you should behave in a friendly manner towards one another and having accomplished all tasks, should be united for the welfare of all

PURPORT

There is implied simile here.

As a kind and loving father who causes happiness to his sons, as a friend causing happiness to his friends and a learned teacher to his students,all men should love one another and always put forth their united efforts for bringing about the welfare of all. This is the teaching given by God.

THE COMMENTATOR'S NOTES

(आपिः) सुखप्रापकः । अत्र आप्लृ–व्याप्तौ अस्मात् इण-जादिभ्यः (अष्टा० ३.३.१०८) इतिइण् प्रत्ययः ।

= He who causes happiness.

(यजति) संगच्छते = Unites.

(आपये) सद्गुणव्यापिने = For a virtuous person.

पुनस्ते कथं वर्तेरन्नित्युपदिश्यते ।

How should men behave is taught in the fourth Mantra.

Mantra—4

आ नो बर्हिरिशादसो वरुणो मित्रो अर्यमा ।
सीदन्तु मनुषो यथा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा रिशादसः (दुष्टहिंसकाः) सभ्याः वरुणः मित्रः अर्यमा मनुष्यः न बर्हिः सीदन्ति (तथा भवंतः अपि सीदन्तु) ॥

O men, sit down on your seats which are pleasant as cultured men who are destroyers of internal and external foes or diseases, well versed in various sciences, friendly to all and dispensers of justice do in assemblies, so you should also do.

PURPORT

There is Upamalankara or simile used here—
All men should behave in meetings as cultured and civilised men, experts in conducting assemblies do.

THE COMMENTATOR'S NOTES

(बर्हिः) सर्वसुखप्रापकमासनम् । बर्हिरिति पदनामसु पठितम् । (निघ० ५.२) ।

Seat which is pleasant or comfortable.

(रिशादसः) रिशानां हिंसकानां रोगाणां वा अदस उपक्षयितारः

Destroyers of foes or diseases

(वरुणः) सकलविद्यासु वरः

Good or well-versed in all sciences.

(मित्रः) सर्वं सुहृत Friendly to all (वरुण:) न्यायाधीश:=Judge

(मनुषः) मन्यन्ते जानन्ति ये सभ्या मर्त्याः ते, अत्र मन धातोर्बाहुलकादौणादिक उसिः प्रत्ययः ।

= Learned civilised persons.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and others take Varuna, Mitra and Aryama as the names of particular Gods, but Rishi Dayananda takes them derivatively as is the rule of the Vedic Terminology सर्वाणि नामान्याख्यातजानि as the adjectives qualifying good men as मनुषः has been explained by Rishi Dayananda as learned civilised men (सभ्यामर्त्या:) Sayanacharya explains मनुष: wrongly as मन ज्ञाने मन्यते जानातीति मनुः प्रजापतिः तत्र दृष्टान्तः–यथा मनु :–प्रजापतेर्यज्ञमासीदन्ति वरुणादयो देवा: As devas (Gods sit in the Yajna of Praja Pati.)

Wilson translates it accordingly as "Let Varuna, Mitra, Arya, sit down upon our sacred grass, as they did at the sacrifice of Manu. (Wilson) He does not follow Sayanacharya in taking Manu for Prajapati. Griffith though taking Varuna, Mitra and Aryama as Gods, explains मनुष: as men but in his foot-note says "Like men, or according to Sayana, as they sat at the sacrifice of Manus, who is the same as Manu."

(Griffith's translation P. 54).

Shri Kapali Shastri interprets मनुषो यथा as मनुष्या इव and quotes Skanda Swami also who says मनुष:–मनुष्या इति स्कन्द स्वामी Then referring to Sayanacharya's interpretation, he remarks प्रजापतेरितिसायण: । देवा: प्रजापतेर्यज्ञमागता: किले ? Did the Devas attend the Yajna of Praja Pati ?

Rishi Dayananda's interpretation is therefore consistent with the Vedic terminology and rational.

पुनः स कथं वर्तेत इत्युपदिश्यते ।।

How should a man behave is further taught in the fifth Mantra.

Mantra—5

पूर्व्य होतरस्य नो मन्दस्व सख्यस्य च ।
इमा उ षु श्रुधी गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूर्व्य होतः (यजमान वा) त्वं नः (अस्माकम्) अस्य सख्यस्य मन्दस्व (मोदस्व कामयस्व) उ—इति वितर्के नः (अस्माकम्) इमाः वेदविद्यासंस्कृताः गिरः सु श्रुधि (शृणु) श्रावय वा ॥

TRANSLATION

O performer or priest of the Yajna whose friendship has been made by experienced learned persons, be pleased with and desire this our friendship and listen to these our words refined by the study of the Vedas, make us hear them again and again.

PURPORT

Men should have friendship with all other men and should become enlightened by receiving proper education and wisdom.

THE COMMENTATOR'S NOTES

(पूर्व्यः) पूर्वैर्विद्वद्भिः कृतो मित्रः । अत्र पूर्वैः कृतमिनियौ च (अष्टा० ४.४.१३४) अनेन पूर्वशब्दाद् यः प्रत्ययः ।

= Made friends by elderly or experienced learned men.

(मन्दस्व) मोदस्व—कामयस्व = Desire and be glad.

(गिरः) वेदविद्यासंस्कृता वाचः

= Refined speech or words by the study of the Vedas.

TRANSLATOR'S NOTES

मदि—स्तुति मोदमदस्वप्नकान्तिगतिषु

= Be pleased and desire.

पुनर्होत्रादिभिरस्माभिः किं कर्तव्यमित्युपदिश्यते

= What should be done by us (priests and others) is further taught in the sixth Mantra.

Mantra—6

यच्चिद्धि शश्वता तना देवन्देवं यजामहे ।
त्वे इद्धूयते हविः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे नरः) यथा वयं शश्वता तना (कारणेन) इत (एव) सहितम् (उत्पन्नं) यं देवं देवंचित् अपि यजामहे (संगच्छामहे) त्वे हि खलु हविः हूयते (तथा यूयम् अपि जुहोत) ॥

TRANSLATION

O men, whatever object like the earth etc. or learned persons we come across in this world, is produced by the eternal and vast material cause-Matter. The fire in which oblation is put is also the product of Matter. You should also put oblation in the fire born out of matter.

PURPORT

Men should have association with learned persons and know that whatever visible or invisible things exist in this world, are the products of the vast eternal cause-Matter.

THE COMMENTATOR'S NOTES

(शश्वता) अनादिना कारणेन = Eternal cause.

(तना) विस्तृतेन = Vast तनु-विस्तारे (देवं देवम् विद्वांसं)

पृथिव्यादिदिव्यगुणं पदार्थं वा

= Learned person, or earth etc. full of divine properties.

(हविः) होतव्यं द्रव्यम् = Oblation to be put in fire.

पुनरस्माभिः परस्परं कथं वर्तितव्यमित्युपदिश्यते ।

How should we deal with one another is taught in the seventh Mantra.

Mantra—7

प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः ।
प्रियाः स्वग्नयो वयम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे मानवाः) यथा स्वग्नयः वयं (राजप्रियाः स्मः) यथा होता मन्द्रः वरेण्यः विश्पतिः नः प्रियः अस्ति तथा अन्यः अपि प्रियः अस्तु ॥

TRANSLATION

O men, as we (subjects) who perform Yajnas well and who use fire that gives us happiness for various purposes are loved by the rulers and the protector of men (the President) who performs Yajnas, is praise-worthy righteous person elected by us is dear to us, so let all others have love towards one another.

PURPORT

As we deal with all in a friendly manner and others deal with us in the same way, so you should also do.

THE COMMENTATOR'S NOTES

(विश्पतिः) विशां प्रजानां पालकः सभापती राजा ।

= President King who is the protector of his subjects.

(मन्द्रः) स्तोतुर्महो धार्मिकः अत्र स्फायि तंचि वंचि मन्दि-चन्दि-शुभियो रक् (उणा० २.१३) इति रक् प्रत्ययः ।

= Praiseworthy righteous person.

(स्वग्नयः) शोभनः सुखकारकोऽग्निः सम्पादितो यैस्ते ।

Who use properly fire that gives happiness.

(मदि-स्तुति मोद मद स्वप्नकान्तिगतिषु ।

Here the first meaning of स्तुति or praise has been taken) Tr.

पुनस्ते कथं वर्तेरन्नित्युपदिश्यते ।

How should the people deal is taught in the 8th Mantra.

Mantra—8

स्वग्नयो हि वार्यं देवासो दधिरे च नः ।
स्वग्नयो मनामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा स्वग्नयः देवासः नः (अस्मभ्यं) वार्यं दधिरे (रहितवन्तः) तथा वयम् अपि स्वग्नयः भूत्वा एतेभ्यः विद्यासमूहं मनामहे (विजानीयाम) ॥

TRANSLATION

As enlightened virtuous persons possessed of holy fires have kept for us the group of useful things, so we also performing Yajnas may learn from them various sciences.

PURPORT

Men should try to know the properties or attributes of all the objects created by God in this world and accomplish their works.

THE COMMENTATOR'S NOTES

(देवासः) दिव्यगुणयुक्ता विद्वांसः । पृथिव्यादयो वा अत्र आज्जसेरसुक् । (अष्टा० ७.१.५०) इत्यसुगागमः ॥

= Learned men endowed with divine virtues or earth etc.

(मनामहे) विजानीयाम । अत्र विकरणव्यत्ययेन शप् ।

= May we know.

पुनः स किमर्थं याचनीयो मनुष्यैश्च परस्परं कथं वर्तितव्यमित्युपदिश्यते ।

Why should be God prayed to and how should men deal with one another is taught in the 9th Mantra.

Mantra—9

अथा न उभयेषाममृत मर्त्यानाम् ।
मिथः सन्तु प्रशस्तयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अमृत (जगदीश्वर) भवत्कृपया यथा उत्तमगुण कर्मग्रहणेन अथ नः (अस्माकम्) उभयेषां मर्त्यानां मिथः प्रशस्तयः सन्तु (तथा सर्वेषां भवन्तु इति प्रार्थयामः ॥

TRANSLATION

O immortal God, by Thy Grace, may the praises of mankind consisting of highly learned and ordinary persons be mutually the source of happiness to all, by the acceptance of good virtues and actions.

PURPORT

Men can not enjoy happiness unless they give up all attachment and jealousy and engage themselves in the performance of admirable acts with knowledge, education and industriousness. Then all men should obey the commands of God and bring about the welfare of all.

THE COMMENTATOR'S NOTES

(उभयेषाम्) पण्डितापण्डितानाम्

= Both of highly learned scholars and of ordinary persons.

(प्रशस्तयः) उत्तमगुणकर्मग्रहणे प्रशंसाः

= Praises on account of the acceptance of good virtues and actions.

पुनस्ते कथं वर्तेरन्नित्युपदिश्यते ।

= How should men behave is further taught in the 10th Mantra.

Mantra—10

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः ।
चनो धाः सहसो यहो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने यहो त्वं यथा दयालुर्विद्वान् सर्वसुखार्थं सहसो

(बलात्) विश्वेभिः अग्निभिः इमं यज्ञम् इदं वचः चनः च धा: (हितवान्) तथा त्वम् अपि सततं धेहि ॥

TRANSLATION

O the son of an artist, a learned wise man, as a kindhearted learned man performs with all his energy this Yajna with all kinds of fire consisting of electricity, sun and the material fire, uses in praise words full of wisdom and takes proper food for giving happiness to all, so you should also do constantly.

PURPORT

Men should tell their children that there is an eternal subtle causal force (Agni) from which electricity and other effects are produced and from them digestive fire and various other forms of fire are generated. All these forms of fire are upheld or sustained by the causal force. All the acts of fire are done with the help of the wind. Without fire and air, no substance in the world can be sustained.

This hymn is connected with the previous hymn as the subject of varuna has been amplified with the description of agni (fire) here.

Thus ends the 21st Varga of the 2nd Chapter of the first Ashtaka.

Here ends the 26th Hymn of the Ist Mandala.

THE COMMENTATOR'S NOTES

(अग्ने) विद्यासुशिक्षायुक्त विद्वन्

= A highly educated person.

(अग्निभिः) विद्युत सूर्यप्रसिद्धैः कार्यरूपै स्त्रिभिः

= Three kinds of fire consisting of electricity, sun and the material fire

(सहसः) सहते सहो वायुस्तस्य बलस्वरूपस्य ।

Of force of the wind.

(चनः) भक्ष्यभोज्य लेह्यचूष्याख्यम् ।

Food of various kinds.

(यह्वो) क्रियाकौशलयुक्तस्यापत्यं तत् सम्बुद्धौ यह्वुरिति अपत्यनामसु पठितम् (निघ० २.२)

The son of an artist.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अग्ने here as विद्यासुशिक्षायुक्त विद्वन् as the word अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च The first meaning of ज्ञान or knowledge has been taken here on which is based the Rishi's interpretation.

Sayanacharya, Wilson, Griffith and other commentators have wrongly taken the meaning of material fire, to which it is not really applicable.

अथ सप्तविंशं सूक्तम्

HYMN XXVII.

अस्य सप्तविंशस्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः। १-१२ देवता अग्निः। १३ विश्वेदेवा देवताः। १-१२ गायत्री। १३ त्रिष्टुप् छन्दः। १-१२ षड्जः स्वरः। १३ धैवतः स्वरः।

Seer — Shunah shepa, Devata or subject 1-12, a Agni 13 Vishvedevah, 1-12 Gayatri Metre 13 Trishtup, Tune,— 1-12 Shadja 13 Dhaivata.

तत्रादिमेनाग्निरुपदिश्यते।

In the first Mantra the attributes of Agni are taught.

Mantra—1

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः।
सम्राजन्तमध्वराणाम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं नमोभिः वारवन्तम् अश्वं न (इव) अध्वराणाम् सम्राजन्तम् त्वाम् अग्निं वन्दध्यै (वन्दितुम्) प्रवृत्ताः (सेवामहे)॥

TRANSLATION

With homage, we engage ourselves in revering a learned person who shines in all kinds of Yajnas (non-violent noble acts beginning with the protection of State and upto Agnihotra.

There is Upamalankara or simile in this Mantra. As an enlightened person shines in his Kingdom, so God shines everywhere on account of His Omniscience and other attributes.

THE COMMENTATOR'S NOTES

(अग्निम्) विद्वांसं भौतिकं वा।

= A learned person or fire.

(अध्वराणाम्)राज्यपालनाग्निहोत्रादिशिल्पान्तानां यज्ञानाम्
= Of Yajnas of various kinds from the administration of a State, Agnihotra and Artistic activities.

(अश्वम्) मार्गे व्यापिनम्

TRANSLATOR'S NOTES

Rishi Dayananda's comprehensive interpretation of Yajnas for all noble non-violent activities is very remarkable and significant as has been pointed out before.

अथापत्यगुणा पदिश्यन्ते ।

Now the virtues of a son are taught.

Mantra—2

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
मीढ्वाँ अस्माकं बभूयात्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सूनुः (सुपुत्रः) शवसा पृथुप्रगामा मीढ्वान् अस्ति स नः (अस्माकं पुरुषार्थिनाम्) घ (एव) कार्यकारी बभूयात् (भवेत्)॥

TRANSLATION

May our sons who are active, travelling in various good and vast conveyances and source of happiness, be the showerers of happiness, be the showers of Joy and bliss to us-who are industrious.

PURPORT

As sons when well-trained, are righteous and learned, cause happiness to their parents by doing agreeable noble deeds, so this beneficial fire when utilised properly and methodically according to the scientific knowledge, accomplishes many pleasing tasks for us.

THE COMMENTATOR'S NOTES

(सूनुः) कार्यकारी सन्तानः सूनुरित्यपत्यनाम (निघ० २.२)
= Active son.

(शवसा) बलादि गुणेन

= On account of energy and other attributes.

(पृथुप्रगामा) पृथुभिः विस्तृतैः यानैः प्रकृष्टः गामः गमनं यस्य ।

= Travelling by various vast conveyances.

(मीढ्वान्) वृष्टिद्वारा सेचकः ।

Showerer of joy and bliss.

TRANSLATOR'S NOTES

Among the commentators of the Rigveda, it is Rishi Dayananda alone who has interpreted this Mantra as describing the attributes of a good son, as besides the word सूनु which admittedly means son, the adjectives like पृथु प्रगामा, सुशेवः, मीढ्वान् etc. clearly point to that. Others have taken it only in the sense of Agni, which is somewhat far-fetched Rishi Dayananda's interpretation is simple, straight forward and dealing with a practical subject.

पुनः स कीदृश इत्युपदिश्यते ।

How is he is taught further in the 3rd Mantra.

Mantra—3

स नो दूराच्चासाच्च नि मर्त्यादघायोः ।
पाहि सदमिद्विश्वायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

स विश्वायुः अघायोः शत्रोः मर्त्यात् दूरात् आसात् च नः (अस्मान्) अस्माकं सदं च निपाहि (सततं) रक्षति) ॥

TRANSLATION

(1) From far away, and near do Thou the everlasting God from Whom all get happy life, protect our body and work of art and industry from a sinful person.

(2) A learned person protects us from the activities of a sinful person when properly approached and honoured.

PURPORT

There is Shleshalankara (Paronomasia) in this Mantra.

(1) When God is worshipped, He protects us from our foes in battles and gives us long life.

In the same way, a learned person when respectfully treated or worshipped, protects our aeroplanes etc. and tells us the means of attaining long life.

THE COMMENTATOR'S NOTES

(आसात्) समीपात् । = From near.

(अघायोः) आत्मनः अघम् इच्छतः शत्रोः ।

= From a sinful foe.

(सदम्) सीदन्ति सुखानि यस्मिंस्तं शिल्पव्यवहारं देहादिकं वा ।

= That which causes happiness—Artistic activities or body.

अथाग्निशब्देनेश्वर उच्यते ।

Now by the word Agni God is taught.

Mantra—4

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम् ।
अग्ने देवेषु प्र वोचः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने त्वं यथा देवेषु नव्यांसं गायत्रं सुसनिं प्रवोचः तथा इमम् उ-वितर्के अस्माकम् आत्मसु प्रवोचः (प्रवग्धि) ॥

TRANSLATION

O Omniscient God, awaken in our souls the wisdom of the four Vedas which gives ever new knowledge, which consists of Gayatri and other metres and which confers happiness on all beings, as Thou revealedst to the meritorious souls (Agni, Vayu, Aditya and Angiras) in the beginning of creation.

PURPORT

O Lord of the world, as Thou gavest great delight to the great righteous and nlightened seers like Brahma and others

by revealing in their souls Perfect Truth, reveal the same in our souls, so that being enlightened, we may always be engaged in doing the best righteous deeds.

THE COMMENTATOR'S NOTES

(सनिम्) सनन्ति संभजन्ति सुखानि यस्मिन् व्यवहारे तम् । अत्र सनधातोः खनि कृष्यज्यसि वसिवनि सनिध्व-निग्रन्थि चरिभ्यश्च (उणादि ४.१४०) अनेन अधिकरण इः प्रत्ययः ॥

= That which causes happiness.

(गायत्रम्) गायत्री प्रगाथा येषु चतुर्षु वेदेषु तं वेदचतुष्टयम् ।

= The four Vedas consisting of Gayatri and other metres.

(नव्यांसम्) अतिशयेन नवो नवीनो बोधो यस्मात् तम् । अत्र छान्दसो वर्णलोपः, वेत्यनेनाकारलोपश्च ।

Giver of ever new knowledge.

(देवेषु) सृष्ट्यादौ पुण्यात्मसु जातेष्वग्निवाय्वादित्यां-गिरस्सु ।

= Most meritorious men born in the beginning of creation.

TRANSLATOR'S NOTES

It is to be noted lest there be some misunderstanding, that in the Mantra quoted above, there is no mame mentioned of the persons born in the beginning of human creation. It is just to give information about those four seers to whom the four Vedas were revealed according to the tradition handed down from time immemorial as mentioned in Manu Smriti Shatapath Brahmana and other ancient works, that Rishi Dayananda has given the names in his commentary.

पुनर्मनुष्यान् प्रति विदुषा कथं वर्तितव्यम इत्युपदिश्यते ।

How should a learned person deal with men is taught in the fifth Mantra.

Mantra—5

आ नो भज परमेष्वा वाजेषु मध्यमेषु ।
शिक्षा वस्वो अन्तमस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं परमेषु मध्यमेषु वाजेषु वा अन्तमस्य मध्ये नः (अस्मात्) सर्वाः विद्याः आशिक्षस्व एवं नः (अस्मान्) वस्वः (वसूनि आ भज (समन्तात् सेवस्व) ॥

TRANSLATION

O learned person, give us the teaching of all sciences at the time of the battles that cause us happiness (When victory over enemies is gained) or at the time of the enjoyment of good food, on the occasion of the enjoyment of intermediate happiness and at the time of the struggles that put an end to all miseries. Give unto us all kinds of wealth (internal as well as external) that leads us to happy life.

PURPORT

Served by righteous and industrious persons, a learned man having acquired the knowledge or all sciences, should make them happy. In this world, there are three kinds of enjoyments, worlds and men which may be classified as the best, medium and low. A wise man should impart knowledge to all these persons according to the level of their understanding and intellect.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught in the sixth mantra.

Mantra—6

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ ।
सद्यो दाशुषे क्षरसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा हे चित्रभानो (विविध विद्यायुक्त विद्वन्) त्वं सिन्धोः ऊर्मौ जलकणविभागः इव सर्वेषां पदार्थानां विद्यानां विभक्ता-

असि दाशुषे उपाके सत्योपदेशेन बोधान् सद्यः आक्षरसि (समन्तात् वर्षसि) (तथा त्व भाग्यशाली विद्वान अस्माभिः सत्कर्त्तव्य: असि) ॥

TRANSLATION

O learned person, endowed with the wonderful radiance of various sciences, you are analyser and classifier of the sciences of various objects, like the waves or particles of the sea and soon rainest true wisdom on the person who surrenders himself to you for acquiring knowledge. Why should not we revere such a lucky wise and learned man ?

PURPORT

As the separate particles of the water of the sea become one or united when they reach the sky and as a learned wise person classifies all objects and reveals their knowledge in the souls of all men, why should we not do like wise ?"

THE COMMENTATOR'S NOTES

(चित्रभानो) चित्राः अद्भुताः भानवः विज्ञानादि दीप्तयः यस्य विदुषः तत्सम्बुद्धौ ॥

= Endowed with the wonderful radiance of various sciences.

(उपाके) समीपे = near.

(दाशुषे) विद्यानुष्ठानं कृतवते मनुष्याय ।

= To a person acquiring knowledge.

TRANSLATOR'S NOTES

उपाके इति अन्तिकनाम (निघ० २.१६) Near दाशुषे is derived from दाशृ-दाने so literally it means "one who gives himself to the acquisition of knowledge or gives himself up (surrenders) to the teacher as Rishi Dayananda has explained in his commentary on the Rigveda 1.93.1

दाशुषे-अध्ययने चित्तं दत्तवते विद्यार्थिने ।

= To a student paying attention to his studies.

पुनः स कीदृश इत्युपदिश्यते ।

= How is he (Agni) is taught in the seventh Mantra.

Mantra—7

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।

स यन्ता शश्वतीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! त्वं यं मर्त्यं पृत्सु अवा (रक्षेः) यं च वाजेषु जुनाः (प्रेरयेः) यः इमाः शश्वतीः प्रजाः सततम् अव (रक्षेः) अस्मात् कारणात् स भवान् अस्माकं सदा यन्ता भवतु इति वयं प्रतिजानीमः ॥

O God ! The man whom Thou protectest in battles (internal as well as external) and urgest to acquire knowledge and strength becomes the restrainer of his foes and the lord of eternal food (of wisdom). Thou be for ever our Controller or Director is what we pray for.

PURPORT

As God is the Protector, Creator and Supreme Director of His subjects from times immemorial, in the same manner, the man who worships Him-the Lord who is Omnipresent Protector from all sides and protects people, can never suffer and be defeated.

THE COMMENTATOR'S NOTES

(अग्ने) स्वबलतेजसा प्रकाशमान ।

Shining on account of His own power and splendour.

(पृत्सु) पृतनासु । यदादिषु मा स्पृत्स्नूनामुपसंख्यानम् अष्टा० ६.१.६३ इति वार्तिकेन पृतना शब्दस्य पृदादेशः ॥

= In battles.

(वाजेषु) संग्रामेषु = In battles.

(इषः) इष्यन्ते याः ताः प्रजाः = Desirable subjects.

(यन्ता) शत्रूणां निग्रहीता = Restrainer of enemies.

TRANSLATOR'S NOTES

वाजेषु has been interpreted by Rishi Dayananda here as संग्रामेषु In Nighantu 2.9 it is stated वाज इति बलनाम (निघ० २.९) It is with strength that a battle is waged.

पुनः स कीदृश इत्युपदिश्यते ।

How is that "Agni" is further taught in the 8th Mantra.

Mantra—8

नकिरस्य सहन्त्य पर्येता कयस्य चित् ।
वाजो अस्ति श्रवाय्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सहन्त्य (सहनशील विद्वन्) न किः पर्येता त्वं यस्य अस्य कयस्य धर्मात्मनः वीरस्य श्रवाय्यः वाजः अस्ति (तस्मै सर्वम् अभीष्टं पदार्थं दद्याः इति नियोज्यते भवान् अस्माभिः ॥

TRANSLATION

O learned person of enduring nature, you, who never transgress the limit of righteousness, should give all desirable objects to a person, who being a righteous hero wages a memorable battle. This is our injunction to you.

PURPORT

As not even a highly learned person can ever measure the power of the Infinite,Immeasurable and Inviolable God Whose Wisdom is Infallible, so only that man should be appointed as a ruler, who follows the Lord and obeys His commands.

THE COMMENTATOR'S NOTES

(न किः) धर्ममर्यादा नाक्रमिता । न किरिति सर्व समानीयेषु पठितम् (निघ० ३.१२) अनेन क्रमेण निषेधार्थो गृह्यते ॥

= Not transgresser of the limit of Dharma or righteousness.

(पर्यंता) सर्वतोऽनुग्रहीता । = Kind

(कयस्य) चिकेति जानाति युद्धे शत्रून् पराजेतुं यः स कयस्तस्य अत्र सायणाचार्येण यकारोपजनच्छान्दस इति भ्रमादेवोक्तम् ॥

= Who knows how to defeat his enemies.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught in the ninth Mantra.

Mantra—9

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता ।
विप्रेभिरस्तु सनिता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यः विश्वचर्षणिः तरुता (सेनाध्यक्षः) अस्माकं सेनायां विप्रेभिः नरैः अर्वद्भिः (अश्वादिभिः सहितः सन्) नः विजयप्रदः शत्रूणां पराजयकृत् अस्तु (भवेत्) (स एव अस्माकं मध्ये सेनापतिः अस्तु) ॥

TRANSLATION

May the person who considers it to be his duty to protect all people, who takes us away from miseries, followed by wise heroes and possessing a good army of the horses, elephants who leads us to victory defeating our enemies, be our commander-in-chief and giver of happiness to us.

PURPORT

He alone should be appointed as the commander of an army who takes people away from miseries, leads them to victory and is expert in the military science, being at the same time a righteous person.

THE COMMENTATOR'S NOTES

(विश्वचर्षणिः) विश्वे सर्वे चर्षणयः—मनुष्याः रक्ष्या येन सः।

अत्र कृषेरादेश्च चः (उणा० २.१०) अनेन अनिः प्रत्ययः आदेः चकारादेशः च ॥

= One who has to protect all persons.

(तरुता) तर्ता तारयिता पारं गमयिता ग्रसित स्कभितस्तभितोत्तभितचत्त विकस्ता विशस्तृशंस्तृशास्तृतरुतृतरूतृ इति च (अष्टा० ७.२.३४) अनेनायं निपातितः ॥

= Take across miseries.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the 10th Mantra.

Mantra—10

जराबोध तद्विविड्ढि विशेविशे यज्ञियाय ।
स्तोमं रुद्राय दृशीकम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे जराबोध (सेनाधिपते) त्वं यस्मात् विशे विशे यज्ञियाय रुद्राय दृशीकं स्तोमं विविड्ढि तत् (तस्मात्) (मानार्हः असि) ॥

TRANSLATION

O Commander of the army, you who are well-known on account of praise by others, deserve honour because you are engaged in bringing about the welfare of all people charmingly, admire a hero who makes unrighteous people weep and himself performs Yajnas and all other good actions.

PURPORT

No one can get knowledge of the science of archery, unless one hears the praise of such an expert archer. He alone can be the protector of the people who trains well those persons for the welfare of the subject who are of aggressive nature, destroying the strength of their foes.

THE COMMENTATOR'S NOTES

(जराबोध) जरया गुणस्तुत्या बोधो यस्य सैन्यनायकस्य

तत्सम्बुद्धौ ।

= A commander of the army known by your praise.

(विविद्धि) व्याप्नुहि अत्र वा छन्दसि सर्वे विधयो भवन्तीति नियमात् निजां त्रयाणां गुणः श्लौ (अष्टा० ७.४.७५) अनेनाभ्यासस्य गुणनिषेधः ॥

(यज्ञियाय) यज्ञकर्मार्हतीति यज्ञियो योद्धा तस्मै अत्र तत् कर्मार्हतीति उपसंख्यानम् (अष्टा० ५.१.७१) अनेन यज्ञ शब्दाद्धः प्रत्ययः ।

= A hero who performs Yajnas and other noble acts.

(रुद्राय) रोदकाय ।

For a hero who makes his enemies weep.

पुनरग्निगुणा उपदिश्यन्ते ।

The attributes of the Agni are taught in the 11th Mantra.

Mantra—11

स नो॑ म॒हाँ अ॑नि॒मा॒नो धू॒मके॑तुः पुरु॒श्च॒न्द्रः ।
धि॒ये वाजा॑य हिन्वतु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

मनुष्यैः यतः अयम् धूमकेतुः पुरुश्चन्द्रः अनिमानः महान् अग्निः अस्ति स धिये वाजाय नः (अस्मान्) हिन्वतु (प्रीणयेत्) (तस्मात् एतस्य साधनं कर्तव्यम्) ॥

This vast, illimitable, smoke-bannered Agni (fire) which gives delight to many, leads us to great works and speed. Therefore it should be properly utilised.

PURPORT

God who is the Best, Infinite Support of all, Bestower of Bliss to His devotees, Lord of the wealth of wisdom is the Creator of the useful fire possessing many properties. May He prompt us to acquire pure wisdom and perform noble deeds.

THE COMMENTATOR'S NOTES

(अनिमानः) अविद्यमानं निमानं परिमाणं यस्य ।

= Illimitable or Immeasurable.

(पुरुश्चन्द्रः) पुरूणां बहूनां चन्द्रः-आह्लादकः अत्र ह्रस्वाच्चन्द्रोत्तरपदे मन्त्रे (अष्टा० ६.१.१५१) अनेन सुडागमः ॥

= Giver of delight to many.

(धिये) कर्मणे = for action.

(वाजाय) वेगाय विज्ञानाय वा ।

= For speed (in case of fire), for wisdom in case of God.

TRANSLATOR'S NOTES

पुरु इति बहुनाम (निघ० ३.१) चदि-आह्लादे (भ्वा.) ।

Hence Rishi Dayananda's interpretation as

पुरूणां बहूनां चन्द्रः-आह्लादकः ।

Sayanacharya has translated पुरुश्चन्द्रः as बहुदीप्तिः which is not faithful, as it is not borne out by the root meaning of चदि

Wilson has simply followed Sayana translating the word as Resplendent and Griffith has rendered it in English as "Excellently bright."

पुनः स कीदृश इत्युपदिश्मते ।

How is that Agni is taught further in the 12th Mantra.

Mantra—12

स रेवाँ इव विश्पतिर्दैव्यः केतुः शृणोतु नः ।
उक्थैरग्निर्बृहद्भानुः ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृत:) ।

हे विद्वन यः दैव्यः केतुः विश्पतिः बृहद्भानुः रेवान इव अग्निः अस्ति तम् उक्थैः शृणोतु नः (अस्मभ्यं श्रावयतु ॥

TRANSLATION

May the Refulgent, Omniscient and Adorable God ever well-wisher of the enlightened truthful persons, listen to our praises and prayers, as a rich lord of men listens to the requests of the poor.

PURPORT

As a rich learned person pleases all men with the enjoyment of wealth, listens to the requests and complaints of all, in the same manner, when God is pleased with true love, He listens to the glorification and gives happiness to all.

THE COMMENTATOR'S NOTES

(केतुः) रोगदूरकरणे हेतुः ।

= Remover of all diseases (internal as well as external).

(बृहद्भानुः) बृहन्तः भानवः प्रकाशा यस्य सः ।

= Resplendent.

अथ सर्वेषां सत्कारः कर्तव्य इत्युपदिश्यते ।

All should be respected is taught in the 13th Mantra.

Mantra—13

नमो॑ म॒हद्भ्यो॒ नमो॑ अर्भ॒केभ्यो॒ नमो॒ युव॑भ्यो॒ नम॑ आशि॒नेभ्यः॑।
यजा॑म दे॒वान्यदि॑ श॒क्नवा॑म॒ मा ज्याय॑सः॒ शंस॒मा वृ॑क्षि देवाः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः (विद्वांसः) वयं महद्भ्यः अन्नं यजाम दद्याम एवम् अर्भकेभ्यः नमः युवभ्यः नमः आशिनेभ्यः च नमो ददन्तः वयं यदि शक्नवाम ज्यायसः देवान् आयजाम । समन्तात् विद्यादानं कुर्याम एवं प्रतिजनः अहम् एतेषां शंसम् मा वृक्षि-कदाचित् मा वर्जयेयम् ॥

TRANSLATION

O educated persons, we respect highly learned men and give them food. We respect students of lesser virtues with food and satisfy them. We show honour to young and mighty

persons and we revere old enlightened persons. We respect all to the best of our ability. May we not omit the praise of elderly wise men.

PURPORT

God commands that men should be free from all pride and respect all with food and other articles. One should have association with the learned and always respect them to the best of one's ability and power. They should never be censured.

This hymn has great connection with the previous hymn as in it the learned men's attributes are mentioned. Here ends 27th hymn of the first Mandala.

THE COMMENTATOR'S NOTES

(नमः) सत्करणम् अन्नं वा नमः इत्यन्ननाम (निघ० २.७)

= Respect and food.

(अर्भकेभ्यः) अल्पगुणेभ्यः विद्यार्थिभ्यः ।

For students of lesser age and virtues.

(आशिनेभ्यः) सकलविद्याध्यापकेभ्यः स्थविरेभ्यः ।

= For highly enlightened elderly people.

(देवाः) देवयन्ति प्रकाशयन्ति विद्याः तत्सम्बुद्धौ ।

O learned persons throwing light on all sciences.

TRANSLATOR'S NOTES

This mantra clearly shows that due respect should be duly shown to all and none should be hated. This use of नमः for अर्भकेभ्यः (children and students) is particularly significant.

(देवाः) विद्वांसो हि देवाः (शतपथ ३.७.३.१०) ।

= Learned persons are called devas. नमः has been interpreted by Rishi Dayananda as सत्करणम् अन्नं वा, सेवा It is derived from णम्-प्रह्वीभावे and in the Nighantu 5.5 it is stated नमस्यतिः

परिचरणकर्मा (निघ० ३.५) So it means to bow in respect and to serve.

In Nighantu 2-7 it is stated नमः इत्यन्ननाम (निघ० २.७) So it is the name of food also.

So Rishi Dayananda's interpretation is well-authenticated.

अथाष्टाविंश सूक्तम्

HYMN XXVIII.

अस्याष्टाविंशस्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः । इन्द्रयज्ञसोमा देवताः । १.६ अनुष्टुप् ८-९ गायत्री च छन्दसी । १-६ गांधारः ७-९ षड्जश्च स्वरौ ॥

कर्मानुष्ठात्रा जीवेन यद्यत् कर्तव्यं तदुपदिश्यते ॥

What should a man (particularly a house-holder) do is taught in this hymn.

Mantra—1

यत्र ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (यज्ञकर्मानुष्ठातः मनुष्य) त्वं यत्र पृथुबुध्नः ऊर्ध्वो ग्रावा (धान्यानि) सोतवे अभिषोतु भवति तत्र उलूखलसुतानां पदार्थानां ग्रहणं कृत्वा तान् सदा अव उ इति वितर्के तम् उलूखलं युक्त्या धान्यसिद्ध्ये जल्गुलः (पुनः पुनः शब्दय) ॥

TRANSLATION

O performer of Yajnas, there where the broadbased stone is raised on high to put the juice out, take the substances ground in the mortar and guard them, use that mortar methodically for grinding the corn and make it sound again and again.

PURPORT

God commands, O men, you should keep a big stone in the midst of a pit for taking out the husk of barley and other corns or herbs and for taking out juice. It should be placed a little above the earth so that the effusion of the substance of the

corn may be properly done. Having placed barley and other corns properly, grind them with pestle and make it sound.

THE COMMENTATOR'S NOTES

(इन्द्र) यज्ञ कर्मानुष्ठातर्मनुष्य-अथवा ऐश्वर्यप्राप्तये तत्कर्मा-नुष्ठातर्मनुष्य।

O the performer of Yajna or the doer of actions for the achievement of prosperity.

(जल्गुलः) अतिशयेन गृणीहि। अत्र गृशब्द इत्यस्माद् यङ् लुडन्ताल्लेट्। बहुलं छन्दसीत्युपधाया उत्वं च।

= Make it sound.

TRANSLATOR'S NOTES

Here Rishi Dayananda has interpreted इन्द्र (Indra) as यज्ञकर्मानुष्ठाता or ऐश्वर्यप्राप्तये तत्कर्मानुष्ठाता. As far as the latter meaning is concerned, It is based upon the root meaning of इदि-परमैश्वर्ये or the etymology given in the Nirukta as इदं करणात् The meaning of Indra as यज्ञकर्मानुष्ठाता is substantiated by the following passages from the Brahmanas.

एष वा एतर्हि इन्द्रो यो यजते ॥ (तैत्तिरीय० १.३.६.३)
इन्द्रो वै यजमानः ॥ (शत० २.१.२.११ ॥ ४.५.४.८)
एष वा अत्रेन्द्रो भवति यद् यजमानः ॥ शत० ३.२.३.१०
यजमानो वै स्वे यज्ञ इन्द्रः (शत० ८.५.३.८)
पुनस्ते कीदृशा इत्युपदिश्यते।

How are they is taught in the 2nd Mantra.

Mantra—2

यत्र द्वाविव जघनाधिषवण्या कृता।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

अन्वयः—हे इन्द्र (विद्वन्) त्वं यत्र द्वे जङ्घेइव अधिषवण्ये फलके भवतस्ते सम्यक् कृत्वोलूखलसुतानां पदार्थानां सकाशात् सारम् अव। (प्राप्नुहि) उ-वितर्के इत् एव स जल्गुलः तत् पुनः पुनः शब्दय ॥

TRANSLATION

O learned person, in the Yajna or kitchen in which there are two platters for containing the juice etc. like the thighs, making them properly, from the substances ground in the mortar, take out their essence and make the mortar sound again and again.

PURPORT

There is Upamalankara or simile used in the Mantra. As men go about with the help of the things, in the same way, people should place one rock over the stone and the other over it for grinding. With their help, they should grind herbs and should eat them as prescribed. This should be the second means like the mortar and the pestle.

THE COMMENTATOR'S NOTES

(जघना) ऊरुणी। जघनं जंघन्यते: (निरु० ९.२०) अत्र-हन्तेः शरीरावयवे द्वे च (उणादि ५.३२) अनेनाच् प्रत्यये द्वित्वं सुपां सुलुक् इति त्रिषु विभक्तेराकारादेशश्च (अव) प्राप्नुहि ॥ = Things.

(अव) प्राप्नुहि = Get.

(इन्द्र) अन्तः करणबहिष्करणशरीरादि साधनैश्वर्यवन् विद्वन् ॥

Man possessing outer and inner senses as wealth.

अथेयं विद्या कथं ग्राह्येत्युपदिश्यते ।

How is this knowledge to be gained is taught in the third Mantra.

Mantra—3

यत्र नार्यपच्यवं च शिक्षते ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

सन्धिच्छेदसहितोऽन्वयः

हे इन्द्र त्वं यत्र नारी कर्मचारिभ्य उलूखलसुतानाम् अप-

च्यवम् उपच्यवं च शिक्षते तद्विद्याम् उपादत्ते तत्र तत् एतत् एवम् उ इत् एव जल्गुलः शृणु एता उपदिश च ॥

TRANSLATION

O master of the senses, where the housewife learns and practises giving and collecting the substances ground in the mortar and teaches others to do so, there you also hear about all this art and having learnt, teach it to others.

PURPORT

This art of the use of mortar which is essential for cooking and other domestic works must be learnt by house wives and be taught to others. Where cooking is done, mortar, pestle etc. should be placed there because without them powdering and grinding etc. is not possible.

COMMENTATOR'S NOTES

(अपच्यवम्) त्यागम् = Giving in charity.

(उपच्यवम्) प्रापणम् = Acquiring or collecting.

उभौ च्युङ् गतौ इत्यस्य प्रयोगौ ।

(शिक्षते) ग्राहयति = Teaches.

(इन्द्र) इन्द्रियाधिष्ठातर्जीव = O soul, the master of senses.

(जल्गुलः) शृणु उपदिश च—सिद्धिः प्रथममन्त्रोक्तवत् = Hear and teach.

एतत् सम्बन्ध्यन्यदपि साधनमुपदिश्यते ।

Some other thing connected with it is taught in the fourth Mantra.

Mantra—4

यत्र मन्थां विबध्नते रश्मीन्यमितवा इव ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे इन्द्र (सुखाभिलाषिन् विद्वन्) त्वं रश्मीन् यमितवे सूर्यो

वा सारथिः इव यत्र मन्थां विबध्नते तत्र उलूखलसुतानां प्राप्तिम् अव (इच्छ) एताम् इत् उ विद्यां युक्त्या जल्गुल: (शब्दय उपदिश) ॥

TRANSLATION

O learned person desirous of attaining happiness, In the dealing where they bind the churning staff with a cord as a charioteer uses reins to restrain horses or the sun uses rays, there desire, the substances ground in the Mortar. Teach this art or science to others also.

PURPORT

There is simile used here. God teaches. O learned persons, as the sun binds the earth with gravitation or as a charioteer restrains horses with the reins, in the same manner, you should by the science of using the churning staff methodically take out the substance in the form of butter and juice from Milk and herbs.

THE COMMENTATOR'S NOTES

(मन्थाम्) घृतादिनिस्सारणं मन्थानम्, अत्र छान्दसो वर्णलोपो वेति नकारलोपः॥ = Churning staff.

(यमितवा) निग्रहीतुम् अर्हः = Able to restrain.

(इन्द्र) रसाभिसिंचिन् अथवा सुखाभिलाषिन् जीव·
= O soul, desirous of taking out juice or attaining happiness.

तेनोलूखलेन किं कर्तव्यमित्युपदिश्यते ।

What should be done with that Mortar is taught in the fifth Mantra.

Mantra—5

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे ।
इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उलूखलक (विद्वन्) त्वं यत् हि गृहे गृहे युज्यते तद्विद्यां

समादधासि स त्वम् इह जयतां दुन्दुभि इव द्युमत्तमम् उलूखलं वादय एतद् विद्यां चित् वद (उपदिश) ॥

O learned person who sound the mortar, as you use this (mortar) in this world and the house and know its technique well, give forth a lusty sound, like the drum of a victorious host.

PURPORT

There is Upamalankara or simile in this mantra. In all houses, mortar should be properly used. As the heroic conquerors of their enemies sound the drum or trumpet and then fight bravely, in the same manner, the man who desires to extract the juice of herbs like the barley and others, should put them in the mortar, beat them with pestle, take away the husk and partake of the substance and essence.

THE COMMENTATOR'S NOTES

(उलूखलक) उलूखलं काशति शब्दयति यः तत्सम्बुद्धौ विद्वन्

= O learned person sounding the mortar.

पुनस्तत् किमर्थं ग्राह्यमित्युपदिश्यते ।

What for should the mortar be used is taught further in the sixth Mantra.

Mantra—6

उत स्म॑ ते वनस्पते॒ वातो॒ वि वा॒त्यग्र॒मित् ।
अथो॒ इन्द्रा॑य पात॑वे सु॒नु सोम॑मुलूखल ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यथा वातः इत् तस्य अस्य वनस्पतेः अग्रम् उत विवाति स्म अथो इत्यनन्तरम् इन्द्राय (जीवाय) सोमं पातवे (पातुं) सुनोति (निष्पादयति) तथा उलूखलेन यवाद्यम् ओषधिसमुदायं सुनु ॥

TRANSLATION

O learned person, as the wind gently blows before a forest tree and prepares the Soma (Juice of the herbs) for the beverage of the man, in the same way, with the use of the mortar, axtract the essence of the barley and other corns methodically.

PURPORT

When all plants and herbs are nourished by the wind, then men partake of their substance by putting them in the mortar and sip their juice also. Without it, the growth and nourishment of a substance is not possible.

(इन्द्राय) जीवाय = For the soul or living being.

(पातवे) पानं कर्तुम् अत्र तुमर्थे से सेनसे असेन्क्से कसेन् ध्यै अध्यैन् कध्यै कध्यैन् शध्यै शध्यैन् तवै तवेङ् तवेनः ॥ (अष्टा० ३.४.९) इति तवेन् प्रत्ययः ॥ = To drink or partake of.

(सोमम्) सर्वौषधसारम् = The essence of all herbs.

पुनर्मुसलोलूखले कीदृशे स्त इत्युपदिश्यते ।

How are mortar and pestle is further taught in the seventh Mantra.

Mantra—7

आयजी वाजसातमा ता ह्युच्चा विजर्भृतः ।
हरी इवान्धांसि बप्सता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ आयजी वाजसातमौ स्तः तौ (स्त्रीपुरुषौ) अन्धांसि बप्सन्तौ (भक्षयन्तौ) हरी इव मुसलोलूखलादिभ्यः उच्चा (उत्कृष्टानि कार्याणि) विजर्भृतः ॥

TRANSLATION

Men and women who mix or collect various articles and jointly conquer many battles, perform and uphold many

sublime acts with the proper use of the mortar and pestle while taking proper and nourishing food. They act like two horses.

PURPORT

There is upamalankara or simile used here. As two horses which eat well draw a chariot, in the same manner, the mortar and pestle accomplish many works like dividing and grinding etc.

THE COMMENTATOR'S NOTES

(आयजी) समन्ताद् यज्यन्ते संगम्यन्ते पदार्थां याभ्यां तौ स्त्रीपुरुषौ ॥

= Men and women who collect various articles.

अत्र बाहुलकात् औणादिकः करणकारक इः प्रत्ययः (वाजसातमा) वाजान् युद्धसमूहान् सनन्ति संभजन्ते विजयन्ते याभ्यां तावतिशयितौ । अत्र सर्वत्र सुपां सुलुक् इत्याकारादेशः॥ = Who conquer jointly.

(विजर्भृतः) विविधं भरतः = Uphold variously.

भृञ्–धारणपोषणयोः

(हरी इव) यथा अश्वौ तथा = like the horses.

(बप्सतः) भक्षयन्तौ = Eating.

पुनस्ते कथं भूते कार्ये इत्युपदिश्यते ।

How should they be used is the taught in the 8th Mantra.

Mantra—8

ता नो अद्य वनस्पती ऋष्वावृष्वेभिः सोतृभिः ।
इन्द्राय मधुमत्सुतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ सोतृभिर्ऋष्वौ वनस्पती सम्पादितौ स्तः यौ नः (अस्माकम्) इन्द्राय अप मधुमत् सुतं सम्पादनहेतू भवतः

तौ सर्वैः सम्पादनीयौ ॥

TRANSLATION

The great mortar and pestle which are prepared by the great experts in extracting juices etc. out of wood may be useful to us to-day for the activities leading to prosperity. With their help sweet and beneficial essence is prepared. They should be used by all.

PURPORT

As mortar and pestle are made of the stone, they can also be made of wood, iron, brass, silver and gold etc. With them nicely made, the juice of the herbs may be extracted.

THE COMMENTATOR'S NOTES

(वनस्पती) काष्ठमयौ = Made of wood, wooden.

(ऋष्वौ) महान्तौ ऋष्व इति महन्नामसु पठितम् (निघ० ३.३) । = Great, very useful.

(इन्द्राय) ऐश्वर्यप्रापकाय व्यवहाराय ।

= For a dealing or activity leading to prosperity.

पुनस्ताभ्यां किं किं साधनीयमित्युपदिश्यते ।

What else can be accomplished with them is taught in the ninth Mantra.

Mantra—9

उच्छिष्टं चम्वोर्भर सोमं पवित्र आ सृज ।
नि धेहि गोरधि त्वचि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं चम्वोः इव शिष्टं सोमम् उद्भर तेन उभे सेने पवित्रे आसृज गोः पृथिव्याः अधित्वचि ते निधेहि नितरां स्थापय ॥

TRANSLATION

O learned person, like the two armies, prepare the extract of the herbs which destroys all diseases and makes people strong. By their proper and pure use, make the soldiers of the army healthy and strong. Establish your good government on the face of the earth.

PURPORT

The officers of the state, should have two kinds of army, one mounted on cars and carriages and the other on foot. For them, they should keep ready good extract of nourishing herbs and arms and ammunitions. The armies should be trained well and made healthy and strong by proper use of the herbs and drugs (when necessary). By adopting such means good and vast Government on earth should be established.

This hymn is connected with the 27th hymn. In that hymn, there was mention of fire and learned people, In this the use of mortar and pestle etc. for various domestic purposes is stated. So they are inter—connected.

Here ends the twenty-eighth hymn of the first Mandala of the Rigveda Sanhita.

अथैकोनत्रिंशं सूक्तम्
HYMN XXIX

अस्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः। इन्द्रो देवता। पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer—Shunah Shepa. Devata or subject—Indra.
Metre—Pankti. Tune—Panchama.

अथेन्द्रशब्देन न्यायाधीशगुणा उपदिश्यन्ते।

By the use of the term Indra here the attributes of a judge are taught.

Mantra—1

यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे सोमपाः तुवीमघ सत्य इन्द्र (न्यायाधीश) त्वम् अनाशस्ता इव वयं चि यत् चित् स्मसि तु नः (अस्मान्) च तु सहस्रेषु शुभ्रिषु गोषु अश्वेषु हि खलु आशंसय॥

TRANSLATION

O dispenser of justice possessing noble wealth of all kinds, imperishable by nature as soul and good for all righteous persons, protector of all good things, even if we become unworthy, make us worthy and noble again and enrich as with thousands of cows and horses as well as senses, plots of land, speech and fire etc.

PURPORT

There is Upamalankara or simile used here. As men become unworthy or ignoble by becoming lazy, in the same way,even we become indolent some times make us again noble, industrious and virtuous, so that having acquired many elephants, horses and cows and feeding them well, we may become good by deriving benefit from them.

THE COMMENTATOR'S NOTES

(सत्य) अविनाशिस्वरूप सत्सु साधो ।

= Imperishable by nature and good for righteous persons.

(इन्द्र) प्रशस्तैश्वर्यप्राप्त न्यायाधीश ।

= Dispenser of justice possessing good wealth.

(गोषु) पार्श्विन्द्रिय पृथिवीषु ।

= Lands, senses, cows and other animals.

(अश्वेषु) वेगाग्निहयेषु । = Speed, fire and horses.

(तुवीमघ) तुवि बहुविधं मघं पूज्यतमं धनं विद्यते यस्य तत्सम्बुद्धौ । अन्येषामपि दृश्यते इति पूर्वपदस्य दीर्घः ॥

= Possesing various kinds of good wealth.

TRANSLATOR'S NOTES

गौरिति पृथिवीनाम (निघ० १.१)
वीर्यं वा अश्वः ॥ (शत० २.१.४.२३,२८)
अग्निरेष यदश्वः ॥ (शत० ६.३.३.२२)
अग्निर्वा अश्वः श्वेतः (शत० ३.६.२.५)

So the various meanings given by Rishi Dayananda in his Commentary are well-authenticated.

तुवि इति बहुनाम (निघ० ३.१)

= Many, much noble wealth.

मघम् इति धननाम (निघ० २.१०) मह पूजायाम् ।

पुनः स ऐश्वर्यवान् कीदृश इत्युपदिश्यते ।

How is that Indra is taught further in the 2nd Mantra.

Mantra—2

शिप्रिंन्वाजानां पते शचीवस्तवं दंसना ।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषुं सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे शिप्रिन शचीवः वाजानां पते तुवीमघ इन्द्र (न्यायाधीश) या तव दंसना अस्ति तया सहस्रेषु शुभ्रिषु गोषु अश्वेषु नः (अस्मान्) आशंसय (प्रकृष्टगुणवतः सम्पादय) ॥

TRANSLATION

O president, the source of secular as well as spiritual happiness, lord of good actions and the subjects, the protector in the battles, Possessor of admirable wealth of wisdom, make us highly virtuous by your acts along the Vedic speech and in the senses full of truth and knowledge of the Shastras, in the fire etc. possessing speech and other good properties, in the Vehicles like the aero-planes etc. and their expert manufacturers.

PURPORT

Men should pray to God in the following manner.

O God, as Thou art the Kind Sovereign of the world and Dispenser of justice, in the same manner, make us good rulers of the land, truthful and wise accomplishers of the Vedic knowledge, arts, crafts and industries.

THE COMMENTATOR'S NOTES

(शिप्रिन्) शिप्रे प्राप्तुमर्हे प्रशस्ते व्यावहारिकपारमार्थिक—सुखे विद्येते यस्य सभापतेस्तत्सम्बुद्धौ । अत्र प्रशंसार्थे इनिः । शिप्रे इति पदनामसु पठितम् । (निघ० ४.१)

The source or causer of secular as well as spiritual happiness.

(वाजानाम्) संग्रामानाम् । = Of the battles.

(शचीवः) शची बहुविधं कर्म बह्वी प्रजा वा विद्यते यस्य तत्सम्बुद्धौ । शचीति प्रज्ञानामसु पठितम् (निघ० ३.९) कर्मनामसु च ॥ (निघ० २.१)

= O Lord of the subjects and good actions.

(दंसना) दंसयति भाषयति अनया क्रियया सा । ण्यास

श्रधो युच् (अष्टा० ३.३.१०) अनेन दंसिभाषार्थ इत्यस्माद्युच् प्रत्ययः ॥ = Vedic Speech.

(इन्द्र) सर्वराज्यैश्वर्यधारक = Possessor of all wealth.

(गोषु) सत्यभाषणशास्त्रशिक्षासहितेषु वागादीन्द्रियेषु ।

= In the tongue and other senses full of truth and the knowledge of the Shastras.

गौरिति वाङ्नामसु पठितम् (निघ० १.११) । = Speech.

(अश्वेषु) वेगादिगुणवत्सु अग्न्यादिषु ।

= In the fire etc. possessing speed and good properties.

(शुभ्रिषु) शोभनेषु विमानादियानेषु तत्साधकतमेषु वा ।

= In the Vehicles like the aeroplanes etc. and their expert manufacturers.

TRANSLATOR'S NOTES

शिप्रे इति पदनामसु (निघ० ४.२)पदी-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

Here the third meaning of प्राप्ति attaining or (causing has been taken by Rishi Dayananda.

वाजानाम् has been translated by Rishi Dayananda as संग्रामानां मध्ये. Though in the Nighantu 2.9 it is stated वाज इति बलनाम (निघ० २.९) Force. So battle is meant here as it exhibits force.

पुनः स किं कुर्यादित्युपदिश्यते ।

What else should he (Indra) do is taught further in the third Mantra.

Mantra—3

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे तुवीमघ इन्द्र (विद्वन्) ये मिथूदृशौ अबुध्यमाने शरीर-

मनसी आलस्ये वर्तमाने सस्ता (शयातां पुरुषार्थनाशं प्रापयत: ते त्वं निष्वापय (निवारय) पुनः सहस्रेषु शुभ्रेषु गोषु अश्वेषु नः (अस्मान्) आशंसय ॥

TRANSLATION

O learned person-remover of ignorance and indolence, turn away the body and mind which show attachment, laziness and violence and which are not alert,as they are impediments to enlightenment. Make us full of good knowledge, good rulers, having good cows, utilising fire and horses in various ways, O possessor of the wealth of various kinds.

PURPORT

Men should keep away or remove the laziness of the body and the soul and should always endeavour to do noble deeds.

COMMENTATOR'S NOTES

(मिथूदृशा) मिथू विपर्यासक्तिप्रमादौ हिंसनं च दर्शयतस्तौ । अत्र मिथृ मेथृ—मेधाहिंसनयोः इत्यस्मात् औणादिकः कुः प्रत्ययः । तदुपपदात् दृशेः कर्तरिक्विप् सुपांसुलुक् इत्याकारादेशः अन्येषामपि दृश्यते (अष्टा० ६.३.१३७) इति दीर्घश्च ।

= Showing attachment, sloth and violence.

(सस्ताम्) शयाताम् । = Sleep.

(इन्द्र) अविद्यानिद्रादोष निवारकविद्वन् ।

TRANSLATOR'S NOTES

सस्ति स्वपितिकर्मा (निघ० ३.१२)

इन्द्रः—शत्रूणां दारयिता वा द्रावयिता वा इति निरुक्ते १०.८ ।

= The destroyer or remover of enemies. Here Rishi Dayananda has taken the internal enemies in the form of ignorance and indolence.

मनुष्यैः कीदृशान् वीरान् संगृह्य शत्रवो निवारणीया इत्युपदिश्यते ।

What kind of men should be gathered in order to destroy enemies is taught in the fourth Mantra.

Mantra—4

सुसन्तु त्वा अरातयो बोधन्तु शूर रातयः ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे तुवीमघ शूर (सेनापते) तव अरातयः ससन्तु येऽरातयः च ते सर्वे बोधन्तु तु–पुनः हे इन्द्र (वीरपुरुष) त्वं सहस्रेषु शुभ्रिषु गोषु अश्वेषु नः (अस्मान) आशंसय ॥

TRANSLATION

O Indra, (President of Assembly or commander in-chief possessing noble wealth of wisdom and strength etc.) may those who are our miserly enemies slumber and O hero, those who are righteous peopl e of charitable disposition and thus givers of happiness, be awake. Make us noble and virtuous in every way.

PURPORT

We should always engage brave persons in our armies and they should always be kept satisfied and pleased, so that unrighteous enemies may sleep out of dread. Let them never be alert or awake, so that we may enjoy good and vast Government without any obstruction.

COMMENTATOR'S NOTES

(अरातयः) अविद्यमाना रातिर्दानं येषां शत्रूणां ते ।
= Miserly enemies.

(रातयः) दातारः
= Givers of wealth in charity or givers of happiness.

रा–दाने।

(इन्द्र) उत्कृष्टैश्वर्य सभाध्यक्ष सेनापते।

= Prosperous President or commander-in-chief of the armies.

(शूर) शृणाति हिनस्ति शत्रुबलान्याक्रमति। अत्र शॄ हिंसायाम् इत्यस्माद् बाहुलकाद्रन् प्रत्ययः॥

= Hero.

पुनः स वीरः कीदृश इत्युपदिश्यते।

How should that hero be is taught in the fifth Mantra.

Mantra—5

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे इन्द्र त्वं गर्दभं तत्स्वभावम् इव अमुया पापया मिथ्याभाषणान्वितया भाषया अस्मान् नुवन्तं कपटेन स्तुवन्तं शत्रुं सम्मृण हे तुवीमघ इन्द्र (सभाध्यक्ष, न्यायाधीश) त्वं स्वकीयेषु सहस्रेषु शुभ्रिषु गोषु अश्वेषु नः (अस्मान) आशंसय (प्राप्तन्यायान् कुरु)॥

TRANSLATION

O commonder-in-chief of the army or judge, destroy this un-righteous person of ass-like nature praising us falsely and deceitfully. O President of the Assembly possessing wisdom and wealth, see to it that we get with justice horses and cattle etc. which are genuinely our own.

PURPORT

The president of the council of ministers who occupies the seat of justice should give due punishment to the person

who is of as ass-like nature i.e. stupid and adulterous, speaking in a discordant manner and submitting false and unjust evidence. He should respect truthful and righteous persons. He should punish those who take away others' articles and arrange to give them to their real owners. We should also honour the person who observes the eternal law of these dispensers of justice.

COMMENTATOR'S NOTES

(इन्द्र) सेनाध्यक्ष, न्यायाधीश ।

= Commander of an army or dispenser of justice.

(गर्दभम्) गर्दभस्य स्वभावयुक्तम् इव ।

= Man of ass-like nature-stupid.

(शंसय) सत्यान् अनपराधान् सम्पादय ।

= Make us free from guilt.

इदानीमशुद्धवायोर्निवारणमुपदिश्यते ।

How to remove impure air is taught in the sixth Mantra.

Mantra—6

पतांति कुण्डृणाच्या दूरं वातो वनादधि ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तुविमघ इन्द्र त्वं यथा वातः कुण्डृणाच्या गत्या वनात् जगतः किरणेभ्यो वा अधिपताति (उपरि अधः गच्छेत्) तथा अनुतिष्ठन्तं सहस्रेषु गोषु अश्वेषु शुभ्रिषु नः (अस्मान्) आशंसय ॥

TRANSLATION

O highly learned person, possessing wealth of wisdom and other virtues, you should act in such a way that the pure breeze may go with crooked course from the world or the rays of the sun, un-interrupted up and down. Enrich us O possessor of unbounded wealth, with thousands of excellent cows and other animals and horses, with pure senses and rays of the sun, speed born of strength and in pure dealing.

PURPORT

Men should know that the wind that blows on all sides is more mighty than the fire, having crooked course, the cause of the movement, growth and destruction of beasts and trees and the source of all activities and getting prosperity (which depends on health caused by pure air).

COMMENTATOR'S NOTES

(कुण्ड्टणाच्या) यया कुटिलां गतिम् अंचति प्राप्नोति तया।

= having crooked course.

(वनात्) वन्यते सेव्यते तद्वनं जगत् तस्मात् किरणेभ्यो वा वनमिति रश्मिनामसु पठितम् (निघ० १.५) ।

= From the world or the rays.

(गोषु) पृथिवीन्द्रियकिरणचतुष्पात्सु ।

= On the earth, senses, rays or quadrupeds.

(शुम्रिषु) शुद्धेषु व्यवहारेषु = In pure dealings.

पुनः स किं कुर्यादित्युपदिश्यते ।

What else should he (Indra) do is further taught in the seventh Mantra.

Mantra—7

सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे तुवीमघ इन्द्र (सेनाध्यक्ष) त्वं यः नः (अस्माकं) सहस्रेषु शुभ्रिषु गोषु अश्वेषु सर्वं परिक्रोशं जहि कृकदाश्वं च जम्भय अनेन तु-पुनः अस्मान् आशंसय ॥

TRANSLATION

O Commander of the army possessing the wealth of stren-

gth in large measure and remover of all enemies, destroy all misery that belongs to our people on earth, to our elephants, horses and other parts of the army and our pure righteous dealings and destroy those persons who are violent, causing us trouble. In this way, make us happy.

PURPORT

Men should pray to God in the following manner. O God, by casting aside all those foes of un-righteous conduct, bestow upon us all kinds of wealth and prosperity. In the previous hymn (28th.) the means of the Science of various objects created by God have been described, while in this it is the civilised people under the guidance of the President that are able to take benefit from those substances have been told. So it is connected with that. Here ends the twenty-ninth hymn.

COMMENTATOR'S NOTES

(परिक्रोशम्) परितः सर्वतः क्रोशन्ति रुदन्ति यस्मिन् दुःखसमूहे तम्— = Misery.

(जम्भय) विनाशय अदर्शनं प्रापय = Destroy.

(कृकदाश्वम्) कृकं हिंसनं दाशयति तं शत्रुम् अत्र दाशृधातोर्बाहुलकादौणादिक उण् प्रत्ययः ततोऽभि पूर्व इत्यत्र वा छन्दसीत्यनुवृत्तौ पूर्व सवर्णविकल्पेन यणादेशः ॥

= Violent enemy.

(इन्द्र) सर्वशत्रुनिवारक सेनाध्यक्ष,

= O commander of the army destroyer of the strength of enemies.

(शंसय) सुखिनः सम्पादय— = Make as happy.

(गोषु) पृथिव्या राज्यव्यवहारेषु

= In administration of a plot of land.

(तुवीमघ) अधिकं मघं बलाख्यं धनं यस्य अत्रापि पूर्ववत् दीर्घः ॥ = Possessing wealth in the form of strength.

अथ त्रिंशं सूक्तम्

HYMN XXX.

अस्य त्रिंशसूक्तस्य शुनःशेप ऋषिः। १.१६ इन्द्रः। १७-१९ अश्विनौ २०-२२ उषा देवता। १-१०, १२-१५। १७-२२ गायत्री। ११ पादनिचृद् गायत्री त्रिष्टुप् च छन्दांसि। १-२२ षड्जः स्वरः। १६ धैवतः स्वरः।

Seer Shunah Shepa, Devata or Subject 1-16 Indra 17-19 Ashvinau 20-22 Usha Metres-Gayatri and Trishtup. Svara or tune-1-22 Shadja 16 Dhaivata.

तत्रादिमे इन्द्रशब्देन शूरवीर गुणा उपदिश्यन्ते।

In the first Mantra, by the use of the term Indra, the attributes of a hero are taught.

Mantra—1

आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम्।
मंहिष्ठं सिञ्च इन्दुभिः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सभाध्यक्ष) मनुष्या यथा कृषीवलाः क्रिविं (कूपं) संप्राप्य तज्जलेन क्षेत्राणि सिचन्ति यथा वाजयन्तः (वायवः) इन्दुभिः शतक्रतुं मंहिष्ठम् इन्द्रं च तथा त्वम् अपि प्रजाः सुखैः सिंच (संयोजय)॥

TRANSLATION

O President of the Assembly; as farmers dig a well and use its water for watering fields and as winds moving waters sprinkle along waters the fire mighty and accomplishing hundreds of works, in the same manner, you should sprinkle your subjects with happiness, make them happy and contented.

PURPORT

There is simile in this Mantra. As men dig a well first and by using its water for bathing, drinking and watering their fields and gardens, enjoy happiness, in the same manner, learned scientists derive happiness by using the fire in machines and putting water there in proper proportion and position and accomplishing many works with their conjunction and movement.

THE COMMENTATOR'S NOTES

(क्रिविम्) कूपम् क्रिविरिति कूपनाम (निघ० ३.२३) । = Well.

(वाजयन्तः) जलं चालयन्तो वायवः = Winds or airs.

(शतक्रतुम्) शतम् असंख्याता क्रतवः-कर्माणि यस्मात् तम् = Accomplishing hundreds of works.

(इन्दुभिः) जलैः = With waters.

(मंहिष्ठम्) अतिशयेन महान्तम् = Very mighty.

TRANSLATORS NOTES

वाजयन्तः is derived from वज-गतौ hence Rishi Dayananda taking it as the adjective of वायवः 'or winds which is implied by the simile has interpreted it as चालयन्तः taking the first meaning of the verb vaj in causative form. इन्दुभिः has been translated by Rishi Dayananda as जलैः with waters. It is according to the Vedic Lexicon Nighantu where it is stated in 1.12 इन्दुरिति उदकनाम (निघ० १.१२)

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is taught in the 2nd Mantra.

Mantra—2

शतं वा यः शुचीनां सहस्रं वा समाशिराम् ।
एदु निम्नं न रीयते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

पवित्रः च उपन्नितः विद्वान् यः अग्निः (भौतिकः अस्ति) सः अयं (निम्नम्) अधः स्थानम् गच्छति इव शुचीनां शतं शतगुणो वा समाशिरां सहस्रं वा एतद् वा आधारभूतः दाहकः वा रीयते (विजानाति) ॥

TRANSLATION

A learned person of pure nature and selected among many on account of his wisdom and character knows, that as water goes to lower level, this fire which is the recipient of a hundred pure articles and of a thousand substances that are taken owing to their attributes, is the sustainer and burner of impurity.

PURPORT

There is simile used in the Mantra. This agni in the form of the sun, electricity and material fire purifies substances in hundreds of ways and cooks thousands of articles speedily. As water goes to lower level, this fire goes upwards or downwards. Taking this constrast in mind and by placing fire below and water above it, by their conjunction through steam, speed and other qualities are produced.

THE COMMENTATOR'S NOTES

(शुचीनाम्) शुद्धानां पवित्रकारकाणां मध्ये शुचिः शुचिः शोचतेर्ज्वलतिकर्मणः (निरुक्ते ६.१)।

= Of the pure and purifying.

(समाशिराम्) सम्यक् अभितः श्रीयन्ते सेव्यन्ते सद्गुणैः ये तेषाम्। अत्र श्रयतेः स्वांगे शिरः किच्च (उणा० ४.२००)

= Of those who are taken or accepted on account of virtues.

(रीयते) विजानाति रीयतीति गतिकर्मसु पठितम् (निघ० २.१०)। = Knows

Mantra—3

सं यन्मदाय शुष्मिणं एना ह्यस्योदरे ।
समुद्रो न व्यचो दधे ॥

सन्धिच्छेदसहितोऽन्वयः । (ऋषिकृतः ।

अहं हि खलु मदाय शुष्मिणे समुद्रः वाचः न वा अस्य इन्द्राख्यस्थ अग्ने उदरे एना-एतेन शतेन सहस्रेण च गुणैः सह वर्तमाना यत् याः क्रियाः सन्ति ताः संदधे ॥

TRANSLATION

For mighty delight, I unite many water-creating processes which are there in this Agni (fire) which is also called Indra, within which there are hundreds or even thousands of attributes as there are hundreds of jewels within the ocean.

PURPORT

There is Upamalankar or simile in this Mantra. As in the ocean, there is deep infinite water and there are many jewels and attributes, in the same way, in the fire, there are many attributes and there are many processes. Therefore by the conjunction of the fire and water, men can take various benefits with labour.

THE COMMENTATOR'S NOTES

(मदाय) हर्षाय = For delight.

(शुष्मिणे) शुष्मं प्रशस्तं बलं विद्यते यस्मिन् व्यवहारे तस्मै । शुष्ममिति बलनामसु पठितम् (निघ० २.९) अत्र प्रशंसार्थ इनिः ॥ = For mighty dealing.

(अस्य) इन्द्राख्यस्य अग्नेः
= Of the fire known as Indra also.

(व्यचः) विविधं जलादि वस्तु अंचन्ति ताः । अत्र व्युप-पदादंचेः क्विन् ततो जस् ।

= Pervading water and various other things.

TRANSLATOR'S NOTES

Here Rishi Dayananda has taken Indra which is the devata or subject matter of the Mantra to mean Agni (fire) for which the following is the clear authority.

अथ यत्रैतत् प्रदीप्तो भवति उच्चैर्धूमः परमया जूत्या बल्बलीति तर्हि हैष: (अग्नि:) भवति इन्द्रः ॥ (शतपथ ब्राह्मणे २.३.२.११) ।

Which clearly denotes that bright Agni (fire) is called Indra.

पुनः स एवोपदिश्यते ।

The same subject is continued in the next Mantra.

Mantra—4

अयमु ते समंतसि कपोत इव गर्भधिम् ।
वचस्तच्चिन्न ओहसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयम् इन्द्राख्यः अग्निः उ गर्भधिं कपोतः इव नः वचः सम् ओहसे चित् नः तत् अतसि ॥ अथवा क. ख. ग. हस्तलेखानुसारमन्वय ॥

हे विद्वन् ! ते (तव) अयं परमैश्वर्यहेतुः अग्निः उ इति वितर्के गर्भधिं कपोतः इव नः (अस्माकं, वचः सम् ओहसे सम्यक् प्राप्नोति) स एव साधितः चित् एव तत् (तस्मै) नः (अस्मान्) अतति (निरन्तरं प्राप्नोति) ॥

TRANSLATION

O learned person, we know this Agni (fire) is the cause of great prosperity. As a pigeon approaches his mate, so this fire approaches our speech i. e. it is known to us and is manifested by us well. When properly utilised, it is attained by us constantly. We can take benefit out of it.

PURPORT

There is Upamalankar or simile used here in this Mantra. As a pigeon approaches or follows his mate speedily, in the same manner, Agni (fire) when used scientifically, suitably benefits people. Men can learn this science of fire by listening to the teachings given by great scientists.

THE COMMENTATOR'S NOTES

(अतसि) निरन्तरं गच्छति प्रापयति अत्र व्यत्ययः ॥
= Approaches or causes to attain.

(तस्मै) तस्मै पूर्वोक्ताय बलादिगुणवर्द्धकाय आनन्दाय ।
= For the delight that increases or develops strength.

(ओहसे) आप्नोति = Attains.

अथेन्द्रशब्देन सभासेनाध्यक्ष उपदिश्यते ।

Now by the use of the word 'Indra' the President of the Assembly or the Commander of army is meant.

Mantra—5

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते ।
विभूतिरस्तु सूनृता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गिर्वाहः वीर राधानां पते सभासेनाध्यक्ष विद्वन् ! यस्य ते (तव) सूनृता विभूतिः अस्ति तस्य तव सकाशात् अस्माभिः गृहीतस्तोत्रं नः (अस्माकम्) मदाय शुष्मिणे अस्तु ॥

TRANSLATION

O Hero President of the Assembly or commander in-chief of the army, protector or guardian of all wealth that gives happiness and to be attained with Vedic speech, knower of the Vedas and dispeller of all miseries, the praise taken from you

whose wealth of various kinds is full of truth, be for our mighty delight.

PURPORT

Only that person who is the lord or guardian of all, endowed with the Vedic virtues, wise, possessing true wealth and always just, such a president of the Assembly or commander-in-chief of the army should be accepted as dispenser of justice.

THE COMMENTATOR'S NOTES

(राधानाम्) राध्नुवन्ति सुखानि येषु पृथिव्यादिधनेषु तेषाम् । राध इति धननामसु पठितम् (निघ० २.१०) अत्र हलश्च (अष्टा० ३.१२१) इति घञ् । अत्र सायणाचार्येण राध्नुवन्ति एभिः इति राधानि धनानि इत्यशुद्धमुक्तं घञन्तस्य नियतपुल्लिंगत्वात् ॥

= Of wealth of various kinds.

TRANSLATORS NOTES

Here Rishi Dayananda has ponited out a grammatical blunder committed by Sayanacharya. He has used the noun राधानि neuter gender, though it is made of घञ् which is always in masculine gender.

सूनृता—सुष्ठु ऋतं यस्यां सा पृषोदरादीनि यथोपदिष्टम् (अष्टा० ६.३.१०९) इति दीर्घत्वं नुडागमश्च ॥

= Full of truth.

Sayanacharya has interpreted the word सूनृता as प्रियसत्यरूपा= Pleasant or sweet and true.

पुनरयं कीदृश इत्युपदिश्यते ।

How is this Indra is taught further in the sixth Mantra.

Mantra—6

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो। नः (अस्माकम्) ऊतये ऊर्ध्वः तिष्ठ एवं सति वाजे अन्येषु साधनीयेषु कर्मसु त्वं प्रतिजनः अहं च द्वौ द्वौ सेवामहै ॥

TRANSLATION

O President of the Assembly or the Commander-in Chief of the Army, for our protection in this conflict, be over us O possessor of infinite knowledge and action. We shall talk together in other matters.

PURPORT

Men who speak the truth being wrapt up in meditation, should decide the matter well, should obey the command of God and Commander-in-chief of the Army, should discriminate between truth and un-truth, the thing that is to be settled between which is duty and which is not duty. Without it, it is not possible to get victory, truth and knowledge. Those who take Ommipresent God as the Dispenser of justice and appoint as Commander of the Army a person who is righteous and brave, get victory when they fight with their enemies, they are sure to triumph and none other.

पुनरयं कीदृश इत्युपदिश्यते ।

How is this Indra is further taught in the 7th Mantra.

Mantra—7

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

वयं सखायः भूत्वा स्वोतये योगे योगेवाजे वाजे तवस्तरम् इन्द्रं परमात्मानं सभाध्यक्षं वा हवामहे ॥

TRANSLATION

(1) On the occasion of every thing that we have not yet

acquired, when commencing any noble work and on the occasion of every battle (internal against evil tendencies and external with the wicked) we as friends call upon the Almighty Lord for our protection and for the happiness derived from victory.

(2) The Mantra is also applicable to a great Commander of an army who is mighty and learned. He is invoked or praised on the occasion of every battle with the wicked un-righteous persons.

PURPORT

There is Shlesha Alankar, or double meaning in the Mantra. Men should be friendly to one another and should preserve the articles already got and should get victory. They should take shelter in Almighty God and mighty commander in chief of the army. But merely by taking shelter in God or the Chief Commander of the army, the purpose can not be served. But by knowledge and industriousness all this can be accomplished.

THE COMMENTATOR'S NOTES

(योगे योगे) अनुपात्तस्योपात्तलक्षणो योगः तस्मिन् प्रतियोगे ।

= On the occasion of the achievement of what we have not yet got.

(तवस्तरम्) तूयते विज्ञायते इति तवाः सोऽतिशयितः । सायणाचार्येणात्र विन् प्रत्ययस्य छान्दसो लोप इति यदुक्तं तदशुद्धं प्रमाणाभावात् ॥

= Worthy of being known.

(इन्द्रम्) सर्वं विजयप्रदं जगदीश्वरं वा दुष्टशत्रुनिवारकम् आत्मशरीरबलवन्तं धार्मिकं वीरं सेनापतिम् ॥

= God who is the giver of all victory or the Commander in-chief of the army who is destroyer of his enemies endowed with spiritual and physical power and a righteous hero.

स केन सहागच्छेदित्युपदिश्यते ।

With whom may Indra approach us is taught in the 8th Mantra.

Mantra—8

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरूतिभिः ।
वाजेभिरुप नो हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यदि स इन्द्रः (सभासेनाध्यक्षः) नः अस्माकं हवम् आह्वानम् श्रवत् (शृणुयात्) तर्हि सद्यः एव सहस्त्रिणीभिः ऊतिभिः वाजेभिः सह नः (अस्माकम्) हवम् (आह्वानम्) उपागमत् (उपागच्छेत्) ॥

TRANSLATION

If Indra (The President of the Assembly or the Commander of the army) listens to our call or prayer, he may come immediately with protection accompanied by innumerable good articles, wisdom and food.

PURPORT

Where men earnestly serve the President of the Assembly or the commander of an army, he comes to them for their protection with the various parts or components of the army and with gems and jewels. Without his help, it is not possible for any one to get true happiness and victory.

THE COMMENTATOR'S NOTES

(घ) एव, ऋचि तुनुघ इति दीर्घः = Only

(सहस्त्रणीभिः) सहस्त्राणि प्रशस्तानि पदार्थप्रापणानि विद्यन्ते यासु ताभिः । अत्र प्रशंसार्थ इनिः ।

= Protection with a thousands of good articles.

(वाजेभिः) अन्नज्ञानयुद्धादिभिः सह

= With food, wisdom and battles etc.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वाजेभिः as अन्नज्ञानयुद्धादिभिः for which meanings we may quote वाज इति अन्ननाम (निघ० २. ७) वाजेभिः अन्नैः (निरुक्ते० ११.२६) वाज इति बलनाम (निघ० २.९) The word वाज is derived from वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । Here Rishi Dayananda has taken the first meaning of ज्ञान knowledge or wisdom. Spiritually, the Mantra is applicable to God also, Who helps us immediately with His innumerable, ways of protection and with wisdom when we approach Him sincerely and earnestly.

अथेश्वरसभाध्यक्षयोः प्रार्थना सर्वैर्मनुष्यैः कार्येत्युपदिश्यते ।

All men should pray to God and the President of the Assembly is taught in the n.nth Mantra.

Mantra—9

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम् ।
यं ते पूर्वं पिता हुवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ते पिता यं प्रत्नस्य ओकसः (सनातनस्य कारणस्य सकाशात्) तुविप्रतिं (बहुकार्यप्रतिमातारं) नरं (परमेश्वरं वा) पूर्वं हुवे एतम् एव अहम् अनुकूलं हुवे (स्तौमि) ॥

TRANSLATION

O man, I also invoke in right earnest God who creates many things and works from the eternal cause — Primordial matter) whom your father or preceptor also invoked.

PURPORT

God teaches men : You should thus instruct other men. You should adore only that One God Who creates all these objects out of eternal cause — Primordial Matter and who has

been always worshipped by people in the past, is worshipped now and will be worshipped in future by all wise men. If one asks whom do you worship ? One should reply I worship that God Whom your father or preceptor and all enlightened persons, adored, I always worship that One God Whom the Vedas describe as Formless, Omnipresent, Omnipotent and eternal.

THE COMMENTATOR'S NOTES

(प्रत्नस्य) सनातनस्य कारणस्य

= Of the eternal material Cause = of Primordial 'matter.

प्रत्नम् इति पुराणनामसु पठितम् (निघ० ३.२) अत्र स्नप् प्रत्नाश्च प्रत्यया वक्तव्याः (अष्टा० ५.४.३०) अनेन प्रशब्दात् नप् प्रत्ययः । (ओकसः) सर्वनिवासार्थस्य आकाशस्य (तुविप्रतिम्) तुवीनां बहूनां पदार्थानां प्रतिमातरम् । अत्रैकदेशेन प्रतिशब्देन प्रतिमातृशब्दार्थो गृह्यते ।

= Creator of many objects.

(नरम्) सर्वस्य जगतो नेतारम्

= Supreme Leader of all = God.

(पिता) जनक आचार्यो वा

TRANSLATOR'S NOTE

The work पिता is used not only for father, but also for the Acharya or preceptor. As Manu has stated......

तदा मातास्य सावित्री पिता त्वाचार्य उच्यते (मनुः)
जनकश्चोपनेता च, यश्च विद्यां प्रयच्छति । अन्नदाता भयत्राता, पंचैते पितरः स्मृताः ॥ (चाणक्य नीतौ)

In this well-known Verse from Chanakyaneeti also the word उपनेता is used for the Acharya and he has been called पिता becaues it is he who performs the Upanayan Sanskar or initiation ceremony of his pupils.

उपनीय तु यः शिष्यम्, वेदमध्यापयेद् द्विजः ॥
सकल्पं सरहस्यंच, तमाचार्यं प्रचक्षते ॥ मनु० २.१४०

Saya Manu while giving the definition of an Acharya.

अथोक्तस्येश्वरस्य प्रार्थनाविषय उपदिश्यते ।

Now the subject of the prayer to God is taught.

Mantra—10

तं त्वा वयं विश्ववाराशास्महे पुरुहूत ।
सखे वसो जरितृभ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विश्ववार पुरुहूत वसो सखे जगदीश्वर ! पूर्वप्रतिपादितं त्वां वयं जरितृभ्यः आशास्महे (भवद्विज्ञानप्रकाशम् इच्छामः इत्यर्थः) ॥

TRANSLATION

We desirous of Thy communion, long for thee O God, invoked by many, present in all beings and things and their Support, Chosen by all as Dispenser of Justice and our Friend. Be gracious to Thy righteous learned praisers or devotees.

PURPORT

Men should desire to get the knowledge of and communion with this God Who is the Creator of the world, Adorable and Friend of all, the Support of the Universe, for no one can attain true knowledge without the teachings or sermons given by enlightened persons.

THE COMMENTATOR'S NOTES

(विश्ववार) विश्वं वृणीते संभाजयति तत्सम्बुद्धौ

(आशास्महे) इच्छामः = Desire.

(वसो) वसन्ति सर्वाणि भूतानि यस्मिन् यो वा सर्वेषु भूतेषु वसति तत्सम्बुद्धौ ।

= Omnipresent and Support of all beings.

(जरितृभ्यः) स्तावकेभ्यः धार्मिकेभ्यः विद्वद्भ्यः मनुष्येभ्यः
= For righteous, learned devotees.

(पुरुहूत) पुरुभिः बहुभिः आहूयते स्तूयते यः तत्सम्बुद्धौ
= Praised by all.

पुनः सभासेनाध्यक्षप्राप्तीच्छाकरणमुपदिश्यते ।

= The desire of getting the president of the assembly and commander-in-chief of the army is taught in the 11th Mantra.

Mantra—11

अस्माकं शिप्रिणीनां सोमपाः सोमपाव्नाम् ।
सखे वज्रिन्त्सखीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सोमपा वज्रिन् सखे सोमपाव्नां सखीनाम् अस्माकं शिप्रिणीनां स्त्रीणां च सर्वप्रधानं त्वां वयम् आशास्महे (प्राप्तुम् इच्छामः) ॥

TRANSLATION

O our friend full of wisdom that destroys all ignorance or protector of all created objects, giver of all happiness, we desire to attain Thee who art the master of us-men taught by the wise and women full of spiritual and secular knowledge, and friendly to all, protector of all good things.

PURPORT

All men and women having mutual friendship should have communion with God and with industriousness should get the knowledge of Aryan (noble) system of administration, religious assembly and accomplishment of all dealings and works.

THE COMMENTATORS NOTES

(शिप्रिणीनाम्) शिप्रे ऐहिकपारमार्थिकव्यवहारज्ञाने

विद्येते यासां ता विदुष्यः स्त्रियः तासाम् । शिप्रे इति पदनामसु पठितम् (निघ० ४.३) ।
अनेनात्र ज्ञानार्थो गृह्यते ॥

= Women Possessing spiritual and secular knowledge.

(सोमपाः) उत्पादितान् कार्याख्यान पदार्थान् पाति रक्षति तत्सम्बुद्धौ ।

= O protector of all created objects.

(वज्रिन) वज्रः अविद्यानिवारकः प्रशस्तो बोधः विद्यते यस्य तत्सम्बुद्धौ ।

= Full of knowledge dispelling all darkness.

अथ सभाध्यक्षाय किं किम् उपदेशनीयम् इत्युपदिश्यते ।

What teaching should be given to the president of the Assembly is taught in the 12th Mantra.

Mantra—12

तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु ।
यथा त उश्मसीष्टये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सोमपाः वज्रिन् सखे (सभाध्यक्ष) यथा वयम् इष्टये तें (तव) अनुकूलं यन्मित्राचरणं कर्तुम् उश्मसि (कामयामहे कुर्मः) च) तथा तत् अस्तु तथा तत् त्वम् अपि कृणु (कुरु) ॥

TRANSLATION

O President of the Assembly, protector of all created objects, friend and therefore giver of delight, possessing knowledge dispeller of all miseries, as we desire to behave with you in a friendly manner, so you should also do.

PURPORT

As the president of the Assembly or the Commander-in-

chief of an army who possesses the knowledge of all sciences and is the well-wisher of all, protects all his subjects, in the same manner, the people and soldiers of the army should always guard him.

THE COMMENTATORS NOTES

(वज्रिन्) वज्रः सर्वदुःखनाशनो बहुविधः दृढो बोधः यस्यास्तीति तत् सम्बुद्धौ । अत्र भूम्न्यर्थे मतुप् ।

Possessing knowledge of various kinds that destroys miseries of all kinds.

Mantra—13

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः ।
क्षुमन्तो याभिर्मदेम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा क्षुमन्तः वयं याभिः प्रजाभिः सधमादे मदेम तुविवाजा रेवतीः (रेवत्यः प्रजाः) इन्द्रे (परमैश्वर्ये) नियुक्ताः (सन्तु) ॥

TRANSLATION

May our people be rich in strength and knowledge obedient to the Lord, enjoying together, so that wealthy in food and full of devotion, we may rejoice.

PURPORT

Men should appoint the members of the assembly along with the president and the Commander of the Army for the works connected with administration, dissemination of knowledge and propagation of Dharma and thus enjoy admirable happiness themselves and allow others to do so. According to the injunctions of the Vedas, young men and women should marry with mutual consent and of their own accord. After marriage, they should respect each other and should discharge domestic duties jointly. All of them should be engaged in meditation on God and acting according to His commandments, and according to the orders of good men and assemblies.

It is not proper to behave in violation of these instructions on the part of any man or woman.

THE COMMENTATOR'S NOTES

(रेवती:) रयि: शोभा धनं प्रशस्तं विद्यते यासु ता: प्रजा: । अत प्रशंसार्थे मतुप् रयेर्मतौ बहुलम् (अष्टा० ६.१.३७) अनेन सम्प्रसारणम् । छन्दसीर इति मस्य वत्वम् । सुपां सुलुक् इति पूर्वसवर्णादेशश्च ।

= The subjects or people possessing good wealth.

(सधमादे) मदेन आनन्देन सह वर्तमाने । अत्र सधमादस्थयोश्छन्दसि (अष्टा० ६.३.९६) इति सहस्य सधादेश: ।

= In delightful dealing.

(तुविवाजा:) तुवि बहु विध: वाज:—विद्याबोधो यासां ता:

= Full of knowledge of various subjects.

(क्षुमन्त:) बहुविधं क्षु—अन्नं विद्यते येषां ते । अत्र भूम्न्यर्थे मतुप् क्षु इत्यन्ननामसु पठितम् (निघ० २.७)

= Full of or endowed with abundant food.

पुन: स कीदृश इत्युपदिश्यते ।

How is that Indra is further taught in the 14th Mantra.

Mantra—14

आ घ॒ त्वावा॒न्त्मना॒प्तः स्तो॒तृभ्यो॑ धृष्णविया॒नः ।
ऋ॒णोरक्षं॒ न श॒चीभि॑: ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

हे धृष्णो (अति प्रगल्भ सभाध्यक्ष) त्मना आप्त: इयान: त्वावान् त्वं त्वम् एव असि य: त्वम् चक्रयो: अक्षं न (इव)

स्तोतृभ्यः (स्तावकेभ्यः) आऋणोः स्तावकान् आप्नोषि इति यावत् ॥

TRANSLATION

O President of the Assembly, mighty and expert in various sciences, endowed with truth and other noble virtues, when we can indeed lay hold of one (or take shelter in one) like you, to whom we can present our petitions, you fulfil our noble desires, knowing them well and approach your admirers as the spokes of a wheel tend to the axle.

PURPORT

As the axle of the spokes even while moving stays in its own limit but takes the chariot far away, in the same way, you, O President of the Assembly, firm in your noble virtues, rules and regulations, control all.

THE COMMENTATOR'S NOTES

(त्वावान्) त्वादृशः। अत्र वतुप् प्रकरणे युष्मदस्मद्भ्यां छन्दसि सादृश्य उपसंख्यानम् (अष्टा० ५.२.३९) इति सादृश्यार्थे वतुप्। = Like you.

(आप्तः) सर्वविद्यादिसद्गुणव्याप्तः सत्योपदेष्टा।

= Learned and virtuous teacher of truth.

(इयानः) सर्वाभीष्टाभिज्ञाता अत्र इङ् गतौ इत्यस्मात् छन्दसि लिट् (अष्टा० ३.२.१०५ इति लिट्) लिट् कानज् वा (अष्टा० ३.२.१०६) इतिकानच्।

= Knower of all desires.

पुनस्तत् सेवनात् किं फलमित्युपदिश्यते।

What is the result of serving Indra is taught in the fifteenth Mantra.

Mantra—15

आ यद्दुवः शतक्रतवा कामं जरितॄणाम्।

ऋणोरक्षं न शचीभिः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे शतक्रतो (सभापते) त्वं जरितृभिः यत् तव दुवः (परिचरणं) तत् प्राप्य शचीभिः (शक्त्यर्हकर्मभिः) अक्षं न (इव) तेषां जरितृणां कामम् आऋणोः (तदनुकूलं प्रापयसि) ॥

TRANSLATION

(1) O President of the Assembly, performer of numberless acts and endowed with sharp intellect, being served by your admirers, your fulfil their noble desires, with the constancy that all the movements of the cart tend to the axle.

PURPORT

There is Upamalankara or simile used in the Mantra. As a King who is president of the council of ministers serves learned men and fulfils the desires of the students, in the same manner, the worship of God fulfils all the desires of righteous persons. Therefore all men should adore God.

THE COMMENTATOR'S NOTES

(दुवः) परिचरणम् = Service or worship.

(ऋणोः) प्रापयसि = Causest to attain.

(अक्षम्) अश्यन्ते व्याप्यन्ते प्रशस्ता व्यवहारा येन तम् = Pervading noble works.

TRANSLATOR'S NOTES

दुवः has been explained by Rishi Dayananda as परिचरणम् It is derived from दुवस् परिताप परिचरणयोः (कण्ड्वादिगणीयः) so the second meaning of the verb has been taken by the commentator. In the Vedic Lexicon Nighantu 3.5 also it is stated दुवस्यति परिचरण कर्मा (निघ० ३.५) So Rishi Dayananda's interpretation is well-authenticated.

पुनः स सभाध्यक्षः कीदृशः किं करोतीत्युपदिश्यते।

How is that Indra (President of the Assembly and what does he do is taught in the 16th Mantra.

Mantra—16

शश्वदिन्द्रः पोप्रथद्भिर्जिगाय नानदद्भिः शाश्वसद्भिर्धनानि ।
स नो हिरण्यरथं दंसनावान्त्स नः सनिता सनये स नोऽदात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रः (जगदीश्वरः) शश्वत् (शश्वतः अनादिकारणात्) नानदद्भिः शाश्वसद्भिः पोप्रथद्भिः कार्यैः द्रव्यैः जिगाय (जयति) स दंसनावान् (ईश्वरः) नः (अस्मभ्यम्) हिरण्यरथम् अददात् (ददाति दास्यति) स नः (अस्माकं) सनये (सुखानां) सनिता सर्वाणि सुखानि अदात् इव सभा-सेनापतिर्वर्तेत ॥

TRANSLATION

Indra (God) conquers all wealth and causes all to prosper having created all things from the eternal Primordial Matter with gross and inanimate articles, souls or electricity etc. making indistinct sound and living vital beings. He the Doer of all noble deeds gives and will give to us vehicles, cars and aeroplanes etc. to go round the world, shining substances like the sun and gold etc. He is the Giver of the fruit of our actions for our happiness. A President of the Assembly or commander of the army should also behave like Him, trying to follow Him in justice and benevolence.

PURPORT

As God creates all animate and inanimate things and beings (moving and stationary) and gives happiness to all through them, in the same way, the president of the Assembly or the Commander of an army, dispensers of justice like the magistrates or judges having completed assemblies, armies and means of justice should constantly gladden all subjects. All should believe that there is none else the Creator of the world, the Giver of the fruit of our actions and our Sovereign than one God and they should act accordingly.

THE COMMENTATOR'S NOTES

(शश्वत) अनादिस्वरूपात् जगत्कारणात्

= From the eternal cause of the Universe i. e. Primordial Matter.

(इन्द्रः) सृष्टिकर्ता ईश्वरः राज्यशास्ता ।

= God the Creator and Lord of the world.

(पोप्रथद्भिः) अतिशयेन स्थूलैः अचरैः कार्यैः । अत्र प्रोथृ पर्याप्तौ इत्यस्मात् यङ्लुगन्तात् शतृप्रत्यय उपधाया उत्वं च वर्णव्यत्ययेन ।

= By the souls or lightning or electricity etc. making indistinct sound.

(धनानि) पृथिवीसुवर्णविद्यादीनि–

= Wealth consisting of the earth, gold or knowledge etc.

(हिरण्यरथम्) हिरण्यानां ज्योतिर्मयानां सूर्यादीनां लोकानां सुवर्णादीनां यूथो वा रथः–देशान्तर प्रापणोयान समूहः । अत्र रथ इति रमु क्रीडायाम् इत्यस्य रूपम् ।

= Vehicles of various kinds.

(दंसनावान्) दंसः कर्म आचष्टे इत्यनया सा दंसना। सा बह्वी विद्यते यस्य सः। दंस इति कर्मनामसु पठितम् (निघ० २.१) अस्मात् तत् करोति तदाचष्ट इतिणिच् ततो ण्यासश्रन्थो युच् इति युच् ततो भूम्न्यर्थे मतुप् ।

= Doer of noble deeds.

(सनिता) विद्या कर्मोपदेशेन संभाजिता ।

= Distributor or Giver of the fruit according to the knowledge and works of the people.

पुनस्तौ (अश्विनौ) कीदृशौ स्त इत्युपदिश्यते ।

How are the Ashvinau is taught in the seventeeth Mantra.

Mantra—17

आश्विनावश्वावत्येषा यातं शवीरया ।
गोमद्दस्रा हिरण्यवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे विद्याक्रियाकुशलौ विद्वांसौ शिल्पिनौ) दस्रौ अश्विनौ (सभासेनास्वामिनौ) द्यावापृथिव्यौ इव अभीष्टया अश्ववत्या शवीरया गत्या हिरण्यवत् गोमत् यानम् आयातम् (समन्तात् देशान्तरं प्रापयतम्) ॥

TRANSLATION

O learned persons, experts in knowledge and action, O great artists, O dispellers of poverty, the president of the Assembly and commander of army, you who are like the heaven and the earth, come to us speedily with the vehicles full of gold and activities, giving happiness.

PURPORT

A car or conveyance manufactured and driven by Ashvinau-great artists and acientists can travel on the earth, the water and the sky. Therefore such a conveyance should be accomplished soon.

THE COMMENTATOR'S NOTES

(अश्विनौ) यथा द्यावापृथिव्यादिकद्वन्द्वं तथा विद्याक्रिया-कुशलौ ।

= As there is the pair of the heaven and the earth, so experts in knowledge and action.

(अश्वावत्या) वेगादिगुणसहितया अत्र मन्त्रे सोमाश्वेन्द्रिय विश्वे (अष्टा० ६.३.१३१) इति दीर्घः ।

= Endowed with speed.

(शवीरया) देशान्तरप्रापिकया गत्या शु—गतौ इत्यस्माद्

धातोर्बाहुलकादीरन् प्रत्ययः

= Speed that conveys to distant places.

(गोमत्) गावः–सुखप्रापिका बह्वयो विद्यन्ते यस्मिन् तत् गौरिति पदनामसु पठितम् (निघ० ५.५) अनेन प्राप्त्यर्थो गृह्यते ।

= Full of many activities leading to happiness.

(दस्रा) दारिद्र्योपक्षयहेतू अत्र सुपां सुलुक् इति आकारादेशः । = Dispellers of poverty.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are the Ashvinau is further taught in the 18th Mantra.

Mantra—18

समानयोजनो हि वां रथो दस्रावमर्त्यः ।
समुद्रे अश्विनेयते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे दस्रौ (मार्ग गमनपीडोपक्षेतारौ) अश्विनौ (विद्वांसौ) यः वा (युवयोः) खलु समानयोजनः अमर्त्यः रथः समुद्रे ईयते यस्य वेगेन अश्वावत्या शवीरया गत्या समुद्रस्य पारावारौ गन्तुं युवां शक्नुथः तं निष्पादयतम् ॥

TRANSLATION

O destroyers of the suffering of journey, O learned expert artists, your balanced Chariot or conveyance goes to the sea and the sky without men-drivers. Manufacture such a vehicle by whose speedy movement you can go to the end of the sea without any difficulty.

PURPORT

Men can easily go to the end of the ocean with the steamers made with the proper combination of the fire, steam,

water and machines. without such devices, it is not possible to reach the destination in fixed time.

THE COMMENTATOR'S NOTES

(समानयोजनः) समानं तुल्यं योजनं संयोगकरणं यस्मिन् सः = Balanced.

(अमर्त्यः) अविद्यमाना आकर्षका मनुष्यादयः प्राणिनो यस्मिन् सः = Not driven by men.

(समुद्रे) जलेन सम्पूर्णे समुद्रेऽन्तरिक्षे वा = In the ocean or the firmament.

(अश्विनौ) क्रियाकौशलव्यापिनौ । अत्र सुपांसुलुक् इत्याकारादेशः । = Experts in various arts.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Ashvinau) is taught further in the 19th Mantra.

Mantra—19

न्यघ्न्यस्य मूर्धनि चक्रं रथस्य येमथुः ।
परि द्यामन्यदीयते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (विद्याव्याप्तौ)युवां यदि एकम् अघ्न्यस्य रथस्य मूर्द्धनि अपरं द्वितीयं च चक्रम् अधः रचयेतां तर्हि एते समुद्रम् आकाशं वा नियेमथुः (नियच्छथः) एताभ्यां द्वाभ्यां युक्तं यानं यथेष्टे मार्गे ईयते (प्रापयति) ॥

TRANSLATION

O learned scientists, if you place one wheel on the top of the imperishable aeroplane etc. and the other group of machines below, then you can travel in the sea and the sky above. A vehicle consisting of such machines can take you to your desired destination

PURPORT

What ever conveyance is desired to be manufactured by artists for speedy transport, a group of machines and wheels below and mechanical wheel to move all machines should be placed above. When with its help water, fire, etc. are used, artists through its use can travel easily the route of earth, sea and the sky. This is quite certain.

THE COMMENTATOR'S NOTES

(अघ्न्यस्य रथस्य) हन्तुं विनाशयितुम् अनर्हस्य यानस्य विमानादियानस्य–

= Of the imperishable vehicle like aeroplane etc.

(ईयते) गमयति । = Causes to move.

TRANSLATOR'S NOTES AND COMMENTS

These two Mantras show clearly show the Vedas deal with scientific subjects and how remarkable is the reference to a vehicle which can travel on earth, sea and the sky. Such a vehicle has not yet been discovered. Prof. Wilson, Griffith and other Western Scholars were not able to grasp the depth of the Vedic teachings on such subjects, yet their translations denote the scientific element, though they are very faulty and defective.

Wilson's translation of the above two Mantras is—

18. Dasras, your chariot, harnessed for both alike, is imperishable, it travels, Ashwin, through the air. (Wilson).

19. "You have one wheel on the top of the solid (Mountain, while the other revolves in the sky.

Griffith's translation of these Mantras is—

18. Your Chariot yoked for both alike, immortal Ye of mighty acts.

Travels, O Ashvins in the sea.

19. High on the forehead of the bull, one chariot wheel ye ever keep.

The other round the sky revolves (Griffith)

In the foot-note Griffith admits his inability to understand the 19th Mantra saying:—

"The bull, apparently the sun.. "But the meaning is not very clear." (Griffith's foot-note Chowkhamba Series edition P. 40).

अथैतद्विद्योपयोग्योषसः काल उपदिश्यते ।

Now the time for this knowledge (Dawn) is taught in the 20th Mantra.

Mantra—20

कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये ।
कं नक्षसे विभावरि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे विद्वन् ! या इयम् अमर्त्ये कधप्रिये विभावरि उषः (उषा) भुजे (सुखभोगाय) मर्त्यं प्राप्नोति तां प्राप्य त्वं कं मनुष्यं न नक्षसे (प्राप्नोषि) कः मर्तः भुजे ते (तव) सनीडं न प्राप्नोति ॥

TRANSLATION

O learned man, the immortal (by the Pravaaha or Cycle) charming dawn which illuminates the world and in which the recitation of the Mantras and their exposition is pleasant, comes every day for giving you the enjoyment of happiness. Who is the person that does not approach you for getting true happiness by receiving proper instruction from you ?

PURPORT

Who is the person that can know the subtle and un-wastable movement of the time ? All men do not know the dawn which consists of the commencement of exertion ? It is only the wise enlightened persons that know it thoroughly. Therefore men should not waste a single moment from the time of their rising up in the morning till they go to bed. It is only such persons who know the value of time that can always enjoy happiness and not lazy men.

THE COMMENTATOR'S NOTES

(कधप्रिये) कथनं कथा प्रिया यस्यां सा। अत्र वर्णव्यत्ययेन थकारस्य स्थाने धकारः ॥

= The dawn in which the recitation of the Mantras and their exposition is particularly pleasant.

(अमर्त्ये) कारणप्रवाहरूपेण नाशरहिता।

= Imperishable in the form of the Cycle.

(नक्षसे) प्राप्नोषि नक्षति व्याप्तिकर्मा (निघ० २.१८)

= Pervades or approaches.

(विभावरी) विविधं जगत् भाति दीपयति सा विभावरि अत्र वनोरच् (अष्टा० ४.१.९) अनेन ङीप् रेफादेशश्च।

= That illuminates the various articles of the world.

पुनः सा कीदृशी ज्ञातव्येत्युपदिश्यते।

How is Usha and how is she to be known is taught further in the 21st Mantra.

Mantra—21

वयं हि ते अमन्मह्यान्तादा पराकात्।
अश्वे न चित्रे अरुषि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे विद्वन् ! यथा वयं या चित्रे अरुषि अद्भुता रक्तगुणाढ्या अस्ति ताम् अन्तात् (आभिमुख्यात् समीपस्थात् देशात्) अपराकात् (दूरदेशात् च) अश्वे न अमन्महि (तथा त्वम् अपि विजानीहि) ॥

TRANSLATION

O learned person, as we the knowers of the value of time know the dawn which is wonderful, brilliant and red hued

from far and near like the rider on a trained horse, so you should also know.

PURPORT

who know how to utilise the past, present and future times, can industriously accomplish all their works far and near. Therefore a man should never waste a single moment.

THE COMMENTATOR'S NOTES

(पराकात्) दूरदेशात् = From a distant place.

(आअन्तात्) समीपस्थात् देशात् = From near.

(अरुषि) रक्तगुणप्रकाशयुक्ता
= Brilliant and red-hued dawn.

(चित्रे) आश्चर्यव्यवहारे = Wonderful.

पुनः सा कीदृशीत्युपदिश्यते ।

How is the Usha (Dawn) is further taught in the 22nd Mantra.

Mantra—22

त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः ।
अस्मे रयिं नि धारय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे कालमाहात्म्यवित् विद्वन्) त्वं या दिवो दुहितः दुहिता उषाः संसाधिता सती त्येभिः कालावयवैः अस्मे (अस्मान्) धारय (नित्यं सम्पादय) एवम् आगहि (सर्वथा तद्विद्यां ज्ञापय यतः वयमपि कालं व्यर्थं न नयेम) ॥

TRANSLATION

O learned person who know the value of Time, the Usha (dawn) who is like the daughter of the sun approaches us with days and months and with food and other articles. you come and nourish us by all means with the parts of time and give us that knowledge by which we may never waste our time.

अथैकत्रिंशं सूक्तम्

HYMN XXXI

अस्य सूक्तस्यांगिरसो हिरण्यस्तूप ऋषिः। अग्निर्देवता १.७,९.१५,१७ जगतीछन्दः। निषादः स्वरः। १.२७.१८ त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer—Hiranya Stoopa. Devata or Subject—Agni 1-7, 9-15.17. Jagati and Trishtup Metres. Nishada and Dhaivata Svaras (Tunes).

तत्रादिमेनेश्वर उपदिश्यते ।

In the first Mantra, the nature of God is taught.

Mantra—1

त्वम॑ग्ने प्रथमो अङ्गि॑रा ऋषि॑र्दे॒वो दे॒वाना॑मभवः शि॒वः सखा॑ ।
तव॑ व्र॒ते क॒वयो॑ विद्म॒नाप॒सोऽजा॑यन्त म॒रुतो॒ भ्राज॑दृष्टयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने यतः त्वं प्रथमः अंगिराः ऋषिः देवानां देवः शिवः सखा अभवः (भवसि) ये विद्मनापसः मनुष्याः तव व्रते वर्तन्ते तस्मात् ते एव भ्राजदृष्टयः कवयः अजायन्त (जायन्ते) ॥

TRANSLATION

O Resplendent Omniscient God, As Thou art the First, Eternal Life of Life of the earth and other worlds, being omnipresent Revealer of the Vedas, Giver of Bliss to the enlightened persons, their Auspicious friend destroying all their miseries, those learned persons, whose actions are guided by true wisdom and who always obey Thy commands and laws, become seers and righteous, endowed with brilliant knowledge.

PURPORT

Those who do not do anything except obeying the Commands of God, discharging their duties and associating with the learned persons acquire friendship with God. As a result of that friendship, there is light of wisdom in their souls. Then being enlightened and engaging themselves in doing noble deeds, they become illustrious by leading all beings to happiness.

THE COMMENTATOR'S NOTES

(अग्ने) स्वप्रकाश विज्ञानस्वरूपेश्वर ।

= Resplendent Omniscient God.

(अंगिराः) पृथिव्यादीनां ब्रह्माण्डस्य शिर आदीनां शरीरस्य रसः–अन्तर्यामिरूपेणावस्थितः आंगिरसः अंगानां हि रसः (शतपथ १४.३.९.२१०) ।

= The life of life of the earth and essence, pervading all.

[ऋषिः] सर्वविद्यावित् वेदोपदेष्टा ।

= Knowing all and Revealer of the Vedas.

[व्रते] धर्माचारपालनाज्ञानियमे

= In the commands and Laws (of God).

[विद्मनापसः] वेदनं विद्म तद् विद्यते येषु तानि विज्ञान-निमित्तानि समन्तात् अपांसि कर्माणि येषां ते ।

= Whose actions are guided by true knowledge or wisdom.

[मरुतः] धर्मप्राप्ता मनुष्याः मरुत इति पदनामसु पाठितम् [निघ० ५.५] = Righteous persons.

[भ्राजदृष्टयः] भ्राजत् प्रकाशमाना विद्या ऋष्टिर्ज्ञानं येषां ते

= Men of brilliant knowledge.

TRANSLATOR'S NOTES AND COMMENTS

It is very wrong on the part of Wilson, Griffith and others to take Angiras as the name of a Rishi. It means the Life or Essence as clearly stated in the Shatapath Brahmana 14.3.1.21) quoted by Rishi Dayananda in his commentary. अंगानां हि रसः Rishi Dayananda has interpreted मरुत: as

धर्मप्राप्ता मनुष्याः । मरुत इति पदनामसु पठितम् (निघ० ५.५) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

Here the third meaning of प्राप्ति has been taken. But Wilson, Griffith and others take these Maruts to be Storm Gods. Though Wilson has left the word Maruts as it is, without trying to translate here, Griffith in his foot-note explains Maruts as Storm Gods. Now according to Wilson's faulty translation also these Maruts are the wise, the all-diescerning, with the brightweapons. In Griffith's own translation, the Maruts are Sages, active through Wisdom with their glittering spears, which last expression he (Griffith) wrongly considers to be lightning flashes. All the adjectives विद्मनापसः, कवयः, भ्राजदृष्टयः used in the Vedic Mantra and even as translated by Wilson and Griffith clearly substantiate Rishi Dayananda's interpretation as धर्मप्राप्ता मनुष्याः or righteous persons and not the so-called Storm Gods of Prof. Maxmuller, Griffith and other Western Scholars.

विद्मनापसः-विद् ज्ञाने, अप इति कर्मनामसु (निघ०) पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni is taught further in the secong Mantra.

Mantra—2

त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम् ।
विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वम् प्रथमः शयुः मेधिरः द्विमाता अंगिरस्तमः विभुः असि तस्मात् चित् (एव) आयवे (मनुष्याय) विश्वस्मै भुवनाय च देवानां व्रतं परिभूषसि ॥

TRANSLATION

O God, Destroyer of all miseries and burner of all internal and external enemies, as Thou art the first or Eternal, Superior to the soul Prana or man, who givest rest to all beings at the time of dissolution, Unifier of all, the Creator of both kinds of worlds shining and not shining, Omnipresent and Omniscient, Thou ordainest the eternal Law of the earth, the sun and other worlds and enlightened persons.

PURPORT

God adorns (or ordains) the laws of all worlds through the Vedas and a wise man does the same through the teachings of the Vedas to men and by keeping them in just laws. God who has created this world consisting of shining things like the sun and not shining like the earth is all-pervading. It is only those who can reveal the science of God and His creation can become enlightened. None can create this world exeept the omnipresent God and none can reveal this science to others except a highly learned and wise person.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वदुःखप्रणाशक, सर्वशत्रुप्रदाहक

= God the Destroyer of all miseries and Burner of all foes.

(अंगिरस्तमः) अतिशयेनांगिराः अंगिरस्तमः। जीवात् प्राणात् अन्यमनुष्यात् अत्यन्तोत्कृष्ट

= The Best of all.

(मेधिरः) संगमकः = Unifier.

(शयुः) यः प्रलये सर्वाणि भूतानि शाययति सः

= He who gives rest to all beings, at the time of dissolution.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they is taught further in the 3rd Mantra.

Mantra—3

त्वमग्ने प्रथमो मातरिश्वन आविर्भव सुक्रतूया विवस्वते ।
अरेजेतां रोदसी होतृवूर्येऽसघ्नोर्भारमयजो महो वसो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने (जगदीश्वर विद्वन वा) प्रथमः त्वं येन सुक्रतूया मातरिश्वना होतृवूर्ये रोदसी (द्यावापृथिव्यौ) अरेजेतां तस्मै मातरिश्वने विवस्वते च आविर्भव (एतौ प्रकटीभावय) हे वसो याभ्यां महो भारम् अयजः (यजसि) तौ नो बोधय ॥

TRANSLATION

(1) O Omniscient God, Thou art eternal and it is under Thy direction, that the air which enables us to do many noble deeds causes the movement of the earth and the heaven which are accepted as good by all performers of the Yajnas (non-violent sacrifices). Reveal to us the knowledge of the air and the sun. O Support of the Universe, enlighten us about the real nature of these two (the air and the sun) by which Thou upholdest the great burden of the heaven and the earth and dost not allow us to suffer.

PURPORT

It is the Agni (fire) in the subtlest causal form that takes the form of the sun and dispels darkness and thus upholds the earth and the shining worlds. Being the cause of the Yajna and industries, when used methodically in the machines, it moves the heavy vehicles rapidly.

THE COMMENTATOR'S NOTES

(मातरिश्वने) यो मातरि आकाशे श्वसिति सोऽयं मातरिश्वा वायुस्तस्मै = For the air.

(सुक्रतुया) शोभनः क्रतुः प्रज्ञा कर्म वा यस्मात् तेन । अत्र सुपां सुलुक् इति याडादेशः

= Which enables us to do noble deeds.

(विवस्वते) सूर्यलोकाय = For the solar world.

(अयजः) संगमयसि = Thou Unifiest.

(वसो) वासयति सर्वान् यस्तत्सम्बुद्धौ ।

= The Support of all.

पुनः स ईश्वरः कीदृश इत्युपदिश्यते ।

How is that God is taught in the fourth Mantra.

Mantra—4

त्वमग्ने मनवे द्यामवाशयः पुरूरवसे सुकृते सुकृत्तरः ।
श्वात्रेण यत्पित्रोर्मुच्यसे पर्या त्वा पूर्वमनयन्नापरं पुनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (जगदीश्वर) सुकृत्तरः त्वं पुरूरवसे सुकृते मनवे-द्याम् अवाशयः श्वात्रेण सह वर्तमानं त्वां (विद्वांसः) पुनः अपरं च देहं विज्ञापयन्ति यत् (यत) समन्तात् दुःखात् मुक्तः भवसि (यस्य च नियमेन त्वं पित्रोः सकाशात् महाकल्पान्ते पुनः आगच्छसि) तस्य सेवनं ज्ञानं च कुरु ॥

TRANSLATION

O God Illuminator of all, Thou Who art always the Doer of the best deeds, gavest knowledge about the sun and other objects to a person full of the light of Wisdom and thoughtful speech, engaged in doing meritorious acts. The enlightened persons attain Thee who art endowed with perfect Wisdom and the Lord of all wealth, in this or in the next life. O souls, acquire the knowledge of that Lord and adore Him who enables you to get emancipation and after enjoying it for a very long period

known as Maha-Kalpa, again sends you to this earth through the parents. Serve and honour those wise men also who instruct you already learned about this and the next life.

PURPORT

The attainment of God Who has created the sun and other objects of the world and of the wise men who impart true knowledge is possible only through meritorious acts. Good wealth in the form of Vast good Government can also be got only through noble deeds.

THE COMMENTATOR'S NOTES

(मनवे) मन्यते जानाति विद्याप्रकाशेन सर्वं व्यवहारं तस्मै ज्ञानवते मनुष्याय

= To a person full of knowledge.

(पुरूरवसे) पुरवः-बहवः रवाः—शब्दा यस्य विदुषस्तस्मै पुरूरवा बहुधा रोरूयते (निरु० १०.४६)

पुरूरवा इति पदनामसु पठितम् निघ० ५.४)

अनेन ज्ञानवान् मनुष्यो गृह्यते । अत्र पुरूपपदाद् रु—शब्द इत्यस्मात् पुरूरवाः । उणादि० ४. २३७ इत्यसुन प्रत्ययान्तो निपातितः ।

= An enlightened person who makes noble speech.

(श्वात्रेण) धनेन विज्ञानेन वा श्वात्रमिति धननामसु पठितम् (निघ० २.१०) पदनामसु च (निघ० ४.२)

= With wealth or knowledge.

TRANSLATOR'S NOTES AND COMMENTS

Rishi Dayananda has interpreted मनवे as मन्यते जानाति विद्याप्रकाशेन सर्वं व्यवहारं तस्मै ज्ञानवते मनुष्याय as it is derived from मन-अवगमे मन् (man) to know. In the Shatapath Brahman 8.6.3.18 it is clearly stated ये विद्वांसस्ते मनवः (शत० ८.६.३.१८) But Sayanacharya forgetting the Meemansa Principle of परन्तु

श्रुति सामान्यमात्रम् (मीमांसा १.३१)
wrongly takes it as the name of a particular person and says मनोरनुग्रहार्थम् i. e. for showing kindness to Manu.

Prof. Wislon also follows him and translates the first stanza as "Thou Agni, hast announced heaven to Manu."

In the foot-note, he says further that "It is said that Agni explained to Manu that heaven was to be gained by pious acts."

How can Agni (if it is to be taken to mean fire) explain to Manu or any other person ? Griffith's translation is a bit better when he translates Manu as mankind. Agni, thou makest heaven to thunder for mankind."

But it is also wrong as the word Manu derived from मन् (Manu) to know does not stand for mankind as such, but only thoughtful or enlightened person as Rishi Dayananda explains and the passage from the Shatapath Brahmana 8.6.3.18 clearly shows.

Rishi Dayananda interprets पुरूरवा as पुरव:- बहव: रवा: शब्दा यस्य विदुषस्तस्मै and quotes from Yaskacharya's Nirukta 10.46 to substantiaet his interpretation, but Sayanacharya, Wilson, Griffith and others take Pururava to be the name of a particular King and refer to a story about him given in Vishnu Purana. How absurd it is to give preference to a Purana ignoring the interpretation given by Yaskacharya in Nirukta which Rishi Dayananda has quoted.

पुनः स उपदिश्यते

The same subject (of Agni) is continued.

Mantra—5

त्वम॑ग्ने वृ॒ष॒भः पु॑ष्टि॒वर्ध॑न॒ उद्य॑तस्रुचे भवसि श्र॒वाय्यः॑ ।
य आहु॑तिं॒ परि॒ वेदा॒ वष॑ट्कृति॒मेका॑युर॒ग्रे विश॑ आ॒विवा॑ससि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (जगदीश्वर) यत् त्वम् अग्रे उद्यतस्रुचे श्रवाय्यः वृषभः एकायुः पुष्टिवर्धनः भवसि यः च वषट्कृतिम्

आहुतिं विज्ञापयसि विशः (सर्वाः प्रजाः) पुष्टिवृद्ध्या त्वां सुखानि च परि आविवासति ॥

TRANSLATION

Thou O Omniscient God, art the Showerer of happiness and bliss and augmenter of strength of the performer of Yajnas (non-violent sacrifices) and worthy of being heard about and and peached. Thou art absolutely True and Knowest fully the good actions of the people like the Yajnas and teachest them (through the Vedas). All Thy subjects (people) developing their strength, worship Thee and enjoy happiness.

PURPORT

Men should know well God who is the First cause of the Universe and the properties of the articles that are put in the fire. After knowing them, if they put in the fire substances that purify the air, rain and water, they enjoy much happiness in this world along with others.

THE COMMENTATOR'S' NOTES

(उद्यतस्रुचे) उद्यता-उत्कृष्टतया गृहीता स्रुग् येन तस्मै यज्ञानुष्ठात्रे—

= For the performer of the Yajnas.

(एकायुः) एकं सत्यगुणस्वभावम् आयु यस्य सः ।

= Absolutely True.

(आविवासति) समंतात् परिचरति विवासतीति परिचरण-कर्मसु पठितम् । (निघ० ३.५) = Worships.

(आहुतिम्) समन्ताद् हूयन्ते- गृह्यन्ते शुभानि यया ताम्

= The activity in which good qualities are accepted from all sides.

हु-दानादनयोः आदाने च

अथेश्वरोपासकः प्रजारक्षकः किं कुर्यादित्युपदिश्यते ।

What should a man who is true devotee of God and the protector of the people do is taught in the 6th Mantra.

Mantra—6

त्वमग्ने वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे ।
यः शूरसाता परितक्म्ये धने दभ्रेभिश्चित्समृता हंसि भूयसः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सक्मन विचर्षणे अग्ने (सेनापते) यः न्यायविद्यया प्रकाशमानः त्वं विदथे शूरसातौ (युद्धे) दभ्रेभिः (अल्पैः अपि साधनैः) वृजिनवर्तनिं नरं भूयसः (शत्रून) च हंसि सम् ऋता-समृतानि कर्माणि पिपर्षि (स त्वं नः सेनाध्यक्षः भव) ॥

TRANSLATION

O unifier, Protector and observer of all in true form, "O commander-in-chief of fire-like nature, you destroy in the battle a mighty un-righteous person and many foes with even limited resources and means shining with justice and the light of knowledge. You preserve and guard truthful acts. It is therefore that we request you to be the Commander-in-Chief of the army.

PURPORT

This is the nature of God that He establishes those persons in Dharma (righteousness) who want to give up un-righteousness and observe the rules of righteousness and protecting those who want to wage righteous war (to remedy injustice and tyranny etc.) and acquire wealth with righteous means. He gives them wealth also according to their actions. He punishes those persons who are unrighteous by giving them the fruit of their actions. He gives victory to those righteous persons even with limited resources, who obey His commands and commence a righteous war and not to others.

THE COMMENTATOR'S NOTES

(वृजिनवर्तनिम्) वृजिनस्य बलस्य वर्तनिर्मार्गो यस्य तम्। अह सह सुपेति समासः। वृजिनमिति बलनामसु पठितम् (निघ० २.९) = Mighty.

(विदथे) धर्म्ये युद्धे यज्ञे वा, विदथ इतिसंग्रामनामसु पठितम् (निघ० ३.१७)

= In a righteous war or Yajna.

(परितक्म्ये) परितः सर्वतो हर्षनिमित्ते = Delightful

(तक-हसने इति भौवादिकधातोः Tr.)

(दभ्रेभिः) अल्पैर्युद्धसाधनैः अत्र दभ्रमिति ह्रस्वनामसु पठितम् (निघ० ३.२) दभ्रम् अर्भकम् इत्यल्पस्य दभ्रं दम्नोतेः सुदंभं भवति अर्भकमवद् वृत्तं भवति। (निरु० ३.२०) अत्र बहुलं छन्दसीति भिस ऐस् न

= Little or insignificant, limited.

पुनरीश्वरो जीवेभ्यः किं करोतीत्युपदिश्यते।

What does God do for the souls is taught in the seventh Mantra.

Mantra—7

त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवेदिवे।
यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे अग्ने (जगदीश्वर) त्वं यः सूरिः (मेधावी) दिवे दिवे श्रवसे (सन्मोक्षम् इच्छति) तं मर्तं (मनुष्यम्) उत्तमे अमृतत्वे (मोक्षपदे) दधासि यः च सूरिः (मेधावी) मोक्षसुखाय अनु-

भूय पुनः उभयाय जन्मने तातृषाणः सन् तस्मात् पदात् निवर्तते तस्मै सूरये मयः प्रयः च आकृणोषि ॥

TRANSLATION

O God, Giver of emancipation and other kinds of happiness, Thou sustainest every day the wise mortal who worships Thee that art ever to be heard about, in the best state of immortality or deliverance. To the wise person who has enjoyed for a long time the bliss of emancipation and longs for a birth in the human form, Thou bestowest happiness (both spiritual and material).

PURPORT

For the enlightened righteous persons who attain emancipation, God is the only Support. The birth that is past, the further, the present and got from the association of the knowledge and the Acharya (preceptor) that is the fourth. All these four constitute one birth. By second birth in this context is meant the birth in human form that is got after enjoying the bliss of emancipation for a very long period. All souls endeavour for the birth of these two kinds. This order is maintained by God alone.

THE COMMENTATOR'S NOTES

(श्रवसे) श्रोतुमर्हाय श्रवते— = To Thee (God) who art worthy of being heard about.

(तातृषाणः) पुनः पुनः जन्मनि तृष्यति । अत्रछन्दसि लिट् इति लडर्थे लिट् लिटः कानज् वा इति कानच् वर्णव्यत्ययेन दीर्घत्वं च = Longing for, thirsting.

(मयः) सुखम् . मय इति सुखनामसु पठितम् (निघ० ३.६) = Happiness, paritcularly spiritual.

(प्रयः) प्रीयते काम्यते यत् तत् सुखम्

= Material happiness got from food and water etc.

(प्रयः) इति अन्न नाम (निघ० २.७) = Food.

प्रयः इति उदक नाम (निघ० १.१२) = Water.

(सूरये) मेधाविने । सूरिति मेधाविनामसु पठितम् । (निघ० ३.१६) = A wise man.

पुनस्तदुपासकः प्रजायै कीदृशः इत्युपदिश्यते ।

How is God's devotee for the people is taught in the 8th Mantra.

Mantra—8

त्वं नो अग्ने सनये धनानां यशसं कारुं कृणुहि स्तवानः ।
ऋध्याम कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत) ।

हे अग्ने त्वं स्तवानः सन् नः (अस्माकं) धनानां सनये (संविभागाय) यशसं कारुं कृणुहि (सम्पादय) (यतः वयं पुरुषार्थिनः भूत्वा) नवेन अपसा सह कर्म कृत्वा ऋध्याम (नित्यं वर्द्धेम) विद्याप्राप्तये देवैः सह युवां नः (अस्मान्) द्यावापृथिवी च प्रावतम् (नित्यं रक्षतम्) ॥

O devotee of God, augmenter of fame and zeal, glorifying God, you should render illustrious and performer of good actions enthusiastically, every man among us for the proper and just distribution of wealth in the form of knowledge, gold and vast but good government, so that being industrious, we may grow with new enterprises along with enlightened persons, for the acquisition of knowledge, preserve and guard us and both the earth and the light of the sun.

PURPORT

Men should pray in the following manner:—

O God, create among us such noble learned persons who are the knowers of all arts and sciences that lead to good wealth, so that we may be able to establish an admirable administration on earth by undertaking new enterprises and taking benefit from all substances.

THE COMMENTATOR'S NOTES

(सनये) संविभागाय

= For good, proper or just distribution.

(कारुम्) यः उत्साहेन उत्तमानि कर्माणि करोति तम्

= Performer of noble deeds with zeal.

(अपसा) पुरुषार्थयुक्तेन कर्मणा सह

= With an act done enthusiastically.

अप इति कर्मनामसु पठितम् (निघ० २.१) (द्यावापृथिवी) भूमिसूर्यप्रकाशौ

= The earth and the light of the sun.

(धनानाम्) विद्यासुवर्णचक्रवर्तिराज्यप्रसिद्धानाम्

= Of the wealth of various kinds consisting of knowledge gold and good and vast government.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is further taught in the 9th Mantra.

Mantra—9

त्वं नो॑ अग्ने पि॒त्रोरु॒पस्थ॒ आ दे॒वो दे॒वेष्व॑नवद्य॒ जागृ॑विः ।
त॒नू॒कृद्बो॑धि॒ प्रम॑तिश्च का॒रवे॒ त्वं क॑ल्याण॒ वसु॒ विश्व॒मोपि॑षे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

अनवद्य अग्ने (सभास्वामिन) जागृविः देवः तनूकृत् त्वं देवेषु पित्रोः उपस्थे नः (अस्मान्) ओपिषे (वपसि सर्वतः प्रादुर्भावयसि) हे कल्याण प्रमतिः त्वम् कारवे मह्यं विश्वम् आबोधि (समन्तात् बोधय) ॥

TRANSLATION

O irreproachable Agni (President of the Assembly) being vigilant or awake to your duties and illuminator of justice and wisdom, disseminator of knowledge about the earth and other worlds, make us illustrious among the enlightened and devoted to our parents. O auspicious being a wise person, enlighten me an artist about all wealth to be gained from knowledge, gold and vast and good Government.

PURPORT

God should be prayed thus—

Whenever thou grantest us birth, grant us the association of enlightened persons and make us full of knowledge of all sciences, so that having acquired all knowledge, we may enjoy happiness.

THE COMMENTATOR'S NOTES

(देवः) सर्वस्य न्यायविनयस्य द्योतकः

= Illuminator of all justice and wisdom.

(जागृविः) यो नित्यं धर्मेण पुरुषार्थे जागर्ति सः

= Ever awake to righteous exertion.

(अनवद्य) न विद्यतेऽवद्यं निन्द्यं कर्म यस्मिन् तत्सम्बुद्धौ अनवद्यपण्यवर्य (अष्टा० ३.१.१०) अनेन गर्ह्येऽवद्यशब्दो निपातितः। = Irreproachable.

(तनूकृत) यस्तनुषु पृथिव्यादि विस्तृतेषु लोकेषु विद्या करोति।

= Receiver of knowledge aout the earth and other vast worlds.

(ओपिषे) वपसि (सर्वतः प्रादुर्भावयसि)।

= Thou makest us illustrious.

(अग्ने) विज्ञानस्वरूप

= Embodiment of knowledge.

(अदाभ्य) दभितुं हिंसितुं योग्यानि दाभ्यानि तान्यविद्यमानानि यस्य तत् सम्बुद्धौ। अत्र दभेश्चेति वक्तव्यम् (अष्टा० ३.१.१२४) अनेन वार्तिकेन दभ इति सौत्राद् धातोर्ण्यत् ॥

= Inviolable or irreproachable.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is told in the tenth Mantra.

Mantra—10

त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामयो वयम्।
सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपामदाभ्य॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अदाभ्य अग्ने (सभाध्यक्ष) प्रमतिः त्वं नः (अस्माकं) पिता (पालकः) असि त्वं नः [अस्माकं] वयः कृत् असि तव कृपया वयं जामयः यथा भवेम तथा कुरु यथा च शतिनः सहस्रिणः [विद्वांसो] मनुष्याः व्रतपां सुवीरं त्वाम् आसाद्य रायः [धनानि] संयन्ति तथा त्वाम् आश्रित्य वयम् अपि तानि धनानि समिमः ॥

TRANSLATION

O inviolable enlightened president of the council of ministers thou art of exalted wisdom. Thou being kind-hearted art our father. Thou art giver of new life to us endowed with knowledge and happiness. By thy grace, may we be like thy good children endowed with knowledge. As hundreds and thousands of highly learned persons obtain good wealth having approached thee who art very brave and observer of truth and other vows, so let us also acquire much wealth of all kinds.

PURPORT

As a father is to be honoured and revered by his

TRANSLATOR'S NOTES

Rishi Dayananda explains मधु as मधुरगुणविशिष्टं विज्ञानम् for it is derived from मन्-ज्ञाने मनेर्धश्छन्दसि (उणादि० २.११६) मन्यते बुध्यते यत् येन या तद् मधु Sweet knowledge छदसे has been interpreted by the Rishi as अविद्यारोगान्धकारविनाशकबलाय as the word is derived from छदतिः- शकलीकरणार्थः In Apte's well-known Sanskrit-English Dictionary, we find the following note on छद Ved. To cut, to kill, to consume. So Rishi Dayananda's interpretation is substantiated by the root-meaning.

पुनस्ते किं किं कुर्युरित्युपदिश्यते

What also should they (the teachers and the taught) do is told in the 18th Mantra.

Mantra—18

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि ।
एता जुषत मे गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयम् अधिक्षमि स्थित्वा विश्वदर्शतं वरुणं (परेशम्) दर्श रथं नु दर्शं मे (मम) एताः गिरः (वाणीः) (नित्यं सेवध्वम्) ॥

TRANSLATION

O Ye men, being established in the conduct full of forgiveness and endurance, you should lovingly listen to these my words which are refined on account of the noble Vedic teaching, in order to see God who is worthy of being realised by all wise men and also to visualise charming aeroplanes and other suitable vehicles for your happiness.

PURPORT

Because it is not possible to know God and the nature of the vehicles manufactured with the help of the arts and sciences without personal contact in the form of questions and answers with the learned persons of forgiving sweet nature, therefore

men should always acquire such knowledge with the assistance of the wise.

THE TRANSLATOR'S NOTES

(विश्वदर्शतम्) सर्वैर्विद्वद्भिः द्रष्टव्यं जगदीश्वरम् ।

= To God who must be seen (realised) by all wise men.

(दर्शम्) पुनः पुनर्द्रष्टुम् ।

= To see or realise again and again.

(रथम्) रमणीयं विमानादियानम् ।

= Charming vehicles like the aeroplane etc.

(क्षमि) क्षाम्यन्ति सहन्ते जना यस्मिन् व्यवहारे तस्मिन स्थित्वा । अत्र कृतो बहुलम् इति करणे क्विप् । वा छन्दसि सर्वे विधयो भवन्तीत्यनुनासिकस्य क्विब् झलोरिति दीर्घो न भवति ॥

TRANSLATOR'S NOTES

दर्शतः—दृशेः भृम दृशियजिपर्वि पच्यमितमिनमि हर्य्यिभ्योऽतच् (उणा० ३.११०) इति अतच् प्रत्ययः ।

= Worth seeing.

(रथः) रंहतेर्गतिकर्मणः स्थिरतेर्वा स्याद् विपरीतस्य रममाणोऽस्मिंस्तिष्ठतीति वा (रमु-क्रीडायाम् इति धातोः) रणतेर्वा रसतेर्वा (निरुक्ते ९.११) ॥

= Charming or beautiful vehicle.

(क्षमि) Rishi Dayananda's interpretation given above is based upon the root meaning of क्षमूष्-सहने to endure or forgive. Other commentators have generally interpreted it as 'on earth' depending on क्षमेति पृथिवी नामसु (निघ० १.१) But they have to change क्षमि into क्षमायाम् as Sayanacharya, Shri Kapali Shastri and others have done. क्षमि-क्षमायाम् (आतोऽभावः छान्दस इति श्री कपालि शास्त्रिणः)

Though Shri Kapali Shastri explains all these Mantras

of a modern (belonging to a particular time) person in the Vedas. This interpretation is opposed to the Vedic Lexicon highantn also where the word नहुष stands afor men in general.

नहुषइति मनुष्य नामसु पठितम् (निघ० २.३)

The second blunder committed by Sayanacharya is regarding the interpretation of इडा Sayanacharya interprets it as the daughter of Manu saying.

मनुषस्य--मनोः इळाम्-एतन्नामधेयां पुत्रीम् ॥

or the daughter of Manu.

Rishi Dayananda rightly rejects this interpretation saying अत्रापि सायणाचार्येण मनोः पुत्री गृहीता तदप्यशुद्धमेव । i. e. Sayanacharya has taken इडा to mean the daughter of Manu which is wrong. The word इडा has been interpreted in the Vedic Lexicon Nighantu as इडेति वाङ्नामसु पठितम् (निघ० १.११) = Ida means (Vedic) Speech.

As has been pointed out before, the Vedas being eternal, can not have historical references. This interpretation given by Sayanacharya is opposed to his own introduction to the Rigveda commentary based upon the aphorism of the meemansa like आख्या-प्रवचनात् परन्तु श्रुतिसामान्यमात्रम् and others.

पुनः स एवोपदिश्यते

The same (Agni) is taught further in the 12th Mantra.

Mantra—12

त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे देव वन्द्य अग्ने (सभेश्वर) तव व्रते वर्तमानान् मघोनः नः (अस्मान्) तव तन्वः (तनूः च) पायुभिः त्वम् अनिमेषं रक्ष तथा रक्षमाणः त्वं तव व्रते वर्तमानस्य तोकस्य गवाम् अस्य संसारस्य च अनिमेषं च तनये त्राता भव ॥

O worthy of praise, President of the Assembly, Presserve us who possess good wealth (earned righteously) and always remain under your true laws. Preserve the bodies of our children also who are always engaged in developing their knowledge and physique with your preserving powers and means incessantly protecting in your holy way. Guard our mind and other senses as well cattle and other animals and other articles of the world. You are our true protector.

PURPORT

The king who is the President of the Assembly should always preserve and guard all lawful people with the attributes of protection etc. of God and following Him with all noble virtues.

THE COMMENTATOR'S NOTES

(देव) सर्वसुखदातः

= The Giver of all Happiness.

(तोकस्य) अपत्यस्य तोकमित्यपत्यनामसु पठितम् (निघं० २.२) = Of the Off-spring.

(तनये) विद्याशरीरबलवर्धनाय प्रवर्तमाने पुत्रे (तनयम् इत्यपत्यनामसु निघं० २.१)

= In the son trying to develop the power of his knowledge and body.

(गवाम्) मन आदीन्द्रियाणां चतुष्पदां वा

= Of mind and other senses or quadrupeds.

(व्रते) सत्यपालनादिनियमे

= In the laws of the observance of truth etc.

TRANSLATOR'S NOTES

The word देव is derived from दा-दाने besides दिवु and द्युत् as pointed out by Yaskacharya in the Nirukta 1.15.

देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवति वा (निरु० ७.१५)

Hence Rishi Dayananda has interpreted it as सर्व सुखदाता. तनय: is derived from तनु-विस्तारे to expand or grow, hence Rishi Dayananda's interpretation.

तनये विद्याशरीरबलवर्धनाय प्रवर्तमाने पुत्रे ।

That shows how deep Rishi Dayananda went to understand and interpret the correct significance of the Vedic words.

पुनरग्निगुणः सभापतिरुपदिश्यते ।

The atrributes of the President of the Assembly as "Agni" in his nature are further taught in the 13th Mantra.

Mantra—13

त्वमग्ने यज्यवे पायुरन्तरोऽनिषङ्गाय चतुरक्ष इध्यसे ।
यो रातहव्योऽवृकाय धायसे कीरेश्चिन्मन्त्रं मनसा वनोषि तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अग्ने (हे सभापते) मनसाचित् (इव) रातहव्यः अन्तरः चतुरक्ष त्वम् अनिषंगाय अवृकाय धायसे यज्यवे (यज्ञकर्त्रे) इध्यसे (दीप्यसे) किं च यं वनोषि (संभजसि) तस्य कीरेः सकाशात् (विनयम् अधिगम्य प्रजाः पालयेः) ॥

O President of the Assembly, shining like the Agni (fire), you who even in mind are Charitable and selfless, having given everything for the good of others, supervising the four divisions of the army, are kindled (elected) for the benefit of a person who is free from prejudice or attachment, who is perfectly honest, harmless, benevolent protector of all good actions and performer of the Yajnas. You should protect all your subjects having received education and training from a true devotee who induces all with his speech, and whom you serve properly.

PURPORT

There is Upamalankar or simile used in this Mantra. As students acquire knowledge from their teachers sincerely, in the same manner, O king, you should also discharge the duties of an administrator in accortance with the instructions of the persons who are true in thought, word and deed.

THE COMMENTATOR'S NOTES

(अग्ने) योऽग्निरिव देदीप्यमानः

= Shining like fire.

(यज्यवे) होमादिशिल्पविद्यासाधकाय विदुषे

= For the sake of a learned person who accomplishes Havan and the science of industries and arts.

(अनिषंगाय) अविद्यमानो निसरां संगः पक्षपातो यस्य

= Free from attachment and prejudice.

(कीरेः) किरति विविधतया वाचं प्रेरयतीति कीरिः स्तोता तस्मात् कीरिरितिस्तोतृनाम (निघ० ३.१६)

(वनोषि) यज्ञसे संभजसि वा

= Beg or serve.

TRANSLATOR'S NOTES

वन–संभक्तौ भ्वा० वनु–याचने तना०

पुनः स एवोपदिश्यते ।

The same subject (of Agni) is continued—

Mantra—14

त्वमग्न उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत् ।
आध्रस्य चित्प्रमतिरुच्यसे पिता प्र पाकं शास्सि प्र दिशो विदुष्टरः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने (विज्ञानयुक्त न्यायाधीश) यत् (यतः) प्रमतिः

विदुष्टरः त्वम् उरुशंसाय वाघते स्पार्हं परमं रेक्णः (धनं) प्रा दिशः (उपदेशकान् च) वनोषि धर्मेण आध्रस्य सर्वान् पिता चित् (इव) प्रशास्सि [तस्मात् सर्वैः मानार्हः असि] ॥

TRANSLATION

O learned and just king you who are very wise and remover of all difficulties and miseries, desire that a learned many-commended priest may acquire that most desirable wealth (spiritual as well as secular). You are called the well-intentioned protector and father of the State which is to be well-guarded. You who are the wisest, instruct or teach your subjects about the righteous proper conduct and appoint highly learned people true in thought, word and deed, to set the example of and preach about good character.

PURPORT

There is Upamalankar or simile used in the Mantra, As a father protects, maintains, educates and gives necessary wealth to his children, in the same manner, a king should protect all his subjects and by proper and just distribution of wealth, according to their actions should reward and punish the people under him.

THE COMMENTATOR'S NOTES

(वाघते) वाक् हन्यते ज्ञायते येन तस्मै विदुषे ऋत्विजे मनुष्याय वाघत इति ऋत्विङ्नामसु पठितम् (निघ० ३.१८) = For a learned priest.

(रेक्णः) धनम् रेक्ण इति धननामसु पठितम् (निघ० २.१०) रिचेर्धने विच्च । (उणादि ४.२०६) अनेन रिच् धातोर्धनेर्थेऽसुन् प्रत्ययः नुडागमश्च । = Wealth.

(वनोषि) याचसे = Ask for a desire.

(आध्रस्य) समन्ताद् ध्रियमाणस्य राज्यस्य अत्र आङ्

पूर्वकाद् धाञ् धातोर्बाहुलकात् औणादिको रक् प्रत्ययः आकारलोपश्च ॥

= Of the State to be well-guarded.

(पाकम्) पचन्ति परिपक्वं ज्ञानं कुर्वन्ति यस्मिन् धर्मे व्यवहारे तम् ॥

= In the righteous conduct where knowledge is ripened.

(दिशः) दिशन्ति उपसृजन्ति सदाचारं तान् आप्तान् ।

= Those learned persons who are true in thought, word and deed. and who teach about good characer.

(विदुष्टरः) यो विविधानि दुरिष्टानि तारयति प्लावयति सः ॥

= Destroyer of all difficulties and miseries.

TRANSLATOR'S NOTES

हन्–हिंसागत्योः गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

Hence Rishi Dayananda has interpreted हन्यते as ज्ञायते ।

तॄ - प्लवन सन्तरणयोः

Rishi Dayananda has interpreted वाघते as वाक् हन्यते ज्ञायते येन तस्मै विदुषे ऋत्विजे मनुष्याय

= For a learned priest, but as in the Nighantu the famous Vedic Lexicon, the word वाघतः, has got another meaning of a genius or wise man वाघत इति मेधाविनाम (निघ० ३.१५) it may be taken here also in the sense of a wise man besides a learned priest.

पुनः स किं करोतीत्युपदिश्यते ।

What does he (Agni) do is taught in the fifteenth Mantra.

Mantra—15

त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः ।
स्वादुक्षद्मा यो वसतौ स्योनकृज्जीवयाजं यजते सोपमा दिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने (राजधर्मराजमान) त्वं वर्म इव यः स्वादुक्षद्मा स्योनकृत मनुष्यः वसतौ (विविधैः यज्ञैः) यजते तं जीवयाजं स्यूतं नरं विश्वतः परिपासि स भवान् दिवः उपमा भवति ॥

TRANSLATION

O King shining in your duties of kingship, you protect from all sides like well-stitched armour the humble man who gives presents to the priests and delivers sermons about Dharma and right knowledge to the people; you defend a man who keeps good food and water in his dwelling, is benevolent to all and performs various Yanjas (non-violent sacrifices urging upon them to do them(the Yajnas)and making them righteous. You are the likeness of the light of the sun i. e. you are like the sun, dispeller of all darkness (of ignorance).

PURPORT

There is Upamalankara in this Mantra. Those people of benevolent nature who being industrious are engaged in making others happy and performing Yajnas, are like the sun which gives happiness to all by its light. As the armour protects the fighting heroes from the onslaughts of the weapons, so the king and officers of the state should shield all righteous persons from all miseries.

THE COMMENTATORS NOTES

(अग्ने) सत्यन्यायप्रकाशमान ।

= Shining on account of Truth and justice.

(प्रयतदक्षिणम्) प्रयताः प्रकृष्टा यता विद्या धर्मोपदेशाख्या दक्षिणा येन ।

= Who has given presents to the priests and delivered sermons to preach righteousness to the people.

(वर्म) देहरक्षकं कवचम्

= Armour that guards the body.

(स्वादुक्षद्मा) स्वादूनि क्षद्मानि जलानि अन्नानि यस्य सः क्षद्मेत्युदक नामसु पठितम् (निघ० १.१२) अन्ननामसु च (निघ० २.७)।

= He who has got delicious food and good pure water.

(जीवयाजम्) जीवान् याजयति धर्मे च संगमयतीति तम्।

= He who officiates over the Yajnas or induces others to perform them and unites them with Dharma. (Righteousness and duties).

(दिवः) सूर्यप्रकाशस्य = Of the light of the sun.

TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya has committed two mistakes in his commentary on this Mantra.

He has interpreted स्वादुक्षद्मा as स्वादूनुक्षदतीति स्वादुक्षद्मा क्षदतिरत्तिकर्मा । अन्येभ्योऽपि दृश्यत इति मनिन् ॥
Rishi Dayananda pointing out Sayanacharya's mistake says—

इदं पदं सायणाचार्येण अन्यथैव व्याख्यातं तत् असंगतम् ॥

i. e. Sayanacharya has interpreted this word स्वादुक्षद्मा wrongly.

The interpretation given by Rishi Dayananda is simple and in accordance with the Vedic Lexicon Nighantu which clearly states in 1.12 क्षद्मेत्युदक नामसु पठितम् (निघ० १.१२) i.e. क्षद्म means water. In Nighantu 2.7 it is stated क्षद्मेति अन्न नामसु पठितम् (निघ० २.७) i. e. क्षद्म means food. Therefore Rishi Dayananda's interpretation as स्वादूनि क्षद्मानि जलानि अन्नानि यस्य सः He who has delicious food and good or pure water is quite correct. The other mistake committed by Sayanacharya is with regard to the meaning of the word जीवयाजम् His first interpretation is better जीवा ऋत्विजः इज्यन्ते दक्षिणाभिः पूज्यन्ते अत्रेति अधिकरणे घञ् i. e. where priests are honoured with sacrificial presents. It is not so objectionable or absurd as the second one when he says—

यद्वा जीवैः—पशुभिर्यजनं जीवयज्ञः

= Yajna with the animals. It is wrong as it is against the spirit of the Vedic Yajnas which are termed as अध्वर or

non-violent अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (निरुक्ते १.७) = A non-violent act (निरुक्ते १.७) How significant is Rishi Dayananda's interpretation as जीवान् याजयति धर्मं च संगमयति तम् ।

= He who prompts others to perform Yajnas (or Officiates over them)and unites them with Dharma or righteous conduct.

यज्–देवपूजासंगतिकरणदानेषु

Among the three meanings of the root यज् here Rishi Dayananda has mainly taken the second meaning of संगतिकरण or uniting.

पुनः स एवार्थः प्रकाश्यते

The same subject is continued—

Mantra—16

इमामग्ने शरणिं मीमृषो न इममध्वानं यमगाम दूरात् ।
आपिः पिता प्रमतिः सोम्यानां भृमिरस्यृषिकृन्मर्त्यानाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने (विद्वन्) त्वं सोम्यानां मर्त्यानाम् आपिः पिता प्रमतिः भृमिः ऋषिकृत् असि नः इमां शरणिं मीमृषः वयं दूरात् अध्वानम् अतीत्य आगाम (नित्यम् अभिगच्छेम) (तं त्वं वयं च सेवेमहि) ॥

TRANSLATION

O learned man, you are kith & kin, father and protector of persons of quiet nature, most wise, going from place to place to preach Dharma, making mortal people seers, please dispel the darkness of our ignorance. May we who have left the path of un- righteousness and come to the path of righteousness always follow it.

PURPORT

When men sincerely desire to get the true path, then God creates in them love and desire to know the Truth from the

association with noble persons. Then they being full of faith, having approached truly learned and truthful Yogis, acquire true knowledge and become righteous.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वंसह अनुत्तम विद्वन्

= Learned best person, bearing all with equanimity.

(शरणिम्) विद्याद्यदोषहिंसिकां विद्याम्

= True knowledge which dispels the darkness of evil.

(मीमृषः) अत्यन्तं निवारयसि = Dispel.

(आपिः) यः प्रीत्या प्राप्नोति सः

= Kith & Kin who approach lovingly.

(ऋषिकृत्) ऋतवतो मन्त्रार्थद्रष्टॄन् कृपया ध्यानोपदेशाभ्यां करोति अत्र कृत्यो बहुलमिति करणे क्विप्

= He who makes people the seers of the Vedic Mantra--the knowers of their secret.

पुनः स एवोपदिश्यते ।

The same subject of Agni is continued.

Mantra—17

मनुष्वदग्ने अङ्गिरस्वदङ्गिरो ययातिवत्सदने पूर्ववच्छुचे ।
अच्छ याह्या वहा दैव्यं जनमा सादय बर्हिषि यक्षि च प्रियम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शुचे अंगिरः अग्ने (सभापते) त्वं विनयन्यायाभ्यां मनुष्वत् अंगिरस्वत् ययातिवत् पूर्ववत् प्रियं दैव्यं जनम् अच्छा याहि तं च विद्याधर्मं प्रतिआवह बर्हिषि सादय सदने यक्षि (याजय) ॥

TRANSLATION

O Agni (President of the Assembly going to all places for supervision etc.) O pure upholder of the earth like the Prana, (Vital breath) like good men, like the Pranas, like industrious persons doing good deeds, like experienced old people, approach a dear learned person with humility and justice. Lead him towards knowledge and Dharma (righteousness) and with their help towards emancipation. Ask him to sit in a proper place like the Yajna Shala or altar and make him perform the Yajna (non-violent sacrifice).

PURPORT

The President of the Assembly, when served by men with the acquisition of knowledge, the observance of the Dharma (rules of righteousness) and with love, urges upon them to discharge their duties properly.

THE COMMENTATOR'S NOTES

(मनुष्वत) यथा मनुष्या गच्छन्ति तद्वत् ।

= Like the conduct of good men.

(अंगिरस्वत्) As the Pranas (vital airs in the body).

(अंगिरः) पृथिव्यादीनाम् अंगानां प्राणवद्धारक ।

= Upholder of the earth etc. as the vital breath.

(ययातिवत्) यथा प्रयत्नवन्तः पुरुषाः कर्माणि प्राप्नुवन्ति प्रापयन्ति च ।

= As industrious persons perform actions and cause others to do.

(बर्हिषि) उत्तमे मोक्षपदेऽन्तरिक्षे वा ।

= In the best state of emancipation or in the firmament.

TRANSLATOR'S NOTES

In this Mantra, the words like मनुष्वत् अंगिरस्वत् and ययातिवत् are found, which Sayanacharya, Wilson, Griffith and many

other commentators of the East and the West have misinterpreted taking the words मनु, अंगिरा and Yayati as proper nouns denoting the names of some individuals. According to all the shastras (including the Brahmanas, Six Systems of Philosophy the Smritis, the Upanishads, the Ramayana, the Maha Bharat and others) the Vedas being eternal, cannot have any historical references, therefore this historical interpretation can not hold good and is directly opposed to the principles of Meemansa of the sage Jaimini who is an authority on the system of interpretation of the Vedas. Jaimini has clearly stated

आख्या प्रवचनात् । परन्तु श्रुति सामान्यमात्रम् ।

(Meemansa by Acharya Jaimini Chap. 1)

As to the derivative meanings given by Rishi Dayananda for the words like Manush, Angiras and Yayati that occur in the Mantra, they are authentic being based upon the Brahmanas and the root-meaning. Manush is from मनु-अवबोधे or ज्ञाने so it means a thoughtful man.

In the Shatapath Brahmana 8.6.3.18 it is stated ये विद्वांसस्ते मनवः i. e. learned persons are called Manus. (शत० ८. ६. ३. १८)

In the Aitareya Brahmana 2.34 it is stated while explaining the Mantra portion अग्निहोता मनुवृतः– अयम् अग्निर्हि सर्वतो मनुष्यैः वृतः Rishi Dayananda has interpreted अंगिरस्वत् in the Mantra as यथा शरीरे प्राणा गच्छन्त्यागच्छन्ति तद्वत्

So Angiras has been taken to mean प्राण or vital breath. This is well-authenticated as based upon the Shatapath Brahmana 6.1.2.28 and 6.5.2.3-4 where it is clearly stated—
प्राणो वा अंगिराः (शत० ६.१.२८.६ ५.२.३.४)

Angira means Prana, or Vital breath. The word Yayati is derived from यती-प्रयत्ने so it means an industrious person as explained by Rishi Dayananda. He has rightly remarked about Sayanacharya's interpretation that it is wrong as he (Sayana) considers Yayati to be a historical personge.

इदं सायणाचार्येण भूतपूर्वस्य कस्यचिद् ययातेः राज्ञः कथासम्बन्धे व्याख्यातं तदशुद्धम् ॥

The reason has been pointed out above. Such an interpre-

tation is also against Sayanacharya's own Introduction to his commentary of the Rigveda where he has proved that the Vedas are eternal.

पुनः स कीदृशो भवेदित्याह

How should that Agni be is taught in the 18th Mantra.

Mantra—18

एतेनाग्ने ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा।
उत प्रणेष्यभि वस्यो अस्मान्त्सं नः सृज सुमत्या वाजवत्या॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वद्वर्य) त्वं ब्रह्मणा वाजवत्या सुमत्या शक्ती (शक्त्या) अभि वस्यः अभि सृज त्वम् उत विदा वावृधस्व ते (तव) यत् प्रियाचरणं तत् वयं चकृम त्वं च अस्मान् प्रणेषि (सद्बोधं प्रापयसि) ॥

TRANSLATION

O best among the learned and the teachers, grow with the Vedic knowledge, with good intellect combined with good food and wisdom, with physical and spiritual power and knowledge of various kinds accompanied by Yoga and urge upon others to do so. We always try to obey and please you with the best of our power and ability. Please lead us onward to wealth (spiritual as well material) by imparting us true education and proper instruction. Endow us with right understanding.

PURPORT

Those persons who act righteously according to the Vedic teachings, become wise, intelligent and righteous. The righteous, good learned person whom they serve, makes them full of good knowledge and power.

THE COMMENTATORS NOTES

(अग्ने) पाठशालाध्यापक = A teacher.

(वस्यः) अतिशयेन धनम् (अत्र वसुशब्दात् ईयसुन् प्रत्ययः। छान्दसो वर्णलोपो वेतीकारलोपः ॥

= Abundant wealth.

(वाजवत्या) वाजः—प्रशस्तमन्नं विज्ञानं वा विद्यते यस्यां तथा = Full of good food and wisdom.

TRANSLATOR'S NOTES

वाज इत्यन्न अन्न नाम (निघ० २.७) = Food.

The word वाज is derived from वज-गतौ गतेस्त्रयोऽर्था: ज्ञानंगमनं प्राप्तिश्च Here the first meaning of ज्ञान or knowledge has been taken by Rishi Dayananda. This hymn is connected with the previous hymn as the Devata or subject matter is Agni or Indra with various meanings. Here ends the 31st hymn of the first Mandala of Rigveda Sanhita.

अथ द्वात्रिंशं सूक्तम्

HYMN XXXII

अस्य सूक्तस्य आंगिरसो हिरण्यस्तूप ऋषिः। इन्द्रो देवता। त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer—Hiranya Stoopa, Devata or subject-Indra, Metre-Trishtup. Tune-Dhaivata.

तत्रादाविन्द्रशब्देन सूर्यलोकः दृष्टान्तेन राजगुणा उपदिश्यन्ते।

In the first Mantra, the attributes of a king are taught by the illustration of the Sun.

Mantra—1

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

[हे विद्वांसो मनुष्याः] यूयं यथा यस्य इन्द्रस्य [सूर्यस्य] यानि प्रथमानि वीर्याणि (पराक्रमान्) तानि अहं नु प्रवोचम् यथा स वज्री अहिम् अहन् तदवयवाः अपः अधः ऊर्ध्वं चकार तं ततर्द पर्वतानां सकाशात् प्र वक्षणाः अभिनत् [तथा अहं शत्रून् हन्याम्] तान् अधः ऊर्ध्वम् अनु तर्दयम् [दुर्गादीनां सकाशाद् युद्धाय आगताः सेना भिन्द्याम्]॥

TRANSLATION

1. O learned person, as you declare the former valorous deeds of Indra (Sun) which he the upholder of the thunderbolt in the form of his rays has achieved, he clove the cloud, he cast the waters down to earth, he broke the way for the torrents of the mountain or the cloud.

2. As the Sun destroys the clouds, so a king or President of the Assembly should destroy his wicked enemies and thus should become praise-worthy like the Sun. He should be full of vigour and spendour like the Sun. He should strike down all enemies that come from the fort or other safe places.

PURPORT

There is Upamalankar or simile used in the Mantra. As the sun created by God does all his natural works like giving heat, light, attraction, raining, burning etc. day and night, in the same way, all officers and workers of the state should discharge their duties properly, being engaged day and night in protecting and preserving their subjects.

THE COMMENTATOR'S NOTES

[इन्द्रस्य] सर्वपदार्थविदारकस्य सूर्यलोकस्येव सभापते राज्ञः ।

= Of the king who is the president of the Assembly and who is like the Sun.

[वज्री] सर्वपदार्थविच्छेदक किरणवान् इव शत्रुच्छेदी ।

= The destroyer of his enemies like the Sun dispelling hall darkness by his rays.

(अहिम्) मेघम् अहिरिति मेघनामसु पठितम् (निघ० १.१०) = Cloud.

(ततर्द) तर्दति—हिनस्ति अत्र ऌडर्थे लिट् ।

= Destroys, strikes down.

(वक्षणाः) वहन्ति जलानि यास्ता नद्यः = Rivers.

(वक्षणा) इति नदी नाम (निघ० १.१३) Tr.

(पर्वतानाम्) मेघानां गिरीणां वा पर्वत इति मेघनामसु पठितम् (निघ० १.१०)

= Of the clouds or mountains.

पुनः स किं करोतीत्युपदिश्यते ।

What does he (Indra) do is further taught in the second Mantra.

Mantra—2

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा अयं त्वष्टा (सूर्यलोकः) पर्वते शिश्रियाणं स्वर्यम् अहिम् अहन् (हन्ति) अस्मै मेघाय वज्रं ततक्ष (तक्षति)। एतेन कर्मणा वाश्रा धेनवः इव स्यन्दमानाः अंजः आपः समुद्रम् अवजग्मुः (अवगच्छन्ति) । तथैव सभाध्यक्षः राजदुर्गाश्रितं शत्रुं हन्यात् अस्मै शत्रवे वज्रं तक्षेत तेन वाश्राः धेनवः इव स्यन्द-मानाः अंजः आपः समुद्रम् अवगमयेत् ॥

TRANSLATION

1. The Sun who is disintegrator by his rays,strikes down the thundering cloud seeking refuge on the mountain; he sharpens his far-whirling bolt in the form of his rays; then the flowing waters quickly hasten to the occean like cows hastening to their calves.

2. The king who is the President of the Assembly should be full of vigour and splendour like the Sun. He should be destroyer of his un-righteous enemies with his splendour and force. He should smite the foe who has taken shelter in the royal fort with his powerful and destructive weapons. He should put an end to the life of such wicked and unrighteous enemies.

PURPORT

There is Upamalankar or simile used in the Mantra. As the Sun gives new life to all beings by striking down the cloud

in the firmament and bringing it down on the earth, in the same manner, the Commander of the army should strike down wicked enemies who take shelter in the mountains or the forts and thereby should gladden the people constantly.

THE COMMENTATOR'S NOTES

(अहिम्) मेघमिव शत्रुम

= Enemy like the cloud.

(पर्वते) मेघमण्डले इव गिरौ

= On the mountain like the Clouds.

पर्वत इति मेघनामसु पठितम् (निघ० १.१०)

(त्वष्टा) (१) स्वकिरणैः छेदनसूक्ष्मकर्ता सूर्यः, (२) स्वतेजोभिः शत्रुविदारको वा सेनासभाध्यक्षः

(1) The disintegrator of the articles-the Sun.

(2) The disintegrator or destroyer of enemies-the Commander of the army or the President of the Assembly.

(स्वर्यम्) स्वरे गर्जने वाचि वा साधुम्

= Thundering or speaking loudly.

स्वर इति वाङ्नामसु पठितम् (निघ० १.११)

इदं पदं सायणाचार्येण मिथ्यैव व्याख्यातम् ॥

= Sayanacharya has explained this word wrongly.

(वाश्रा इव) वत्सप्राप्तिमुत्कण्ठिताः शब्दायमाना इव गावः

= Like the lowing cows eager to meet their calves.

(अंजः) व्यक्ता गमनशीला वा

= Manifest or moving.

अंजू–व्यक्तिम्रक्षणकान्तिगतिषु इत्यस्य प्रयोगः

(समुद्रम्) जलेन पूर्णसागरम् अन्तरिक्षं वा

= To the ocean full of water or the firmament.

(आपः) जलानि शत्रुप्राणा वा

= Waters or the lives of the enemies.

TEANSLATOR'S NOTES

Rishi Dayananda in his commentary has pointed out the mistake of Sayanacharya regarding स्वर्यम् Sayanacharya seems to be himself un-certain about the correct derivation and interpretation. He gives two derivations quite different from each other and Rishi Dayananda's main objection seems to his first arbitrary interpretation which is—

ऋ—गतौ अस्मात् सुपूर्वकात् ऋहलोर्ण्यत् इति ण्यत् । संज्ञा-पूर्वको विधिरनित्य इति वृद्ध्यभावः ।

This derivation is arbitrary and farfetched. Being himself dissatisfied with this interpretation (to which Rishi Dayananda has rightly objected) Sayanacharya gives another derivation or interpretation saying.

(२) यदा स्वृ—शब्दोपतापयोः इत्यस्मात् ण्यति पूर्ववद् वृद्ध्यभावः । तित् स्वरितम् इति स्वरितत्वम् ॥

Rishi Dayananda's own interpretation based upon the Vedic Lexicon-Nighantu (1.II) is akin to this, which is natural and direct.

आपः has been interpreted by Rishi Dayananda as जलानि शत्रुप्राणा वा

The first meaning of waters is too well-known to require any authority. The second meaning of शत्रुप्राणाः is based upon the following and other Brahmanic passages.

प्राणा वा आपः ॥ तैत्तिरीय० ३.२.५.२ ॥ ताण्ड्यमहा-ब्राह्मणे ९.९.४ आपो वै प्राणाः ॥ शत० ३.८.२.४ ॥ प्राणो ह्यापः ॥ जैमिनीयोपनिषद् ब्राह्मणे ३.१०.९

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is further taught in the third Mantra

Mantra—3

वृषयमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यथा वृषायमाणः इन्द्रः (सूर्यलोकः) मेघः इव सुतस्य त्रिकद्रुकेषु सोमं रसम् अवृणीत (स्वीकरोति) अपिबत् (पिबति) मघवा सायकं वज्रम् आदत्त इव अहीनां प्रथमजम् एनं मेघम् अहन् (हन्ति)। एतादृशगुण कर्मस्वभावपुरुषः सैनापत्यम् अर्हति ॥

TRANSLATION

Impetuous like a bull, the Sun takes with his rays the sap of all substances in the world which have their birth, sustenance and disintegration like the cloud. He smites the first formed cloud with his rays. A person acting like the Sun and possessing sun-like vigour and splendour, deserves to be the commander of an army.

PURPORT

There is Upamalankar or simile in this Mantra. As a bull increasing his vitality becomes powerful and happy, in the same way, this commander of an army should become mighty by taking the juice of the fruits and other substances and enjoy happiness and health. As the Sun draws the water with his beams, keeps it in the firmament and causes it to rain, in the same manner, the commander of an army should draw out or lessen the power of his enemies, should cause to grow or develop the power of his own army and should shower happiness on the people.

THE COMMENTATOR'S NOTES

[त्रिकद्रुकेषु] त्रयः उत्पत्तिस्थितिप्रलयाख्याः कद्रवः विविध-

कला येषां तेषु कार्यपदार्थेषु । अत्र कदिधातोः औणादिकः क्रन प्रत्ययः पुनः समासान्तः कप् च ।

= In the substances which have their birth, sustenance and disntegration.

(सुतस्य) उत्पन्नस्य जगतो मध्ये

= In the world created by God.

(वज्रम्) किरणसमूहम् इव अस्त्रम्

= The band of weapons like the rays of the sun.

[अहीनाम्] मेघानाम् = Of the clouds.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अहीनाम् here as मेघानाम् for which there is the clear authority of the Vedic Lexicon-Nighantu 1.10 अहिरिति मेघनाम (निघ० १.१०)

(सोमम्) = has been explained by the Rishi as

सूयते उत्पद्यते यस्तं रसम्

= The sap or juice that is produced.

It is derived from षू-प्रसवैश्वर्ययोः Here the first meaning of producing has been taken..

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is further taught in the 4th Mantra.

Mantra—4

यदिन्द्राहन्प्रथमुजामहीनामान्मायिनामर्मिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीत्ना शत्रुं न किला विवित्से ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सेनाराजन्) त्वम् इन्द्रः (सूर्यः) अहीनां प्रथमजां मेघम् अहन् तेषां मायिनाम् अहीनां मायादीन् प्रमिणाः तादीत्ना

तत् (यं) सूर्यं (किरणसमूहम) उषसं द्यां च प्रजनयन् (दिनं करोति) न (इव) शत्रून् विवित्से तेषां माया हन्याः (तदानीं न्यायार्कं प्रकटयन् सत्यविद्याचाराख्यं सवितारं जनय ॥

TRANSLATION:—

O commander of the army, as the sun destroys the first born clouds and dispels the darkness caused by them, so you should slay the wicked and destroy the delusions of the deluders. As the sun manifests his group of rays, the dawn and the the firmament, you should manifest your splendour like the sun, your vast and generous nature like the sky and your beautiful nature like the dawn dispelling the darkness of ignorance. Then you will not find any enemy to oppose you. You should manifest the sun of justice and true knowledge, good character and conduct.

PURPORT

There is simile used in the Mantra As a man having destroyed the force and the deceit of his enemy and having conquered him, manifests happiness and the light of justice in his kingdom or self-government, in the same manner, the sun destroys the solid cover on light caused by the cloud by expanding his rays, dispels darkness and manifests his own splendour.

THE COMMENTATOR'S NOTES

(इन्द्र) पदार्थविदारयितः सूर्य लोकसदृश

= The Commander of the army, splendid like the sun.

(अहीनाम्) सर्पस्येव मेघावयवानाम्

= Of the clouds like the serpents.

(मायिनाम्) येषां मायानिर्माणं घनाकारं सूर्यप्रकाशाच्छादकं वा बहुविधं कर्म विद्यते तेषाम्। अत्र भूम्न्यर्थ इनिः।

= The clouds which cover the light of the sun variously or the deluders.

(मायाः) अन्धकाराद्याः इव

= Darkness or ignorance etc.

पुनः स कीदृशं करोतीत्युपदिश्यते ।

How does he (Indra) do to him (Cloud or enemy) is taught further in the fifth Mantra.

Mantra—5

अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सेनापते अतिरथ त्वं यथा इन्द्रः महता वज्रेण कुलिशेन विवृक्णा (विच्छिन्नानि) स्कन्धांसि इव व्यंसं यथा स्यात् वृत्रम् अहन् वधेन हतः अहिः (मेघः) पृथिव्याः उपपृक् सन् शयते (शेते इव सर्वारीन् हन्याः) ॥

TRANSLATION

O mighty Commander of an army, as the sun with great and deadly thunderbolt of his rays smites into pieces the cloud that covers his light, in the same manner, you should strike down your wicked and un-righteous enemies.

As the trunks of trees are felled by the axe or the lightning falling upon them, so lies the cloud prostrate on the earth. You should smite all your wicked foes and make them lie down prostrate on the earth.

PURPORT

As a mighty person, having smitten into pieces the limbs of his enemy with sharp weapons fells him down on the ground and he lies prostrate on the earth, in the same manner, the sun or the lightning smites into pieces the parts of the cloud and fells it down on the earth, where it lies prostrate as a sleeping person.

THE COMMENTATOR'S NOTES

(वृत्रम्) मेघम् । वृत्रो मेघ इति नैरुक्ताः (निरु० २.१६) वृत्रो वृणोते र्वा वर्ततेर्वा वर्धतेर्वा यद्वृणोत् तद् वृत्रस्य वृत्रत्वमिति विज्ञायते ॥ (नि० २.१७)

= Cloud as it covers the light of the sun.

(कुलिशेन) अतिशितधारेण खड्गेन । अत्र अन्येषामपि दृश्यत इति दीर्घः

= With very sharp-edged sword.

(अहिः) मेघः = Cloud.

(वृत्रतरम्) अतिशयेन आवरकम्

= Very much covering the light of the sun.

TRANSLATOR'S NOTES AND COMMENTS

There is one thing that has struck us as significant. Though Wilson has merely translated Sayanacharya who explains vritram (वृत्रम्) as एतन्नामकम् असुरम् a Rakshasa or Dragon of that name, both Wilson and Griffith have given a note disagreeing with his views on the subject. Prof. Wilson's foot note is worth-quoting. He says—

"In this and subsequent Suktas, we have an ample elucidation of the original purport of the legend of indra's slaying vritra, converted by the Pauranik writers into a literal contest between Indra and an asura or chief of the asuras, from what in the Vedas is merely an allegorical narrative of the production of rain. Vritra, some times also named Ahi, is nothing more than the accummulation of vapour condensed, or figuratively, shut up in or obstructed by a cloud. Indra with his thunder-bolt, or atmospheric or electric influence, divides the aggregated mass, and vent is given to the rain, which then descends upon the earth, and moisons the fields, or passes of in rivers,"

(Wilson's notes on Vol. 1 Rigveda Translation P.249)

Griffith has appreciatively quoted this in his footnote on P. 43.

Rishi Dayananda's interpretation is more comprehensive. He takes Indra and vritra in the Cosmic sense for the sun and

the cloud, but in the Adhi-Bhautik or social sense, he takes them generally for the Commander of an army (or sometimes the president of the Assembly) and an un-righteous enemy. According to him, in this and many other hymns of the Vedas, Upamalankar or simile has been used in the Mantras combined with Shleshlankara or double entendre in some cases.

पुनस्तौ कथं पुध्यते इत्युपदिश्यते ।

How do they (Indra and Vritra) fight is taught in the 6th Mantra.

Mantra—6

अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा दुर्मदः अयोद्धा इव अयं मेघः ऋजीषं तुविबाधं महावीरम् इन्द्रं (सूर्यलोकम्) आ जुह्वे अनेन हतः अयम् इन्द्रशत्रुः संपिपेष स मेघः अस्य इन्द्रस्य वधानां समृतिम् न अतारीत् (समन्तात् न उल्लंघितवान्) हि (खलु) अस्य वृत्रस्य शरीरात् उत्पन्ना रुजाना नद्यः (पर्वतपृथिव्यादिकूलान् छिन्दन्त्यः चलन्ति तथा सेनासु विराजमानः अध्यक्षः शत्रुषु चेष्टेत ॥

TRANSLATION

1. (Vritra) The cloud like a mad weak warrior, challenges Indra (the mighty sun) the destroyer of all darkness and helper by his light in earning much wealth. It has been crushed by the mighty sun. It has been unable to withstand the rays of the sun. The rivers born of this crushed cloud flow breaking the banks. A Commander of the army should behave like the mighty sun. He should smite down all his wicked foes vigorously and should attain reputation as a great hero, destroyer of his un- righteous enemies.

PURPORT

There is simile used in the Mantra. As the cloud fights with the sun giving light to the world and covers him for the time being, but cannot stand before the powerful sun for a long time; when destroyed by the sun, it falls down on the earth, then by the water which is a part of its body, the rivers are filled and they flow towards the sea; so should a king or a Commander of the army destroy his enemies with his might, so that they may never raise their heads.

THE COMMENTATOR'S NOTES

(तुविबाधम्) यो बहून् शत्रून् बाधते तम्
= Destroyer of many (enemies or clouds).

(ऋजीषम्) उपार्जकम्, अत्र अर्जे ऋज् च (उणा० ४.२९) इत्यर्जधातोरीषन् प्रत्ययः ऋजादेशश्च (समृतिम्) संगतिम्।
= Association.

(रुजानाः) नद्यः, रुजाना इति नदीनामसु पठितम्।
(निघ० १. १२) = Rivers.

TRANSLATOR'S NOTES

तुवीति बहुनामसु पठितम् (निघ० ३.१) = many

समृतिम् ऋ-गतौ = To go.

पुनः स कीदृशो भूत्वा भूमौ पततीत्युपदिश्यते

How does the cloud fall down on the earth is further taught in the seventh Mantra.

Mantra—7

अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)।

(हे सर्वसेनास्वामिन्) त्वं यथा वृत्रः वृष्णः प्रतिमानं बुभूषन् वध्रिः इव यम् इन्द्रं प्रति अपृतन्यत् (यत् आत्मनः

पृतनाम् इच्छन्-तस्य अस्य वृत्रस्य सानौ अधि (शिखराकार उपरि) इन्द्रः (सूर्यलोकः) वज्रम् आजघान तेन हतः सन् वृत्रः अपात् अहस्तः व्यस्तः पुरुत्रा अशयत् (बहुषु भूमिदेशेषु) शयानः इव भवति तथा एव त्वम् एवं भूतान् शत्रून् भित्वा छित्वा सततं विजयस्व ॥

TRANSLATION

1. Foot-less and handless, still Virtra (cloud) challenges Indra (Sun), who smites him with his thunder bolt (of rays) between his mountain like shoulders.
2. This is figurative and graphic description of the battle between Indra and Vritra (the sun and the cloud), A commander of the army, should conduct himself like the mighty sun and should get victory of his un-righteous and wicked foes, having destroyed them with his mighty weapons.

PURPORT

As a weak person may desire to fight with a mighty hero, in the same way. vritra (cloud) wages war with the mighty sun.But as it falls down on the earth shattered or smitten into pieces by the sun, completely vanquished,in the same manner, the man who desires to fight with a righteous king meets the same fate.

THE COMMENTATOR'S NOTES

(अपृतन्यत्) आत्मनः पृतनां योद्धुम् इच्छतीति अत्र कव्यध्वर पृतनस्य (अष्टा ७.४.३९) इत्याकारादेशः

= Desires to fight with his army.

(इन्द्रम्) सूर्यलोकम् = The solar world.

(वज्रम्) स्वकिरणाख्यम्

= Thunderbolt in the firm of the rays of the sun.

(वृष्णः) वीर्यसेक्तुः पुरुषस्य = Of a virile person.

(वध्रिः) वध्यते सवध्रिः निर्वीर्यो नपुंसकमिव अत्र

वन्धधातोर्बाहुलकात् औणादिकः क्रिन् प्रत्ययः
= Emasculate.

(प्रतिमानम्) सादृश्यं परिमाणं वा
= Likeness or measure.

(व्यस्तः) विविधतया प्रक्षिप्तः = Thrown away.

अस—प्रक्षेपे = To throw.

TRANSLATOR'S NOTES

That Indra stands for the sun as interpreted by Rishi Dayananda is substantiated by authentic passages from the Brahmanans like

अथ यः स इन्द्रः असौ स आदित्यः (शतपथ ब्रा० ८.५ ३.२)

एष वा इन्द्रो य एष (सूर्यः) तपति ॥ (शत० २. ३. ४. १२)

इन्द्रः सूर्यः इति सायणाचार्योऽपि (ताण्ड्य महाब्राह्मणस्य १४.२.९) भाष्ये ।

पुनस्तौ परस्परं किं कुरुत इत्युपदिश्यते ।

What do they (Indra and virtra) do is taught in the 8th Mantra.

Mantra—8

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
याश्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्बभूव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(भो महाराज) त्वं यथा अयं वृत्रः (मेघः) महिना (स्वमहिम्ना) परि अतिष्ठत् निरोधकः भूत्वा सर्वतः स्थितः अहिः हतः सन् तासाम् अपां मध्ये स्थितः पत्सुतः शीर्बभूव (भवति) तस्य शरीरं मनोरुहाणाः याः चित् एव अन्तरिक्षस्थाः

आपः भिन्नशयानं यन्ति (गच्छन्ति) नदं न (इव) अमुया (भूम्या) सहवर्तन्ते (तथा एव सर्वान् शत्रून् बद्ध्वा नय ॥

TRANSLATION

O great king, as the cloud with its greatness tries to cover the sun, and then vanquished by the sun, lies down recumbent on this earth, as a river bursts through its broken banks. This Ahi (cloud) has been prostrated beneath the feet of the waters that delight the minds of men and which vritra (cloud) by its might had obstructed. In the same manner, you should subdue all your wicked enemies by captivating them.

PURPORT

The water that goes to the sky with air, disintegrated by the Sun, becomes cloud. When the tanks and rivers become full of water, the cloud covers the light of the sun. When the sun, smites it into pieces with his rays, then it enters the banks, big rivers or the sea and sleeps there (so to say). It may be said that it is trampled under the feet of men. In the same manner, an un-righteous person goes to ruin, having grown much for some time.

THE COMMENTATOR'S NOTES

(रुहाणाः) प्रादुर्भवन्त्यश्चलन्त्यो नद्यः = Flowing rivers.

(पत्सुतः) यः पदेष्वधः शेते सः । अत्र सप्तम्यन्तात् पाद-शब्दात् इतराभ्योऽपि दृश्यन्ते अष्टा ५.३.१४) इति तसिल् वा छन्दसि सर्वे विधयो भवन्तीति विभक्त्यलुक् । शीङ्धातोः क्विप् च ॥

= Prostrated beneath the feet.

पुनः स कीदृशो भवतीत्युपदिश्यते ।

How is Indra is taught further in the 9th Mantra.

Mantra—9

नीचावया अभवद्वृत्रपुत्रेन्द्रो अभवद्वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार ।

उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

(हे सभाध्यक्ष) त्वं यथा वृत्रपुत्रा सूः (भूमिः) उत्तरा न्तरिक्षं वा अभवत् अस्याः पुत्रस्य वधः (वधम्) इन्द्रः अव जभार अनेन अस्याः पुत्रः नीचावयाः अधरः आसीत्। दानुः सहवत्सा धेनुः स्वपुत्रेण सह माता न (इव) च शये (शेते) तथा स्वशत्रून् पृथिव्या सह शयानान् कुरु) ॥

TRANSLATION WITH PURPORT

There is Upamalankar or simile used in the Mantra. There are two mothers of Vritra (cloud) the earth and the firmament (Antariksha or middle region), because Vritra is born from them. As there is a cow with her calf, so when the cloud goes up, its Mother (Antariksha or middle region) appears to be sleeping with her son (Cloud).

When through rain, the cloud comes down to the earth, then its mother (earth) seems to be sleeping with it. The sun is the father of the cloud, being its generator. The earth and the firmament are like two wives of the Sun. When the Sun draws the water and throws it through the air in the firmament, then his son cloud grows like a mad man. Then the sun smites it down and causes it to fall down on the earth. Thus the cloud sometimes goes up and again comes down on the earth. In the same manner, the King and other officers of the state should throw away the thorns of the people (wicked people) hither and thither and should safe-guard the interests of their subjects. They should protect and preserve them well.

THE COMMENTATOR'S NOTES

(नीचावयाः) नीचानि वयांसि यस्य मेघस्य सः = The cloud.

(सूः) सूयते उत्पादयति सा माता = Mother.

(उत्तरा) उपरिस्था अन्तरिक्षा = The firmament that is above.

(दानुः) ददाति या सा। अत्र दाभ्यां नुः (उणा० ३.३१) इति नुः प्रत्ययः। = Giver.

पुनस्तस्य शरीरं कीदृशं क्व तिष्ठतीत्युपदिश्यते ।

How is the body of that Vritra (Cloud) and where does it stand is taught further in the 10th Mantra.

Mantra—10

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

भो सभेश त्वया यथा यस्य मेघस्यअनिवेशनानाम् अतिष्ठन्तीनाम् अपां निण्यं शरीरं काष्ठानां दिशां मध्ये निहितम् अस्ति यस्य च शरीराख्या आपः दीर्घं तमः विचरन्ति स इन्द्रशत्रुः मेघः तासाम् अपां मध्ये समुदायावयविरूपेण आशयत् (समन्तात् शेते) तथा प्रजायाः द्रोग्धारः ससहायाः शत्रवः बद्ध्वा काष्ठानां मध्ये शाययितव्याः ॥

TRANSLATION

O President of the Assembly, as the nameless hidden body of the never-stopping, never resting currents of the Vritra (Cloud) lies in the midst of various directions and whose body in the form of the waters is covered by long-lasting darkness (is in un-conscious and inanimate state), that vritra (Cloud) the enemy of the Sun lies among the waters on all sides) in the same manner, all enemies of the people (who come in the way of their real progress) should be captivated along with all their helpmates and should be kept in prisons.

PURPORT

It is the duty of the President of the Assembly, to minimise the force of the mighty enemies and keep them under his subjection. As the cloud is not visible when it is lying among the waters of the sky in subtle form, but then through rain it takes a concrete form as a mass of waters, it becomes visible. But these waters which never stop for a moment, but always go up and down below and which form the body of the Vritra (Cloud) are not seen in the firmament, as they are very subtle, similarly

the mighty foes should be overcome by making their power less and less day by day.

THE COMMENTATOR'S NOTES

(निण्यम्) निश्चितान्तर्हितम्। निण्यमिति निर्णीतान्तर्हित-नामसु पठितम् (निघ० ३.२५)

= Hidden or secret.

(काष्ठानाम्) काश्यन्ते प्रकाश्यन्ते यासु ता दिशः काष्ठा इतिदिङ्नामसु पठितम्। (निघ० १.६) अत्र हनि कुषिनी उणा २.२ इति क्थन् प्रत्ययः ॥

= Directions.

(अनिवेशनानाम्) अविद्यमानंनिवेशनम् एकत्र स्थानं यासां तासाम्।

= Never stopping at a place.

पुनः सूर्यस्तं प्रति किं करोतीत्युपदिश्यते।

What does the Sun do towards the cloud is taught further in the 11th Mantra.

Mantra—11

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः।
अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सभापते) यथा पणिना इव गावः दासपत्न्यः अहिगोपाः येन वृत्रेण निरुद्धाः आपः अतिष्ठन् (तिष्ठन्ति) तासाम् अपां यत् विलम् अपिहितम् आसीत (अस्ति) तं सविता जघन्वान् (हन्ति) हत्वा तत् जलगमनद्वारम् अपववार (अपवृणोति उद्घाटयति) तथैव दुष्टाचारान् शत्रून् निरुध्य न्यायद्वारं प्रकाशितं रक्ष) ॥

O President of the Assembly, as the cows are confined by the cowherd or a trader in a cowshed, the waters, whose husband

is the cloud by which they are covered, stand obstructed, but by slaying vritra (Cloud), Indra (the Sun) sets open the cave that confines them and after he (Sun) has killed the cloud, he sets open the door of their going out, in which the floods had been imprisoned, in the same manner, you should capativate and keep in prison un-righteous enemies and should keep open always the door of justice.

PURPORT

As a cowherd keeps his cows confined for some time in a suitable place and sets them free by opening the door of the cowshed, as by vritra (cloud) the waters are kept under control (so to speak) by imprisoning them in a way, as the Sun destroys the cloud and sets free the imprisoned waters by opening their door, in the same way, the officers of the state should captivate and keep under subjugation their un-righteous enemies and should constantly guard and preserve their subjects.

THE COMMENTATOR'S NOTES

(दासपत्नीः) दास आश्रयदाता पतिर्यासां ताः ।

= Waters whose husband (cloud) is giver of shelter to them

(अहिगोपाः) अहिना मेघेन गोपाः—गुप्ताः आच्छादिताः

= Covered by the cloud.

विलम्-गर्तम् = Pit or hole.

(वृत्रम्) सूर्यप्रकाशावरकं मेघम्

= The cloud which covers the light of the sun.

(पणिना) गोपालेन वणिग्जनेन वा

= By cowherd or a trader.

पण—व्यवहारे = A dealer

पुनस्तौ किं कुरुतः इत्युपदिश्यते ।

What do these (Indra and vritra) do is further taught in the 12th Mantra.

Mantra—12

अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे शूर सेनेश) इन्द्र त्वं यथा यत (यः) अश्व्यः वारः एकः देवः मेघः सूर्येण सह योद्धा अभवः (भवति) सृके स्वघनदलं प्रत्यहन् (किरणान् प्रतिहन्ति । सूर्यः तं मेघं जित्वा गाः अजयः (जयति) सोमम् अजयः (जयति) एवं कुर्वन् सूर्यः जलानि सर्तवे (सर्तुम् उपरिअधः गन्तुम्) सप्तसिन्धून् अवासृजः (सृजति) तथा एव शत्रुषु चेष्टसे तत् तस्मात् त्वा (त्वां युद्धेषु वयम् अधिकुर्मः) ॥

TRANSLATION

O heroic Commander of the army, you behave towards your enemies as the Sun destroys the moving and active cloud which fights like a warrior, but which the Sun smites into pieces with his rays. Thereby the Sun wins the cows and wins the Soma and other herbs and sends the water to seven places of water consisting of seas, rivers, wells and tanks on the earth and near places in the firmament lying, distant and mid between them.

PURPORT

There is Upamalankara or simile used in the Mantra. As when the cloud covers the light of the Sun, the latter strikes it with his rays and causes it to fall down on earth in the form of the rain. He (Sun) is therefore the cause of the seas which store the mass of waters that come and go. In the same manner, a king who is the protector of his subjects should subdue his foes, should smite them with his weapons and thus by humbling them, he becomes the instrument in their treading upon the path of righteousness.

THE COMMENTATOR'S NOTES

(अश्व्यः) यः अश्वेषु—वेगादिगुणेषु साधुः
= Moving rapidly.

(सृके) वज्रे इव किरणसमूहे सृक इति वज्रनामसु (निघ० २.२०)

= In the group of rays like the thunderbolt.

(देवः) दानादिगुणयुक्तः = Giver.

(एकः) असहायः = Helpless (Cloud.)

(सोमम्) पदार्थरससमूहम्

= The collected Juice of various substances.

(सर्तुम्) गन्तुम् । अत्रतुमर्थे से–सेन् तवेतवेन् इति तुमर्थे तवेन् प्रत्ययः = To flow.

(सप्तसिन्धून्) भूमौ महाजलाशयसमुद्रनदीकूपतडाग-स्थान् चतुरः अन्तरिक्षे निकट मध्य दूरदेशस्थान् त्रीन् च इति सप्त जलाशयान् ।

Seven places of water consisting of the seas, rivers, wells and tanks on the earth and those standing near, distant and mid between in the firmament.

एतयोरस्मिन् युद्धे कस्य विजयो भवतीत्युपदिश्यते ।

In this battle of Indra and vritra, who gets victory is taught in the 13th Mantra.

Mantra—13

नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च ।
इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सेनापते) त्वं यथा येन अहिना अस्मै इन्द्राय प्रयुक्ता विद्युत् एनं न सिषेध (निवारितुं न शक्नोति) तन्यतुः (गर्जना) अपि अस्मै प्रयुक्ता न सिषेध (निषेद्धुं समर्था न भवति) यः अहिः यां ह्रादुनिं मिहं (वृष्टिं) च अकिरत् (प्रक्षिपति) सा अपि अस्मै न सिषेध । अयम् इन्द्रः परीभ्यः (पूर्णाभ्यः सेनाभ्यः) युक्तः उत अपि अपरीभ्यः सेनाभ्यः युक्तः अहिः (मेघः) च परस्परं

Killed by the sun, the cloud falls down on the earth and by its waters are filled many rivers. As a pigeon freightened by the hawk, the cloud struck by the Sun, lays prostrate on the earth transversing ninety-nine or indefinite number of streams like a hawk. Because the sun is great and mighty on account of his light, attraction and piercing powers, therefore he is superior to all other worlds. He surpasses them all. Therefore O hero, thou shouldst also be mighty and splendid like the sun and kill all enemies whom thou seest or imaginest in Thy heart. Fear should never enter thy heart. When fear enters the heart of even a mighty person, he flees away to distant places.

PURPORT

There is Upamalankara or simile used in the Mantra. The heroes of a state should get victory over their enemies. As a freightened or alarmed hawk when attacked by some one, goes hither and thither, in the same manner, the cloud destroyed by the sun falls down here and there. By its waters which are like its body, it fills up many streams in the world. There is no cause for the existence of the cloud except the Sun. As fear enters the heart of some weak beings in dark, in the same way, the lightning and thunder of the cloud cause fear and their remover or dispeller also is the Sun. He (sun) is the cause of the dealings of all worlds on account of his light and attraction etc. Bearing all this in mind, heroes should behave like the Sun.

THE COMMENTATOR'S NOTES

[इन्द्र] शत्रुदलविदारक योद्धः

= O warior destroyer of your enemies.

[स्रवन्तीः] गमनं कुर्वन्तीर्नदीः नाडीर्वा स्रवन्त्य इति नदीनामसु पठितम् [निघ० १.१३] सृधातोर्गत्यर्थत्वाद् रुधिर प्राणा गमनमार्गा जीवनहेतवः नाड्यः अपि गृह्यन्ते ।

Flowing rivers or nerves which cause the movement of the blood or prana.

[रजांसि] =All worlds.

पुनः सूर्यः कीदृश इत्युपदिश्यते ।

How is the sun is taught in the fifteenth Mantra.

Mantra—15

इन्द्रो यातोऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

सूर्यः इव वज्रबाहुः इन्द्रः यातः सभापतिः अवसितस्य शमस्य शृंगिणः चर्षणीनां च मध्ये अरात् नेमिः न (इव) ना (तानि) रजांसि परिक्षयति स च इत् उ—उत अपि सर्वेषां राजा बभूव (भवतु) ॥

TRANSLATION

The President of the Assembly who like the sun is shining among all men of peaceful nature and of horned creatures like the cattle, wielder of the thunderbolt and other weapons in his arms, king of the whole world-moving and un-moving, causing or controlling the movement of all, containing all as spokes within the felly, be our protecter.

PURPORT

There is Upamalankara or simile used in this Mantra. As the felly moves the spokes, as the Sun shining in the whole universe whether peaceful or otherwise, upholding all worlds, causes them to move in their axis and without him the sustenance, attraction, heat and rain etc. are not possible, so the king or the President of the Assembly should rule over all righteously.

This hymn is connected with the previous hymn as there is figurative description of the battle between Indra (sun) and Vritra (cloud) or good and evil here.

Here ends the 32nd hymn and the seventh Anuvaka of the Ist Mandala and the second chapter.

THE COMMENTATOR'S NOTES

(इन्द्रः) सूर्यलोकः इव सभासेनापतिः राज्यं प्राप्तः

The President of the Assembly or Commander of the army shining like the Sun.

(अवसितस्य) निश्चितस्य चराचरस्य जगतः ॥

= Of the world moving and un-moving.

(राजा) न्यायप्रकाशकः सभाध्यक्षः

= The President of the Assembly as dispenser of justice.

(क्षयति) निवासयति गमयति

= Controls or moves.

TRANSLATOR'S NOTES

क्षि—निवास गत्योः राजृ—दीप्तौ

Sayanacharya and other orthodox commentators take this hymn to be the description of the battle between Indra (the Chief of the Gods) and vritra (a demon). Prof. Wilson and Griffith have also followed them, only mentioning in their foot-notes the allegorical or figurative nature of this fight between the Sun and the cloud. Rishi Dayananda has given both the natural senses as battle between the Sun and the cloud, and also a political sense representing Indra as a righteous President of the Assembly सभाध्यक्षः or the Commander of the army सेनाध्यक्षः fightning against un-righteous and wicked persons represented by Vritra or Ahi-men of serpent-like nature.

It is worthwhile to note how Shri Madhvacharya and his follower-Raghavendra Yati have given a spiritual interpretation to the words used in the Mantras of this hymn besides orthodox or Pauranik interpretation which can not be accepted by rationalists.

अहिनामादैत्यो लोकोपद्रवाय पर्वतेषु नदीद्वाराणि रुद्ध्वा मेघवेष्टितं चोदकम् अन्तरिक्षे प्रविश्य स्थितः—तं हत्वा

इन्द्रः नद्‌द्वाराणि विवृत्य प्रवाहाय उदकमार्गं खनितवान् (राघवेन्द्र यती मन्त्रार्थ मंजर्यां श्री माध्वभाष्यानु-सारिण्याम्) ॥

The spiritual interpretation given by Shri Madavacharya and explained by Raghavendra Yati of some important words of this hymn is as follows—

(अहिम्) हीति निश्चयवाचिस्यात् इति वचनान्निश्चय विरोधिनम्—भक्तानां संशयम् ।

= The doubt in the minds of the devotees.

(इन्द्रस्य) प्रसिद्धस्य, वासुदेवस्य वा म० ४ (इन्द्र) परमेश्वर (पर्वतानाम्) जन्माख्य पर्ववतां जीवानाम्

= Of the souls.

(वज्रम्) ज्ञानाख्यवज्रम् = Weapon of knowledge

(समुद्रम्) समुद्रिक्तं देवं प्रति

= To God, the Occan of virtues.

(सोमः) मनः = Peaceful mind

(त्रिकद्रुकेषु) बुद्ध्यादिस्थानेषु

= In three places like the intellectetc

(सायकम्) अविद्यादीनां लयकृत् ज्ञानम्

= Knowledge that dispels ignorance.

(वृत्रम्) वृत्रं नाम दैत्यम् अज्ञानम्

= A demon named virtra or ignorance.

(मायिनाम्) मायावादिनाम् = Of illusionists

(सूर्यम्) ज्ञानहेतुम् आचार्यम = Preceptor

(उषसम्) ज्ञानम् = Wisdom

(द्याम्) मोक्षम् = Liberation

(वृत्रतरम्) वृत्रादधिकं वृत्रतरनामकं च दैत्यं, मिथ्याज्ञानं वा (कुलिशेन) वज्रेण, अध्यात्मंतु कुलमस्यास्तीति कुली ब्रह्म ज्ञानी, स्वकुलस्य सुखहेतुतया कुली इत्युच्यते तस्य कुलिनः शं सुखं यस्माद् भवति तेन कुलिशेन ज्ञानेन
= By thunderbolt or knowledge.

(पृथिव्याः) बुद्धेः = of the intellect

Some of these meanings are very significant and suggestive from the spiritual point of view which has been almost ignored by Shri Sayanacharya and Western Scholars. Though Rishi Dayananda has given natural and political interpretation of the Mantras, he has given the spiritual meanings for some of these words.

For instance, in his commentary on the Rigveda 1.30.11 he has interpreted वज्र and वज्रिन् as वज्रः अविद्यानिवारकः प्रशस्तो बोधोविद्यते यस्य तत्सम्बुद्धौ । अत्र वज्रेगत्यर्थात् ज्ञानार्थं औणादिको रन् ततः प्रशंसायां मतुबर्थे इनिः ॥

In his commentary on Rig. 1.30.12 also he has interpreted वज्रिन् as वज्रः – सर्वदुःखनाशको बहुविधो दृढोबोधो यस्यास्तीति तत्सम्बुद्धौ ।

In both these places, Rishi Dayananda has taken वज्र to mean knowledge which dispels all ignorance and misery. In his commentary on Rig. 4. 18. 11 Rishi Dayananda has interpreted वृत्रम्' as मेघमिवाविद्याम् i.e. ignorance like the cloud.

•Thus we find that Rishi Dayananda's interpretation is very comprehensive giving natural, political, social and spiritual significance of the Vedic words.

ओ३म्

अथ तृतीयोऽध्यायः प्रारभ्यते

त्रयस्त्रिंशं सूक्तम्

HYMN XXXIII

ओ३म् विश्वानि देव सवितर्दुरितानि परासुव । यद् भद्रं तन्न आसुव ॥

अथ पंचदशर्चस्य त्रयस्त्रिंशस्य सूक्तस्यांगिरसो हिरण्यस्तूप ऋषिः इन्द्रो देवता । १,२,४,८,१२,१३ निचृत् त्रिष्टुप् । ३,६,१० त्रिष्टुप् । ५,७, ११ विराट्, १४, १५ भुरिक् पंक्तिश्छन्दः । पंक्तेः पंचमः । त्रिष्टुभो धैवतः स्वरश्च ।

Seer—Hiranya Stoopa, Devata or subject Indra. Metres—Trishtup, Virat, Pankti and others. Tune—Dhaivata.

तत्रादाविन्द्रशब्देनेश्वरसभापती उपदिश्येते ।

In the first Mantra, by Indra, God and the President of the Assembly are meant.

Mantra—1

एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं वावृधाति ।
अनामृणः कुविदादस्य रायो गवां केतं परमावर्जते नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यथा गव्यन्तः वयं यः अस्माकम् अस्य जगतः च कुवित् रायः वावृधाति यः च आत् (अनन्तरं) नः (अस्मभ्यम्) अनामृणः गवां परं केतं वावृधाति अज्ञानं च आवर्जते सुप्रमतिम् इन्द्रं परेशं न्यायाधीशं वा शरणम् उपायाम तथा एव यूयम् अपि एत ॥

TRANSLATION

O men, come, desiring the protection and purification of your senses. Let us approach God. He exhilirates our intellects, being inviolable, Kind and devoid of malice. He bestows upon us perfect knowledge of mind and other senses, the earth and the cattle etc.

PURPORT

Men should increase the power of their body and soul by obeying the commands of and the communion with that God who causes the growth of our real wealth by dispelling our darkness and augmenting our knowledge. Without His aid, none can attain the fruit of Dharma (righteousness) wealth, fulfilment of noble desires and emancipation).

THE COMMENTATOR'S NOTES

(गव्यन्तः) आत्मनो गाः इन्द्रियाणि इच्छन्तः। अत्र गोशब्दात् सुप आत्मनः क्यच् (अष्टा० ३.१.८) इति क्यच्। गौरिति पदनामसु पठितम् (निघ० ४.१)

= Desiring the protection and purification of the senses.

(अनामृणः) अविद्यमानाः समन्तात् मृणाः हिंसका यस्य सः।

= Invibiable.

(कुवित्) बहुविधानि। कुविदिति बहुनामसु पठितम् (निघ० ३.१) = Much, perfect.

(गवाम्) मन आदीनाम् इन्द्रियाणाम्, पृथिव्यादीनां पशूनां वा।

= Of mind and other senses, of the earth and other worlds and cattle and other beasts.

(आवर्जते) समन्तात् वर्जयति त्याजयति। अत्र आङ् पूर्वकात् वृजीधातोर्लट् बहुलं छन्दसीति शपोलुङ् न अन्तर्गतो ण्यर्थश्च ॥

= Causes to leave or destroys.

पुनः स कीदृशः इत्युपदिश्यते ।

How is He (Indra) is taught in the second Mantra.

Mantra—2

उपेदहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि ।
इन्द्रं नमस्यन्नुपमेभिरर्कैर्यः स्तोतृभ्यो हव्यो अस्ति यामन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यः हव्यः स्तोतृभ्यः धनप्रदः अस्ति तम् अप्रतीतं धनदाम् इन्द्रं नमस्यन् अहं जुष्टः वसतिं श्येनः न (इव) यामन् (गमनशीले अस्मिन् संसारे) उपमेभिः अर्कैः इत् (एव) उपपतामि (अभ्युपगच्छामि) ॥

TRANSLATION

I fly to God and seek Him who is worthy of being accepted, Giver of wealth (material as well as spiritual) to His worshippers and Who can not be grasped with these external senses. I fly to that Invisible wealth-giver as the falcon does to its cherished nest. With fairest hymns of praise, adoring God I approach Him, Whose glory is known through many solar worlds in this universe.

PURPORT

There is Upamalankara or simile used in this Mantra. As a hawk reaches its cherished pleasant nest from other places quickly, in the same manner, men should adore God bowing before Him and verifying His glory through the illustration of the solar worlds and other wonderful things. All the created substances in the world ensure the presence of the Creator. Nothing can be created without a creator. As in this world, nothing can be made unless there is a maker, in the same way, we should know about the creation made by God. That being the case, how absurd and foolish it is on the part of those who denying the existence of God become atheists ? It shows their

profound ignorance. Here Prof. Wilson has not understood the simile of the Hawk and has taken it to mean cow, which is wrong.

THE COMMENTATOR'S NOTES

(अप्रतीतम्) यः चक्षुरादीन्द्रियैः न प्रतीयते तम् अगोचरम्

= Invisible or that cannot be grasped with the eyes and other senses.

(उपमेभिः) उपमीयन्ते यैस्तैः। अत्र माङ् धातोर्घञर्थे कविधानम्। इति वार्तिकेन करणे कः प्रत्ययः। बहुलं छन्दसीति भिस ऐस् न ॥ = By illustrations.

(यामन्) याति गच्छति प्राप्नोति स यामा तस्मिन् अस्मिन् संसारे।

TRANSLATOR'S NOTES

Rishi Dayananda has criticised Prof. Wilson for wrongly translating the word श्येनः which means hawk as cow. In the edition that I have been using in this translation now and then, Prof. Wilson's translation is—

"I fly, like a hawk to its cherished nest, to that Indra, who is to be invoked by his worshippers in battle, glorifying with excellent hymns, him who is invincible and the giver of wealth."

(Rigveda—Sanhita Vol. 1 Translated by H. H. Wilson M. A., F. R. S., Published by the Banglore Printing and Publishing Co. Ltd., Bangalore City. May 1946.)

Therefore it may be that in Rishi Dayananda's days, there was an edition (as it was printed for the first time in 1850 and there after) which contained the horrible mistake pointed out by the Rishi.

अथेन्द्रशब्देन शूरवीरगुणा उपदिश्यन्ते।

Now by the use of the term Indra, the attributes of a hero are taught.

Mantra—3

नि सर्वसेन इषुधीँरसक्त समर्यो गा अंजति यस्य वष्टि ।
चोष्कूयमाण इन्द्र भूरि वामं मा पणिर्भूरस्मदधि प्रवृद्ध ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:) ।

हे अधिप्रवृद्ध इन्द्र सर्वसेनः पणिः चोष्कूयमाणः त्वं भूरि इषुधीन् धृत्वा अर्यः गा: भूरि सम् अजति इव न्यायासक्तः सज्जनः अस्मत् वामं मा भूः यस्मात् (यस्य भवतः प्रताप:) वष्टि विजयी च भवे: ॥

TRANSLATION

O Commander-in-chief of the army, destroyer of enemies, subduing all, you possessing a complete army honest and truthful in your dealing use your arrows and other arms whenever necessary, to keep your opponents under control, as a trader keeps his cattle. Being always just, be not be opposed to us. Let your splendour shine, so that you may always be victorious.

PURPORT

As a trader arranges to graze and feed his cattle properly and with their milk, his purpose is accomplished well, as the rays of the grand solar world created by God penetrate all the objects of the world like arrows and with the help of the air make them move upward and downward, making them full of sap and gladden all, in the same manner, a king should protect and preserve his subjects.

THE COMMENTATOR'S NOTES

(अर्य:) वणिग्जनः। अर्यः—स्वामिवैश्ययोः (अष्टा० ३.१.३) इत्ययं शब्दो निपातितः ॥ = A trader.

(चोष्कूयमाणः) सर्वान् आप्लावयन् स्कुञ्—आप्रवणे इत्यस्य यङन्तं रूपम् ॥

= Making all advance or leap, making all active.

(पणिः) सत्यव्यवहारः = Trauthful in his dealing.

TRANSLATOR'S NOTES

चोष्कूयमाणः has been explained by Rishi Dayananda as सर्वान् आप्रावयन् स्कुञ् - आप्रवणे In धातुरूप कल्पद्रुम of श्री गुरुनाथ विद्यानिधि, the meaning given for this verb in English is "to go by leaps."

In the Vedic Lexicon Nighantu 4.3 we find चोष्कूयमाण इति पदनाम पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च So it may mean knowing, going or moving others and attaining.

पणिः has been interpreted by Rishi Dayananda as सत्य-व्यवहारः or truthful in his dealing, as it is derived from पण-व्यवहारे स्तुतौ च

The text of the अन्वय in printed edition न्यायसवत सज्ज: seems to be corrupt. Most probably it may be न्यायासक्त सज्जनः = a just person. Indra means both the king from इदि परमैश्वर्ये lord of much wealth as well as commander-in-chief of an army. Here the etymology of the word as given in the Nirukra इन्द्रा-रयिता and quoted by Rishi Dayananda is शत्रूणां दारयिता i. e. destroyer of enemies.

In the Gopath Brahmana 2.9 it is stated. सेना इन्द्रस्य पत्नी i. e. army is the wife of Indra. So it is evident that Indra stands for the commander of an army.

इन्द्रशब्देन पुनः स एवार्थ उपदिश्यते ।

Mantra—4

वधीर्हि दस्युं धनिनं घनेनँ एकश्चरन्नुपशाकेभिरिन्द्र ।
धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (शूरवीर) यथा ईश्वरः सूर्यलोकः च उपशाकेभिः एकःचरन् दुष्टान् हिनस्ति तथा एकाकी त्वं घनेन दस्युं वधीः (हन्धि) विनाशय विषुणक् त्वं धनोः अधिवाणान् सक्त्वा दस्यून् निवार्य धनिनं वर्धयः यथा ईश्वरस्य निन्दकाः सूर्य-

लोकस्य शत्रवः घनेन (सामर्थ्येन किरणसमूहेन वा नाशं व्यायन् वियन्ति तथाहि ते (तव) अयज्वानः प्रेतिम् ईयुः (यथा प्रापुः तथा एव यतस्व) ॥

TRANSLATION

O hero, as God destroys with His Powers the wicked, so you should even if alone or singly, slay an un-righteous person taking away others' wealth with force and injustice with your adamantine weapon. Being destroyer of unrighteous persons with your destructive bow and other arms, drive away the wicked and support the righteous wealthy persons. As atheistic un-righteous persons who revile God are ruined by His Powers or germs are destroyed by the rays of the sun, in the same manner, you should endeavour to put an and to the lives of those wicked persons who forcibly take away and enjoy others' aricles and who do not perform Yajnas and other noble deeds-who are utterly selfish.

PURPORT

As God is without any enemies or as the sun overcomes all clouds that cover his light, so men should also destroy all thieves and plunderers, protect righteous wealthy persons and should become so popular as to be without any enemies.

THE COMMENTATOR'S NOTES

(दस्युम्) बलान्यायाभ्यां परस्वापहर्तारम्–

= Taker of other's property and wealth with force and injustice.

(विषुणक्) वेविषति अधर्मेण ये ते विषवः तान् नाशयति सः । अत्रान्तर्गतो ण्यर्थः ॥

= Destroyer of un-righteous persons.

(सनकाः) सनन्ति सेवन्ते परपदार्थान् ये ते अत्र क्वुन् शिल्पिसंज्ञयोरपूर्वस्यापि–[उणा० २.३२]

= Those who enjoy other's articles.

षण—संभक्तौ

[प्रेतिम्] प्र यन्ति म्रियन्ते येन तं मृत्युम् = Death.

[घनेन] वज्राख्येन शस्त्रेण मूर्तौघनः [अष्टा० ३.३.७७] इति घनशब्दो निपातित तेन काठिन्यादि गुणयुक्तो हि शस्त्रविशेषो गृह्यते ।

= Destructive weapon like the thunderbolt.

अथेन्द्रशब्देनशूरवीरकृत्यमुपदिश्यते ।

The duties of a hero are taught by the use of the term Indra.

Mantra—5

परा चिच्छीर्षा ववृजुस्त इन्द्रायज्वानो यज्वभिः स्पर्धमानाः ।
प्र यद्दिवो हरिवः स्थातरुग्र निरव्रताँ अधमो रोदस्योः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत) ।

हे हरिवः [युद्धं प्रति प्रस्थातः] उग्र इन्द्र यथा प्रस्थाता उग्रेन्द्रः [सूर्यलोकः] रोदस्योः प्रकाशाकर्षणे कुर्वन वृत्तावयवान छित्वा पराधमति तथैव त्वं यद् [ये] अयज्वानः यज्वभिः स्पर्धमानाः सन्ति ते यथा शीर्षा [शिरांसि] ववृजुः [त्यक्तवन्त] भवेयुः तान् अव्रतान् निरधमः [नितरां शिक्षय दण्डय] ॥

TRANSLATION

O hero starting for the battle, O fierce unyielding destroyer of the enemies, O possessor of the trained horses, elephants, as Indra, the sun, giving light to both heaven and earth and attracting (or possessing the power of gravitation) casts away clouds having cut them into pieces, in the same manner, you should cut the heads of those un-righteous persons who neglecting the Yajnas and other noble acts contend with the performers of those Yajnas (non-violent sacrifices) and are without any sacred vows of truthfulness etc. i. e. liars and unrighteous. You must punish them suitably.

PURPORT

There is Upamalankara or simile used in the Mantra. As the sun gives happiness to all beings by upholding the day, the earth and other worlds and the light, in the same manner, You should establish true Government and make people happy by upholding all good virtues, by giving up all vices, by duly punishing the un-righteous persons and by raining wisdom and good education and preaching righteousness day and night.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशस्य = Of the light.

(हरिवः) हरयोऽश्वहस्त्यादयः प्रशस्ताः सेनासाधका विद्यन्ते यस्य स हरिवान् तत्सम्बुद्धौ ।

= Possessing trained horses and elephants etc. in the army.

(अव्रतान) व्रतेन सत्याचरणेन हीनान मिथ्यावादिनो दुष्टान् ।

= The wicked devoid of truthfulness and other vows.

(उग्र) दुष्टान प्रति तीक्ष्णव्रत–

= Fierce only to the un-righteous or wicked persons.

पुनस्तस्य किं कृत्यमित्युपदिश्यते ।

What is again his duty is taught in the 6th Mantra.

Mantra—6

अयुयुत्सन्ननवद्यस्य सेनामयातयन्त क्षितयो नवंग्वाः ।
वृषायुधो न वध्रयो निरष्टाः प्रवद्भिरिन्द्राच्चितयंन्त आयन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे नवग्वाः वृषायुधः चितयन्तः क्षितयः (मानुषाः) भवन्तः यस्य अनवद्यस्य सेनाम् अयातयन्त दुष्टैः शत्रुभिः सह

अयुयुत्सन यस्मात् इन्द्रात् (सेनाध्यक्षात्) बध्रयः न (इव) शत्रवः चितयन्तः निरष्टाः सन्तः प्रवद्भिः मार्गैः आयन् (पलायेरन्) (तं सेनाध्यक्षं स्वीकुर्वन्तु)॥

TRANSLATION

O heroes, having received good education and giving it to others, fighting under a powerful commander, knowing all the rules of the military science, you should accept him as the Chief Commander of the army when fighting with un-righteous foes, who is irreproachable and before whom, scatter all his foes, conscious of their inferiority, like the emasculated weaklings contending with mighty men. They fly before him by precipitous paths, as they can never dare stand before him. Under his command, you should try to make your army invincible in every respect.

PURPORT

There is Upamalankara or simile in the Mantra. Those men who accept as their commander-in-chief a person who is endowed with physical and spiritual power and who is a righteous hero and make their army ideally powerful and the best, when they begin to fight with un-righteous enemies, their foes fly before them as the sheep and goats from a lion and as clouds disappear before that power of the sun, having lost their happiness and turning their backs. Therefore all men should enjoy a Government after acquiring such wonderful strength.

THE COMMENTATOR'S NOTES

(अयातयन्त) सुशिक्षया प्रयत्नवतीं संस्कुर्वन्तु

= Should try to train and making it (army) industrious.

(क्षितयः) क्षियन्ति क्षयं प्राप्नुवन्ति निवसन्ति ये ते मनुष्याः। क्षितय इति मनुष्यनामसु पठितम् (निघ० २.३), क्षि-निवास गत्योरर्थयोर्वर्तमानाद् धातोः क्तिच् क्तौ च संज्ञायाम् (अष्टा० ३.३.१७४) अनेन क्तिच्। = Men.

(नवग्वाः) नवीनशिक्षाविद्याप्राप्ताः प्रापयितारश्च,
नवगतयो नवनीतगतयो वा (निरु० ११-१९)

= Having received good education and trained others.

(बभ्रयः) ये बध्यन्ते निर्वीया नपुंसका वीर्यहीनास्ते।

= Emasculated weak persons.

(निरष्टाः) ये नितराम् अश्यन्ते व्याप्यन्ते शत्रुभिर्बलेन ते–

= Overcome by the enemies.

(चितयन्तः) धनुर्विद्यया प्रहारादिकं संजानन्तः

= Knowing how to give a blow according to the millitary Science.

(चिती–संज्ञाने

पुनरिन्द्रशब्देन शूरवीरकर्तव्यमुपदिश्यते।

By the use of the word Indra, the duties of a hero are taught.

Mantra—7

त्वमेतान्रुदतो जक्षतश्चायोधयो रजस इन्द्र पारे।
अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः शंसमावः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे इन्द्र (सेनैश्वर्ययुक्त सेनाध्यक्ष) त्वम् एतान् दुष्टकर्मकारिणः रुदतः (रोदनं कुर्वतः शत्रून् जन्तून् वा) दस्युं च स्वकीयभृत्यान् जक्षतः (बहुविधभोजनादिप्रापितान्कारितहर्षान्) अयोधयः। एतान् (धर्मशत्रून) रजसः पारे कृत्वा अवादहः। एवं दिवः (उत्कृष्टानि कर्माणि) प्रसुन्वतः (आस्तुवतः) तेषां शंसं च प्रावः॥

TRANSLATION

O Commander of the army, you should tnduce your servants or sub-ordinates whom you feed properly and gladden

to fight with those unrighteous persons who commit sins, who unjustly take away other's property and then have to weep as a consequence. You should send these enemies of righteousness far away from the world and burn them up or consume. You should protect and preserve those persons who are engaged in doing noble deeds and who praise God.

PURPORT

Men should do various acts in connection with a war. The first is to please and feed properly the soldiers of one's own army and the second to diminish the force and zeal of the un-righteous foes. As the sun gives light to all and dispels all darkness, in the same way, a person should manifest all noble virtues and eliminate all evils and defects.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनैश्वर्ययुक्त

= O commander of the army, possessing wealth.

(दस्युम्) बलात् अन्यायेन परपदार्थहर्तारम्

= Robber who takes away other's property un-justly and forcibly.

(रजतः) पृथिवीलोकस्य— = Of the earth.

लोका रजांस्युच्यन्ते (निरु० ४.१४)

TRANSLATOR'S NOTES

इन्द्र--इदि परमैश्वर्ये

= Lord of wealth and Commander of an army.

सेना इन्द्रस्य पत्नी (गोपवाब्रह्मणे उ० २.९)

According to this Brahmanic passage, सेना or army is the wife of Indra. Therefore it is evident, that the word Indra stands for the Commander of an army as pointed out before. It is stated in the Aitareya Brahmana 7.16, 8. 12.

इन्द्रो वै देवानामोजिष्ठो बलिष्ठः सहिष्ठ सत्तमः पारयिष्णुतमः (ऐतरेय ब्रा० ७.१६.८.१२)

It is stated in the Kaushitaki Brahmana of the Rigveda 6.14

इन्द्रो वै देवानामोजिष्ठो बलिष्ठः (कौषीतकी ब्रा० ६.१४)

In both these passages, Indra is said to be the mightiest and most powerful among all the devas, which also means soldiers who desire to conquer from दिवु-क्रीडाविजिगीषा Thus also it is clear that in the Vedic Literature, the word Indra is used for the Chief Commander of an army.

पुनरिन्द्रकृत्यमुपदिश्यते ।

The duities of Indra are taught further.

Mantra—8

चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः।
न हिन्वानासस्तितिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा यान् सूर्यः परिअदधात् (परिदधाति) ते वृत्रावयवं वा घनाः सूर्यस्य प्रकाशं स्पशः (बाधमानाः) पृथिव्याः परिणहं चक्राणासः हिरण्येन मणिना इव सूर्येण शुम्भमानाः हिन्वानासः इन्द्रं न तितिरुः (न प्लवन्ते)—न उल्लंघयन्ति तथा स्वसेनाध्यक्षादीन् जनान् शत्रवः बाधितुं समर्थाः यथा न स्युः तथा सर्वैः अनुष्ठेयम् ॥

TRANSLATION

As the clouds trying to cover the light of the sun and to envelop the earth, can not overcome the sun who is decorated with gold and jewels (so to speak) in the same manner, all should endeavour in such a way that the enemies may not be able to harm the commanders of their armies.

PURPORT

As God has endowed the Sun with light, attraction and gravitation etc. He has enjoined upon all to appoint only such

persons for ruling as are endowed with knowledge, Dharma (righteousness) justice and brave army etc. It is only they that can rule over men on account of their extra-ordinary ability.

THE COMMENTATOR'S NOTES

(परीणसम्) परितः सर्वतः प्रबन्धनं मुखाच्छादकत्वेन व्यापनं वा । णह्बन्धने इत्यस्मात् क्विप् चेति क्विप् नहि वृतिवृषि व्याधि रुचि सहित नुषु क्वौ (अष्टा० ३.११६) अनेनादेर्दीर्घः = Enveloping on all sides.

(हिरण्येन) न्यायप्रकाशेन सुवर्णादिधातुमयेन वा = With the light of justice or with gold etc.

(हिन्वानासः) सुखं सम्पादयन्तः = Causing happiness.

(इन्द्रम्) सबलं सेनाध्यक्षम् = Mighty commander of the army.

(तितिरुः) प्लवन्ते उल्लंघयन्ति । अत्र लडर्थे लिट् । = Overcome.

(स्पशः) ये स्पशन्ति ते ।

TRANSLATOR'S NOTES

हिरण्येन has been explained by Rishi Dayananda as न्यायप्रकाशेन for which the following passages from the Brahamanas may be quoted—

ज्योतिर्हिरण्यम् ।। गोपथ् पू० २.२१,
ज्योतिर्हिहिरण्यम् ।। (शतपथे ४.३.१.२१)
ज्योतिर्वैहिरण्यम् । ताण्ड्यब्राह्मणे ६.६.१०, १८.७.८,
शत० ६.७.१.२ ।

In all these passages हिरण्यम् has been interpreted as splendid light. So Rishi Dayananda's interpretation as the light of justice is well-authenticated.

पुनरिन्द्रस्य कृत्यमुपदिश्यते ।

The duties of Indra are further taught—

Mantra—9

परि यदिन्द्र रोदसी उभे अबुभोजीर्महिना विश्वतः सीम् ।
अमन्यमानाँ अभि मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र त्वं यथा इन्द्रः (सूर्यलोकः) महिना (महिम्ना) उभे रोदसी सीं (विश्वतः) परि अबुभोजीः । मन्यमानैः ब्रह्मभिः (बृहत्तमैः किरणैः दस्युं वृत्रं (मेघम्) अमन्यमानान् मेघावयवान् धनान् यत् यस्मात् अभि निरधमः । अमितः नितरां स्वतापाग्नियुक्तान कृत्वा निवारयति तथा विश्वतः महिम्ना सीमा उभे रोदसी परि अबुभोजीः (सर्वतः भुंग्धि) एवं च हे इन्द्र मन्यमानैः ब्रह्मभिः अमन्यमानान् मनुष्यान् दस्युं दुष्टपुरुषं च अभि निरधमः आभिमुख्यतया शिक्षय ॥

TRANSLATION—

As the sun enjoys or surpasses both heaven and earth, investing the universe with his magnitude destroys with his grand rays the clouds that try to veil his light, in the same manner, O Commander of the army, you who shine in both worlds on account of your glory and enjoy them properly, should dispel the ingornace of those wicked thieves or robbers who are ignorant and prejudiced, with the help of those wise men who are endowed with wisdom and straight forwardness, being free from prejudice or partiality.

PURPORT

As the solar world illuminates the earth and other worlds and upholds them by its power of gravitation, dispelling the darkness of the clouds and the night, in the same manner, O men, you should enjoy the happiness of vast and good Government with the help of the Vedas, and the highly educated per-

sons removing the ignorance of the foolish and teaching good lessons to your opponents.

THE COMMENTATOR'S NOTES

(सीम्) सुखप्राप्तिः । सीमिति पदनामसु पठितम् (निघ० ४.२) अनेन प्राप्त्यर्थो गृह्यते ।

सीमिति परिग्रहार्थीयः (निरुक्ते १.७)

= Enjoyment of happiness on all sides.

(अमन्यमानान्) अज्ञानहठाग्रहयुक्तान् सूर्यप्रकाशनिरोधकान् मेघावयवान् ।

= (1) Persons full of ignorance and prejudice.

(2) The clouds that cover the light of the sun.

(मन्यमानैः) विद्यार्जवयुक्तैः, दुराग्रहरहितैः मनुष्यैः ज्ञान सम्पादकैः किरणैर्वा ।

= (1) With those persons who are endowed with wisdom and straight forwardness, being free from prejudice

(2) With the rays that illuminate all objects.

(ब्रह्मभिः) वेदैः, ब्रह्मविद्भिर्ब्राह्मणैर्वा

= With the Vedas, or the Brahmanans i. e. the knowers of the Vedas.

ब्रह्म हि ब्राह्मणः (शतपथ० ५.१.१.११)

(दस्युम्) दुष्टकर्मणा सह वर्तमानं परद्रोहिणं परस्वहर्तारं चोरं शत्रुं वा ।

= Wicked persons or enemies who take away other's property and bear malice toward others

पुनरिन्द्रकर्माण्युपदिश्यते ।

The acts of Indra are further taught.

Mantra—10

न ये द्विवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां पर्यभूवन् ।
युजं वज्रं वृषभश्चक्र इन्द्रो निर्ज्योतिषा तमसो गा अदुक्षत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सभेश) त्वं यथा अस्य वृत्रस्य ये घनादयः अवयवाः दिवः (सूर्यप्रकाशस्य) पृथिव्याः अन्तरिक्षस्य च अन्तं न आपुः मायाभिः धनदां न पर्यभूवन तान् उपरि वृषभः इन्द्रः युजं वज्रं प्रक्षिप्य ज्योतिषा तमसः आवरणं निश्चक्रे गाः अधुक्षत् (तथा शत्रुषु वर्तस्व) ॥

TRANSLATION

O President of the Assembly, as the clouds can never reach the end of the light of the sun, the earth and the middle regions and they cannot cover for ever the sun with all their thunder, darkness and lightning, in the same way, thieves, robbers and other wicked foes cannot attain the end of the splendour of your justice, force and might, of your vast government on earth, with all their deceit, cunningness and unrighteousness like the thunder and darkness of the clouds. They can not comprehend your politics which is like the rain, showering happiness on the people.

The brave President of the Assembly or the council of ministers who is splendid like the Sun and showerer of arms like the rain on his un-righteous enemies grasps powerful weapons like the thunderbolt and with the light of the good education and justice dispels the darkness of ignorance, cunningness and un-righteous conduct and fills like the earth, mind and other senses.

PURPORT

There is वाचक लुप्तोपमालंकार or implied simile used in the Mantra. Men should righteously enjoy the happiness of good Government by acting like the sun bearing splendour and light (of wisdom) dispelling the darkness of injustice done by

the enemies of the State. There can not be any stability in the rule of deceitful and cunning people. Therefore, highly educated persons should be prepared to administer the state, being themselves free from deception, but at the same time, removing or displacing the cunningness used by their opponents.

THE COMMENTATOR'S NOTES

(दिवः) सूर्यप्रकाशस्येव न्यायबल पराक्रमदीप्तेः

= Of the light of justice, force and might.

(मायाभिः) गर्जनान्धकार विद्युदादिवत् कपट धूर्तताऽधर्मादिभिः ।

= Deceit, cunningness and un-righteousness which are like the thunder, darkness and lightning.

(वृषभः) जलवद् वर्षयति यः शस्त्रसमूहम्

= The showerer of the arms like the rain.

(इन्द्रः) सूर्यलोकसदृक् शूरवीरः सभाध्यक्षो राजा

= The Brave President of the Assembly or the council of Ministers like the sun.

(ज्योतिषा) प्रकाशवद्विद्यान्यायादिसद्गुणप्रकाशेन

= With the light of the knowledge, justice and other noble virtues.

(तमः) अन्धकारवत् अविद्याछलाधर्मव्यहारस्य ।

= The darkness of ignorance, cunningness and un-righteous conduct.

पुनस्तस्येन्द्रस्य कृत्यमुपादिश्यते ।

The act of the Indra is taught further.

Mantra—11

अनु स्वधामक्षरन्नापो अस्यावर्धत मध्य आ नाव्यानाम् ।

सध्रीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मनाहन्नभि द्यून् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सेनाधिपते) यथा अस्य वृत्रस्य शरीरं नाव्यानां मध्ये आवर्धत यथा अस्य आपः सूर्येण छिन्ना अनु स्वधाम् अक्षरन् । यथा च अयं वृत्रः सध्रीचीनेन ओजिष्ठेन हन्मना मनसा अस्य सूर्यस्य अभिघ्नून् अहन (हन्ति) । यथा इन्द्रः (विद्युत्) सध्रीचीनेन ओजिष्ठेन बलेन तं हन्ति । अभिघ्नून स (प्रकाशान्) दर्शयति तथा नाव्यानां मध्ये नौकादिसाधनसहितं बलम् आवर्धय (अस्य युद्धस्य मध्ये प्राणादीनीन्द्रियाणि) अनु स्वधां चालय सैन्येन तम् इमं शत्रुं हिन्धि न्यायादीन् प्रकाशय च ॥

TRANSLATION

O Commander-in-chief of the army, as the body of this vritra (cloud) waxed mighty among the navigable streams, tanks, rivers and seas, as his waters dispersed by the Sun go to the production of the food, as this vritra with straight going and rapid force like the mind, covers the light of the—Sun and then Indra (in the form of lightning) with most powerful fatal weapon strikes it and shows the light, in the same manner, you should increase your Naval force among rivers, tanks and seas with boats, steamers etc. should take proper food during the war also and with your strong and indomitable army, slay your enemies and manifest justice and other virtues.

PURPORT

There is implied simile (वाचकलुप्तोपमालंकार) used in this Mantra.

As the rain produced by the lightning after the destruction of the vritra (cloud) causes to grow the barley and other articles of food and the water of the rivers, tanks and oceans, in the same manner, men should rain down or shower all noble virtues on all sides, give happiness to the people, slay their enemies, illuminate or manifest knowledge and other virtues and should always follow Dharma or righteousness.

THE COMMENTATOR'S NOTES

(स्वधाम्) अन्नम् = Food.

(नाव्यानाम्) नाव्या तार्याणानदीतडाक समुद्राणाम् नौ क्यो धर्मेत्यादिना यत् (अष्टा०

(सध्रीचीनेन) सह अंचति गच्छति तत् सध्यङ् सध्यङ् एव सध्रीचीनं तेन। सहस्य सध्रिः (अष्टा० ६.३.९५) अनेन सध्र्यादेशः। विभाषांचरकादिक् स्त्रियाम् (अष्टा० ६.३.१३८) इति दीर्घत्वम्।

= Going together or straight—going.

(मनसा) मनोवद्वेगेन = Rapidly like the mind.

(इन्द्रः) विद्युत् = Lightning.

(हन्मना) हन्ति येन तेन अत्र कृतो बहुलम् इति अन्येभ्योऽपि दृश्यन्ते इति करणे मनिन् प्रत्ययः। न संयोगाद् वनन्तात् (अष्टा० ६.४.१३७) इत्यल्लोपो न।

= With powerful weapon.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted स्वधाम् as अन्नम् For this interpretation, there is the clear authority of the Vedic Lexicon-Nighantu स्वधा इति अन्ननाम (निघ० २.५) Rishi Dayananada has interpreted इन्द्रः (Indra) as विद्युत् for which there is the authority of the Kaushcetaki Brahmana 6.9

यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे ६.९)

पुनरिन्द्रस्य कृत्यमुपदिश्यते।

Again the function of Indra is taught.

Mantra—12

न्याविध्यदिलीबिशस्य दृळहा वि शृङ्गिणमभिनच्छुष्णमिन्द्रः।
यावत्तरो मघवन्यावदोजो वज्रेण शत्रुमवधीः पृतन्युम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मघवन् वीर त्वं यथा इन्द्रः स्तनयित्नुः इलीविशस्य वृत्रस्य स्वस्य यावत् तरः यावत् ओजः अस्ति तेन सह युजा वृत्रेण शृंगिणं शुष्णं न्यविध्यन् (निहन्ति) पृतन्युं वृतम् शत्रून् अवधीः (हन्ति) तथा शत्रुषु चेष्टस्व ॥

TRANSLATION

O brave person, as Indra (sun) or lightning cuts into pieces the strong parts of vritra (cloud) sleeping in the cavern of the earth, with all his light, with the thunderbolt of the rays, slays the horny (mighty) cloud, in the same manner, you should also kill all those enemies who want to attack you with their armies... You must behave like the sun and the lightning.

PURPORT

There is वाचकलुप्तोपमालंकार or implied simile used in the Mantra. As the lightning gladdens all by striking the clouds and producing water, in the same manner, men should constantly shower or rain down all happiness on people, by teaching wicked persons or punishing them properly and by overcoming enemies by severe punishment and use of powerful weapons.

THE COMMENTATOR'S NOTES

(इलीविशस्य) इलायाः पृथिव्या विलेगर्ते शेते तस्य वृत्रस्य इलेति पृथिवी नामसु पठितम् (निघ० १.१) इदमभीष्टं पदं पृषोदरादिना सिद्धयति। इलीविशस्य–इला बिलशयस्य (निरु० ६.१९)

= Of the cloud sleeping in the caverns of the earth.

(शृंगिणम्) शृंगवत् उन्नत विद्युद्गर्जना कारणघनीभूतं मेघम्

= The cloud thundering and powerful like the horn.

(शुष्णम्) शोषणकर्तारम् = Powerful.

(इन्द्रः) विद्युत् = Lightning.

TRANSLATOR'S NOTES

शुष्णम् इति बलनाम (निघ० २.९)

इलीविश इति पदनाम (निघ० ४.३)

पद-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च

Taking the third meaning of प्राप्ति it may mean that which causes happiness by raining on the earth. Hence it has been explained by Shri Yaskacharya in his famous Nirukta as (इलाबिलशयस्य मेघस्य) Of the cloud, sleeping in the caverns of the earth.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 13th Mantra.

Mantra—13

अभि सिध्मो अजिगादस्य शत्रून्वि तिग्मेन वृषभेणा पुरोऽभेत् ।
सं वज्रेणासृजद्वृत्रमिन्द्रः प्र स्वां मतिमतिरच्छाशदानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथाअस्य (स्तनयित्नोः) सिध्मो वेगः तिग्मेन वृषभेण शत्रून् व्यजगात् (विजिगाति) अस्य पुरः भेत् पुराणि विभिनत्ति । यथा अयं शाशदानः इन्द्रः वृत्रं वज्रेण समसृजत् (संसृजति-संयुक्तं करोति तथा मतिं ज्ञापिकां रीतिं प्रातिरत् (प्रकृष्टतया) तथैव अनेन सेनाध्यक्षेण भवितव्यम् ॥

TRANSLATION

As the conquering impetus of the lighning with sharp and rain-bringing force conquers the enemies in the form of the clouds and destroys their cities (so to say) the sun with his

disintegrating power attacks vritra (cloud) with his sharp thunder bolt (of his rays) and manifests understanding or exhilirates mind dispelling darkness caused by the cloud, so should the commander of an army behave.

PURPORT

There is implied simile used in the Mantra. As the lightning with its sharp impetus strikes down the solid cloud and its parts and makes it fall down on earth, in the same manner, the President of the assembly or the Chief Commander of the army should destroy his enemy with the power of his intellect and body, should cause him to fall down on the ground and if he is alive, should bring him to his side.

THE COMMENTATOR'S NOTES

(स्रिध्मः) सेधति प्राप्नोति विजयं येन गुणेन स· अत्र षिधु—गत्यामित्यस्माद्दौणादिको मक् प्रत्ययः । = Conquering quality.

(वज्रेण) गतिमता तेजसा = With moving splendour.

(इन्द्रः) सूर्यः = Sun.

(शाशदान) अतिशयेन शीयते शातयति छिनत्ति यः सः = Disintegrating or cutting into pieces.

पुनरिन्द्रकृत्यमुपदिश्यते ।

The function of Indra is taught further.

Mantra—14

आवः कुत्समिन्द्र यस्मिंञ्चाकन्प्रावो युध्यंन्तं वृषभं दशंद्युम् ।
शफच्युतो रेणुर्नक्षत द्यामुच्छ्वैत्रेयो नृषाह्याय तस्थौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र भवता यथा सूर्यलोकः यस्मिन युद्धे युध्यन्तं वृषभं दशमं वृत्रं प्रति कुत्सं (वज्रं) महृत्य जगत् । प्रावः श्वैत्रेयो मेघः

प्रच्युतः रेणुः च द्यां नक्षत (प्राप्नोति) नृषाह्याय चाकन् वत् तस्थौ (सुखानि) आवः (प्रापयति) तथा ससभेन राज्ञा प्रयतितव्यम् ॥

TRANSLATION

O Indra (Commander-in-chief of the Army or the President of the Assembly).

As the sun protects the world by striking with thunder--bolt in the form of his rays the powerful cloud fighting with him and shining in all directions, as the cloud-the son of the earth, the dust falling from the hoofs of the cows and horses ascend to heaven, in the same manner, a king with his assembly or the council of ministers should always desire to do good to the people and to help them in every way.

PURPORT

There is implied simile used in the Mantra. As the Sun gives happiness to all beings by causing the fall of the cloud with his rays, in the same manner O Commander of the army, you should also constantly protect and preserve all subjects by subduing all enemies by the use of the army, military education and arms.

THE COMMENTATOR'S NOTES

[कुत्सम्] वज्रम् कुत्स इति वज्रनामसु [निघ० २.२०]

= Thunderbolt or powerful weapon.

सायणाचार्येणात्र भ्रान्त्या कुत्सगोत्रोत्पन्न ऋषिर्गृहीतोऽसम्भवादिदं व्याख्यानमशुद्धम् ॥

[इन्द्र] सुशीलसभाध्यक्ष ।

= The good natured President of the Assembly.

(चाकन) चंकन्यते काम्यत इति चाकन् । कनी दीप्तिकान्ति गतिषु । इत्यस्य यङ् लुगन्तस्य क्विबन्तं रूपम् । वा

छन्दसि सर्वे विधयो भवन्तीति नुगभावः। दीर्घोऽकित इत्यभ्यासस्य दीर्घत्वं च सायणाचार्येणेदं भ्रमतो मित्संज्ञकस्यण्यन्तस्य च कनीधातो रूपमशुद्धं व्याख्यातम्। (आवः) (१) रक्षेत। अत्र लिङर्थेलङ् – (२) प्रागिनः सुखे प्रवेशयेत् श्वैत्रेयः श्वित्राया वर्णकत्र्यां भूमेरपत्यं श्वैत्रेयः॥

= The cloud, the son of the earth.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted कुत्सम् as वज्रम्—Thunderbolt or a powerful weapon. He has pointed out the mistake of Sayanacharya in taking the word as the name of particular Rishi. The same mistake has been committed by Prof. Wilson, Griffith and other Western translators. It has been pointed out how inconsistent it is with the eternity of the Vedas to take Kutsa, Dashadyu and Shvaitreya as the proper nouns. It is against the fundamental principle of the Vedic terminology enunciated by Acharya Jaimini and others through the aphorisms like आख्या प्रवचनात् परन्तु श्रुति सामान्यमात्रम् (मीमांसा १.३१.३२) etc. Sayanacharya' interpretation of कुत्सम् as कुत्सम् एतन्नामकं गोत्र प्रवर्तकम् ऋषिम् दशद्युम् श्वैत्रेयः is opposed to his own views on the subject expressed in his introduction to his commentary of the Rigveda .It is therefore to be rejected as self- contradictory.

The same is the case with the words दशद्युम् and श्वैत्रेय which Sayanacharya has taken as the name of a particular Rishi. It is really strange how great scholars like Sayanacharya could contradict their own statements made implicitly in the Introduction strongly substantiating the eternity of the Vedas. It is only Rishi Dayananda that has been consistent throughout and he has substantiated his interpretation with proper quotations from the Vedic Lexicon Nighantu, Nirukta of Yaskacharya and other Vedic Literature.

पुनरिन्द्रस्य किं कर्तव्यमित्युपदिश्यते

What is the function of Indra is taught further in the fifteenth Mantra.

Mantra—15

आव॒: शमं॑ वृष॒भं तुग्र्या॑सु क्षेत्रजे॒षे म॑घव॒ञ्छ्वित्र्यं॒ गाम् ।
ज्योक् चि॒दत्र॑ तस्थि॒वांसो॑ अक्रञ्छत्रूय॒ताम॑ध॒रा वेद॑नाकः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् सभेश त्वं यथा सूर्यः क्षेत्रजेषे श्वित्र्यं वृषभं तुग्र्यासु अप्सु गां किरणसमूहम् आवः (प्रवेशयति शत्रूयतां तेषां (मेघावयवानाम्) अधरा (नीचानि) वेदना (वेदनानि पाप फलानि दुःखानि तस्थिवांसः (किरणाः) छेदनं ज्योक् अक्रन् अत्र भूमौ निपातनम् अकः क्षेत्रजेषे आसु क्रियासु श्वित्र्यं वृषभं शम् आवः (शान्तिं प्रापयति) गां (पृथिवीम् आवः दुःखानि अकं श्चित् इव (शत्रुं निवार्य प्रजाः सदा सुखय) ।

TRANSLATION

O wealthy President of the council of ministers, as the Sun causes his rays to enter the raining clouds which are inimical to him in order to help the enjoyment of the earth with food etc.and causes pain to the wicked as a result of their unrighteous deeds, he causes the cloud to fall down on the earth and gives happiness and peace to all through his action in the waters, protects the earth and removes misery, in the same manner, you should always make your people happy by subduing or removing all your enemies.

PURPORT

There is implied simile used in the Mantra. As the sun gives happiness to all beings by causing the fall of the water of the cloud from the firmament, in the same manner, the co-mmander of the army and other persons should constantly enjoy happiness by captivating and imprisoning wicked enemies and protecting the righteous people.

THE COMMENTATOR'S NOTES

(वृषभम्) वर्षणशीलं मेघम् = The cloud that rains.

(तुग्र्यासु) अप्सु हिंसनक्रियासु

= In the waters that destroy diseases.

(गाम्) ज्योतिः पृथिवीं वा = The light or the earth.

TRANSLATOR'S NOTES

Here again Sayanacharya has committed the mistake of taking श्वित्र्यम् as the proper noun श्वित्र्यायाः पुत्रं पूर्वोक्तं वृषभम् wilson has followed him by translating "Thou hast protected the excellent son of Shvitra-Griffith followed Sayana and Wilson in taking Dashadyum in the 14th. and Shwitra in the 15th Mantra though admitting in the foot note-Dashadyum is also said to have been a Rishi, but nothing is known of him. The same may be said of Swaitreya or Svitrya, the son of a woman named Shvitra.

How un-certain and un-reliable are the explanations of many Western translators in clear from the following note given by Griffith on the word Tugryas which he translates as Tugra's Houses. He says "The meaning of Tugryas in the text is not clear. Sayana explains it in the waters "Benfey Translates "among Tugra's daughters" and the Petersburg Lexicon takes it to mean " "among the families of the Tugryas.' P. 47.

In this hymn Rishi Dayananda has taken Indra besides God to mean in some Mantras as सभेश, राज्यैस्वर्य युक्त (President of the Assembly or the council of ministers) and in others as सेनाध्यक्षः, शत्रूणां दारयिता the Chief Commander of the Army, the destroyer of enemies. Both these meanings are substantiated clearly by the Brahmanic passages like इन्द्रो वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पारयिष्णुतमः ॥ ऐतरेय ७. १६ ॥ ८. १२)

These adjectives are applicable to the President of the Assembly or the council of ministers as the mightiest and the best among enlightened persons.

इन्द्रो वै देवानामोजिष्ठो बलिष्ठः ॥ (कौषीतकी ब्राह्मणे ६.१४ गोपथ उ० १.३)

The two adjectives used here are chiefly applicable to the commander-in-Chief of an army as the mightiest or the most powerful among the heroes desiring to conquer.

In some mantras the word Indra stands for the sun for which there is the authority of the Brahmnas saying.

स यः स इन्द्रः एष एव स य एष (सूर्यः) एव तपति ॥ (जैमिनीयोपनिषद् ब्रह्मणे १.२८.२)

अथयः स इन्द्रोऽसौ स आदित्यः ॥ शतपथ ब्रा० ८.५.३.२ एष एवेन्द्रः य एष (सूर्यः) तपति ॥ शतपथ० १.६.४.१८)

Concluding remarks of the commentator—

पूर्वं सूक्तार्थेन सहात्र सूर्यमेघयुद्धार्थवर्णनेनोपमानोपमेयालङ्कारेण मनुष्येभ्यो युद्धविद्योपदेशार्थस्यैतत् सूक्तार्थस्य संगतिरस्तीति बोध्यम् ॥ इति त्रयस्त्रिंशं सूक्तम् ।

In this hymn also by the simile of the battle between the Sun and the cloud, the military science is taught, hence it has direct connection with the previous hymn. Here ends the thirty third hymn of the first Mandala of the Rigveda Sanhita.

—

अथ चतुस्त्रिंशं सूक्तम्

HYMN XXXIV

अथास्य द्वादशर्चस्य सूक्तस्य हिरण्यस्तूप आंगिरस ऋषिः। अश्विनौ देवते। १-३ विराड् जगती छन्दः २.३.७.८ निचृज्जगती। ५.१०.११ जगती छन्दः। निषादः स्वरः। ४ भुरिक् त्रिष्टुप्। १२ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः। ९ भुरिक् पंक्तिश्छन्दः पंचमः स्वरः ॥

Seer—Hiranya Stoopa; Devata or subject Ashvinau Metres Jagati and Trishtup of various forms.

Tunes—Dhaivata and Panchama.

तत्रादिमेन मन्त्रेणाश्विदृष्टान्तेन शिल्पिगुणा उपदिश्यन्ते।

In the first Mantra, by the illustration of अश्विनौ (Ashvinau) the attributes of artists are taught.

Mantra—1

त्रिश्चिन्नो अद्या भवतं नवेदसा विभुर्वां याम उत रातिरश्विना।
युवोर्हि यन्त्रं हिम्येव वाससोऽभ्यायंसेन्या भवतं मनीषिभिः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे परस्परम् उपकारिणौ अभ्यायंसेन्या न वेदसौ अश्विनौ युवां मनीषिभिः सह दिनैः सह सखायौ शिल्पिनौ हिम्या इव नः [अस्माकम्] अद्य [अस्मिन् वर्तमाने अहनि शिल्पकार्यसाधकौ भवतं हि यतः वयं युवोः सकाशात् यंत्रं (संसाध्य यान समूहं चालयेम) येन नः (अस्माकम्) वाससः रातिः प्राप्येत उत (अपि) वां (युवयोः सकाशात्) विभुः यामः (रथः) च प्राप्तः सन् अस्मान देशान्तरं सुखेन (त्रिः) त्रिवारं गमयेत् अतः युष्मत्संगं कुर्याम ॥

TRANSLATION

O learned persons, helping one another and conducting yourselves like the shining Sun and the moon, highly intelligent, accomplish the works of art and industries with the co-operation of other wise artists being friendly to them like day and night, so that we may be able to conduct various vehicles having learnt from you their proper use and utilise our time. From your association, may we manufacture various chariots and cars (including the aeroplanes) which may enable us to travel to distant places comfortably and which may take us to far off countries-even thrice round the world in a day. Therefore we keep company with you.

PURPORT

Men should use various machines in proper order and co-ordination like the day and the night. We should manufacture vehicles which may travel on earth, in oceans and the sky by making various machines, pegs and wedges etc. and moving them with the combination of the water, air and other elements. Without this science, it is not possible for any one to eradicate poverty and attain prosperity. Therefore all men should greatly endeavour to acquire the knowledge of this science. As men use clothes to cover their bodies in winter, in the same manner, vehicles should be properly fastened with nails, pegs and machines etc.

THE COMMENTATOR'S NOTES

(नवेदसा) न विद्यते वेदितव्यं ज्ञातव्यमवशिष्टं ययोस्तौ विद्वांसौ। न वेदा इति मेधाविनामसु पठितम् (निघ० ३.१५) = Highly educated persons.

(विभुः) सर्वमार्गव्यापनशीलः = Going everywhere.

(यानः) याति गच्छति येन स यामो रथः

= Vehicle or chariot, car, aeroplane etc.

(अश्विना) स्वप्रकाशेन व्यापिनौ सूर्याचन्द्रमसाविव सर्व-विद्याव्यापिनौ ।

= Well-versed in various sciences and behaving like the shining Sun and moon, dispelling darkness of ignorance.

(हिम्या इव) हेमन्तर्तौभवा महाशीतयुक्ता रात्रय इव भवे च छन्दसि इतियत् । हिम्येतिरात्रिनामसु पठितम्(निघ० १.७) हन्तेर्हि च (उणादि ३.११६) इति हन् धातोर्मक् ह्यादेशश्च । = The nights of the winter season.

(वासस:) वसन्ति यस्मिन् तद् वासः दिनम् तस्य मध्ये ।

= In day time.

(मनीषिभिः) मेधाविभिः विद्वद्भिः शिल्पिभिः मनीषीति मेधाविनामसु पठितम् (निघ० ३.१५) ।

= With the wise or highly intelligent artisans.

पुनस्ताभ्यां तत्र किं किं साधनीयमित्युपदिश्यते ।

What should be accomplished by wise artists is taught further in the 2nd Mantra.

Mantra—2

त्र॒यः प॒वयो॑ मधु॒वाह॑ने रथे॒ सोम॑स्य वे॒नामनु॒ विश्व॒ इद्वि॑दुः ।
त्र॒यः स्क॒म्भासः॑ स्कभि॒तास॑ आ॒रभे॒ त्रिर्नक्तं॑ या॒थस्त्रिर्व॑श्विना॒ दिवा॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अश्विनौ इव (समग्र शिल्पविद्याव्यापिनौ पुरुषौ) युवां यस्मिन् मधुवाहने रथे त्रयः पवयः त्रयः स्कम्भासः स्कभितासः भवन्ति (तस्मिन् स्थित्वा) त्रिःनक्तं (रात्रौ) त्रिः दिवा (दिवसे च) अभीष्टस्थाने याथः (उपगच्छथः)

तत्रापि युवाभ्यां विना कार्यसिद्धिर्न जायते। मनुष्याः यस्य-मध्ये स्थित्वा सोमस्य चन्द्रस्य वा वेनां (कमनीयां कान्ति) सद्यः प्राप्नुवन्ति यं च आरम्भे विश्वेदेवाः इत् (एव) विदुः (जानन्ति) (तम् उ रथं संसाध्य यथावत् अभीष्टं क्षिप्रं प्राप्नुतम्)॥

TRANSLATION

O highly educated persons, behaving like the sun and the moon, for the production of smooth, graceful motion in a car and for swift locomotion, there should be attached three sets of strong wheels and mechanical appliances and the artisans should construct three supports to make it firm and steady and to keep the various mechanical parts in their places. The learned mechanics know that these cars lead to comfort and the fulfilment of desires. They should construct these cars with the help of the Ashvinau (fire and water etc.) because by their use alone, they can obtain success in manufacturing such cars as will traverse the greatest distances within three days and three nights.

PURPORT

Those persons who desire to travel on the earth, the ocean and the firmament, should construct aeroplanes and other vehicles with three sets of wheels and supports. Sitting in such cars, they can travel by the route of the earth, the ocean and the firmament thrice in a day and a night. The pillars or supports should be of such a nature that all parts of the machines and the parts of the pillars made of wood and iron may have their proper place. These cars or vehicles should be moved with the proper use of the fire and water. None can travel on the earth, the ocean and the middle regions, without such vehicles. Therefore special efforts should be made for the construction of such cars.

THE COMMENTATOR'S NOTES—

(पवयः) वज्रतुल्यानि चालनार्थानि कलाचक्राणि। पविरिति वज्रनामसु पठितम् (निघ० २.२०)।

The wheels of the machines for locomotion like the thunderbolt.

(वेनाम्) कामितां यात्राम्।
घाप्ल वस्यज्यतिभ्यो नः ।। (उणादि० ३.६)
इत्यजधातोर्नः प्रत्ययः = The desired journey.

(अश्विना) अश्विनाविव सकलशिल्पविद्याव्यापिनौ।

= Expert artisans behaving like the Sun and the moon.

(मधुवाहने) मधुरगुणयुक्तानां द्रव्याणां वेगानां वा वाहनं प्रापणं यस्मात् तस्मिन्।

= Causing the attainment of seet substances or speed.

(रथे) रमन्ते येन याने तस्मिन्।

= Car, chariot, aeroplane or any other vehicle by which a persons can get enjoyment.

TRANSLATOR'S NOTE

This mantra is very significant showing the most advanced views on the scientific and technical subjects found in the Vedas-admittedly 'the oldest books in the library of mankind. Such a vehicle or conveyance by which a man can comfortably travel on the earth, the sea and the sky round the world thrice in a day has not yet (1973 A. D.) been invented, so far as I know.

पुनस्ताभ्यां कृते याने किं किं साधनीयमित्युपदिश्यते।

What all should be accomplished with these conveyances made by expert artisans is taught in the next Mantra.

Mantra—3

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षितम् ।
त्रिर्वाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अश्विनौ अवद्यगोहनौ (अध्वर्यू) युवं (युवां) समाने अहनि यज्ञं त्रिः मिमिक्षतम् अद्य अस्मभ्यम् दोषा उषसः त्रिः यामानि पिन्वतम् वाजवतीः इषः च त्रिः पिन्वतम् ॥

TRANSLATION

O expert artisans, the manufacturers and conductors of the conveyances like the fire and water, you who are dispellers of all evils and miseries thrice every day, sprinkle thrice the Yajna (in the form of an industrial enterprise or undertaking beneficial to all) with water and other necessaries. Provide us thrice with suitable vehicles in day time and at night and provide us with speedy boats and steamers which give us desirable happiness.

PURPORT

Learned artisans and conductors of vehicles with machines should manufacture verious conveyances artistically for the happiness and pleasure of the body, mind and soul. They should earn money and make all beings happy, so that every one may learn this science and make progress in it day and night industriously, giving up indolence and endeavour to preserve it with zeal.

THE COMMENTATOR'S NOTES

(अवद्यगोहना) अवद्यानि गर्ह्याणि निन्दितानि दुःखानि गूहतः आच्छादयतः दूरीकुरुतः तौ । अवद्य पण्यवर्या गर्ह्य पणितव्यानिरोधेषु (अष्टा० ३.१०१) इत्ययं निन्द्यार्थे निपातः च्यन्ताद् गुहू संवरणे इत्यस्माद्

धातोः ण्यासश्रन्थोयुच् । (अष्टा० ३.३.१०७) इतियुच् ॥

= Removers of all evils and consequent miseries.

(यज्ञम्) ग्राह्यशिल्पादिसिद्धिकरम्

Yajna—Accomplisher of art and industry etc.

(इषः) याः इष्यन्ते ताः इष्टसुखसाधिकाः नौकादयः

= Boats and steamers, givers of desirable happiness.

(अश्विना) वह्निजलवद् यानसिद्धं सम्पाद्य प्रेरक चालकौ अध्वर्यू । अश्विनावध्वर्यू । (शतपथे १.१.२.१७) ।

The impellers and conductors of various vehicles with fire and water etc.

(दोषा) रात्रिषु । अत्र सुपां सुलुक् (अष्टा० ७.१.३९) इति सुब् व्यत्ययः । दोषेति रात्रिनामसु (निघ० १.७)

= At nights.

The same subject is continued.

Mantra—4

त्रिर्वर्तिर्यातं त्रिरनुव्रते जने त्रिः सुप्राव्ये त्रेधेव शिक्षतम्।
त्रिर्नान्द्यं वहतमश्विना युवं त्रिः पृक्षो अस्मे अक्षरेवपिन्वतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवं (युवाम्) अस्मे (अस्माकम्) वर्तिः (मार्गम्) त्रिः यातम् । त्रिवारं प्रापयतम् । शिष्याय त्रेधाहस्तक्रिया रक्षण चालन ज्ञानाख्यं शिक्षयन्नध्यापकः इव अस्मान् त्रिः शिक्षतम् अस्मान् नान्द्यं त्रिः वहतम् (त्रिः प्रापयतम्) यथा नदीतडागसमुद्रादयः जलाशयाः मेघस्य

सकाशात् । अक्षराणि (जलानि) व्याप्नुवन्ति तथा अस्मान् पृक्षः (विधासम्पर्के) त्रिः पिन्वतम् ॥

TRANSLATION

O givers and receivers of education, please lead us to the path of righteousness thrice. Come also and take us to the desirable man who is well-disposed towards us, has taken the vow of truth and gives good advice. Like a teacher who gives practical education in works of art with hand, its preservation and theoretical knowledge, you kindly teach us in three ways by giving instruction, by giving suitable advice and by practical training. Give us thrice the knowledge of art and industry which is to be always developed. As rivers, tanks and oceans, get water from the clouds, impart us proper education in the above three kinds and thrice a day.

PURPORT

It is the duty of the persons well-versed in various arts, to make those intelligent men who desire to acquire the knowledge of these arts, to give proper theoretical and practical training and thereby enable them to accomplish many works by acquiring the knowledge of these arts, with dexterity and labour.

THE COMMENTATOR'S NOTES

(वर्तिः) वर्तन्ते व्यवहरन्ति यस्मिन् मार्गे हृ पिषिरुहि वृतिविदिछिदिकीर्तिभ्यश्च ॥ (उणादि० ४.११६) इत्यधिकरणे इ प्रत्ययः = Path.

(त्रेधा इव) यथा त्रिभिः पाठनज्ञापनहस्तक्रियादिभिः प्रकारैस्तथा ।

= By three methods of teaching, advising and giving practical training.

(नान्द्यम्) नन्दयितुं योग्यं शिल्पज्ञानम् ।

= The knowledge of art that is always to be developed.

(अश्विना) विद्यादाता प्रतिग्रहीतारौ अध्वर्यू ।
= The givers and receivers of education.

(अक्षरा इव) यथा अक्षराणि जलानि तथा अत्र शेश्छन्दसीति शेर्लोपः । अक्षरम् इत्युदकनामसु पठितम् । (निघ० १.१२) = Like the waters.

(पिन्वतम्) प्रापयतम् = Cause to attain.

TRANSLATOR'S NOTES

Here Ashvinau (अश्विना) has been interpreted by Rishi Dayananda as विद्यादाताप्रतिग्रहीतारौ अध्वर्यू = Givers and receivers of education.

The expression अश्विनाध्वर्यू is found in the Yajurveda (14. 2. 3).

In the Aitareya Brahmana 1.18 in Shatapath Br. 1.1.2.17 Taittiriya Br. 3.2.2.1 and Gopath Br. 11.2.6 we come across the significant passage.

अश्विनावध्वर्यू (ऐत० १.१८, शत० १.१.२.१७ तैत्ति०ब्रा० ३.२.२.१ गोपथ उ० २.६)

The word Adhvaryu (अध्वर्यु) has been explained by Yaskacharya in Nirukta 1.3 . 8. as अध्वर्यु अध्वरयुः अध्वरं युनक्ति अध्वरस्य नेता अध्वरं कामयते इति वा (नि०१.३.८)

According to this interpretation, Adhvaryu means one who desires the Yajna (non-violent sacrifice) and one who organises it and is its leader. Among the five daily great Yajnas the first is ब्रह्मयज्ञ which includes Sandhya and Svadhyaya or study of the Vedas. The students who desire it and teachers who are its leaders both are Adhvaryus of this first Yajna and therefore Rishi Dayananda's interpretation of अश्विनौ अध्वर्यू as विद्यादाताप्रतिग्रहीतारौ the givers and receivers of knowledge is well-authenticated.

पिन्वतम् is from पिवि-सेचने sprinkle and establish contact.

वर्तिः has been interpreted as वर्तन्ते व्यवहरन्ति यस्मिन् मार्गे Path. Sayanacharya has explained it as अस्मदीय वर्तन साधनं गृहम्

Which Prof. Wilson has translated as "Dwelling" and Griffith as "home".

It is very significant to find the Vedas lay so much stress on theoretical and practical knowledge of various arts and industries along with spiritual education. This harmony is not found in any other so-called religious book.

The same subject is continued—

Mantra—5

त्रिर्नो रयिं वहतमश्विना युवं त्रिर्देवताता त्रिरुतावतं धियः ।
त्रिः सौभगत्वं त्रिरुत श्रवांसि नस्त्रिष्ठं वां सूरे दुहिता रुहद्रथम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे देव तातावश्विनौ युवं (युवाम्) नः (अस्मभ्यं) रयिं त्रिः वहतम् नः (अस्माकं) धियः (बुद्धीः) उत (अपि बलम्) त्रिः अवतम् नः अस्मभ्यम् त्रिस्थं सौभगत्वं त्रिः वहतम् (प्राप्नुतम्) उत (अपि) श्रवांसि त्रिः वहतम् (प्राप्नुतम्) वां ययोः अश्विनोः सूरे दुहिता पुत्रीव सुविद्या नः (अस्माकं) रथं त्रिः आरुहत् (त्रिवारम् आरोहेत्) तौ वयं शिल्पकार्येषु सं प्रयुज्महे ॥

TRANSLATION

O learned husband and wife whose relation is like that of the sky and the earth, teachers and preachers who extend the field of noble virtues. thrice bestow upon us excellent wealth which consists of the attainment and preservation of knowledge, administration and prosperity. Preserve our intellects and strength in three ways i. e. physical, mental and spiritual. Cause us to obtain exertion which is connected with physical, mental and spiritual happiness and which makes men prosperous in three ways i. e. training servants, army and wife etc. and enable us to get the knowledge of the Vedas and other

Shastras in three ways hearing, reflection and meditation. Let us utilies properly the Ashvinau (fire and waterJ in all works of arts and industries by whose association, the daughter of the sun-beauty accompanies the band of aeroplanes etc. constructed scientifically.

PURPORT

Men should always enjoy happiness by accomplishing the works of arts with the help of the ashvinau (fire and water), developing their intellects, food and prosperity and travelling to distant places in the vehicles manufactured by expert artisans.

THE COMMENTATOR'S NOTES

(देवताता) शिल्पक्रियायज्ञसम्पत्तिहेतू यद्वा देवान् विदुषो दिव्यगुणान् वा तनुतः तौ । अत्र दुतनिभ्यां दीर्घश्च (उणा० ३.८८) इति क्तः प्रत्ययः । देवताते ति यज्ञनामसु पठितम् (निघ० ३.१७) ।

= Increasers of divine virtues.

(त्रिःरयिम्) विद्याराज्यश्रीप्राप्तिरक्षणक्रियामयं परमोत्तमं धनम् ।

= Good wealth that consists of the attainment and preservation of knowledge, administration and prosperity.

(त्रिः सौभगत्वम्) त्रिवारं भृत्य सेना स्वात्मभार्यादि शिक्षाकरणम् ।

= Training servants, army and wife etc.

(त्रिःश्रवांसि) श्रूयन्ते यानि तानि वेदादिशास्त्रश्रवणानि त्रिवारं श्रवणमनननिदिध्यासनकरणम् ।

= The study of the Vedas and shastras in three ways of hearing, reflection and meditation.

(त्रिष्ठम् रथम्) त्रिषु शरीरात्ममनः सुखेषु तिष्ठतीति त्रिस्थम् ।

Relating to the physical, mental and spiritual happiness.

(त्रिः अवतम्) त्रिवारं शरीरप्राणमनोभी रक्षणम् ।

= Protection of body, vital energy and mind.

TRANSLATOR'S NOTES

Sayanacharya and others commentators or translators have not taken pains to explain rationally the significance of the expression त्रिः Thrice or in three ways. They have simply used the expression several times without trying to explain its significance. It is only Rishi Dayanand who has endeavoured to explain it successfully.

Following Swami Ananda Tirtha (Madhvacharya) Raghavendra Yati in his Mantrartha Manjari has given the following spiritual interpretation of त्रिष्ठं वां सूरे दुहिता रुहत् वाम्-युवयोः प्रसादात् (सूरे) सूरेः विदुषो गुरोः दुहिता-बुद्धिः (त्रिष्ठम्) त्रिकालमवम् रथम् आरुहत्—भक्तदेहे ज्ञानोदयोऽभवत् इति ।

Knowledge dawned in the body of the devotees.

The same subject is continued—

Mantra—6

त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिरु दत्तमद्भ्यः।
ओमानं शंयोर्ममकाय सूनवे त्रिधातु शर्म वहतं शुभस्पती ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे शुभस्पती अश्विनौ युवां नः (अस्मभ्यम्) अद्भ्यः दिव्यानि भेषजा (ओषधानि) त्रिः दत्तम् उ इतिवितर्के पार्थिवानि भेषजा त्रिः दत्तम् ममकाय सूनवे शंयोः (सुखस्य दानम्) ओमानं च त्रिः दत्तम् त्रिधातु शर्म ममकाय सूनवे त्रिः वहतम् (प्रापयसम्) ॥

TRANSLATION

O Protectors of the auspicious good actions of men, O learned men, full of the light of knowledge, thrice grant us the medicaments like Soma etc. which manifest good virtues like

knowledge, by increasing intellect and those got from the earth and those got from the water, ever moving air and electricity. Grant unto our sons (whether physical or spiritual) prosperity, happiness and peace which protect and help in the acquisition of wisdom. Grant unto us the conveyances that enable us to travel on earth, sea and firmament which give us happiness and are made like our home.

PURPORT

Men should take for health, medicines which are in the water or on the earth, which destroy diseases. They should manufacture conveyances like the home of iron, copper and brass etc. store there barley and other corns, should burn fire, place water and by their combination should make them to move fast, going to distant places for business and work and coming back soon. In this way, they can enjoy much happiness.

THE COMMENTATOR'S NOTES

(अश्विनौ) विद्याज्योतिर्विस्तारमयौ

= Learned persons full of the light of vast knowledge.

(दिव्यानि) विद्यादिशुभगुणप्रकाशकानि

= Which manifest good virtues like knowledge.

(अद्भ्यः) सातत्यगन्तृभ्यो वायुविद्युदादिभ्यः

= From ever moving air, electricity and other articles.

[शंयोः] शं सुखं कल्याणं विद्यते यस्मिन् तस्य

= Of possessing happiness.

[त्रिधातु] त्रयोऽयस्ताम्र पित्तलानि धातवो यस्मिन् भूसमुद्रान्तरिक्षगमनार्थे याने तत् ।

= Made of iron, copper and brass.

A vehicle by which one can travel on earth, sea and firmament.

[शर्म] गृहस्वरूपं सुखकारकं वा । शर्मेति गृहनामसु [निघ० ३.४] = Home.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted शर्म as गृहस्विरूपं सुखकारकं वा Home and happiness though he has quoted from Nighantu to show that the word शर्म means home. He thought perhaps that the other meaning of सुख or happiness was too well-known and therefore did not deem it necessary to quote from the Vedic Lexicon.

शर्म इति सुखनामसु [निघ० ३.६]

Sayanacharya has wrongly taken शंयोः to be the name of a person named Shanyu who was the son of Brihaspati. Wilson and Griffith have committed the same mistake. As has been pointed out several times, such interpretation is against the fundamental principles of the Vedic terminology as given in the meemansa in aphorisms like.परन्तु श्रुति सामान्यमात्रम् (मी० मां १.३१)

In the Nirukta has been explained as शमनं च रोगाणां यावनं भयानाम् (निरुक्ते ४.३)

= Removal of diseases and of fear.

यु–मिश्रणामिश्रणयोः अत्र अमिश्रणार्थः । त्रिधातु शर्म

has been explained by Sayanacharya as

वातपित्तश्लेष्मधातुत्रय शमनविषयं सुखम्

The happiness derived from the proper position of the wind, bile and phlegm in the body.

Though Rishi Dayananda has interpreted त्रिधातु शर्म here differently as given above, he has also given that meaning in his commentary on Rig.1.85.12 saying त्रिधातु–त्रिधातूनि वातपित्तकफा येषु शरीरेषु तानि This is akin to Sayanacharyas' interpretation. As in this hymn, there is clear reference to various fastgoing conveyances, Rishi Dayananda has given the above interpretation.

The same subject is continued—

Mantra—7

त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतम् ।
तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे नासत्यौ यजतौ रथ्यौ अश्विनौ इव [शिल्पिनौ] युवां पृथिवीं प्राप्य त्रिः परि अशायतम् आत्मा इव [प्राणः] च स्वसराणि दिवे दिवे गच्छति तद्वद् गच्छतम् नः (अस्माकं) त्रिधातु यानं परावतः मार्गात् तिस्रः गतीः गमयतम् ॥

TRANSLATION

O absolutely truthful respectable artisans who are like the fire and water useful for vehicles, go round the world and go to the firmament and then rest thrice.

(Three times more than usual on account of exhaustion).

As the soul goes to the middle region before taking another body or as the vital air is fast moving as we see every day, so you should also be active and take our aeroplane and other speedy vehicles made of gold, silver and other metals to distant places, with high, low and middle speed as is required.

PURPORT

There is Upamalankara or simile used in the Mantra. Those who desire worldly happiness, should construct vehicles with parts of the earth and other elements and mechanical devices and by the proper use and combination of the water and fire should go soon to distant countries, as the soul soon goes to another body by the path of the firmament after death. None can enjoy worldly happiness without this act.

THE COMMENTATOR'S NOTES

(अश्विना) जलाग्नी इव शिल्पिनौ

= Artisans like the water and fire.

त्रिधातु सुवर्णरजतादिधातुसम्पादितम्

= A vehicle made of gold, silver and other metals.

(नासत्यौ) न विद्यतेऽसत्यं ययोः = Absolutely truthful

(स्वसराणि) स्वस्वकार्यप्रापकाणि दिनानि

= The days which lead us to our actions.

स्वसराणीति पदनामसु पठितम् (निघ० ४.२) अनेन प्राप्त्यर्थो गृह्यते ॥

TRANSLATOR'S NOTES

Though Rishi Dayananda has explained स्वसराणि as स्वस्वकार्यप्रापकाणि दिनानि and quoted only from the Nighantu 4.5 it can very well be quoted from the Nighantu 1.9 where it is clearly stated स्वसराणीति अहर्नाम (निघ० १.९) = Svasarani—Days.

When in the Nighantu 5.6 अश्विनौ is पदनाम पद-गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ॥ by taking the 2nd and third meaning the word can very well be used for जलाग्नी water and fire, proper combination of which enables a man to have speedy locomotion, in the form of steam.

The same subject is continued—

Mantra—8

त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रय आहावास्त्रेधा हविष्कृतम् ।
तिस्रः पृथिवीरुपरि प्रवा दिवो नाकं रक्षेथे द्युभिरक्तुभिर्हितम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे प्रवा गमयितारौ अश्विनौ (वायुसूर्यौ इव) शिल्पिनौ युवां सप्तमातृभिः सिन्धुभिः द्युभिः अक्तुभिः च यस्य त्रयः आहावाः सन्ति तत् त्रेधा हविष्कृतं (शोधितं) नाकं हितम् (द्रव्यम्) उपरि प्रक्षिप्य यत् तिस्र पृथिवीः दिवः (प्रकाशयुक्तान्

किरणान्) प्रापय्य तत् इतस्ततः चालयित्वा अधः वर्षयित्वा एतेन सर्वं जगत् त्री रक्षेथे त्रिवारं रक्षतम्) ॥

TRANSLATION

O learned artisans like the moving wind and sun or shining like the sun and the moon, you should protect this world with purified rivers which have the earth, fire, sun, air, electricity, gross water and space as their origins, with days and nights whose ways are of three kinds, up, below and middle. You should thrice purify the oblation which makes a man free from misery, put in the fire, load it towards the vast rays of the sun in the form of gross, Trasarenu and subtle atoms. Then cause it to go hither and thither, making it rain down on earth and thereby protect the world thrice.

PURPORT

Men should know that it is on account of the disintregrating, gravitative and rain-producing properties of the air and the sun, that the rivers flow. The oblation that is put in the fire, removes all bad smell and other impurities and causes happiness to all which is free from all misery and beneficial so that happiness and health grow day by day. Without it, none can live happily. Therefore men should perform this Yajna everyday with the object of purifying the air and water.

THE COMMENTATOR'S NOTES

[अश्विनौ] [१] सूर्याचन्द्रमसाविव]

= Like the sun and the moon.

[२] वायुसूर्याविव =Like the air and the Sun.

[सप्तमातृभिः] सप्त अर्थात् पृथिव्यग्निसूर्यवायुविद्युदुदकावकाशा मातरो जनका यासां ताभिः सिन्धुभिः

= Rivers which have the earth, fire, sun, air, lightning or electricity, water and space as their originators.

[तिस्रः] स्थूलत्रसरेणुपरमाण्वाख्याः ।

[दिवः] प्रकाशयुक्तान् किरणान्
= Shining rays of the sun.

[युवा]गमयितारौ = Moving or the causes of motion.

[अक्तुभिः] रात्रिभिः = With rights.

अक्तुरिति रात्रिनाम [निघ० १.७] (Tr.)

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अश्विनौ here as सूर्याचन्द्रमसौ for which he has not quoted any authority, but which is quite clear in the Nirukta 12.1

The same Subject is continued—

तत्कावश्विनौ द्यावापृथिव्यावित्येके, अहोरात्रावित्येके सूर्याचन्द्रमसावित्येके । निघ० १.२.१

Mantra—9

क्व 1 त्री चक्रा त्रिवृतो रथस्य क्व1त्रयो वन्धुरो ये सनीळाः ।
कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे नासत्यौ अश्विनौ शिल्पिनौ युवां येन विमानादियानेन यज्ञं संगन्तव्यमार्गं कदा उपयाथः दूरदेशस्थं स्थानं समीपवत् प्रापयथः तस्य च रासभस्य वाजिनः त्रिवृतः रथस्य मध्ये क्व त्रीणि चक्राणि कर्तव्यानि क्व च अस्मिन् विमानादियाने ये सनीडाः त्रयः वन्धुराः [तेषां योगः कर्तव्यः इति त्रयः प्रश्नाः]

TRANSLATION

O absolutely truthful learned artisans, where are to be set up the three mechanical wheels of the triple chariot like the

aeroplane (which can travel on the earth, water and firmament) etc. whereby you come to your distant destination (as if it is near) ? Where are three wheels of the speed that produces noise ? Where are the three seats for the water, fire and men thereto firmly fastened? These are the three questions you should consider and answer.

PURPORT

These are the answers of these questions hinted at above.

1. The persons who long for prosperity should fasten three things or have three seats in the beginning, middle and end of the vehicles. (1) A seat for men. (2) Second place for keeping the fire. (3) Third place for keeping water. Whenever there is desire to go out on tour, fuel etc. should be properly put to feed the fire, which should be burnt with the aid of the air produced by machines and with the force of the steam. In this way, men can go to distant places as if they are close by. Without such conveyances or chariots (aeroplane being one of them) no one can travel to distant places safely.

THE COMMENTATOR'S NOTES

(चक्रा) यानस्य शीघ्रं गमनाय निर्मितानि कलाचक्राणि

= Mechanical wheels for speedy locomation of the Vehicles.

(त्रिवृतः रथस्य) त्रिभिः रचनचालनसामग्रीभिः पूर्णस्य भूमिजलान्तरिक्षमार्गेषु रमन्ते येन तस्य ।

= Of the vehicle which is full of all material for manufacturing, driving and other requisites and which can travel on the earth, the waters and firmament.

(सनीडाः) समाना नीडाः बन्धनाधारा गृहविशेषा अग्न्यागारविशेषा वा येषु ते ।

= Possessing places for keeping fire etc.

(रासमस्य) रासयन्ति शब्दयन्ति येन वेगेन तस्य रास-भावश्विनोरित्यादि पदोपयोजननामसु (निघ० १.१५)

= Of the speed which causes noise.

The same subject is continued.

Mantra—10

आ नासत्या गच्छतं हूयते हविर्मध्वः पिबतं मधुपेभिरासभिः ।
युवोर्हि पूर्वं सवितोषसो रथमृताय चित्रं घृतवन्तमिष्यति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अश्विनौ नासत्याभ्याम् अश्विभ्याम् इव युवाभ्यां यद् हविः हूयते तेन हविषा शोधितानि मध्वः (मधूनि जलानि) मधुपेभिः आसभिः पिबतम् । (अस्मदानन्दाय) घृतवन्तं चित्रं रथम् आगच्छतम् (समन्तात् शीघ्रं प्राप्नुतम्) (युवोः) युवयोः यः रथः उषसः पूर्वं सविता इव प्रकाशमानः इष्यति स हि ऋताय [अस्माभिः ग्रहीतव्यो भवति] ॥

TRANSLATION

O truthful expert artisans ! whatever fuel and oblations you put in the fire, drink the sweet and thereby purified water with lips that know the sweetness of all. Come for our delight to our pleasant dwelling place at the dawn before the rise of the sun with your wonderful chariot full of water etc. that sort of chariot or car is to be taken by us for true movement and speedy locomation.

PURPORT

When fire and water are put in proper proportion and duly combined in the vehicles, they take us soon to distant places. There should be such a place for the exit of the steam, that the speed may be accelerated. He can enjoy happiness well who knows this science.

THE COMMENTATOR'S NOTES

[हविः] होतुं प्रक्षेप्तुं दातुम् अर्हं काष्ठादिकम् इन्धनम् ।
= Anything to be put in the fire like the fuel.

(मध्वः) मधुर गुणयुक्तानि जलानि = Sweet waters. मधुइति उदकनामसु पठितम् (निघ १.१२) अत्र लिंगव्यत्ययेन पुंस्त्वम् वा छन्दसि सर्वे विधयो भवन्तीति पूर्वसवर्णप्रतिषेधाद् यणादेशः (आसभिः) स्वकीयैः आस्यवत् छेदकगुणैः अत्रास्यस्य स्थाने पद्दन्नोमास (अष्ट० ६.१.६३) इत्यासन्नादेशः

What else is to be accomplished by them (Ashvinau) is taught further.

Mantra—11

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे शिल्पिनौ युवां नासत्यौ अश्विना सचाभुवौ इव देवेभिः विद्वद्भिः सह इह उत्तमेषु यानेषु स्थित्वा त्रिभिः अहोरात्रैः समुद्रस्य पारम् एकादशैः अहोरात्रैः भूगोलान्तं यातं द्वेषः रपांसि च निर्मृक्षतं मधुपेयम् आयुः प्रतारिष्टं सुसुखं सेधतं (विजयिनौ भवतम्)

TRANSLATION

O ye artisans of absolutely truthful character, you who are united like the heaven and the earth, go across the ocean along with other learned persons in three days and nights and to the end of the whole world in eleven days and nights. Prolong our charming sweet lives, efface our sins, make us happy, destroy our enemies and be ever victorious.

PURPORT

When men travel in such nice vehicles as mentioned above, they can comfortably go to the other end of the great ocean in three days and nights and go round the world in eleven days and nights. Doing this, attaining full age, casting aside all their miseries, conquering their enemies, they are entitled to enjoy the happiness of vast government.

THE COMMENTATOR'S NOTES

(अश्विना) द्यावापृथिव्यादिकौ द्वौ द्वौ
= The heaven and earth and other pairs.
(रपांसि—पापानि दुःखप्रदानि । रपो रिप्रम् इति पापनामनी भवतः । निरुक्ते ४.३.२२)
= Sins which cause misery.
मृक्षतम्) दूरीकुरुतम् = Remove, cast aside.
(सेधतम्) मंगलं सुखं प्राप्नुतम् = Attain happiness.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अश्विनौ here as द्यावापृथिव्यादिकौ द्वौ द्वौ By आदि etc. may be taken according to Nirukta 12.1 अहोरात्रौ, सूर्याचन्द्रमसौ Day and night, the Sun and the moon etc. मृक्षतम् Rishi Dayananda has not pointed out the verb, Sayanacharya explains it as निमृक्षतम्-निःशेषेण शोधयतम् = Purify completely. He derives it from मृश-आमर्शने which means to touch. Shri Kapali Shastri ji also follows him, but it is not quite consistent with the रपांसि which Sayanacharya also has taken as पापानि = Sins. Rishi Dayananda interprets मृक्षतम् as दूरीकुरुतम् = Remove. From धातुकल्पद्रुम of Gurunath Vidya Nidhi, it is clear that मृश means आमर्शने or to touch, according to some, but आमर्दने इत्येके to destroy according to others. This is the meaning that Rishi Dayananda has taken, which is quite consistent with the context. It is not at all a farfetched interpretation. Sayanacharya and others including Shri Kapali Shastriji interpret सेधतम् as प्रतिषेधतम्

(which Wilson translates as restrain' and say षिधुगत्याम् अत्र केवलोऽपि विधिः प्रतिपूर्वं स्यार्थेवर्तते

But Rishi Dayananda takes the verb षिधु-गत्याम् as it is and taking the third meaning of गति as प्राप्ति explains it as सुखं प्राप्नुतम् = attain happiness. This is quite simple and straight forward interpretation.

The same subject is continued.

Mantra—12

आ नो अश्विना त्रिवृता रथेनार्वाञ्चं रयिं वहतं सुवीरम् ।
शृण्वन्ता वामवसे जोहवीमि वृधे च नो भवतं वाजसातौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे शिल्पविद्याविचक्षणौ) शृण्वन्ता (श्रावयितारौ) अश्विनौ युवां द्वौ द्वौ इव त्रिवृता रथेन नः (अस्मान्) अर्वांचं सुवीरं रयिम् आवहतं प्राप्नुतम् नः (अस्माकम्) वाजसातौ वृधे (वर्धनाय) च (विजयिनौ) भवतं यथा वाम् अवसे जोहवीमि (पुनः पुनः आ ददामि) तथा मां गृहणीतम् ॥

TRANSLATION

O expert artisans ! You who are united like the heaven and the earth or water and fire and who listen to our requests, borne in your car or chariot traverse on the earth, the water and the middle region, bring to us present prosperity of vast Government with noble off-spring. I call upon you, listening to me for protection, Knowledge with ease and entry into wisdom. Please accede to my prayer.

PURPORT

No one can traverse by the paths of the earth, water and firmament without the car or vehicle prepared and yoked by expert learned artisans. Therefore men should attain props-perity of good Government, good army and brave persons and

should get victory in battles using such wonderful vehicles. So men should pay attention to this important matter also.

THE COMMENTATOR'S NOTES

(अश्विना) जलपवनौ। अत्र सर्वत्र सुपां सुलुक् इत्याकारादेशः

= The water and fire.

(त्रिवृता) यः त्रिषु स्थलजलान्तरिक्षेषु पूर्णगत्या गमनाय वर्तते तेन

= That can traverse speedily on the earth, in the water and in the firmament.

(रथेन) विमानादियानस्वरूपेण रमणसाधनेन

By any means of delight like the aeroplane.

(अवसे) रक्षणाय, सुखेनावगमाय, विद्यायां प्रवेशाय वा

For protection, for easy learning and entry into wisdom.

(जोहवीमि) पुनः पुनः आददामि।

= I call upon you or take you in (remember).

(वाजसातौ) संग्रामे = In the battle.

TRANSLATOR'S NOTES

The adjective of रथेन as त्रिवृता is very significant. Rishi Dayananda has interpreted it in this hymn serveral times as यः त्रिषु स्थलजलान्तरिक्षेषु पूर्णगत्या गमनाय वर्तते तेन यः त्रिषु विमानादियानस्वरूपेण रमणसाधने।

=That can traverse the earth, the water and the firmament. Even Sayanacharya interprets त्रिवृता रथेन as अप्रतिहतगतित्वात् त्रिषु लोकेषु वर्तमानेन रथेन।

=By the vehicle which can go in all the three worlds i. e. the earth, the water and the heaven. Prof. Wilson translates it as "Borne in your car that traverses the three worlds."

अवसे used in the Mantra has been interpreted by by Sayanacharya as रक्षणार्थम् But Rishi Dayananda agreeing with Sayanacharya that it is derived from अव which has 19 meanings including protection, takes it besides रक्षणाय for

दुखावगमाय विद्यायां प्रवेशाय वा । अवगम (Knowledge) and प्रवेश (entry into wisdom). जोहवीमि is from हु-दानादनयोः आदाने च so Rishi Dayananda has interpreted as पुनः पुनः आददामि = Take you again and again. In the previous hymn, Indra had been described as the accomplisher of this science and in this hymn, the heaven and earth, fire and water etc. have been mentioned as means, so it is connected with that hymn, as the same subject is continued.

इति पंचमो वर्गः चतुस्त्रिंशं सूक्तं च समाप्तम् ॥

Here ends the fifth Varga and the thirty-fourth hymn of the first Mandala of Rigveda Sanhita.

पंचत्रिंशं सूक्तम्

HYMN XXXV.

अथैकादशर्चस्य पंचत्रिंशस्य सूक्तस्यांगिरसो हिरण्यस्तूप ऋषिः । आदिमस्यमन्त्रस्य अग्निर्मित्रावरुणौ रात्रिः सविता च २-११ सविता देवता। छन्दः १ विराट् जगती ९ निचृज्जगती छन्दः। निषादः स्वरः। १.५. १०.११ विराट् त्रिष्टुप्। ३.४.६ त्रिष्टुप् छन्दः। धैवतः स्वरः। ७.८ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः।

Seer—Hiranya Stoopa.

Devata or subject — 1. Agni, Mitra, Varuna, Ratri and Savita 2-11 Savita.

Metres — Jagati, Trishtup and Pankti in different mantras.

Svara or Tune — Dhaivata and Panchama.

अग्न्यादिगुणान् विज्ञाय कृत्यं सिद्धं कुर्यादित्युपदिश्यते ।

One should know the attributes of Agni, Mitr a, Varuna and others and then should accomplish all work s is taught in the first Mantra.

Mantra—1

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे ।
ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सवितारमूतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् इह स्वस्तये प्रथमम् अग्निं ह्वयामि अवसे मित्रावरुणौ ह्वयामि जगतः निवेशनीं रात्रीं ह्वयामि ऊतये सवितारं देवं ह्वयामि ॥

TRANSLATION

I first invoke Agni (fire here for our protection and happiness. I invoke for protection Mitra and Varuna (Praana and Udana — two vital breaths. I invoke or call on Ratri (Night) which brings rest to the world and I call for preservation and the accomplishment of works the bright solar world.

PURPORT

Men should day and night utilise properly the fire air and sun and then attain happiness. Without this, none can enjoy happiness.

THE COMMENTATOR'S NOTES

(स्वस्तये) सुशोभनम् इष्टं सुखमस्ति यस्मात् तस्मै सुखाय
= For desirable happiness.

(मित्रावरुणौ) मित्रः प्राणः वरुणः उदानः तौ।
= Prana and Udana — two vital energies.

(सवितारम्) सूर्यलोकम् = The solar world.

(ऊतये) क्रियासिद्धीच्छायै
= For the desire of the accomplishment of the works.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted मित्रावरुणौ here as मित्रः प्राणः वरुणः उदानः तौ Mitra and Varuna or two vital energies. Though unfortunately, he has not quoted any authority, such authority is clearly found in several passages of the Brahmanas, as the following quotations show.

प्राणोदानौ वै मित्रावरुणौ (शतपथ १.८.३२, ३.६.१.१६)

प्राणोदानौ मित्रावरुणौ (शतपथ ३.२.२.१३)

So Rishi Dayananda's interpretation is well-authenticated. The word ऊतिः is derived from अव अवतेः क्तिमि ज्वर त्वारश्रिव्य-विमवामुपधायाश्च (अष्टा० ६.४.२०) इत्यादिना वकारस्य उपधायाश्च ऊठ् ऊति यूतिजूति सातिहेति कीर्तयश्च (अष्टा० ३.३.९७) इत्यादिना क्तिनः उदात्तत्वम्।

As ooti (ऊति) is derived from अव which has 19 meanings Rishi Dayananda has taken it to mean क्रियासिद्धीच्छायै ।

Mantra—2

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

ईश्वरपक्षे (१) अयं सविता देवः परमेश्वरः आ कृष्णेन रजसा सह अभिव्याप्य वर्तमानः सर्वस्मिन् जगति अमृतं मर्त्यं च निवेशयन् सम् हिरण्ययेन यशोमयेन ज्ञानरथेन युक्तः भुवनानि पश्यन् आयाति (समन्तात् सर्वान् पदार्थान् प्राप्नोति इति पूर्वोऽन्वयः) ॥

सूर्यपक्षे (२) अयं सविता देवः सूर्यलोकः कृष्णेन रजसा सह वर्तमानः अस्मिन् जगति अमृतं मर्त्यं च निवेशयन् हिरण्ययेन रथेन भुवनानि पश्यन् (दर्शयन् सन्) आयाति (समन्तात् वृष्ट्यादिरूपविभागं च प्राप्नोति इति अपरः अन्वयः) ॥

TRANSLATION

(1) In the case of God, the meaning of the Mantra is—The Supreme Lord is upholding all spheres with His Glorious power of attraction and with the gift of knowledge which makes the joy — producing activities possible. He vouchsafes true knowledge to mortal men. He bestows immortality on the dwellers of the earth. The Self-effulegent Lord upholds all the worlds and makes everything and the form and colour of all objects clear and distinct.

(2) In the case of the Sun the meaning of the Mantra is—The Lustrous Sun is upholding all spheres with his brilliant Power of attraction and with the gift of light which makes the happiness-producing activities possible. He

vouchsafes the band of rays to the abode of mortal man or fixes his place for it. He bestows rain which produces vegetation and hence is a source of life on the earth. The brilliant sun upholds all the worlds and makes everything visible and the form and colour of all objects clear and distinct.

THE COMMENTATOR'S NOTES

(कृष्णेन) कर्षति येन.स कृष्णः तेन कृषेर्वर्णे (उणा० ३.४) इति नक् प्रत्ययः । अत्राङ् पूर्वकत्वात् आकर्षणार्थो गृह्यते ॥ = gravitating.

(रजसा) लोकसमूहेन सह लोका रजांस्युच्यन्ते (निरु० ४.१९) = Worlds or spheres.

(अमृतम्) अन्तर्यामितया वेदद्वारा च मोक्षसाधकं सत्यं ज्ञानं वृष्टिद्वाराऽमृतात्मकं रसं वा ।

= True knowledge which leads to immortality or sap through the rain.

(हिरण्ययेन) ज्योतिर्मयेन अनन्तेन यशसा तेजोमयेन वा ज्योतिर्हिरण्यम् (शत० ४.३.१.२१) । = Full of light, glorious or brilliant.

[सविता] सर्वेषां प्रसविता = God as Creator of all.

[२] प्रकाशवृष्टिरसानां च प्रसविता = The Sun source of light, rain and sap.

[रथेन] रहति–जानाति गच्छति गमयति वा येन तेन रथो रहतेर्गतिकर्मणः [निरु० ९.११]

= Chariot in the form of knowledge in the case of God and Chariot metaphorically in the case of the Sun.

[पश्यन्] [१] प्रेक्षमाणः = Seeing—in case of God.

[२]दर्शयन् =Causing or enabling to see, in the case of the Sun.

[देवः]दीव्यति प्रकाशयतीति =Giver of Light, Refulgent.

PURPORT

There is Shleshalankara or double meaning here. As the earth and other worlds uphold men and other creatures, in the same way, the solar world upholds the earth and other spheres by its attracting power or gravitation. God upholds the sun and other worlds by His power. In this way, all worlds are upheld in proper order. Without this, it is not possible for any world with weight and velocity to stay in its axis. Without the rotation of the worlds it is not possible to have the parts of time like the seconds, hours, days and nights, fortnights, months, seasons and years etc.

TRANSLATOR'S NOTES

Rishi Dayananda gives double meaning of the Mantra taking the word (सविता) in the sense of God and the sun, for which he has quoted from the Brahmanas. The following quotations from the Shatapath, Kaushitaki and other Brahmahas can be aptly given.

सविता वै देवानां प्रसविता [शतपथ १.१.२.१७] [जैमिनीयोपनिषद् ब्राह्मणे ३.१८.३] सविता वै प्रसविता [कौषीतकी ब्रा० ६.१४] यो ह्येव सविता स प्रजापतिः। [शत० १२.३.५.१–गोपथ ब्रा०पू० ५.२२] प्रजापतिर्वै सविता [ताण्ड्य महाब्राह्मणे १६.५.१७] असावादित्यो देवः सविता [शत० ६.३.१.१८] ॥

These quotations clearly show that the word Savita) stands both for God and the sun.

अथ वायुसूर्यदृष्टान्तेन शूरवीरगुणा उपदिश्यन्ते

Now by the illustration of the air and the Sun, the attributes of a hero are taught.

Mantra—3

याति॑ दे॒वः प्र॒वता॒ यात्यु॒द्वता॒ याति॑ शु॒भ्राभ्यां॑ यज॒तो हरि॑भ्याम् ।
आ दे॒वो या॑ति सवि॒ता प॑रा॒वतोऽप॒ विश्वा॑ दुरि॒ता बाध॑मानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे राजपुरुषाः । भवन्तः यथा विश्वानि दुरितानि अपबाधमानः यजतः देवः वायुः प्रवता मार्गेण याति उद्वता मार्गेण याति आयाति च यथा च विश्वा दुरिता (सर्वाणि दुःखप्रदानि अन्धकारादीनि) बाधमानः यजतः सविता देवः (सूर्यलोकः) शुभ्राभ्यां हरिभ्यां (हरणसाधनाभ्याम् अहोरात्राभ्यां कृष्णशुक्ल पक्षाभ्यां परावतः [दूरस्थान पदार्थान् स्वकिरणैः प्राप्य पृथिव्यादीन् लोकान् याति प्राप्नोति तथा युद्धाय शूरवीराः गमनागमनाभ्यां प्रजाः सततं सुखयन्तु ॥

TRANSLATION

As chasing away all miseries and diseases, the air that displays and is to be united with, moves upward and downward and as the sun driving away all darkness approaches distant objects with his rays and with days and nights and with bright and dark fortnights, so brave men should go for the battle with unrighteous persons and make all people happy.

PURPORT

There is implied simile here. As in this universe, created by God, the air moving upward and downward, brings below those things that are above and takes upwards them that are below and as the sun with his rays dispels all darkness, sometimes casts aside miseries and manifests happiness and at other times drives away happiness and manifests distress, in the same way, the President of the Assembly and others with their armies should move here and there and having conquered their enemies, should safeguard the interests of the people.

THE COMMENTATOR'S NOTES

[यजतः] संगन्तुं योग्यः =Worthy of being united with.

[हरिभ्याम्) कृष्णशुक्लपक्षाभ्याम्= With dark and bright fortnights.

[परावतः] दूरमार्गान् परावत इति दूरनामसु पठितम् [निघ० ३.२६] = Distant.

[दुरितानि] दुष्टानि दुःखानि = Miseries.

TRANSLATOR'S NOTES

In his commentary on this Mantra, Rishi Dayananda has taken सविता (Savita) to mean वायु air and सूर्य (sun). Though he has not quoted an authority to show how सविता (Savita) stands for the air, the following passages from the Brahmanas are clear.

अयं वै सविता योऽयं वायुः पवते [शतपथे १४.२.२.६]
वायुरेव सविता [गोपथ पू० १.१३ जैमिनीयोपनिषद् ब्राह्मणे ४.२७.५]

He has interpreted हरिभ्याम् here as कृष्णशुक्लपक्षाभ्याम् without quoting an authority which is clearly available in the following passage of the Shadvinsha Brahmana.

पूर्वपक्षापरपक्षौ वा इन्द्रस्य हरी ताभ्यां हीद सर्वं हरति । [षड्विंश ब्राह्मणे १.१]

So his interpretation is well-authenticated.

पुनस्तयोर्दृष्टान्तेन राजकृत्यमुपदिश्यते ।

By their (of the air and the sun) illustration the duties of a king are taught.

Mantra—4

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम् ।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सभेश राजन्) त्वं यथा यजतः चित्रभानुः सविता सूर्यो वायुर्वा कृशनैः किरणरूपैः वा बृहन्तं हिरण्यशम्यम् अभीवृतं विश्वरूपं रथं कृष्णानि रजांसि (पृथिव्यादि लोकान्) तविषीं (बलं) च दधानः सन् आस्थात् (समन्तात् तिष्ठति तथा भूत्वा वर्तस्व) ॥

TRANSLATION

O king or President of the Assembly, you should be like the many rayed sun who is giver of light, having power to disperse darkness with his brightest splendour from the world, decorated with many kinds of golden ornaments and furnished with golden yokes mounted on his golden chariot (so to speak) many-hued. You should also be like the air which upholds the world. (It is to be clearly understood that this description of the sun is poetical and metaphorical).

PURPORT

As there is the mighty air which is the cause of the sun and other objects and upholder of the solar and other worlds, having the power of gravitation and as there is the sun sustaining all worlds and manifesting all forms with his power and attraction and without them (the air and the sun) not even an atom can be sustained, so a king should maintain kingdom being full of the wealth of virtues.

THE COMMENTATOR'S NOTES

(कृशनैः) तनूकरणैः सूक्ष्मत्वनिष्पादकैः किरणैर्विविधरूपैर्वा कृशनमिति रूपनामसु पठितम् (निघ० ३.७)

= With his attenuating rays of various forms.

(यजतः) संगतिप्रकाशयोर्दाता
= Giver of Unity and light.

(रथम्) यस्मिन् रमते तम् रममाणस्तिष्ठतीति वा (निरुक्ते ६.११)(सविता) ऐश्वर्यवान् राजा सूर्यलोको वायुर्वा । सवितेति पदनामसु पठितम् (निघं० ५.४) अनेन प्राप्तिहेतोर्वायोरपि ग्रहणम् ।

= (1) Wealthy King or President.
(2) The sun, (3) The air.

TRANSLATOR'S NOTES

For the meaning of the Savita as air, we have already quoted passages from the Brahmanas.

The word सविता is from षु-प्रसवैश्वर्ययोः So the meaning of the word as wealthy king is clear.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (the air and the Sun) is taught in the fifth Mantra.

Mantra—5

वि जनाञ्छ्यावाः शितिपादो अख्यन्रथं हिरण्यप्रउगं वहन्तः ।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे सज्जन यथा अस्य दैव्यस्य सवितुः सूर्यलोकस्य उपस्थे विश्वा भुवनानि (सर्वे भूगोलाः) तस्थुः । तस्य शितिपादाः श्यावाः (किरणाः) जनान् हिरण्य प्रउगं रथं शश्वद् विशः च वहन्तः व्यख्यन् (विविधतयाख्यान्ति) (तथा तव निकटे विद्वांसः तिष्ठन्तु त्वं च विद्याधर्मों प्रकटय) ॥

TRANSLATION

O noble person, as all men and all the regions are dependent (for light and life) on the sun, whose white rays manifest light to man-kind, maintaining aeroplanes and other vehicles where fire and light are properly put, so learned men should stay with you and you should manifest knowledge and righteousness.

PURPORT

O men, all these are the attributes of the solar world like the light and attraction which uphold the world and properly manifest all objects. The worlds that are near the sun, are illumined by the light of the sun and the air also sustains the people. On account of this, all worlds remain in their axis. So you should bear all noble virtues and establish justice, maintaining proper order.

THE COMMENTATOR'S NOTES

(श्यावाः) श्यायन्ते प्राप्नुवन्ति ते । श्यावाः सवितुरित्यादिष्टोपयोजन नामसु पठितम् (निघ० १.१५)

= The rays of the Sun.

(शितिपादः) शितयः शुक्लः पादा अंशा येषां किरणानां ते

= White beams.

(हिरण्य प्र उगम्) हिरण्यस्य ज्योतिषः अग्नेः प्रउगं सुखवत् स्थानं यस्मिन् तं प्रयोगार्हम् पृषोदरत्वादित्वादभीष्टरूपसिद्धिः ॥

= Having proper place for the fire and light.

(रथम्) विमानादियानम्

= Chariot or vehicle like the aeroplane etc.

पुनरपि वायुसूर्ययोर्गुणा उपदिश्यन्ते ।

The attributes of the air and the Sun are taught further.

Mantra—6

तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे विद्वन्) त्वं रथ्यम् आणिं भृत्यान् इव अस्य सवितुः (सूर्यलोकस्य प्रकाशे) याः तिस्रः द्यावः अधितस्थौ तत्र द्वौ सवितृमण्डलस्य उपस्था वर्तते । एका विराषाट् (विद्युदाख्या दीप्तिः) यमस्य [नियन्तुः वायोः] भुवने (अन्तरिक्षे हि तिष्ठति । यानिअमृतकारणरूपेण नाशरहितानि चन्द्र-तारकादीनि भुवनानि सन्ति तानि अन्तरिक्षे अधि तस्थुः (अधितिष्ठन्ति) यः उ एतानि चिकेतत् (जानीयात्) स तत् (ज्ञानं) ब्रवीतु (तथा भूत्वा इमां विद्याम् उपदिश) ॥

TRANSLATION

O learned person, as a battle where there are chariots and other things, depends upon the soldiers who serve in the army, there are three luminaries. The Sun, the fire and electricity, out of which two-the sun and the earth are in the proximity of or under the Solar world, while one the electricity is the world of the air — antariksha or firmament. The moon, stars and planets that are imperishable in the sense that they are originated from the eternal and imperishable Prakriti or Matter, are in the middle region. He who knows all these things positively or thoroughly should speak out and declare this knowledge. You should also impart this knowledge to others, having become well-versed in it.

PURPORT

There is Upamalankara or simile used in this Mantra. All works are accomplished with the help of three luminaries the sun, fire and electricity born of Agni in the subtle form. When the souls depart from the bodies they go to Yama--it is said. What is that Yama is the question. The answer is

that by Yama is meant here the Vayu or air in the firmament. As there are soldiers and servants as a part of the army, in the same manner, all living beings and the dead are dependent upon the air. The earth, moon, stars and other worlds depend upon the light of the sun. Only a learned person, should give answers to questions and not a stupid fellow. Men should not balieve in the words of an ignorant person and should not have lack of faith in the words of an Apta i. e. a man truthful in thought, word and deed.

THE COMMENTATOR'S NOTES

(द्यावः) सूर्याग्निविद्युद्रूपाः

Luminaries in the form of the sun, the fire and electricity.

(यमस्य) वायोः = Of the air.

(आणिम्) संग्रामम्—आणाविति संग्रामनामसु पठितम् । (निघ० १.१७) = Battle.

(चिकेतत्) जानीयात् कित ज्ञाने इति धातोः लेट् प्रथमैकवचनप्रयोगः । बहुलं छन्दसीति शपः श्लुः ॥

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted Yama (यमः) here as वायुः or air for which he has given the derivation नियन्ता यमु-उपरमे or controller, but has not quoted an authority which is clearly available as in the following passage of the Shatapath Brahmana.

अयं वै यमः योऽयं (वायुः) पवते (शतपथ ब्राह्मणे १४.२.२.११)

Rishi Dayananda has interpreted आणि as संग्राम or battle on the authority of the Vedic Lexicon Nighantu 2.17 आणाविति संग्रामनामसु (निघण्टौ २.१७) Other Commentators have overlooked this authority and have taken it to mean.

रथाद् बहिः अक्षच्छिद्रे प्रक्षिप्तः कीलविशेष आणिरुच्यते [सायणाचार्य स्कन्द स्वामिनौ]

or the Pin of the axle (Wilson). "Chariot's axle." (Maxmuller) Linch-pin (Griffith).

Rishi Dayananda's interpretation is therefore well-authenticated. Shri Madhvacharya and Raghavendra Yati take Savita here also as Hari or God and show the dependence of all on Him

पुनरस्य सूर्यलोकस्य गुणा उपदिश्यन्ते ।

The attributes of the solar world are taught further in the seventh Mantra.

Mantra—7

वि सुपर्णो अन्तरिक्षाण्यख्यद्गभीरवेपा असुरः सुनीथः ।
क्वे३दानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे विद्वन् । यथा असुरः गभीरवेपाः सुनीथः सुपर्णः अस्य रश्मिः अन्तरिक्षाणि व्यख्यत् [विख्यापयति–प्रकाशयति] तेन रश्मिगणेन युक्तः सूर्यः इदानीं क्व वर्तते । एतत् कः चिकेत [जानाति] कतमां द्याम् अस्य सूर्यस्य रश्मिः आततान एतत् अपि कः चिकेत [कश्चित् एव जानाति न तु सर्वे, तत् एतत् तत्त्वम् अवेहि] ॥

O learned person,

The solar ray which is the giver of life to all, deep-quivering, well-directed or cause of the attainment of all articles, has illuminated the three regions. At night, where is the sun whose rays illumine or light up the world ? Who knows all this properly ? Who knows to what sphere, his rays have extended ? This can be known only by some learned persons and not by all. You should know all this well.

PURPORT

When this earth while rotating around the Sun, covers the light of the sun and creates darkness, then learned persons ask where has the sun gone ? The question should be properly

answered that he is on the back of the earth. His rotation at his own axis is very subtle, therefore ordinary people cannot know it. Such are also the thoughts of the wise, which all cannot understand.

THE COMMENTATOR'S NOTES

(सुपर्णः) शोभनपतनशीला रश्मयो यस्य। सुपर्णा इति रश्मिनामसु पठितम् (निघ० १.५)

The Sun with rays which are like his charming wings.

(गभीरवेपाः) गभीरः अविद्वद्भिः लक्षितुम् अशक्यः वेपः कम्पनं यस्य सः । टु वेपृ—कम्पने अस्मात् सर्व धातुभ्योऽसुन् इति असुन् प्रत्ययः ।

Deep-quivering whose quivering or subtle movement can not be known by ignorant persons.

(असुरः) सर्वेभ्यः प्राणप्रदः सूर्योदये मृता इवोत्तिष्ठन्तीत्यतः ।

= Giver of life to all beings, as at the rise of the sun, they get up as if from the dead state.

असुषु—प्राणेषु रमते इति वा ।

(सुनीथाः) सुष्ठु नीथाः पदार्थप्राप्तयो यस्मात् सः हनिकुषिनीरमि काशिभ्यः क्थन् (उणादि २.२) इति अनेन णीञ्—प्रापणे इति धातोः क्थन् प्रत्ययः ।

= The cause of the attainment of all articles.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted गम्भीरवेपाः as गभीरः—अविद्वद्भिः लक्षितुम् अशक्यः वेपः—कम्पनं यस्य सः on the basis of the root-meaning of वेप्—कम्पने।

पुनरेतस्य कृत्यमुपदिश्यते ।

The same subject of Savita is continued.

Mantra—8

अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून्।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

(हे सभेश) त्वं यथा यः हिरण्याक्षः सविता देवः (सूर्यलोकः) पृथिव्याः सम्बन्धिनीः अष्टौ ककुभः त्री (त्रीणि उपरिअधोमध्यस्थानि धन्वानि योजनानि तदुपलक्षितान् मार्गान् सप्त सिन्धून् च वि अख्यत् (विख्यापयति) स दाशुषे वार्याणि रत्ना (रत्नानि) दधत् सन् आगात् (समन्तात् एति) (तथाभूतः सन् वर्तस्व) ॥

TRANSLATION

O president of the Assembly, You should be like the sun who lights up or illumines the earth's eight quarters, the three worlds where all objects are placed properly and the moving seven waters in the firmament. He the glorious Sun, comes on all sides upholding desirable gold and other objects for the benevolent Yajamana (performing Yajnas) imparting education to all.

PURPORT

There is implied simile used in the Mantra. This Solar world illuminating all objects, disintegrating particles, taking them to the firmament through the air and bringing them down brings about charming happiness to all souls. It upholds or sustains the waters on the earth and upto about 50 miles in the firmament in gross subtle, light or heavy forms known technically as Sapta Sindhus. In the same manner, learned persons should maintain all with knowledge and righteousness and should make them happy and blissful.

THE COMMENTATOR'S NOTES

(अष्टौ ककुभः) चतस्रो दिशः उपदिशश्च ।
ककुभः इति दिङ्नामसु पठितम् (निघ० १.६)

=Four directions — East, West, North and South and four subdirections known as Agneya, Ishaana etc.

(त्री धन्व) त्रीणि भूम्यन्तरिक्षप्रकाशस्थानि भुवनानि

=Three worlds i. e. the earth, heaven and middle region.

धन्व–प्राप्तव्यानि अत्र गत्यर्थाद्धविधातोरौणादिकः दानिन् सुपां सुलुक् इति विभक्तेर्लुक् (योजना) युज्यन्ते सर्वाणि वस्तूनि येषु भुवनेषु तानि योजनानि अत्र शेश्छन्दसि बहुलम् (अष्टा० ६.१.७०) इति शेर्लोपः ।

=Worlds in which all things are properly united.

(हिरण्याक्षः) हिरण्यानि ज्योतींषि अक्षीणि–व्याप्ति-शीलानि यस्य सः । =Glorious or Resplendent.

(सविता) वृष्ट्युत्पादकः (सूर्यः)

=The Sun-the cause of rains.

षु–प्रसवैश्वर्ययोः

(दाशुषे)सर्वोपकारकाय विद्यादिदानशीलाय यजमानाय

=For the performer of the Yajna who does good to others by giving them knowledge and other things.

TRANSLATOR'S NOTES

(ज्योतिर्वै शुक्रं हिरण्यम् ऐतरेय ब्रा० ७.१२) ज्योति-र्हि हिरण्यम् (शत०४.३.१.२२) = Light.

Though according to the Nighantu (1.3) Dhanva (धन्व) is used for अन्तरिक्ष or firmament धन्व इत्यन्तरिक्ष नामसु (निघ० १.३) yet because the number of the Dhanvas used here is three,

therefore it is clear that here it means three worlds. Sayanacharya and Skanda Swami have also given the same meaning saying— साहचर्याद् वा त्रयोऽपि लोकास्त्रीणि धन्वान्युच्यन्ते (स्कन्दस्वामी) धन्व—अन्तरिक्षोपलक्षितान् त्रिसंख्याकान् पृथिव्यादिलोकान् इति सायणाचार्यः।

पुनः स किं करोतीत्युपदिश्यते ।

What does Savita do is further taught in the 9th Mantra.

Mantra—9

हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(भोः सभाध्यक्ष) यथा हिरण्यपाणिः विचर्षणिः सविता (सूर्यलोकः) उभे द्यावापृथिवी अन्तः ईयते अमीवाम् अपबाधते सूर्यम् अभिवेति कृष्णेन रजसा सह द्याम् ऋणोति (तथा भूतः त्वं भव) ॥

TRANSLATION

O President of the Assembly ! You should be like the solar world which has light as its hands, which is generator of sap and disintegrator of particles. It travels (through its rays) between the two regions of heaven and earth, dispels diseases, spreads its rays, and overspreads the light with the earth.

PURPORT

O President of the Assembly, as this Sun related with many worlds on account of his gravitation, illumines all objects and enables all to distinguish between light and darkness, you should also be like him, spreading the light of knowledge and dispelling all darkness of ignorance.

THE COMMENTATOR'S NOTES

(हिरण्यपाणिः) हिरण्यानि ज्योतींषि पाणयः-हस्तवद् ग्रहण साधनानि यस्य सः = Having light as its hands.

(सविता) रसानां प्रसविता = The generator of sap.

(विचर्षणिः) विलेखन स्वभावेन विच्छेदकः । कृषेरा-देश्च चः (उणा० ३.१००) इति कृष्–विलेखने धातोः अनिः प्रत्ययः । = Disintegrator.

(सूर्यम्) सरणशीलं स्वकीयरश्मिगणम् = The band of the rays of the Sun.

(कृष्णेन रजसा)! पृथिव्यादिना लोकसमूहेन = With the earth and other worlds.

(द्याम्) प्रकाशम् = Light.

(ऋणोति) प्रापयति अन्तर्गतोण्यर्थः = Causes. (ऋ०–गतिप्रापणयोः)

(अमीवाम्) रोगपीडाम् = The pain of disease. अम–रोगे

अथ वायुगुणा उपदिश्यन्ते । = Now the attributes of the air are taught.

Mantra—10

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ यात्वर्वाङ् ।
अपसेधन्रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सभेश ! भवान् यथा अयं हिरण्यहस्तः असुरः सुनीथः सुमृडीकः स्ववान् अर्वाङ् वायुः याति (सर्वतः चलति) एवं प्रति दोषं गृणानः देवो वायुर्दुःखानि निवार्य

सुखानि प्रापयित्वा अस्थात् तथा यातुधानान् रक्षसः अपसेधन् (सर्वान्) दुष्टान् निवारयन् श्रेष्ठान् गन्तु (प्राप्नोतु) ॥

TRANSLATION

O President of the Assembly, you should be like the air which is giver of life, whose going everywhere is like its hands, which is excellent and giver of good happiness, which possessing touch and other attributes moves in all directions. As the air being worthy of praise on account of its attributes day and night, dispels diseases and miseries and bestows happiness, in the same way, you should drive away unrighteous wicked persons, approach righteous people and guard them.

TRANSLATION

O President of the Assembly, as this air keeps all objects in proper order on account of its attraction and force and as thieves cannot be so powerful in daytime (out of fear) so you should also be. God who has created useful articles like the air, should always be thanked by all.

THE COMMENTATOR'S NOTES

(हिरण्यहस्तः) हिरण्यानि सर्वतो गमनानि हस्ता इव यस्य सः = Air whose movement everywhere is like its hands.

अत्र गत्यर्थाद् हर्यं धातोरौणादिकः कन्यन् प्रत्ययः (स्ववान्) स्वे प्रशस्ताः स्पर्शादयो गुणा विद्यन्ते यस्मिन् सः । अत्र प्रशंसार्थे मतुप् ।

=Possessing in itself touch and other attributes.

(यातुधानान्) यातवः यातनाः पीडा धीयन्ते येषु तान् दस्यून्=Plunderers and others who deserve punishment.

(देवः) सर्वव्यवहारसाधकः ।
=Accomplisher of all dealings.

(प्रतिदोषम्) रात्रिं रात्रिं प्रति । अत्र रात्रेरुपलक्षणत्वाद् दिवसस्यापि ग्रहणमस्ति प्रतिसमयम् इत्यर्थः । दोषेति रात्रिनामसु पठितम् (निघ० १.७)
At every time, day and night.

(गृणानः) स्वगुणैः स्तोतुमर्हः
=Worthy of praise on account of good attributes.

TRANSLATOR'S NOTES

For the interpretation of the word सविता as वायु or air which seems rather strange being un-familiar, the following authorities from the Brahmanans may be aptly quoted.

अयं वै सविता योऽयं (वायुः) पवते (शत० १४.२.२.६)
वायुरेव सविता (जैमिनीयोपनिषद् ब्रह्मणे ४.२७.५)
वायुरेव सविता (गोपथ ब्राह्मणे पू० १.३३)

So Rishi Dayananda's interpretation though appearing queer to those who have studied only classical Sanskrit literature, is well-authenticated.

अथ सवितृशब्देनेश्वर उपदिश्यते ।

The attributes of God are taught by the use of the word "सविता"

Mantra—11

ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सवितः देव (जगदीश्वर) त्वं कृपया ये ते (तव) अरेणवः पूर्व्यासः सुकृताः पन्थानः अन्तरिक्षे (स्वव्याप्तिरूपे

वर्तन्ते) तेभिः सुगेभिः पथिभिः नः (अस्मान्) अद्य रक्ष च नः (अस्मभ्यं) सर्वा विद्याः अधिब्रूहि च ॥

TRANSLATION

O God Creator of the world and Giver of all happiness, protect us to-day and for ever by Thy dustless (or free from all obstacles ancient and easy paths of righteousness followed by noble persons that Thou hast ordained in Thy universe. Be our sure Protector on those easy and straight paths and teach us all wisdom and sciences.

PURPORT

O God, the paths that Thou hast ordained for the solar and other worlds for their rotation and the paths of righteousness for the happiness of all beings in the firmament and in Thy glory, they tread upon them. Instruct us about those eternal paths or laws and internal paths of righteousness and merits, so that we may never swerve an inch from them.

THE COMMENTATOR'S NOTES

(पन्थाः) धर्ममार्गाः = Paths of righteousness.

(सवितः) सकलजगदुत्पादकेश्वर = O God Creator of the world.

(अरेणवः) अविद्यमाना रेणवः धूल्यंशा इव विघ्ना येषु ते = Dustless or free from all obstacles like the dust.

(अन्तरिक्षे) स्वव्याप्तिरूपे ब्रह्माण्डे । = In the Universe pervaded by Thee (God).

(सुगेभिः) सुखेन गच्छन्ति येषु तैः । सुदुरोरधिकरणे (अष्टा० ३.२.४८) वा० इति वार्तिकेन सूपपदाद् गमधातोर्डः प्रत्ययः । (अधिब्रूहि) ईश्वरार्थं उपरिभावे उपदिश = Teach or instruct us with authority.

TRANSLATOR'S NOTES

This is the most important and significant Mantra of the the hymn. While Skanda Swami, Venkata Mandhava, Sayanacharya, Wilson, Maxmuller, Griffith, Geldner and others take Savita as the Sun and think, that the prayer for protection and instruction is addressed to him; Rishi Dayananda clearly states that by Savita is here meant God the Creator of the world. This view is supported by the authorities from the Brahmanas like.

प्रजापतिर्वै सविता (ताण्ड्य महाब्राह्मणे १६.५.१८)
यो ह्येव सविता स प्रजापतिः (शतपथे १२.३.५.१)
गोपथ ब्राह्मणे २.५.२२ सविता प्रजानयत् (तैत्तिरीय १.६.२.२)

Among other distinguished Acharyas, Shri Madhvacharya and his follower Raghvendra Yati also take Savita here in the sense of Vishnu or God, though obsessed with the Pauranic conception, they have given it a Pauranic colouring in the form of नृसिंहरूपी सविता देवः=Man-lion God.

Yogi Shri Aurabindo and Shri Kapali Shastri — a distinguished South Indian Scholar and Commentator of the Ist Ashtaka (121 Hymns of the Rigveda in Sanskrit Support Rishi Dayananda in taking Savita (सविता) to mean the Creator God.

The last line of the last Mantra of this hymn is specially worth considering in this connection अधि च ब्रूहि देव which Rishi Dayananda rightly interprets as सर्वा विद्या अधि ब्रूहि उपदिश = Teach us all sciences or give us wisdom.

This cannot surely be an address or prayer to an inanimate thing like the Sun.

Sayanacharya explains it as देवानामग्रे अस्मान् अनुष्ठातृत्वेन अधिकत्वेन कथय=Tell us superiers to others before the gods.

Skanda Swami's interpretation is better.

अधिच ब्रूहि । अधिवचनम् आज्ञापनम् । आज्ञापय च यदाज्ञापयितव्य हे देव = Command us what is to be done.

Even Prof. Wilson's translation is not bad.

"Deity, speak to us." (Wilson).

Griffith's translation as "Bless us" is not faithful to the original text. The same is the case with Prof. Maxmuller's translation "Grant to us today thy gracious blessing."

Surely this is not correct translation conveying the sense of the beautiful stanza. Here ends the seventh Varga or 35th Hymn of the first Mandal of the Rigveda Sanhita.

षट्त्रिंशं सूक्तम्

HYMN XXXVI.

अथ विंशत्यृचस्य षट्त्रिंशसूक्तस्य घोरः काण्व ऋषिः। अग्निर्देवता। १।१२ भुरिगनुष्टुप् छन्दः। गान्धारः स्वरः। २ निचृत् सतः पंक्तिश्छन्दः। ४ निचृत् पंक्तिः। १०,१४ निचृद् विष्टारपंक्तिः। १८ विष्टारपंक्तिः २० सतः पंक्तिश्छन्दः। पंचमः स्वरः। ३।११ त्रिवृत् पथ्या बृहती। ५।१६ निचृत् बृहती ६ भुरिग् बृहती ७ बृहती ८ स्वराड् बृहती ९ निचृदुपरिष्टाद् बृहती १२ उपरिष्टाद् बृहती। १५ विराट् पथ्या बृहती १७ विराडुपरिष्टाद् बृहती १९ पथ्या बृहती च छन्दः। मध्यमः स्वरः।

Seer — Kanva, Devata or Subject — Agni, Metres — Bhurig Anushtup, Pankti, Brihati, of various forms. Svara or Tune — Gandhara, Panchama and Madhyama.

तत्रादावग्निशब्देनेश्वरगुणा उपदिश्यन्ते

In the first Mantra, by the word Agni, the attributes of God are taught.

Mantra—1

प्र वो यह्वं पुरूणां विशां देवयतीनाम्।

अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिदन्य ईळते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यथा अन्ये विद्वांसः सूक्तेभिः वचोभिः देवयतीनां पुरूणां वः (युष्माकं) विशां (प्रजानां सुखाय) यं यह्वम् अग्निं सम् ईडते तथा तम् इत् एव प्र ईमहे (प्रकृष्टतया याचामहे प्रकाशयामश्च) ॥

TRANSLATION

With Vedic hymns and holy eulogies, we supplicate the Supreme Leader and Lord of all His devoted subjects who desire to lead divine lives, Whom other benevolent, wise and righteous persons also inflame in their hearts for the fulfilment of noble desires.

PURPORT

O men, as learned persons having known with certainty the attributes of the Omnipresent God, teach others about Him and urge upon them to glorify Him, so we also manifest His glory and attributes. As God bestows happiness upon all living beings by the creation and preservation of the fire and other substances, in the same way, we should also try to make all beings happy. This you should know well.

THE COMMENTATOR'S NOTES

(यह्वम्) गुणैर्महान्तम् । यह्व इति महन्नामसु पठितम् (निघ० ३.३) = Great, Supreme.

(देवयतीनाम्) आत्मनो देवान् दिव्यान् भोगान् गुणान् च इच्छन्तीनाम् = Desiring divine enjoyments and attributes.

(ईमहे) याचामहे ईमह इति याच्ञाकर्मसु पठितम् (निघ० ३.१९) = Supplicate, beg, pray.

पुनः स एवार्थ उपदिश्यते

The same subject is taught further.

Mantra—2

जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सन्त्य (ईश्वर) यथा हविष्मन्तः जनासः यस्य ते (तव

आश्रयं) दधिरे तथा तं सहोवृधम् अग्निं त्वां वयं विधेम स सुमनाः त्वम् अद्य नः (अस्माकम्) इह वाजेषु च अविता भव ॥

TRANSLATOIN

O God, the most Liberal Donor, as worshippers offering oblations and possessing and giving good articles, take recourse to Thee, so we also worship Thee who art the augmenter of vigour. So O Omniscient Lord, be our Gracious Helper in all deeds of might, be Thou, O Excellent, our Protector this day and for ever.

PURPORT

Men should remain contented with the Communion with or contemplation upon One God only. Wise learned persons never accept anything else as Adorable in the place of God, therefore they can not be defeated. Thus those who are atheists can never overcome them. How can they be defeated who have God as their Protector ?

THE COMMENTATOR'S NOTES

(अग्निम्) सर्वाभिरक्षकमीश्वरम्
= To God who is the Protector of all.

(हविष्मन्तः) प्रशस्तानि हवींषि दातुम् आदातुम् अर्हाणि वस्तूनि विद्यन्ते येषां ते । अत्र प्रशंसार्थे मतुप् ।
=Those who have got admirable or good things to give and to take.

(सुमनाः) शोभनं मनो ज्ञानं यस्य सः
=Whose knowledge is good and pure-Omniscient in the case of God.

(सन्त्य) सन्ती दाने साधुस्तत् सम्बुद्धौ । अत्र षणु-दाने इत्यस्माद् बाहुलकात् औणादिकः तिः प्रत्ययः ततः साध्वर्थे यच्च ॥ = Liberal Donor)

TRANSLATOR'S NOTES

For the meaning of Agni as God, the passages like the following have already been quoted.

एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः । ऋ० १.१६४.६, ब्रह्म वा अग्निः ॥ कौषीतकी ब्रा० ९।१।५ ॥ १२।८, शतपथ २.५.४.८ ॥ ६.३.५.३२ तैत्तिरीय ३.९.१६.३ ब्रह्माग्निः (शतपथ १.३.३.१९)

हु—दानादनयोः

On this basis is Rishi Dayananda's interpretation of हवींषि as प्रशस्तानि दातुम् आदातुमर्हाणि वस्तूनि ।

अथ भौतिकाग्निदृष्टान्तेन राजदूतगुणा उपदिश्यन्ते ।

Now by the illustration of material fire, the attributes or characteristics of an ambassador are taught.

Mantra—3

प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम् ।
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन् राजदूत) यथा वयं विश्ववेदसं होतारं दूतम् अग्निं प्र वृणीमहे तथाभूतं त्वा (त्वाम् अपि) प्रवृणीमहे यथा च महः महतः सतः अग्नेः भानवः सर्वान् पदार्थान् स्पृशयन्ति (सम्बध्नन्ति अर्चयः दिवि विचरन्ति च तथा ते (तव) अपि सन्तु ॥

TRANSLATION

We choose you, O Ambassador, a donor who endowed with all knowledge and art, as we choose for material prosperity the fire which contains all means of arts and industries and is giver of happiness being very useful. As the flames of the

mighty fire are spread wide around and reach the sky, so let your splendour and reputation be.

PURPORT

O Ambassador, dextorous in the discharge of your duties, as all men choose resplendent fire as messenger (means) for accomplishing technical and industrial works and through it cause oblations to reach the heavens, attaining happiness thereby and as the flames or splendours of this electricity and the famous material fire go upwards, thus you should also be, full of splendour.

THE COMMENTATOR'S NOTES

(दूतम्) यो दुनोति उपतापयति सर्वान् पदार्थान् इतस्ततो भ्रमणेन दुष्टान् वा दूतम् दु—उपतापे ।

= Who punishes unrighteous persons, a messenger or ambassador.

(विश्ववेदसम्) विश्वानि सर्वाणि शिल्पसाधनानि विन्दति यस्मात् तं सर्वप्रजा समाचारज्ञं वा ।

In the case of fire, from which all means of arts and industries are got विद्लृ-लाभे In the case of messenger or ambassador, knower of all the news of the people.

(अर्चयः) दीप्तिरूपा ज्वालाः, न्यायप्रकाशका नीतयो वा

= Flames or policies which manifest justice.

(भानवः) किरणाः प्रभावा वा भानव इति रश्मिनाम (निघ० १.५)

= The rays or strong influences.

पुनः स दूतः कीदृश इत्युपदिश्यते

How is that ambassador or messenger is taught further.

Mantra—4

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे अग्ने सभेश) यः ते दूतः मर्त्यः धनं ददाश यः त्वया सह शत्रून् जयति मित्रः वरुणः अर्यमा देवासः यं दूतं समिन्धते यः त्वा (त्वां प्रजाः च प्रीणाति स यत्नं विश्वं राज्यं रक्षितुम् अर्हति

TRANSLATION

O President of the Assembly, shining on account of Dharma (righteousness) wisdom and other noble virtues, your messenger who is liberal in giving wealth of all kinds in charity and who conquers enemies with you, whom noble and most acceptable persons, friendly and life-givers to all and just enkindle or instruct, he who pleases you and the people, it is such a true messenger who makes enemies un-easy by adopting peaceful methods that can preserve the State.

PURPORT

None can achieve, preserve and develop or prosper the State without the brave ambassadors or messengers who are well-versed in all Shastras, the best among the knowers of Political Science and History, righteous and clever. There-fore all should act as stated in these Mantras.

THE COMMENTATOR'S NOTES

(मित्रः) मित्रप्रदः प्राणप्रदः =Life giver like a friend.

दूतम् । यो दुनोति सामादिभिः शत्रूंस्तम् । दूतनिभ्य दीर्घश्च । (उणा० ३-८८) =A messenger.

(अग्ने) धर्मविद्याश्रेष्ठगुणैः प्रकाशमान सभापते ।

O President of the Assembly, shining on account of Dharma (righteousness), wisdom and noble virtues.

पुनः स कीदृश इत्युपदिश्यते

How is he (messenger) is taught further.

Mantra—5

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृत:]

हे अग्ने यतः त्वं मन्द्रः होता गृहपतिः दूतः विशां पतिः असि तस्मात् सर्व प्रजा यानि ध्रुवा संगतानि व्रता [धर्म्याणि कर्माणि] देवा अकृण्वत तानि त्वे सततं सेवन्ते ॥

TRANSLATION

O President shining with your physical power like the fire, because you are giver of delight, the giver of pleasures and discharger of your domestic duties, subduer of enemies, therefore whatever inviolable noble deeds ordinary people do and enlightened persons perform, all are aggregated and harmonised in you who protect the State..

PURPORT

It is only the members of the Assemblies alongwith good ambassadors and messengers who can preserve the State and none else.

अथाग्निदृष्टान्तेन राजपुरुषगुणा उपदिश्यन्ते ।

Now by the illustration of fire, the attributes of the officers of the State are taught.

Mantra—6

त्वे इदग्ने सुभगे यविष्ठ्य विश्वमा हूयते हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्त्सुवीर्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे यविष्ठ्य अग्ने यथा होत्राग्नौ विश्वं हविः आहूयते

यस्मिन् सुभगे त्वे (त्वयि) सर्वः न्यायः अस्माभिः अधिक्रियते स सुमनाः त्वम् अद्य उत अपि अपरं (दिनं प्रति) नः (अस्मान्) सुवीर्या श्रेष्ठपराक्रमयुक्तान् देवान् यक्षि (संगमय) ॥

TRANSLATION

O President of the Assembly, giver of happiness, O most youthful and auspicious,as all oblations are put in sacrificial fire, we have put all right of dispensing justice in you who are endowed with good wealth of all kinds — external as well internal in the form of wisdom. Be ever cheerful, having always noble thoughts in your mind and unite us today to-morrow and for ever with energetic enlightened persons.

PURPORT

As learned persons give happiness to the people of the world by putting pure oblation in the sacrificial fire, in the same manner, the officers and workers of the State should put in prison wicked unrighteous persons and give delight to righteous persons.

THE COMMENTATOR'S NOTES

(अग्ने) सुखप्रदातः सभेश
=President of the Assembly, giver of happiness.

(यविष्ठ्य) यो वेगेन पदार्थान् यौति संयुनक्ति संहतान् भिनत्ति वा स युवा अतिशयेन युवा यविष्ठः यविष्ठ एव यविष्ठ्यः तत्सम्बुद्धौ
=Most youthful or powerful and active.

(सुमना) शोभनं मनो विज्ञानं यस्य सः
=Possessing good knowledge.

पुनः स एवार्थ उपदिश्यते ।
=The same subject is continued.

Mantra—7

तं घेमित्था नमस्विन उप स्वराजमासते ।
होत्राभिरग्निं मनुषः समिन्धते तितिर्वांसो अति स्रिधः ॥

सन्धिच्छेदसहितोऽन्वयः

ये नमस्विनः मनुषः होत्राभिः तं स्वराजम् अग्निं (सभाध्यक्षं) च उपासते सम् इन्धते च ते अतिस्रिधः तितिर्वांसः भवेयुः ॥

TRANSLATION

Those persons who possess weapons to destroy their enemies and who with Havan (daily Yajna) and other noble acts approach and enkindle (support) the King or President of the Assembly who is bright with his radiance, are victorious over their foes.

PURPORT

None can overcome his enemies without the members of the Assembly and servants of the State, who are devoted to the liberal President (of the Assembly or the council of ministers) having attained Swarajya.

THE COMMENTATOR'S NOTES

(ईम्) प्रदातारम् । ईम् इति पदनामसु पठितम् । (निघ० ४.२) अनेन प्राप्त्यर्थो गृह्यते=Liberal donor.

(नमस्विनः) नमः प्रशस्तो वज्रः शस्त्रसमूहो विद्यते येषां ते । अत्र प्रशंसार्थे विनिः ।

=Possessing good weapons.

(स्रिधः) हिंसकान् क्षयकर्तॄन् शत्रून् =Violent enemies.

TRANSLATOR'S NOTES

ईम्—पद-गतौ, गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थमादाय प्रदातारम् इत्यर्थः कृतः

=Literally — he who causes to attain, donor.

नमस्विनः—नम इति वज्रनाम (निघ० २.२०)

पुनः स एवार्थं उपदिश्यते ।

=The same subject is continued.

Mantra—8

घ्नन्तो वृत्रमंतरन्रोदसी अप उरु क्षयाय चक्रिरे ।
भुवत्कण्वे वृषा द्युम्न्याहुतः क्रन्ददश्वो गविष्टिषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(राजपुरुषाः) विद्युत्सूर्यकिरणाः वृत्रम् इव (शत्रुबलं) घ्नन्तः रोदसी अतरन् अप कुर्युः (तथा) गविष्टिषु क्रन्दत् अश्वः इव आहुतः वृषा सन् उरुक्षयाय कण्वे द्युम्नी वदत् भुवत् ॥

TRANSLATION

As lightning and the rays of the sun smite and slay the cloud, in the same manner, the servants of the State and Commander-in-chief of the army and others should slay unrighteous enemies and should act making earth and heaven and the firmament the spacious dwelling place or wide abode of living creatures. May the Agni (President of the Asembly or the Commander of the Army) accepted as such, be benefactor to wise men like a horse that neighs in the battles.

PURPORT

As lightning, fire and sun, cut into pieces the cloud and causing rain fill all worlds with water that gives happiness to all, in the same manner, the subjects should be gladdened by the President of the Assembly and other workers of the State by destroying enemies like the thorns.

THE COMMENTATOR'S NOTES

(वृत्रम्) मेघमिव शत्रुम् = The enemy like the cloud.

(अप:) कर्माणि अप इति कर्मनाम । अप इति कर्म-नामसु पठितम् (निघ०२.१) (कण्वे) शिल्पविद्याविदि मेधाविनि विद्वज्जने ।

=In a highly intelligent and learned person who is well-versed in arts and industries.

(आहुत:) सभाध्यक्षत्वेन स्वीकृत:

=Accepted as the President of the Assembly.

(गविष्टिषु) गवां पृथिव्यादीनाम् इष्टि: प्राप्तीच्छा येषु संग्रामेषु तेषु

=In the battles waged with the desire of acquiring land and wealth.

(द्युम्नी) द्युम्नानि बहुविधानि धनानि भवन्ति यस्मिन्। अत्र भूम्न्यर्थ इनि:

TRANSLATOR'S NOTES

वृत्र इति मेघनाम (निघ० १.१०) पाप्मा वै वृत्र: (शत० ११.१.५.७) द्युम्नम् इति धननाम (निघ० १.१०) कण्व इति मेधाविनाम (निघ० ३.१५)

अथ सभापतेर्गुणा उपदिश्यन्ते ।

Now the attributes of the President of the Assembly are taught.

Mantra—9

सं सीदस्व महाँ असि शोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

(हे तेजस्विन्) मियेध्य अग्ने [सभापते] य: त्वं महान् असि स देववीतम: सन् न्याये संसीदस्व शोचस्व हे प्रशस्त [राजन्] त्वम् अत्र विधमम् दर्शतम् अरुषं सृज [उत्पादय]।

O highly intelligent President of the Assembly who are mighty and great, full of splendour, throw away all evils. You, who know the earth and other elements and keep company with the enlightened persons, be established in Justice and shine (on account of your justice, truthfulness and other virtues). O admirable excellent King, Create in this world a form that is free from impurity like the smoke and is worth-seeing.

PURPORT

Highly intelligent officers and workers of the state should be full of splendour like the fire and endowed with great virtues. They should create pure and graceful forms, knowing the real nature of the divine virtues and of the earth and other elements and shining on account of their wisdom.

THE COMMENTATOR'S NOTES

[संसीदस्व] दोषान् हिन्धि । व्यत्ययेनात्रात्मनेपदम् ।
=Destroy or throw away evils.

[षद्लृ-विशरणगत्यवसादनेषु]

[विधूमम्] धूमसदृशमलरहितम्:=Tr.
=Free from impurity like the smoke.

[अरुषम्] सुन्दररूपयुक्तम्=Beautiful.

[मियेध्य] मेधार्ह-अयं प्रयोगः पृषोदरादिनाऽभीष्टः सिद्धयति =Highly intelligent or wise.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अरुषम् as सुन्दररूपयुक्तम् Beautiful. For the meaning of अरुषम् (Arusham) as रूप there is the clear authority of the Vedic Lexicon Nighantu 3.7 though Rishi Dayananda has not quoted it here अरुषम् इति रूपनाम (निघ. ३.७) In his commentary on this Mantra, Rishi Dayananda has interpreted मियेध्य as मेधार्ह—Highly intelligent or wise. But there are two other meanings of the word which he has given in his Vedic Commentary, which it is worth while to quote here also.

मियेध्यः—दुखानां प्रक्षेप्तः

=Thrower away or destroyer of all miseries.

[ऋ० १.४४.५] यो मिनोति प्रक्षिपति दुष्टान् तत्सम्बुद्धौ। अत्र बाहुलकात् औणादिक एध्यप्रत्ययः किच्च। [यजुर्वेद भाष्ये ११.३७]

=Overthrower of unrighteous persons.

It is derived from डुमिञ्–प्रक्षेपणे (स्वादि)

मनुष्याः कीदृशं सभेशं कुर्युरित्याह—

Whom should men elect as the President of the Assembly or the State is taught in the tenth Mantra.

Manta—10

यं त्वा॑ दे॒वासो॒ मन॑वे द॒धुरि॒ह यजि॑ष्ठं हव्यवाहन।
यं कण्वो॒ मेध्या॑तिथिर्धन॒स्पृतं॒ यं वृषा॒ यमु॑पस्तु॒तः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे हव्यवाहन यं यजिष्ठं त्वा [त्वां] देवासः मनवः इह दधुः (दधति) यं धनस्पृतं त्वा मेध्यातिथिः कण्वो दधे। यं त्वा वृषा दधे। यं त्वा उपस्तुतः दधे (तं त्वां वयं सभापतित्वेन अंगीकुर्महे।

TRANSLATION

O bearer of acceptable wealth, we accept you as the President of the Assembly (or the council of ministers) who are the most liberal donor and performer of Yajnas, whom learned persons choose for the well-considered administration of the State, who are endowed with the wealth of wisdom and gold, upheld or supported by teachers having holy guests, whom a showerer of knowledge supports as you are rainer down of happiness and whom an admirer of nobility or virtues whole-heartedly supports.

PURPORT

The man whom all learned and other righteous persons appoint as the ruler of the State, because he is thoughtful, the bringer of all articles that are worth-taking,endowed with noble virtues, possessing the wealth of wisdom and gold etc, who is good mannered and civilised, should protect and preserve all people like their father.

THE COMMENTATOR'S NOTES

(मनवे) मननयोग्याय राजशासनाय

= For the administration of the State which should be well considered.

(वृषा) विद्यावर्षकः=The showerer of knowledge.

(उपस्तुतः) उपगतः स्तौति स उपस्तुतो विद्वान् अत्र स्तुधातोर्बाहुलकादौणादिकः क्तः प्रत्ययः ।

=He who advises well when approached.

TRANSLATOR'S NOTES

Is is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take words like Manu and Kanva as the names of particular persons. It is against the prisciples of the Vedic terminology which takes all words as derivative or Yaugikas. In the Vedic Lexicon Nighantu 3.15 it is clearly stated कण्व इति मेधाविनाम (निघ० ३.१५) । The word Manu is from मन-ज्ञाने or अव बधे hence according to the context, Rishi Dayananda has interpreted मनवे as मननयोग्याय राजशासनाय

It is note-worthy that while even Sayanacharya takes the words मेध्यातिथि, वृषा and उपस्तुत as derivatives and Prof. Wilson follows him. Griffith goes in the wrong direction and mistakenly remarks in the foot-note:—

"Medhyatithi: Sayana takes this word to be an epithet of Kanva ! entertainer of guests who are worthy sacrifical food. "But it appears to be the name of a Rishi of Kanva's family, the seer of twenty eight of Books VIII and IX. Griffith further

remarks, "Vrishan, and Upastuta, rendered by Wilson after Sayana "Indra and some other worshipper are also apparently the names of the two other Rishis."

All this audacious interpretation is opposed to the Meemansa aphorisms. आख्याप्रवचनात् परन्तु श्रुतिसामान्यमात्रम् (मीमांसा १.३१.३३) as quoted by Shri Sayanacharya also in his Introduction.

Mantra—11

यमुग्निं मेध्यातिथिः कण्वं ईध ऋतादधि ।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमुग्निं वर्धयामसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

मेध्यातिथिः कण्वः ऋतात् अधि यम् अग्निम् ईधे तस्य इषः प्रदीदियुः (इमाः ऋचः तं वर्णयन्ति) तम् एव अग्निं (राजपुरुषा वयं शिल्पक्रियासिद्धये) वर्धयामसि ॥

TRANSLATION

We, workers of the State and others, extol for the accomplishent of the works of art and industry the fire (in the form of electricity) whom a wise man, expert in knowledge and action and surrounded by pure-minded pupils kindles from the water above the clouds and whose rays pre-eminently shine.

These Vedic Mantras describe that Agni variously.

PURPORT

The President of the Assembly and other persons of the State should properly utilise the fire which is kindled by the priests and other learned men for the homa that is meant to purify the air and the rain and whose glows or lustres go upwards, whose properties are mentioned in the Vedic Mantras, for the accomplishment of the work of arts and industries that is helpful for administrative purposes.

THE COMMENTATOR'S NOTES

(मेध्यातिथिः) पवित्रैः पूजकैः शिष्यवर्गैर्युक्तो विद्वान्
= A learned person accompanied by pure and devoted pupils.

(कण्वः) विद्याक्रियाकुशलः
= A highly intelligent expert in knowledge and action.
[कण्व इति मेधाविनाम निघ० ३.१५] [ऋतात् अधि] मेघमण्डलादुपरिष्टात् उदकात्
= From the water above the clouds.

(इषः) प्रापिका दीप्तयो रश्मयः = Lustres or rays
(इष—गतौ—गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्रकाशप्रापिका दीप्तयः)

पुनश्च तेषामेव राजपुरुषाणां गुणा उपदिश्यन्ते ।

The attributes of those persons of the State are taught further.

Mantra—12

रायस्पूर्धि स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम् ।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महाँ असि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे स्वधावः अग्ने हि (यतः) ते देवेषु आप्यम् अस्ति रायः पूर्धि । यः त्वं महान् असि श्रुत्यस्य वाजस्य च मध्ये राजसि स त्वं नः (अस्मान्) मृड (सुख—युक्तान् कुरु) ॥

TRANSLATION

O President of the Assembly, full of splendour like the fire and the food materials, as you have friendship with enlightened truthful persons and are great, you shine in the famous battles whose account is worth-hearing, make us happy. Make our wealth consisting of knowledge and gold and vast Government etc. perfect.

PURPORT

The President of the Assembly and other persons of the

State should have friendship with the scholars of the Vedas and other highly learned persons. They should fill up continuously the stores of food and wealth and should be able to wage war against thieves and robbers. Thus they should give much happiness to the people.

THE COMMENTATOR'S NOTES

(रायः) विद्यासुवर्णचक्रवर्तिराज्यादिधनानि

= Wealth in the form of knowledge, gold and vast but good Government.

(स्वधावः) स्वधा भोक्तव्या अन्नादिपदार्थाः सन्ति यस्य तत्सम्बुद्धौ (स्वधा इति अन्ननाम निघ० २.७)

= Tr.

पुनः स कथं भूत इत्युपदिश्यते ।

How is he (Agni) is taught further.

Mantra—13

ऊर्ध्व ऊ षु णं ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे सभापते त्वं सविता देवः न (इव) नः [अस्माकम्] ऊतये ऊर्ध्वः सु तिष्ठ । उ च ऊर्ध्वः सन् वाजस्य सनिता भव अतः वयम् अंजिभिः वाघद्भिः सह त्वां विह्वयामहे ॥

TRANSLATION

O President of the Assembly, stand up erect for our protection like the sun. Being exalted, be the giver of light, be the giver of strength and food to us waging war against unrighteous persons. Therefore with the help of the wise who instruct us about the means, we call on and praise you.

PURPORT

A President of the Assembly should be full of splendour

like the Sun. He should overcome all unrighteous and wicked enemies by waging war against them and should take his seat on a high pedestal along with the learned priests for the protection of all beings.

THE COMMENTATOR'S NOTES—

[वाजस्य] संग्रामस्य = Of the battle.

[अंजिभिः] साधनानि प्रकाशयद्भिः

= Manifesting or instructing about the means.

अंजू – व्यक्तिम्रक्षणकान्तिगतिषु (उणा० ४.१२३) सर्वधातुभ्यः इन् इति अंजूधातोः इन् प्रत्ययः ।

पुनः स कीदृश इत्याह ।

= How is he (Agni) is taught further in the 14th Mantra.

Mantra—14

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।
कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सभापते ! त्वं केतुना (प्रज्ञादानेन) नः अंहसः निपाहि विश्वम् अत्रिणं (शत्रुं) सं दह ऊर्ध्वः त्वम् चरथाय नः ऊर्ध्वान् कृधी जीवसे नः दुवः विदा ॥

TRANSLATION

O President of the Assembly, ever keep us away from the sin (of taking away others' articles etc.) by bestowing upon us the right knowledge. Completely scorch away the foe that eats away others' substances unjustly. Being exalted yourself on account of your noble virtues, raise us above all our fellow men in knowledge, valour, fortitude, strength and other merits, so that we may enjoy great happiness and bliss in life.

Bestow upon us riches and learning that we may command respect even among the elite.

PURPORT

The President of the Assembly who is exalted on account

of noble virtues and good temperament should keep all men away from sin with the fear of the punishment for the transgression of the laws of the State. He should burn away all wicked foes, should keep with enlightened persons and make all endowed with noble virtues for the growth of knowledge, happiness and life.

THE COMMENTATOR'S NOTES

(ऊर्ध्वः) सर्वोत्कृष्टः =Most exalted.

(अंहस:) परपदार्थहरणरूपपापात्

= From the sin of taking away others' articles etc.

अमेर्हुक् च (उणादि० ४.२२०) इत्यसुन् प्रत्ययो हुगागमश्च (केतुना) प्रकृष्टज्ञानदानेन केतुरिति प्रज्ञानामसु पठितम् (निघ० ३.९) ।

= By giving good or right knowledge.

(अत्रिणम्) अत्ति-भक्षयति अन्यायेन परपदार्थान् यः स शत्रुः तम् ।

= The foe who eats away others' substances or property unjustly.

(दुवः) परिचर्याम् = Service.

TRANSLATOR'S NOTES

In the Aryabhivinaya giving the spiritual meaning of the Mantra, Rishi Dayananda has taken अग्नि for God and prayer is addressed to Him to keep men away from sins and making them noble. The whole meaning in the case of God as given by Rishi Dayananda ssarasvati in the Aryabhivinaya is to the effect—

O Great God, shining in Thy Infinite glory above all, Thou surpassest all in goodness. Vouchsafe that we may attain great virtues and protect us in the higher spheres of life. O Lord, Destroyer of all evils, bestow upon us right knowledge and ever keep us away from sins. O True Friend of mankind, do Thou completely scorch away the foe that eats away

our substance and worries us, and also anger, lust and other evil passions. The rest as given above.

The previous Mantra has a spiritual meaning also which is as follows—

O our Supreme Leader, stand up erect (so to speak) for our protection from all that is low, mean, sinful and degrading. Stand up like the Sun over us, giving us light. Be always with and over us, giving us strength, when with the help of the hymns and wise devotees singing Thy glory, we call on Thee. We remember and meditate on Thee).

The same subject is continued—

Mantra—15

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे बृहद् भानो यविष्ठ्य अग्ने [सभाध्यक्ष महाराज] त्वं धूर्तेः अराव्णः रक्षसः नः पाहि । रिषतः [पापाचारात् जनात्] नः पाहि । उत वा जिघांसतः पाहि ॥

O President of the Assembly or great King, full of splendour of knowledge and wealth and most youthful, protect us from beings of wicked and harmful inclinations. Protect us from the miserly fraudulent person. Protect us from the wolf, tiger, lion and other beasts of violent nature. Protect us from that enemy who wants to kill us.

PURPORT

Men should pray for protection to the kind-hearted President of the Assembly who desires the growth of righteousness and is the protector of all from all sides. Men should also keep themselves away from persons of wicked nature and all sins, in body, word and mind. Without doing so, none can remain ever happy.

THE COMMENTATOR'S NOTES

[अग्ने] सर्वाग्रणीः सर्वाभिरक्षकः

=Leader and Protector of all.

[धूर्तेः] विश्वासघातिनः । अत्र धुर्वी धातोर्बाहुलकाद्दौणादिकस्तिः प्रत्ययः ।

=From a fraudulent person who betrays trust.

[अराव्णः] राति ददाति स रावा न रावा अरावा तस्मात् कृपणात् अदानशीलात् [रा-दाने]= From miserly person.

[रिषतः] हिंसकाद् व्याघ्रादेः प्राणिनः

=From a violent or ferious animal like the wolf tiger, lion etc.

अत्र अन्येषामपि दृश्यते [अष्टा० ६.३.१३७]इति दीर्घः।

[यविष्ठ्य] अतितरुणावस्थायुक्तः = Youthful.

TRANSLATOR'S NOTES

This Mantra has also a spiritual meaning as explained by Rishi Dayananda Sarasvati in the Aryabhininaya in the following manner, in case of God. O Effulgent God, Protect us from beings of wicked and harmful inclinations. Protect us from the miserly fraudulent person. Protect us from him who prosecutes us, also from him who intends to harm us O Almighty Great and Divine Sun.

The same subject is continued—

Mantra—16

घनेव विष्वग्वि जह्यराव्णस्तपुर्जम्भ मो अस्मध्रुक् ।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे तपुर्जम्भ [सेनापते] विष्वक् त्वम् अराव्णः [अरीन्] घनेन विजहि यः मर्त्यः अक्तुभिः अस्मद् ध्रक् इति शिशीते स रिपुः नः [अस्मान्] मा ईशत ॥

O Commander of the army, possessing powerful destructive weapons, smite down the wicked miserly persons right and left (as potter's ware) with club, Let not the man who plots against us in the night or is inimical to us, nor any foe prevail over us.

PURPORT

There is Upamalankar or simile used in the Mantra. The Commander of an army and others should smite down the limbs of their enemies as artisans break the stones etc. They should then be engaged day and night in preserving their own subjects, so that enemies may not be able to give them trouble.

THE COMMENTATOR'S NOTES

(तपुर्जम्भ) तप सन्ताप इत्यस्मात् औणादिकः उसिन प्रत्ययः सन्ताप्यन्ते शत्रवो यैस्तानि तपूंषि । जभि नाशने इत्यस्मात् करणे घञ् जभ्यन्ते एभिरिति जम्भति आयुधानि यस्य भवतस्तत् सम्बुद्धौ = Possessing destrouctive weapons. (अक्तुभिः) अञ्जंति मृत्युं नयन्ति यैस्तैः शस्त्रैः अञ्जू धातोर्बाहुलकात् औणादिकस्तुः प्रत्ययः ।
=From the arms that kill enemies. (The other meaning of अक्तु according to the Nighantu is night अक्तुरिति रात्रि नाम (निघ० १.७) The same subject is continued—

Mantra—17

अ॒ग्निर्व॑व्ने सु॒वीर्य॑म॒ग्निः कण्वा॑य सौभ॑गम् ।
अ॒ग्निः प्राव॑न्मि॒त्रोत मेध्या॑तिथिम॒ग्निः सा॒ता उ॑प॒स्तु॒तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो विद्वान् राजा अग्निः इव सातौ (संग्रामे) उपस्तुतं सुवीर्यम् अग्निः इव कण्वाय सौभगं वने अग्निः इव मित्रा (सुहृदः) प्रावत् अग्निः इव उताग्निरिव मेध्यातिथिं च सेवेत स एव राजा भवितुमर्हेत् ॥

TRANSLATION

That learned man who is like electricity in the battle, who prays for the admirable strength of the body and the soul and who gives prosperity to a highly intelligent righteous artist, who protects his friends and who like the fire serves the host of the holy guests (Sanyasis etc.) deserves to be a King.

PURPORT

As this material fire when properly utilised by the learned, gives them strength and prosperity and protects an expert artist and his friends; in the same manner, the President of the Assembly, when requested by the men of army and others gives them strength and encouragement and wealth should preserve experts in the science of war and their friends.

THE COMMENTATOR'S NOTES

(अग्निः) विद्युदिव सभाध्यक्षो राजा

=King as President of the Assembly who is full of splendour like electricity.

(वक्ने) याचते वनु याचने इत्यस्मात् लडर्थे लिट् वन संभक्तौ इत्यस्माद् छान्दसो वर्णलोपो वेत्यनेनोपधालोपः ॥

=Begs sor requests.

(सातो) संभजन्ते धनानि यस्मिन् युद्धे शिल्पकर्मणि वा

=In the battle or industrial or artistic work.

सर्वे मनुष्याः सभाध्यक्षेण सह दुष्टान् कथं हन्युरित्युपदिश्यते

How should all men destroy un-righteous person, in co-operation with the President is taught in the 18th Mantra.

Mantra—18

अ॒ग्निना॑ तु॒र्वशं॒ यदुं॑ परा॒वत॑ उ॒ग्रादे॑वं हवामहे ।
अ॒ग्निर्न॑यन्नव॑वास्त्वं बृ॒हद्र॑थं तु॒र्वीतिं॒ दस्य॑वे॒ सहः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं येन अग्निना संग्राह्य अदेवं तुर्वशं यदुं परावतः हवामहे स च दस्यवे सहः अग्निः नववास्त्वं बृहद्रथं तुर्वीतिम् इह आनयत् (बन्धागारे प्रापयतु) ॥

TRANSLATION

We challenge for fight even from a distance along with the President of the Assembly who is splendid like the fire, a person who desires to take away or swallow others' articles, who is trying to mis-appropriate others' wealth and who desires to conquer even energetic men. He (the President of the Assembly), the subduer of the robbers puts into prison the man who with evil intention builds new houses in the forest, has many big chariots and always harms others being of a violent nature.

PURPORT

All righteous persons should challenge for fight, in co-operation with the President of the Assembly those un-righteous people who take a way unjustly others' articles, who are crooked and desire their victory. They should demolish their houses built on the mountains or in the forests and they should put them into prisons.

THE COMMENTATOR'S NOTES

(अग्निना) अग्निवत् तेजस्विना सभाध्यक्षेण

= With the President of the Assembly who is splendid like the fire.

(तुर्वशम्) तुरा शीघ्रतया परपदार्थान् वष्टि कांक्षति सः तुर्वशा इति मनुष्यनामसु पठितम् (निघ० २.३)

= To him who desires others' articles.

(यदुम्) इतरधनाय यततेऽसौ यदुर्मनुष्यस्तम् अत्र यती प्रयत्ने इत्यस्माद् बाहुलकादौणादिक उः प्रत्ययस्तकारस्य दकारः

= To him who tries to swallow others' wealth or property.

(नववास्त्वम्) नवानि नवीनानि अरण्ये निर्मितानि वास्तूनि येन तम् ।

= Him who has built new houses in the forest.

(तुर्वीतिम्) तुर्वति हिनस्ति यस्तम् । अत्र हिंसार्थात् तुर्वी धातोर्बाहुलकादौणादिक कर्तृकारक इतिः प्रत्ययः ।

= To him who harms or kills others.

(सहः) पराभावुकः =Subduer or overcomer.

TRANSLATOR'S NOTES

At the end of his commentary, Rishi Dayananda has given the following note which is very remarkable. He says—

सायणाचार्येण अयं मन्त्रोऽर्वाचीन पुराणाख्यमिथ्या ग्रन्थरीतिमाश्रित्य भ्रान्त्यानर्थो व्याख्यातः ॥

i. e. Sayanacharya has misinterpreted this Mantra based upon the style of the modern books named Puranas. Sayanacharya takes Turvasha, Yadu, Ugradeva, Nava Vastva, Brihadratha and Turveeti as the names of certain royal sages or Rakshasas as he calls them. But that is not only opposed to the fundamental principles of the Vedic terminology as given in the meemansa and other Shastras, but to Sayanacharya's own principles as given by him in his Introduction to the Rigveda commentary as we have pointed out before.

Prof. Wilson and Griffith have also committed the same mistake. Wilson simply translates "We invoke from afar, along with Agni, Turwasha, Yadu and Ugra Deva, let Agni the arrester of the robber, bring hither Nava Vastva, Brihadratha and Turviti. In his note, Wilson adds—

"Nothing more is said of the persons named in this verse than that they were Rajarshis, royal sages. Turvasha may be another reading of Turvasu who, with Yadu, was a son of Yayati of the lunar race. We have several princes of the name of Brihadratha, but the others are exclusively Vaidik." P.257. So Prof. Wilson has to admit willy-nilly that practically nothing is known about these so-called royal sages. As a matter of fact, it is not even hinted any where that they were Rajarshis or royal sages and Rishi Dayanandas' interpretation taking these words as denoting certain attributes is quite in keeping with the fundamental principles of the Vedic Terminology, as given in the Meemansa and Nirukta etc. Griffith

giving the above words without translating them, gives a more absurd and conjectural note as seems to be his habit, saying—

"Turvasa and Yadu are frequently mentioned together as eponyoni of tribes of those names. The poet appears to pray for return of Navanastva, who ever he may have been, to protect the home attacked by the dasy us or robbers, and perhaps also to strengthen his prayer by an appeal to the spirits of departed heroes." P. 52.

All this is nothing but Griffith's own imagination which is full of probabilities and which has therefore no value.

In the Vedic Lexicon Nighantu 2.3 both तुर्वशा: and यद्व: are among the names of men in general तुर्वशा इति मनुष्यनाम (निघ० २ ३ यद्व इति मनुष्यनाम (निघ० २) ।

It is therefore wrong to take these and Brihadratha etc. as proper nouns.

अथ सप्तत्रिंशं सूक्तम्

HYMN XXXVII

अस्य पंचदशर्चस्य सप्तत्रिंशस्य घौरः कण्व ऋषिः । मरुतो देवताः । १,२,४,६,८,१२ गायत्री ३,९,११,१४ निचृत् गायत्री ५ विराड् गायत्री १०,१५ पिपीलिका मध्या निचृद् गायत्री छन्दः षड्जः स्वरः ।

Seer—Kanva Devata or subject — Maruts. Metre — Gayatri of various kinds. Tune — Shadja.

तत्रादिमे मन्त्रे विद्वद्भिर्वायुगुणैः किं किं कर्त्तव्यमित्युपदिश्यते

What should learned persons do with the attributes of the air is taught in the first Mantra.

Mantra—1

क्रीळं वः शर्धो मारुतमनर्वाणं रथेशुभम् ।
कण्वा अभि प्र गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे कण्वाः (मेधाविनो विद्वांसः) यूयं यद् वः अनर्वाणं रथे क्रीडं क्रियायां शुभं मारुतं शर्धः अस्ति तत् अभि प्रगायत ॥

TRANSLATION

Sing forth or describe O highly intelligent persons, force of the Maruts (winds) which is working in a vehicle like the aeroplane etc. which is without any horse and is very good or useful.

PURPORT

Learned persons should after experiments make proper use of the gases which accomplish various movement of force, speed and locomotion in carriages etc.

Here Prof. Maxmuller has stated that "The fact is that in the Rigveda anarvan never means without horses."

(See Vedic Hymns Vol. 1 by Prof. Maxmuller)

This is wrong and due to some misunderstanding as in the above Mantra, by अनर्वाणं रथम् "Anarvanam Ratham). horseless vehicle lik. aeroplane is clearly indicated. Here it is by the air moved with machines that the fire is kindled and the रथ (Chariot) in the form of aeroplane etc. is started with the speed created by steam. Horses are not used in this Vehicle.

THE COMMENTATOR'S NOTES

(कण्वाः) मेधाविनः = Highly intelligent persons.

(अनर्वाणम्) अविद्यमाना अर्वाणः अश्वा यस्मिन् तम्। अर्वेत्यश्वनामसु पठितम्। (निघ० १.१४) =Horseless.

(रथे) रयते गच्छति येन तस्मिन् विमानादियाने

= In the vehicle like aeroplane by which a man can travel to distant places.

पुनस्तैः कथं भवितव्यमित्युपदिश्यते

= How should they (Maruts) be is taught in the 2nd Mantra.

Mantra—2

ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिरञ्जिभिः।
अजायन्त स्वभानवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

ये पृषतीभिः ऋष्टिभिः अंजिभिः वाशीभिः सार्कं क्रियाकौशले प्रयतन्ते ते स्वभानवः अजायन्त।

TRANSLATION

Those learned persons active like the winds who possess and properly use the water sticks used in various machines and the activities that manifest the attributes of the substances, become illustrious on account of the propaganda for Dharma (righteousness) and various scientific activities.

PURPORT

O learned persons; you should know the properties of the air in this creation of God and should preach and teach about them.

PROF. MAXMULLER'S TRANSLATION

"They who were born together, self-luminous, with the spotted deer (the clouds), the spears, the daggers, the glittering ornaments,"

(Vedic Hymn P. 63).

It is not correct as it is impossible for the air or storms to have deer, spears, and glittering ornaments.

TRANSLATOR'S NOTES

Prof. Maxmuller had to admit the absurdity of this interpretation and has stated furthei on P. 71 that "The spears and daggers of the Maruts for the thunderbolts, and the glittering ornaments for the lightning.

(Vedic. Hymns Vol. P. 30).

He has also put a note on verse saying......

"The spotted deer (Prishati) are the recognised animals of the Maruts, and were originally as it would seem, intended for the rain- clouds. Sayana is perfectly aware of the original meaning of Prishati as clouds. The legendary school he says, takes them for deer with white spots, the etymological school for many coloured lines of clouds." (Rv. BH.1.64.8).

पुनरेतैः किं कुर्युरित्युपदिश्यते

What should they do with these things is taught in the third Mantra.

Mantra—3

इहेवं शृण्व एषां कशा हस्तेषु यद्वदान्। नि यामञ्चित्रमृञ्जते ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

अहं यत् एषां (वायूनां) कशाः हस्तेषु सन्ति (प्राणिनः) वदान् (वदेयुः) तत् इह इव शृण्वे सर्वः (प्राण्यप्राणी) यत् यामन् (यामनि) चित्रं कर्म न्यृंजते (तत् अहम् अपि कर्तुं शक्नोमि)

TRANSLATION

I hear what words are spoken by all living beings (with the help of the air) and I know he regulating actions like the whips or hunters that are in the hands of the winds (so to speak)

or that affect all parts of the body. It is with the help of the air that all animate or inanimate things accomplish wonderful acts on the path of happiness or to attain happiness.

PURPORT

There is Upamalankara or simile used in the Mantra. Those who are desirous of knowing sciences like Physics should know that what ever actions are done by animate or inanimate things are on account of or with the help of the air. If there were no gases, none could do anything. The words that are spoken from a distant place, can be heard with the help of the air as if they were spoken close by. Without the movement of the air, none can speak or hear anything. Whatever mighty acts are done by the heroes in the battle etc. are all done with the association of the air. Without air, one cannot even twinkle the eye. Therefore every one should always investigate the properties of the air.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation.

"I hear their whips, almost close by, when they crack them in their hands, they gain splendour on their way."
(Vedic Hymn Vol. P. 63).

Or "Here, close by, I hear what the whips in their hands say, they drive forth the beautiful (chariot) on the road." (V. H. I. P. 64). and the note on Yaman saying "The locative Yaman (यामन्) is frequently used of the path on which the Gods move and approach the sacrifice. Hence it some times means as in our passage, in the sky." (V. H. I. P. 72) are wrong and misleading, for here by Kashas are meant the activities caused by the air and by Yaman (यामन्) the acts that lead all beings to happiness.

(कशा:) चेष्टासाधनरज्जुवत् नियमप्रापिकाः क्रियाः

= The regulating action like the whips or hunters.

[यामन्] यान्ति प्राप्नुवन्ति सुखहेतुपदार्थान् यस्मिन् तस्मिन् मार्गे । अत्र सुपां सु लुक् इति लुक् ॥

= On the path or way where one gets all pleasant things.

पुनरेते वायोः कस्मै प्रयोजनाय किं कुर्युरित्युपदिश्यते

What should the learned persons do with the air is taught in the fourth Mantra.

Mantra—4

प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे। देवत्तं ब्रह्म गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

[हे विद्वांसो मनुष्याः] ये इमे वायवः वः [युष्माकं] शर्धाय घृष्वये शुष्मिणे त्वेषद्युम्नाय सन्ति तन्नियोगेन देवत्तं ब्रह्म यूयं गायत ॥

O learned persons, by the proper application of the winds which are endowed with terrible vigour and strength and make you illustrious, sing the Vedic Mantras revealed or given by God with Shadja and other tunes.

PURPORT

Learned persons after studying the Vedas and knowing the attributes of the air should give happiness to all beings by doing glorious mighty deeds.

Prof. Maxmuller's translation of the Mantra as "Sing forth the god-given prayer to the wild host of your Maruts (storm Gods) endowed with terrible vigour and strength." is not correct.

TRANSLATOR'S NOTES

Prof. Maxmuller takes Maruts to be "Storm Gods" which is wrong as pointed out before. The word means learned priests, brave soldiers or Monsoon wind etc. देवत्तं ब्रह्म गायत which clearly shows that the Vedas are Revealed has been wrongly translated by Prof. Maxmuller simply as "God given prayer." It is still more surprising to find that Sayanacharya has taken ब्रह्म used in the Mantra for ब्रह्म-हविर्लक्षणम् अन्नम् or food in the form of oblation instead of taking it in the sense of the well-known sense of the Veda, for which there are clear authorities like—

ब्रह्म वौ ऋक् [कौषीतकी ब्रा० ७.१०] ब्रह्म वै मन्त्रः [शतपथ

ब्रा० ६.१.१.५] वेदो ब्रह्म [जैमिनीयोपनिषद् ब्राह्मणे ४.२५.३]

Mantra—5

प्र शं॑सा गोष्वघ्न्यं॑ क्रीळं॒ यच्छर्धो॒ मारु॑तम्। जम्भे॒ रस॑स्य वावृधे॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् त्वं यत् गोषु क्रीडम् अघ्न्यं मारुतं जम्भे रसस्य सकाशात् उत्पद्यमानं शर्धः [बलं] वावृधे तान् मर्धा प्रशंस [नित्यम् अनुशाधि]

TRANSLATION

O learned person, you should always praise and instruct others about the inviolable power of the winds which is beneficial to the cows, which manifests itself in the earth and other elements, in the senses and which develops the body when food with sap is taken.

PURPORT

Men should always develop the power of the air that exists in their bodies. All knowledge about the sap etc. is aquired with the help of the air. Therefore all should teach one another, so that all may know the attributes of the air.

Prof. Maxmuller's translation as—

"Celebrate the bull among the cows (the storm among the clouds) for it is the sportive host of the Maruts, he grew as he tasted the rain."

is wrong. What is stated in the Mantra is that we should admire the force of the air that is among the cows and other beings. Whatever food or sap is taken also belongs to the winds.

Prof. Maxmuller while translating the fifth Mantra as quoted above admits frankly "This translation is merely conjectural. I suppose that the wind driving the clouds before him, is here compared to a bull among cows of V. 52.3 (Vedic Hymns (Vol. 1 P. 73).

Rishi Dayananda's criticism is thus quite justified. What is after all the value of a merely conjectural translation ?

THE COMMENTATOR'S NOTES..

[गोषु] पृथिव्यादिषु इन्द्रियेषु पशुषु वा

= In the earth and other elements, in senses, in cows and other animals.

[अघ्न्यम्] हन्तुम् अयोग्यं अघ्न्याभ्यो गोभ्यो हितं वा। अघ्न्यादयश्च [उणा० ४.१.१६] अनेनायं सिद्धः। अघ्न्येति गोनामसु पठितम् निघ० २.११]

= Inviolable or beneficial to the cows.

पुनरेतेभ्यः प्रजाराजजनाभ्यां किं किं कार्यं ज्ञातव्यमित्युपदिश्यते।

What should the kings and their subjects know from them is taught in the sixth Mantra.

Mantra—6

को वो वर्षिष्ठ आ नरो दिवश्च ग्मश्च धूतयः। यत्सीमन्तं न धूनुथ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे धूतयः नरः विद्वांसो मनुष्याः यद् यूयं दिवः [सूर्यादि] प्रकाशकान् लोकान् तत् सम्बन्धिनः अन्यान् च ग्मः [पृथिवीः] तत्सम्बन्धिनः इतरान् च सीम् [सर्वतः] तृणवृक्षाद्यवयवान् कम्पयन्तः वायवः न (इव) शत्रुगणानाम् अन्तं यदा धूनुथ (समन्तात् कम्पयत) तदा वः (युष्माकम्) मध्ये कः वर्षिष्ठ विद्वान् न जायेत ?

TRANSLATION

O learned persons, shakers of all ignorance, you will shake your enemies to their very end, like the winds that are shakers of heaven and earth, who will not become advanced in knowledge and wisdom among you

PURPORT

There is Upamalankara or simil used in the Mantra. Learned Officers of the State should shake all host of the enemies as a mighty person shakes or makes to tremble a weak person by catching hold of his hair or as the winds uphold, shake and move the worlds in their axis. They should protect and preserve their subjects well.

Professor Maxmuller's translation as—

Who, O Ye men, is the strongest among you here, shaker of heaven and earth, when you shake them like the hem of a garment." is not correct. His (Prof.M.Muller's) statement that "Antamna, literally, like an end, is explained by Sayana as the top of a tree. Roth proposes, like the hem of a garment, which I prefer etc. "is also not correct as the simile clearly shows that as the winds shake all worlds, so the workers and officers of the State shake their enemies. As a matter of fact, the meaning given by Sayanacharya and Prof. Maxmuller is erroneous.

THE COMMENTATOR'S NOTES

(वर्षिष्ठः) अतिशयेन वृद्धः = most advanced.

(नरः) नयन्ति ये ते नरस्तत्सम्बुद्धौ = Leaders among men.

TRANSLATOR'S NOTES

It is gratifying to note that though Prof. Maxmuller takes the word "Maruts" wherever it occurs as "Storm Gods," in the translation of the Mantra he has rendered it as "O Ye men" that is consistent with the spirit of the Vedas which clearly use term 'नरः, Leading men नयन्ति ये ते

पुना राज प्रजाजनैः कथं भवितव्यमित्युपदिश्यते ।

How should the kings and subjects be is taught further in the seventh Mantra.

Mantra—7

नि वो यामाय मानुषो दध्र उग्राय मन्यवे । जिहीत पर्वतो गिरिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे प्रजासेनास्था मनुष्याः) भवन्तः यस्य सेनापतेर्भयाद् वायोः सकाशाद् गिरिः पर्वतः इव शत्रुगणः जिहीत पलायत स मानुषः वः (युष्माकं) यामाय मन्यवे उग्राय च राज्यं दध्रे इति विजानन्तु ॥

TRANSLATION

O people of the State and men of the army, you should know that the brave commander of the army by whose fear, the host of enemies flies away and begins to tremble like the cloud before the wind, upholds the State in order to lead you to noble conduct, for punishing the wicked severely, showing indignation towards all evil doers.

PURPORT

O men of the army and other subjects of the State, all your dealings are organised and ordained by the proper system of administration. When you go astray from your appointed right path, the President of the Assembly who is powerful like the wind gives you severe punishment. You should treat him as your father, by whose fear enemies begin to shake like the roaring clouds before the strong wind.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation of the Mantra as "At your approach the son of man holds himself down; the gnarled cloud fled at your fierce anger" is not correct. The words गिरि and पर्वत stand here for the clouds and not for the mountain as explained by Sayanacharya [illegible] गिरिः [illegible]:
The verb used in the Mantra is निदध्रे which means

"Certainly upholds." Therefore it is wrong on the part of Prof. Maxmuller to say that it expresses the holding down of the head or the cowering attitude of man.

So both the interpretations given by Sayanacharya and Prof. Maxmuller are wrong. How could Prof. Maxmuller know the real meaning of the Vedic Mantras, when he did not believe in the Revelation of the Vedas ?

(यामाय) यथार्थव्यवहारप्रापणाय । अर्तिस्तु सुधृक्षिक्षु मायावापदियक्षिनीभ्यो मन् (उणा० १.१३९) इति या धातोर्मप्रत्ययः । (मानुषः) सभापतिर्मनुजः ।

= Man here as President of the Assembly.

(पर्वतः) मेघः = Cloud.

(गिरिः)यो गिरति जलादिकं, गृणाति महतः शब्दान्

= Which rains down water and roars.

पुनस्तेषां योगेन किं भवतीत्युपदिश्यते ।

What is the result of their association is taught in the 8th Mantra.

Mantra—8

येषामज्मेषु पृथिवी जुजुर्वां इव विश्पतिः भिया यामेषु रेजते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे विद्वांसः) येषां मरुताम् अज्मेषु सत्सु भिया जुजुर्वान् इव वृद्धः विश्पतिः पृथिव्यादिलोकसमूहः यामेषु रेजते (कम्पते—चलति) (तान् कार्येषु संप्रयुङ्ध्वम्) ।

TRANSLATION

O learned persons, you should properly use the winds whose impetuous approach earth and other worlds move in their proper courses and tremble like an enfeebled king, through diseases or dread of his enemies."

PURPORT

There is Upamalankara or simile used in the Mantra. As an old King trembles on account of some terrible disease or the fear of his enemies; in the same way, this earth upheld from all sides by the air moves in its axis and the same is the case with other worlds. Without this thread-like enveloping air, no world can exist and move.

THE COMMENTATOR'S NOTES

Prof. Maxmuller while translating the Mantra as—

"They at whose racings the earth, like a hoary King, trembles for fear on their ways. " Says in his notes—.

"The comparison of the earth (fem) to a King would be considered a grave offence in the later Sanskrit literature." (Vedic Hymns Vol. 1. P. 75).

This is wrong. In Upamalankara, this change of genders is not an offence. For instance in even modern Sanskrit such expressions are commonly used."

मनोवद् वायुर्गच्छति, वायुरिव मनो गच्छति । श्येवन्मेना गच्छति । स्त्रीवत् पुरुषः । पुरुषवत् स्त्री । हस्तीवन्महिषी । हस्तिनी वद्धा चन्द्रवन्मुखम् सूर्यप्रकाश इव राजनीतिः ।

= So Prof. Maxmuller's objection is un-tenable.

(अज्मेषु) प्रापकक्षेपकादिगुणेषु सत्सु ।

= In the presence of their attributes like bringing and throwing.

(यामेषु) स्वस्व गमनरूपमार्गेषु

= On the paths of their movement.

पुनस्ते वायवः कीदृशगुणाः सन्तीत्युपदिश्यते ।

What are the attributes of these winds is taught further in the ninth Mantra.

Mantra—9

स्थिरं हि जानमेषां वयो मातुर्निरेतवे । यत्सीमनु द्विता शवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

(हे मनुष्याः) एषां यत् स्थिरं जानं शवः बलं द्विता वर्तते (यत् आश्रित्य) वयः (पक्षिणः) (मातुः) अन्तरिक्षस्य मध्ये सीं निरेतवे शक्नुवन्ति(तान् भवन्तः अनुविजानन्तु) ॥

TRANSLATION

O men, you should know the attributes of the winds whose origin is stable sky. Their force is of two kinds i. e. they possess sound and touch. It is on account of the force of the air that birds are able to fly in the middle region (Antariksha).

PURPORT

You should properly use the winds which are born out of the sky and which go here and there. They have their movement in all places where there is recess. All living beings get their strength from them.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation—

"Their birth is strong indeed; there is strength to come forth from their mother, nay there is vigour twice enough for it" is useless. The origin of all substances is from their causes which they imbibe in themselves. By Vayah are taken birds in this Mantra.

Prof. Maxmuller admits in his note No. 1 that 'it is very difficult verse .. what follows is very abrupt. Vayah may mean birds or vital strength. I therefore take Vayas as a noun. Sing. neut in the sense of vigour, life." Prof. Maxmuller's uncertainty is quite clear and his interpretation is merely conjectureal, as has been admitted by him in several places.

पुनस्ते कीदृशं कर्म कुर्युरित्युपदिश्यते ।

What kind of action should they do is taught in the 10th Mantra.

Mantra– 10

उदु त्ये सूनवो गिरः काष्ठा अज्मेष्वत्नत । वाश्रा अभिज्ञु यातवे ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

(हे राजप्रजाजनाः) भवन्तः त्ये (एते अन्तरिक्षस्थाः सूनवः (वायवः) अभिज्ञु वाश्राः इव गिरः काष्ठाः अज्मेषु उ आयातवे (यातुं) तन्वन्ति इव सुलम् उ अत्नत (तन्वन्तु) ।

TRANSLATION

O Kings and their subjects, let these winds which are in the firmament and cause th. delivery and extension of speech in all kness to their calves.

PURPORT

The rulers and their subjects should know that it is the winds that move the sounds and waters and extending them cause us to hear them and tell others and they are causes of going coming, birth, growth and decay. So with their help. only good actions should be performed.

Prof. Maxmuller's translation given as follows—

"And these sons, the singers, stretched out the fences in their racings, the cows had to walk knee-deep" is useless, because by the word 'सूनवः.' Children uttering pleasant speech are to be taken. As cows in order to lick their calves place their knees on the earth and gladden their calves, so the winds make us happy. This is what is meant by the simile used in the Mantra.

TRANSLATOR'S NOTES

Prof. Maxmuller himself admits regarding this translation in his note No. 2 "That the translation of this verse is purely tentative, and far from satisfactory was known to all Vedic scholars. Strongly criticising M.Bergaingner's interpretation, he further states–

"I do not pretent to solve the difficulties, but I think, it is better to confess our difficulties than to hide them under the veil of a so-called systematic interpretation."

(Vedic Hymns Vol. P. 77-78).

Therefore there is no need of any more criticism, as Prof. Maxmuller admits the un-satisfactory and tentative nature of his translation as given above.

पुनरेते किं कुर्युरित्युपदिश्यते ।

What should these (Maruts) do is taught further in the 11th Mantra.

Mantra– 11

त्यं चिंद्घा दीर्घं पृथुं मिहो नपातममृध्रम् । प्र च्यावयन्ति यामभिः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे राजपुरुषाः) यूयं यथा मिहः वृष्टया सेचनकर्तारः मरुतः यामभिः घ (एव) नपातम् अमृध्रं पृथुं दीर्घं त्वं चित् (अपि) प्रच्यावयन्ति (तथा शत्रून् प्रच्याव्य प्रजा आनन्दयत)।

TRANSLATION

O officers and workers of the State, as Maruts (Mansoon winds) which cause rain, drive before them in their course of going and coming, the vast, un-wetting rain-retaining cloud, in the same manner, you should drive away and cause the fall of your enemies and gladden the people.

PURPORT

As the Mansoon winds carry up much water that causes

the production of the cloud, generate lightning by mutual rubbing and make to fall down the long, vast, un-wetting rain-retaining cloud, in the same way, they should cause the fall of all unrighteous dealings.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation.

"They (Maruts) cause this long and broad un-ceasing rain, to fall on their ways" is also not quite correct, as (Mihah) which is the adjective of मरुत: (Marutah) has been taken by him as the adjective of the clouds.

(अमृध्रम्) न मर्धते न उनत्ति तम् । अत्र नञ् पूर्वका-न्मृधधातोर्बाहुलकादौणादिको रक् प्रत्ययः ।

= Un-wetting मृधु-नन्दने to wet.

पुनस्ते वायुवत् कर्माणि कुर्युरित्युपदिश्यते ।

They (the officers of the State) should act like winds is taught in the 12th Mantra.

Mantra— 12

मरुतो यद्ध वो बलं जनाँ अचुच्यवीतन । गिरीँरचुच्यवीतन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मरुतः इव वर्तमानाः सेनापत्यादयः यूयं यत् वः (युष्माकं) ह बलम् अस्ति तेन वायवः गिरीन् अचुच्यवीतन इव जनान् अचुच्यवीतन (स्वस्वव्यवहारेषु प्रेरयत) ॥

TRANSLATION

O Commanders of the armies and other brave people, with your vigour, in invigorate mankind, as the winds give impetus to the clouds, prompt them to discharge their duties.

PURPORT

The Officers of the State like the Commanders of the armies should prompt the people to perform their works industriously

and justly, as the winds move the clouds.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation of the Mantra as "O Maruts, with such strength as yours, you have caused men to tremble, you have caused mountain to tremble," is inorrect, as the word गिरि:(Giri) stands here for clouds and not for mountains. गिरिरिति मेघनाम (निघ० १.१०) = Tr.

(मरुतः) वायव इव सेनाध्यक्षादयः

= The Commanders of the armies, mighty like the winds.

पुनस्ते वायुभ्यः किं किमुपकुर्युरित्युपदिश्यते ।

What use should they make of the winds is taught in the 13th Mantra.

Mantra—13

यद्ध यान्ति मरुतः सं ह ब्रुवतेऽध्वन्ना । शृणोति कश्चिदेषाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा यदि एते मरुतः इतस्ततः हयान्ति तथा अध्वन् (विद्यामा शिल्पिनः विद्वांसः ह समाब्रुवते एषां मरुतां विद्यां कश्चित् एव शृणोति विजानाति च न सर्वे ॥

TRANSLATION

As these winds pass along here and there, artists and scientists give instructions on the path of (or for acquining knowledge) knowledge and converse with one another about them. The knowledge of this science of sound is gained by a few and not by all.

PURPORT

The science of air can be known by one who is well-versed in knowledge and practical work and not an idiot.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation of the Mantras as "As

the Maruts pass along, they talk together on the way; does any one hear them ?

is not correct, because conversation among inanimate Maruts (Storms) is impossible. It is only conscious souls that can talk and hear and not inanimate like the winds and storms.

पुनर्मनुष्यैर्वायुभ्यः किं किं कार्यमित्युपदिश्यते ।

What use of the gases should be made by men is taught further in the 14th Mantra.

Mantra—14

प्र यात शीभमाशुभिः सन्ति कण्वेषु वो दुवः । तत्रो षु मादयाध्वै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजप्रजाजनाः यूयम् आशुभिः शीभं वायुवत् प्रयाता येषु कण्वेषु वः दुवः सन्ति तत्र उ सुमादयाध्वै ॥

TRANSLATION

O officers of the State and their subjects,

You should travel to distant places with swift Vehicles like the aeroplanes. You should take delight in serving highly intelligent persons.

PURPORT

It is the duty of the learned rulers and their subjects to accomplish their works by manufacturing vehicles for speedy motion. They should take pleasure in serving righteous persons and in giving suitable punishment to the wicked people.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation is as follows—

"Come fast on your quick speeds ! There are worshippers for you among the Kanvas. May you well rejoice among them." (Vedic Hymns Vol. 1.P.64).

This translation is wrong because it is speed and other attributes of the winds that are supposed to be their horses. It is not possible for the winds to ride over them. They are

there by their permanent relation. By Kanvas are meant highly intelligent learned persons. By serving them and by keeping company with them, one can enjoy true delight and bliss.

पुनस्ते वायवः किं प्रयोजनाः सन्तीत्युपदिश्यते ।

What is the special use of the winds or airs is taught in the fifteenth Mantra.

Mantra—15

अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम् ।
विश्वं चिदायुर्जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः मनुष्याः एषां हि स्म वः (युष्माकं)मदाय जीवसे विश्वम् आयुः अस्ति तथाभूताः वयं चित् स्मसि (स्म) ॥

TRANSLATION

O learned persons, let us be yours (Your admirers and followers) for enjoying bliss and leading full and happy life.

PURPORT

As persons who are well-versed in the science of Prana and practisers of Yoga; eating what is conducive to health enjoy blissfully the full span of life, others also should learn this science from them and enjoy full life.

Prof. Maxmuller's translation is as follows—

"Truly there is enough for your rejoicing, we always are their servants that we may live even the whole of life."

(Vedic Hymns Vol. 1. P. 64).

This translation is incorrect because here it is clearly stated that let us acquire the knowledge of the air, that enables us to lead happy life.

As in this hymn Prof. Maxmuller has misinterpreted the Mantras from his own imagination, he has done so in other

Mantras and hymns also. When impartial learned persons will read my commentary of the Vedas and will carefully compare it with that of Prof. Maxmuller and others, they will realise the mistakes committed by them, so there is no need of elaborating upon the subject here.

In this hymn, the properties of the air which is the cause of all activities, life and strength and kindler of the fire and also the characteristics of the knowers of the science of the air have been described. Therefore, it is directly connected with the previous hymn.

Here ends the thiry-seventh hymn and fourteenth Varga, with its commentary, translation and translator's notes.

——o——

अष्टत्रिंशं सूक्तम्

HYMN XXXVIII.

अथास्य पंचदशर्चस्याष्टत्रिंशस्य सूक्तस्य घौरः कण्व ऋषिः। अग्निः। मरुतो देवताः १. ८. ११. १३. १५ गायत्रीछन्दः। २.६.७.९.१० निचृद् गायत्री। ३ पाद निचृत् गायत्री। ५.१२ पिपीलिका मध्या निचृत्। १४ यवमध्या विराड् गायत्री छन्दः। षड्जः स्वरः।

Seer — Kanva. Devata or subject — Maruts. Metre—Gayatri in various forms Svars or Tune — Shadja.

तत्रादिमे मन्त्रे वायुरिव मनुष्यैर्भवितव्यमित्युपदिश्यते।

In the first Mantra, it is taught that men should be like the air.

Mantra—1

कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः। दधिध्वे वृक्तबर्हिषः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कधप्रियाः वृक्तबर्हिषः विद्वांसः, पिता हस्तयोः पुत्रं न मरुतः लोकान् इव कत् ह नूनं यज्ञ कर्म दधिध्वे॥

TRANSLATION

O learned priests who please and benefit others by telling good stories when will you uphold or maintain the Yajnas (unselfish philanthropic deeds) as a father holds by both his hands a son or as gases uphold the worlds?

PURPORT

There is Upmalankara and Luptopamalankara—Simile and implied simile in this Mantra. As a father holds his son

by both his hands, gives him proper education, brings him up sutably, urges upon him to do noble deeds, and enjoys happiness, in the same manner, those persons who like the air that upholds the worlds, take up Yajnas with knowledge and perform them properly become happy.

THE COMMENTATOR'S NOTES

(कधप्रियः) ये कधाभिः कथाभिः प्रीणयन्ति ते । अत्र अत्र वर्णव्यत्ययेन थकारस्य धकारः । द्व्यचोः संज्ञा-छन्दसोर्बहुलम् (अष्टा० ६.३.६३) अनेन ह्रस्वः ॥

= Those who please and benefit others by telling good stories.

(वृक्तबर्हिषः) ऋत्विजो विद्वांसः = Learned priests.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वृक्तबर्हिषः as ऋत्विजो विद्वांसः or learned priests without quoting an authority. But it is clearly available in the Vedic Lexicon-Nightantu 3.18 which says...

वृक्तबर्हिष इति ऋत्विङ्नाम (निघ० ३.१८)

पुनस्ते कथं प्रश्नोत्तरं कुर्युरित्युपदिश्यते ।

How should they (Maruts) dialogue is taught in the 2nd Mantra.

Mantra—2

क्व॑ नू॒नं कद्वो॒ अर्थं॒ गन्ता॑ दि॒वो न पृ॑थि॒व्याः ।
क्व॑ वो॒ गावो॒ न र॑ण्यन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

मनुष्याः यूयं कत् नूनं पृथिव्याः दिवः गावः अर्थं गन्तन क्व वः (युष्माकम्) अर्थं गन्त तथा वः (युष्माकं) गावः रण्यन्ति (नैव मरुतः क्व रणन्ति) ॥

TRANSLATION

O men, where do you attain your object like the rays of the sun reaching the earth ? Where are your speeches made as the cows make sound before their calves.

PURPORT

There are two similes used in the Mantra. As the rays of the Sun illuminate all objects of the world, in the same manner, you should also approach learned people and ask them the proper utilisation of the air and then enlighten others about it. As the cows run to their calves after making sounds, in the same manner, you should also go quickly to the learned for keeping their company and ask them such questions as to how our senses go to external objects like the air and then decide about the matter.

THE COMMENTATOR'S NOTES

(दिवः) द्योतनात्मकस्य सूर्यस्य =Of the shining sun.

(गावः) पशवः इन्द्रियाणि वा = The cows and other animals or senses.

पुनस्तदेवाह—

The same subject is continued.

Mantra—3

क्व॑ वः सु॒म्ना नव्यां॑सि मरु॑तः॒ क्व॑ सु॒वि॒ता ।
क्वो॒३॑ विश्वा॑नि॒ सौभ॑गा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मरुतः (मनुष्याः) यूयं (विदुषां संदेशं प्राप्य) वः (युष्माकम्) क्व विश्वानि नव्यांसि सुम्ना क्व सुविता सौभगा सन्ति इति पृच्छत ॥

TRANSLATION

O active men going about quickly like the air, where are your latest means of happiness ? Where are your promptings of the heart and where are your auspicious means of prosperity of all kinds – these are the questions that you should put to the learned after approaching them with humility.

PURPORT

O men going quickly like the air to perform noble deeds, you should approach learned persons and ask them to enlighten you about the acts which enable us to fulfil our noble desires and should endeavour to do the same.

(मरुतः) वायुवच्छीघ्रं गमनकारिणो जनाः

=O men going quickly like the air.

(सुविता) प्रेरणानि =Promptings.

TRANSLATOR'S NOTES–

As the word भग means not only wealth as is generally supposed to be the case, but also Dharma, (righteousness) reputation, wisdom and dispassion according to the well-known verse.

ऐश्वर्यस्य समस्तस्य, धर्मस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

The word सौभगा may include all this and therefore it has been translated as "Prosperity of all kinds."

पुनस्ते कीदृशाः स्युरित्युपदिश्यते ।

How should be the men of the State is taught in the next Mantra.

Mantra– 4

यद्यूयं पृश्निमातरो मर्तासः स्यातन । स्तोता वो अमृतः स्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे पृश्निमातरः इव वर्तमाना मर्तासः यूयं यत् (यदि) पुरुषार्थिनः स्यातन तर्हि वः स्तोता अमृतः स्यात् ॥

TRANSLATION

O men behaving like the airs whose mother is the firmament if you become industrious, your admirer — the President of the Assembly, may become inviolable by his enemies.

PURPORT

The officers of the State and their subjects should also give up indolence and be engaged in discharging their duties like the winds that go on incessantly, so that their protector, the President of the Assembly or the council of Ministers, may not be killed by the enemies of the State.

THE COMMENTATOR'S NOTES

(पृश्निमातरः) पृश्निः-आकाशः माता येषां वायूनां त इव — Like the winds whose mother is the firmament or atmosphere

(अमृतः) शत्रुभिः अप्रतिहतः — Not killed by the enemies.

TRANSLATOR'S NOTES

तत्सम्बन्धेन जीवस्य किं भवतीत्युपदिश्यते ।

What becomes of the Jiva or soul with their (Maruts) association is taught in the fifth Mantra.

Mantra—5

मा वो॑ मृ॒गो न यव॑से जरि॒ता भू॒दजो॑ष्यः । प॒था य॒मस्य॑ गा॒दुप॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे राजप्रजाजनाः) यूयं यवसे मृगः न (इव) वः जरिता अजोष्यः मा भूत् यमस्य पथा च मा उपगात् (एवं विधत्त) ॥

TRANSLATION

O officers and people of the State, as a deer is never indifferent to pasture, so you should conduct yourselves in such a way that your admirer may not deserve censure but, be praiseworthy and practising Pranayama, may he not go to the Path of Yama (death) soon. (He may not die pre-maturely).

PURPORT

There is Upamalankara or simile used in the Mantra. As the deers become happy after eating grass to their fill, in the same manner, the knower of the science of Prana taking proper food and leading a regular life, does not fall in the Jaws of death soon. He should leave body easily without any discomfort, having enjoyed ripe old age (of atleast 100 years).

(यवसे) भक्षणीये ग्रासे =On eatable grass or pasture.

(अजोष्यः) असेवनीयः = Deserving censure.

जुष—प्रीतिसेवनयोः =To love and serve.

(यमस्य) निग्रहीतुः वायोः = Of the air that controls or catches.

The same subject is continued—

Mantra—6

मो षु णः परापरा निर्ऋतिर्दुर्हणा वधीत् । पदीष्ट तृष्णया सह ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

(हे अध्यापकाः) यूयं यथा परा अपरा दुर्हणा निर्ऋतिः (मरुतां प्रतिकूला गतिः) तृष्णया सह नः (अस्मान्) मा उपदीष्ट मा उपबधीत् च किन्तु एतेषां या (सुष्ठ सुखप्रदा गतिः सा अस्मान् नित्यं प्राप्ता भवेत्) एवं प्रयतध्वम् ॥

TRANSLATION

O teachers, you should endeavour in such a way that the adverse movement of the winds that causes diseases may never destroy us, along with the powerful passion of greed, but their movement and use which lead to health and happiness be attained by us.

PURPORT

The movement of the Maruts (winds) is of two kinds; one that is pleasant and giver of happiness, the second that causes misery and diseases. The former is that which is observed and used regularly thereby destroying diseases and promoting health and happiness for the body and the mind etc. The

second is that which is used without the observance of any rules, with negligence and thus causing various terrible diseases and awful misery. Men should choose and generate industriousness. They should advance happiness by generating the first and keeping away the second. Men should know that thirst etc. are caused by the air and greed is created by ignorance.

THE COMMENTATOR'S NOTES

(निर्ऋतिः) वायूनां रोगकारिका दुःखप्रदा गतिः

= The movement of Maruts (airs) that causes diseases and misery.

निर्ऋतिर्निरमणात् कृच्छ्रापत्तिरिति निरुक्ते (निरु० २.७) = Fierce trouble or misery.

(दुर्हणा) दुःखेन हन्तुं योग्या

= Difficult to the destroyed or overcome.

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

Mantra—7

सत्यं त्वेषा अमवन्तो धन्वञ्चिदा रुद्रियासः । मिहं कृण्वन्त्यवाताम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः यूयं धन्वन् (अन्तरिक्षे) त्वेषाः अमवन्तः, रुद्रियासः मरुतः वर्तन्ते अवातां मिहं (वृष्टिम्) आकृण्वन्ति तेषां मरुतां सत्यं कर्म अस्ति चित् (इव) अनुतिष्ठत ॥

TRANSLATION

O men, you should truly behave like the winds in the firmament that are powerlul and kindled with electricity caused by internal and external rubbing, giving life to the soul and causing no withered day or rains over even the desert.

PURPORT

Men should perform all righteous deeds with proper use of winds that are in the firmament, causing rains and possessing

some true characteristics. When suitably used, they give happiness, but when used improperly, they become adverse and cause misery, therefore men should perform all righteous acts methodically.

THE COMMENTATOR'S NOTES

(त्वेषाः) बाह्याभ्यन्तरघर्षणेनोत्पन्ना विद्युदग्निना प्रदीप्ताः ।

Kindled by electricity and caused by external and internal rubbing.

(अमवन्तः) अमानां रोगाणां गमनागमनबलानां वा सम्बन्धो विद्यते येषां ते । अत्र सम्बन्धार्थे मतुप् । अमरोगे । अम गत्यादिषु च इत्यस्माद् हलादेश्च इति करणाधिकरणयोः घञ् अमन्ति रोगं प्राप्नुवन्ति यद् वा अमन्ति गच्छन्त्यागच्छन्ति बलयन्ति यैः ते ।

=Causing disease when taken in impurely.

(धन्वन्) धन्वनि–अन्तरिक्षे मरुस्थले वा धन्वेत्यन्तरिक्षनामसु पठितम् (निघ० १.३) पद नामसु च (निघ० ४.२) । =In the middle regions or desert

(रुद्रियासः) रुद्राणां जीवानाम् इमे जीवननिमित्ता-रुद्रिया वायवः =Airs beneficials for the souls.

(मिहम्) मेहति सिंचति यथा तां वृष्टिम् =Rain

एते किंवत् किं कुर्युरित्युपदिश्यते ।

How should they (Martus) do and like what is taught in the eighth Mantra.

Mantra—8

वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति । यदेषां वृष्टिरसर्जि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः । यूयं यदि एषां विद्युत् वत्सं वाश्राइव मिहं

मिमाति (कामयमाना) माता पयसा पुत्रं सिषक्ति न (इव) यथा वृष्टिः असर्जि (सृज्यते) तथा एव परस्परं शुभ-गुणवर्षणेन सुखधारकाः भवत ॥

TRANSLATION

As the lightning roars like a mother cow that bellows for her calf and hence the rain is set free by the Maruts (winds), in the same manner, you should uphold and maintain happiness by raining down noble virtues.

PURPORT

As the mother cows loving and desiring their calves, loudly bellow and run towards them, in the same way, the lightning goes to the clouds, making a great sound.

THE COMMENTATOR'S NOTES

(वाश्रा) कामयमाना धेनुः = Desiring or loving cow.

(सिषक्ति) समेति-सेवते वा । सिषक्तु सचते इति सेवमानस्य (निरु० ३.२१) = Approaches

पुनस्ते वायवः किं कुर्वन्तीत्युपदिश्यते ।

Mantra—9

दिवा चित्तमः कृण्वन्ति पर्जन्येनोदवाहेन । यत्पृथिवीं व्युन्दन्ति ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे मनुष्याः यत् (ये) वायवः उदवाहेन पर्जन्येन दिवा तमः कृण्वन्ति चित् पृथिवीं व्युन्दन्ति तान् युक्त्या उपकुरुत ॥

TRANSLATION

O men, the Maruts (airs) spread darkness over the day by a water-bearing cloud and thence inundate the earth, you should utilise them properly.

PURPORT

Learned people should tell all others that it is the winds that solidify the particles of the water and converting them

into the cloud, create darkness even in day time and then generating the lightning and dissolving the clouds make them to fall down on earth and wetting it, they produce herbs and corns etc.

THE COMMENTATOR'S NOTES

(उदवाहेन) यः उदकानि वहति धरति तेन अत्र कर्मण्यण् (अष्टा० ३.२.१) इत्यण् प्रत्ययः

= Carrying or bearing water.

(पर्जन्येन) मेघेन = By the cloud.

पुनरेतेषां योगेन किं भवतीत्युपदिश्यते ।

What happens with the Marut's association is taught in the tenth Mantra.

Mantra—10

अधं स्वनान्मरुतां विश्वमा सद्म पार्थिवम् । अरेजन्त प्र मानुषाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मानुषाः ! यूयं येषां मरुतां स्वनात् अध विश्वं पार्थिवं सद्म कम्पते प्राणिनः प्रारेजन्ते (प्रकम्पन्ते) चलन्ति इति विजानीत ॥

TRANSLATION

O men, you should know well that at the roaring of the Maruts (winds) every dwelling or seat of the earth shakes and men also tremble.

PURPORT

O knowers of astronomy, you should know it for certain, that all movement of things and beings is on account of the association of the Maruts (winds). Living beings tremble out of fear from the fierce sumbling on the lighning and the earth rotates every moment.

THE COMMENTATOR'S NOTES

(स्वनात्) उत्पन्नाच्छब्दात् =From the sound स्वन-शब्दे ।

(सद्म) सीदन्ति यस्मिन् गृहे तत् । सद्मेति गृहनामसु

पठितम् (निघ० ३.४) (अरेजन्त) कम्पन्ते । रेजृ-कम्पने अस्माद् धातोर्लडर्थे लङ् =Tr mbl

पुनस्ते मानवा वायुभिः किं कुर्वन्तीत्युपदिश्यते ।

What do men do with the winds is taught further in the 11th Mantra.

Mantra—11

मरुतो वीडुपाणिभिश्चित्रा रोधस्वतीरनु । यातेमखिद्रयामभिः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे मरुतः ! यूयम् अखिद्रयामभिः वीडु पाणिभिः पवनैः सह रोधस्वतीः चित्राः ईम् अनुयात ॥

TRANSLATION

O practisers of yoga or other worldly men, you should come (for a walk and meditation) to the beautifully embanked rivers with unobstructed progress along with ever-moving and strong winds.

PURPORT

The winds have the power of going about and strength natural in them. It is they that cause the movement of the rivers and when entering the nerves, they cause the circulation of blood and sap in the organs of the body. Therefore the Yogis should make proper use of them for gaining strength through the practice of Yoga — Pranayama etc. and other persons engaged in worldly occupations should also utilise them properly.

(मरुतः) योगाभ्यासिनो व्यवहारसाधका वा जनाः = The practisers of Yoga or other worldly men.

(वीडु पाणिभिः) वीडूनि दृढानि बलानि पाण्योर्ग्रहण साधनव्यवहारा येषां ते । वीलु इति बलनामसु पठितम् । (निघ० २.९) =With powerful hands.

(रोधस्वतीः) रोधो बहुविधमावरणं विद्यते यासां नदीनां नाडीनां वा ताः, रोधस्वत्यः इति नदीनामसु पठितम् (निघ० १.१३) = Rivers and nerves.

(अखिद्रयामभिः) अच्छिद्रयामानि निरन्तराणि गमनानि येषां ते । स्फायितंचिवंचि शकि क्षिपि क्षुदि सृपि तृपि वन्द्युन्दिश्विती वृत्यजनी पदि मदि मुदि खिदि छिदि शुभिभ्यो रक् (उणादि० २.१४) इति रक्

= Unobstructed or ever going.

The same subject is continued.

Mantra—12

स्थिरा वः सन्तु नेमयो रथा अश्वास एषाम् । सुसंस्कृता अभीशवः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकुलः)

(हे विद्वांसः मनुष्याः) वः (युष्माकम्) एषां मरुतां सकाशात् सुसंस्कृताः नेमयः रथाः अभीशवः अश्वाः च स्थिराः सन्तु ॥

TRANSLATION

O learned men, may the fellies of your wheels be firm, May your chariots of various kinds including aeroplanes be stead and your horses of fire etc. be properly trained and utilised; and may your rains be fashioned well.

PURPORT

God instructs:

O men, you should manufacture many kinds of vehicles endowed with various machines, use fire and water etc. and with their combination and that of the gases you should be able to move quickly everywhere, should get victory over your enemies and accomplish all works.

THE COMMENTATOR'S NOTES

(नेमयः) कलाचक्राणि

= Fellies and wheels of the machines.

(रथा:) विमानादीनि यानानि
=Vehicles like aeroplanes etc.

(अश्वास:) अग्न्यादय: तुरंगा वा । अत्र आज्जसेरसुक् इत्यसुगागम: =Horses or fire etc.

(अभीशव:) अभित: अश्नुवते व्याप्नुवन्ति मार्गान् यै: ते रश्मयो हया वा =Reins or horses.

अत्र अभिपूर्वकात् अशूङ् व्याप्तौ इति धातो: कृवापाजि-मिस्वदिसाध्यशूभ्य उण् (उणादि० १.१) इत्युण् वर्ण-व्यत्ययेनाकारस्थान ईकारश्च

तदेतदुपदेशको विद्वान् कीदृशो भवेदित्युपदिश्यते ।

How should be the learned persons who teach all this is taught in the thirteenth Mantra.

Mantra—13

अच्छा वद तना गिरा जरायै ब्रह्मणस्पतिम् । अग्निं मित्रं न दर्शतम्।

सन्धिच्छेदसहितोऽन्वय: [ऋषिकृत:]

(हे सर्व विद्याविद् विद्वन्) त्वं ब्रह्मणस्पतिम् अग्निं मित्रं न जरायै तनागिरा (विमानादियानविद्याम्) वद ॥

TRANSLATION

O learned man, well versed in various sciences, you should teach with your Vedic speech that spreads the light of the attributes, this science about the aeroplanes etc. like a person who protects all by teaching the Vedas, who is worth-seeing (charming in appearance) who is endowed with spiritual splendour and friendly to all.

PURPORT

There is Upamalankara or simile used in the Mantra. O learned men, as a dear friend pleases a loving friend who is a preacher of the Vedas and full of splendour by service and praise of his virtues in the same way, you should teach well the

science of the manufacture of the aeroplanes and other vehicles with the Vedic speech for the knowledge of their properties.

THE COMMENTATOR'S NOTES

(अच्छ) सम्यग्रीत्या =Well.

(तना) गुणप्रकाशविस्तारिकया =Spreading the light of the attributes.

(ब्रह्मणस्पतिम्) वेदस्याध्यापनोपदेशेन पालकम् =Protector by teaching the Vedas.

पुनस्तत्पाठितो विद्यार्थी कीदृशो भवेत् इत्युपदिश्यते ।

How is a student taught by scholars is taught in the fourteenth Mantra.

Mantra—14

मिमीहि श्लोकमास्ये पर्जन्यं इव ततनः । गायं गायत्रमुक्थ्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:) ।

हे विद्वन् मनुष्य ! त्वम् आस्ये श्लोकं मिमीहि तं च पर्जन्य इव ततनः । उक्थ्यं गायत्रं च गाय ॥

TRANSLATION

O learned person, utter the Vedic Speech that is in your mouth, spread it out like a cloud spreading rain, chant the hymn that is worth-reciting in Gayatri and other Metres.

PURPORT

O men taught by the learned, you must make your speech refined by the study of the Vedas with labour and thus becoming the masters of the speech, should listen to the attributes of God and air etc. and should teach about them to others.

THE COMMENTATOR'S NOTES

(श्लोकम्) वेदशिक्षायुक्तां वाणीम् श्लोक इति वाङ्नामसु पठितम् (निघ० १.११) =Speech full of Vedic knowledge.

(उक्थ्यम्) गातुं वक्तुं योग्यम् =Worthy of chanting and telling.

पुनः स किं कुर्यादित्युपदिश्यते ।

What else should he do is taught in the fifteenth Mantra.

Mantra—15

वन्दस्व मारुतं गणं त्वेषं पनस्युमर्किणम् । अस्मे वृद्धा असन्निह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन्) त्वं यथा इह अस्मे वृद्धाः असन् तथा अर्किणम् त्वेषं पनस्युं मारुतं गणं वन्दस्व ॥

TRANSLATION

Sing glory to the host of the maruts (learned priests) brilliant, praise-worthy, musicians, heroes, active like the winds. Here let them be well with us.

PURPORT

Men should endeavour with knowledge and exertion in such a way that the wind may always be source of happiness, accomplishing their works when properly utilised.

THE COMMENTATOR'S NOTES

(त्वेषम्) अग्न्यादिप्रकाशवद्द्रव्ययुक्तम् =Brilliant.
(अर्किणम्) प्रशस्तः अर्कः अर्चनं विद्यते यस्मिन् तम् । अत्र प्रशंसार्थ इनिः । =Praise worthy.

In this 38th Hymn also the attributes of learned persons have been described by the illustration of the air so it has connection with the previous hymn

इति सप्तदशो वर्गः अष्टात्रिंशं सूक्तं च समाप्तम् ।

Here ends the seventeenth Varga and thirty-eighth hymn of the Ist Mandala of the Rigveda.

अथैकोन चत्वारिंशं सूक्तम्

HYMN XXXIX

अथ दशर्चस्यैकोनं चत्वारिंशस्य सूक्तस्य घोरपुत्रः कण्व ऋषिः। मरुतो देवताः। १-५,९ पथ्या बृहती उपरिष्टद् विराड् बृहतीछन्दः। मध्यमः स्वरः। २-८,१० विराट् सतः पंक्तिः। ४, ६ निचृत् सतः पंक्तिश्छन्दः। पंचमः स्वरः। ३ अनुष्टुम् छन्दः। गान्धारः स्वरः॥

Seer — Kanva, Devata or subject—Maruts, Metres — Brihati of various forms, Pankti and Anushtup, Tunes — Madhyama, Panchama and Gandhara.

पुनस्ते विद्वांसः कथं २ संवदन्त इत्युपदिश्यते

How do those learned persons converse is taught in the Ist Mantra.

Mantra—1

प्र यद्वित्था परावतः शोचिर्न मानमस्यथ।
कस्य क्रत्वा मरुतः कस्य वर्पसा कं याथ कं ह धूतयः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे मरुतः यूयं यत् (यं) धूतयः वायवः इव शोचिः न परावतः कस्य मानम् अस्यथ। इत्था ह कस्य क्रत्वा वर्पसा च कं याथ व (इति समाधानानि ब्रूत)॥

TRANSLATION

O learned persons who are like air, shakers (of all ignorance) as the sun's rays descend from long distance on earth, so whose pride do you throw away by your vast learning ? It is by the knowledge and prompting action of God, Who is the source of all happiness and the pleasing form or manners of a lucky person who is giver of delight, that you go to a happy place and obtain objects that cause happiness.

PURPORT

Those learned persons who desire happiness, should accurately know the properties of the air from God, The giver of all Delight (as given in the Vedas) and lucky great scholars or scientists, and then should enjoy happiness.

THE COMMENTATOR'S NOTES

(परावतः) दूरात् =From a distant place.

[शोचिः] सूर्यज्योतिः पृथिव्याम् इव =As the light of the sun descending on earth.

(कस्य) सुखस्वरूपस्य परमात्मनः =Of God the Embodiment of all Delight.

(मरुतः) विद्वांसः = Learned persons.

(कम्) सुखप्रदेशम् =Place that gives happiness.

(धूतयः) ये धुन्वन्ति ते। क्तिच्क्तौ च संज्ञायाम् (अष्टा० ३. ३.१७४) इति क्तिच् =Shakers.

TRANSLATOR'S NOTES

परावत इति दूरनामधेयम् (निघ० ३,२६) कम् इति सुखनाम [निघ० ३.६] अथैतेभ्यः उपदिश्य आशीर्दत्वा युष्माभिः किं किं साधनीयम् इत्युपदिश्यते

What all should you accomplish with the help of the Maruts is taught in the 2nd Mantra.

Mantra—2

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे धार्मिक मनुष्याः !) वः आयुधा शत्रूणां पराणुदे उत प्रतिष्कभे स्थिरा वीळू सन्तु। युष्माकं तविषी (सेना) पनीयसी अस्तु मायिनः मर्त्यस्य मा सन्तु ॥

TRANSLATION

Strong be your weapons for driving away your foes, firm in resisting them, Yours be the army that men praise, not that (army or strength) of an unrighteous deceitful mortal.

PURPORT

Righteous persons receive the Grace of God and victory. God also blesses only righteous persons and not others. These righteous persons should manufacture powerful arms, should practise their use well, train their army, defeat, capture or kill (as the case and necessity may be) their unrighteous wicked foes and protect their subjects justly. Unrighteous, treacherous and fraudulent person can not do all this.

THE COMMENTATOR'S NOTES

(आयुधा) आयुधानि आग्नेयानि धनुर्बाणभुशुण्डीशतघ्न्यादीनि अस्त्रशस्त्राणि ।

= Arms of various kinds like cannons, rifles, bows, arrows, swords, spears and all other war weapons.

(वीळू) वीळूनि दृढानि बलकारीणि ।

= Firm and strong, powerful.

(तविषी) प्रशस्तबलयुक्ता सेना । तविषीति बलनामसु पठितम् (निघ० २.९) =Powerful army.

(मायिनः) कपटाद्यधर्माचरणयुक्तस्य माया कुत्सिता प्रज्ञा विद्यते यस्य तस्य अत्र निन्दार्थ इनिः । मायेति प्रज्ञानामसु पठितम् ॥ (निघ० ३.९) ।

= Of an un-righteous deceitful persons.

अथ विद्वन्मनुष्यकृत्यमुपदिश्यते

Now the duty of a learned person is taught.

Mantra—3

परा॑ ह॒ यत्स्थि॒रं ह॒थ नरो॑ व॒र्तय॑था गु॒रु ।
वि या॑थन व॒निनः॑ पृथि॒व्या व्याशाः॒ पर्व॑तानाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः (नायकाः) यूयं यथा वनिनः वायवः यत् पर्वतानां पृथिव्याः च व्याशाः सन्तः स्थिरं गुरु हत्वा नयन्ति तथा तत् स्थिरं गुरु बलं सम्पाद्य शत्रून् पराहथ ह (किल) एताम विवर्तयथ (विजयाय वायुवत् शत्रुसेनाः शत्रु पुराणि वा वियाथ ॥)

TRANSLATION

O leaders among men, defeat and kill your enemies, having attained strong power, as the winds overthrow what is strong and whirl about what is heavy in all directions of the earth, the mountains and the clouds. Drive away your foes. Like the winds, go to the armies and towns of your enemies to conquer them.

PURPORT

As strong winds shatter trees and other things and sustain earth, in the same manner, righteous dispensers of justice, should demolish unrighteous conduct and preserve the people with righteous justice. The commanders of the armies should have vast armies, kill their enemies and establish vast and good Government and spread their good reputation everywhere. As Pranas are loved by all, in the same manner, they should be loved by all subjects on account of humility and good character.

THE COMMENTATOR'S NOTES

(नरः) नेतारो मनुष्याः = Leaders.

(गुरु) गुरुत्वयुक्तं न्यायाचरणं पृथिव्यादिकं द्रव्यं वा = Significant just conduct or earth etc.

(वनिनः) वनं रश्मिसम्बन्धो विद्यते येषां ते वायवः । अत्र सम्बन्धार्थे इनिः । = Airs connected with the rays of the sun.

(आशाः) दिशः । आशा इति दिङ्नामसु पठितम् (निघ० १.६) =Directions.

(पर्वतानाम्) गिरीणां मेघानां वा (पर्वत इति मेघनाम, निघ० १.१०) =Of the mountains or the clouds.

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How should they (learned men) be, is taught further in the fourth Mantra.

Mantra—4

नहि वः शत्रुर्विविदे अधि द्यवि न भूम्यां रिशादसः।
युष्माकमस्तु तविषी तना युजा रुद्रासो नू चिदाधृषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रिशादसः रुद्रासः वीरा चित् यदि युष्माकम् आधृषे तनायुजा तविषी अस्तु (स्यात्) तर्हि अधि द्यवि (न्याय प्रकाशे) वः (युष्मान्) शत्रुः नु नहि विविदे (कदाचित् न प्राप्नुयात् न भूम्यां (भूमिराज्ये) कश्चित् शत्रुः उत्पद्येत ॥

TRANSLATION

O brave destroyers of your foes and diseases, if you have a powerful army, no adversary of yours will there be in the light of justice nor any upon the earth, may your collected strength of army be quickly exerted O heroes who make your opponents weep, to humble or overcome your enemies.

PURPORT

As the airs have no enemies and are liked by all, in the same way, people should be endowed with knowledge, righteousness, strength and force and justice, so that they may rule over all with justice, may destroy their opponents and should become so popular as to have no enemy at all.

THE COMMENTATOR'S NOTES

(रिशादसः) रिशान् शत्रून् रोगान् वा समन्तात् दस्यन्ति

उपक्षयन्ति ये तत्सम्बुद्धौ ।
= Destroyers of the foes and diseases.

(द्यवि) न्यायप्रकाशे = In the light of justice.

(तविषी) प्रशस्तबलयुक्ता सेना = Powerful army.

पुनस्ते कीदृशानि कर्माणि कुर्युरित्युपदिश्यते ।

What kinds of actions should they (Maruts) do is taught in the fifth Mantra.

Mantra—5

प्र वेपयन्ति पर्वतान्वि विञ्चन्ति वनस्पतीन् ।
प्रो आरत मरुतो दुर्मदा इव देवासः सर्वया विशा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः देवासः यूयं यथा वायवः वनस्पतीन् प्रवेपयन्ति पर्वतान् विचन्ति तथा दुर्मदा इव वर्तमानान् अरीन् युद्धेन प्रो आरत (सर्वया प्रजया सह सुखेन वर्तध्वम्)

TRANSLATION

O heroic learned mighty persons like the winds, O Commander of the army, as the winds move the clouds making them tremble (so to speak) and shatter the trees, in the same manner, you should fight with wicked persons who behave like the intoxicated and should remain happy with all your subjects or the people in general.

PURPORT

There is Upamalankara. As loyal learned persons, keep under their control intoxicated robbers and thieves, and preserve and support righteous people, you should also do like them. As winds move about the earth, you should also go round and move from place to place.

THE COMMENTATOR'S NOTES

(मरुतः) वायुवद् बलवन्तः
= Powerful or mighty like the winds.

(देवासः) न्यायाधीशाः, सेनापतयः, सभासदो विद्वांसः = Dispensers of justice, commanders of the armies and members of the Assemblies.

TRANSLATOR'S NOTES

It is very wrong on the part of Prof. Maxmuller to take Maruts as Storm Gods and to translate the last two stanzas of this Mantra as "come on Maruts, like mad men, ye gods, with your whole tribe." (Vedic hymns Vol. I, P. 97) विशु does not mean tribe but subjects or people. दुर्मदासः or mad men does not refer to the Maruts, but to their foes who are to be faught against.

पुनर्मनुष्यैः केन सह एतान् संप्रयुज्य कार्याणि साधनीयानीत्युपदिश्यते ।

With whose association, should they (Maruts) accomplish their tasks is taught further in the 6th Mantra.

Mantra—6

उपो रथेषु पृषतीरयुग्ध्वं प्रष्टिर्वहति रोहितः ।
आ वो यामाय पृथिवी चिदश्रोदबीभयन्त मानुषाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मानुषाः, यूयं वः (युष्माकं) यामाय प्रष्टी रोहितः अग्निः पृथिवी भूमौ अन्तरिक्षे गमनाय यान् उपो आ वहति यस्य शब्दात् अश्रोत् अबीभयन्त तेषु रथेषु तं पृषतीः च अयुग्ध्वम् ॥

TRANSLATION

O men, in order that your chariots (Vehicles) may travel on earth, water and the sky, you should yoke or harness the red fire about which you may ask the learned scientists. This fire mainly sustains the vehicles, and by its sound men are frightened.

PURPORT

If men properly use water, fire and air in the vehicles and

thereby travel from one place to another, they can easily go and come everywhere.

THE COMMENTATOR'S NOTES

(रथेषु) स्थलजलान्तरिक्षाणां मध्ये रमणसाधनेषु यानेषु =In the vehicles by which a man can travel on earth, water and the firmament.

(पृषती:) पर्षन्ति सिचन्ति याभिस्ताः शीघ्रगतीः मरुतां धारणवेगादयोऽश्वाः । पृषत्यो मरुतामित्यादिष्टोपयोजननामसु पठितम् (निघ० १.१५)=Fast going airs.

(रोहितः) रक्तगुणविशिष्टस्याग्नेर्वेगादिगुणसमूहः रोहितोऽग्नेरित्यादिष्टोपयोजननामसुपठितम् (निघ. १.३)

=The attributes of red fire.

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How are the Maruts is taught further in the 7th Mantra:

Mantra—7

आ वो मक्षू तनाय कं रुद्रा अवो वृणीमहे ।
गन्ता नूनं नोऽवसा यथा पुरेत्था कण्वाय बिभ्युषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे रुद्राः)यथा वयं वः अवसा मक्षु नूनं कं वृणीमहे इत्था यूयं नः अवः गन्त यथा च ईश्वरः बिभ्युषे तनाय कण्वाय रक्षां विधत्ते तथा यूयं वयं च मिलित्वा अखिल-प्रजायाः पालनं सततं विदध्याम ॥

TRANSLATION

O Rudras—heroes who have observed Brahmacharya upto the age of 44 years and who therefore make your enemies weep, as we quickly desire your protection, you also come to our help. As God protects an intelligent frightened person who

spreads happiness by teaching wisdom and righteousness, in the same manner, you and we should always sustain or uphold the people constantly.

PURPORT

As wise men enjoy happiness by casting aside all fear by the proper combination of the air, water and fire etc. so we should also do.

THE COMMENTATOR'S NOTES

(तनाय) यः सर्वस्मै सद्विद्याधर्मोपदेशेन सुखानि तनोति तस्मै । अत्र बाहुलकादौणादिको न प्रत्ययः ।

= For a person who spreads happiness by teaching wisdom and righteousness.

(रुद्राः) दुष्टरोदनकारकाः चतुश्चत्वारिंशद्वर्षकृत ब्रह्मचर्यविद्याः । =Those who make the wicked people weep by the observance of Brahmacharya for 44 years.

(कण्वाय) मेधाविने =For a wise man.

TRANSLATOR'S NOTES

Maxmuller's note on Kanva — as "the author of the hymn" is wrong. Kanva simply means a wise man as clearly stated in the Vedic Lexicon Nighantu (3.15)

कण्व इति मेधाविनाम (निघ० ३.१५)

The Rishis are seers and not the authors of the Mantras, as erroneously supposed by Prof. Maxmuller and others.

पुनः युष्माभिस्तेभ्यः किं साधनीयमित्युपदिश्यते ।

What more should you accomplish with their help and co-operation is taught in the 8th Mantra.

Mantra—8

युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व ईषते ।
वि तं युयोत शवसा व्योजसा वि युष्माकाभिरूतिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः यूयं यः अभ्वः युष्मेषितः मर्त्येषितः शत्रुः नः (अस्मान्) ईषते तं शवसा वि ओजसा युष्माकाभिः ऊतिभिः वियुयोत ॥

TRANSLATION

O brave learned people, whatever adversary whom you and other persons of the army desire to overcome, attacks us, deprive him of power, by your strong army, by your own might and by your defending forces endowed with protection, love and knowledge etc.

PURPORT

Men should extend happiness which brings about welfare to all, by making them refrain from evil selfish enemies who have no idea of doing good to others, but on the contrary who give them trouble, by imparting them good knowledge and education or conquering them in battles with the help of army and power.

THE COMMENTATOR'S NOTES

(मरुतः) ऋत्विजः मरुत इति ऋत्विङ्नामसु पठितम् (निघ० ३.१८) = Priests and other learned persons.

(ईषते) हिनस्ति =Attacks or assails.

(अभ्वः) यो विरोधी, मित्रो न भवति सः =Adversary, not friendly.

(ऊतिभिः) रक्षाप्रीतितृप्त्यवगमप्रवेशयुक्ताभिः सेनाभिः Forces endowed with protection, love and knowledge etc.

(वियुयोत) पृथक् कुरुत Remove, deprive.

TRANSLATOR'S NOTES

ईषते is from ईष-गतिहिंसादर्शनेषु Here the second meaning of the Verb हिंसा has been taken by Rishi Dayananda and has been interpreted as हिनस्ति Attacks or assails.

यु-मिश्रणामिश्रणयोः Here it is in the sense of अमिश्रण removing or depriving of power.

Prof. Maxmuller's translation of the Mantra as "Whatever fiend, roused by you or roused by men, attacks us, deprive him of power, of strength, and of your favours," is not correct as it is absurd to say that the Maruts (learned priests or other good brave people) rouse the fiends or wicked persons.

पुनस्तच्छोधिताः प्रेरिताः किं किं साध्नुवन्तीत्युपदिश्यते

What do people reformed and prompted by them (Maruts) accoumplish is taught in the ninth Mantra.

Mantra—9

असामि हि प्रयज्यवः कण्वं दद प्रचेतसः ।
असामिभिर्मरुत आ न ऊतिभिर्गन्ता वृष्टिं न विद्युतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे प्रयज्यवः प्रचेतसः मरुतः यूयम् असामिभि ऊतिभिः विद्युतः वृष्टिं न असामि सुखं सर्वस्मै दद हि (किल) शत्रु-विजयाय कण्वम् आगन्तन ॥

TRANSLATION

O mighty highly learned persons who are always engaged in the performance of Yajna in the form of philanthropic activities, give entire happiness to all, by your undivided protective powers as lighting brings the rain. Come to the aid of a highly intelligent person for conquering his enemies.

PURPORT

There is Upamalankara or simile used in the Mantra. As Monsoon winds, sun and lightning cause the production of fruits and flowers by means of the rains for the happiness of all, in the same manner, learned persons should make all people happy by giving them Vedic knowledge.

THE COMMENTATOR'S NOTES

(प्रचेतसः)प्रकृष्टं चेतो ज्ञानं येषां ते=Full of Knowledge.

(असामि) सम्पूर्णम् । सामीति खण्डवाची । न सामि असामि ।=Entire, whole S. Sama-Latin and English Semi.

(असामिभिः) क्षयरहिताभिः रीतिभिः अत्र षैक्षये इत्यस्माद् बाहुलकादौणादिको मिप्रत्ययः ।

= By un-decaying manners.

TRANSLATOR'S NOTES

Wilson, Griffith, Maxmuller and other Western translators have again committed the mistake of taking Kanva as the name of a particular sage, instead of taking it as a general noun denoting a highly intelligent person as un-ambiguously stated in the Vedic Lexicon-Nighantu—

कण्व इति मेधाविनाम (निघ० ३.१५)

How audacious are some of these Western scholars is exemplified by Ludwig's conjecture which Prof. Maxmuller remarks as bold. "Ludwig proposes some bold conjectures. He would change (कण्वम् Kanvam) to (रण्वम् Ranvam)." No comments are needed.

It is remarkable that Prof. Maxmuller also translates प्रचेतसः as wise Maruts and so does Griffith. Is it applicable to Storm Gods ?

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What again should they (Maruts) do is taught in the tenth Mantra.

Mantra—10

असाम्योजो बिभृथा सुदानवोऽसामि धूतयः शर्वः ।
ऋषिद्विषे मरुतः परिमन्यव इषुं न सृजत द्विषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे धूतयः सुदानवः मरुतः (ऋत्विजः) यूयं परिमन्यवः द्विषं (शत्रुं) प्रति इषुं शस्त्रसमूहं प्रक्षिपन्ति न ऋषिद्विषं असामि ओजः असामि वः विभृञ्चथ ब्रह्मद्विषं शत्रुं प्रति

शस्त्राणि सृजत (प्रक्षिपत) ॥

TRANSLATION

O bounteous givers, you carry whole strength of knowledge, whole or un-diminished power, ye shakers of the world. O brave learned persons, let loose your indignation and your powerful weapons against wicked persons who hate the seers and are opposed to Vedas, Vedic scholars and believers in God.

PURPORT

As righteous brave people when full of indignation conquer their enemies with powerful weapons and gladden their subjects (people) having attained resistless Government, in the same manner, all persons should conquer with all their might (spiritual as well as physical when necessary), those who are haters of the true knowledge (Vedas) God and Vedic Scholars and should thus make their Rajya (State) full of the light of God and the true Vedic knowledge.

THE COMMENTATOR'S NOTES

(ओज:) विद्यापराक्रमम् =The strength of knowledge.

(ऋषिद्विषे) वेदवेदविदीश्वरविरोधिने दुष्टाय मनुष्याय =For the wicked person who is opposed to and is hater of the Vedas, Vedic Scholars and God Himself.

(मरुत:) ऋत्विज: = Learned priests.

TRANSLATOR'S NOTES

It is wrong on the part of Prof. Max Muller to translate the expression ऋषिद्विषे as "Wrathful enemy of the poets." Rishi does not mean poet but a seer or sage—a truly wise man.

Here ends the commentary of the 39th hymn and 19th Varga of the Ist Mandala of the Rigveda.

——o——

चत्वारिंशं सूक्तम्

HYMN XXXX.

अष्टर्चस्य चत्वारिंशस्य सूक्तस्य कण्व ऋषिः । बृहस्पति-देवता । १।१२ निचृदुपरिष्टाद् बृहतीः छन्दः । मध्यमः । ३।७ आर्ची त्रिष्टुप् छन्दः । धैवतः स्वरः ४।६। निचृत् पंक्तिश्छन्दः । पंचमः स्वरः ।

Seer Kanva. Devata or subject — Brihaspati. Metre—Brihati of various kinds and trishtup. Tunes Dhaivata and Panchama.

पुनर्मनुष्यो वेदविदं कथमुपदिशेदित्युच्यते ।

How should a man say to the knower of the Vedas is taught in the Ist Mantra.

Mantra—1

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे ।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे ब्रह्मणः पते इन्द्र यथा सचा सह देवयन्तः सुदानवः मरुतः वयं त्वा ईमहे यथा च सर्वे जनाः उप प्रयन्तु तथा त्वं प्राशूः सर्व सुखप्रापकः भव (सर्वस्य हिताय) उत्तिष्ठ ।

TRANSLATION

O Master of the Vedic Knowledge giver of the Supreme wealth of wisdom, desiring true sciences with knowledge, possessing charitable disposition, we priests and other learned persons know you (as a great preceptor). Let all good people humbly approach you. Be bringer of all happiness to us and get up (be alert) for the welfare of all.

PURPORT

Men should enjoy all happiness and bring the same to

others by the association of and service to the learned persons, knowledge, Yoga, righteousness, doing good to others and other means. They should get happiness of all kinds by acquiring the knowledge of God—the Lord of all true wisdom.

THE COMMENTATOR'S NOTES

(ब्रह्मण:) वेदस्य =Of the Vedas.

(देवयन्त:)सत्यविद्याः कामयमानाः = Desiring true sci ences.

(ईमहे) जानीमः =We know.

(मरुतः) आर्त्विजीना विद्वांसः =Learned priests.

(प्राशूः) यः प्राश्नुते प्रकृष्टतया व्याप्नोति सः =All-pervading.

TRANSLATOR'S NOTES

(ब्रह्म) वेदो ब्रह्म जैमिनीयोपनिषद् ब्राह्मणे ४.२५.३ =Veda.

इण्—गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च अत्र प्रथमार्थं ग्रहणम् ।

पुनरेतैः परस्परं कथं वर्तितव्यमित्युपदिश्यते ।

How should they (learned persons) deal with one another is taught in the 2nd Mantra.

Mantra—2

त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते ।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सहसः पुत्र यः मर्त्यः विद्वान त्वाम् उप ब्रूते हे मरुतः यूयं वः हिते धने आचके तस्मात् एव सुअश्व्यं वीर्यं यूयं दधत ॥

TRANSLATION

O son of a person possessing physical and spiritual power, a learned person gives you knowledge. O intelligent persons, for him who satisfies you from all sides with happiness, so

that you may acquire wealth of wisdom etc. that gives you true delight, you should use your strength that is full of knowledge of all subjects.

PURPORT

Men should enjoy happiness by benefiting one another in the dealings of learning and teaching.

THE COMMENTATOR'S NOTES

(सहसः) शरीरात्मबलयुक्तस्य विदुषः
= Of the person possessing physical and spiritual power.

(मरुतः) धीमन्तो जनाः =Intelligent or wise men.

(स्वश्व्यम्) शोभनेषु अश्वेषु विद्याव्याप्तविषयेषु साधुम् ।
= Good in all subjects pervaded by knowledge.

(आचके) सर्वतः सुखैः तर्पयेत् ।।
= Satisfy with happiness from all sides.

(चक–तृप्तौ Tr.)

पुनस्तैः कथं वर्तितव्यम् इत्याह

How should they (learned persons) deal is taught in the 3rd Mantra.

Mantra—3

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ब्रह्मणः पते भवान् यं पंक्तिराधसं नर्यम् अच्छा वीरं सुखप्रापकं यज्ञं प्र एतु हे विदुषि सूनृता देवी सती भवती अपि एतं प्र एतु । तं नः देवाः प्र नयन्तु ॥

TRANSLATION

May the Master of the Vedic Knowledge and protector of the knower of the four Vedas come to our Yajna (in the form of studying and teaching) which gives us perfect physical

and spiritual power, which is beneficial to all mankind and which accomplishes the desires and objects of the band of righteous and brave men. May a learned lady shining with the knowledge of all Shastras, endowed with pleasant and truthful speech also attend this Yajna. May all enlightened persons lead us to this Yajna (of reading, teaching, hearing and delivering sermons).

PURPORT

All men should do and desire that there may be development and diffusion of knowledge.

THE COMMENTATOR'S NOTES

(देवी) सर्वशास्त्रबोधेन देदीप्यमाना ।

=Shining on account of the knowledge of all shastras.

(सूनृता) प्रियसत्याचरणलक्षणवाणीयुक्ता

Endowed with pleasant and true speech.

(पंक्तिराधसम्) पंक्तीर्धर्मात्मवीरमनुष्यसमूहान् राध्नोति यद्वा पंक्त्यर्थं राधः अन्नं यस्य

=That which accomplishes the desires and objects of the band of righteous brave persons.

(यज्ञम्) पठनपाठनश्रवणोपदेशाख्यम् ।

Yajna in the form of reading and teaching, hearing and delivering sermons regarding the Vedas.

विद्वद्भिरितरैर्मनुष्यैश्च परस्परं किं कर्तव्यमित्युपदिश्यते ।

What should learned persons and others do mutually is taught in the 4th Mantra.

Mantra—4

यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः ।
तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यः मनुष्यः वाघते सूनरं वसु ददाति याम् अनेहसं

सुप्रतूर्तिम् सुवीराम् इडां वयम् आयजामहे तेन तया च सः अक्षिति श्रवः धत्ते ॥

TRANSLATION

He, who gives a noble present to a highly learned priest, wins fame that shall never decay or enjoys inexhaustible abundance. For him we invoke the noble speech that produces great heroes, that makes men active in achieving their goal and that is inviolable.

PURPORT

The man who serves learned persons with body, speech and mind, acquires inexhaustible wisdom, enjoys the earthly kingdom and then attains emancipation. Those who are well-versed in the science of speech or language, can make others learned and not others.

THE COMMENTATOR'S NOTES

(वाघते) ऋत्विजे ।

=For a highly learned and intelligent priest.

वाघत इति मेधाविनाम (निघ० ३.१५) वाघत इति ऋत्विङ् नाम (निघ० ३.१८)

(इडाम्) पृथिवीं वाणीं वा इडेति पृथिवीनाम १.१) इडेति-वाङ्नाम (निघ० १.११)

(सुप्रतूर्तिम्) सुष्ठु प्रकृष्टा तूर्तिः त्वरिता प्राप्तिर्यया ताम् ॥

=That which enables to achieve the end soon.

(अनेहसम्) हिंसितुमनर्हां, रक्षितुं योग्याम्

=Inviolable, worth-preserving.

अथेश्वरः कीदृश इत्युपदिश्यते

How is God is taught in the fifth Mantra.

Mantra– 5

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।
यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः ब्रह्मणस्पतिः ईश्वरः नूनम् उक्थ्यं मन्त्रं प्रवदति यस्मिन् इन्द्रः वरुणः मित्रः अर्यमा देवाः च ओकांसि चक्रिरे तम् एव वयं यजामहे ॥

TRANSLATION

Verily God, the Just Lord of the vast universe and the Vedas, proclaims or reveals the admirable, worthy to be heard and spoken, Mantras contained in the Vedas. It is in Him that electricity, Ocean, Moon and stars, Prana (vital energy), air, the earth and other worlds and learned persons have made their dwelling place (as He is Omnipresent, pervading and controlling all).

PURPORT

O men, you should adore only that one God who has revealed the Vedas (in the beginning of the Human creation) who pervades the entire Universe, in Whom the earth and other globes reside and in Whom learned persons abide during emancipation.

THE COMMENTATOR'S NOTES

(ब्रह्मणस्पतिः) बृहतो जगतः वेदस्य वा न्यायाधीशः स्वामी
The just Lord of the vast Universe and the Vedas.

(वरुणः) चन्द्रसमुद्रतारकादिसमूहः
The moon, ocean and group of stars etc.

(मित्रः) प्राणः=Vital energy.

(अर्यमा) वायुः=Air.

TRANSLATOR'S NOTES

Rishi Dayananda has translated Mitra as प्राण for which there are several clear authorities, for instance.

प्राणो वै मित्रः – (शतपथ ८.४.२.६)
प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे ३.३.६)
प्राणोदानौ मित्रावरुणौ (शतपथ ३.२.२.१३)

Varuna (वरुण:) has been interpreted by Rishi Dayananda as चन्द्रसमुद्रतारकादिसमूह: For moon and stars etc. the authority is असौ द्युलोको वरुण: (शत० १२.९.२.१२)

The meaning of water or ocean etc. is too well-known for which such authorities as आसु वै वरुण: (तैत्तिरीय १.६.५.६) —etc. may be quoted.

अथ सर्वमनुष्यार्था वेदाः सन्तीत्युपदिश्यते ।

The Vedas are Universal is taught in the 6th Mantra.

Mantra 6

तमिद्वोचेमा विदथेषु शम्भुवं मन्त्रं देवा अनेहसम् ।
इमां च वाचं प्रतिहर्यथा नरो विश्वेद्वामा वो अश्नवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे देवाः (विद्वांसः) वः (युष्मभ्यम्) वयं विदथेषु यम् अनेहसं शम्भुवं मन्त्रं वोचेम तम् इत् यूयं विजानीत । हे नरः यूयम् इत् यदि इमां वाचं प्रति हर्यथ तर्हि विश्वा [सर्वा] वामा प्रशस्ता इयं वाक् वः (युष्मान्) अश्नवत् (व्याप्नुयात्) ॥

TRANSLATION

O learned persons, as in all dealings of reading and teaching, we teach these felicitous and faultless Mantras, you should also do likewise. O leaders of knowledge, if you know well these, the Divine Speech contained in these auspicious Vedas, she may obtain all bliss for you.

PURPORT

Learned persons should teach to all the Vedas with their meanings and limbs (grammar, metre, etymology etc.), their secret and practical application. If one desires to enjoy happiness, he must acquire the Vedic knowledge. Without it, none can attain true happiness. Therefore all teachers and the taught should learn and teach all Vedas.

THE COMMENTATOR'S NOTES

(विदथेषु) विज्ञानेषु पठनपाठनव्यवहारेषु कर्त्तव्येषु सत्सु । विदथानि वेदनानि विदथानि प्रचोदयात् इत्यपि निगमो भवतीति निरुक्ते ६.७ । (अनेहसम्) अहिंसनीयं, सर्वदा रक्ष्यं निर्दोषम् ।

= Inviolable and faultless, ever to be preserved.

अत्र नञि हन एह च । उणा० ४. २३१ इति नञ् पूर्वकस्य हन् धातोः प्रयोगः (इमां वाचम्) वेदचतुष्टयीं वाचम् = The speech consisting of the four Vedas.

(प्रतिहर्यथ) पुनः पुनर्विजानीथ=Know again and again.

(वामा) प्रशस्ता वाक् । वाम इति प्रशस्यनामसु पठितम् । (निघ० ३.८)

TRANSLATOR'S NOTES

The above two Mantras clearly show that the Vedas are Revealed by God and are therefore flowless and Universal. Their study and teaching is the duty of all learned persons.

The translation of the 6th Mantra by Wilson and Griffith, though very faulty, conveys the idea to a certain extent, though unfortunately they could not understand its full import. They wrongly thought that the reference was only to some particular Mantra or hymn.

Prof. Wilson's translation is—

"Let us recite gods, that felicitous and faultless prayer at sacrifices, if you leaders desire (to hear) this prayer, then will all that is to be spoken reach unto you." (Wilson).

Griffith's translation is—

"May we in holy Synods, Gods, recite that hymn, peerless, that brings felicity. If you O Heroes, graciously accept this word, may it obtain all bliss from you. (Griffith).

Both have mis-interpreted देवा: as "gods" or Gods, while according to विद्वांसो हि देवाः (शत० ३.७,३.१०) it means learned persons as translated by Rishi Dayananda.

कश्चिदेव विद्वांसं प्राप्य विद्याग्रहणं कर्तुं शक्नोतीत्युपदिश्यते ।

It is only some that can attain knowledge from the learned persons is taught in the 7th Mantra.

Mantra—7

को देवयन्तमश्नवज्जनं को वृक्तबर्हिषम् ।
प्रप्र दाश्वान्पस्त्याभिरस्थितान्तर्वावत्क्षयं दधे ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

कः (मनुष्यः) देवयन्तं कः च वृक्तबर्हिषं जनम् अश्नवत् (प्राप्नुयात्) कः दाश्वान् प्रास्थित (प्रतिष्ठते) कः (विद्वान्) पस्त्याभिः अन्तर्वावत् क्षयं (गृहं) दधे (धरेत्) ॥

TRANSLATION

Who is the person that approaches a man desiring to get divine attributes and is himself devoted to enlightened truthful persons ? Who approaches a highly learned priest well-versed in all sciences devoid of all impurity ? Who is the charitably disposed lucky person that builds a beautiful house on good ground, full of pure air and well-ventilated ?

PURPORT

It is not all persons that approach a learned man who

desires to diffuse knowledge. It is not all that can build a house that is suitable and source of happiness in all seasons. But it is only some fortunate persons that are able to do it.

THE COMMENTATOR'S NOTES

(दाश्वान्) दानशील: दाशृ-दाने =Charitable.

(पस्त्याभि:) पस्त्यानि गृहाणि विद्यन्ते यासु भूमिषु ताभि: । पस्त्यम् इति गृहनाम (निघ० ३.४) तत: 'अर्श आदिभ्योऽच्' (अष्टा० ५.२.१२७) (अन्तर्वावत्) अन्तर्मध्ये वाति गच्छति स: अन्तर्वा वायु: स विद्यते यस्मिन् गृहे तत् । =Well ventilated.

एतल्लक्षणस्य विदुष: कीदृशं राज्यं भवतीत्युपदिश्यते।

How is the Government of such a learned person is taught in the 8th Mantra.

Mantra—8

उप क्षत्रं पृञ्चीत हन्ति राजभिर्भये चित्सुक्षितिं दधे ।
नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिण: ।।

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

य: क्षत्रं पृंचीत सुक्षितिं दधे अस्य वज्रिण: राजभि: संगे भये स्वकीयान् जनान् शत्रून् हन्ति महाधने (युद्धे) वर्ता (विपरिवर्तयिता) नास्ति अर्भे युद्धे चित् (अपि) तरुता (बलस्य उल्लंघयिता) न अस्ति ।।

TRANSLATION

Such a highly learned President of the Assembly or of the Council of Ministers, concentrates his strength and amplifies his lordly might with the aid of brave heroes shining with splendour; he slays his foes, being himself very mighty. In

greater or lesser fight, none checks him, none subdues as he is the wielder of the thunderbolt. Even amid alarms, he remains secure.

PURPORT

Those officers and workers of the State who conquer their enemies in greater as well as lesser fights, imprison them and restrain them from doing any mischief, can administer the State righteously, enjoy happiness in this world and attain emancipation after passing away.

THE COMMENTATOR'S NOTES

(क्षत्रम्) राज्यम् = Kingdom.
(वर्ता) विपरिवर्तयिता = Changer or Checker.
(तरुता) संप्लवनर्ता = Subduer. (तृ-प्लवन-सन्तरणयोः)
(वज्रिणः) बलिनः, वज्रो वै वीर्यम् (शत० ७.४.२.२४)
= Of the mighty, holder of thunderbolt.

This hymn is in continuation of the subject matter of the previous hymn and is connected with that. Thus ends the commentary on the fortieth hymn and 21st Varga of the first mandala of the Rigveda Sanhita.

—o—

अथैकचत्वारिंशं सूक्तम्

HYMN XLI

अस्य नवर्चस्य सूक्तस्य घौरः काण्व ऋषिः । १-३ । ७-९ वरुणमित्रार्यमणः ४—६ आदित्या देवताः । १।४।५।८ गायत्री । २, ३, ६ विराड् गायत्री ७, ९ निचृद् गायत्री छन्दः । षड्जः स्वरः ॥

Seer — Kanva. Devata or subject Varuna, Mitra, Aryaman and Aditya. Metre — Gayatri in various forms. Tune — Shadja.

Mantra—1

यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा ।
नू चित्स दंभ्यते जनः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

प्रचेतसः वरुणः मित्रः अर्यमा च एते यं रक्षन्ति स चित् [अपि] कदाचित् नु दम्भ्यते ॥

TRANSLATION

Never is he injured or harmed, whom excellently wise, noble, friendly and just people protect.

PURPORT

Men should elect the best person as the President of the Assembly or Commander-in-Chief of the Army, one who is friendly to all as ambassador, teacher and preacher and a righteous person as dispenser of justice. Having obtained protection from them, they should kill all their enemies, properly administer a vast Government and bring about the welfare of all. None should be afraid of death, as death is inevitable to all living beings.

THE COMMENTATOR'S NOTES

[वरुणः] उत्तमगुणयोगेन श्रेष्ठत्वात् सर्वाध्यक्षत्वार्हः

=The best person qualified to be the President of all assemblies.

स संरक्षितः सन् किं प्राप्नोतीत्युपदिश्यते ।

What does he acquire, thus protected is taught in the second Mantra.

Mantra—2

यं बाहुतेव पिप्रति पान्ति मर्त्यं रिषः । अरिष्टः सर्व एधते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

एते वरुणादयः यं मर्त्यं बाहुता इव पिप्रति रिषः [शत्रोः सकाशात्] पान्ति स सर्वः [जनः] अरिष्टः [निर्विघ्नः सन्] देवविद्यादिसद्गुणैः नित्यम् एधते ॥

TRANSLATION

The man ever prospers with knowledge of God and other virtues and is free from all obstacles whom Varuna, Mitra and Aryaman (the best person, friendly and just) safeguard as with both arms or with power and force and enrich and whom they preserve from every foe.

PURPORT

There is Upamalankara or simile used in the Mantra. As President of the Assembly, the Commander-in-Chief of the army and other officers of the State set aside or remove with their power and strength all wicked robbers and thieves as well as poverty, protect well all subjects, make all happy, eliminate all obstacles, keep them engaged in doing noble deeds, observe Brahmacharya (continence), renounce hankering after lustful indulgence and develop their physical and spiritual faculties with wisdom and good education, so should all people among the subjects also do.

THE COMMENTATOR'S NOTES

[रिषः] हिंसकात् शत्रोः =From malignant foe.
[अरिष्टः] सर्वविघ्नरहितः =Free from all obstacles.

पुनस्ते राजप्रजाजनाश्च परस्परं किं कुर्युरित्युपदिश्यते ।

How should the officers and subjects behave mutually is taught in the 3rd Mantra.

Mantra—3

वि दु॒र्गा वि द्विषः॑ पु॒रो घ्नन्ति॒ राजा॑न एषाम् ।
नय॑न्ति दुरि॒ता ति॒रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

ये राजानः एषां शत्रूणां दुर्गा घ्नन्ति द्विषः [शत्रून्] तिरः नयन्ति (ते साम्राज्यं प्राप्तुं शक्नुवन्ति) ॥

TRANSLATION

The persons shining on account of their virtues, first destroy the strongholds of the enemies and drive them away and lead good men safely over distress. Such persons are fit to rule over an empire.

PURPORT

Men should ever try to destroy those wicked persons, who trouble the righteous and then enter their forts, come out of them and then again cause trouble to the noble. They should always be engaged in protecting the righteous, in overcoming, subduing or even killing the wicked and administering the country righteously.

(राजानः) ये राजन्ते सत्कर्मगुणैः प्रकाशन्ते ते ।

= Those who shine on account of their virtues.

पुनस्ते किं साधयेयुरित्युपदिश्यते ।

What should they accomplish is taught in the fourth Mantra.

Mantra—4

सुगः पन्थां अनृक्षर आदित्यास ऋतं यते। नात्रांवखादो अस्ति वः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत्र आदित्यासः रक्षका भवन्ति यत्र च एतैः अनृक्षरः सुगः पन्थाः सम्पादितः तदर्थम् ऋतं यते च वः अत्र अवखादः न ह अस्ति ॥

TRANSLATION

Where Adityas (learned persons who have observed Brahmacharya upto the age of48 or more)are the protectors and where the path has been made thornless (externally by which men can go to the land, water and sky and internally the path which leads to education, knowledge, Dharma (Righteousness) and justice and free from the conduct of thieves, robbers, bad education and unrighteousness)on that and for the person that tries to attain God, Truth and Yajna, there is no fear in the dealing, protected and preached by the enlightened.

PURPORT

Men should construct easy straight paths free from the fear of thorns, pits, thieves and robbers by which chariots, steamers and aeroplanes may travel on the earth, the sea and the sky and there may not be any inconvenience and fear to any one. Having done all this, they should enjoy the happiness of good and vast Government and should allow others to do the same.

THE COMMENTATOR'S NOTES

(पन्थाः) जलस्थलान्तरिक्षगमनार्थः शिक्षाविद्याधर्म-

न्याय प्राप्त्यर्थश्च मार्गः ।

= Path in the water, land and firmament (externally) and leading to ducation, wisdom, Dharma and justice.

(अनृक्षरः) कण्टकगर्तादिदोषरहितः सेतुमार्जनादिभिः सह वर्तमानः सरलः, चोरदस्युकुशिक्षाऽविद्याऽधर्माचरणरहितः ।

= Free from thorns, pits and other defects, endowed with bridges and sweeping etc. as well as free from thieves, robbers, bad education, ignorance and un-righteous conduct.

(आदित्यासः) सुसेवितेनाष्टचत्वारिंशद्वर्षब्रह्मचर्येण शरीरात्मबलसाहित्येन आदित्यवत् प्रकाशिता अविनाशिधर्मविज्ञाना विद्वांसः । आदित्या इति पदनामसु (निघ० ५. ६) अनेन ज्ञानवत्त्वं सुखप्रापकत्वं च गृह्यते ।

=Highly learned persons, shining like the sun on account of the observance of Brahmacharya (continence) upto the age of 48 years, extra-ordinarily wise and givers of happiness to all.

(दो-अवखण्डने) (अवखादः) विखादः भयम्

TRANSLATOR'S NOTES

अवखादः इति खादिः सामर्थ्याद् हिंसार्थः इतिस्कन्दस्वामी

= This meaning is akin to Rishi Dayananda's interpretation.

पुनरेते कं संरक्ष्य किं प्राप्नुयुरित्युपदिश्यते ।

What should they obtain by preserving is taught in the fifth Mantra.

Mantra—5

यं युज्ञं नयथा नर आदित्या ऋजुना पथा । प्र वः स धीतये नशत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे आदित्या नरः यूयं धीतये यं यज्ञम् ऋजुना पथा नयथ स वः प्रणशत् यूयम् अपि नयथ। एवं कृते स यज्ञः वः (युष्माकं) धीतये न प्रणशत् (नाशं न प्राप्नुयात्)॥

TRANSLATION

O highly learned guides, the yajna in the form of destruction of enemies and preservation of the righteous you lead by a straight just path, let that lead to happiness and may never end.

PURPORT

Where learned persons being the presidents of the Assembly, commanders of the armies, members of the Councils and servants behave politely, there is never an end to happiness.

THE COMMENTATOR'S NOTES

(यज्ञम्) शत्रुनाशकं श्रेष्ठपालनाख्यं राज्यव्यवहारम् =Administration which destroys enemies and protects the righteous persons.

(नरः) नयन्ति सत्यं व्यवहारं प्राप्नुवन्ति असत्यं च दूरीकुर्वन्ति। = Guides who lead to truthful dealing and remove false-hood.

(धीतये) धीयन्ते प्राप्यन्ते सुखानि अनया क्रियया सा धीतिः तस्यै = For an act that leads to happiness. (दुधाञ्-धारणपोषणयोः)

TRANSLATOR'S NOTES

Yajna in the Vedas is a very comprehensive term. It is derived from यज्ञ-देवपूजासंगतिकरणदानेषु। Hence it can be used for any noble act in which the learned are honoured,

there is association with noble persons and Charity. Proper administration is also such a noble act.

The adjective for Adityas clearly shows that they are true leaders. Hence Rishi Dayananda's interpreattion given above about Adityas as highly learned men observing Brahmacharya for 48 years and thereby shining like the sun is correct.

Skanda Swami explains (Narah) used here as नराकाराः

Assuming human form Why not take them for good leaders directly as Rishi Dayanand has done?

Mantra—6

स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना। अच्छा गच्छत्यस्तृतः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यः अस्तृतः (अहिंसितः) मर्त्यः (मनुष्यः अस्ति) स त्मना (आत्मना) विश्वं रत्नं उत (अपि) तोकम् अच्छ गच्छति ॥

TRANSLATION

That mortal, protected by you and not harmed, gains pleasing wealth. He also gets noble off-spring by his power.

PURPORT

Men protected by learned persons acquire all desirable objects and noble progeny. Without this, none can make true progress.

THE COMMENTATOR'S NOTES

(रत्नम्) रमन्ते जनानां मनांसि यस्मिन् (रम्-क्रीडायाम्) =Pleasing or charming, attractive.

(अस्तृतः) अहिंसितः =Not harmed but protected.

(तोकम्) उत्तमगुणवत् अपत्यम् तोकमित्यपत्यनाम (निघ० २.२) =Virtuous progeny.

सर्वैः किं कृत्वैतत् सुखं प्रापयितव्यमित्युपदिश्यते ।

How should men cause this happiness by doing what is taught in the seventh Mantra.

Mantra—7

कुथा राधाम सखायः स्तोमं मित्रस्यार्य॒म्णः । महि प्सरो वरुणस्य॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं सखायः सन्तः मित्रस्य अर्यम्णः वरुणस्य च महि स्तोमं कथा राधाम अस्माकं कथं प्सरः (सुखभोगः) स्यात् ॥

TRANSLATION

How shall we being friendly to one another sing glory of and accomplish the attributes of the person who is friendly to all, of the dispenser of justice and of the best or the most virtuous ? How shall we enjoy happiness ?

PURPORT

When some one ask another how shall we attain friendship justice and good knowledge, he should tell him that it is possible to do so only by diffusing knowledge and by benevolence or doing good to others. Without these, it is not possible for any one to enjoy happiness.

THE COMMENTATOR'S NOTES

(अर्यम्णः) न्यायाधीशस्य = Of the dispenser of justice.

(वरुणस्य) सर्वोत्कृष्टस्य = Of the best or the most virtuous.

(प्सरः) यं प्सान्ति भुंजते सभोगः (प्सा-भक्षणे इति धातोः) = Enjoyment.

सभाध्यक्षादयः प्रजास्थैः सह किं किं प्रतिजानीरन्नित्युपदिश्यते ।

What promise should be made by the Presidents of the Assembly and others to the people is taught in the 8th Mantra.

Mantra—8

मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम् ।
सुम्नैरिद्व आ विवासे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं वः (युष्मान् मन्मित्रान्) घ्नन्तं मा प्रति वोचे वः (युष्मान्) शपन्तं मा प्रतिवोचे (प्रियं न वदेयम्) किन्तु युष्मान् सुम्नैः सह देवयन्तम् इत् (एव) आविवासे ॥

TRANSLATION

Let me not speak sweet words to him who strikes you my friends, nor to him who reviles you — you who are desirous of acquiring divine virtues. But let me serve only him who leads you to happiness and noble qualities.

PURPORT

A man should not love those who are enemies of his friend and who are their (his friends' enemies, accomplices or helpers. Friends should always be protected and safe-guarded. The learned friends should always be served with wealth, food) clothes and vehicles etc. A man without friends cannot enjoy happiness, therefore men should make friendship only with righteous and learned persons.

THE COMMENTATOR'S NOTES

(शपन्तम्) आक्रोशन्तम् (शप-आक्रोशे)
= Reviling or abusing.

(देवयन्तम् देवान् दिव्यगुणान् कामयमानम्
= Desiring divine virtues.

वक्ष्यमाणेभ्यश्चतुर्भ्यो दुष्टेभ्यो भयं कृत्वा कदाचिन्न

विश्वसेदित्युपदिश्यते ।

The following four wicked persons should never be trusted, is taught in the Ninth Mantra.

Mantra—9

चतुरश्चिद्ददमानाद्बिभीयादा निधातोः ।
न दुरुक्ताय स्पृहयेत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(मनुष्यः) घ्नतः शपतः ददमानात् निधातोः एतान् चतुरः प्रति न विश्वसेत् बिभीयात् तथा दुरुक्ताय न स्पृहयेत् (एतान् पंच मित्रान् कर्तुं न इच्छेत्) ॥

TRANSLATION

A man should not trust but have apprehension or want of confidence in the following four wicked persons.

(1) One who kills or resorts to violence.
(2) One who reviles or abuses.
(3) Who administers poison to give trouble.
(4) Who misappropriates others' articles unjustly, one should also not love to speak ill words. A man should not make the above five including a man of illwords as his friends.

PURPORT

A man should not associate himself with or trust persons of ill words and wicked actions. He should not also be unfaithful to his friends, nor hate or insult them.

THE COMMENTATOR'S NOTES

(ददमानात्) दुःखार्थं विषादिकं प्रयच्छतः
= From giving poisonous substance to cause trouble.

(निधातोः) अन्यायेन परपदार्थान् स्वीकर्तुः
= From a person misappropriating other's property.

In this hymn the subjects like the protection of the people, conquering enemies, keeping friendship with righteous persons, not trusting the wicked, refraining from un-righteous conduct etc. have been told and so it has direct connection with the previous hymn.

Here ends the commentary of the forty-first hymn of the first Mandala of the Rigveda.

—

THE COMMENTATOR'S NOTES

[पूषन्] पोषणविद्यया पुष्टिकारक विद्वन् पूषेति पदनाम [निघ० ५.६]=Nourisher.

[अहः] दुःखरोगवेगम् अत्र अमेर्हुक् च [उणादि ४.२२०] चादसुम्। अनेन वेगोगृह्यते=Force of disease and misery.

[विमुचः] वि मुंच=Remove.

[नपात्] न विद्यते पातोयस्य तत्सम्बुद्धौ = One who does not fall.

TRANSLATOR'S NOTES

It is very strange or rather absurd on the part of Sayanacharya, Wilson and Griffith to translate विमुचो न पाद्–जल विमोचनहेतोर्मेघस्य पुत्र (सायण). The son of the cloud (Wilson) or cloud-born God." (Griffith)

There is no sense in Poosha being called as the Son of the cloud or cloud-born. Rishi Dayananda's interpretation quoted above is simple and direct.

As a matter of fact, Pooshan is a person who being well-versed in the science of nourishment, biology and healing, nourishes. It is not deity or God sitting some where in heaven, as supposed by many of the commentators or Western translators.

ये धर्ममार्गराजमार्गेषु विघ्नकर्तारस्ते निवारणीया इत्युपदिश्यते।

Those who put obstacles in the path of righteousness or Royal Roads should be removed, is taught in the Second Mantra.

Mantra—2

यो नः पूषन्नघो वृको दुःशेव आदिदेशति। अप स्म तं पथो जहि॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन [विद्वन] त्वं यः अघः दुःशेवः वृकः स्तेनः

अस्मान् आदिदेशति तं पथः अप जहि (विनाशय वा दूरे क्षिप) ॥

TRANSLATION

O nourisher, learned person, drive away from our path, (annihilate or throw away as the need be) a sinner who is a thief, a wicked, inauspicious person who deserves punishment for causing suffering to others, and who lies in wait to injure us.

PURPORT

Men should kill, throw away or imprison with the help of education, knowledge and army those wicked thieves who take away others' property. By so doing, they should make all roads and paths free from fear and danger. As God punishes the wicked according to their actions, in the same manner, we should also make them noble by giving proper Vedic education and suitable punishment.

THE COMMENTATOR'S NOTES

(अघः) अघं पापं विद्यते यस्मिन् सः =Sinner
(वृकः) स्तेनः वृक इति स्तेन नाम (निघ० ३.२४) =Thief.

(दुःशेवः) दुःखे शाययितुमर्हः=Punishable.
पुनरेतस्मान्मार्गात् के के निवारणीया इत्युपदिश्यते

'Who else are to be removed from this path is taught in the third Mantra.

Mantra—3

अप त्यं परिपन्थिनं मुषीवाणं हुरश्चितम् । दूरमधि स्रुतेरज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् त्वं त्यं परिपन्थिनं मुषीवाणं हुरश्चितम् अनेकविधं स्तेनं स्रुतेः दूरम् अधि अपाज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे पूषन् (सेनासभाध्यक्ष) त्वं तस्य द्वयाविनः कस्यचित् अघशंसस्य तपुषिं पदा अभितिष्ठ पादाक्रान्ता कुरु ॥

TRANSLATION

O Commander-in-chief of the army or the President of the Assembly, trample with your feet upon the mischievous army of that evil-minded pilferer or double-tongued person of both kinds (of things seen and un-seen or what is present and what is absent), who ever he may be.

PURPORT

The dispensers of justice should never leave a thief without giving him suitable punishment, otherwise the people will suffer. Therefore, for the protection of the people, it is necessary to give punishment to all guilty persons even if they be the parents, preceptors and friends of the officers concerned.

THE COMMENTATOR'S NOTES

(द्वयाविनः) प्रत्यक्षाप्रत्यक्षयोः परपदार्थापहर्तुः ॥ =The stealer of the articles seen or unseen.

(तपुषिम्) श्रेष्ठानां सन्तापिकां सेनाम् ॥ =Minchievous army.

(अघशंसस्य) स्तेनस्य अघशंस इति स्तेननाम (निघ० ३.२४) =Of the thief.

पुनः स न्यायाधीशः कीदृशो भवेदित्युच्यते ।

How should a dispenser of justice (or a Judge) should be is taught in the fifth Mantra.

Mantra—5

आ तत्ते दस्र मन्तुमः पूषन्नवो वृणीमहे । येन पितॄनचोदयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्र मन्तुमः पूषन् (विद्वन्) त्वं येन पितृन् अचोदयः ॥
तत् ते (तव) अवः (रक्षणादिकम्) वयं वृणीमहे ॥

TRANSLATION

O nourisher, learned person (dispenser of justice), O destroyer of the wicked, possessing good knowledge or wisdom, we solicit of thee that protection, knowledge and love where with thou promptest elderly educated persons to tread upon the path of Dharma (righteousness).

PURPORT

As men should always satisfy and please their parents, teachers and other elderly educated persons with love and service, in the same way, they should gladden all good men by punishing the wicked for the welfare of all subjects

THE COMMENTATOR'S NOTES

(दस्र) दुष्टानामुपक्षेप्तः =Destroyer of the wicked.
(मन्तुमः) दसु—उपक्षये =Tr.
मन्तुः प्रशस्तं ज्ञानं विद्यते यस्य तत्सम्बुद्धौ
=Possessing good knowledge

पुनः स प्रजासु किं कुर्यादित्युपदिश्यते
What should he (a dispenser of justice) do towards the people is taught in the sixth mantra.

Mantra—6

अधा नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्व सौभग हिरण्यवाशीमत्तम पृथिव्यादिराज्ययुक्त सभाध्यक्षविद्वन्) त्वं नः (अस्मभ्यम्) सुषणा धनानि कृधि ॥

TRANSLATION

Therefore O learned President of the Assembly ruling over the State, lord of prosperity and the power of speech, shining with the light of truth and good reputation, bestow upon us wealth (of knowledge, Dharma, prosperity and vast Government) that may be liberally distributed.

PURPORT

Men should enjoy happiness abundantly by having the communion with God who is the Lord of all and association with a righteous President of the Assembly, a Commander of the army or dispenser of justice possessing prosperity, having acquired knowledge, gold and other kinds of wealth. They should make others also happy.

THE COMMENTATOR'S NOTES

(हिरण्यवाशीमत्तम) हिरण्येन सत्यप्रकाशेन परमयशसा सह प्रशस्ता वाग् विद्यते यस्य सोऽति शयितस्तत्सम्बुद्धौ । वाशीति वाङ् नाम (निघ० ११. १)

= Possessing the power of speech shining with the light of truth and good reputation.

(सुषणा) यानि सुखेन सन्यन्ते तानि सुषणानि । अत्र अविहितलक्षणो मूर्धन्य: सुषामादिषु द्रष्टव्यः (अष्टा० ८.३.९८) इति मूर्धन्यादेश: तत्सन्नियोगे णत्वं शेश्छन्दसि बहुलमिति लोपश्च = That which can be easily distributed.

TRANSLATOR'S NOTES

For the meanings of the word हिरण्यवाशीमत्तम or सत्यप्रकाशेन परमयशसा सह प्रशस्ता वाक् विद्यते यस्य सोऽतिशयित: the following authorities from the Brahmanas may be aptly quoted.

ज्योतिर्वै शुक्रं हिरण्यम् (एतरेय ब्रा० ७.१२)

ज्योतिर्हि हिरण्यम् (शतपथ ४.३.१.२१)

ज्योतिर्वै हिरण्यम् (ताण्ड्य ब्रा० ६.६.१०)
यशो वै हिरण्यम् (एतरेय ७.१८)
यशो वै हिरण्यम् (गोपथ उ० ३.१७)
हिरण्यसदृशी प्रीतिकरी हितरमणा वा अतिशयेन यस्य वाक्
स हिरण्य वाशीमत्तम इति स्कन्दस्वामी
पुनः स कीदृशानस्मान् सम्पादयेदित्युच्यते ।

How should he (Poosha) make us is taught in the Seventh Mantra.

Mantra—7

अति नः सश्चतो नय सुगा नः सुपथा कृणु । पूषन्निह क्रतुं विदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् (परमात्मन् सभाध्यक्ष वा) त्वम् इह सश्चतः नः (अस्मान्) सुगा सुपथा अति नय नः (अस्मान्) क्रतुं विदः ॥

TRANSLATION

O pooshan (God or the President of the Assembly) fill us with knowledge and righteousness. Conduct us by an easy and pleasant path which is trodden by the wise endowed with knowledge and Dharma (righteousness). Make us full of knowledge and the power of action.

PURPORT

There is Shleshalankara or double entendre. All men should thus pray to the Lord of the Universe. O God, take us away from the path of evil and lead us towards the path of Dharma. Learned persons also should be served and requested to conduct us by the pure and easy Vedic Path.

THE COMMENTATOR'S NOTES

(सश्चतः) विज्ञानवतो विद्याधर्मप्राप्तान् = Full of know-

ledge and Dharma (righteousness).

(सुपथा) विद्याधर्मयुक्तेन आप्तमार्गेण

= By noble path trodden by the wise endowed with wisdom and Dharma.

(पूषन्) सर्वपोषकेश्वर प्रजापोषक सभाध्यक्ष वा

= O God the nourisher of all or the President of the Assembly who protects all.

(विदः) प्राप्नुहि। अत्र वा छन्दसि सर्वे विधयो भवन्ति इति गुणविकल्पो लेट् प्रयोगः अन्तर्गतोण्यर्थश्च। सायणाचार्येणेदमडागमेन साधितम्। गुणप्राप्तिं बुद्धा अतोऽस्यानभिज्ञता दृश्यते ॥

TRANSLATOR'S NOTES

Thus Rishi Dayananda has pointed out a serious grammatical blunder committed by Sayanacharya.

सश्चति गतिकर्मा (निघ० २.१४) गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानप्राप्त्यर्थं ग्रहणम् ॥

Knowledge and attainment — these two meanings of the verb have been taken here by Rishi Dayananda.

पुनस्तेन किं प्रापणीयमित्युपदिश्यते

What should he (Poosha) cause to attain is taught in the 8th Mantra.

Mantra—8

अभि सूयवसं नय न नवज्वारो अध्वने। पूषन्निह क्रतुं विदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् त्वम् इह सूयवसं देशम् अभिनय तेन मार्गेण क्रतुं विदः येन त्वयि नवज्वारः न भवेत् ॥

TRANSLATION

O God the nourisher of all and the President of the

Assembly, protector of the people, lead us where there is abundant fodder, barley and other herbs. Grant us knowledge and the power of action, so that while on the way (of doing noble deeds) there may not be fever or any trouble caused by extreme heat etc.

PURPORT

O God, grant us by Thy grace a beautiful country and good attributes, remove all miseries and lead us to happiness. O learned President of the Assembly, make us happy in this land by safe-guarding and preserving us with humility and giving us good education.

THE COMMENTATOR'S NOTES

[पूषन] [१] परमेश्वर, [२] सभाध्यक्ष ।

God is called Poosha (पूषा) as He is the nourisher of all. The President of the Assembly or King is also called पूषा (Poosha) as it is his duty to see that all subject are nourished and fed properly. The word may also be used for the commander of an army.

पुनः स कीदृश इत्युपदिश्यते

How else should he (Poosha) be is taught in the Ninth Mantra.

Mantra—9

शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरम् । पूषन्निह क्रतुं विदः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे पूषन् (सभा सेनाध्यक्ष) त्वं सेनाप्रजांगाणि शग्धि पूर्द्धि प्रयंसि शिशीहि नः [अस्माकम्] उदरं च (उत्तमान्नैः) इह प्रासि प्र पूर्धि क्रतुं विदः ॥

TRANSLATION

O President of the Assembly or Commander of the Army, you are able to give happiness to all. Therefore be gracious to us. Fill us full, feed us and invigorate or sharpen us with vigour. Discharging your duties properly, sleep well at night, being

free from all evils. Engage all your knowledge and action in bringing about the welfare of the subjects, knowing how to protect us.

PURPORT

There is none except the President of the Assembly and Commander-in-Chief of the Army who is giver of happiness, strength and encouragement for exertion, remover of all fear of the thieves and the robbers, provider of all legitimate means of good enjoyment and illuminator of justice and knowledge. Therefore all should take shelter in them.

(शग्धि) सुखदानाय समर्थोऽसि ।
= Are able to give happiness.

(शिशीहि) सुखेन शयनं कुरु =Sleep well at night.

तमाश्रित्य कथं भवितव्यं किं च कर्तव्यमित्युपदिश्यते ।

What should be done and how should the people be, is taught in the tenth mantra.

Mantra—10

न पूषणं मेथामसि सूक्तैरभि गृणीमसि । वसूनि दस्ममीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यथा वयं सूक्तैः पूषणं सभासेनाध्यक्षम् अभि गृणीमसि दस्युं मेथामसि वसूनि ईमहे (परस्परं कदाचित् न द्विष्मः) । तथा एव यूयम् अपि आचरत) ।

TRANSLATION

O men, as we praise the President of the Assembly or the Commander of the Army with good words, we destroy the enemy and solicit wealth (material as well as spiritual). We never have animosity with any one among our people, you should also do likewise.

PURPORT

No one should beg from any enemy out of folly, having given up the shelter of the President of the Assembly and the Commander of the Army, but after knowing the science of Politics from the Vedas, killing the enemies with the help of good and brave people, acquiring knowldge, gold and other kinds of wealth, giving the same in charity to deserving persons, knowledge should be diffused.

In this hymn, by the use of the word Poosha, the President of the Assembly and Commander of the Army have been taken, the duty of increasing our power and removing wicked enemies, the attainment of all prosperity, treading upon the path of righteousness, developments of intellect and actions have been stated. So it has connection with the previous hymn.

THE COMMENTATORS NOTES

(मेथामसि) हिंस्मः =Kill or destroy.

(दस्युम्)शत्रुम् =Enemy.

TRANSLATOR'S NOTES

मेथामसि is from मेथृ-मेधाहिंसनयोः (भ्वा.) Here the second meaning of destroying has been taken.

दस्म is derived from दसु-उपक्षये=An enemy who tries to decrease the power of his opponent, hence it has been taken by Rishi Dayananda in the sense of an enemy.

इति द्विचत्वारिंशं सूक्तं समाप्तम् ॥

Here ends the commentary on the forty-second hymn and twenty-fifth Varga of the first Mandala of the Rigveda.

—o—

त्रयश्चत्वारिंशं सूक्तम्

HYMN XLIII

अस्य नवर्चस्य सूक्तस्य घौरः काण्व ऋषिः । देवता १.२.४.५.६ रुद्रः, ३ मित्रावरुणौ, ७.८.९ सोमः, १.४.७.८ गायत्री । ५ विराड् गायत्री छन्दः ६ पाद-निचृद् गायत्री छन्दः ।

Seer — Kanva, Devata Rudra, Mitra Varuna and Soma. Metres — Gayatri of various forms and Anushtup. Tunes — Shadja and Gandhara.

अथ रुद्रशब्दार्थं उपदिश्यते ।

The meanings of Rudra are taught in the first Mantra.

Mantra—1

कद्रुद्राय प्रचेतसे मीळ्हुष्टमाय तव्यसे । वोचेम शन्तमं हृदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

वयं कत् (कदा) प्रचेतसे मीळ्हुष्टमाय तव्यसे हृदे रुद्राय शन्तमं वोचेम ॥

TRANSLATION

In case of God—

(1) When shall we sing (a song) to Rudra (God) the Omniscient, the most Liberal, the most Powerful that shall be the giver of peace and delight to our hearts ? In case of the soul—

(2) When shall we sing to Rudra (the soul that weeps when leaving the body) that is wise, most bounteous, and mighty, that may be giver of delight to our hearts !

(3) The third meaning of Rudra is Vayu or air that causes pain to the wicked on account of their evil actions.

PURPORT

By Rudra three meanings are taken.

(1) God, (2) Soul & (3) Vayu or air. God is called Rudra as being Omniscient Dispenser of Justice. He makes the wicked weep by giving the fruits of their evil actions.

(2) The soul is called Rudra as it weeps when it leaves the body at the time of death and gets the result of evil actions.

(3) Vayu or air is called Rudra as it makes a person weep causing pain as a result of bad deeds.

पुनः स किं करोतीत्युपदिश्यते ।

What does Rudra do is taught further in the second Mantra

Mantra—2

यथा नो अदितिः करत्पश्वे नृभ्यो यथा गवे । यथा तोकाय रुद्रियम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

यथा तोकाय अदितिः (माता) यथा पश्वे (पशुपालः) यथा नृभ्यः (नरेशः) यथा गवे (गोपालश्च) सुखं करत् (कुर्यात्) तथा नः (अस्मभ्यं) रुद्रियं कर्म कुर्यात् ॥

TRANSLATION

As a mother causes happiness to her child, as a shephered to his herd of animals, as a king to his subjects, as a cowherd to his cows, in the same way, may Immortal God grant happiness and peace to our children, to the cattle, the men and the cows.

PURPORT

There is Upamalankara or simile used in the Mantra. As there is no happiness to children without parents, no happiness to the cattle without a cowherd, and the people without

the king's assembly, in the same manner, none can enjoy happiness without knowledge and exertion.

THE COMMENTATOR'S NOTES

(अदितिः) माता अत्र अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता। (ऋ० १.८९.१०) इत्यादिना माता गृह्यते

= Mother.

(गवे) इन्द्रियाय जीवः, पृथिव्यै कृषीबलः

= A soul for the senses and a farmer for the earth.

(तोकाय) सद्योजाताय अपत्याय बालकाय

= Newborn child.

तोकम् इत्यपत्यनाम (निघ० २.२) (रुद्रियम्) रुद्रस्य कर्म = God's act of giving happiness.

अथ सर्वैः सह विद्वांसः कथं वर्तेरन्नित्युपदिश्यते ।

How should learned persons behave with all is taught in the third Mantra.

Mantra—3

यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति । यथा विश्वे सजोषसः॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यथा मित्रः यथा अरुणः यथा रुद्रः नः (अस्मान्) चिकेतति यथा विश्वे सजोषसः (सर्वे विद्वांसः सर्वाः विद्याः) चिकेतन्ति तथा आप्ताः जनाः सत्यं विज्ञापयन्तु ॥

TRANSLATION

As a friend or Prana, as noble preacher or udana and God give us good knowledge and as all enlightened persons with one accord or united do, so should all learned and absolutely truthful persons teach truth to us.

PURPORT

As learned persons should give true knowledge to all having friendship with them, good character and conduct, as

God has revealed all sciences through the Vedas, in the same manner, teachers also should endow all with knowledge.

THE COMMENTATOR'S NOTES

(मित्रः) सखा प्राणो वा = Friend or Prana.

(वरुणः) उत्तम उपदेष्टा उदानो वा

= Noble preacher or Udana.

(सजोषसः) समानो जोषः प्रीतिः सेवनं वा येषां ते

= Loving one another, united or of one accord.

TRANSLATOR'S NOTES

For the meaning of Mitra and Varuna as प्राण and Udana, there is the clear authority of the Shatapath Brahman which says.

प्राणोदानौ वै मित्रावरुणौ (शतपथे १.८.३.१२.३.६.१.१६)। प्राणोदानौ मित्रावरुणौ (शत० ३.२.२.१३)

पुनः स रुद्रः कीदृश इत्युपदिश्यते ।

How is that Rudra is taught in the fourth Mantra.

Mantra—4

गाथपतिं मेधपतिं रुद्रं जलाषभेषजम् । तच्छंयोः सुम्नमीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः! यथा वयं गाथपतिं मेधपतिं जलाषभेषजं रुद्रम् (आश्रित्य) यत् शंयोः अपि सुम्नं (मोक्षसुखम्) ईमहे (याचामहे) (तथा एव यूयम् अपि इच्छत) ॥

TRANSLATION

O men, as taking shelter in Rudra (God) Who is the Protector of the learned devotees, holy Yajnas and highly intelligent men, who is like a healing balm for happiness, we pray for abiding joy of emancipation, health and strength, so you should also do.

PURPORT

None can attain knowledge, worldly happiness and the joy of emancipation without the help of a learned person who gives us the knowledge of God's praise and the herbs that destroy misery (caused by diseases) and the teaching of Pranayama that alleviates our suffering.

THE COMMENTATOR'S NOTES

[गाथपतिम्] यो गाथानां स्तावकानां विदुषां पतिः पालकः तम् = The Protector of the learned devotees.

[मेधपतिम्] यो मेधानां पवित्राणां यज्ञानां पुरुषाणां वा पालयिता तम् । मेध इति यज्ञ नाम [निघ० ३.१५]

[सुम्नम्] मोक्षसुखम् = The joy or bliss of emancipation.

[शंयोः] शं लौकिकं पारमार्थिकं सुखं विद्यते यस्मिन् तस्य = Of the person who possesses worldly happiness and the joy of liberation.

TRANSLATION'S NOTES

Prof. Maxmuller's translation of this Mantra, particularly of मेधपतिम् is not only wrong, but mischievous.

He translates it in the "Vedic Hymns Vol. I) as follows—

We imploer Rudra, the lord of songs, the lord of animal sacrifices, the possessor of healing medicines, for health, wealth and his favour."

We call the translation of मेधपति as Lord of animal-sacrifices as not only un-warranted, but also mischievous, because there is no authority for taking the word मेध (Medha) which according to the Vedic Lexicon (Nighantu 3.15) stands for highly intelligent persons मेध इति मेधाविनाम (निघ० ३.१५) and Yajna or non-violent sacrifice मेध इति यज्ञ नाम (निघ० ३.१७) Nighantu) 3.17 for animal sacrifices.

It is note—worthy that Prof. Wilson and Griffith also do not interpret मेधपति as the Lord of animal — sacrifices, but merely as "Protector of sacrifices" (Wilson) and "Lord of sacrifices" (Griffith).

Prof.Maxmuller was himeslf not certain of the correctness of this un-warranted interpretation and therefore put the following note on this verse No. 4

"We must derive gathapati from Gatha (167.6 and medhapati from Medha, animal-sacrifice, till we know on the subject." (Vedic Hymns Vol. I. P. 420).

It was also wrong and audacious on his part to change the text गाथपतिं as गाथापति and मेधपतिम् as मेधापतिम् Even then मेधा can never mean animal sacrifice. That the Vedic Yajnas are called through out the Vedas as अध्वर (See the word used hundreds of times in Rig. 1.1.4.1.18; 1. 14.21; 128.4.3.24.1.2.25.etc. yaj 2.4;6. 23; 15.38; Sama 7.25, 6.5.5.2.Atharva 4.24.3; 5.12.2; 18. 2, 32; 19, 42. 4. etc.)

which means अध्वर इति यज्ञनाम ध्वरतिर्हिंसाकर्मा तत्प्रतिषेधः (निरुक्ते १.७)

i. e. A non-violent act, should have been known to a scholar like Prof. Maxmuller.

पुनः स कीदृश इत्युपदिश्यते ।

How is Rudra is taught further in the fifth Mantra.

Mantra—5

यः शुक्र इव सूर्यो हिरण्यमिव रोचते । श्रेष्ठो देवानां वसुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यूयं यः रुद्रः [सभेशः] सूर्यः शुक्रः इव हिरण्यम् इव रोचते देवानां श्रेष्ठः वसुः अस्ति तं सेनानायकं कुरुत ॥

TRANSLATION

O men, appoint him as the commander-in-chief of the army who shines in splendour like the sun, is refulgent as bright gold, the best among learned persons, the provider of habitation or support.

PURPORT

As God is the Light of lights, full of perfect Bliss, the Best of all the Devas (shining objects and the enlightened) and the Support of the earth and other worlds, in the same manner, the

President of the Assembly or the Commander-in-chief of the army should be a person who is most brilliant like the sun and the gold, the best dispenser of justice, the giver of delight and bliss, the man of the most charming good temperament and good habits and the sustainer of all.

स तस्मै किं करोतीत्युपदिश्यते ।

What does he (Rudra) do for him is taught in the sixth Mantra.

Mantra—6

शं नः करत्यर्वते सुगं मेषाय मेष्ये । नृभ्यो नारिभ्यो गवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः [रुद्रः] नः [अस्मभ्यम्] अर्वते मेषाय मेष्ये नृभ्यः नारिभ्यः गवे सुगं शं सततं करोति । [स एव सभाधीशः स्थापनीयः] ॥

TRANSLATION

He who bestows easily obtained happiness upon or brings health to our horses, welfare to ram and ewe, to men, to women and to the cattle should be made the President of the Assembly.

PURPORT

Men should pray to God for the happiness and health of their own and other men and animals. They should also take the help of learned persons and should make proper use of the Pranas and exertion.

Mantra—7

अस्मे सोम श्रियमधि नि धेहि शतस्य नृणाम् । महि श्रवस्तुविनृम्णम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सोम [सभाध्यक्ष] त्वम् अस्मे (अस्मभ्यम्) अस्माकं वा शतस्य नृणां तुविनृम्णं श्रवः श्रियं च अधि निधेहि ॥

TRANSLATION

O Soma (God or President of the Assembly) bestow on us, the glory of a hundred men, the great renown, knowledge, wealth and food of mighty leaders.

PURPORT

There is Shleshalankara or double entendre here. None can acquire knowledge and wealth (of all kinds) without the Grace of God, the help of the President of the Assembly and his own exertion.

THE COMMENTATOR'S NOTES

[तुविनृम्णम्] बहुविधं धनम् = Wealth of various kinds.

[तुवीति बहुनाम निघ. ३.१] नृम्णम् इति धननाम [निघ० २.१०] Tr.

[सोम] सर्वसुखप्रापक सभाध्यक्ष

O President of the Assembly-bringer of all happiness.

षु—प्रसवैश्वर्ययोः

पुनः स किं निवारयेदित्युपदिश्यते ।

What else should he remove, is taught in the 8th Mantra

Mantra—8

मा नः सोम परिबाधो मारातयो जुहुरन्त । आ न इन्दो वाजे भज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्दो [सभाद्यध्यक्ष] नः [अस्मान्] सोम परिबाधः [विरोधिनः] मा जुहुरन्त ये नः [अस्माकम्] अरातयः सन्ति तान् वाजे त्वं कदाचित् मा आभज नः [अस्मान्] वाजे आ भज ॥

TRANSLATION

O kind President of the Assembly, etc. let not adversaries who put obstacles in the acquisition of good things, harass and injure us, overthrow us. Don't submit to our opponents in battles and always come to our help.

PURPORT

Men should administer a truthful and just State, conquering all enemies with the help of admirable force and strength.

THE COMMENTATOR'S NOTES

(इन्दो) आर्द्रीकारक सभाध्यक्ष
= O kind President of the Assembly etc.

इन्दुः—उन्दी क्लेदने उन्देरिच्चादेः (उणादि० १.१२)

TRANSLATOR'S NOTES

The word वाजे has been used in the Mantra, which according to the Vedic Lexicon Nighantu 2.7 means वाज इति अन्न नाम (निघ० २.७) food and Nig. 2.9 वाज इति बलनाम (निघ० २.६) Strength.

Prof. Wilson has rightly translated it as "food" and Griffith as "give us a share of strength. But to our great surprise, we find Prof. Maxmuller has translated it as "O Indu help us to booty' which is simply absurd and mischievous.

Rishi Dayananda has taken the word वाजे in the sense of संग्रामे on the authority of the Nighantu 2.17 वाजे इति संग्राम (निघ० २.१७)Battle.

Mantra—9

यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य।
मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम वेनः मूर्द्धा त्वम् ऋतस्य अमृतस्य (नाशरहितस्य) नाभा परस्मिन् धामन् (वर्तमानस्य ईश्वरस्य) ते याः प्रजाः सन्ति ताः आभूषन्तीः वेदः (सर्वाभिः विद्याभिः प्राप्नुहि) ॥

TRANSLATION

In case of God—

(1) O God Giver of all knowledge and happiness, Thou art to be desired by all, the Head, the Central Point. All

these people decorated with the ornament of education are Thy subjects and Thy children of who art absolutely True and immortal and abiding in Thy most Blissful state and at the highest place of the law (whose laws are eternal). Endow them with all true knowledge and wisdom. Love and cherish them as they honour Thee.

In the case of the President of the Assembly—

(2) O President of the assembly, desired by all, the head, the central point or the summit (of administration), all these subjects are thy children. Thou abidest in the highest law of God who is Immortal and absolutely True. Cherish them well. Endow them with true knowledge and wisdom.

THE COMMENTATOR'S NOTES

(धामन्) धामनि आनन्दमये स्थाने = In absolutely Blissful State.,

PURPORT

When people take shelter in God who is un-paralleled and the President of the Assembly who is devoted to Him, they do not suffer at all. As God desires men of noble character and conduct and the President of the Assembly also does the same, in the same manner, all subjects should always desire God and the President of the Assembly. Without this sort of desire, real and vast happiness can not be attained.

In this hymn, various meanings of Rudra, the means of the attainment of all happiness with the help of God and the President of the Assembly, worship of God and allied subjects have been dealt with, so it has direct connection with the previous hymn.

Here ends the commentary on the forty-third hymn of the Ist Mandala of the Rigveda.

—o—

चतुश्चत्वारिंशं सूक्तम्

HYMN XLIV

अस्य सूक्तस्य प्रस्कण्व ऋषिः । अग्निर्देवता । १.५ उपरिष्टाद् विराड् बृहती, ३ निचृदुपरिष्टाद् बृहती । ७.११ निचृत् पथ्या बृहती । १२ भुरिग् बृहती । १३ पथ्या बृहती छन्दः । मध्यमः स्वरः । २.४.६.८.१४ विराट् सतः पंक्तिः । १० विराड् विस्तारपंक्तिश्छन्दः पंचमः स्वरः । ६ आर्चो त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer — Praskanva, Devata or subject Agni, Metres — Brihati and Pankti of various forms. Tunes — Madhyama, Panchama and Dhaivata.

Mantra—1

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अमर्त्य जातवेदः अग्ने ! यतः त्वम् अद्य दाशुषे उषसः चित्रं विवस्वत् राधः ददासि स उषर्बुधः देवान् च आवह ॥

(1) Spiritual Interpretation—

O Immortal, Omnipresent and Omniscient God, grant unto us to-day (every day) the wonderful wealth of enlightenment. Bring to Thy devotees divine virtues created by spiritual wisdom. Mayst Thou dispel gloom of ignorance by appearing in our hearts, just as darkness of night recedes at the advent of Dawn.

(2) In the case of enlightened persons:—

O highly educated person shining like the fire immortal (by nature as the soul never dies) and extra-ordinary, thou givest wealth (of wisdom and knowledge) to an industrious man

of charitable disposition, as the sun gives light in the morning.

Bring to us divine virtues and enlightened persons who get up early in the morning and make others also wake up at that time.

PURPORT

Men should exert themselves and achieve all prosperity for obeying the command of God and by taking shelter in Him and noble learned persons. Learned persons well-versed in all sciences, should always do a noble meritorious act. They should never do an ignoble, wicked deed.

THE COMMENTATOR'S NOTES

(जातवेदः) परमात्मपक्षे जाते २ विद्यते जातानि वेद वेत्ति निरुक्तानुसारम् (निरु० ७.१६) सर्वव्यापक सर्वज्ञ वा, विद्वत्पक्षे जातवेत्ता: (अमर्त्य) स्वस्वरूपेण मरणधर्मरहितसाधारणमनुष्यस्वभावविलक्षण ।

= Immortal (by nature as soul) or extra-ordinary.

(दाशुषे) दात्रे पुरुषार्थिने मनुष्याय

= For a liberal industrious person.

(उषर्बुधः) ये उषसि स्वयं बुध्यन्ते सुप्तान् बोधयन्ति च तान् । = To them who get up early in the morning and wake others up.

Mantra—2

जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम् ।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यतः त्वं जुष्टः दूतः सन् अध्वराणां रथीः हव्यवाहनः सजूः असि तस्मात् अस्मे अश्विभ्याम् उषसा सिद्धं बृहत् सुवीर्यं श्रवः धेहि ॥

TRANSLATION

O learned person well-versed in Political Science, thou art

well-loved messenger, destroyer of the wicked and mighty, charioteer of the noble non-violent deeds, impeller of the substances or vehicles to be taken and given. Grant us heroic strength and food that makes us virile and full of knowledge along with the air and water and the act done at the dawn.

PURPORT

None can conquer his enemies, get strength and prosperity without the association of the learned and acquisition of knowledge from them.

None can accomplish worldly dealings without the combination and proper methodical use of the fire, air and water.

THE COMMENTATOR'S NOTES

(अग्ने) राजविद्याविचक्षण

= Well versed in Political science.

(अश्विभ्याम्) वायुजलाभ्याम्

= With the combination of the air and water.

(श्रवः) सर्वविद्याश्रवणनिमित्तम् अन्नम्

= Food which by giving proper strength enables us to acquire knowledge of various sciences.

TRANSLATOR'S NOTES

As for the first Mantra, there is a spiritual interpretation, as pointed out by Rishi Dayananda (himself) following is the spiritual meaning of the above Mantra—

O God, thou art well-loved messenger, Destroyer of the wicked, Sustainer of the world and Charioteer of the noble non-violent deed, accordant with the sun and the moon and the dawn or Prana, Apana and the Dawn of the Divine Illumination, grant us heroic strength and lofty fame.

Mantra—3

अद्या दूतं वृणीमहे वसुमग्निं पुरुप्रियम् ।

धूमकेतुं भाऋजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

वयम् अद्य (मनुष्यजन्मविद्याप्राप्तिसमयं प्राप्य)

अस्मिन् दिने व्युष्टिषु भा ऋजीकं यज्ञानां मध्ये अध्वरश्रियं दूतम् अग्निमिव वर्तमानं विद्वांसं दूते वृणीमहे ॥

TRANSLATION

We select to-day (having acquired human life and at the time of gaining knowledge) as messenger a good popular learned person, who shines like fire in assemblies and on the occasion of the fulfilment of noble desires; who is also like the fire among the non-violent Yajnas from Agnihotra to Ashwa Medha or consisting of Yoga, Shilpa (Industries) Upasana (communion with God) and knowledge, bearing the glory of the Yajnas of inviolable various kinds and fire-bannered spreader of the light.

PURPORT

Men should accomplish all works having appointed a learned person well-versed in the Vedic lore as a messenger or ambassador, for the attainment of knowledge, kingdom and happiness. They should also accept the utility of electricity which accomplishes many works.

THE COMMENTATOR'S NOTES

(अग्निम्) पावकमिव विद्वांसम्

= A learned person who is purifier like the fire.

(भा ऋजीकम्) भाति प्रकाशयति सा भा सभा कान्तिर्वा तां योऽर्जयते तम्

= Illustrious as an orator in the assemblies.

(यज्ञानाम्) अग्निहोत्राद्यश्वमेधान्तानां योगज्ञान-शिल्पोपासनाज्ञानानां वा मध्ये

= Of the Yajnas (non-violent sacrifices) consisting of Agnihotra to Ashvamedha or Yoga, industries, communion with God and knowledge.

TRANSLATOR'S NOTES

In the Vedic terminology, Yajna is a very comprehensive term which is used for all good deeds and philanthropic acts. This vedic idea has been corroborated in the Bhagavad Gita in the fourth chap.

द्रव्ययज्ञास्तपो यज्ञाः, योगयज्ञास्तथा परे ।
स्वाध्यायज्ञानयज्ञाश्च, यतयः संशितव्रताः ।।२८
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वान्, एवं ज्ञात्वा विमोक्ष्यसे ।।३२
(गीता ४)

Here Yoga, tapa (austerity) Svadhyaya (study of the Vedas) knowledge etc. have been enumerated among the Yajnas.

Mantra—4

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
देवाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ।।
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

अहं व्युष्टिषु यातवे दाशुषे जनाय श्रेष्ठं यविष्ठं जुष्ट स्वाहुतं जातवेदसम् अतिथिम् अग्निम् इव प्रकाशमानं विद्वांसं दूतम् अन्यान् देवान् वा अच्छ ईडे ।।

TRANSLATION

I praise a learned person who is well-versed in various sciences, is purifier like the fire, the noblest and most youthful (energetic), going from place to place like a guest, well-invited, loved and served by enlightened persons for the fulfilment of noble desires, that he may bring well other truthful learned men to us.

PURPORT

Men should honour such learned guests as are righteous, respected by all learned persons, of cheerful disposition and benevolent.

THE COMMENTATOR'S NOTES

(व्युष्टिषु) विशिष्टासु कामनासु अध्येषितासु सतीषु
= On the occasion of or fulfilment of particular desires

(जातवेदसम्) जातेषु पदार्थेषु विद्यमानमिव व्याप्त-विद्यम् = Pervading in or well-versed in various sciences.

TRANSLATOR'S NOTES

Many of the adjectives used in the Mantra for Agni are quite clear to show that here, it is not material fire that is meant, but learned person who is purifier like the fire as explained by Rishi Dayananda.

Passages in the Brahmanas like....

तस्मात् अनूचानमाहुरग्निकल्प इति (शत. ६.१.१.१०) अग्ने महां असि ब्राह्मण भारत (कौषी० ३.२ शत० १.४.२.२) एष वा अग्निर्वैश्वानरः । यद् ब्राह्मणः (तैत्तिरीय ब्रा० २.१.४५)

Fully substantiate Rishi Dayananda's interpretation, Even Wilson translates जातवेदसम् as "who knows all that are born,"following Sayanacharya who explains the word as जातानां वेदितारम्=Knower of all things. Is it applicable to inanimate fire ?

The same subject is continued—

Mantra—5

स्तविष्यामि त्वामहं विश्वस्यामृत भोजन ।
अग्ने त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अमृत भोजन मियेध्य हव्यवाहन अग्ने (जगदीश्वर) अहं विश्वस्य त्रातारं यजिष्ठम् अमृतं त्वा स्तविष्यामि (स्तोष्यामि) नान्यं कदाचित् ॥

TRANSLATION

O God Immortal, Nourisher of the universe, Destroyer of all miseries, or bringer of all happiness, I will always glorify Thee — the Protector of the world, the Best Giver of all joys and Deathless and none else.

PURPORT

Learned persons should never glorify and take shelter in any one as God except the Lord who is the Preserver of the world, the Giver of emancipation, Giver of Knowledge, fulfiler

of noble desires and bliss and worthy of worship or adoration.

THE COMMENTATOR'S NOTES

(भोजन) पालक = Nourisher or Sustainer.

(भुज–पालनाभ्यवहारयो:) Tr.

(मियेध्य) दु:खानां प्रक्षेप्त: डुमिञ्–प्रक्षेपणे

= Thrower or Destroyer of all miseries.

पुन: स कीदृश: कस्मै किं करोतीत्युपदिश्यते।

How is he (Agni) and what does he do is taught in the 6th Mantra.

Mantra—6

सुशंसो॑ बोधि गृण॒ते य॑विष्ठ्य॒ मधु॑जिह्वः॒ स्वा॑हुतः ।
प्रस्क॑ण्वस्य प्रति॒रन्नायु॑र्जी॒वसे॑ नम॒स्या॑ दैव्यं॒ जन॑म् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

हे यविष्ठ्य नमस्य (विद्वन्) मधुजिह्व: सुशंस: स्वाहुत: प्रस्कण्वस्य जीवसे आयु: प्रतिरन् त्वं गृणते (शास्त्राणि) बोधि अनेन दैव्यं जनं रक्षसि तस्मात् सत्कर्तव्य: असि ॥

TRANSLATION

O most youthful (energetic) respectable learned person, you who are honey-tongued, universally praised, invited with pleasure, teach Shastras to the man who praises you, cast aside the misery of noble highly intelligent person, lengthening his life thereby and protect a divine man. It is for doing such noble deeds that you are honoured by all.

PURPORT

A learned person should be honoured and respected on account of his sublime virtues. Thus taking shelter in him and his guidance, all should acquire knowledge and long life.

THE COMMENTATOR'S NOTES

(प्रस्कण्वस्य) प्रकृष्टश्चासौ कण्वो मेधावी च तस्य

= Of a highly intelligent person or genius.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted प्रस्कण्व as a highly intelligent person or genius, for which there is the clear authority of the Vedic Lexicon Nighantu 3.15 कण्व इति मेधाविनाम (निघ० ३.१५.) It was wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Praskanva as the name of the son of a seer named Kanva. According to the Vedic Lexicon Nighantu 3.15 Kanva means an intelligent person and by the use of प्र should mean a very highly intelligent person. Kapali Shastri ji has hinted at this meaning in his commentary saying." ज्ञानार्थक कण्व प्रभवस्य प्रकृष्टज्ञानस्येत्यवयवार्थानुगमादुपपत्तिरन्तर्योगे द्रष्टव्या (श्री कपालिशास्त्रिकृते सिद्धांजनभाष्ये द्वितीयखण्डे पृ० ४२४.)

पुनः स कीदृशोऽस्तीत्युपदिश्यते ।

How is he (Agni) is taught in the seventh Mantra.

Mantra—7

होतारं विश्ववेदसं सं हि त्वा विश इन्धते ।
स आ वह पुरुहूत प्रचेतसोऽग्ने देवाँ इह द्रवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे पुरुहूत अग्ने (विद्वन्) प्रचेतसः विशः यं होतारं विश्ववेदसं त्वां हि (खलु) सम् इन्धते तान् प्रति भवान् द्रवत् ॥

TRANSLATION

O highly learned person, invoked and remembered by many, the people possessing good knowledge you invite (literally kindle) you who are doer of Yajnas-a noble sacrificer. Quickly bring hither other excellently wise divine persons and virtues and to help them in all good dealings.

PURPORT

It is not possible to bring about the happiness of the subjects, the attainment of divine virtues without much effort and victory over the enemies. Therefore all should accomplish it with great endeavour.

THE COMMENTATOR'S NOTES

(अग्ने) विशिष्टज्ञानयुक्त
= Highly educated person or leader.

(प्रचेतसः) प्रकृष्टं चेतो विज्ञानं यासां ताः (विशः)
= The people possessing good knowledge.

(देवान्) वीरान् विदुषो दिव्यगुणान् वा
= Brave learned persons or divine attributes.

TRANSLATOR'S NOTES

The word Agni (अग्नि) is derived from अगि—गतौ गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च Taking the first meaning ज्ञान or knowledge and basing on the étymology of the word as given by Yaskacharya in Nirukta अग्निः कस्मादग्रणीर्भवति (निरुक्त ७.१) Rishi Dayananda has interpreted it as विशिष्ट ज्ञान युक्त which is certainly and clearly corroborated by the adjectives used in the Mantra होतारम्—विश्ववेदसम् which Sayanacharya interprets as होमनिष्पादकम्-सर्वज्ञम्

Prof. Wilson translates these words as sacrificer and Omniscient. Are these adjectives applicable to inanimate fire.?

The same subject is continued—

Mantra—8

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।
कण्वासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्वध्वर (विद्वन्) ये सुतसोमाः कण्वासः व्युष्टिषु सवितारम् उषसम्, अश्विनौ, भगम् अग्निं क्षपः हव्यवाहं त्वां च सम् इन्धते (तान् त्वम् अपि दीप्यस्व) ॥

TRANSLATION

O learned person, the performer of noble and nonviolent deeds, highly intelligent persons who have produced many articles properly using the light of the sun, moving air and water, wealth, electricity and lights for fulfilment of their

desires invite you who are bringer of most acceptable substance and performer of the Yajnas. You should also help and encourage them.

PURPORT

Men should properly use the light of the sun, electricity, and water etc. in all works and accomplish acts that purify the air and the rain and develop industries. None can accomplish all these things without the association of the learned persons as he can not know the attributes of these things without acquiring knowledge from them.

THE COMMENTATOR'S NOTES

(कण्वा:) मेधाविन: (निघ० ३.१५)

= Highly intelligent persons.

(क्षप:) रात्री: क्षपा इति रात्रिनाम (निघ० १.७)

पुनरयं विद्वान् कीदृश इत्युपदिश्यते ।

How is this learned person is further taught in the ninth mantra.

Mantra—9

पतिर्ह्यध्वराणामग्ने दूतो विशामसि ।

उषर्बुध आ वह सोमपीतये देवाँ अद्य स्वर्दृशः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यः त्वम् अध्वराणां विशां पतिः असि तस्मात् त्वम् सोमपीतये उषर्बुधः स्वर्दृशः देवान् आ वह ॥

TRANSLATION

O learned person well-versed in Politics, you are protector of the Yajnas (non-violent sacrifices) and the people. You know how to destroy enemies. Therefore bring here learned persons who happily see the joy of knowledge or divine virtues and get up early in the morning, to drink the invigorating juice of various kinds.

PURPORT

The President of the assembly, the Commander-in-Chief

of the Army and other learned persons should always manifest divine virtues among the people for the protection of knowledge, the preservation of the subjects and other Yajnas.

THE COMMENTATOR'S NOTES

(अग्ने) नीतिज्ञ विद्वन्

= O learned person well-versed in Politics.

(स्वर्दृशः) ये सुखेन विद्यानन्दं पश्यन्ति तान्

To them who happily see the bliss or joy of knowledge.

The same subject is continued.

Mantra—10

अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः ।
असि ग्रामेष्ववि॒ता पुरोहितोऽसि यज्ञेषु मानुषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विभावसो अग्ने (विद्वन्) विश्वदर्शतः यः त्वम् पूर्वाः अनु पश्चात् आगामिनीः वर्तमानाः वा उषसः दीदेथ ग्रामेषु अविता असि यज्ञेषु मानुषः पुरोहितः असि (तस्मात् अस्माभिः पूज्यः भवसि) ॥

TRANSLATION

O resplendent illuminator of knowledge, worthy of being seen by all, you know and shine forth in all the dawns coming after one another. You are the protector of people in villages. You are a priest in Yajnas, being well-wisher of all people and a true man.

PURPORT

A learned person should not waste even a single moment. He should know all days to be full of the noblest deeds. Knowing the days as such, he should be the protector of the people and performer of the Yajnas (non-violent noble sacrifices).

THE COMMENTATOR'S NOTES

(अग्ने) विद्याप्रकाशक विद्वन्

= A learned man-illuminator of knowledge.

(दीदेथ) विजानीहि =Know well.

पुनः स कीदृशो भवेदित्युपदिश्यते ।

How else should he (agni) be is taught further in the 11th Mantra.

Mantra—11

नि त्वा॑ य॒ज्ञस्य॒ साध॑नमग्ने॒ होता॑रमृ॒त्विज॑म् ।
म॒नु॒ष्वद्दे॑व धीमहि॒ प्रचे॑तसं जी॒रं दू॒तमम॑र्त्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव अग्ने सुतसोमाः कण्वासः वयं यज्ञस्य साधनं होतारम् ऋत्विजं प्रचेतसम् जीरम् अमर्त्यं दूतं त्वा मनुष्वत् धीमहि ॥

TRANSLATION

O learned person full of divine wisdom, we place or appoint you as an Ambassador — You who accomplish three kinds of Yajnas, are the performer of the daily homa (non-violent sacrifice) a ministering priest, very wise, full of true knowledge, highly intelligent like a reflective person, immortal by nature and different from ordinary persons.

PURPORT

It is not possible to perform a Yajna (non-violent sacrifice and philanthropic work) without the help of a learned person and suitable articles.

TRANSLATOR'S NOTES

By त्रिविधयज्ञ or three kinds of Yajna are meant देवपूजा, संगतिकरण and दान i. e. honouring the learned, association with the enlightened people and charity as denoted by the root यज from which the word Yajna (यज्ञ) is derived.

The adjectives used in the Mantra for अग्नि like होतारम्, ऋत्विजम्, प्रचेतसम्, दूतम् clearly show that the word Agni

here stands not for material fire as interpreted by Sayanacharya, Wilson, Griffith and others, but for a highly learned and wise person as explained by Rishi Dayananda. Even Sayanacharya has interpreted प्रचेतसम् as प्रकृष्टज्ञानयुक्तम् or full of sublime knowledge.

Prof. Wilson has rightly translated it as "very wise" and Griffith also as "exceeding wise." Is it applicable to inanimate material fire ? ऋत्विजम् has been translated by Sayanacharya as ऋतौ वसन्तादिके यष्टारम् which has been rendered into English both by Prof. Wilson and Griffith as ministering priest, जीरम् According to Sayanacharya and others means वेगवन्तम् or swift.

THE COMMENTATOR'S NOTES

(मनुष्वत्) मननशीलेन मनुष्येण तुल्यम्
= Like a reflective person.

(प्रचेतसम्) प्रकृष्टं चेतो विज्ञानं यस्य यस्माद् वा
= Full of sublime knowledge.

(अमर्त्यम्) साधारणमनुष्यस्वभावरहितं स्वस्वरूपेण नित्यम् = Different from the nature of an ordinary person or immortal by nature as soul.

पुनः स कीदृश इत्युपदिश्यते ।
How is that Agni is taught in the 12th Mantra.

Mantra—12

यद्देवानां मित्रमहः पुरोहितोऽन्तरो यासि दूत्यम् ।
सिन्धोरिव प्रस्वनितास ऊर्मयोऽग्नेर्भ्राजन्ते अर्चयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मित्रमहो विद्वन् यः त्वं सिन्धोः इव प्रस्वनितासः अमर्त्यः अग्ने अर्चयः भ्राजन्ते पुरोहितः अन्तरः सन् देवानां दूत्यं यासि (सः अस्माभिः सत्कर्तव्यः कथं न स्याः ?) ॥

TRANSLATION

(1) O learned person adored by your friends, like the resound-

ing billows of the ocean and roaring flames of the fire, your lustres of knowledge shine forth when you act as ministering priest or as an ambassador.

PURPORT

O men, God is the Adorable Friend of all, well-wisher High Priest of all men and their innermost Spirit, knows like a messenger the good or bad acts of all souls, whose unlimited lustres shine forth all around the world. Such a God is the Creator, Sustainer and Nourisher of the universe and its Sovereign Dispenser of Justice. He must be worshipped by all. In the same manner, a noble ambassador or messenger should also be respected by all.

THE COMMENTATOR'S NOTES

(मित्रमहः) यो मित्राणां महः पूज्यः (मह-पूजायाम्)
= To be adored by friends.

(पुरोहितः) पुर एनं दधाति, पुरो यं दधाति सः
= High priest.

The same subject is continued.

Mantra—13

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरम् ॥
सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे श्रुत्कर्ण अग्ने (विद्वन्) त्वं संप्रीत्या सयावभि वह्निभिः देवैः सह (अस्माकं वार्ताः शृणु) मित्रः अर्यमा प्रातर्यावाणः सर्वे अध्वरम् अनुष्ठाय बर्हिषि आसीदन्तु ॥

TRANSLATION

O learned person full of the light of knowledge, who possesses the power of hearing, listen lovingly to our requests along with other enlightened persons who are able to carry on the work. May the dispenser of justice who is friendly to all along with other learned persons who go to their work daily in the morning and take their seats suitable after performing non-violent and inviolable Yajna.

PURPORT

Men should appoint righteous persons well-versed in all sciences in the various works of the State. The learned should accomplish all works with the assistance of well-trained attendants. Men should give up all indolence and always be engaged in doing good deeds. Without doing so, it is not possible to accomplish all works whether secular or spiritual.

THE COMMENTATOR'S NOTES

(बर्हिषि) उत्तमे व्यवहारे स्थाने वा

= In proper place and dealing.

(प्रातर्यावाणः) ये प्रातः प्रतिदिनं पुरुषार्थं यान्ति ते

= Those who go to work daily in the morning.

-पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How should the learned persons be is taught in the fourteenth Mantra.

Mantra—14

शृण्वन्तु स्तोमं मरुतः सुदानवोऽग्निजिह्वा ऋतावृधः ।
पिबतु सोमं वरुणो धृतव्रतोऽश्विभ्यामुषसा सजूः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे मनुष्याः) अग्निजिह्वाः ऋतावृधः सुदानवः मरुतः भवन्तः अस्माकं स्तोमं शृण्वन्तु । एवं प्रतिजनः सजूः वरुणः धृतव्रतः सन् उषसा अश्विभ्यां सह सोमं पिबतु ॥

TRANSLATION

O learned men, may you whose tongue expresses wisdom like the fire, who are strengtheners of eternal law, truth and Yajna, who are munificent, listen to our just requests. May a noble person who has taken vows of truth and justice, drink this juice of various substances along with the Adhvaryus (performers of Yajna) in the form of the President of the Assembly or the Commander-in-chief of the army and President of the Religious Council.

PURPORT

Those commands that are issued by the Dharma Sabha and the Raja Sabha (Religious and Royal assemblies) should be obeyed by all people after listening to them attentively. The members of these assemblies also should give up all prejudice or partiality and should put forth their united efforts in such a way as to bring about the destruction of all ignorance un-righteousness and injustice for the welfare of all beings.

THE COMMENTATOR'S NOTES

(अग्निजिह्वाः) अग्निवद् विद्याशब्दप्रकाशिका जिह्वा येषां ते = Those whose tongue expresses the words of wisdom.

(अश्विभ्याम्) व्याप्तिशीलाभ्यां सभासेनाधर्माध्यक्षाभ्याम् अध्वर्युभ्याम्

= Adhvaryus in the form of the President of the Assembly or commander-in-chief of the Army and the Dharma Sabha (Religious Council).

TRANSLATOR'S NOTES

अश्विभ्याम् has been interpreted by Rishi Dayananda as अध्वर्युभ्याम् व्याप्तिशीलाभ्यां सभासेनाधर्माध्यक्षाभ्याम्

For this meaning, there is the authority of the Brahmanas.

अश्विनावध्वर्यू (ऐतरेय० १.१८) शतपथ १.१.२.७ तैत्ति० ३.२.२.१ गोपथ उ० २.६

This hymn is connected with the previous hymn as subjects like the duties of an ambassador or messenger honouring the learned persons, the duties of the President of the Assembly, the performance of Yajna, friendship with all etc. have been dealt with in continuation of the previous hymn. Here ends the Commentary on the forty-fourth hymn or 30th Varga of the first Mandala of the Rigveda.

—:o:—

पंचचत्वारिंशं सूक्तम्

HYMN XLV.

अस्य दशर्चस्य पंचचत्वारिंशस्य सूक्तस्य प्रस्कण्वः काण्व ऋषिः । अग्निर्देवाश्च देवताः । १ भुरिगुष्णिक् ५ उष्णिक् छन्दः । ऋषभः स्वरः । २.३.७.८ अनुष्टुप् । ४ निचृदनुष्टुप् । ६.१० विराडनुष्टुप् च छन्दः । गान्धारः स्वरः ॥

Seer — Praskanva. Devata-Agni and Devas. Metres — Ushnik and Anushtup of various forms. Tunes — Rishabha and Gandhara.

तत्रादौ विद्युद्वद्विद्वद्गुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of learned person who is like the electricity are taught.

Mantra—1

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत ।
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥

सन्धिंच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे अग्ने त्वम् इह वसून् रुद्रान् आदित्यान् उत (अपि) घृतप्रुषम् मनुजातं स्वध्वरं जनं (सततं) यज ॥

TRANSLATION

O learned leader shining like electricity, gather here and show respect to the Vasus-persons who have observed Brahmacharya (continence) upto the age of 24 years, Rudras — who have observed Brahmacharya upto the age of 44 or at least 36 years and Adityas who have observed Brahmacharya upto the age of 48 years and who therefore shine like the sun in the world. Keep company with men who perform Yajnas and

are non-violent, who are thoughtful sons of the wise, who love the clarified butter (ghee) of the Yajna.

PURPORT

Men should make their sons observe the Brahma-Charya upto the minimum age of 25, maximum age of 48 years and their daughters upto the minimum age of 16 and maximum age of 24 years. They should arrange to give them proper education and training and after that, they should allow them to have marriage according to their choice so that all may be happy for ever.

TRANSLATOR'S NOTES

(घृतप्रुषम्) यो यज्ञसिद्धेन घृतेन पुष्णाति-स्निह्यति तम्

= He who loves the ghee accomplished with Yajna.

घृत-प्रुषम् is derived from घृ—क्षरणदीप्त्योः प्रुष—स्नेहनसेवनपूरणेषु Therefore the word may also mean—one who is full of splendour.

(मनुजातम्) यो मनोर्मननशीलान्मनुष्यादुत्पन्नः तम्

= To the person who is the son of a thoughtful man. It was wrong on the part of Sayanacharya, Wilson, Griffith and others to take Manu as the name of a particular King. Griffith in his foot-note says—

Who springs from Manu. Manu appears here as Prajapati, the progenitor of Gods as well as of men." It is nothing but his own imagination. It is clearly stated in Shatapath.

विद्वांसस्ते मनवः (शत० ८.६.३.१०)

Rshi Dayananda's interpretation is therefore quite right.

What should he (Agni) do is further taught in the 2nd Manta.

Manta—2

श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।
तान्रोहिदश्व गिर्वणस्त्रयस्त्रिंशतमा वह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रोहिदश्व गिर्वणः अग्ने ! त्वम् इह ये विचेतसः

श्रुष्टीवानो देवा: दाशुषे (सुखं प्रयच्छन्ति) तान् त्रयस्त्रिंशतं देवान् आवह ।।

TRANSLATION

O learned and respectable person, the enlightened persons of divine virtues, who are active, doing their works soon, who possess intelligence full of Shastric knowledge certainly give happiness to the industrious men of charitable disposition. O man of speedy vehicles, attain and give the knowledge of thirty-three devas (earth and others) to your pupils and other seekers.

PURPORT

When learned scientists give the correct and clear knowledge of thirty-three devas (divine or useful objects) to their pupils, they are able to accomplish many good works with the help of electricity and other substances.

THE COMMENTATOR'S NOTES

(श्रुष्टीवानः) ये श्रुष्टी शीघ्रं वनन्ति संभजन्ति ते । श्रुष्टी इतिपदनाम (निघ० १.३)

= Those persons who are active and discharge their duties quickly.

(रोहिदश्व) रोहितः अश्वा वेगादयो गुणा यस्य तत्सम्बुद्धौ =Possessing speed and other qualities

TRANSLATOR'S NOTES

श्रुष्टी इति पदनाम (निघ० १.३) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र शीघ्रगमनार्थग्रहणम्

Prof. Wilson has translated श्रुष्टीवान: as discriminating on what authority, we do not know. It is not in accordance with Sayanacharya's commentary also which he has generally followed.

Griffith translates it as "those who understand this" This also cannot be correct, as there is another clear adjective प्रचेतस:

meaning full of knowledge or wise. By 33 devas are meant 8 Vasus 11 Rudras 12 Adityas, Indra (electricity) and Praja-Pati or Yajna as mentioned in the Shatapath Brahmana, which has been quoted before.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should he (agni) do is further taught in the third Mantra.

Mantra—3

प्रियमेधवदत्रिवज्जातवेदो विरूपवत् ।
अङ्गिरस्वन्महिव्रत प्रस्कण्वस्य श्रुधी हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे जातवेदः महिव्रत (विद्वन्) त्वं प्रियमेधवत् विरूपवत् अंगिरस्वत् प्रस्कण्वस्य हवं श्रुधी ॥

TRANSLATION

O learned person knower of many things, accomplisher of many great vows, listen to the invocation dealing with reading and teaching of him who is possessed of wisdom, like a person, who is lover of genius, like one who has risen above three kinds of sufferings i.e. spiritual, including physical, social and cosmic, like a scientist who knows the properties and attributes of various substances and like one who knows the science of Prana or vital energy.

PURPORT

There is Upamalankara or simile used in the Mantra. O men, you should behave like those persons who are lovers of all, who are free from physical, vocal and mental defects, who have practical knowledge of all sciences and who regard all as their own lives and accomplish works dear to all men.

THE COMMENTATOR'S NOTES

(प्रियमेधवत्) प्रिया तृप्ता कमनीया प्रदीप्ता मेधा बुद्धिर्यस्य =Like men of sharp intellect.

(अत्रिवत्) न विद्यन्ते त्रयः आध्यात्मिकाधिभौतिकाधिदैविकास्तापा यस्य तद्वत्

=Like one who has risen above three kinds of suffering-spiritual including Physical, social and cosmic.

(प्रस्कण्वस्य) प्रकृष्टश्चासौ कण्वो मेधावी

=Of a highly intelligent person.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and other translators have committed the blunder of taking प्रियमेध, अत्रि, विरूप, अंगिरा and प्रस्कण्व as the names of particular persons, which as has pointed out several times, is against the fundamental principles of the Vedic terminology. Sayanacharya has quoted Nirukta also, but truly speaking it does not support his interpretation as Yaskacharya has pointed out derivative meanings of these so called proper names प्रिया अस्य मेधा विरूपो नानारूपः महाव्रतः Had Yaskacharya meant to take these words as proper nouns, there was no need to give their derivative meanings. When he interprets as प्रस्कण्वः कण्वस्य पुत्रः कण्वस्य प्रभवः (निरु० ३.१७) he means to take कण्वः as मेधावी as clearly given in Nighantu 3.15 ३.१५ कण्व इति मेधाविनाम (निघ० ३.१५) The son of a highly intelligent or wise person. For the meaning of the word अंगिराः as अंगानां रस: प्राणः there is the authority of the Shatapath Brahmana प्राणो वा अंगिराः (शतपथ ८.२.२.२८॥ ६.६.२.३.४)

Mantra—4

महिकेरव ऊतये प्रियमेधा अहूषत ।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे महाविद्वांसः) महिकेरवः प्रियमेधाः यूयम् अध्वराणाम् ऊतये शुक्रेण शोचिषा सह राजन्तम् अग्निम् अहूषत ॥

TRANSLATION

O highly learned persons, you who are accomplishers of

great industrial works, who possess highly developed intellect that leads to true knowledge and education, for the protection of all Yajnas and inviolable dealings, call a learned person who is purifier like the fire, and who is shining with prompt and pure scientific knowledge.

PURPORT

None can accomplish good works without the association of the righteous and learned persons. Therefore, all should acquire thorough knowledge of all sciences with their association.

THE COMMENTATOR'S NOTES

(महिकेरव:) महय:-महान्त: केरव:-कारव: शिल्पविद्या-साधका येषां ते अत्र कृत् धातो: उण् प्रत्यय: वर्ण-व्यत्ययेनेकारस्य एकारश्च

=Those who are accomplishers of great industrial works under them.

(प्रियमेधा:) सत्यविद्याशिक्षा प्रापिका प्रिया मेधा येषां ते =Those whose dear intellect leads to true knowledge and education.

(शोचिषा) पवित्रेण विज्ञानेन

=With pure knowledge (Scientific and spiritual).

The same subject is continued—

Mantra—5

घृताहवन सन्त्येमा उ षु श्रुधी गिर: ।
याभि: कण्वस्य सूनवो हवन्तेऽवसे त्वा ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे सन्त्य घृताहवन (विद्वन्) यथा कण्वस्य सूनव: अवसे याभि: वेदवाणीभि: यं त्वा हवन्ते स तम् उत आभि: तेषाम् इमा गिर: सु श्रुधि (सुष्ठु शृणु) ॥

TRANSLATION

O learned person, doer of good deeds that lead to happiness, performer of homa (sacrifice) with clarified butter and its user, as the sons or students invoke you for protection, with Vedic words, you should also listen to their requests attentively.

PURPORT

Only those persons can enjoy all happiness, who receive education and knowledge from a learned mother, a learned father and a preceptor, who is knower of the Vedas. They can accomplish both secular and spiritual dealings along with science (Metaphysical and physical) and industry. None else can do so.

THE COMMENTATOR'S NOTES

(सन्त्य) सनन्ति संभजन्ति सुखानि याभिः क्रियाभिः तासु साधो =Experts in deeds that lead to happiness

(कण्वस्य) मेधाविनः (निघ० ३.१५) =Of a highly intelligent person.

(सूनवः) पुत्राः, विद्यार्थिनः =Sons or students.

Mantra—6

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रियाग्ने हव्याय वोळ्हवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे चित्रश्रवस्तम पुरुप्रिय अग्ने (विद्युत् इव विद्वन्) ये जन्तवः विक्षु वोढवे हव्याय यं शोचिष्केशं त्वां हवन्ते । स त्वं तान् विद्यासुशिक्षाप्रदानेन विदुषः सुशीलान् सद्यः सम्पादय ॥

TRANSLATION

O learned person shining like lightning, loved by many and having food and fame most wondrous, when men call on you from all sides for performing the Yajna and for the

attainment of knowledge, you should also make them learned and cultured (good-natured) by giving them wisdom and good education.

PURPORT

Men should acquire the knowledge of various sciences by sitting at the feet of a learned person who is like the fire endowed with many attributes.

THE COMMENTATOR'S NOTES

(चित्रश्रवस्तमम्) चित्राणि-अद्भुतानि श्रवांसि-अति-शयितानि अन्नादीनि यस्य तत्सम्बुद्धौ (आदिपदेन यशो-ज्ञानादि ग्रहणम्)=Having wonderful food and fame etc. **(शोचिष्केशम्) शोचिष:-शुद्धाचारा: केशा: प्रकाशका यस्य तत्सम्बुद्धौ (वोढवे) विद्याप्रापणाय** =For the attainment and conveying of knowledge. **वह-प्रापणे**

TRANSLATOR'S NOTES

शोचिष्केशम् has been interpreted by Rishi Dayananda as शोचिष: शुद्धाचारा: केशाः प्रकाशका यस्य शुचिर्-पूतीभावे केशा रश्मयः काशनाद्वा प्रकाशनाद् वा इति यास्काचार्यो निरुक्ते १२.२५

Rishi Dayananda's interpretation is therefore based upon the authority of the Nirukta and is not arbitrary.

Mantra—7

नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम् ।
श्रुत्कर्णं सप्रथस्तमं विप्रा अग्ने दिविष्टिषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे अग्ने मेधाविन: विप्रा: विद्वांस: दिविष्टिषु अग्निम् इव होतारम् ऋत्विजम् श्रुत्कर्णं सप्रथस्तमं वसुवित्तम् त्वा निदधिरे (तान् त्वाम् अपि निधेहि) ॥

TRANSLATION

O highly learned person, as wise men place you like fire in all Yajnas (like the reading and teaching) who are taker of good qualities, making proper use of all seasons and ministrant priest, endowed with and donor of all kinds of wealth, the quick-hearing, the far renowned as a great scholar, you should also support them well.

PURPORT

Those persons who always endeavour for the propagation of knowledge and accomplishment of good deeds, can attain the prosperity of vast and good Government and wealth of wisdom, do not grieve.

THE COMMENTATOR'S NOTES

(दिविष्टिषु) दिवा दिव्या इष्टयो येषु पठनपाठनाख्येषु यज्ञेषु तेषु = The Yajnas in the form of reading and teaching which accomplish divine desires.

(सप्रथस्तमम्) यः प्रथेन विद्या विस्तरेण सह वर्तते सोऽतिशयितः = Endowed with vast knowledge. (प्रथ-विस्तारे)

The same subject is continued—

Mantra—8

आ त्वा विप्रा अचुच्यवुः सुतसोमा अभि प्रयः ।
बृहद्भा बिभ्रतो हविरग्ने मर्ताय दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यः त्वं यथा क्रियाकुशलाः दाशुषे मर्ताय प्रयः बृहत् हविः भा बिभ्रतः सन्तः सुतसोमाः विप्राः त्वाम् अभि चुच्यवुः (तथा एतान् त्वम् अपि प्राप्नुहि) ॥

TRANSLATION

O learned person shining like the lightning, as persons expert in practical work, bringing for a charitable man nouri-

shing or gratifying food, great objects that create happiness, worthy of giving and taking and light-producing processes, extracting the juice of various herbs and plants approach you, so you should also approach them lovingly.

PURPORT

It is the duty of the learned persons to give instructions gradually about the things and acts that produce good happiness, after visualising them with knowledge and experiments, so that all their works may be accomplished.

THE COMMENTATOR'S NOTES

[अचुच्यवुः] च्यवन्तां प्राप्नुवन्तु =Approach.

[च्युङ्–गतौ अत्र तृतीयः प्राप्त्यर्थः]

[प्रयः] प्रीणयन्ति तृप्यन्ति येन तदन्नम्

=food that gratifies (प्रय इत्यन्ननाम निघ० २.७)

The same subject is continued—

Mantra—9

प्रा॒त॒र्याव्णः॑ सहस्कृत सो॒म॒पेया॑य सन्त्य ।

इ॒हाद्य दैव्यं॒ जनं॑ ब॒र्हिरा सा॑दया वसो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सहस्कृत सन्त्य वसो [विद्वन्] त्वम् इह अद्य सोमपेयाय प्रातर्याव्णः दैव्यं जनं च बर्हिः आसादय ॥

TRANSLATION

O mighty, bounteous good learned person dwelling in noble qualities, here place on high seat (in this dealing or work of diffusing knowledge) persons who go to work in the morning and industrious, righteous, divine, experts among the educated for drinking Soma (the strengthening juice of the herbs and plants.)

PURPORT

Men should associate themselves only with those who give good things in charity to virtuous persons. None can

enjoy divine happiness without the association and instructions of the persons endowed with knowledge and exertion.

THE COMMENTATOR'S NOTES

[वसो] यः श्रेष्ठेषु गुणेषु वसति तत्सम्बुद्धौ
=Dwelling in noble qualities.

[देव्यम्] देवेषु विद्वत्सु कुशलम्
=An expert among the learned.

The same subject is continued—

Mantra—10

अर्वाञ्चं दैव्यं जनमग्ने यक्ष्व सहूतिभिः ।
अयं सोमः सुदानवस्तं पात तिरोअह्न्यम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सुदानवः (विद्वांसः) यूयं सहूतिभिः तम् अर्वाञ्चं दैव्यं तिरः अह्न्यं जनं पात यथा अयं सोमः सत्कारी अस्ति तथा त्वम् अपि एतान् यक्ष्व [सत्कुरु] ॥

TRANSLATION

O bounteous learned persons, with conjoint invocations or invitations, protect that man who has speedy horses, is possessed of divine virtues, is industrious in discharging his duties faithfully. You should honour such persons like a man endowed with the wealth of knowledge.

PURPORT

Men should always invite good people, honour them, acquire from them the knowledge of all things, purify and derive proper benefit from them and spread that knowledge.

THE COMMENTATOR'S NOTES

(सोमः) विद्यैश्वर्ययुक्त:=Endowed with the great wealth of knowledge.

TRANSLATOR'S NOTE

(सोमः) षु–प्रसवैश्वर्ययोः अत्र ऐश्वर्यार्थः

This hymn is connected with the previous hymn as there is mention of the attainments of the Vasus, Rudras and Adityas in it as in that. Here ends the commentary on the forty-fifth hymn and thirty-second Varga of the first Mandala of the Rigveda Sanhita.

षट्चत्वारिंशं सूक्तम्

Hymn XLVI.

अथ पंचदशर्चस्य षट्चत्वारिंशस्य सूक्तस्य प्रस्कण्व ऋषिः । अश्विनौ देवते । १,१० विराड् गायत्री । ३,११,६,१२,१४ गायत्री । ५,७,९,१३,१५,२,४,८ निचृद् गायत्री छन्दः । षड्जः स्वरः ॥

Seer — Praskanva. Devata or subject Ashvinau. Metre—Gayatri of various kinds. Tune — Shadja.

तत्रोषरश्विवद् वर्तमानानां विदुषीणां गुणा उपदिश्यन्ते ॥

In this Mantra, the attributes of learned women behaving like the Dawn and the Ashvins (fire and water etc.) are taught.

Mantra—1

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे विदुषि) या त्वं यथा उषा उ अपूर्व्या दिवः अद्भुता सती प्रिया उषाः बृहत् उच्छति तथा मां व्युच्छसि यथा अश्विनौ स्तुषे तथा अहम् अपि त्वां विवासयामि स्तौमि च ।

TRANSLATION

O learned lady, as the wonderful dear dawn who is like the daughter of sky, shines forth and scatters darkness, so you shine forth on account of your noble virtues. As you praise lady teachers who are like the sun and the moon and preachers, so I also praise you much and keep you always happy.

PURPORT

Those women who gladden all beings like the sun, the moon and the dawn, enjoy bliss.

THE COMMENTATOR'S NOTES

(अश्विनौ) सूर्याचन्द्रमसाविव अध्यापिकोपदेशिके ।

The lady teacher and the preacher like the sun and the moon.

Mantra—2

या दुस्रा सिन्धुमातरा मनोतरा रयीणाम् । धिया देवा वसुविदा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे मनुष्याः) यूयं या दस्रा सिन्धुमातरा मनोतरा धिया रयीणां देवा वसुविदौ (अग्निजलवद् वर्तमानौ अध्यापकोपदेशकौ स्तः तौ सेवध्वम्) ॥

TRANSLATION

O men, you should always serve the teachers and the preachers who are like the fire and the water, who are destroyers of misery, whose mothers are the Oceans of virtues, who are full of abundant knowledge, leading to divine virtues, and givers of much wealth with their wisdom and noble acts.

PURPORT

As the fire and the water when methodically used by expert artisans are conveyers of the Vehicles swiftly, like the mind and means of obtaining much wealth, so the teachers and the preachers should also be.

THE COMMENTATOR'S NOTES

(दस्रा) दुःखोपक्षेतारौ =Destroyers of misery.
(दसु-उपक्षये इति धातोः रक् (उणा० २.१३)
(सिन्धुमातरा) (गुण) सिन्धवो मातरो ययोः
=Whose mothers are oceans of virtues — Tr.

The same subject is continued—

Mantra—3

वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि ।
यद्वां रथो विभिष्पतात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे शिल्पिनौ) यदि जूर्णायां वर्तमानाः ककुहासः वां

विद्या वच्यन्ते तर्हि वां (युवयोः) रथः विभिः सह विष्टपि अधिपतात् ॥

TRANSLATION

Artisans, if aged and experienced great scholars teach you various sciences, then your car in the form of aeroplane etc. flies in the glorious heavens like the birds.

PURPORT

If men get the knowledge of the arts and industries sitting at the feet of great scholars (or scientists) they are able to fly in the air like the birds by constructing aeroplanes and other suitable vehicles.

THE COMMENTATOR'S NOTES

[ककुहासः] महान्तो विद्वांसः ककुह इति महन्नाम (निघ० ३.३)=Great scholars.

(विष्टपि) अन्तरिक्षे=In the firmament or middle region.

(रथः) विमानादियानसमूहः =Chariot in the form of aeroplanes etc.

(विभिः) वयन्ति गच्छन्ति ये ते वयः पक्षिणः ।=Birds.

TRANSLATOR'S NOTES

Though Wilson and Griffith have not been able to understand that the Mantra has clear reference to aeroplanes or flying in the sky, even their faulty translation refers to it. For instance, Prof. Wilson's translation is—

"Since your chariot proceeds (drawn) by your steeds, **above the glorious heavens,** your praises are proclaimed by us.

Griffith's translation is—

"Your giant courses hasten on over the region all in flames, when your car flies with winged steeds.

Mantra—4

हविषा जारो अपां पिपर्ति पपुरिर्नरा । पिता कुटस्य चर्षणिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा युवां यथा जारः पपुरिः च कुटस्य पिता चर्षणिः आदित्यः हविषा अधि विष्टपि अपां योगे पिपर्ति (तथा प्रजाः पालयताम्) ॥

TRANSLATION

O leading teachers and preachers, you should preserve and protect the people as the sun who is dissolver of all darkness and thus protector from crooked paths, displayer of right path with his light and who protects all by the combination of waters in the firmament and giving light.

PURPORT

A man should nourish and support all beings and things as the sun does by giving light and raining down waters etc.

THE COMMENTATOR'S NOTES

(जारः) विभागकर्ता आदित्यः = Dissolver of darkness.

(नरा) नेतारौ अध्यापकोपदेशकौ

= Leading men, teachers and preachers.

(कुटस्य) कुटिलस्य मार्गस्य सकाशात्

= From the crooked path. (कुट-कौटिल्ये)

(चर्षणिः) दर्शकः = Shower.

विश्वचर्षणिः— पश्यतिकर्मा (निघ० ३.११)

चर्षणिरितिपदनाम (निघ० ४.२)

पद्-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च, ज्ञान-प्रापकः

Mantra—5

आदारो वां मतीनां नासत्या मतवचसा । पातं सोमस्य धृष्णुया ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या मत वचसा अश्विना (सभासेनेशौ) युवां यः

वाम् आदरः अस्ति तेन धृष्णुया मतीनां सोमस्य पातम् ।

TRANSLATION

O leading men, the President of the Assembly and the Chief-commander of the Army, who are devoid of falsehood and absolutely truthful accepting the commands of the Vedas, protect with your cleverness and your followers who are destroyers of the enemies from all sides, the wealth of wise men.

PURPORT

The officers and workers of the State should conquer their enemies by their powerful might and multiply their own and the wealth of their subjects.

THE COMMENTATOR'S NOTES

(आदारः) समन्तात् शत्रूणां दारणकर्ता गणः

=The band of followers that is the destroyer of the enemies from all sides. (दॄ-विदारणे Tr.)

(मतीनाम्) मनुष्याणाम्-मेधाविनाम् मन-ज्ञाने मतय इति मेधाविनाम (निघ० ३.१५)=Of wise men.

(सोमस्य) ऐश्वर्यम् अत्र कर्मणि षष्ठी =Wealth.

(नासत्या) सत्यगुणकर्मस्वभावौ । अत्र सुपां सुलुक् (अष्टा० ७.१.३) इत्याकारादेशः=Absolutely truthful.

(मतवचसा) मतानि वचांसि वेदवचनानिद्रयाभ्यां तौ

=Those who accept the words or teachings of the Vedas.

पुनः सूर्यचन्द्रवदश्विनौ किं कुरुत इत्युपदिश्यते ।

What do Ashvinau (The President of the Assembly and the commander-in-chief of the Army) do like the sun and the moon is taught in the sixth mantra.

Mantra—6

या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः ।

तामस्मे रासाथामिषम् ॥

सविद्योदयक्यां ..स्त्रषिकृतः ।

हे अश्विनौ सभासेनेशौ युवां यथा सूर्याचन्द्रमसौ ज्योतिष्मती कान्तिः तमः तिरः तिरस्कृत्य उषसं रात्रिं च कृत्वा नः सर्वान् पीपरत् तथा अस्मे अविद्यां निवार्यताम् इषं रासाथाम् ॥

TRANSLATION

O Ashvinau (the President of the Assembly and the Commander-in-chief of the army) As the light of sun and the moon dispels the darkness of the night and delights us all by creating the dawn or the white fortnight, so you should also dispel the darkness of ignorance from us and vouchsafe to us invigorating food and herbs full of strengthening good qualitities.

PURPORT

As the sun and the moon dispel the darkness and thus make people happy, in the same manner, the President of the assembly and the Commander of the Army should cast aside all injustice and make people happy and contented.

THE COMMENTATOR'S NOTES

(अश्विना) सूर्याचन्द्रमसाविव सभासेनेशौ

=The President of the Assembly and the Chief Commander of the Army who are like the sun and the moon.

(इषम्) उत्तमगुणसम्पादकम् अन्नाद्यौषधसमूहम्

=Invigorating food and strengthening herbs etc.

TRANSLATOR'S NOTES

The word Ashvinau has many meanings in the Vedas as stated in the Brahmanas and the Nirukta etc.

इमे ह वै द्यावापृथिवी प्रत्यक्षमश्विनौ इमे हीदं सर्वम् अश्नुवाताम् (शतपथ० ४.१.५.१६) अश्विनावध्वर्यू (ऐतरेय १.१८) =Rishi Dayananda's interpretation as अध्यापकोपदेशकौ i. e. teachers and preachers is based upon this authority.

अश्विनौ वै देवानां भिषजौ (ऐत० १.१८)

=Physicians and surgeons.

In the Nirukta (12.1) Yaskacharya has stated.

तत्कौ अश्विनौ द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । (निरु० १२.१)

Here Rishi Dayananda has interpreted अश्विनौ as सभासेनेशौ on the analogy of सूर्याचन्द्रमसौ i. e. the sun and the moon. For the meaning of इषम् as अन्नम् or food see Kausheetaki Brahmana 28-5 अन्नं वा इषम् (कौषीतकी ब्रा० २८.५)

पुनस्तौ किं कुर्यातामित्युपदिश्यते ।

What else should they (Ashvinau) do is taught in the seventh Mantra.

Mantra—7

आ नो नावा मतीनां यातं पाराय गन्तवे ।
युञ्जाथामश्विना रथम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां मतीनां नावा पाराय गन्तवे अस्मान् आयातं रथं च युंजाथाम् ॥

TRANSLATION

O expert learned artisans, come by a ship prepared by wise men to take us across the ocean. Harness your chariot to go everywhere.

PURPORT

Men should come and go by a Chariot on land, by a boat or ship to the river or sea and by aeroplane on the sky.

THE COMMENTATOR'S NOTES

(अश्विना) व्यवहारव्यापिनौ। अत्र सुपांसुलुक् (अष्टा०) इत्याकारादेशः अशूङ्-व्याप्तौ

=Well-versed in worldly dealings, expert artisans.

(रथम्) रमणीयं विमानादिकं यानसमूहम्
=Beautiful vehicles like aeroplane etc.

The same subject is continued.

Mantra—8

अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः ।
धिया युयुज्र इन्दवः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे शिल्पिनौ यः वां रथः अस्ति तत्र सिन्धूनां तीर्थे याने अरित्रं दिवः अग्न्यादीनि इन्दवः जलानि च युवाभ्यां युयुज्रे (योज्यन्ताम्) ॥

TRANSLATION

O expert artisans, harness in your Chariot cars and other shining electrical implements for journey in the sea and its shore. Let fire and water etc. be combined in proper proportion.

PURPORT

None can travel by land, sea and firmament comfortably without the vehicles driven by the combination of the fire, water and other suitable articles.

THE COMMENTATOR'S NOTES

(इन्दवः) जलानि इन्दुरित्युदकनाम (निघ० १.१२)
(दिवः) द्योतनात्मकविद्युदग्न्यादिपदार्थैर्युक्तम्
=A shining inplement made with fire, electricity etc.

The same subject is continued.

Mantra—9

दिवस्कण्वास इन्दवो वसु सिन्धूनां पदे ।
स्वं वव्रिं कुह धित्सथः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कण्वासः (विद्वांसः) यूयम् इमौ शिल्पिनौ पृच्छत

युवां सिन्धूनां पदे ये दिवः इन्दवः सन्ति तान् स्वं वव्रिं वसु च कुह धित्सथः इति ॥

TRANSLATION

O wise men, you should ask these artisans, where do you want to place your fire and other shining objects, water and beautiful substances when you are on sea journey.

PURPORT

If men go to the end of the ocean in steamers where fire, water and other necessary things are used in proper proportion, in accordance with the instructions given by expert learned persons for the accomplishment of Governmental duties and business, they can accumulate much charming wealth.

THE COMMENTATOR'S NOTES

(कण्वासः) शिल्पविद्याविदो मेधाविनः
=Wise men well-versed in arts and industries.

(कण्व इति मेधाविनाम निघ० ३.१५) (वव्रिम्) रूप-युक्तं पदार्थसमूहम् =Beautiful substances.

वव्रिरिति रूपनाम (निघ० ३.७) तदुत्तरमाह—

The answer to the above question put in the ninth Mantra is given in the tenth Mantra.

Mantra—10

अभूदु पारमेतवे पन्था ऋतस्य साधुया । अदर्शि वि स्रुतिर्दिवः ॥

अभू॒दु॒ पार॑मे॒तं भा उ॑ अं॒शवे॒ हिर॑ण्यं॒ प्रति॒ सूर्यः॑ ।

व्य॑ख्यज्जि॒ह्वयासि॑तः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शिल्पिनौ युवां यथा असितः भाः सूर्यः अंशवे जिह्वया इव अस्यत् (सम्मुखोऽभूत्) तथा (तत् सन्निधौ तत् यानं स्थापयित्वा तत्र उचितस्थाने हिरण्यं (ज्योतिः सुवर्णादिकं) रक्षेतम् ॥

TRANSLATION

O expert artisans, as the vast and unbounded sun shines forth with his rays for quickening the speed of substances, put your vehicles in the light of the sun and place gold and other glittering substances in suitable places.

PURPORT

O travellers, you should know the directions with the help of the polar instrument (denoting the north and the sun etc.) and then drive your vehicles accordingly, so that you may not go astray, by mistake.

THE COMMENTATOR'S NOTES

(अंशवे) पदार्थानां वेगाय

=For the speed of the substances.

(जिह्वया) रसनेन्द्रियेणेव किरणज्वालासमूहेन ।

=With the rays like the tongue.

The same subject is continued

Mantra—11

अभूंदु पारमेतंवे पन्थां ऋतस्यं साधुया । अदंर्शि वि स्रुतिर्दिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(यदि मनुष्यैः समुद्रादेः) पारम् एतवे यत्र दिवः ऋतस्य विस्रुतिः पन्थाः अभूत् तत्र स्थित्वा साधुया यानेन सुखतः देशान्तरम् अदर्शि (तर्हि श्रीमन्तः कथं न स्युः) ? ॥

TRANSLATION

If men make straight paths to go to the other shore of the sea and use in the Vehicles the fire and the water in proper proportion, travelling by such nice vehicles, they can happily and easily go to other countries, why should they not be then prosperous by carrying on their business there?

PURPORT

Men should build straight and easy paths for their journey

everywhere and then travelling by aeroplanes and other chariots, they should enjoy happiness of various kinds.

THE COMMENTATOR'S NOTES

(ऋतस्य) जलस्य (ऋतमिति उदक नाम निघ. १.१२) =Of the water.

(स्रुतिः) स्रवणं गमनं यस्मिन् मार्गे सः =Path.

(दिवः) प्रकाशमानात् अग्नेः =Form the bright fire.

The same subject is continued.

Mantra—12

तत्तदिद्श्विनोरवो जरिता प्रति भूषति । मदे सोमस्य पिप्रतोः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः जरिता (मनुष्यः) पिप्रतोः अश्विनोः सकाशात् सोमस्य मदे अवः प्रतिभूषति (स तत् तत् सुखम् आप्नोति)॥

TRANSLATION

The singer of the praise, acknowledges the protection that he gets in this world in his delightful dealings, from the President of the Assembly and the Commander of the Army who are nourishers and supporters.

PURPORT

None can achieve absolute happiness without the actions performed according to the instructions of enlightened persons. Therefore these actions must be performed well.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are these (Ashivanu) is further taught in the 13th Mantra.

Mantra—13

वावसाना विवस्वति सोमस्य पीत्या गिरा ।
मनुष्वच्छंभू आ गंतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वावसाना शम्भू (अध्यापकोपदेशकौ) युवां विवस्वति सोमस्य पीत्या गिराऽस्मान् मनुष्वत् आगतम् ॥

TRANSLATION

O teachers and preachers, O bringers of happiness and peace who are dwellers in joy yourselves, come to us in the light of the sun, in this world with your protective activity and noble speech like thoughtful person.

PURPORT

O men, you should cause happiness to all like benevolent who make others happy by giving them place of residence, knowledge and light.

THE COMMENTATOR'S NOTES

(वावसाना) सुखेषु अतिशयेन वस्तारौ अत्र सुपां सुलुक् इत्याकारादेशः =Dewellers in joy-Joyous.

(विवस्वति) सूर्ये-सूर्यप्रकाशे =In the light of the sun.

(सोमस्य) उत्पन्नस्य जगतो मध्ये =In the world.

(पीत्या) रक्षिकया क्रियया=With protective activity.

(मनुष्वत्) यथा मनुष्या रक्षन्ति तद्वत् =Like a thoughtful man.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted मनुष्वत् as यथा मनुष्या रक्षन्ति तद्वत् ।

It is in accordance with and on the authority of the passages from the Brahmanas like ये विद्वांसस्ते मनवः । (शत० ८.६.३.१८) अग्निहोता मनुवृतः-अयम् अग्निर्हि सर्वतो मनुष्यैर्वृतः (ऐतरेय २.३४) मनुः-मनुष्यः ।

Other translators like Sayanacharya and Prof. Wilson have taken Manu here as the name of a particular King which is not correct, being opposed to the fundamental principles of the Vedic terminology as pointed out before.

Even Sayanacharya has given the etymology of Manu.

मन-ज्ञाने मन्यते जानातीति मनुः बहुलवचनादौणादिकः उसि प्रत्ययः ।

Venkata Madhava in his short commentary has translated मनुष्यवत् as रत्नवत् at first; but later on as an alternative has erroneously given the meaning of अपि वा मनोरिव यज्ञे ।
It is Rishi Dayananda alone, who has been consistent through out, unlike other commentators or translators.

तयोः सकाशात् किं प्राप्नुयुरित्याह

What should be got from them (Ashvinau) is taught in the fourteenth Mantra.

Mantra—14

युवोरुषां अनु श्रियं परिज्मनोरुपाचरत् । ऋता वनथो अक्तुभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे ऋता (सभासेनाधिपती) यथा उषा अक्तुभिः उपाचरत् तथा ययोः परिज्मनोः युवोः (न्यायः रक्षणं च) उपाचरत् तो युवां श्रियम् अनु वनथः ॥

TRANSLATION

O president of the Assembly and Chief Commander of the Army, you who are truthful, virtuous and circumambient (going everywhere on duty) when justice and protection follow you as the dawn follows the sun and the moon, you can enjoy all prosperity of knowledge and royal wealth.

PURPORT

The ruler and the subjects should love one another intensely and thus having achieved much prosperity, should always endeavour to do good to all.

THE COMMENTATOR'S NOTES

(उषाः) सूर्याचन्द्रमसोः प्रातः प्रकाशः

The morning light of the sun and the moon.

(श्रियम्) विद्याराजलक्ष्मीम्

Prosperity of knowledge and royal wealth.

TRANSLATOR'S NOTES

Here by अश्विनौ Rishi Dayananda has taken सभासेनाधिपती as अश्व: according to वीर्यं वा अश्व: (शत० २.१.४ । २३.२४) means strength or असौ वा आदित्योऽश्व: (तैत्तिरीय० ३.६.२३.२) and both of them are full of virility and are like the sun.

(परिज्मनो:) यौ परित: सर्वत: अजतो गच्छतस्तौ

Those who go everywhere for the discharge of their duties.

अज-गतिक्षेपणयो:

पुनस्तावस्मभ्यं किं किं कुर्यातामित्युपदिश्यते ।

What should they (Ashvinau) do for us is taught in the fifteenth Mantra.

Mantra—15

उभा पिबतमश्विनोभा नः शर्म यच्छतम् अविद्रियाभिरूतिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे सभासेनेशौ अश्विना युवाम् उभौ अमृतात्मकमोषधिरसं पिबतम् उभौ अमृतात्मकमोषव अविद्रियाभिः ऊतिभिः नः शर्म यच्छतम् ॥

TRANSLATION

O Ashvinau (The President of the Assembly and the Commander of the Army) you who pervade in all knowledge and happiness, drink the nectar-like juice of the various invigorating herbs and with your irreproachable protective activities bestow upon us happiness or suitable residence.

PURPORT

If the President of the Assembly, the Commander of the Army and other officers of the State protect their people they

also should protect them like wise. In this 46th hymn the subject mentioned in the previous hymn has been continued by the illustration of the Usha (dwan) and Ashvinau (the sun and the Moon, the earth and the sky, the teachers and preachers, the president of the Assembly and the Commander of the Army etc.) and thus it is connected with the previous hymn.

Here ends the commentary on forty sixth hymn or thirty-fifth Varga of the first Mandala of the Rigveda. Here ends the commentary of the third chapter by Swami Dayananda Sarasvati, the disciple of the great scholar Swami Virjananda Sarasvati, translated by (Acharya) Dharma Deva Vidyamartanda, Vidyavàchaspati.

—o—

ओ३म्

अथ चतुर्थाध्यायारम्भः

सप्तचत्वारिंशं सूक्तम्

HYMN XLVII

अस्य दशर्चस्य सप्तचत्वारिंशस्य सूक्तस्य प्रस्कण्व ऋषिः। अश्विनौ देवते। १.५ निचृत् पथ्या बृहती। ३.७ पथ्या बृहती। ९ विराट् पथ्या बृहती छन्दः। मध्यमः स्वरः। २.६.८ निचृत् सतः पंक्तिः। ४.१० सतः पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer — Praskanva, Devata or subject — Ashvinau. Metres— Brihati and Pankti of Various kinds. Tunes — Madhyama and Panchama.

तत्राश्विभ्यां किं साधनीयमित्युपदिश्यते।

What should be accomplished by the Aṣhvinau is taught in the first mantra.

Mantra—1

अयं वां मधुमत्तमः सुतः सोम ऋतावृधा।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे ऋतावृधा अश्विना सूर्य पवनवद् वर्तमानौ (सभासेनेशौ) वां यः अयं मधुमत्तमः सोमः अस्माभिः सुतः तं तिरोअह्न्यं रसं युवां पिबतं दाशुषे रत्नानि धत्तम्॥

TRANSLATION

1. O President of the Assembly and commander of the Army who are benevolent like the sun and the air and who

grow with and are propagators of truth, please drink this sweet Soma (essence of various nourishing herbs) which we have prepared for you in day time according to the Medical Science and bestow upon the learned persons who are liberal donors of knowledge, beautiful gold or chariots etc.

PURPORT

The President of the Assembly and other officers of the State should take the essence of the herbs and being mighty should increase the prosperity of their subjects.

THE COMMENTATOR'S NOTES

(अश्विना) सूर्यपवनाविव सभासेनेशौ

=The President of the Assembly and the Commander of the Army who are benevolent like the sun and the air.

ताभ्यां साधितेन किं कर्त्तव्यमित्युपदिश्यते ।

What should be done with what has been accomplished by them (Ashvins) is taught in the 2nd Mantra.

Mantra—2

त्रिबन्धुरेणं त्रिवृतां सुपेशंसा रथेना यांतमश्विना ।

कण्वांसो वां ब्रह्मं कृण्वन्त्यध्वरे तेषां सु शृणुतं हवंम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना अग्निजल इव वर्तमानौ (सभासेनेशौ) युवां यथा कण्वासः अध्वरे येन त्रिबन्धुरेण त्रिवृता सुपेशसा रथेन देशदेशान्तरं शीघ्रं गत्वा आगत्य ब्रह्म कृण्वन्ति तथा तेन आयातम् । तेषां हवं सुशृणुतम् अन्नादिसमृद्धिं च वर्द्धयतम् ॥

TRANSLATION

2. Come O Ashvins (President of the Assembly and the Commander of the Army) who are like the fire and the water, with your three-columned, triangular chariot like aeroplane etc. beautiful of form and full of gold and other metals, as highly intelligent persons do with their charming chariots manufactured with the help of technology, going from country

to country and coming back and producing food materials. Listen to their words of wisdom and increase growth of food and other kinds of prosperity.

PURPORT

Men should visualise the practical activities along with the theoretical scientific knowledge and then should accomplish all dealings.

THE COMMENTATOR'S NOTES

(रथेन) विमानादिना

=Vehicle in the form of aeroplane etc.

(अश्विना) अग्निजले इव वर्तमानौ

=Like the fire and the water.

(कण्वासः) मेधाविनः =Wise or highly intelligent men.

(हवम्) ग्राह्यं विद्याशब्दसमूहम्

=Words of wisdom that are to be received or accepted.

TRANSLATOR'S NOTES

अश्विनौ इति पदनामसु (निघ० ५.६) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

So here the 3rd meaning of प्राप्ति has been taken.

व्यावहारिकसुखस्य प्रापकौ ।

=A means of worldly happiness or prosperity, fire and water combination in the form of steam engines etc. leads to comfort or सूर्यपवनौ The sun and air which lead to happiness when properly utilised.

(कण्वासः) मेधाविनः (निघ० ३.१५)

(ब्रह्म) अन्नम् =Food ब्रह्मेति अन्ननामसु (निघ० २.७)

Mantra—3

अश्विना मधुमत्तमं पातं सोममृतावृधा ।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप गच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अश्विना सूर्यवायुवद् वर्तमानौ दस्रा बिभ्रतौ ऋतावृधा सभासेनाध्यक्षौ युवाम् अद्य मधुमत्तमं सोमं पातम् अथ (उक्ते रथे स्थित्वा) दाश्वांसम् उप गच्छतम् ॥

TRANSLATION

O Ashvins (The President of the Assembly and the commander of the Army) who are benevolent like the sun and the air, destroyers of miseries, possessors of the best wealth, (of wisdom and knowledge etc.) increasers or supporters of truth, protect or preserve the sweet juice of heroism and approach a man of charitable disposition, sitting in your vehicle like the aeroplane etc.

PURPORT

As the sun and air dispel darkness and help in the growth of Soma and other plants, in the same manner, the President of the Assembly and commander of the army destroy misery and increase the wealth or prosperity by making proper arrangements for their growth.

THE COMMENTATOR'S NOTES

(सोमम्) वीररसादिकम् = The Juice of heroism.

(दस्रा) दुःखोपक्षेतारौ = Destoyers of miseries.

TRANSLATOR'S NOTES

Rishi Dayananda has taken Soma here as वीररसादिकम् for which the following passages of the Brahmanas may be quoted—

रेतः सोमः । (कौषीतकी ब्रा० १३.७) रेतो वै सोमः (शतपथ ब्रा० १.६.२.६ । २.५.१.६)रसः-सोमः (शत० ७.३.१.३)

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are the Ashvins is taught further in the fourth Mantra.

Mantra—4

त्रि॒ष॒ध॒स्थे ब॒र्हिषि॑ वि॒श्ववे॑दसा॒ मध्वा॑ य॒ज्ञं मि॑मिक्षतम् ।
कण्वा॑सो वां सु॒तसो॑मा अ॒भिद्य॑वो यु॒वां ह॑वन्ते अश्विना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विश्ववेदसा अश्विना इव वर्तमानौ (सभासेनेशौ) युवां यथा अभिद्यवः सुतसोमाः कण्वासः (विद्वांसः) त्रिषधस्थे बर्हिषि मध्वा (मधुरेण) रसेन वां यज्ञं च हवन्ते तथा मिमिक्षतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army who pervade (discharge) the duties of the Kshatriyas, as Wise men who are possessors of abundent food and wealth or are knowers of all objects, who are shining on all sides with knowledge and have accomplished many works with the proper use of electricity, who have expressed the essence of herbs and other articles invite you and prepare sweet juice for your drink, performing Yajna in the form of industrial work in the atmosphere which is associated with the earth, water and air, so you should also sprinkle the water of happiness and joy on all.

PURPORT

As men can go everywhere after acquiring knowledge from the learned people, manufacturing various vehicles and combining water in proper proportion, they cannot do so otherwise.

THE COMMENTATOR'S NOTES

(अभिद्यवः) अभितः सर्वतो द्यवः दीप्ता विद्या विद्युदादयः पदार्थाः साधिता यैस्ते

=Those who shine on all sides with knowledge and have accomplished many works with the proper use of electricity.

(अश्विना) [illegible]

=Pervading in or discharging the duties of the Kshatriyas (अशूङ्-व्याप्तौ Tr.)

Mantra—5

याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना ।
ताभिः ष्वस्माँ अवतं शुभस्पती पातं सोममृतावृधा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋतावृधा शुभस्पती अश्विना सूर्याचन्द्रमोगुणयुक्तौ युवं याभिः अभिष्टिभिः सोमं कण्वं च पातं ताभिः अस्मान् सु प्रावतं याभिः अस्मान् पातं ताभिः सर्वान् अवतम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army, who are endowed with the attributes of the sun and the moon, who increase with the observance of truth and are its supporters, who are guardians of all good deeds, protect and preserve us with those noble desires by which you protect the true wealth and a wise man.

PURPORT

The President of the Assembly and the commander of the Army should protect their subjects and their armies incessantly as they preserve their own wealth.

THE COMMENTATOR'S NOTES

(अश्विना) सूर्याचन्द्रमसाविव सभासेनाध्यक्षौ

=The President of the Assembly and the commander of the Army who shine on account of their merits like the sun and the moon.

TRANSLATOR'S NOTES

For the meaning of the word Ashvinau as सूर्याचन्द्रमसौ or the sun and the moon, there is the clear authority of Yask-acharya in Nirukta 12.1

तत्कावश्विनौ ? द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । (निरुक्ते १२.१)

Having taken this third meaning, Rishi Dayananda has taken the President of the Assembly and the Commander of the Army by the way of illustration as acting or shining like the sun and the moon.

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take कण्व as the name of a particular sage, whereas according to the Vedic Lexicon-Nighantu 3.15 it simply means — a highly intelligent or wise person.

कण्व इति मेधाविनामसु पठितम् (निघ० ३.१५)

Rishi Dayananda's interpretation is in accordance with and based upon this authority.

The same subject is continued.

Mantra—6

सुदासे दस्रा वसु बिभ्रता रथे पृक्षो वहतमश्विना ।
रयिं समुद्रादुत वा दिवस्पर्यस्मे धत्तं पुरुस्पृहम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे दस्रा वसु बिभ्रता अश्विना इव युवां सुदासे रथे समुद्रात् उत वा दिवः पारे अस्मे पृक्षः वहतम्, पुरुस्पृहं रयिं च परिधत्तम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army who are full of wealth, destroyers of your enemies, possessing wealth of various kinds, come to us sitting in the Vehicle like the aeroplane which has in it many good servants or workers bringing knowledge which gives happiness, pertaining to the atmosphere or the brilliant sun and wealth desired by many whether from the firmament or the sky beyond.

PURPORT

The Officers of the State like the President of the Assembly and others should obtain much wealth for the welfare of the

army and the people should manufacture many vehicles like the aeroplane to take wealth away to distant places beyond the seas for business etc. and should make all happy.

THE COMMENTATOR'S NOTES

(पृक्षः) सुखसम्पर्कनिमित्तं विज्ञानम् (अत्र पृची धातो-र्बाहुलकादौणादिकोऽसुन्प्रत्ययः तस्य सुडागमश्च

=Knowledge which causes happiness.

The same subject is continued—

Mantra—7

यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे ।
अतो रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे नासत्यौ अश्विनौ युवां यत् सुवृता रथेन यद् (यतः) परावति देशे तुर्वशे अधिस्थः तेन अतः सूर्यस्य रश्मिभिः साकं नः (अस्मान्) आगतम् ॥

TRANSLATION

O Ashvins (President of the Assembly and the Commander of the Army) who are truthful in mind, word and deed, whether you abide far off or close at hand, come to us in your well-constructed vehicle like the aeroplane etc. with the rays of the sun, approach a person who is endowed with Vehicle and technical knowledge.

PURPORT

It is the duty of the President of the Council of Ministers and the Commander of the Army to make arrangements for the construction of such vehicles as may travel in the firmament and take to distant countries.

THE COMMENTATOR'S NOTES

(तुर्वशे) वेदशिल्पविद्यावति मनुष्ये तुर्वश इति मनुष्यनाम (निघ० २.३) =In a learned person.

TRANSLATOR'S NOTES

Deva Raja Yajva in his commentary on the Nirukta, explains Turvasha (तुर्वशा) in various ways, the following of which is specially worth-mentioning.

चतुर्षु धर्मार्थकाममोक्षेषु वश एषाम् इति चतुर्वशाः सन्तः चकारलोपेन तुर्वशाः तुर्वशेष्वगन्महि (ऋ० ५.७.३३.४) इति निगमः वश-कान्तौ

Desirous of four objects of human life i. e. Dharma (righteousness) Artha (achievement of wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

(२) तुर्वशे इति अन्तिक नाम (निघ० २.१६)

Near or close at hand.

The same subject is continued.

Mantra—8

अर्वाश्वा वां सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ।
इषं पृञ्चन्ता सुकृते सुदानव आ बर्हिः सीदतं नरा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अर्वाञ्चा पृञ्चन्ता नरा (सभासेनेशौ) युवां ये वां सप्तयः सुकृते सुदानवे (जनाय) च एषां बर्हिः सवना अध्वरश्रियः च उप आवहन्तु तान् उपासीदतम् ॥

TRANSLATION

O guides of men, endowed with speed or active and establishing contact among people, O President of the Assembly and Commander of the Army, may your horses in the form of steam engines etc. take you to the pious and liberal donor and their Yajnas. Sit on the suitable good seat. Bestow food upon them and other good things fulfilling their noble desires and bringing to them the prosperity of inviolable vast State.

PURPORT

The officers and people of the State should give to one another good things and thus enjoy happiness.

THE COMMENTATOR'S NOTES

[अर्वाञ्चा] अर्वंत: वेगान् अञ्चत:-प्राप्नुत: तौ

=Full of speed.

(सप्तय:) वाष्पादयोऽश्वा येषां ते, सप्तिरित्यश्वनाम (निघ० १.१४)

=Horses in the form of steam engines etc.

(इषम्) श्रेष्ठाम् इच्छाम् उत्तमम् अन्नादिकं वा

=Noble desire or good food etc.

(बर्हि:) अन्तरिक्षम्, उत्तमं वस्तुजातम्

=Firmament, good things.

बर्हिरित्यन्तरिक्ष नाम (निघ० १.३)

TRANSLATOR'S NOTES

बर्हि: (Barhih) has been interpreted by Rishi Dayananda as उत्तमं वस्तुजातम् or good things. बर्हिरिति पदनामसु (निघ० ५.२) पद-गतौ गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च by taking the third meaning, it means सुखप्रापकम् i. e. a good thing that causes happiness. बृह-वृद्धौ or बर्हिषि महन्नाम (निघ० ३.३) Great or good.

The same subject is continued—

Mantra—9

तेनं नासत्या गतं रथेन सूर्यत्वचा येन शश्वदूहथुर्दाशुषे-

वसु मध्वः सोमस्य पीतये ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे नासत्या युवां येन सूर्यत्वचा रथेन आगतं तेन दाशुषे मध्वः सोमस्य पीतये शश्वत् वसु ऊहथु: (प्रापयतम्) ॥

TRANSLATION

O embodiments of truth, come on your vehicle like the aeroplane etc. shining like the sun and bring wealth (of all kinds) to the liberal donor for drinking sweet Soma (herbal juice) and enjoying prosperity.

THE COMMENTATOR'S NOTES

(रथेन) विमानादिना
=With the vehicle like the aeroplane etc.

(सोमस्य) पदार्थसमूहस्य =Of various articles

(पीतये)पानाय भोगाय वा=For drinking or enjoyment.

TRANSLATOR'S NOTES

As the word सोम (Soma) is derived from षु-प्रसवैश्वर्ययोः taking the second meaning of wealth or of the articles produced, it may mean पदार्थसमूहः besides Soma Juice with which पीतये-पानाय has been used in the Mantra and in the Rishi's commentary.

(षूयन्ते-उत्पद्यन्ते ये ते पदार्थाः ऋ० १.२३.१ भाष्ये)

पुनरेतौ प्रति प्रजाः किं कुर्युरित्युपदिश्यते ।

What should the people towards these Ashvinau is taught in the tenth Mantra.

Mantra—10

उक्थेभिरर्वागवसे पुरूवसू अर्कैश्च नि ह्वयामहे ।
शश्वत्कण्वानां सदसि प्रिये हि कं सोमं पपथुरश्विना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुवसू अर्वाक् अश्विना वयम् उक्थेभिः अर्कैः यत्र कण्वानां प्रिये सदसि यौ युवां निह्वयामहे तत्र अर्वाक् तौ शश्वत् कं प्राप्नुतं हि सोमं च पपथुः ॥

TRANSLATION

O learned President of the Assembly and the Commander of the Army who are like the sun and the air and manifesters of Dharma (righteousness and justice) with the Vedic hymns or the words used by truthful learned persons, we call on you for protection in the well-beloved assembly of wise men which fulfils all noble desires. May you ever come and drink the

Soma (essence of various invigorating herbs) which causes happiness.

PURPORT

The officers and people of the State should attend the assembly of the learned persons and should listen to their sermons, so that they may know their duties well.

THE COMMENTATOR'S NOTES

(उक्थेभिः) वेदस्तोत्रैः अधीतवेदाप्तोपदिष्टवचनैर्वा

With the Vedic hymns or the words of those who have studied the Vedas.

(अर्कैः) मन्त्रैर्विचारैर्वा

=With the Mantras or noble thoughts.

अर्को मन्त्रो भवति यत् एनेन अर्चन्ति (निघ० ५.४)

(अश्विना) वायुसूर्याविव वर्तमानौ धर्मन्याय प्रकाशकौ

Persons who manifest righteousness and justice and are like the air and the sun.

In this hymn, the duties of the kings and their subjects have been stated, so it is connected with the previous hymn. Here ends the commentary on the forty-seventh hymn and second Varga of the first Mandala of the Rigveda Sanhita.

—o—

अष्टचत्वारिंशं सूक्तम्

HYMN XLVIII

अस्य षोडशर्चस्य सूक्तस्य प्रस्कण्व ऋषिः । उषा देवता । १.३.७.६ निचृत् पथ्या बृहती च छन्दः । मध्यमः स्वरः । ४.६.१४ विराट् सतः पंक्तिः । २.१०.१६ निचृत् सतः पंक्तिः । ८ पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer — Praskanva. Devata or subject — Usha, Metres. Brihati and Pankti in various forms. Tunes — Madhyama and Panchama.

अथोषर्वत् कन्यकानां गुणाः सन्तीत्युपदिश्यते ।

Now the attributes of the girls like the Dawn are taught in the first Mantra.

Mantra—1

सह वामेन न उषो व्युच्छा दुहितर्दिवः ।
सह द्युम्नेन बृहता विभावरि राया देवि दास्वती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे दिवः दुहितः उषर्वत् वर्तमाने विभावरि देविकन्ये दास्वती त्वं बृहता वामेन द्युम्नेन राया सह नः व्युच्छ ॥

TRANSLATION

O brilliant girl shining with wisdom and good education who art like the dawn, the daughter of the sun, O diffuser of light, dawn upon us with great illumination in the form of knowledge and culture. O girl of liberal disposition, dawn upon us with admirable beauty of wisdom and prosperity of vast and good Government.

PURPORT

As the dawn makes men industrious, impelling them to be active and making them happy with the achievement of great substance and when in the evening, she makes them retire, in the same manner, the parents should urge upon their daughters to acquire wisdom and good education.

THE COMMENTATOR'S NOTES

(द्युम्नेन) प्रकाशेनेव विद्यासुशिक्षारूपेण

=With the light in the form of wisdom and good education.

(देवि) विद्या सुशिक्षाभ्यां द्योतमाने

पुनः सा कीदृशी किं करोतीत्युपदिश्यते ।

How is Usha and what does she do is taught in the Second Mantra.

Mantra—2

अश्वावतीर्गोमतीर्विश्वसुविदो भूरि च्यवन्त वस्तवे ।

उदीरय प्रति मा सूनृता उषश्चोद राधो मघोनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषरिव स्त्रि त्वम् अश्वावतीः गोमतीः विश्वसुविदः सूनृताः वाचः वस्तवे भूरि उदीरय (ये व्यवहारेभ्यः) च्यवन्त तेषां मघोनां सकाशात् राधः चोद (प्रेरय ताभिः मां प्रति आनन्दय) ॥

TRANSLATION

O woman who art like the dawn, thou shouldst utter many true and sweet words which describe the attributes of the cows, the horses and give true knowledge of all objects in order to live in the world happily. From those wealthy persons who go astray from the path of their duty, take away wealth or induct them to spend it for noble purposes and make me happy thereby.

PURPORT

As the charming dawn makes all beings happy, in the same manner, wives should constantly make their husbands, and other relations, delighted and full of joy.

पुनः सा कीदृशी भवेदित्युपदिश्यते ।

How should a woman be is taught in the third mantra.

Mantra—3

उवासोषा उच्छाच्च नु देवी जीरा रथानाम् ।
ये अस्या आचरणेषु दध्रिरे समुद्रे न श्रवस्यवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या स्त्री उषा इव वर्तमाना जीरा देवी रथानां मध्ये उवास ये अस्या आचरणेषु समुद्रे न श्रवस्यवः दध्रिरे ते रथानाम् उच्छात् नु अध्वानं तरन्ति ॥

TRANSLATION

A woman who is beautiful and pleasant like the dawn, active and giver of pleasure and happiness travels by various pleasant vehicles. Those who are pleased with their (wives') good conduct and love them, enjoy happiness, as those who are desirous of wealth and send their ships to sea.

PURPORT

It is only a person who gets a learned wife, quite agreeable to him enjoys happiness and none else (as a house holder).

THE COMMENTATOR'S NOTES

(जीरा) वेगयुक्ता = Full of speed or active.

(देवी) सुखदात्री = Giver of pleasure.

TRANSLATOR'S NOTES

देवो दानाद् वा दीपनाद् वा द्योतनाद्वा (निरुक्ते ७.४.१६)

So the first meaning of देव given by Yaskacharya in the Nirukta has been taken here by Rishi Dayananda.

य उषसि योगमभ्यस्यन्ति ते किं प्राप्नुवन्तीत्याह

Those who practise Yoga in the Dawn, what do they attain is taught in the fourth mantra.

Mantra—4

उषो ये ते प्र यामेषु युञ्जते मनो दानायं सूरयः ।
अत्राह तत्कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ये सूरयः (तव सकाशात् उपदेशं प्राप्य) अत्र उषर्यामेषु दानाय मनः अह प्रयुंजते ते सिद्धा भवन्ति यः कण्वः एषां नृणां नाम गृणाति स कण्वतमः जायते ॥

TRANSLATION

O learned man, those educated devotees who having taken instructions from you practise Yoga and meditate upon God by fixing their minds on Him at the dawn in order to give true knowledge to others, become siddhas (accomplished persons). The wise man who glorifies these true leaders of knowledge and Dharma (righteousness) becomes the wisest among men.

PURPORT

Those men who sitting in a quiet and pure solitary place, practise nine parts of Yoga including Sanyama, become siddhas, pure in mind word and deed. Those who associate with them and serve them also purify their minds and become seekers after Atma (God and Soul) and Yoga.

THE COMMENTATOR'S NOTES

(दानाय) विद्यादिदानाय=For giving true knowledge.

(कण्वतमः) अतिशयेन मेधावी =The wisest

TRANSLATOR'S NOTES

The very use of the word कण्वतम in superlative form of Kanva makes it quite clear that Kanva cannot be taken as a proper noun. Superlative degree is not used after the proper

noun in any language, yet Sayanacharya, Wilson, Griffith and others have committed the mistake of taking it as the name of a particular sage. As a matter of fact, as has been pointed out before, Kanva-according to the Vedic Lexicon-Nighantu 3.15 means a highly intelligent or wise man.

कण्व इति मेधाविनाम (निघ० ३.१५)

The nine parts of the Yoga including Sanyama are यम, नियम, आसन (Posture) प्राणायाम (Control of breath) प्रत्याहार (Withdrawing mind from external objects) धारणा (concentration) ध्यान (Meditation) समाधि (Perfect concentration and ecstasy) and संयम (Combination of the last three).

The Yamas are five अहिंसा (Harmlessness or non-violence) सत्य (Truth) अस्तेय (non-theft) ब्रह्मचर्य (Continence) अपरिग्रह (Non-covetousness). The Niyamas are also five शौच (Cleanliness). सन्तोष Contentment) तपः (Austerity or hardihood) स्वाध्याय (Study of the scriptures) and ईश्वरप्रणिधान (consecration to God).

पुनः सा किं करोतीत्युपदिश्यते ।

What does Usha do is taught in the fifth-Mantra.

Mantra—5

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।
जरयन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

या योषा इव प्रभुंजती सूनरी जरयन्ती उषा यद्वत् ईयते वृजनं याति पक्षिणः उत्पातयति तस्यां सर्वैः योगः अभ्यसनीयः ॥

TRANSLATION

All should practise Yoga at Dawn who comes daily like a Matron, the directress of household duties, and good nourisher of the family conducting all transient creatures to decay; at her coming, each biped strirs and she makes the birds of air fly up.

PURPORT

As the Usha (Dawn) is pure and giver of happiness and suitable for the practice of Yoga, so the women should be.

THE COMMENTATOR'S NOTES

(प्रभुंजती) प्रकृष्टं पालनं कुर्वंती

=Sustaining or nourishing well by cooking nutritious food and looking after them.

[भुज-पालनाभ्यवहारयोः—Tr.]

The same subject is continued—

Mantra—6

वि या सृजति समनं व्य१र्थिनः पदं न वेत्योदती ।
वयो नकिष्टे पप्तिवांस आसते व्युष्टौ वाजिनीवति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे योगिनि स्त्रि ! यथा या ओदती न किः वाजिनीवती उषाः अर्थिनः पदं न समनं विवेति विसृजति यस्याः व्युष्टौ पप्तिवांसः वयः आसते [सा वेला ते योगाभ्यासार्था अस्ति इति मन्यस्व] ॥

TRANSLATION

O Yogini (Noble woman engaged in the practice of Yoga) you should be like the Dawn who is shedder of dews, who animates the diligent for the battle of life or sends the busy forth, each man to his pursuit, who is active, who knows not delay, after whose rising, birds that have flown forth no longer rest. You should know that the time of dawn is meant for your practice of Yoga.

PURPORT

As women get their objects by dealing with labour, in the same manner, the dawn with her light gets the right of her dealing. As she awakens all people by creating the day and sends them to pursue their different vocations and makes them

rest at night, the woman should also behave like her. She should make all busy by her own example and dispel all darkness of ignorance.

THE COMMENTATOR'S NOTES

[वाजिनीवती] बह्व्यः वाजिन्यः क्रिया विद्यन्ते यस्यां सा =For whom there are many movements, active.

[समनम्] समीचीनं संग्रामम् । समनमिति संग्रामनाम [निघ० २.१७] =Good battle of life.

The same subject is continued;

Mantra—7

एषायुक्त परावतः सूर्यस्योदयनादधि ।
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

[हे स्त्रियः] यूयं यथा एषा उषाः परावतः सूर्यस्य उदयनात् अधि अभि अयुक्त यथा इयं सुभगा रथेभिः शतं मानुषान् वियाति [तथा एव युक्ता भवत] ॥

TRANSLATION

O women, as this auspicious Ushas (Dawn), has harnessed her vehicles from afar, before the rising of the sun, and as borne on a hundred chariots of rays she advances on her way to men, in the same way, you should also be.

PURPORT

As chaste women serve their husbands regularly, as the Association of the Dawn with the objects is from a distance, in the same manner, the marriage of the bridegrooms should be arranged with the brides of distant places, so that the love between them may ever grow. The marriage between parties living close to each other causes trouble, while as that of the matches belonging to distant places is generally source of happiness.

THE COMMENTATOR'S NOTES

[परावतः] दूरदेशात् [परावत इति दूरनाम निघ. ३.२६] =From a distant place.

पुनः सा (उषाः) कीदृशीत्युपदिश्यते ।

How is that Usha is taught further in the 8th Mantra.

Mantra—8

विश्वमस्या चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्रिधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रियः यूयं यथा मघोनी सूनरी दिवः दुहिता इव उषा जगत् चक्षसे ज्योतिः कृणोति, स्रिधः अप द्वेषः अप उच्छत् (दूरतः विवासयति अस्याः चक्षसे विश्वं नानाम तथा पत्यादिषु वर्तध्वम्) ॥

TRANSLATION

O women, you should behave towards your husbands and others as the Dawn who is the daughter of the sky, good leader of the day, to meet whose glance all living creatures bend down, who lights up or illuminates the world, bringer of good, who drives away the malevolent and wild beasts, thieves and robbers and at whose appearance all bow to God in reverence.

PURPORT

As a good woman accomplishes all good works casting aside all obstacles, in the same way, the Dawn drives away with her light robbers, thieves and enemies and helps to accomplish noble acts.

TRANSLATOR'S NOTES

Unlike most of the translators or commentators of the Rigveda, Rishi Dayananda has taken the word Ushas (उषाः) for a noble wife also, for which there is the following clear

authority from the Brahmana, besides the Vedic hints like योषेव सूनरी (ऋ० १.४८.५) which even Sayanacharya explains as "सुष्ठु गृहकृत्यस्य नेत्री गृहिणी इव" (सायणाचार्यः) and which Prof. Wilson following him translates as "like a Matron, the directress of household duties (Wilson). In the Shatpath Brahmana 6.1.3.7 we find भूतानां गृहपतिः आसीत् उषाः पत्नी । Here by Usha is meant wife.

So Rishi Dayananda's interpretation is well-authenticated.

पुनः सा कीदृशी सती किं कुर्यादित्युपदिश्यते ।

How should she (Usha) be is taught further in the 9th Mantra.

Mantra—9

उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः ।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दिवः दुहितः इव वर्तमाने स्त्रि ! यथा उषा भानुना चन्द्रेण अस्मभ्यं भूरि सौभगम् आवहन्ती दिविष्टिषु व्युच्छन्ती सती त्वं (विद्याशमाभ्याम्) आभाहि ॥

TRANSLATION

O woman like the Dawn the daughter of the Sun, as the dawn taking lustre from the sun and the moon shines bringing us everyday much happiness and scattering darkness,living in the shining light, in the same manner, you should shine with knowledge and peace.

PURPORT

As a good girl illuminates both the families of her parents and husband, in the same way, the Dawn reveals both gross and subtle objects.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) निवासं कुर्वन्ती उच्छ–विवासे

=Residing or living.

(दिविष्टिषु) प्रकाशितासु कान्तिषु = Shining lustres.

पुनः सा कीदृशी किं कुर्यादित्युपदिश्यते

What should she (Usha) do is taught in the tenth Mantra.

Mantra—10

विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सूनरि विभावरि चित्रामघे स्त्रि ! यथा उषा बृहता (महता) रथेन (रमणीयेन स्वरूपेण वर्तते) यस्यां विश्वस्य (प्राणिजातस्य) हि प्राणनं (जीवनं सम्भवति) तथा त्वे (त्वयि) अपि अस्तु यद् (या) त्वं नः उच्छसि सा अस्माकं हवं श्रुधि ॥

TRANSLATION

O noble woman, good leader of domestic dealings, shining in various ways on account of your virtues, possessor of wondrous wealth, as the dawn comes in beautiful form in her lofty car (so to speak) and in each living creature's breath and life, O lady of light, you should also be like her, giving new life to all. You who make us happy, listen to our words of wisdom that must be heard and taught.

PURPORT

As all living creatures are pleased with and get happiness by the dawn, in the same manner, those husbands who are pleased and contented with their noble wives, enjoy all happiness and bliss.

THE COMMENTATOR'S NOTES

(हवम्) श्रोतव्यं श्रावयितव्यं वा शब्दसमूहम्

=The group of words that are to be heard and taught.

(सूनरी) सुष्ठुतया व्यवहारनेत्री
=Good leader of domestic dealings.
(रथेन) रमणीयेन स्वरूपेण विमानादिना वा
=With beautiful form or aeroplane etc.

पुनः सा कीदृशीत्युपदिश्यते ।

How is she (Usha) is taught further in the 11th Mantra.

Mantra—11

उषो वाजं हि वंस्व यश्चित्रो मानुषे जने ।
तेना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने स्त्रि ! त्वं यः चित्रः सुकृतः तव पतिः वर्तते तस्मिन् मानुषे जने वाजं हि वंस्व ये वह्नयः येन अध्वरान् उपगृणन्ति (त्वां च उपदिशन्ति) तेन तान् आ वह (समन्तात् प्राप्नुहि) ॥

TRANSLATION

O virtuous woman like the Dawn, give food and knowledge to your meritorious or noble husband who among men is illustrious on account of knowledge, Dharma (righteousness) and other virtues. Approach on all sides those righteous learned persons of good character and temperament who praise and teach you about the inviolable dealings (duties) of the household life in order to gain more and more knowledge.

PURPORT

O men, as the sun makes all beings delighted after turning the Dawn into day, in the same manner, you should please and adorn your wives and wives should please you. In this way, by mutual love and service all should enjoy happiness.

पुनः सा किं कुर्यादित्युपदिश्यते ।

What should she (Usha) do is further taught in the 12th Mantra.

Mantra—12

विश्वान्देवाँ आ वह सोमपीतयेऽन्तरिक्षादुषस्त्वम् ।
सास्मासु धा गोमदश्वावदुक्थ्यमुषो वाजं सुवीर्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे उषर्वद् वर्तमाने स्त्रि ! अहं सोमपीतयेऽन्तरिक्षादिविमान् विश्वान् देवान् यां त्वां च प्राप्नोमि सा त्वम् एतान् आवह । हे उषर्वत् सर्वेष्टप्रापिके त्वम् अस्मासु उक्थ्यं गोमत् अश्ववत् सुवीर्यं वाजं धाः (धेहि) ॥

TRANSLATION

O noble woman charming like the Dawn, as I get from the firmament all divine objects, pure air etc. for drinking the essence of herbs, you should also get them and bear all divine virtues in your heart. O lady, fulfiller of all desires benevolent like the Dawn, bestow upon us excellent and invigorating food and knowledge, along with noble speech and strength, the cattle and the horses and fire etc.

PURPORT

As this Dawn by her appearance causes us to attain pure water, air and light etc., removing all evils and revealing all noble objects,a noble lady should be of the same nature in the discharge of her domestic duties.

The same subject is continued—

Mantra—13

यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत ।
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुग्म्यं ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे स्त्रि ! यस्याः रुशन्तः भद्रा अर्चयः प्रत्यदृक्षत सा उषा नः विश्ववारं सुयशसं रयिं सुरम्यं सुखं च यथा ददाति तथा सती हि एतत् सर्वं भवती ददातु ॥

TRANSLATION

O noble woman, as the Ushas (Dawn) whose bright auspicious rays are visible all around, gives us desirable, agreeable and easily attainable wealth in the form of health and happiness, in the same manner, you should also give all this and gladden us.

PURPORT

As without the Dawn which is followed by day, works cannot be accomplished easily and things cannot be seen in their true form, in the same manner, without a chaste and noble woman, domestic happiness cannot be attained.

THE COMMENTATOR'S NOTES

(सुम्न्यम्) सुखेषु भवम् आनन्दम् सुम्नम् इति सुखनाम (निघ० २.६) =Bliss born out of delight.

(सुपेशसम्) शोभनं पेशः रूपं यस्मात् तत्=Beautiful.

The same subject is continued—

Mantra—14

ये चि॒द्धि त्वामृष॑यः पूर्व॑ ऊ॒तये॑ जुहू॒रेऽव॑से महि।
सा न॒: स्तोमाँ॑ अ॒भि गृ॑णीहि॒ राध॒सोष॑: शु॒क्रेण॑ शो॒चिषा॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने महि (विदुषि स्त्रि) ये पूर्वे ऋषयः ऊतये अवसे त्वां जुहुरे (शब्दयेयुः) सा त्वं शुक्रेण शोचिषा राधसा नः (अस्मभ्यम्) चित् स्तोमान् हि अभिगृणीहि॥

TRANSLATION

O learned lady, Praise-worthy like the Dawn, as Rishis-experienced knowers of the secret meanings of the Vedas instruct you for the attainment of virtues and for protection, you should also be radiant with pure light and wealth and accept our praises, giving good knowledge to all.

PURPORT

None should imitate foolish people. As learned persons reveal the attributes of all objects and thereby spread knowledge and do good to all and as this Usha (Dawn) makes all happy by manifesting all objects by her light, in the same manner, women endowed with wisdom should adorn and illuminate the knowledge of all sciences in the world.

THE COMMENTATOR'S NOTES

(ऋषयः) वेदार्थविदो विद्वांसः

=Learned persons who are knowers of secret meanings of the Vedas.

(ऊतये) अतिशयेन गुणप्राप्तये

=For the attainment of virtues.

(जुहुरे) शब्दयन्ति =Instruct or teach.

पुनः सा किं करोतीत्युपदिश्यते

What does she (Usha) do is taught further in the fifteenth Mantra.

Mantra—15

उषो यदद्य भानुना वि द्वारावृणवो दिवः ।
प्र नो यच्छतादवृकं पृथु छर्दिः प्र देवि गोमतीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवि स्त्रि ! त्वं यथा उषा अद्य भानुना द्वारः अवृणवः यथा च नः यत् अवृकं पृथुछर्दिः दिवः गोमतीः इषः च यथा विप्रयच्छतात् ।

TRANSLATION

O lady of divine virtues, as the Dawn hath set open to-day (as usual) the doors of the house and senses with her light, grant us a uspacious ands ecure habitation, free from the fear of wild beasts and source of happiness in all seasons.Fulfil our noble desires including those of having good milch cows.

PURPORT

As the Dawn manifests by her light all the paths and doors, in the same manner, men should build houses that may be source of happiness in all seasons and by keeping there all enjoyable necessary objects should always be delighted.

पुनः सा केन किं दद्यादित्युपदिश्यते ।

What should she (Usha) give with what is taught in the 16th Mantra.

Mantra—16

सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।
सं द्युम्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने वाजिनीवती महि [विदुषिस्त्रि] यथा उषा विश्वपेशसा बृहता सं विश्वतुरा संद्युम्नेन राया सम् इडाभिः संवाजैः नः सुखयति [तथा एतैः त्वम् अस्मान् सुखय] ॥

TRANSLATION

O highly learned noble active lady like the Dawn, as Dawn makes us happy with abundant and multiform wealth, adorable wealth, with reputation, with noble speech and policy, with the light of knowledge and Dharma, which makes us active, with food, you should also gladden us by supplying these means. (All this is the result of meditation at the Dawn which gives us power to discharge our duties well) Tr.

PURPORT

Men should possess the knowledge of the attributes of the Dawn as taught by the learned and thereby acquire with exertion all objects that cause happiness. It is by the proper training or education given by the mothers that children become good.

In this hymn, the attributes of girls and women have been taught by the illustration of the Dawn, and so this hymn is connected with the previous hymn. Here ends the comment-ary on the 48th Hymn of the Ist Mandala of the Rigveda.

TRANSLATOR'S NOTES

Skanda Swami, Sayanacharya, Wilson, Griffith and other translators of the Rigveda, have taken the word Ushas used in the Mantras in the sense of external Dawn, while Rishi Daya-nanda taking into consideration adjectives like सूनरी (Good leader or Excellent Guide in the words of Griffith) प्रभुंजती (nourisher) चित्रामहे (of wondrous wealth) सूनृते ईरयन्ती (Speaking true and sweet words) etc. and on the authority of the Brahmanic passages like भूतानां पतिर्गृहपतिरासीदुषाः (शत० ६.१.३.७) has taken it to mean an educated noble lady also who burns up all evils उष·दाहे उच्छ-विवासे who makes her husband live in happiness.

Shri Kapali Shastrif ollowing Shri Aurobindo—a great Yogi has given spiritual interpretation of this and other hymns concerning the Ushas, criticising Shri Sayanacharya and his followers as स्थूलपक्षीयाः giving gross or mere external meaning, not going deep to know the secret meaning of the Mantras. He takes Ushas as the Divine Dawn of spiritual illumination.

(दिव्य ज्ञान प्रभातः) ज्योतिः कृणोति सूनरी (म० ८) he explains as सूर्यात्मक सत्य ज्योतिः प्रादुर्भावयति=generates true spiritual light. मघोनी he takes not as full of opulent material wealth but as दिव्यधन-सम्पन्ना Full of Divine Wealth of wisdom and peace etc. This spiritual interpretation is also worth-considering for all seekers after the secret of the Vedas.

एकोनपंचाशं सूक्तम्

Hymn XLIX.

अस्यैकोन पंचाशस्य सूक्तस्य प्रस्कण्व ऋषिः । उषा देवता । निचृदनुष्टुप् छन्दः । गान्धारः स्वरः ॥

Seer — Praskanva. Devata or subject—Usha, Metre-Nichrit Anushtup. Tune Gandhara.

तत्रादिमे मन्त्रे उषदृष्टान्तेन स्त्रीकृत्यमुपदिश्यते ।

In the first mantra, the duties of a woman are taught by the illustration of the Dawn.

Mantra—1

उषो भद्रेभिरा गहि दिवश्चिद्रोचनादधि ।
वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे उषः (शुभगुणैः प्रकाशमाने) यथा उषा रोचनात् अधिभद्रेभिः आगच्छति तथा त्वम् आगहि यथा इयं दिवः उषा वहति तथा त्वाम् अरुणप्सवः सोमिनः गृहम् उपवहन्तु (सामीप्यं प्रापयन्तु) ॥

TRANSLATION

1. O girl shining with good virtues like the Dawn, as the Dawn comes by auspicious ways from above the sky's bright realm, so come thou with auspicious virtues from the family of the people full of splendour. As red rays of the sun bring the dawn, so let horses or the old people eating articles increasers of red corpuseles in the blood (or red horses) bring thee to the house of the virile husband, possessing all objects, for marriage.

PURPORT

As the Dawn born from the horizen (association of the light of the sun with the earth) when turned into day, gladdens all

manifesting all objects, in the same way, a woman endowed with Brahmacharya (continence) and Vidya (Knowledge) is to be admired.

(अरुणप्सवः) अरुणा रक्तगुणविशिष्टाश्चप्सवो भक्षणानि येषां ते वृद्धाः जाताः = Old men eating articles increasers of red corpuscles in the blood.

(प्सा-भक्षणे-प्सान्तीति प्सवः-अश्वाः अरुणाः-रक्तगुण-विशिष्टाश्च ते प्सवश्च Tr.)

पुनः सा कीदृशीत्युपदिश्यते ।

How is the (Usha) is taught in the 2nd Mantra.

Mantra—2

सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम् ।
तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दिवः दुहितः उषर्वद् वर्तमाने स्त्रि ! त्वं यं सुपेशसं सुखं रथम् अध्यस्थाः (येन जना आनन्दमेधन्ते) तेन रथेन अप सुश्रवसंजनं प्राव ॥

TRANSLATION

O woman shining like the Dawn daughter of the sun, mounting on the chariot pleasant, ample and beautiful come to a man of noble fame and knowledge (for marriage) and protect him from all evils.

PURPORT

Men should know that as by the light, things look beautiful, in the same way, by the association of learned auspicious virtuous wife, all domestic works are well accomplished and there is noble progeny.

पुनः सा कीदृशीत्युपदिश्यते ।

How is the (Usha) is taught further in the third Mantra.

Mantra—3

वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि ।
उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे स्त्रि ! यथा अर्जुनी दिवः अन्तेभ्यः ऋतून् (सम्पादयन्ती) द्विपत् चतुष्पत् च (बोधयन्ती सती) उषाः सर्वान् प्राप्नोति यथा अस्याः पतत्रिणः वयः प्रारन् चित् ते गुणा भवन्तु ॥

TRANSLATION

3. As after appearance of the mobile, bright and activating dawn,the bipeds, quadrumpeds and birds all start moving to and fro, in the same manner,O noble woman,thou shouldst also be active and charming like that,on account of thy virtues. (Thou shouldst be able to stir all into activity by thy noble exampl

PURPORT

As the Dawn divides the year into the moments, hours, days, months, seasons etc. in the same manner, a wife should divide her domestic duties regularly.

THE COMMENTATOR'S NOTES

(अर्जुनि) अर्जयन्ति प्रतियतन्ते यया उषा सा अत्र अर्ज-प्रयत्ने इति धातोः रक् प्रत्ययो णिलुक् च (उणादि ३.५७) अनेनायं सिद्धः ।

अर्जुनीत्युषर्नामसु (निघ० १.८)=Dawn.

पुनः सा कीदृशी किं कुर्यादित्युपदिश्यते ।

How should she (Usha) be is further taught in the fourth Mantra.

Mantra—4

व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् ।
तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वसूयवः कण्वाः ! यूयं यथा उषः (उषाः) व्युच्छन्ती हि (खलु) रश्मिभिः रोचनं विश्वम् आभासि (आभाति) तथाभूतां त्वां स्त्रियम् गीर्भिः अहूषत ॥

TRANSLATION

4. O intelligent persons making proper use of the earth and other spheres or desirous of wealth you should praise with your Vedic words a woman who is like the Dawn dispersing the darkness and illumining the shining universe with her rays.

PURPORT

The learned persons should know and teach others that a woman behaving like the Dawn dispelling the darkness (of ignorance) is admirable.

THE COMMENTATOR'S NOTES

(वसूयवः) ये वसून् पृथिव्यादीन् युवन्ति मिश्रयन्ति ते विद्वांसः =Those learned persons like scientists who mix and separate the earth and other substances or make proper use of them.

(कण्वाः) मेधाविनः कण्व इति मेधाविनामसु (निघ० ३.१५)

As in this hymn, the attributes of a noble woman have been described by the illustration of the Dawn, it is connected with the previous hymn.

Here ends the commentary on the forty-ninth hymn of the Ist Mandala of the Rigveda.

—:●:—

पंचाशं सूक्तम्
HYMN L.

अस्य पंचाशस्य सूक्तस्य प्रस्कण्व ऋषिः। सूर्यो देवता। १.६ निचृद् गायत्री। २.४.८.९ पिपीलिकामध्या निचृत् गायत्री। ३ गायत्री ५ यवमध्या विराड् गायत्री। ७ विराड् गायत्री छन्दः। षड्जः स्वरः। १०.११ निचृदनुष्टुप्। ११.१२ अनुष्टुप् छन्दः। गान्धारः स्वरः ॥

Seer — Praskanva. Devata or subject — Surya, (God and sun) Metres — Gayatri and Anushtup of various forms. Tune — Shadja and Gandhara.

तत्रादिमे मन्त्रे कीदृग्लक्षणः सूर्योऽस्तीत्युपदिश्यते।

How is the Surya is taught in the first Mantra.

Mantra—1

उदु॒ त्यं जा॒तवे॑दसं दे॒वं व॑हन्ति के॒तवः॑। दृ॒शे विश्वा॑य॒ सूर्य॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे मनुष्याः! यूयं यथा केतवः विश्वाय दृशे उत् उ त्वं जातवेदसं देवं सूर्यम् वहन्ति तथा केतवः विश्वाय दृशे उत् उ त्वं जातवेदसं देवं परमेश्वरं वहन्ति ॥

TRANSLATION

Spiritual interpretation in the case of God the Divine Sun, as given by Rishi Dayananda in the Pancha Maha Yajna Vidhi.

(1) All the different objects of the world are the flags that point out or lead to God —the Divine Sun who is Omnipresent and Omniscient as well as the Source of the Vedas, who is giver of Peace and Bliss. Truthful enlightened persons lead us to Him through their teachings for the benefit of humanity.

Metrical free translation—

The suns, the stars, the oceans, hills
Are all the flags that point to Him
The giver of light, who kills all ills
And helps us to swim
Across the ocean of grief
Surrounding us on all sides.
God is Almighty, All pervading
Omniscient Lord who guides
Wise men meditating on Him
And gives them life and light.
Day and night, they think of Him
And guide the world aright.

(2) In the case of the sun, the meaning is—

The rays leads us to the refulgent sun who makes us see this grand Panorama of the Universe, is cause of all we see. He is the source of all the planetary world.

(3) There is also the third meaning pointed out by Rishi Dayananda and explained at length by Pandit Guru Dutta Vidyaarthi in his exposition of the "Vedic texts." In this case, the reference is to the marriage institution, taking जातवेदसम्, देवम्, सूर्यम् for a virile, learned bridegroom shining like the sun. By केतव: are meant learned brides. They get such a virile learned husband publicly to manifest their virtues and attain domestic happiness.

THE COMMENTATOR'S NOTES

(जातवेदसम्) जाता ऋग्वेदादयः चत्वारो वेदाः सर्वज्ञानप्रदा यस्मात्, यद्वा जातं सकलं जगद् वेत्ति (जानाति) यः स जातवेदाः (जाते जाते विद्यत इति वा, जातानि वेद इति वा जातवेदाः इति निरुक्ते ७.५.१९) परमेश्वरपक्षे ॥ =Omnipresent and Omniscient God.

सूर्यपक्षे यो जातान् पदार्थान् विन्दति=All-penetrating.

विवाहपक्षे-जातानि वेद =Knower of various objects, well-educated.

परमेश्वरपक्षे (देवं सूर्यम्) चराचरात्मानं सर्वप्रका-शकं परमात्मानम् प्रकाशप्रदं सूर्यमिति सूर्यपक्षे सूर्यमिव तेजस्विनं सुखप्रदातारं पतिम् इति गृहस्थपक्षे

केतवः किरणाः =Rays of the Sun.

विविधजगतः पृथक् पृथग् रचनादिनियामकाः ज्ञापकाः प्रकाशकाः ईश्वरस्य गुणा ध्वजाः

=The attributes of God and flag-posts.

PURPORT

As the rays bear the sun, highly educated persons should urge upon all learned men to marry educated and righteous women suitable or aggreeable to themselves.

Mantra—2

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥

सन्धिच्छेदसहितोऽन्वयः (आर्षिकृतः) ।

हे स्त्रीपुरुषाः ! यूयं यथा अक्तुभिः सह वर्तमानानि नक्षत्रा (नक्षत्राणि 'लोकाः') त्ये तायवः—वायवः च विश्व-चक्षसे सूराय अपयन्ति (तथा विवाहिताभिः स्त्रीभिः सह संयोगवियोगान् कुरुत) ॥

TRANSLATION

As at the approach of the all-illuminating sun, the constellations depart with the night, in the same manner, married people should not unite for procreation in day time, but only at apportioned nights for good progeny. At night as stars are united with the moon and the Pranas (vital breaths) with the body, so should the married couple behave (co-habitation in day time is prohibited and is positively harmful).

COMMENTATOR'S NOTES

(तायवः) सूर्यपालका वायवः = Winds that guard the sun.

(नक्षत्रा)नक्षत्राणि क्षयरहिता लोकाः=Constellations.

TRANSLATOR'S NOTES

तायवः is derived from तायृ-सन्तानपालनयोः so Rishi Dayananda has taken it to mean वायवः or gases and in the purport for प्राणाः (Pranas or vital breaths) which preserve the body. It may also be used for mothers who bear children. Other translators have taken it to mean thieves for which they have quoted. तायुरिति स्तेननाम (निघ० ३.२४) Rishi Dayananda's interpretation is original. In this case सूर्य stands for virile husband. In the case of God, the meaning is that all evils disappear when God the All-illuminating Divine Sun is arisen in the heart. They run away as the thieves at the appearance of the sun.

The same subject is continued.

Mantra—3

अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु । भ्राजन्तो अग्नयो यथा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा अस्य सूर्यस्य भ्राजंतः अग्नयः केतवः रश्मयः जनान् अनुभ्राजन्तः सन्ति तथा अहं स्वस्त्रियं स्वपुरुषं च एव गम्यत्वेन वि अदृश्रम् (न अन्यथा इति यावत्) ॥

TRANSLATION

(1) In the case of the sun the meaning is—

His light-emitting, colour-providing rays enable all men to behold, like blazing fires.

(2) In case of God—the Divine Sun the meaning is—

The rays of God the Illuminator and Impeller of the world which give knowledge to men according to their capacity and ability to receive, are like the blazing fires. Just as resplendent rays of the sun and blazing fires make known the objects of this earth, similarly the powers of God and His wise devotees illumine all objects. They give instruction to all people about them.

(3) In the case of the married couple, the mantra enjoins upon them the duty of learning the lesson of conjugal relation from the heat and the light rays of the sun. It inculcates inviolability of the marriage ties. Let the married couples preserve their sacred relation in-violable and intact and not frustrate their peace and happiness by adopting the opposite course of free marriages."(Pandit Guru Dutta M.A.)

PURPORT

As the sun and the blazing fires, shine outside, in the same way, there is the light of God in the inner soul. All men should try to acquire this knowledge by all means. By His command, all married couples should observe perfect chastity and faithfulness to each other by renouncing all kinds of infidelity or un-chastity.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (The Divine Sun) is taught in the fourth Mantra.

Mantra—4

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सूर्य (ईश्वर) ! यतः विश्वदर्शतः तरणिः ज्योतिष्कृत् त्वं रोचनं विश्वम् आभासि तस्मात् स्वयं प्रकाशः असि ॥

TRANSLATION

Thou, O illuminating Divine Sun (God) art the source of Light; Thou enablest us to see the whole Universe and art Creator of the Sun. Thou art illumining all the radiant realms.

PURPORT

As the sun and the electricity illuminate external gross or embodied objects, God illuminates the whole world.

TRANSLATOR'S NOTES

Even the orthodox commentators like Sayanacharya have to admit that here the word सूर्य stands primarily for God. Sayanacharya after giving the material interpretation regarding the sun, says.

यद्वा हे सूर्य अन्तर्यामितया सर्वस्य प्रेरक परमात्मन् त्वं तरणिः—संसाराब्धेस्तारकोऽसि सर्वैर्मुमुक्षुभिः द्रष्टव्योऽसि ।

Thou O God, the Impeller of all on account of being the Inner most Spirit of all art worthy of being seen by all desirous of attaining emancipation and art able to take us across the ocean of the world etc.

Shri Kapali Shastri—a great scholar and Yogi of South India has given spiritual interpretation of this whole hymn, interpreting. सूर्य as सर्वस्य प्रेरक परमात्मन् तरणि:—

तारयिता यजमानं तमसस्पारम्

=God the Impeller of all and taking the worshipper beyond all darkness.

षू-प्रेरणे

पुनः स जगदीश्वरः कीदृश इत्युपदिश्यते ।

How is that God is taught further in the fifth Mantra.

Mantra—5

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान् । प्रत्यङ्विश्वं स्वर्दृशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! यः त्वं देवानां विशः मानुषान् प्रत्यङ् उदेषि उत्कृष्टतया प्राप्तोऽसि (सर्वेषाम् आत्मसु प्रत्यङ् असि) तस्मात् विश्वं स्वः दृशे प्रत्यङ् उपासनीयः असि ॥

TRANSLATION

O God, Thou pervadest and appearest before absolutely truthful learned persons and also before men of thoughtful nature. Thou manifestest Thy glory, so that the whole world may attain happiness. Thou shinest to show the path of salvation. Therefore Thou art worthy of communion by all.

PURPORT

Because God is Omnipresent, the Inner Spirit pervading all and winness of all actions, He alone is worthy of adoration and communion.

पुनः स कीदृश इत्युपदिश्यते ।

How is God is taught further in the sixth Mantra.

Mantra—6

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु । त्वं वरुण पश्यसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पावक वरुण (जगदीश्वर) !त्वं येन चक्षसा भुरण्यन्तं लोकं जनान् च अनुपश्यसि तेन युक्तान् अस्मान् कृपया सम्पादय ॥

TRANSLATION

O Purifying and the most acceptable God, with which Thou lookest upon all worlds and on the guardians or nourishers of men, kindly endow us all with that.

PURPORT

None can attain true knowledge and purity without the adoration or worship of God (through communion), therefore He alone should be adored by all persons.

THE COMMENTATOR'S NOTES

(चक्षसा) विज्ञानप्रकाशेन = With the light of knowledge.

(भुरण्यन्तम्) धरन्तम् (भुरण–धारणपोषणयोः)
= Supporting or nourishing all beings.

पुनः स किं करोतीत्युपदिश्यते ।

What does He (God) do is taught in the seventh Mantra.

Mantra—7

वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः । पश्यञ्जन्मानि सूर्य ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सूर्य (जगदीश्वर) । त्वं यथा सविता अक्तुभिः पृथु रजः मिमानः सन् पृथुरजः प्राप्य व्यवस्थापयति तथा सर्वतः पश्यन् सर्वेषां जन्मानि व्येषि ॥

TRANSLATION

O God Divine Sun the Universal Spirit pervading all, Thou illuminest the heaven and the middle region and the earth dividing days and nights like the sun. Thou seest the actions of all creatures and fully knowest about their births as Thou art Omniscient.

PURPORT

All men should know and believe that God who creates the sun and other objects of the world, is the proper giver of the fruits of the meritorious or sinful actions of all souls having seen them thoroughly and is the True and just Sovereign of all.

THE COMMENTATOR'S NOTES

(रजः) लोकसमूहम् =Worlds.

लोका रजांस्युच्यन्ते (निरुक्ते ४.३.१९)

(सूर्य) चराचरात्मन् =The Universal Spirit pervading all.

(ममानः) प्रक्षिपन्–विभजन् =Throwing or dividing.

(मिञ्-प्रक्षेपणे स्वा०)

How is the Divine Sun (God) is taught further in the 8th Mantra with the illustration of the sun.

Mantra—8

सप्त त्वा हरितो रथे वहन्ति देव सूर्य। शोचिष्केशं विचक्षण॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]।

हे विचक्षण देव सूर्य (जगदीश्वर)! यथा सप्त हरितः शोचिष्केशं रथे वहन्ति तथा त्वा-सप्त छन्दांसि प्रापयन्ति॥

TRANSLATION

O Illuminator, Omniscient Divine Sun, as seven kinds of rays of the sun, cause to attain the resplendent sun in this beautiful world, so it is the Mantras composed in seven kinds of metres Gayatri, Anushtup, Trishtup etc. that cause us to attain Thee.

PURPORT

O men, you should know that at it is not possible to have the vision of the sun without his rays, so it is not possible to have thorough knowledge or Darshan (perfect realisation) of God without the study of the Vedas.

THE COMMENTATOR'S NOTES

(हरित:) यैः किरणैः रसान् हरन्ति ते आदित्यरश्मयः। हरित इत्यादिष्टोपयोजननामसु (निघ० १.५) =The rays of the sun.

(सूर्य) ज्ञानस्वरूप ज्ञानप्रापक वा =God or the sun.

(शोचिष्केशम्) शोचींषि केशा दीप्तयो रश्मयो यस्य तं सूर्यलोकम् =The solar world.

TRANSLATOR'S NOTES

शुच–दीप्तौ अर्चिशुचिहुसृपिछादिछर्दिभ्यः इसिः (उणादि २.१०६) इति इसिः=Rays of the sun.

हरन्ति अज्ञानान्धकारम् इति हरित:—वैदिकछन्दांसि The Vedic Metres or Mantras which dispel all darkness of ignorance.

Mantra—9

अयुंक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः। ताभिर्याति स्वयुक्तिभिः।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ईश्वर ! यथा सूरः याः सप्त नप्त्यः शुन्ध्युवः सन्ति ताः रथस्य मध्ये अयुक्त तैः सह याति (प्राप्नोति) तथा त्वं स्वयुक्तिभिः सर्वं विश्वं जगत् संयोजयसि इति वयं विजानीमः ॥

O God, the Divine Sun, as the sun is attained through the purifying seven kinds of rays, so Thou art attained or known by Thy wonderful designs with which thou controllest the Universe.

PURPORT

God alone should be adored by all men, who is Self-effulgent like the sun, pervading all like the sky and purifier of His devotees.

THE COMMENTATOR'S NOTES

(शुन्ध्युवः) पवित्रहेतवो रश्मयोऽश्वाः शुन्ध्युरित्यश्वनामसु (निघ० १) शुन्ध-विशुद्धौ यजिमनिशुन्धिदसिजनिभ्यो युः (उण० ३.२०) इति यु प्रत्ययः। शसि तन्वादीनां छन्दसि बहुलम् उपसंख्यानम् (अष्टा० ६.४.७७।१) इति वार्तिकेन उवङादेशः ॥

=Purifying rays of the sun like the horses.

(रथस्य) रमणाधिकरणस्य जगतो मध्ये (रथो रमतेर्वा रंहतेर्वा निरुक्ते ९.२.११)

=Of the world, the means of proper enjoyment.

पुनस्तं विद्वांसः कथं जानीयुरित्युपदिश्यते ।

How should the learned men know God is taught further in the tenth Mantra.

Mantra—10

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः । यथा ज्योतिः पश्यन्तो वयं तमसः पृथग्भूतं ज्योतिः उत्तरं देवत्रा देवम् उत्तमं ज्योतिः सूर्यं परात्मानं परि उत् अगन्म (उत्कृष्टतया प्राप्नुयाम) (तथा यूयम् अपि एतं प्राप्नुत) ॥

TRANSLATION

O men, as we seeing the light of the sun who dispels darkness as made by God rise above and see within our souls God

who remains even after dissolution and then attain that Divine Sun who is the Best Light, Giver of Peace and Bliss and present among all enlightened persons and worlds, being the most exalted.

PURPORT

Men should know that there is none who is equal to God, the Supreme Being and none can get emancipation without attaining Him.

TRANSLATOR'S NOTES

In this Mantra we find उत्, उत्तर, उत्तम denoting the the common, comparative and suprelative degrees. So many good scholars take them to denote matter, soul and God — the three eternal entities.

Taking that meaning which is also significant, we can translate the Mantra metrically as follows—

We are rising above darkness.
Of the matter that's below.
Are perceiving immortal spirit
By whose power we can grow.
Then we see the light of light.
Bestower of pure delight.
Sun Divine we attain.
In His shelter we remain.

Mantra—11

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् ।
हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मित्रमहः सूर्य (विद्वन्)! त्वं यथा अद्य उद्यन् उत्तरां दिवम् आरोहन् सविता अन्धकारं निवार्य दिवं जनयति तथा मम हृद्-रोगं हरिमाणं च नाशय ॥

TRANSLATION

O learned physician radiant and benevolent like the sun, adored by all friends, as the refulgent sun rising to-day and mounting into the highest heaven by his splendour, dispels all darkness and creates light,in the same way, remove all the disease of my heart and the yellowness of my body as well as my ignorance and ill health which take away all happiness.

PURPORT

As on the rising of the sun, darkness and thieves etc. disappear, in the same manner, when a good physician comes,all wrong way of diet or causes of illhealth and diseases go away.

THE COMMENTATOR'S NOTES

हृदयस्याज्ञानादि ज्वरादिरोगस्तम्—सुखहरणशीलम्

=The disease of ignorance remaining in the heart.

हरिमाणम्—सुखहरणशीलम्

=That which takes away happiness.

TRANSLATOR'S NOTES

According to Rishi Dayananda's un-published commentary on this hymn, giving many meanings the Mantra is equally applicable to God — the Divine Sun, who when appearing in the heart, removes all ignorance like the fever and all evils.

Mantra—12

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा सद्वैद्याः ब्रूयुः तथा वयं शुकेषु रोपणाकासु मे हरिमाणं दध्मसि अथो हारिद्रवेषु मे (मम) हरिमाणं निदध्मसि ॥

TRANSLATION

We put our disease which takes away all happiness in parrot like actions i. e. taking various fruits and walking in regions full

of trees and in herbs which strengthen us and ointments etc. which take away pain. We also put them in substances that take away diseases and are liquid.

PURPORT

Men should get rid of all diseases and acquire strength by adopting necessary means, using fruits, herbs and ointments etc.

THE COMMENTATOR'S NOTES

(शुकेषु) शुकवत् कृतेषु कर्मसु
=In parrot-like actions as explained above.

(रोपणाकासु) रोपणं समन्तात् कामयन्ते तासु क्रियासु लिप्तासु ओषधीषु =Ointments and other medicines.

(हारिद्रवेषु) ये हरन्ति द्रवन्ति द्रावयन्ति च

=Which take away pain and disease. Other translators simply translate the Mantra as 'let us transfer the yellowness (of my body) to the parrots, to the starlings, or to the Haritala tree.' (Wilson). "To parrots and to starlings let us give away my yellowness or this my yellowness let us transfer to Haritala trees" (Griffith).

But there is not much sense in it शुक, रोपणाका and हारिद्रव seem to indicate a group of herbs, medicines and trees by the proper use of which heart disease, jaundice and other diseases may be checked and cured according to the Ayurvedic literature. In the Atharva Veda the reading in the text is सुक instead of शुक which means that which gives pleasure well.

पुनर्मनुष्यैः कथं प्रजाः पालनीया इत्युपदिश्यते ।

How should men protect the subjects is taught in the 13th Mantra.

Mantra—13

उदगादयमादित्यो विश्वेन सहसा सह ।
द्विषन्तं मह्यं रन्धयन्मो अहं द्विषते रधम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे विद्वन् यथा! अयम् आदित्यः उत अगात् तथा त्वं विश्वेन सहसा सह अस्मिन् अस्य उदिहि यथा त्वं मह्यं द्विषन्तं रन्धयन् प्रवर्तसे तथा अहं प्रवर्तेयं यथा अयं शत्रुः मां हिनस्ति तथा अहम् अपि अस्मै द्विषते रधं यो मां न हिंसेत् तम् अहं मा रधम् (न हिंसेयम्) ॥

TRANSLATION

O learned President of the Assembly, as this sun has arisen with all his might or splendour, in the same away, you should be awake or alert in your State with all your might. As you destroy my adversary, let me also destroy an un-righteous person who uses violence against me, but should never harm him who does not harm me.

PURPORT

Men should act like the omnipotent God or the cause of strength like the Prana (vital energy) or electricity. They should be friendly to all righteous persons and should preserve all subjects.

TRANSLATOR'S NOTES

There is also a spiritual interpretation hinted at by Rishi Dayananda in the Bhavartha or purport here but expressly given in the un-published commentary on this hymn with various meanings. There he has taken आदित्य as Indestructible or Immortal God and has taken the Mantra to mean that God has arisen in my heart with all His Might, destroying my adversary for me. May I not use violence even towards my enemy.

This hymn has connection with the previous hymn as there is the mention of the attributes of God, fire, sun etc. as in that hymn.

Here ends the commentary on the fiftieth hymn, 8th Varga or ninth Anuvaka of the first Mandala of the Rigveda.

अथैकपंचाशं सूक्तम्

HYMN LI

अस्यैकपंचाशस्य सूक्तस्य आङ्गिरसः सव्यः ऋषिः । इन्द्रो देवता । छन्दः १.९.१० जगती । २.५.८ विराड् जगती । ११.१३ निचृज्जगती । निषादः स्वरः । ३.४ भुरिक् त्रिष्टुप् । ६.७ त्रिष्टुप् । १४.१५ विराट् त्रिष्टुप् च छन्दः । धैवतः स्वरः ॥

Seer — Angirass Savya. Devata or subject Indra. Metres Jagati and Trishtup of various forms. Tunes — Nishada and Dhaivata.

अथेन्द्र शब्दार्थवद् विद्वद्गुणा उपदिश्यन्ते ।

By the use of the word Indra, the attributes of learned persons are taught.

Mantra—1

अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् अर्णवम् इव त्यं मेषं पुरुहूतम् ऋग्मियं मंहिष्ठम् इन्द्रं परमैश्वर्यवन्तं राजानं गीर्भिः अभिमदत (सर्वतः) हर्षयत सूर्यस्य गावः किरणान् न (इव) यस्य भुजे मानुषा विचरन्ति तस्य वस्वः दातारं विप्रम् अभ्यर्चत ॥

TRANSLATION

O men, gladden with your praises that king, who is ocean of wealth, who is showerer of happiness like the rain, who is invoked by many, who is gratified by hymns, whose good deeds spread abroad for the benefit of mankind, like the rays of the

sun, honour that mighty and highly intelligent king who is giver of wealth and is destroyer of his enemies, being like the sun in his splendour and power.

PURPORT

Men should honour that king only who, on account of his many virtues, is shining like the sun. Without such a mighty king, it is not possible for anyone to enjoy happiness.

THE COMMENTATOR'S NOTES

(मेषम्) वृष्टिद्वारा सेक्तारम्

=Showerer of happiness like the rain by a natural process.

TRANSLATOR'S NOTES

It is absurd on the part of Prof. Wilson and Griffith to translate the word मेषम् used as an adjective for Indra as a ram. Prof. Wilson in his note has stated. 'Tyam Mesham; referring to a legend, in which it is narrated that Indra came in the form of a ram to a sacrifice solemnised by Medhatithi, and drank the Soma Juice, but fortunately feeling its absurdity he says, 'or mesha may be rendered" victor over foes". Griffith also refers to this absurd legend but does not give the alternative meaning which even wilson has given following Sayanacharya who has said मेषम्-मिषस्पर्धायाम् इगुपध-लक्षणे के प्राप्ते देवसेन मेषादयः पचादिषु द्रष्टव्या इति वचनादच् प्रत्ययः ॥

This explanation of मेष given by Sayanacharya may be accepted along with Rishi Dayananda's interpretation as सेक्तारम् from मिह-सेचने ।

The other meaning of "ram" based upon an absurd legend is simply ridiculous. Rishi Dayananda has also interpreted मेषः in his commentary on Yajurveda 19-90 as यो मिषति स्पर्धते सः He who competes. Like Sayanacharya he has derived the word मेष from मिष-स्पर्धायाम् In his commentary on Rig.1.52.1 he has explained मेम् as सुखजलाभ्यां सेक्तारम् ॥

The Mantra is equally applicable to God.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is further taught in the 2nd Mantra.

Mantra—2

अभीमवन्वन्त्स्वभिष्टिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।
इन्द्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारुहत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे सेनेश ! यस्य तव ऊतयः प्रजा रक्षन्ति दक्षासः ऋभवः यं स्वभिष्टिभिः अन्तरिक्षप्रांमवच्युतं शतक्रतुं तविषीभिरावृतम् इन्द्रं त्वाम् अभ्यवन्वन् (अभि अवन्ति) जवनीसूनृता अरुहत् (तं वयम् अपि सततं रक्षेम) ॥

TRANSLATION

O Commander of the army, we should also constantly protect thee whose protective powers preserve and safeguard the subjects, whom wise men great in wisdom and strength and prompt in action,protect, who fulfils all our noble desires who radiates the firmament by his splendour, imbued with vigour who gives delight to all righteous persons, the humiliator of the enemies, surrounded by strong and powerful armies, conferer of happiness, endowed with much wisdom and power of action, whose policy is productive of much corn and other food materials.

PURPORT

All should take shelter in a virtuous person who is admired and advised by highly intelligent righteous people.

THE COMMENTATOR'S NOTES

(इन्द्रम्) सुखानां भर्तारं सेनेशम्

=The Commander of the army who gives happiness.

(सूनृता) अन्नादिसमूहकरी राजनीतिः सूनृता इत्यन्ननामसु । (निघ० २.७)

=Policy which produces much food-material.

Mantra—3

त्वं गोत्रमङ्गिरोभ्योऽवृणोरपोतात्रये शतदुरेषु गातुवित् ।
ससेन चिद्विमदायावहो वस्वाजावद्रिं वावसानस्य नर्तयन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ससेन राजन् ! त्वं यथा सूर्यः अंगिरोभ्यः अद्रिं गोत्रं (मेघम्) चित् इव अत्रये आजौ शत्रुबलम् अपावृणोः वावसानस्य (अरिपक्षस्य) सेनां नर्तयन् इव विमदाय वसु आवहः उत (अपि) गातु वित् त्वं शतदुरेषु इव आवृतां स्वसेनाम् अपावृणोषि स भवान् सत्कर्तव्योऽस्ति ॥

TRANSLATION

O King with thy army, as the sun dispels the cloud with the aid of the winds, thou demolishest the strength of the enemy in the battle for the sake of perfect happiness (where there is absence of all kinds of misery or suffering). Thou makest dance or subdue the army of the enemy which veils happiness of the people, bringing forth wealth for causing delight. Knowing the science of Geology, thou preservest and guardest thy army covered by thick clouds in the form of hundreds of difficulties and obstacles. Therefore, we honour thee whole-heartedly.

PURPORT

Unless and until the Commander of the army and other military officers become mighty like the sun, they cannot achieve victory over their enemies.

THE COMMENTATOR'S NOTES

(अंगिरोभ्यः) प्राणरूपेभ्यो वायुभ्यः (प्राणो वा अंगिराः) (शतपथ ६.३.७.२)=From winds.

(अत्रये) अविद्यमानानि त्रीणि दुःखान्याध्यात्मिकाधिभौतिकाधिदैविकानि यस्मिन् सुखे तस्मै ।

=For perfect happiness free from three kinds of sufferings, physical, social and cosmic.

(अद्रिम्)मेघम् = Cloud. अद्रिरिति मेघनाम (निघ० १.७)

पुन: स कीदृश: किं कुर्यादित्युपदिश्यते ।

How is he (Indra) and what should he do is taught further in the fourth Mantra.

Mantra—4

त्वमपामपिधानावृणोरपाधारयः पर्वते दानुमद्वसु ।
वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहयो दृशे ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे इन्द्र ! यत् त्वम् अपिधाना सूर्य इव बन्धनानि अपावृणो: दूरीकरोषि यथा अयं रवि: पर्वते (मेघे) जलं दानुमत् वसु धारयन् सन् वृत्रं विद्युत् इव शत्रून् हत् अवधी: किरणा: सूर्यम् इव दृशे न्यायम् आरोहय: तस्मात् त्वं राज्यं कर्तुम् अर्हसि ॥

TRANSLATION

(1) O Indra (President of the Assembly) as thou removest the shackles of the enemies as the sun takes off all covering of the water, like the sun bearing the life-giving water in the cloud or the mountain, thou givest wealth to a man who is firm like the hills. As the lightning strikes the cloud, thou strikest down the enemy with thy might. As the rays exhibit the sun in the sky, so that people may see him, in the same manner, thou manifestest justice for all to see. Therefore thou art fit to rule.

(2) The Mantra is also applicable to God who establishes the sun in the sky for all to see. It is He who destroys all internal enemies by giving power to His devotees to resist them and gives happiness. Rishi Dayananda refers clearly to this spiritual interpretation in the Bhavartha or purport given below.

PURPORT

Men should know that it is God who has created the sun that attracts all the worlds, and causes rain and gives happiness

to all by illuminating them. (The President of the Assembly should imitate God in discharging his duties and should be full of splendour and mighty like the sun.)

पुनः सभाध्यक्षगुणा उपदिश्यन्ते ।

The attributes of the President of the Assembly are further taught in the fifth Mantra.

Mantra—5

त्वं मायाभिरप मायिनोऽधमः स्वधाभिर्ये अधि शुप्तावजुह्वत ।
त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्वानं दस्युहत्येष्वाविथ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नृमणः त्वं पुरः स्वधाभिः पिप्रोः प्राज्ञाम् ऋजिश्वानं च आजिथ ये मायिनः मायाभिः शुप्तौ अधि परपदार्थान् अजुह्वत तान् दस्यून् अपाधमः (दूरीकुरु) दस्युहत्येषु प्रारुजः (प्रभग्नान् कुरु) ॥

TRANSLATION

O wise Indra (Commander of the Army or the President of the Assembly) Thou preservest with food, water and other necessary articles, the person who is just and bears in himself knowledge, straightforwardness and other virtues. By thy devices full of intelligence of a high order, thou shouldst put down the deceivers, thieves and robbers who take away others' property when they are asleep. In battles where thieves, robbers and other wicked people are slain, thou shouldst destroy the malignant completely.

PURPORT

Only that president of the assembly or the Commander of the army commands respect of the people who with his truth and justice, gives good or bad fruit to the righteous and unrighteous persons respectively and thus protects the people.

THE COMMENTATOR'S NOTES

(मायाभिः) प्रज्ञानोपायैः मायेति प्रज्ञानाम (निघ०

३.९) =By intelligent devices.

(स्वधाभिः) अन्नादिभिः उदकादिभिर्वा स्वधेत्यन्ननाम (निघ० २.७) स्वधेत्युदकनाम (निघ० १.१२)
=With food and water etc.

(ऋजिश्वानम्) यः ऋजीन् ज्ञानादिसरलान् गुणान् अश्नुते तं धार्मिकं मनुष्यम् । अत्र इक् कृषादिभ्य इति ऋज धातोरिक् । अशूङ् धातोर्ङः कनिप् अकारलोपश्च । (ऋंज-गति-स्थानार्जनोपार्जनेषु भ्वा० अशूङ्-व्याप्तौ)
=To a person who bears in himself knowledge, straight—forwardness and other virtues.

(पिप्रोः) न्यायपूर्तेः कर्त्रीः =Of the persons who are just.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Pipru and Rijishva as proper nouns, as that is against the fundamental principles of the Vedic terminology as pointed out before. All Vedic words are derivative and should be taken and explained so. That is what Rishi Dayananda has consistently done throughout. The most surprising and the most objectionable thing about Shri Sayanacharya is that though he has accepted and propounded this principle of all Vedic Words being derivative and eternity of the Vedas in his introduction to the commentary on the Rigveda, he has not been able to follow it consistently.

पुनरपि सभाध्यक्षगुणा उपदिश्यन्ते ।

The attributes of the President of the Assembly are further taught in the sixth Mantra.

Mantra—6

त्वं कुत्सं शुष्णहत्येष्वाविथारन्धयोऽतिथिग्वाय शम्बरम् ।
महान्तं चिदर्बुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥

सन्धिच्छेदसाहितोऽन्वयः (ऋषिकृतः) ।

हे विद्वन् वीर यतः त्वं यदा पदाक्रान्तं शत्रुसमूहम् चित्

(इव) शुष्णहत्येषु (युद्धेषु) महान्तं कुत्सं धृत्वा प्रजाः अविथ शत्रून् अरन्धमः अतिथिग्वाय शुद्धमार्गाय अर्बुदं शम्बरं बलं विक्रमीः सनात् पदा दस्युहत्याय एव जज्ञिषे (तस्मात् अस्माभिः सत्कर्त्तव्यः असि) ॥

TRANSLATION

O learned and brave person, in the battles whether tyrants are slain or trodden down, thou shouldst wield powerful weapons and protect thy subjects. Thou shouldst slay thy ememies. For attending upon the guests and thus treading upon the path of righteousness, thou shouldst bear great might full of innumerable virtues. Thou art born to tread with thy foot upon the thieves, robbers and other wicked people or for the destruction of the oppressors. It is for this reason that, thou art worthy of respect.

PURPORT

It is the duty of the President of the Assembly, the Commander of the army and other officers of the State to kill their enemies like the sun dispelling darkness, to protect the righteous, to tread upon the noble path, to bear infinite might and to increase their influence to put an end to their foes.

THE COMMENTATOR'S NOTES

(शुष्णहत्येषु) शुष्णानां बलानां हत्या हननं येषु संग्रामेषु शुष्णमिति बलनाम (निघ० २.९)

=In battles where strength is displayed.

(अतिथिग्वाय) अतिथीनां गमनाय अत्रातिथ्युपपदाद् गम्धातोर्बाहुलकादौणादिकोड्वः प्रत्ययः

=For approaching or serving the guests.

(शम्बरम्) बलम् । शम्बरमिति बलनाम (निघ० २.९)

=Power or strength.

(अर्बुदम्) असंख्यातगुणविशिष्टम्

=Endowed with or full of innumerable virtues.

TRANSLATOR'S NOTES

It is regrettable that Skanda Swami, Venkatamadhava, Sayanacharya, Prof. Wilson, Griffith and many others have taken Kutsa, Shushna, Atithigva, Shambara and Arbuda as proper nouns denoting some sages, kings, or demons. But as has been pointed out before, it is against the fundamental principle of the Vedic terminology and strangely enough, opposed to the principles enunciated and supported by Skanda Swami in his commentary on the Nirukta and Sayanacharya in the introduction to his commentary on the Rigveda. The inconsistency of these great scholars of the medieval period is therefore all the more surprising and deplorable. Rishi Dayananda has interpreted some of these words like कुत्स (Kutsa) शुष्ण (Shushna) शम्बर (Shambara) on the authority of the Vedic Lexicon which clearly states.

कुत्सइति वज्रनाम (निघ० २.२०)

=Thunderbolt or weapon.

शुष्णमिति बलनाम (निघ० २.६) =Strength.

शम्बरमिति बलनाम (निघ० २.६) =Strength.

Regarding अतिथिग्व even Skanda Swami explains it as अतिथीन् प्रति परिचारकतया गच्छतीत्यतिथिग्वः ।

=He who serves the guests. The meaning given by Sayanacharya is also similar i. e. to be approached by guests. But wrongly they have taken it to mean here a king name Divodasa which word does not at all occur in the Mantra. It is gratifying to see that a great South Indian Scholar and Yogi Shri Kapali Shastri has clearly hinted at the derivative meanings of these words in his Siddhanjana Bhashya on the Rigveda.

After quoting Sayanacharya's meanings he writes—

अत्र कुत्सशुष्णादीनां गूढोऽर्थः ज्ञेयः । कुत्सः उक्तः (१.३३.१४) देवद्वेषिणां शत्रूणां वा कुत्सनात् अधः करणात् कुत्सः इत्युत्पश्यामः । शुष्णः-शोषयिता रसा-नात् । [illegible] देवानां

स्वस्मिन् स्थानासनादिसुखविधायकः पुरुषो यजमानो दिवो दास्ये वर्तत इति दिवो दास उच्यते । शं सुखं वृणोति सुखस्य आवरक इति । (श्री कपालिशास्त्री सिद्धांजनभाष्ये २ य खण्डे) पृ० २६७ ।

Thus he has given derivative and secret meanings of Kutsa, Shushna, Atithigva and shambara, which need not be explained at length.

पुनः सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How should the President of the Assembly or the Commander of the Army etc. be is taught further in the 7th Mantra.

Mantra—7

त्वे विश्वा तविषी सध्र्यग्घिता तव राधः सोमपीथाय हर्षते ।
तव वज्रश्चिकिते बाह्वोर्हितो वृश्चा शत्रोरव विश्वानि वृष्ण्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वे (त्वयि) या विश्वा तविषी हिता सध्र्यक् राधः सोमपीथाय हर्षते यः तव बाह्वोः हितः वज्रः येन भवान् चिकिते (सुखानि ज्ञापयति) तेन अस्माकं विश्वानि वृष्ण्या अव शत्रोः बलं वृश्च ॥

TRANSLATION

O learned Indra (President of Assembly or commander of the Army). In thee is all powerful army or vigour fully concentrated. Thy wealth is for the enjoyment of the articles that give happiness to all. The band of powerful weapons in thy hands causes happiness to us as it is meant to destroy the wicked. Cut off all powers from the foes.

PURPORT

If the power remains in the hands of the righteous and noble persons, the happiness of all increases thereby, But on the other hand, if it is in the hands of the wicked, it causes

suffering and misery to all. Therefore it is the duty of all to help in the growth of happiness and strength of the righteous persons and diminution of the power of the wicked.

THE COMMENTATOR'S NOTES

(तविषी) बलयुक्ता सेनां = Powerful army.

(सोमाय) सुखकारकपदार्थभोगाय = For the enjoyment of the articles that cause happiness to all.

(षु-प्रसवैश्वर्ययो:) राध:–धनम्

TRANSLATOR'S NOTES

तविषीति बलनाम (निघ० २.६)

= So it means power and powerful army in the context.

(राध:) धनम् राध इति धननाम (निघ० २.१०)

It is strange on the part of Sayanacharya to explain राध: as मन: or mind saying राधोऽत्र मन उच्यते राध्नोति समृद्धोभवत्यनेन i. e. Radhah means here mind as a man becomes rich by it. Even his derivation or explanation is rather awkward as it is not merely by the mind that a man becomes rich or prosperous.

Both Wilson and Griffith follow Sayanacharya indiscriminately and translate राध: as will (Wilson) or spirit (Griffith) which it is quite evident is against the meaning given in the Vedic Lexicon-Nighantu 2.10. Rishi Dayananda's interpretation as धनम् or wealth is in perfect accord with the Vedic Lexicon.

पुन: स किं कुर्यादित्युपदिश्यते ।

What again should he (Indra) is taught in the 8th Mantra.

Mantra—8

वि जा॑नी॒ह्यार्या॒न्ये च॒ दस्य॑वो ब॒र्हिष्म॑ते रन्धया॒ शास॑दव्र॒तान् ।
शाकी॑ भव॒ यज॑मानस्य चोदि॒ता विश्वेत्ता ते॑ सध॒मादे॑षु चाकन ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

हे मनुष्य ! त्वं बर्हिष्मते आर्यान् विजानीहि ये दस्यव:

सन्ति तान् च विदित्वा रन्धय अव्रतान् शासत् यजमानस्य चोदिता सन् शाकीभव यतः ते (तव उपदेशेन संगेन वा) सधमादेषु ता (तानि) विश्वा (विश्वानि) एतानि सर्वाणि कर्माणि इत् (एव) अहं चाकन ॥

TRANSLATION

O man, thou shouldst discriminate between the Aryas and the dasyus. The Aryas are righteous learned, benevolent absolutely truthful persons who are engaged in dealings full of noble virtues like knowledge etc. Knowing and restraining those who are devoid of the vows of truthfulness etc., compel them to submit to the Aryas or noble persons. Be thou powerful and encourager of the performer of Yajnas or noble philanthropic deeds, because by thy teachings and association, I also desire to perform all these noble acts dwelling in pleasant places. Dasyus are those that cause suffering to others, and are foolish, unrighteous wicked persons. They should either be brought under the control of the righteous noble persons or anihilated if incorrigible.

PURPORT

Men should give up the bad habits of wicked ignoble people and cultivate noble disposition. Those presons only can become Aryas who constantly endeavour to spread knowledge for the accomplishment of good or legitimate enjoyment of all articles and for the removal of un-righteousness and unrighteous persons. None can become a learned, righteous person of noble disposition without the company, study and teaching of the Aryas. Therefore everyone should always perform good deeds, cultivate good habits and give up all ignoble acts and should thus enjoy happiness.

THE COMMENTATOR'S NOTES

(आर्यान्) धार्मिकान् आप्तान् विदुषः सर्वोपकारकान् मनुष्यान्

=Men who are righteous, truthful, learned and benevolent.

(दस्यवः) परपीडका मूर्खा धर्मरहिता दुष्टा मनुष्याः

= Wicked persons who trouble others, are foolish and unrighteous.

(बर्हिष्मते) बर्हिषः प्रशस्ता ज्ञानादयो गुणा विद्यन्ते यस्मिन् व्यवहारे तन्निष्पत्तये

= For the accomplishment of a dealing which is full of knowledge and other virtues.

TRANSLATOR'S NOTES

It is thus clear that there is no racial difference between 'Aryas and Dasyus as erroneously supposed by many westerners and their followers, but it is only cultural difference which can be changed. That is why there is the Vedic injunction कृण्वन्तो विश्वमार्यम् (ऋ० ९.६३.५) = Make all people Aryas or noble.

पुनः स किं कुर्वन् किं कुर्यादित्याह

Mantra—9

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्नथयन्ननाभुवः ।
वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान संदिहः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

मनुष्यैः यः इन्द्रः (परमविद्यैश्वर्यवान् मनुष्यः) आभूभिः सह वर्तमानः अनुव्रताय आर्याय अव्रतान् (दुष्टान् दस्यून्) रन्धयन् अनाभुवः श्नथयन् (शिथिली कुर्वन्) इनक्षतः वर्धतः वृद्धस्य स्तवानः वसुः (अधर्मस्य उद्गिरकः) संदिहः द्यां चित् (इव) प्रकाशं कुर्वन् सूर्यः इव (विद्याप्रचारं विस्तारयन्) दुष्टान् विजघान (विशेषेण हन्ति) स एव कुलभूषकः अस्ति (तं सर्वाधिपतित्वे अधिकृत्य राजधर्मः पालनीयः) ॥

TRANSLATION

Men should appoint such a person for administering the

State who is full of abundant wealth of all kinds (spiritual as well as material) who with his brave soldiers and army humbles those persons who are devoid of vows of truthfulness and the like, in favour of those who observe them, who punishes those who are unrighteous, who praises the aged virtuous persons and gives up all unrighteous acts, who convinces those who are sceptics, who like the sun that dispels darkness, spreads the light of knowledge everywhere and slays well the wicked. Such a person is the ornament of his family and by appointing him as the administrator of the State, men should discharge their national duties.

PURPORT

Men should become righteous, dispelling all darkness of ignorance of the people, They should accept Dharma and renounce Adharma (unrighteousness) after proper deliberation and should prompt others also to do the same. They should keep company with noble righteous persons and give up the association of the ignoble and thus should remain in good order of the society.

THE COMMENTATOR'S NOTES

(इन्द्रः) परमैश्वर्यवान् सभाशालासेनान्यायाधीशः

=A man possessing wealth of all kinds, the President of the Assembly,head of an educational institution,commander of the army or a judge.

(वज्रः) उद्गिरकः त्यक्ता

=Renouncer of unrighteousness.

The same subject is continued.

Mantra—10

तक्षद्यत्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः ।
आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि श्रवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नृमणः विद्वन् ! उशना भवान् सहसा शत्रूणां सहः

हत्वा सूर्यः रोदसी (भूमिप्रकाशौ) इव मज्मना (स्वकीयेन शुद्धेन बलेन) शवः (शत्रूणां बलं) विबाधते आतक्षत् च । मनोयुजः (भृत्याः) त्वा (त्वाम्) आश्रित्य ते (तव) वातस्य आपूर्यमाणं श्रवः अभ्यवहन् (समन्तात् प्राप्नुयुः) ॥

TRANSLATION

O friend or well-wisher of men, desiring the welfare of all, thou shouldst diminish and destroy the power of thy enemies with thy pure might like the sun that dispels all darkness. Thy servants that are devoted to thee-who art mighty like the wind, and full of virtues should approach thee from all sides and get knowledge and food from thee.

PURPORT

Without the help and guidance of the learned commander-in-chief of the army, it is not possible to establish law and order on earth, the destruction of the power of the enemies, the manifestation and diffusion of knowledge and noble virtues and the acquisition of food materials and other articles.

THE COMMENTATOR'S NOTES

(मज्मना) शुद्धेन बलेन मज्मेति बलनाम (निघ० २.९)
=with pure might.

(वातस्य) बलिष्ठस्य वायोरिव
=of the mighty like the wind.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the eleventh Mantra.

Mantra—11

मन्दिष्ट यदुशने काव्ये सचाँ इन्द्रो वङ्कू वङ्कुतराधि तिष्ठति ।
उग्रो ययिं निरपः स्रोतसासृजद् वि शुष्णस्य दृंहिता ऐरयत्पुरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मन्दिष्ट यः उग्रः इन्द्रः (सभाध्यक्षः) भवान् सूर्यः

स्रोतसा अपः इव यद् वंकू (कुटिलौ) वंकुतरौ (शत्रूदासीनौ) अधितिष्ठति यथा सविता ययिं मेघं निरसृजत् तथा शुष्णस्य (बलस्य) दृंहिताः (क्रियाः) पुरः व्यैरयत् (विविधतया प्रेरते) तथा त्वं भव ॥

TRANSLATION

O most delighter of all, thou the President of the Assembly, shouldst be like the sun who should rule over all crooked and fierce persons, both that are inimical and neutral to thee. Thou shouldst be fierce for the wicked and be under the guidance of the poet-philospohers, endowed with the band of virtues that help acquiring true knowledge. As the sun dispels the cloud, in the same manner, thou shouldst overwhelm the extensive cities of the mighty wicked persons by increasing thy power.

PURPORT

Men should appoint only such a person as the President or Officer-in-charge of the Assembly etc. who is a highly learned poet, well-versed in all Shastras and destroyer of crookedness, fierce for the wicked but mild and kind towards the righteous persons, increaser of the strength of the State.

THE COMMENTATOR'S NOTES

(वंकू) कुटिलगती शत्रूदासीनान्

= Men of crooked nature that are enemies or neutral.

(ययिम्) मेघम् याति सोऽयं ययिः =Cloud.

पुनः स कीदृश इत्युपदिश्यते ।

How should he (Indra) be is taught further in the 12th Mantra.

Mantra—12

आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे ।
इन्द्र यथा सुतसोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (विद्वन् सभाध्यक्ष) यस्मात् त्वं (यथा विद्वांसः पदार्थविद्यां सम्यक् एत्य सुखानि प्राप्नुवन्ति) ये स्म शार्यातस्य येषु सुतसोमेषु वृषपाणेषु व्यवहारेषु प्रभृतः तथा एतान् प्राप्य मन्दसे अनर्वाणं रथं श्लोकम् आतिष्ठसि साकम् दिवि आरोहसे (तस्मात् त्वं योग्यः असि) ॥

TRANSLATION

O Indra (learned President of the Assembly), as learned persons enjoy happiness having acquired the knowledge of Physics and other sciences,so thou sittest in a car like aeroplane etc. and enjoyest the drink of Soma (essence of various nourishing herbs and plants) prepared by brave soldiers and noble virtues and substances. Thou mountest thy chariot without horses (animals) but endowed with the fire, electricity etc. quite willingly. Thy speech is refined and perfect. Like the firmament illuminated by the sun, thou shinest in the light of justice.

PURPORT

None can enjoy happiness without the use of aeroplanes and other vehicles and the association with the learned persons. Therefore one should enjoy bliss by organising the conferences of highly learned persons and by the knowledge and applcation of physics and other sciences.

THE COMMENTATOR'S NOTES

(रथम्) विमानादिरथम्

=Vehicle like the aeroplane etc.

(वृषपानेषु) ये वृषन्ति पोषयन्ति ते वृषाः सोमादयः पदार्थाः तेषां पानेषु ।

=On the occasion of drinking Soma and other nourishing articles and juices.

(शार्यातस्य) यो वीरसमूहं शरितुं हिंसितुं योग्यान् समन्तान् निरन्तरम् अतति व्याप्नोति तस्य मध्ये अत्र शृधातोर्ण्यत् । अत धातोः अच् प्रत्ययः
=In the midest of brave persons.

(अनर्वाणम्) अग्न्याद्यश्वसहितं पश्वाद्यश्वरहितम् । अर्वेत्यश्वनाम (निघ० १.१४)
=Horseless but endowed with fire and electricity etc.

(दिवि) द्योतनात्मके सूर्ये प्रकाशयुक्ते अन्तरिक्ष इव न्यायप्रकाशे =In the light of justice like the firmament illuminated with the light of the sun.

(श्लोकम्) सर्वावयव-संहितां वाचम्
=Refined and perfect speech.

TRANSLATOR'S NOTES

रथो रमते रममाणोऽस्मिन् तिष्ठतीतिवा(निरुक्ते९.११) शृ-हिंसायाम् अत-सातत्यगमने श्लोक इति वाङ्नाम (निघ० १.११)

It is wrong on the part of Sayanacharya, Wilson and Griffith to take Sharyata as the proper noun or name of a particular Rajarshi and try to explain the Mantra on the basis of an absurd myth proving the jealous nature of Indra, being angry with a Rishi's praise of Ashvins. Such absurd myths should be rejected altogether. There is no reference to them in the text. The word शार्यात Sharyata has been explained by Rishi Dayananda etymologically as यो वीरसमूहं शरितुं हिंसितुं योग्यान् समन्तात् निरन्तरम् अतति व्याप्नोति तस्य मध्ये । It may also mean शर्याभिः अंगुलिभिः निर्वृत्तानि कर्माणि शार्याणि तानि अतति व्याप्नोति स शार्यातः शर्या इत्यंगुलिनाम (निघ० २.५) =A brave and active person. (See Rishi Dayananda's commentary on Yaj. 7.35).

शार्यातस्य योद्धुः मानवस्य यजमानस्य शरवत् शर्योऽपि ताणार्थे वेदे शर्यो योद्धा च बाणः । शर्यः—शरणशीलो

नित्योपयोगी यजमानः सर्वोऽपि यज्ञशत्रुभिर्योद्धा भवतीति कपालिशास्त्रिणां टिप्पणी द्रष्टव्या

=This note given by the great scholar Shri Kapali Shastri substantiates the interpretation given by Rishi Dayananda.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is further taught in the 13th Mantra.

Mantra—13

अदा॑ अर्भां म॑हते व॑च॒स्यवे॑ क॒क्षीव॑ते वृच॒यामि॑न्द्र सु॒न्व॒ते ।
मेना॑भवो वृषण॒श्वस्य॑ सुक्रतो॒ विश्वेत्ता ते॒ सव॑नेषु प्र॒वाच्या॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुक्रतो इन्द्र (शिल्पविद्याविद् विद्वन्) त्वं वचस्यवे महते सुन्वते कक्षीवते जनाय याम् वृचयाम् अर्भाम् (स्वल्पाम् अपि) क्रियाम् अददाः या सवनेषु प्रवाच्या मेना (वाक्) क्रिया वा वृषणश्वस्य (शिल्पक्रियाम् इच्छाः) ते यानि विश्वा कार्याणि सन्तितः इत् संसाधितुं समर्थः (अभवः) भव ॥

TRANSLATION

O noble actioned expert in technical sciences, even the brief instruction that thou hast given to an earnest virtous student who is industrious and whose fingers and hands are engaged in accomplishing various technical and industrial works, the instruction about the analysis and incision of things given by thee who possessest swift horses or electrical instrument) is admirable and worthsaying in all Yajnas or philanthropic acts. Thou shouldst be able to do all these wonderful works of art and industry.

PURPORT

Learned persons should bring about the welfare of all beings by giving instructions about fire, electricity and other scientific and technical subjects.

THE COMMENTATOR'S NOTES

(कक्षीवते) कक्षाः प्रशस्तांगुलय इव विद्याप्रान्ता विद्यन्ते यस्य तस्मै । कक्षा इत्यंगुलिनाम (निघ० २.५)

=Industrious and learned.

(वृचयाम्) छेदनभेदनप्रकाराम् (वृङ्-संभक्तौ)

=Analysis and incision etc.

(इन्द्र) शिल्पक्रियाविद् विद्वन् =Expert in technology.

(मेना) वाणी मेनेतिवाङ्नाम (निघ० १.११)

=Speech or instruction.

पुनः स कीदृग् गुणो भवेदित्युपदिश्यते ।

How should he (Indra) be is further taught in the 14th Mantra.

Mantra—14

इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः ।
अश्वयुर्गव्यू रथयुर्वसूयुरिन्द्र इद्रायः क्षयति प्रयन्ता ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः अश्वयुः गव्यु रथयुः वसूयुः इत् (एव) इन्द्रः रायः क्षयति स मनुष्यैः ये सुध्यः सन्ति तैः दुर्यः यूपः न (इव) अयम् इन्द्रः निरेके पज्रेषु स्तोमः (स्तोतुम् अर्हः) अश्रायि ॥

TRANSLATION

A learned king who is endowed with wisdom and all kinds of wealth, who is possessed of horses, cattle land and good senses, chariots and riches and who desires to give them to deserving persons has been approached by wise men that he may assist the righteous in their distress and on the occasions of industrial undertaking without doubt or with certainty. He is certainly the giver and stable support like a pillar or door way. He should be praised by all. He is the good man's refuge in his need.

PURPORT

As it is with the help of the light of the sun that many works are accomplished, in the same way, with the guidance given by the learned and with the proper combination of fire, water etc. that men can acquire wealth by making various kinds of vehicles and using them.

THE COMMENTATOR'S NOTES

(निरेके) निर्गता: रेका: शंका यस्मात् तस्मिन्
=Where there is no doubt.

(रेकृ-शंकायाम्)

(पज्रेषु) शिल्पव्यवहारेषु अत्र पन् धातोर्बाहुलकादौणादिको रक् प्रत्ययो वर्णव्यत्ययेन जकारादेशश्च
=In technical works or undertakings.

अथ सभाध्यक्षगुणा उपदिश्यन्ते।

Now the attributes of the President of the Assembly are taught further in the fifteenth mantra.

Mantra—15

इदं नमो॑ वृष॒भाय॑ स्व॒राजे॑ स॒त्यशु॑ष्माय त॒वसे॑ऽवाचि ।
अ॒स्मिन्नि॑न्द्र वृ॒जने॒ सर्व॑वीराः॒ स्मत्सू॒रिभि॒स्तव॒ शर्म॑न्त्स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभेश) यथा सूरिभिः वृषभाय सत्यशुष्माय तवसे स्वराजे जगदीश्वराय इदं नमः अवाचि (उच्यते) तथा अस्मदादिभिरपि उच्येत एवं विधाय वयं तव अस्मिन् वृजने शर्मन् सुष्ठुतया सर्ववीराः स्याम (भवेम) ॥

TRANSLATION

O President of the Assembly, as wise men utter the praise of God who is the showerer of happiness, Self resplendent, Lord of all, whose might is always true, i. e. who is Almighty, in the same way others should also glorify that God. Thus

adoring the Lord, all may remain unde thy mighty shelter that destroyes all miseries, with all wise and brave men.

PURPORT

All men should associate themselves with learned persons and enjoy happiness and bliss in this world by adoring God and keeping company with the wise learned people with perfect love.

THE COMMENTATOR'S NOTES

[वृषभाय] सुखवृष्टेः कर्त्रे =Showerer of happiness.

[वृजने] वर्जन्ति दुःखानि येन बलेन वृजनमिति बलनाम [निघ० २.६] =In the power that removes all misery.

[शर्मन्] शर्मणि गृहे । शर्मेति गृहनाम [निघ० ३.४] =Under the shelter or home.

In this hymn also there is the description of the sun, fire, electricity and other articles along with God and the President of the Assembly, so it is connected with the previous hymn.

Here ends the commentary on the fifty-first hymn of the Ist Mandala of the Rigveda Sanhita.

—:o:—

द्विपंचाशं सूक्तम्

HYMN LII.

अस्य द्विपंचाशसूक्तस्य आंगिरसः सव्य ऋषिः । इन्द्रो देवता । छन्दः १.८ भुरिक् त्रिष्टुप् । ६.१० स्वराट् त्रिष्टुप् । १२.१३.१५ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः । २.४ निचृज्जगती । ५.१४ जगती । ६.११ विराड् जगती छन्दः निषादः स्वरः ।

Seer — Angirasa Savya, Devata or subject—Indra. Metres — Trishtup and Jagati of various forms. Tunes — Dhaivata and Nishada.

पुनः स इन्द्रः कीदृगित्युपदिश्यते ।

How is that Indra is taught further in this hymn.

Mantra—1

त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते ।
अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यस्य इन्द्रस्य शतं सुभ्वः जनाः सुवृक्तिभिः साकम् अत्यम् अश्वं न (इव) अवसे हवनस्यदं वाजम् इन्द्रं स्वर्विदं रथम् ईरते येन अहं ववृत्याम् (वर्तयेयम्) त्वं (तम्) मेषं त्वं सुमहय ॥

TRANSLATION

O learned person, honour well that Indra (President of the Assembly or the Commander of the Army) showerer of happiness, under whose order or guidance, hundreds of men cause happiness with the means that eliminate all misery, manufacture cars like the aeroplane which hasten like a fleet couser to the destination, which take to the firmament and are full of

much wealth for our protection, so that we may also travel comfortably and enjoy happiness.

PURPORT

As men yoke horses and drive ordinary chariots, in the same way, they should learn to drive various vehicles with the proper combination of fire, water etc. and thus accomplish their works.

THE COMMENTATOR'S NOTES

(मेषम्) सुखजलाभ्यां सर्वान् सेक्तारम्

=Showerer of happiness and bringer of water by proper arrangements.

(स्वर्विदम्) स्वः अन्तरिक्षं विन्दति येन तम्

=Taking to the firmament.

(अत्यम्) अश्वम् अत्य इत्यश्वनाम। (निघ० १.१४)

(हवनस्यदम्) येन हवनं पन्थानं स्यन्दते तम्

=By which a man travels on the Path.

(रथम्) विमानादिकम् =Car like the aeroplane etc.

(सुवृक्तिभिः) सुष्ठु शोभनाः वृक्तयः दुःखवर्जनानि यासु क्रियासु

=By the processes which eliminate or take off misery.

TRANSLATOR'S NOTES

(2) By taking Indra as God, as done by Rishi Dayananda in many mantras of this hymn, the spiritual meaning is as follows:

Men should rightly worship God, the Giver of Supreme happiness, the Pure cause of all and under whose direction, hundreds of planets and stars etc. are revolving. I (devotee) remember Him again and again and recite the eulogies of lovely Lord, who is all-pervading, moving everywhere with horse like speed (so to speak) and who is propitiated through complete renouncement of all evil propensities, for our protection and safety.

मेषम्—सर्वमनोरथसाधकम् अथवा सुखसेचकम्

=Fulfiller of all noble desires or showerer of happiness.

Here again both Prof. Wilson and Griffith have committed the mistake of taking मेषम् as ram, though even Sayanacharya, whom they claim to follow has translated the worth मेषम् here as शत्रुभिः सह स्पर्धमानम्=Victor of the enemies.

स्वर्विदम् has been translated by Skanda Swami as सर्वस्य ज्ञातारम् =or Omniscient.

हवनम्–हु दानादनयोः आदाने च हूयते आदीयते सुख-यात्रार्थं स्वीक्रियते इति हवनं पन्थाः सुवृक्तिभिः–सुष्ठु वर्जितदोषाभिः स्तुतिभिः इति स्कन्दस्वामी।

पुनः स कीदृशइत्युपदिश्यते ।

How is that Indra is taught further in the 2nd Mantra.

Mantra—2

स पर्वतो न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृधे ।
इन्द्रो यद्वृत्रमवधीन्नदीवृतमुब्जन्नर्णांसि जर्हृषाणो अन्धसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे राजप्रजाजन यथा धरुणे अच्युतः अर्णांसि उब्जन् इन्द्रः नदीवृतं वृत्रम् अवधीत् स च पर्वतः न (इव) वावृधे (पुनः पुनः वर्धते) यद् (यः) त्वं शत्रून् हिन्धि सहस्रम् ऊतिः तविषीषु जर्हृषाणः सन् अन्धसा वर्द्धस्व ॥

TRANSLATION

O men, officers and subjects of the State, as Indra (sun) slays vritra (cloud) that surrounds the sky and causes rivers to flow by raining, he stands like the mountain firm in the winds which uphold the world and makes waters fall down on earth and waxes mighty, in the same way, you should slay the enemies and endowed with a thousand means of protection, delighting all, grow with nourishing food.

PURPORT

The man, who like the sun, maintains his army properly and like the cloud producing grain by raining, increases the strength

of soldiers, standing firm like the mountain, in his joyful state, having slayed his enemies, can develop the State thoroughly.

THE COMMENTATOR'S NOTES

(वृत्रम्) मेघम् (वृत्र इतिमेघनाम निघ० १.१०) =Cloud.

(उब्जन्) आर्जवं कुर्वन् वा अधो निपातयन् वा =Making fall down.

(अन्धसा) अन्नादिना (अन्धइत्यन्ननाम निघ० २.७) =With food.

(अर्णांसि) जलानि (अर्ण इत्युदकनाम निघ० १.१२) =Waters.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 3rd Mantra.

Mantra—3

स हि द्वरो द्वरिषु वव्र ऊधनि चन्द्रबुध्नो मदवृद्धो मनीषिभिः।
इन्द्रं तमह्वे स्वपस्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः ऊधनि द्वरिषु द्वरः चन्द्रबुध्नः मदवृद्धः अन्धसः पप्रिः वव्रः इव (मेघः अस्ति) तद्वत् मनीषिभिः सह वर्तमानः (सभाध्यक्षः हि (किल) वर्तेत तं मंहिष्ठरातिम् इन्द्रं स्वपस्यया धिया अहम् अह्वे (आह्वयामि) ॥

TRANSLATION

I invoke Indra (The President of the Assembly) the most bountiful, along with learned and intelligent persons, with intelligence coupled with actions, for he is the giver of abundant food and other necessary articles. He is the victor of his enemies, is like the sun who slays the clouds that cover the sky and has the moon in the firmament,is serene and serious in keeping secrets, is like the well of cold water, is like the cloud at

dawn giving delight to all by raining, and is the root of happiness possessing gold and silver etc. in his treasures.

PURPORT

Men should elect only such a person as President of the Assembly as nourishes the people like the cloud and rains happiness like the sun.

THE COMMENTATOR'S NOTES

(वव्रः) कूप इव वव्र इति कूपनाम (निघ० ३.२३)
=Like the well of cold water.

(ऊधनि) उषसि ऊध इत्युषर्नाम (निघ० १.८)
=At dawn.

पुनः स कीदृश इत्युपदिश्यते ।

The same subject is continued.

Mantra—4

आ यं पृणन्ति दिवि सद्मबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः ।
तं वृत्रहत्ये अनु तस्थुरूतयः शुष्मा इन्द्रमवाता अह्रुतप्सवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सद्मबर्हिषः मनुष्याः अवाताः नद्यः सुभ्वः समुद्रं न यम् इन्द्रं वृत्रहत्ये स्वा अभिष्टयः शुष्मा अह्रुतप्सवः ऊतयः प्रजाः आपृणन्ति तम् अनु तस्थुः (अनुतिष्ठेयुः) (स एव साम्राज्यं कर्तुम् अर्हति) ॥

TRANSLATION

That man alone deserves to rule over a vast Government whom the subjects whose noble desires are fulfilled support in the light of justice and fill up with their tributes as the kindred rivers hasten up to fill the ocean, who has also the support of the officers, occupying high positions in the State. Mighty persons who are protectors, not overcome by their enemies and not crooked, should follow the President of the Assembly or the Commander of the Army to destroy the wicked foes.

PURPORT

As rivers become established by reaching the ocean or the firmament, all subjects become established in happiness by approaching the learned President witn his assembly.

THE COMMENTATOR'S NOTES

(दिवि) न्यायप्रकाशे =In the light of justices.

(सद्मबर्हिषः) सद्मस्थानं बर्हितमं येषां ते ।

=Occupying high positions.

पुनः स कीदृशो भवेदित्युपदिश्यते ।

How should he (Indra) be is taught further in the fifth Mantra.

Mantra—5

अभि स्ववृष्टिं मदे अस्य युध्यतो रघ्वीरिव प्रवणे सस्रुरूतयः ।

इन्द्रो यद्वज्री धृषमाणो अन्धसा भिनद्वलस्य परिधीँरिव त्रितः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यद् (यः) सूर्यः इव शस्त्राणां स्ववृष्टिं कुर्वन् धृषमाणः वज्री इन्द्रः (सभाध्यक्षः) मदे अस्य युध्यतः शत्रोः त्रितः परिधीन् इव वलम् अभिभिनत् (अभितः भिनत्ति) तस्य अन्धसा रघ्वीः प्रवणः इव ऊतयः सस्रुः ॥

TRANSLATION

Indra (President of the assembly or the Commander of the Army) wielder of powerful weapons raining down arms like the sun expert in overcoming and slaying the intoxicated fighting mighty enemies breaks through their defences from three lines as the sun destroys the cloud. As the rivers flow towards a low place, so the President of the Assembly also should be humble though most powerful, nourishing all with food.

PURPORT

As the waters go towards a low place, in the same way, the President of the Assembly should be humble, meek and unassuming.

THE COMMENTATOR'S NOTES

(रध्वीः इव) यथा गमनशीलाः नद्यः=As flowing rivers.

रथ-गतौ (त्रितः) उपरिरेखातः मध्यरेखातः तिर्यग् रेखातश्च

=From the lines lying upward, middle and curved.

पुनः स किंवत् किं करोतीत्युपदिश्यते ।

What does he (Indra) do and like whom is taught in the sixth Mantra.

Mantra—6

परीं घृणा चरति तित्विषे शवोऽपो वृत्वी रजसो बुध्नमाशयत् ।
वृत्रस्य यत्प्रवणे दुर्गृभिश्वनो निजघन्थ हन्वोरिन्द्र तन्यतुम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यथा तित्विषे यस्य इन्द्रस्य (सूर्यस्य) शवः (बलं) घृणा (दीप्तिः) ईम् (उदकं) परिचरति स यस्य दुर्गृभिश्वनः वृत्रस्य (मेघस्य) बुध्नं (शरीरम्) रजसः (अन्तरिक्षस्य) मध्ये अपः वृत्वी (जलम् आवृत्य) आशयत् (शेते) तस्य हन्वोः अग्रपार्श्वभागयोः उपरि तन्यतुं [विद्युतम्] प्रहृत्य प्रवणे निजघन्थ [तथा वर्तमानः सन् न्याये प्रवर्तस्व] ॥

TRANSLATION

As Indra (the sun) smites down the wide extended cloud that having obstructed the waters, reposes in the region above the firmament and thus its fame as mighty, spreads far, in the same manner, the mighty Indra (President of the Assembly or the Commander of the Army splendid and vigorous like the sun)

should smite down a wicked foe lying hidden anywhere on the checks with electric powerful weapons. By so doing, his fame spreads afar and his prowess is renowned.

PURPORT

It is the duty of men to behave like the sun (for dispelling the darkness of ignorance) and like the cloud by raining down happiness and peace and manifest the rain of knowledge and justice.

THE TRANSLATOR'S NOTES

[घृणा] दीप्तिः =Splendour.

[बुध्नम्] शरीरम् इदमपि इतरद् बुध्नम् एतस्मादेव बद्धा अस्मिन् धृताः प्राणा इति निरुक्ते १०.४४ =Body.

[इन्द्र] सवितृवद् वर्तमान =Vigorous or mighty like the sun.

[तन्यतुम्] विद्युतम् =Electricity or lightning.

TRANSLATOR'S NOTES

The Word घृणा is derived from घृ-क्षरणदीप्त्योः Here the first meaning of दीप्ति or splendour is taken. For the meaning of Indra as the sun, there are clear authorities from the Brahmanas like the following quoted before.

स यः स इन्द्र एष एव यः स एष [सूर्यः] एव तपति । [जैमिनीयोपनिषद् ब्राह्मणे] १.२८.२।१.३२.५ अथ यः स इन्द्रः असौ स आदित्यः [शतपथ ८.५.३.२] एष एवेन्द्रः य एष सूर्यः तपति [शत० १.६.४.१८] इन्द्रः सूर्य इति सायणाचार्योऽपि ताण्ड्यब्राह्मणस्य १४.२.५ भाष्ये ।

The word Indra is used for the President of the Assembly of the Commander of the Army as the mightiest on the authority of the passages like

इन्द्रो वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पार-

यिष्णुतमः [एतेरेय ब्राह्मणे ७.१६।८.१२] इन्द्रो वै देवानामोजिष्ठो बलिष्ठः [कौषीतकी ब्राह्मणे ६.१४ गोपथ उ० १.३]

According to the Gopath Brahmana Uttara 2.9 सेना इन्द्रस्य पत्नी i.e. the army is the wife of Indra, therefore Indra is the Commander of the Army or सेनापति:

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the 7th Mantra.

Mantra—7

ह्रद न हि त्वा न्यृषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना ।
त्वष्टा चित्ते युज्यं वावृधे शवस्ततक्ष वज्रमभिभूत्योजसम् ॥

सन्धिच्छेदसहितोऽन्वयः (अविकृत:)

हे इन्द्र ते वर्द्धना ब्रह्माणि ऊर्मयः इदं न न्यृषन्ति यथा हि त्वष्टा ज्योतिषि शवः अभिभूत्योजसं युज्यं वज्रं प्रहृत्य सर्वान् पदार्थान् ततक्ष [तक्षति] तथा त्वं भव ॥

TRANSLATION

As rivulets flow into a lake and increase the volume of its water, in the same way all food materials and wealth glorify thee and increase thy happiness. O President of the Assembly, that art like electricity or the lightning. As the sun increases the strength of a man by the association of his rays, and enables a powerful weapon to be made that can destroy a mighty enemy, thou shouldst be like that.

PURPORT

As the water becomes pure and secure going to a lower level, in the same manner, the workers of the State become firmly established and purifiers of all, having approached a virtuous and humble person.

THE COMMENTATOR'S NOTES

[अन्नाणि] बृहत्तमान्यन्नानि = Good food materials.

[इन्द्र] विद्युद्वद् वर्तमान

= Behaving like electricity or lightning.

[त्वष्टा] मेघावयवानां छेत्ता

= Destroyer of the pieces of the clouds.

TRANSLATOR'S NOTES

Rishi Dayananda has translated अन्नाणि as अन्नानि or food materials for which there is the authority of the Vedic Lexicon-Nighantu 2.7 अन्नमिति धननाम (निघ० २.७) It also means wealth. अन्नमिति धननाम (निघ० २.१०)

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—8

जघन्वाँ उ हरिभिः संभृतक्रतविन्द्र वृत्रं मनुषे गातुयन्नपः ।
अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्यं दृशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे संभृतक्रतो इन्द्र (सभेश) त्वं यथा सविता हरिभिः वृत्रं जघन्वान् अपः मनुषे गातु यन् प्रजा धरति तथा प्रजा-पालनाय बाह्वोः आयसं वज्रम् अधारयः (समन्तात् धारय) सार्वजनिक सुखाय दिवि सूर्यं दृशे इव न्यायविद्यार्कं प्रकाशय ॥

TRANSLATION

O Indra (Intelligent President of the Assembly) performer of holy acts, as the sun slays the cloud with his rays and sustains the subjects by sending rainy water for mankind, in the same manner, thou shouldst take in thy hands the thunderbolt or powerful weapon of iron for the protection of thy subjects and for bringing about the welfare of the public, thou shouldst manifest the sun of justice like the material sun for all people to see.

PURPORT

As the sun upholds all worlds with his power and attraction draws the water up and having rained it produces divine happiness, in the same manner, the assembly should possess all noble virtues, attract prosperity from all sides and having distributed wealth among the deserving and needy persons, should manifest bliss among the people.

THE TRANSLATOR'S NOTES

(हरिभिः) हरणशीलैरश्वैः किरणैर्वा

=With steeds in the form of the rays of the sun.

(सूर्यम्) सवितृमण्डलम् इव न्यायविद्याप्रकाशम्

=The light of justice and knowledge like the solar world.

(गातुयन्) गातुं पृथिवीमेषि

=Going towards the earth.

(गातुरितिपृथिवीनाम निघ० १.१)

पुनः स किं कुर्यादित्याह

What else should he do is taught in the 9th Mantra.

Mantra—9

बृहत्स्वश्चन्द्रममवद्यदुक्थ्य१मकृण्वत भियसा रोहणं दिवः ।
यन्मानुषप्रधना इन्द्रमूतयः स्वर्नृषाचो मरुतोऽमदन्ननु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

ये मानुषप्रधना नृषाचः मरुतः इन्द्रं प्राप्य यत् बृहत् स्वः चन्द्रम् अमवत् उक्थ्यं स्वः (सुखं) च अकृण्वत (कुर्वीत) यत् (ये) भियसा (दुःखमयेन) दिवः (प्रकाशमानस्य मोक्ष-सुखस्य) आरोहणम् ऊतयः भूत्वा अनु अमदन् (अनुमोदन्ते) (ते सुखिनः स्युः) ॥

TRANSLATION

Those brave persons enjoy happiness, who utilise their wealth for the welfare of mankind, who create unity among men,

who are protectors or guardians of men, who fearing trouble from the foes, appoint a person who is great, giver of delight to his followers and full of gladdening splendour, admirable and learned as President of the Assembly and Ruler, shining like the sun in the sky. They follow him and get gradually bliss of emancipation.

PURPORT

The learned and righteous person who acquires the wealth of knowledge, kingdom, vigour, strength and the co-operation of men, enjoys good happiness.

THE COMMENTATOR'S NOTES

(अमवत्) अमः प्रशस्तो बोधः यस्मिन् तत्

=Possessing good knowledge.

(नृषाचः) ये नॄन् सचन्ति समवयन्ति ते

=Those who unitemen.

(मरुतः) प्राणादयः

=Pranas and brave persons practising Pranayama etc.

TRANSLATOR'S NOTES

षच–समवाये । प्राणा वै मारुताः [शत० ९.३.१.७]
विशो मरुतः (शत: २.५.२.६।४.३.३.६) मरुतो मितरा-
विणो मितरोचिनः महद् द्रवन्तीति वा (निरुक्ते ११.२)

=Brave persons who talk less but are very mighty, active and full of splendour. The Mantra is equally applicable to God. When devotees of God, meditate upon and follow Him who is Giver of all joy, Destroyer of all misery and most Admirable, they enjoy the Bliss of Emancipation.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should Indra do is taught further in the tenth Mantra.

Mantra—10

द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीद्भियसा वज्र इन्द्र ते ।
वृत्रस्य यद्बद्बधानस्य रोदसी मदे सुतस्य शवसाभिनच्छिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सेनेश यद् यस्य ते (तव) अस्य सूर्यस्य द्यौः अहेः यत् बद्बधानस्य सुतस्य वृत्रस्य अवयवान् अयोयवीत् चित् (इव) अमवान् वज्रः यस्य शवसा स्वनात् (आपः पलायन्ते) रोदसी इव मदे वर्तमानस्य शत्रोः शिरः अभिनत् (स भवान् अस्माकं पालकः भवतु) ॥

TRANSLATION

O Commander of the Army, as the mighty light of the sun cuts into pieces the water of the cloud and makes it fall down on the earth, and by the sound of the lightning, the cloud trembles so to speak, in the same manner, as thou strikest off the head of a mighty foe waxing in his intoxication who is the obstructor of heaven and earth, with thy powerful weapon and with thy sound, all enemies run away, be thou our protector.

PURPORT

The Commander of the Army and others should behave towards their enemies like the rays of the sun and the cloud, tearing them off.

THE COMMENTATOR'S NOTES

(द्यौः) प्रकाशः दिवु-द्युतौ = Light.

(अहेः) मेघस्य अहिरिति मेघनाम (निघ० १.१०) = Of the cloud.

(वृत्रस्य) मेघस्य वृत्र इति मेघनाम (निघ १.१०) मेघसदृशस्य शत्रोश्च = Of the enemy like the cloud.

पुनः सभाध्यक्षः किं कुर्यादित्युपदिश्यते ।

What should Indra (The President of the Assembly) do is taught further in the eleventh Mantra.

Mantra—11

यदिन्न्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।

अत्राह ते मघवन्विश्रुतं सहो द्यामनु शवसा बर्हणा भुवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र त्वया यत् (या) दशभुजिः पृथिवी भुज्यते यस्य ते (तव) बर्हणा शवसाह द्याम् अनुविश्रुतं यशः सहः भुवत् (तेन सहितः त्वं प्रयतस्व) यतः अत्र राज्ये कृष्टयः विश्वानि अहानि इत् (इव) सुखानि नु ततनन्त (विस्तारयेयुः) ॥

TRANSLATION

O Indra (President of the Assembly or the Commander of the Army), the earth that is enjoyed or protected by thee with ten senses (5 senses of perception, 5 senses of action). O possessor of the great wealth of knowledge, thy conquering might which causes happiness thy light of protection and humility and thy fame have waxed vast as heaven in majesty and power. Endeavour day and night, so that all people in thy kingdom may enjoy extensive happiness.

PURPORT

The officers and workers of the State should also put forth their united efforts to increase happiness and virtues.

THE COMMENTATOR'S NOTES

(इन्द्र) सभा सेनाध्यक्ष

=The President of the Assembly and Commander of the Army.

बर्हणा इति पदनाम (निघ० ४.३) अनेन प्राप्त्यर्थो गृह्यते

(बर्हणा) सर्वसुखप्रापिकया क्रियया

=By action that brings about all happiness.

पुनरस्य जगतो राजा ईश्वरः कीदृशइत्युपदिश्यते ।

How is God the Sovereign of this world is taught in the 12th Mantra.

Mantra—12

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे धृषन्मनः (जगदीश्वर) यः परिभूः स्वभूत्योजाः त्वम् अवसे अस्य (संसाराय) रजसः व्योमनः पारे अपि एषि त्वं सर्वेषाम् ओजसः (पराक्रमस्य) स्व भूमिम् अपः स्वः च अप्रतिमानं चकृषे (समन्तात् कृतवान् असि)(तं सर्वे वयम् उपास्महे) ।।

TRANSLATION

O Lord God, over whelming our mental faculties by Thy mighty deeds, mighty by the very nature of Thy Being, Thou art present in and beyond this vast congeries of planets in the expanse of space and away from all misery of the world for the protection and sustenance of all creatures. Surrounding the solar region and the mighty sun as well as the vital forces pervading all regions, Thou makest these creations of Thine, as measure of Thy might for us to infer Thy unfathomable power.

PURPORT

God is perfectly free from all misery, the most exalted Supreme Being who creates all worlds by His power and pervades them. He is the Dispenser of justice giving the fruits of the good or bad actions done by the souls, thus keeping law and order in the Universe. The President of the Assembly or King also should follow Him (God) and give happiness to all.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra (God) is taught further in the 13th. Mantra.

Mantra—13

त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः ।
विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे जगदीश्वर यः त्वं पृथिव्या भुवः प्रतिमानं बृहतः ऋष्ववीरस्य जगतः महावीरस्य मनुष्यस्य पतिः भूः (असि) विश्वं (सर्वं) जगत् अन्तरिक्षं सत्यं च महित्वा अद्धा आप्राः तस्मात् कश्चित् अन्यः त्वावान् न किः विद्यते ।।

TRANSLATION

Thou art the measurer of the extended earth, the vast firmament, the master or Lord of lofty heaven and the mighty heroes of this world. Thou hast perfectly filled all the atmosphere and the sky as well as Truth contained in the Vedas by Thy greatness and glory. Truly therefore there is none other like Thee.

PURPORT

We should adore God only knowing that He is the Creator and measurer of this world, Omnipresent Illuminator of Truth and therefore there is none, has never been and will never be like or equal to Him.

THE COMMENTATOR'S NOTES

(प्रतिमानम्) परिमाणम् =Measure.

(पृथिव्याः) विस्तृतस्याकाशस्य पृथिवीत्यन्तरिक्षनाम (निघ० १.३) =Of the vast sky.

(ऋष्ववीरस्य) ऋष्वा महान्तो गुणवीरा वा यस्य =Whose virtues and heroes are great.

(ऋष्व इति महन्नामसु निघ० ३.३)

(सत्यम्) अव्यभिचारि सुपरीक्षितं वेदचतुष्टयम् =Perfect and infallible.

Truth contained in the Vedas.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—14

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य रजसः परमेश्वरस्य अनुव्यचः (अनुगतायाः अनन्तायाः व्याप्तेः) द्यावापृथिवी चन्द्रादयश्च अन्तं न आनशुः [प्राप्नुवन्ति]

न उत (अपि) सिन्धवः व्याप्नुवन्ति । हे परमात्मन् त्वं यथा स्ववृष्टिं प्रति मदेयुध्यतः (मेघस्य) सूर्यस्य अग्रे विजयः न भवति तथा एकः [असहायः] अद्वितीयः सन् विश्वम् आनुषक् चक्रे [कृतवान् असि तस्मात् भवान् उपास्यः अस्ति] ॥

TRANSLATION AND PARAPHRASE

O God, Possessing Supreme Might, Thou art the Master of all lower and high pelf. No one can measure the pervasiveness of Thy Being. The sun and other planets, the highest heavens the earth and even the smallest heavenly bodies among them intervening, cannot reach the extremity of Thy Being, for Thou art immanent in and between all things with the completeness of Thy Being. The waters accumulated in the atmospheric region by solar evaporation from where they fall down on the earth as rain and the whole world below, cannot reach the end of Thy Being. Not even the clouds attacking each other like warriors meeting in combat on the field of battle, their thundering and lightning, can reach the end of Thy pervasive Being. Thou solely, without any helper distinct from Thee, only by Thy might, makest the whole universe, being all along pervasive in it. Yet Thou art distinct from the Universe, never assuming its form. Therefore Thou art worthy of Adoration by us.

PURPORT

As none can reach the end of any attribute of God, as God punishes the wicked by giving them suffering or as the sun cuts into pieces the cloud like a fighter, so should all righteous persons be.

(They should be virtuous and just).

पुनस्तदुपासकाः कीदृशा भवेयुरित्युपदिश्यते ।

How should be the devotees of Indra (God) is taught further in the fifteenth Mantra.

Mantra—15

आर्चन्नत्रं मरुतः सस्मिन्नाजौ विश्वे देवासो अमदन्ननु त्वा ।
वृत्रस्य यद्वृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्थ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे इन्द्र [सभासेनेश] यत [यः त्वम्] भृष्टिमता वधेन वृत्रस्य इव शत्रोः आनं जीवनं जघन्थ [हन] तं त्वा सस्मिन आजौ विश्वे देवासः मरुतः न्यार्चन् [सततं सत्कुर्वन्तु] यतः ते प्रजास्थाः प्राणिनः प्रति अन्वमदन [प्रत्यक्षम् अमाद्यन्]॥

TRANSLATION

O Indra (The President of the Assembly or Commander of the Army) when thou strikest off or destroyest the life of thy foe like a cloud with powerful weapon in all battles following a glorious right policy, all learned priests and others honour thee, for all thy subjects are highly delighted on thy victory over thy wicked adversaries.

PURPORT

Those learned persons ever enjoy happiness who worship one God only, and having acquired knowledge and conquered their enemies, gladden their subjects.

THE COMMENTATOR'S NOTES

[मरुतः] ऋत्विजः मरुत इति ऋत्विङ्नाम [निघ० ३.१८] = Priests.

(भृष्टिमता) भृज्जन्ति यया सा भृष्टिः कान्तिरिव नीतिः सा प्रशस्ता विद्यते यस्मिन् तेन = With a glorious right policy.

(आनम्) अनन्ति येन तत् जीवनम् = Life.

(अन-प्राणधारणे = To breathe).

In this hymn also the attributes of the learned fire, electricity and God are described, so it has connection with the previous hymn.

Here ends the commentary on the fifty second hymn of the first Mandala of the Rigveda Sanhita.

त्रिपंचाशं सूक्तम्

Hymn LIII.

अस्य त्रिपंचाशस्य सूक्तस्य आंगिरसः सव्य ऋषिः । इन्द्रो देवता । १.३ निचृज्जगती । २ भुरिग् जगती ४ जगती ५.७ विराड् जगती च छन्दः । निषादः स्वरः । ६.८.९ त्रिष्टुप् । १० भुरिक् त्रिष्टुप् छन्दः । धैवतः स्वरः । १ सतः पंक्तिश्छन्दः पंचमः स्वरः ।

Seer — Angirasa Savya. Devata or subject Indra. Metres —Jagati and Trishtup of various forms. Tunes — Dhaivata and Panchama.

मनुष्यैर्धर्मं विचार्य किं कर्त्तव्यमित्युपदिश्यते ।

What should men do after considering Dharma (duty) is taught in the first Mantra.

Mantra—1

न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा वयं महे सदने इन्द्राय वाचं सुभरामहे स्वप्ने ससताम् इव विवस्वतः (सूर्यस्य) प्रकाशं न चित् हि रत्नं गिरः निभरामहे किन्तु द्रविणोदेषु अस्मासु दुष्टुतिः न प्रशस्ता भवति (तथा यूयं भवत) ॥

TRANSLATION

O men, as we offer fitting praise or utter noble words sitting in the great place (like the sacrificial hall-Yajna Shala) which causes great delight, for the Almighty God or for the attainment of great wealth of wisdom, peace and bliss, so you should also do. As God does not like to give wealth to those

who seem to sleep or are lazy, let us acquire wealth with labour in the light of the sun and sing songs in praise of God, which are pure like the jewels or gold. Praise ill-expressed or flattery is not valued among the munificent who give gold or knowledge.

PURPORT

As sleeping men take rest, in the same way, having ever accepted refined speech with education and culture and having done noble deeds and giving up indolence, men should endeavour to have the light of true praise of all articles.

THE COMMENTATOR'S NOTES

(महे) महति महासुखप्रापके

=In the great cause of the great delight.

(विवस्वतः) प्रकाशमानस्य सूर्यस्य प्रकाशे

=In the light of the bright sun.

Mantra—2

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (विद्वन्) यः अकामकर्शनः शिक्षा नरः सखिभ्यः सखा पतिः इनः इव त्वम् अश्वस्य दुरः गोः दुरः अभिप्राप्य यवस्य प्रदिवः दुरः अधिष्ठितः सन् वसुनः दाता असि तं त्वाम् इदं वयं गृणीमसि ॥

TRANSLATION

O Indra, (learned king possessor of the great wealth of wisdom) Thou who art the fulfiller of the noble desires of good men and discourager of the indolent, educator of the people, thou art best among friends, master and protector of wealth, giver of horses, the cows or refined speech, barley and other corns, the admirable light of justice, the foremost in liberality, therefore we praise thee.

It is also equally applicable to God who is the giver of

everything and Lord of all wealth. He is the Best Friend of all His devotees. He is eternal.

PURPORT

There is none giver of all happiness and requisite articles except a righteous and learned person who becomes pure and benevolent in his nature like God. But only those who are friendly to all and have acquired good education can enjoy this happiness and none else.

THE COMMENTATOR'S NOTES

(इनः) ईश्वरः इन इतीश्वरनाम (निघ० २.२२) =Lord

(प्रदिवः) प्रकृष्टस्य न्यायप्रकाशस्य
=Of admirable light of justice.

(अकामकर्शनः) योऽकामान् अलसान् कृशति तनूकरोति सः

=Discourager of the indolent or lazy fellows and fulfiller of the noble desires of industrious righteous persons.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught in the third Mantra.

Mantra—3

शचीव इन्द्र पुरुकृद्द्युमत्तम तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शचीवः द्युमत्तम पुरुकृत् इन्द्र (सभेश) यः मनुष्यः तव कृपया सहायेन वा अभितः एदं वसु चेकिते (जानाति) हे अभिभूते (शत्रूणां पराभवकर्तः) यतः त्वं त्वायतः जरितुः (धार्मिकस्य स्वजनस्य) कामान् आभर (समन्तान् प्रपूर्द्धि) अतः त्वां संगृभ्य अहं वर्ते (त्वं मां सर्वैः कामैः आभर) त्वायतः जरितुः कामं मा ऊनयीः (परिहीणं क्षीणं न्यूनं कदाचित् मा सम्पादयेः) ॥

TRANSLATION

In the case of God (1) O God, most splendid, Almighty, Rich in mighty deeds and knowledge, this treasure spread around is known to be Thine own. Gather, therefore, O conqueror of all and bring to us, fail not the hope of that righteous devotee who loves and sings to Thee. (2) It is also applicable to Indra---The President of the Assembly---who is most splendid and rich in mighty deeds and knowledge. He should always try to fulfil the noble desires of righteous and learned people.

PURPORT

A man cannot fulfil his desires without the Grace of God and the association with absolutely truthful learned persons like the President of the Assembly and others. Therefore men should adore God and associate with the learned wise men so that they may be able to accomplish their noble desires.

(द्युमत्तम) द्यौः बहुः सर्वज्ञः प्रकाशो विद्याप्रकाशो वा विद्यते यस्मिन् सोऽतिशयितः तत् सम्बुद्धौ ।

Omniscient source of light or possessor of the light of knowledge.

The same subject is continued—

Mantra—4

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना ।
इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यः अमतिं निरुन्धानः सुमनाः (विद्वान् अस्ति तं प्राप्य) तत् सहायेन एभिः इन्दुभिः गोभिः अश्विना इषा इन्द्रेण दरयन्तः युतद्वेषसः शत्रुभिः सह युद्धं सुखेन समारभेमहि ॥

TRANSLATION

Tearing off the thieves and robbers that take away others

articles, with the help of Indra (The President of the Assembly) who is highly learned and wise and who dispels all ignorance and poverty, taking assistance from shining qualities and objects, delighting virtues and substances, admirable speech, cattle and land, fire and water, sun and moon, electricity and electrical Joyous and nourishing weapons, with drinking like Soma or essence of various herbs and food, let us commence fight with the wicked enemies with strong will to overcome them, being free from malice in our hearts.

TRPORT

The President of the Assembly or the commander of the army who gives us happiness by dispelling all ignorance and poverty, by conquering enemies and by educating all should be approached by all. No one can enjoy worldly happiness without his help. Therefore all should begin the performance of all righteous acts and the enjoyment of all legitimate happiness.

THE COMMENTATOR'S NOTES

१ (इन्दुभिः) आह्लादकारिभिर्गुणैः पदार्थैर्वा

=With delighting virtues and substances.

२ (इन्दुभिः) अभिषुतैर्बलकारिभिः पेयैः सोमरसादि-युक्तैर्जलैः

=With drinkable waters mixed with Soma or essence of various nourishing herbs.

(द्युभिः) प्रकाशयुक्तैर्गुणैर्द्रव्यैर्वा

=With shining qualities or objects.

TRANSLATOR'S NOTES

The word Indu (इन्दु) is derived from उन्दी-क्लेदने उन्देरिच्चादेः (उणादि० १.१२) उनत्ति आर्द्रीकरोति पदार्थानानिति इन्दुः चन्द्रमा वा चदि आह्लादे So Rishi Dayananda taking इन्दु (Indu) and Chandra as synonymous terms has explained इन्दुभिः as आह्लादकारिभिर्गुणैः पदार्थैर्वा While giving the second meaning of waters mixed with Soma also he has derived it from the same root उन्दी-क्लेदने to wet and has relied upon the Vedic Lexicon-Nighantu 1.12

इन्दुरिति उदकनाम (निघ० १.१२)

पुनरेतत् सहायेन मनुष्यैः किं कर्त्तव्यमित्युपदिश्यते ।

What should men do with the help of Indra is taught further in the fifth Mantra.

Mantra—5

समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः ।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि ॥

सन्धिविच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभाध्यक्ष) यथा वयं त्वत्सहायेन सम् राया सम् इषा पुरुश्चन्द्रैः अभिद्युभिः सं वाजेभिः प्रमत्या देव्या गोअग्रया अश्वावत्या वीरशुष्मया सेनया सह वर्तमानाः शत्रुभिः सं रभेमहि (सम्यक् संग्रामं कुर्याम) तथा एतत् कृत्वा लौकिकपारमार्थिकान् व्यवहारान् रभेमहि (तं त्वं संसाधय) ॥

TRANSLATION

O Indra (God or President of the Assembly), let us obtain wealth, noble desire and planteous food, with much delightful gold silver and other metals, shining all around on account of being utilised for the spread of knowledge, with the virtues like wisdom and education or with the divine and learned army full of wisdom, strength, effective speech,land and cattle,endowed with speedy and powerful horses. Let us fight with the wicked and accomplish secular and spiritual dealings. Thou shouldst also help us in the accomplishment of this object.

PURPORT

None can accomplish all objects without the help of the learned persons. None can defeat enemies without the powerful, healthy and educated army consisting of righteous and brave persons and endowed with requisite implements and parts. Therefore a King must possess such a strong army.

THE COMMENTATOR'S NOTES

(वाजेभिः) विज्ञानादि गुणैः संग्रामैर्वा

=With knowledge and other virtues or with battles.

(वज-गतौ अभिद्युभिः) अभितो दिवः विद्याव्यवहार-प्रकाशा येषु तैः

=Shining with the light of knowledge on all sides.

पुनस्तैः किंकर्त्तव्यमित्युपदिश्यते ।

Mantra—6

ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे सत्पते यः त्वं बर्हिष्मते कारवे दशसहस्राणि वृत्राणि अप्रति निबर्हयः तं त्वाम् आश्रित्य ते सोमासः मदाः शूर-वीराः वृत्रहत्येषु तानि वृष्ण्या (सेचनसमर्थानि उत्तमानि कर्माणि) आचरन्तः अमदन् ॥

TRANSLATION

O Protector of the righteous persons, O Commander of rhe Army, When unimpeded by foes, thou didst destroy the ten thousand (numberless) obstacles to the pious and industrious and learned performer of the Yajnas, having taken shelter in thee those brave happy and righteous persons who prepared many nourishing substances for thee and the mighty heroic deeds done by thee, yielded thee delight in the battles with the wicked enemies. They were also delighted doing noble deeds creating happiness for all people.

PURPORT

All men should enjoy bliss by associating themselves with the righteous noble persons and by adopting all legitimate means for the purpose.

(2) The Mantra is also equally applicable to the Acharya or Preceptor of an educational institution like the Gurukula

whose duty it is, to remove all obstacles to the progress of his pupils and make them happy and healthy. It is the duty of the taught to obey their teachers and to delight them with their proper conduct and character.

THE COMMENTATOR'S NOTES

(वृष्ण्या) सुखसेचनसमर्थानि कर्माणि

=Actions that can shower happiness on the people.

(वृत्राणि) शत्रूणामावरकाणि कर्माणि

=Obstacles put by enemies.

(बर्हिष्मते) विज्ञानवते =For learned person.

TRANSLATOR'S NOTES

(बर्हिरिति पदनाम निघ० ५.२) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणं कृतं महर्षिणा दयानन्देन । यज्ञवते यजमानायेति सायणाचार्यः ।

Maharshi Dayananda has also explained बर्हिषि in बर्हिष्म् used in (Rig.3.13.1 as यज्ञे So there is no objection in taking the meaning of the यजमान or the performer of the Yajnas as given by Sayanacharya.

पुनः स इन्द्रः (सेनाध्यक्षः) कीदृशः इत्युपदिश्यते ।

How is Indra (Commander of the Army) is taught in the seventh Mantra.

Mantra—7

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र सभाद्यध्यक्ष यद् यस्मात् त्वं धृष्णुया सख्या युधा ओजसा च सह पुरंपुरं हंसि युधम् इत् घ शत्रुम् अपि एव एषि रात्रिः इव अन्धकारिणं नाम प्रसिद्धं नमुचिं मायिनं परावति दूरदेशे निर्बर्हयः तस्मात् त्वां मूर्धाभिषिक्तं कृत्वा वयं सभाध्यक्षत्वेन स्वीकृत्य राजानमभिषिंचामः ॥

TRANSLATION

O Indra (Commander of the army or the President of the Assembly, O humilator of adversaries, Thou goest on from fight to fight boldly and fearlessly, destroying city after city of the enemies here with strength. Thou Indra, with thy friend who makes the foe bow down, cast into far off prison the guileful obstinate, notorious and wicked person, who is full of darkness (of ignorance) like the night. Therefore we accept and formally instal thee as the Commander of the Army or the President of the Assembly.

PURPORT

Men should make many friends, should with their help drive away wicked foes, should destroy the bands and cities of the enemies, should cast into prison all unjust persons and by ruling over very vast righteous Government should attain prosperity.

THE COMMENTATOR'S NOTES

(इन्द्र) सभा सेनाध्यक्ष = The President of the Assembly (King) or the Commander of the army. The word Indra is used for both for which many authorities have been quoted.

(नभ्या) यथा रात्रिः अन्धकारेण सर्वान् पदार्थान् आवृणोति तथा नभ्या इति रात्रिनाम (निघ० १.७) = Like the night that covers all with darkness.

(नमुचिम्) न विद्यते मुचिर्मोक्षणं यस्य तम्। अत्र इक कृषादिभ्य इति मुचधातोर्भावे इक्। न भ्राण् न पान्न वेदानासत्यानमुचि नकुल नख नपुंसक नक्षत्र नकु नाकेषु प्रकृत्या (अष्टा० ६.३.७५) इति निपातनान्नंजः प्रकृतिभावः = Obstinate deceitful person.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and other translators to take the word नमुचि (Namuchi)

used in the Mantra as an adjective of मायिनम् Guileful person as a proper noun, as it is against the fundamental principles of the of the Vedic Terminology as pointed out before. Even Sanana-charya though erroneously taking namuchi as "the name of a particular demon rightly gives the etymological meaning as इन्द्रेण सह युद्धं न मुंचतीति नमुचिः=He who does not give up battle with Indra. So Rishi Dayananda's interpretation as given above is quite correct.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should Indra do is taught in the 8th Mantra.

Mantra—8

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
त्वं शता वङ्गृदस्याभिनत्पुरोऽनानुदः परिषूता ऋजिश्वना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सभाध्यक्ष यतः त्वं यस्मिन् युद्धव्यवहारे तेजिष्ठया सेनया करंजम् उत अपि पर्णयं वधीः (हंसि) या अतिथिग्वस्य वर्तनी गमनागमनसत्करणक्रिया अस्ति तां रक्षित्वा नानुदः वंगृदस्य दुष्टस्य शतानि पुरः (पुराणि) अभिनत् (भिनत्सि) ये परिसूताः पदार्थाः तान् ऋजिश्वना व्यवहारेण रक्षसि तस्मात् त्वमेव सभाध्यक्षत्वे योग्योऽसि इति वयं निश्चिनुमः ॥

TRANSLATION

O Indra (President of the Assembly or King) Thou slayest in battles with thy vigorous army an unrighteous person who attacks the righteous. Thou slayest a thief who takes away other's articles. Protecting the movements and honour shown by a righteous person to his guests, thou demolishest the cities or forts of a wicked fellow who uses poison and teaches others to do so in order to kill good persons and who being utterely selfish does not feed his followers. Thou protectest and

preservest the articles which have been made, like one who has trained dogs. Therefore we are certain that thou art fit to be the President of the Assembly or King.

PURPORT

The officers of the State should destroy their enemies and protect the substances and beings in order to honour highly learned, benevolent righteous guests and thus administer the State lawfully and rgihteously. The dogs should be trained properly and utilised for watch as other animals cannot protect their masters like them, they being most faithful.

THE COMMENTATOR'S NOTES

(करंजम्) यः किरति विक्षिपति धार्मिकांस्तम् अत्र कृविक्षेप इत्यस्माद् धातोर्बाहुलकादौणादिकोऽजन् प्रत्ययः

=One who throws away or insults righteous persons.

(पर्णयम्) पर्णानि परप्राप्तानि वस्तूनि याति प्राप्नोति तं चोरम् =A thief.

(अतिथिग्वस्य) अतिथीन् गच्छति गमयति वा येन तस्य । अत्रातिथ्युपपदाद् गमधातोर्बाहुलकादौणादिको ड्वः प्रत्ययः

=One who approaches or serves the guests.

(ऋजिश्वना) ऋजयः ऋजुगुणयुक्ताः सुशिक्षिताः श्वानो येन तेन सह =With a trainer of dogs.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take words like Karanja, Parnaya, Atithigva, and Rijishva as proper nouns denoting the names of certain persons, while as they are derivative nouns denoting certain attributes as explained above by Rishi Dayananda.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should he do is taught further in the ninth Mantra.

Mantra—9

त्वामेताञ्जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः ।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाद्यध्यक्ष यथाश्रुतः त्वम् एतान् अबन्धुना सुश्रवसा सह वर्तमानान् उपजग्मुषः (उपगतान्) षष्टिं नवतिं नव दश च सहस्राणि जनराज्ञः दुष्पदा रथ्या (दुष्प्रापकेन रथ्येन चक्रेण) द्विः न्यवृणक् नित्यं वृणक्षि-दुःखैः पृथक् करोषि दुष्टान् च दूरीकरोषि तथा त्वम् अपि दुराचारात् पृथक् वस ॥

TRANSLATION

O Indra (President of the Assembly or the Commander of the army) Thou who art renowned overthrowest by thy strong chariot wheel or a circular army of troops the twenty kings of men (mostly undivine or unrighteous) who come to a learned and liberal person that is unaided with their multitude of followers numbering even 60099 or so. Thou alleviatest the sufferings of good men and removest wicked persons. Thou shouldst also keep thyself away from all ignoble couduct.

PURPORT

An emperor should rule over the vast country righteously pleasing all sub-ordinate kings, their servants, house-holders or recluses, protecting all those who approach him for shelter. The numbers 60-60, 1000, 90.9 are to be taken only as उपलक्षण and therefore the officers of the State should duly protect and punish all according to their good or bad deeds.

THE COMMENTATOR'S NOTES

(सुश्रवसा) शोभनानि श्रवांसि श्रवणानि अन्नानि वा यस्य तेन मित्रेण

=With a friend who is highly learned or liberal feeding all with food materials.

TRANSLATOR'S NOTES

The numbers used in the Mantra require greater clarification and research should be carried on to see what exactly they mean or stand for. It is again wrong on the part of Sayanacharya and others to take Sushrava-used in the Mantra as the name of a particular person. It is used for a highly learned person possessing Divine knowledge or a very munificent person feeding many deserving persons. Shri Kapali Shastri in his commentary known as Siddhanjana Bhashya explains सुश्रवसम् as शोभनश्रवणसम्पन्नम् =A man possessing Divine knowledge. He also says that षट्नवनवति संख्योदीरणेऽपि रहस्यमुपक्षिप्तम् । षष्टि नवति संख्या विवरणम् आधिरहस्य ज्ञानायत्तम् इह दुरूहम् इति एतावदेवालम् । (सिद्धाञ्जन भाष्ये कपालिशास्त्रिकृते द्वितीयखण्डे पृ० ४६१) i. e. There is a secret behind these numbers, but unfortunately he has not clearly disclosed it. Let the Vedic scholars carry on research about the numbers used here and in many other Mantras. By upalakshana is meant implying something that has not been actually expressed, implication of something in addition or any similar object where only one is mentioned, synecdoche of a part for the whole (V.S.Apte).

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the tenth Mantra.

Mantra—10

त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे इन्द्र (सभाद्यध्यक्ष) त्वम् अस्मै महे यूने राज्ञे तव ऊतिभिः तव त्रामभिः रक्षितं यम् अतिथिग्वं तूर्वयाणम् आयुं सुश्रवसम् अरन्धनायः यं त्वं कुत्सम् आविथ (तस्मै किमपि दुःखं न भवति) ॥

TRANSLATION

O Indra (The President of the Assembly or the commander of the army) Thou preservest highly learned man possessing Divine knowledge and liberal, with thy protective power. Thou preservest with Thy aids the man who has under him in chariots many great heroes, destroyers of the strength of the enemies. To the mighty but youthful king shining on account of knowledge, justice and humility, thou givest thunderbolt or powerful weapon, for the protection of such persons who are hospitable to their guests. Such persons protected by thee never suffer.

PURPORT

It is the duty of the officers of the State to drive away all enemies and to keep all happy by protecting them well. They should always have at heart the progress and prosperity of the State. The Acharya or Principal of the educational institution should educate all and should make them well-versed in the use of various weapons, so that they may protect the people.

THE COMMENTATOR'S NOTES

(तूर्वयाणम्) तूर्वः शत्रुबलहिंसका योद्धारो यानेषु यस्य तम् = He who has brave soldiers in various cars.

(कुत्सम्) वज्रम् कुत्स इति वज्रनाम (निघ० २.२०) = Thunderbolt or powerful weapon.

(आयुम्) य एति प्राप्नोति तम् = A man who approaches.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Sushravas, Toorvayana, Atithigva, and Aya as proper nouns instead of taking them as derivativ words denoting certain attributes as explained by Rishi Dayananda on the basis of the Vedic Lexicon Nighantu etc.

पुनरेते परस्परं कथं वर्तेरन्नित्युपदिश्यते ।

How should they deal with one another is taught in the 11th verse.

Mantra—11

य उ॒दृचीन्द्र दे॒वगो॑पाः सखा॑यस्ते शि॒वत॑मा असा॑म ।
त्वां स्तो॑षाम॒ त्वया॑ सु॒वीरा॒ द्राघी॑य॒ आयु॑: प्रत॒रं दधा॑नाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ते (तव) देवगोपाः शिवतमाः सखायः वयम् असाम (भवेम) त्वया रक्षिताः सुवीराः प्रतरं द्राघीयः आयुः दधानाः (सन्तः) वयम् उदृचि त्वां स्तोषाम ॥

TRANSLATION

O Indra (President of the Assembly) may we the protectors of divine virtues and actions or protected by the enlightened truthful persons be thy most auspicious and prosperous friends, doing benevolent deeds and urging upon others to do the same. Thee do we praise through the hymns being noble and brave and enjoying long and happy life that drives away all misery.

PURPORT

All men should enjoy fully mature life or ripe old age (of atleast a hundred years) being friendly to one another and making all men and women educated, having control over their senses and urging upon others to do the same.

In this hymn the duties of the President of the assembly and the people are mentioned as before, so it has connection with the previous hymn. Here ends the commentary on the fifty-third hymn of the first Mandala of the Rigveda.

—o—

चतुःपंचाशं सूक्तम्

HYMN LIV

अस्य सूक्तस्यांगिरसः सव्य ऋषिः। इन्द्रो देवता। १.४.१० विराड् जगती। २.३.५ निचृज्जगती। ७ जगती छन्दः। निषादः स्वरः। ५ विराट् त्रिष्टुप्। ८.९.११ निचृत् त्रिष्टुप् च छन्दः। धैवतः स्वरः।

Seer — Angirasa Savya, Devata-Indra. Metres—Jagati and Trishtup of various forms. Tune-Nishada and Dhaivata.

तत्रादौ ईश्वरगुणा उपदिश्यन्ते।

In the first mantra by Indra, the attributes of God are taught.

Mantra—1

मा नो॑ अ॒स्मिन्म॑घवन्पृ॒त्स्वंह॑सि न॒हि ते॒ अन्तः॒ शव॑सः परी॒णशे॑।
अक्र॑न्दयो न॒द्यो॒३॒॑ रोरु॑वद्व॒ना क॒था न क्षो॒णीर्भि॒यसा॒ समा॑रत॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् (जगदीश्वर) य त्वं पृत्सु अस्मिन् परीणशे अंहसि अस्मान् माक्रन्दयः यस्य ते (तव) शवसः अन्तो नहि अस्ति स त्वम् अस्मान् नद्यः (सरितः) इव माभ्रामय मारोरुवत् (मारोदय) यः त्वं क्षोणीः (बह्वीः पृथिवीः) निर्मातुं धर्तुं शक्नोषि तम् त्वा मनुष्याः कथा न समारत (कथं न प्राप्नुयुः) ॥

TRANSLATION

O Lord, urge us not to commit this sin which destroys us and to the battles as a esult of that sin of jealousy, selfishness etc. None can ever comprehend the limit of Thy strength. Please do not make us wander in the woods like the rivers and make us weep with fear as a result of our sins and ignorance.

Thou who canst create and sustain many worlds, why should not men attain Thee with terror ? Or how is it possible that the earth should not be filled with terror before Thy Almightiness ?

PURPORT

Men should know that God's Power is Infinite and when He is adored sincerely and earnestly, He can make them turn away from the path of unrighteousness which causes suffering and can make them happy. As God is infinite, no one can grasp His end, therefore who is such an unfortunate person who should worship any one else having given up His worship ?

THE COMMENTATOR'S NOTES

(परीणशे) परितः सर्वतो नश्यन्ति अदृश्या भवन्ति यस्मिन् तस्मिन् । अत्र घमर्थे कः प्रत्ययोऽन्येषामपीति दीर्घश्च । =Destroying.

(क्षोणीः) बह्वीः पृथिवीः । क्षोणीति पृथिवीनाम (निघ० १.१) =Earths.

(वना) संभक्तानि वस्तूनि=Divided things. वन-संभक्तौ ।

पुनः स कीदृश इत्युच्यते ।

How is Indra is told further in the 2nd Mantra.

Mantra—2

अर्चा शक्राय शाकिने शचीवते शृण्वन्तमिन्द्रं महयन्नभि ष्टुहि ।
यो धृष्णुना शवसा रोदसी उभे वृषा वृषत्वा वृषभो न्यृञ्जते ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे मनुष्य ! यथा सूर्यः वृषा वृषभः वृषत्वा धृष्णुना शवसा उभे रोदसी निऋंजते तथा यः राज्यं साध्नोति तस्मै शाकिने शचीवते शक्राय त्वम् अर्च तं सर्वं न्यायं शृण्वन्तम् इन्द्रं महयन् सम् अभि स्तुहि ॥

TRANSLATION

Praise respectfully the mighty, wise and powerful justly listening Indra (The President of the Assembly etc.) who like the Sun that is showerer of waters and illuminator of all objects, most powerful, making the earth and heaven shine with his irresistible might, can govern well. Glorify him o man.

PURPORT

Men should approach and take shelter in that President of the Assembly etc. who on account of supremacy in his universal virtues keeps all in the path of righteousness governing all with justice and law.

THE COMMENTATOR'S NOTES

(शाकिने) प्रशस्ताः शाकाः शक्तियुक्ता गुणा विद्यन्ते यस्मिन् तस्मै =Mighty.

(इन्द्रम्) प्रशस्तैश्वर्ययुक्तं सभाद्यध्यक्षम् ।

=To the President of the Assembly endowed with noble wealth.

(ऋंजते) प्रसाध्नोति । ऋंजतिः प्रसाधनकर्मा (निरु० ६.१)

=Accomplishes.

TRANSLATOR'S NOTES

The Mantra is equally applicable to God who is showerer of peace and bliss and by His Almightiness controls the heaven and the earth. He should be adored by all. He listens to the earnest prayers of His devotees.

पुनः स (इन्द्रः) कीदृश इत्युपदिश्यते ।

How is that Indra is taught further in the 3rd Mantra.

Mantra—3

अर्चा दिवे बृहते शूष्यं वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः ।

बृहच्छ्रवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन्मनुष्य ! त्वं यस्य धृषतः मनः हि यः धृषन् बृहत् श्रवाः असुरः पुरः हरिभ्यां युक्तः दिवः इव वृषभः रथः बर्हणा कृतः तस्मै बृहते स्वक्षत्रं वर्धय शूष्यं वचः अर्चं च ॥

TRANSLATION

O learned person, offer exhilirating that praise to great and illustrious like the sun Indra (President of the Assembly etc.) who is un-daunted and who subdues all unrighteous wicked persons and whose knowledge accomplishing all acts is firm. He is giver of good advice, renowned and repeller of enemies, who is obeyed by his trained steeds (who controls and directs them properly) and who is showerer of happiness and peace by his greatness and glory. Under his leadership develop your State in all directions. He is most charming or delightful.

PURPORT

Men should have a State or Kingdom which obeys the commands of the Lord and is therefore dear to Him and which is governed by the President of the Assembly (responsible to the Assembly) and not autocratic,so that there may not be misery, injustice, laziness, ignorance and discord among the people and fear from enemies.

THE COMMENTATOR'S NOTES

(दिवे) सर्वथा शुभगुणस्य प्रकाशकाय
=Illuminator of only good virtues.

(स्वक्षत्रम्) स्वस्य राज्यम् =One's own Kingdom.

(असुरः) यः असुं प्रज्ञां राति ददाति सः असुरितिप्रज्ञा नाम (निघ० ३.९) (रथः) रमणीयः
=Delightful or charming.

रथो रममाणः (निरुक्ते)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourth mantra.

Mantra—4

त्वं दि॒वो बृ॑ह॒तः सानु॑ कोपयोऽव॒ त्मना॑ धृष॒ता शंब॑रं भिनत् ।
यन्मा॒यिनो॑ व्र॒न्दिनो॑ म॒न्दिना॑ धृ॒षच्छि॒तां गभ॑स्ति॒मश॑निं पृत॒न्यसि॑ ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सभाध्यक्ष यः शत्रून् धृषत् त्वं यथा सूर्यः बृहतः दिवः सानु शिताम् अशनिं गभस्ति (वज्राख्यं किरणम्) प्रहृत्य शम्बरं (मेघं) भिनत् तथा शस्त्रास्त्राणि प्रक्षिप्य त्मना दुष्टजनान् अकोपयः व्रन्दिनः मायिनः विदृणासि (तन्निवारणाय) पृतन्यसि (स त्वं राज्यम् अर्हसि) ॥

TRANSLATION

O Indra (President of the Assembly) Thou shakest like the sun (or literally makest angry) all deceitful band of enemies that veils happiness of the people like the cloud with thy resolute Power. Thou hurlest with exulting and determined mind the sharp and bright-rayed thunderbolt or other powerful weapons against assembled wicked enemies as the Sun scatters all clouds with his powerful and bright rays. Thou usest thy army for the annihilation of thy enemies as the sun scatters all clouds with his powerful and bright rays. Thou usest thy army for the annihilation of thy enemies, therefore thou deservest rulership.

PURPORT

As God punishes and causes suffering to the wicked according to their sins, in the same manner, the President of the Assembly or King should train his army by giving proper training in arms and weapons and by restraining the wicked, should protect and preserve righteous subjects.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशमयात् न्यायात् =From shining justice.

(शम्बरम्) शं सुखं वृणोति येन तं भूमेघमिव शत्रुम्

An enemy like the cloud veiling the happiness of the people.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya to take the word शम्बर (Shambara) used in the Mantra as एतत् संज्ञम् असुरम् or the name of a particular demon, as it is not only against the fundamental principle of the Vedic terminology as pointed out before, but clearly against the Vedic lexicon Nighantu which clearly says in 1.10 शम्बर इति मेघनाम (निघ० १.१०) i. e. Shambara means cloud. Here an enemy veiling the happiness and peace of the people like the cloud is meant as explained by Rishi Dayananda. Prof. Wilson, Griffith and others have committed the same mistake by indiscreetly following Sayanacharya.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is taught further in fifth Mantra.

Mantra—5

नि यद्वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद्व्रन्दिनो रोरुवद्वना ।
प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विद्वन् यद् (यः) त्वं सूर्यः वना (मेघम्) इव प्राचीनेन बर्हणावता मनसाऽश्वसमस्य शुष्णस्य मूर्धनि वर्तमानो ब्रन्दिनः रोरुवत् सन् यत् (यस्मात्) अद्य नि वृणक्षि तत् (तस्मात्) चित् (अपि) त्वा कः परि कृणवः (हिंसितुं शक्नोति) ॥

TRANSLATION

O learned person as thou like the sun who dissipates all clouds, makest weep (repentant) all leaders of the band of wicked pepople by thy eternal and evergrowing knowledge being on the head of the Prana (vital energy) (con-

trolling it through the practice of Pranayama) and the head of strength (strong) and then leavest them separately(so that they may not corrupt or disturb the peace of the society) who can ever defeat or kill thee?

TRANSLATION

As God governs over the whole world by His Eternal knowledge and with justice and as the sun cuts into pieces the cloud, in the same manner, the President of the Assembly (King) should govern righteously and should slay his enemies.

THE COMMENTATOR'S NOTES

(शुष्णस्य) बलस्य = Of the strength.

(वना) रश्मियुक्तेन वनमितिरश्मिनाम (निघ० १.५) = Possessing the rays.

(बर्हणावता) बहुविधं बर्हण बर्धनं विद्यते यस्य तेन = Growing.

मनसा—विज्ञानेन = With knowledge.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further.

Mantra—6

त्वमा॑विथ॒ नर्यं॑ तु॒र्वशं॒ यदुं॒ त्वं तु॒र्वीतिं॑ व॒य्यं॑ शतक्रतो ।
त्वं रथ॒मेत॑शं॒ कृत्व्ये॒ धने॒ त्वं पुरो॑ नव॒तिं द॒म्भयो॒ नव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो विद्वन् ! यतः त्वं नर्यं तुर्वशं यदुम् आविथ त्वं तुर्वीतिं वय्यम् आविथ त्वं कृत्व्ये धने एतशं रथं च आविथ नव नवतिं शत्रूणां पुरः दम्भयः (तस्मात् भवान् एव अस्माभिः अत्र राज्यकार्ये समाश्रयितव्यः) ॥

TRANSLATION

O most wise and active learned person, thou protectest a person who is benevolent to men, a noble man, an indus-

trious person; thou protectest a man who slays wicked men and evils, a man who is highly learned. Thou protectest a chariot with speedy horses yoked for earning vast wealth of the State or of Knowledge. O slayer of the wicked, thou demolishest ninety-nine or many cities or castles of the unrighteous foes. Therefore thou art to be resorted to or requested by us for administering the State.

PURPORT

Men should not appoint or elect as king a person who can not protect or preserve the State.

THE COMMENTATOR'S NOTES

(नर्यम्) नृषु साधुम्

=Benevolent or doing good to men.

(तुर्वशम्) उत्तमं मनुष्यम्=Good man.

(यदुम्) प्रयतमानम् यती प्रयत्ने इति धातोर्बाहुलकादौणादिक उः प्रत्ययो जस्त्वं च

=An industrious person trying to do things properly.

(तुर्वीतिम्) दुष्टान् प्राणिनो दोषान् च हिंसन्तम्

=Slaying the wicked or removing evils.

(वय्यम्) यो वयते जानाति तम्

=A highly learned person who knows much.

अत्र वय धातोर्बाहुलकादौणादिको यत्प्रत्ययः

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Narya, Truvasha, Yadu, Turveeti and Vayya as proper nouns or names of certain persons, as it is against the fundamental principles of the Vedic Terminology as pointed out before. All these are derivative words denoting certain attributes as pointed out by Rishi Dayananda Sarasvati on the authority of the Vedic Lexicon Nighantu and Panini's Dhatu Patha तुर्वशम् has been explained by him as उत्तमं मनुष्यं

or a good man तुर्वशाइति मनुष्यनाम (निघ० २.३) यदव इति मनुष्यनाम (निघ० २.३) As the word is derived from यती-प्रयत्ने it means an industrious person. The word तुर्वीति is derived from तुर्वी-हिंसायाम् Rishi Dayananda has rightly explained it as दुष्टान् प्राणिनो दोषांश्चहिंसन्तम् where as Sayanacharya has simply stated तुर्वीतिम्-एतन्नामानं राजानम् वय्यम् is derived from वय-गतौ therefore it has been rightly explained by the Rishi as यो वयते-जानाति तम् गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च So the first meaning of the verb ज्ञान or knowledge has been taken here. Sayanacharya wrongly says वय्य कुलजम् or born in the family of Vayya. Wilson and Griffith also follow him.

Even Griffith though generally following Sayanacharya and explaining the word Narya as some chief or Rishi so named, adds in his foot note — or the word may be an adjective-manly. So it is all a guess work with no definite knowledge or certainty of any kind.

Here it is worthwhile to quote the remarks of the great S. Indian Scholar and Yogi Kapali Shastri ji about Narya, Turveeti, and other words. He remarks:

अथ नर्यादयो व्याख्यातव्याः । नर्यः-नराणां हितः । तुर्वशतुर्वीतिशब्दौ तूर्वयाणवत् जयशीलताद्योतकौ । वय्यः-सातस्य यजनस्य अंगभूत तन्तुसन्तानकुशलः । रथः-रंहणशीलः । एतशः एतेर्गच्छत्यर्थात् तशन् प्रत्ययः । कपालिशास्त्रिकृते ऋग्वेद सिद्धाञ्जनभाष्ये द्वितीयखण्डे पृ० ४६६ ।

These remarks certainly support the standpoint of Rishi Dayananda Sarasvati as explained above. Like Rishi Dayananda Kapali Shastri ji also takes these words as derivative nouns denoting certain attributes.

पुनस्तेन सभाध्यक्षेण किं कर्त्तव्यमित्युपदिश्यते ।

What should Indra (The President of the Assembly or King) do is taught further.

Mantra—7

स घा राजा सत्पतिः शूशुवज्जनो रातहव्यः प्रति यः शासमिन्वति ।
उक्था वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिन्वते दिवः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः रातहव्यः सत्पतिः सभाध्यक्षः जनः (राजा) प्रतिशासं प्रजाः इन्वति (न्यायं व्याप्नोति वा) । यः शूशुवत् (राज्यं कर्तुं जानाति) राधसा दानुः सन् उक्था अभिगृणाति (सर्वेभ्यः मनुष्येभ्यः उपदिशति) अस्मै दिवः उपरा (सूर्यात् उत्पद्य मेघः भूमि सिंचति इव) सर्वसुखानि (पिन्वते) सेवते (स घ राज्यं कर्तुं शक्नोति) ॥

TRANSLATION

That eminent person (President of the council of Ministers) is able to administer a State who gives desirable articles to the needy, is the protector of the righteous people, who shines on account of justice knowledge and other virtues, and who acts justly towards the subjects and pervades them (so to speak) knowing them thoroughly. He spreads knowledge and develops the State-make it grow from strength to strength. Being liberal with his wealth, he gives the teachings of the Vedic Mantras and other noble utterances, to the people. As the cloud born from the sky rains down, in the same manner, rains such happiness on the people. Only such a person can rule over the State well.

PURPORT

None can administer a State, conquer enemies and get happiness without good knowledge, humility, justice and strong army consisting of brave persons. Therefore the President of the Council of Ministers must do all this.

COMMENTATOR'S NOTES

(राजा) न्यायविज्ञानादिभिः प्रकाशमानः

=Shining with justice, knowledge and other virtues

(शूशुवत्) यो ज्ञापयति बर्धयति वा । अयं ण्यन्तस्य श्वि-धातोर्लुङि प्रयोगोऽभावश्च

= Diffusing knowledge and making the State grow or develop.

(उपरा) मेघः उपर इति मेघनाम (निघ० १.१०)

= Cloud.

(पिन्वते) सेवते सिंचति वा = Enjoys or sprinkles.

(दिवः) प्रकाशमानाद् धर्म्याचरणात्

= From the shining observance of righteousness.

TRANSLATOR'S NOTES

शूशुवत् is derived from टु ओश्वि–गतिवृद्ध्योः hence Rishi Dayananda has explained it as ज्ञापयति वर्धयति taking the first meaning of गति as ज्ञान पिवि–सेवने सेचने ।

पुनः स किं कुर्यादित्याह ।

What else should Indra do is taught further.

Mantra—8

असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे ।
ये त इन्द्र ददुषो वर्धयन्ति महि क्षत्रं स्थविरं वृष्ण्यं च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र [सभेश] यदि ददुषः ते असमं क्षत्रम् असमा मनीषा अस्तु तर्हि ये नेमे सोमपाः [धार्मिकाः वीर पुरुषाः] अपसा स्थविरं वृष्ण्यं महि क्षत्रं प्रवर्धयन्ति [ते तव सभासदः भृत्याः च सन्तु] ॥

TRANSLATION

O Indra (The President of the Council of Ministers) if thy State becomes matchless, if thy wisdom is matchless or un-equalled, of thee who art a liberal donor, then all those righteous and brave persons who drink Soma (the nourishing essence of various herbs) and who by their acts augment the strength of thy advanced and strong State, may become the

members of your Assembly and servants of the State.

PURPORT

The Officers of the State should not oppose or go against the legitimate interests of the subjects and the subjects should not revolt against the officers of the State. But they should mutually love and do good to one another and thus should multiply happiness in the State. Without doing this, the law and order in the State cannot be firm and secure.

THE COMMENTATOR'S NOTES

[क्षत्रम्] राज्यम् =State or Kingdom.

[स्थविरम्] प्रवृद्धम् =Advanced.

TRANSLATOR'S NOTES

For the meaning of Kshatram क्षत्रम् as राज्यम् see Aitareya Brahmana 7.22. क्षत्रं हि राष्ट्रम् (ऐतरेय ब्रा० ७.२२) ।

पुनः स किं कुर्यादित्युपदिश्यते ।

Mantra—9

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र [सभेश] यथाएते बहुलाः इन्द्रपानाः चमसाः सर्वान् कामान् पिप्रति तथा अद्रिदुग्धा चमूषदः वीरा तुभ्यं प्रीणयन्तु त्वम् एतेभ्यः वसुदेयाय मनः कृष्व त्वम् एतान् तर्पय एषां कामं प्रपूर्द्धि अथ इत् सर्वान् कामान् व्यश्नुहि ॥

TRANSLATION

O Indra (President of the Council of Ministers), as these joy-giving clouds fulfil many desires by raining waters, in the same manner, these brave soldiers of the Army who are fed by the mountain-like (firm) officers gratify or please thee. Thou shouldst also make up thy mind to give the wealth to them and fulfil all their legitimate desires and thus enjoy happiness.

PURPORT

The President of the Assembly or the Commander of the Army should maintain an army of well-trained and well-fed brave soldiers and should protect the subjects through them, giving them all happiness. These brave people should also always satisfy the President of the Assembly or the Commander-in-Chief of the Army, so that all their noble desires may be fulfilled.

THE COMMENTATOR'S NOTES

[चमसा:]चाम्यन्ति अदन्ति भोगान् येभ्यस्ते मेघा: चमस इति मेघनाम [निघ० १.१०] =Clouds.

[अद्रिदुग्धा:] अद्रे: मेघात् पर्वतेभ्यो वा प्रपूरिता:

=Fed by the Officers who are like the clouds or the mountains in their firmness.

[इन्द्र पानम्] ये इन्द्रं परमैश्वर्यहेतुं सवितारं पान्ति ते

=Thou who protectest the sun or the President of the Assembly.

अथ स इन्द्रः सूर्यवत् किं कुर्यादित्युपदिश्यते ।

Mantra—10

अपामतिष्ठद्धरुणह्वरं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः ।
अभीमिन्द्रो नद्यो वव्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभेश इन्द्र: त्वं यथा सूर्य: वृत्रस्य अपाम् अन्त: जठरेषु स्थितं धरुणह्वरं तम: अतिष्ठत् तन्निवार्य वव्रिणा सह वर्तमान: य: पर्वत: मेघ: ईम् अभि पातयति येन प्रवणेषु अनुष्ठा विश्वाहिता: नद्य: जिघ्नते तथा भव ॥

TRANSLATION

O Indra (President of the Council of Ministers) thou shouldst be like the sun who dispels all darkness that stands within the belly of the watery clouds and having dispelled it makes fall

down the beautiful cloud, so that streams begin to flow downwards benefiting the earth.

PURPORT

As the air upholds the water that the Sun draws out and takes to the firmament, when together this assumes the form of a mountain and covers the light of the sun, the lightening falls it down on earth. From that, rivers and streams of various forms flow down, sometimes cutting the pieces of the land, mountain and trees etc. Then that water goes to the sea or the firmament and rains again and again, so should the king and other officers of the State. (They should be of benevolent nature like the sun, air, clouds and rivers etc.)

THE COMMENTATOR'S NOTES

(वृत्रस्य) मेघस्य वृत्र इति मेघनाम (निघ० १.१०)

(पर्वतः) पर्वताकारो घनसमूहवान् मेघः

=The thick cloud assuming the form of a mountain.

(पर्वत इति मेघनाम निघ० १.१०)

(जिघ्नते) गच्छन्ति अत्र बहुलं छन्दसीति शपः श्लुः व्यत्ययेनात्मनेपदं च (हन्–हिंसागत्योः अत्र गत्यर्थग्रहणम्) पुनः समाध्यक्षकृत्यमुपदिश्यते ।

The duties of the President of the Council of Ministers are taught further in the 11th Mantra.

Mantra—11

स शेवृधमधि धा द्युम्नमस्मे महि क्षत्रं जनाषाळिन्द्र तव्यम् ।
रक्षा च नो मघोनः पाहि सूरीन्राये च नः स्वपत्या इषे धाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभाध्यक्ष) यः जनाषाट् सन् त्वम् अस्मे शेवृधं तव्यं महि क्षत्रम् अधिधा मघोनः नः (अस्मान्) रक्ष सूरीन् च

पाहि राये स्वपत्या इषे च द्युम्नं धाः (सः अस्माभिः कथं न सत्कर्त्तव्यः ?) ॥

TRANSLATION

O Indra (President of the Assembly or the Commander of the Army) thou who art sub-duer of all people by thy greatness and glory or endurer of all difficulties, give us bliss-increasing glory and wealth, give us great sway and strength that conquers people. Preserve us in affluence, cherish or preserve those who are wise and supply us with wealth from which proceed excellent progeny and food.

THE COMMENTATOR'S NOTES

(शेवृधम्) सुखम् शेवृधमिति सुखनाम (निघ० ३.६)
=Happiness & Bliss.

[द्युम्नम्] विद्याप्रकाशयुक्तं धनम्
=Wealth shining with the light of the knowledge.

PURPORT

The President of the Council of the Ministers etc. should protect and preserve all people, make them all learned and well-trained and thus multiply wealth and vast and good government. In this hymn there is the mention of the Sun, lightning, the President of the Assembly, brave persons, administration of the State etc. as before so it has connection with the previous hymn.

Here ends the fifty-fourth hymn of the first Mandala of the Rigveda Sanhita.

—:o:—

पंचपंचाशं सूक्तम्

HYMN LV.

अस्य सूक्तस्य आंगिरसः सव्य ऋषिः । इन्द्रो देवता । १.४ जगती २.५.६.७ निचृज्जगती । ३.८ विराड् जगती च छन्दः । निषादः स्वरः ।

Seer — Angirasa Savya. Devata. Indra Metre — Jagati in various forms. Tune—Nishada.

Mantra—1

दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न मह्ना पृथिवी चन प्रति ।
भीमस्तुविष्माञ्चर्षणिभ्य आतपः शिशीते वज्रं तेजसे न वंसगः ॥

सन्धिच्छेदसहितोऽन्वयः (आर्षिकृतः) ।

हे मनुष्याः यथा अस्य सवितुः दिवः वरिमा मह्ना विपप्रथे पृथिवीचन मह्ना तुल्या न भवति नातपः वंसगः न गो समूहान् न पृथिवीं प्रति तेजसे वज्रं शिशीते प्रक्षिपति तथा यः दुष्टेभ्यः भीमः धार्मिकेभ्यः प्रियः भूत्वा प्रजाः पालयेत् स चित् सर्वैः सत्कर्त्तव्यः न इतरः खलु ॥

TRANSLATION

Though even this heaven's wide space and earth have spread them neither heaven nor earth may be in greatness or amplitude Indra's (God's) match. As the solar world has spread out and earth can never be compared with it in bulk,as the mighty bull is among the herd of cows and the sun is towards the earth by his rays, so the man who is fierce to the wicked but dear to the righteous persons on account of humility and who protects the subjects, he alone should be respected by all and none else.

PURPORT

As the solar is the greatest among the worlds, as the bull is mighty among the herd of cows, in the same manner, a man most exalted on account of his virtues should be made the President of the Assembly or the Council of Ministers etc. And he being righteous himself should be terrifier of the wicked and giver of happiness to the righteous.

THE COMMENTATOR'S NOTES

(दिव:) दिव्यगुणात् = By divine virtue.

(तुविष्मान्) वृद्धिमान् अत्र तुधातोर्बाहुलकादौणादिक इसि: प्रत्यय: = Mighty or advanced.

(वंसग:) य: वंसं संभजनीयं गच्छति गमयति वा स वृषभ: (वन संभक्तौ) = Bull.

पुन: स कीदृग्गुण इत्युपदिश्यते ।

How is he (Indra) is taught further in the second Mantra.

Mantra—2

सो अ॑र्ण॒वो न न॒द्य॑: समु॒द्रिय॒: प्रति॑ गृभ्णाति॒ विश्रि॑ता॒ वरी॑मभिः ।
इन्द्र॒: सोम॑स्य पी॒तये॑ वृषायते स॒नात्स यु॒ध्म ओज॑सा पनस्यते ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

य: इन्द्र: (सूर्य:) इव सोमस्य पीतये वृषायते स युध्म: विश्रिता: न: अर्णव: न समुद्रिय: सनात् ओजसा वरीमभि: पनस्यते (राज्यं) प्रतिगृभ्णाति (स राज्याय सत्काराय च सर्वैर्मनुष्यै: स्वीकार्य:) ॥

TRANSLATION

That man is to be accepted by all men for honour and kingship, who is mighty like the sun, who is like the watery ocean that receives the rivers spread out in all sides. Like the ocean receiving the rivers from all sides, the king receives his subjects of various kinds from all sides. He acts like the mighty bull, to drink the Soma Juice prepared from various nourishing herbs

by good physicians. Being a powerful warrior, he is for ever praised for his might.

PURPORT

As the ocean keeps in itself many jewels and many rivers by its greatness or vastness, in the same manner, the President of the Assembly or the Council of ministers should accept various articles and armies, defeat the wicked and protect the noble persons and thus extend his glory.

THE COMMENTATOR'S NOTES

(अर्णवः) समुद्रः =Ocean

(पनस्यते) यः पनायते व्यवहरति स पना इवाचरति

= Acts or is praised.

(पन-व्यवहारे स्तुतौ च)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the third Mantra.

Mantra—3

त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य धर्मणामिरज्यसि ।
प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यः देवतोग्रः पुरोहितः त्वं विद्युद्वत् पर्वतं न वीर्येण भोजसे तं शत्रुं हत्वा महः नृम्णस्य धर्मणां योगेन अति इरज्यसि यः भवान् विश्वस्मै कर्मणे प्रचेकिते (सः अस्मासु राजा भवतु) ॥

TRANSLATION

O Indra (President of the Assembly) Thou who shinest on account of the virtuous,art benevolent like the Purohita(Priest), rulest over those who are possessers of great wealth; as the sun or the lightning strikes the cloud; in the same manner, thou strikest down the enemy by thy might for the protection of thy

subjects, thou art known by us to surpass all others in strength in discharging thy duties, therefore we want thee to be our ruler.

PURPORT

Those persons are benevolent to all who earn industriously and enjoy wealth, associated with the President of the Assembly having acquired knowledge, intelligence, humility righteousness and brave army, are fierce to the wicked but full of forgiveness and mild to the righteous.

THE COMMENTATOR'S NOTES

(नृम्णस्य) धनस्य नृम्णमिति धननाम (निघ० २.१०) (इरज्यसि) ऐश्वर्यं प्राप्नोषि। इरज्यसीत्यैश्वर्यकर्मसु पठितम् (निघ० २.२१) = Rule over wealth.

पुनः स किं कुर्यादित्युपदिश्यते।

What should he (Indra) do is taught further in the fourth Mantra.

Mantra—4

स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम्।
वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेनां मघवा यदिन्वति॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यद् (यः) अध्यापक उपदेशको वा वने जनेषु चारु इन्द्रियं ब्रुवाणः हर्यतः प्रभवति वृषा मघवा छन्दुः वृषा क्षेमेण सहितां धेनाम् इन्वति स इत् नमस्युभिः वचस्यते॥

TRANSLATION

That teacher or preacher only is glorified or praised by his humble pupils or hearers who in forest (solitary place) desiring that all should get good knowledge proclaims his beautiful vigour amongst men giving them good mind full of knowledge and wisdom. He endowed with the admirable wealth of wisdom, showerer of true precept, powerful and free, utters words that are full of wisdom and education. He is the granter of their noble desires.

PURPORT

A highly learned scholar should make all people full of knowledge free and safe by giving them instructions in various sciences, so that they may ever enjoy happiness being free from all doubts.

THE COMMENTATOR'S NOTES

(हर्यतः) सर्वेषां सुबोधं कामयमानः
=Desiring that all may acquire good knowledge.

(हर्य–गतिप्रेप्सयोः) =Tr.

(इन्द्रियम्) विज्ञानयुक्त मनः =Mind full of knowledge.

(धेनाम्) विद्या शिक्षायुक्तां वाचम् धेनेति वाङ्नाम (निघ० १.११)
=Speech endowed with wisdom and education.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fifth Mantra.

Mantra—5

स इन्महानि समिथानि मज्मना कृणोति युध्म ओजसा जनेभ्यः ।
अधा चन श्रद्दधति त्विषीमत इन्द्राय वज्रं निघनिघ्नते वधम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यदि स युध्मः मज्मना ओजसा जनेभ्यः उपदेशेन महानि समिधानि कृणोति (करोति) वज्रम् इव वधं निघनिघ्नते अध (अथ) तर्हि अस्मै इत् त्विषीमते इन्द्राय चन जना श्रद्दधति ॥

TRANSLATION

People have faith in and reverence for the divinely resplendent Indra (True teacher or preacher full of the great wealth of wisdom and knowledge) when he as a wariver of Truth engages himself in many great conflicts with ignorance and

injustice being over-thrower of the family of ignorance or nescience by his over whelming soul force and the power of knowledge. He uses his sermon as a powerful weapon to cut into pieces ignorance of various kinds.

PURPORT

As the sun gives delight to all with his rays, demolishing the cloud and making it rain down, in the same way, it is the duty of the teacher and the preacher to remove or set aside all superstition and to make all people happy by giving the light of knowledge and justice.

THE COMMENTATOR'S NOTES

(समिथानि) सम्यग् यन्ति यानि विज्ञानानि तानि

=Sciences or various kinds of knowledge.

(युध्मः) अविद्याकुटुम्बस्य प्रहर्ता

=Assaulter of the family of ignorance or a warrior of Truth

(वज्रम्) शस्त्रम् इव अज्ञानच्छेदकम् उपदेशम्

=Sermon that cuts into pieces all ignorance like the thunderbolt or powerful weapon.

पुनः स किं कुर्यादित्युपदिश्यते ।

What else should he (Indra) do is taught further in the sixth Mantra.

Mantra—6

स हि श्र॑व॒स्युः सद॑नानि कृ॒त्रिमा॑ क्ष्म॒या वृ॑धा॒न ओज॑सा वि॒नाशय॑न् ।
ज्योतीं॑षि कृ॒ण्वन्न॑वृ॒काणि॒ यज्य॒वेऽव॑ सु॒क्रतुः॒ सर्त॒वा अ॒पः सृ॑ज॒त् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः सुक्रतुः ओजसा क्ष्मया सह वृधानः श्रवस्युः यज्यवे सर्तवे कृत्रिमाणि अवृकाणि सदनानि कृण्वन् अपः ज्योतींषि प्रकाशयन् सूर्यः इव विनाशयन् इव सृजत्(स हि सर्वैः मनुष्यैः माता पिता सुहृद् रक्षकः च मन्तव्यः) ॥

TRANSLATION

He alone should be regarded by all as mother, father, friend and guardian who being the performer of good deeds and endowed with good knowledge, growing on earth with strength, building good dwelling places free from the fear of thieves, dispelling all darkness of ignorance like the sun and creating light of knowledge and good virtues for the performance of Yajnas (non-violent philanthropic acts) acts justly, making the streams of knowledge and truth flow.

PURPORT

Men should know that that person is doer of good to all who like the sun being the illuminator of knowledge, righteousness and politics, makes all full of good knowledge.

THE COMMENTATOR'S NOTES

(ओजसा) विद्याबलेन=By the power of knowledge.

(अवृकाणि) अविद्यमानचोराणि वृक इतिस्तेन नाम (निघ० ३.२४) =Free from the fear of thieves.

पुनः स कथं भूतः स्यादित्युपदिश्यते ।

How else should he (Indra) he is taught in the seventh Mantra.

Mantra—7

दानाय मनः सोमपावन्नस्तु तेऽर्वाञ्चा हरी वन्दनश्रुदा कृधि ।
यमिष्ठासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वन्दनश्रुत् सोमपावन् इन्द्र ते (तव) मनः दानाय अस्तु (समन्ताद् भवतु) यथा वायोः अर्वाचो हरी यथा भूर्णयः यमिष्ठासः सारथयः तथा सर्वान् धर्मे नियच्छ सर्वेषु केता आकृधि (एवं कृते ये तव शत्रवः सन्ति ते तव वशे भवन्तु) त्वा न दभ्नुवन्ति ॥

TRANSLATION

O drinker of the Soma juice (the juice of the nourshing herbs) O hearer of our praises, let thy mind be always inclined to give thy knowledge to deserving persons. Let thy steeds be under thy control. As thy charioteers are skilful in restraining horses, in the same way, restrain all from going astray from the path of righteousness, give good knowledge or instructions to all. Let not crafty enemies bearing arms prevail against thee. Let them be under thy control.

PURPORT

As good charioteers train horses and keep them under their control, in the same manner, the teachers and preachers by their knowledge and sermons keep all established or firm in the observance of true conduct. None can make men righteous without their assistance.

THE COMMENTATOR'S NOTES

(दानाय) सुपात्रेभ्यो विद्यादिदानाय

=For giving knowledge to deserving persons.

(केताः) प्रज्ञाः प्रज्ञापनव्यवहारान्

=Good knowledge or instructions about conduct.

(दभ्नुवन्ति) हिंसन्ति =Kill.

TRANSLATOR'S NOTES

केता is from कित-ज्ञाने दभ्नुवन्ति is from दभ्नोतिवधकर्मा (निघ० २.२१)

In the above three Mantras, Indra stands mostly for teachers and preachers endowed with the great wealth of knowledge and wisdom as Rishi Dayananda has rightly stated taking into consideration the context denoted by the expressions like स इद् वने नमस्युभिर्वचस्यते-केताः दानाय मनः कृणुष्व etc. Even Griffith, though not properly understanding the meaning of the above Mantras and taking them to refer to Indra a particular God in his eyes, says in his foot-note in the fourth Mantra.

स इद् वने नमस्युभिर्वचस्यते वने

"In the wood, in the first line of the first verse seems to be an allusion to the forest life of Brahmans."

(The Hymns of the Rigveda Vol. 1. P. 77).

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 8th Mantra.

Mantra—8

अप्रक्षितं वसु बिभर्षि हस्तयोरषाळ्हं सहस्तन्वि श्रुतो दधे ।
आवृतासोऽवतासो न कर्तृभिस्तनूषु ते क्रतव इन्द्र भूरयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र श्रुतः त्वं यत् अप्रक्षितं वसु अषाढं सहः च तन्वि हस्तयोः आमलकम् इव बिभर्षि ये आवृतासः अवतासः न ते भूरयः क्रतवः कर्तृभिः तनूषु ध्रियन्ते (तानि अहं दधे) ॥

TRANSLATION

O Indra (teacher or preacher) you who are renowned hold un-exhausted wealth of knowledge, and irresistible strength in your body like Amalaka or Ambelic Myrablan fruit in ones' hands. I also bear in me your much intelligence as industrious persons covered with happiness and protected by you from all sides do.

PURPORT

As cultured learned men possess in-exhaustible knowledge, strength wealth and good actions, in the same manner, other people also should try to do.

THE COMMENTATOR'S NOTES

(वसु) वसन्ति सुखेन यत्र तद् विज्ञानम्
=Knowledge which enables a man to live happily.

(अवतासः) सर्वतो रक्षिताः=Protected from all sides.

(इन्द्र) विद्यैश्वर्य
=Endowed with the wealth of knowledge.

In this hymn, the duties of the President of the Assembly preachers and teachers etc. are mentioned so it has connection with the previous hymns.

Here ends the commentary on the fifty-fifth hymn of the Ist Mandala of the Rigveda Sanhita.

—o—

षट्पंचाशं सूक्तम्

Hymn LVI.

अस्य षट् पंचाशस्य सूक्तस्य आंगिरसः सव्य ऋषिः। इन्द्रो देवता। १.३.४ निचृज्जगती। २ जगती छन्दः। निषादः स्वरः। ५ त्रिष्टुप्। ६ भुरिक् त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer — Angirasa Savya. Devata — Indra. Metre — Jagati and Trishtup in various forms. Tunes — Nishada and Dhaivata.

तत्रादावध्यापकोपदेशकगुणा उपदिश्यन्ते।

In the first Mantra, the attributes of the teacher and preacher are taught.

Mantra—1

एष प्र पूर्वीरव तस्य चम्रिषोऽत्यो न योषामुदयंस्त भुर्वणिः
दक्षं महे पाययते हिरण्ययं रथमावृत्या हरियोगमृभ्वसम्॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः एष भुर्वणिः तस्य चम्रिषः पूर्वीः प्रजाः उत्पादयितुम् अत्यः न योषाम् उदयंस्त स तस्यै प्रजायै महे सत्योपदेशैः श्रोत्राणि आवृत्य हिरण्ययं हरियोगं रथं दक्षं च प्रापय्य पाययते स सर्वैः माननीयो भवती॥

TRANSLATION

He (teacher or preacher) becomes respectable everywhere who marries a learned lady being virile like a horse and sustainer of all, who fills the ears of all with his true sermons and enables them to get golden and splendid chariots drawn by horses and carrying men makes them mighty to protect the subjects.

PURPORT

A preacher should marry a learned lady like himself. As he preaches among men and teaches the boys, his wife should preach among women and should teach girls. By so doing ignorance and fear cannot remain any where.

THE COMMENTATOR'S NOTES

(अत्यः) अश्वः अत्य इत्यश्वनाम (निघ० १.१४) = Horse.

(हिरण्ययम्) तेजः सुवर्णं वा प्रचुरं यस्मिन् तम् = Splendid and full of gold.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (teachers and preachers) is taught in the second Mantra.

Mantra—2

तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये ! त्वं संचरणे सनिष्यवः समुद्रं नद्यो न गिरि न परीणसः नेमन्निषः गूर्तयः धीमत्यः ब्रह्मचारिण्यः वेना मेधाविनः ब्रह्मचारिणः समावर्तनात् पश्चात् परस्परं प्रीत्या विवाहं कुर्वन्तु दक्षस्य विदथस्य विदुषः सकाशात् प्राप्तविद्यं पतिम् अधिरोह तं तेजसा प्राप्य सहः नु प्राप्नुहि ॥

TRANSLATION

O girl, as rivers go to the sea and as intelligent industrious Brahamcharies giving happiness and highly intelligent Brahamacharis after Samavanrtana (completion of education in the Gurukula) marry one another, you should marry a husband who has received education from a highly learned and expert experienced person and acquire also strength with splendour.

PURPORT

All boys and girls should study all sciences with the observance of Brahmacharya (continence) and after the attainment of full youth, they should enter into wedlock, having known and tested one another's merits, actions and temperaments and after the development of mutual love. If they are highly learned, they should teach boys and girls, otherwise, they should discharge the duties of the Kshatriyas, Vaishayas or Shudras — to which ever Varna (class-not caste by birth) they belong according to their merits, actions and temperament.

THE COMMENTATOR'S NOTES

(परीणसः) बह्व्यः । परीणस इति बहुनाम (निघ० ३.१)
=Many.

(विदथस्य) विज्ञानयुक्तस्य
=Of a highly learned person.

(वेनाः) मेधाविनः वेन इति मेधाविनाम
=Highly intelligent persons.

TRANSLATOR'S NOTES

It is worth while to quote the following foot-note given by Griffith after translating the 2nd Mantra. as

"To him the guidance-following songs of praise flow full, as those who seek gain go in company to the flood.

To him the Lord of power, the holy synod's might, as to a hill, with speed ascend the loving ones."

Griffith's Foot-Note

"I find the stanza un-intelligible; and the version (based chiefly on Grassman's) which I offer is merely a temporary makeshift." (The hymns of the Rigveda Translated by Griffith Vol. I. P. 78 Chowkhamba Edition).

While we admire the frankness of Mr. Griffith in admitting his inability to understand the real import of the Mantra and giving only a misleading conjectural meaning (as is very often the case of many Europeon Scholars) there is nothing un-intelligible in Rishi Dayananda's interpretation as translated above

The same subject is continued:

Mantra—3

स तुर्वणिर्महाँ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः ।
येन शुष्णं मायिनमायसो मदे दुध्र आभूषु रामयन्नि दामनि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे वरमिच्छुके कन्ये) यथा त्वं यः तुर्वणिः दुध्रः आयसः महान् पौंस्ये तुज आभूषु अरेणु मदे रामयत् शवः प्राप्य गिरेः भृष्टिः उन्नतः न (इव) भ्राजते तं शुष्णं मायिनं जनं दामनि निबध्नासि(तथा स वरोऽपि तेन त्वां निबध्नीयात्)॥

TRANSLATION

O girl desiring a suitable husband, you should marry for pleasant houschold life in youth a person who is quick in action and mighty, whose faultless and destructive power shines in manly conflicts like the peak of a mountain, who is endowed with strength along with knowledge and who possessing power that casts aside all misery, gladdens and adorns all. Let such a virtuous person bind you in marriage tie.

PURPORT

That marriage is the best where the bride and the bridegroom are of suitable beauty and temperament, but the power and the age of the bridegroom should be equal to one and half of the bride.

THE COMMENTATOR'S NOTES

(अरेणु) अहिंसनीयम् = Inviolable.

(शुष्णम्) बलवन्तम् = Powerful or strong.

(आयसः) विज्ञानात् = From knowledge.

(दुध्रः) बलेन पूर्णः = Endowed with strength.

(दामनि) यः सुखानि ददाति तस्मिन् गृहाश्रमे

= in the household life that gives delight.

TRANSLATOR'S NOTES

रेणु is derived from री-गतिरेषणयोः Here the second meaning of violence has been taken.

शुष्णम् इति बलनाम (निघ० २.९)
श्रय-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च

Here the first meaning of knowledge has been taken by the Rishi.

पुनस्तौ कीदृशौ स्यातामित्याह

How should they (husband wife)be is taught in the fourth Mantra.

Mantra—4

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्युषसं न सूर्यः ।
यो धृष्णुना शवसा बाधते तम इयर्ति रेणुं बृहदर्हरिष्वणिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे स्त्रियः अर्हारष्वणिः धृष्णुना शवसा उषसं प्राप्य सूर्यः बृहत् तमः न दुःखं बाधते हे पुरुष यदि त्वावृधा तविषी देवी रेणुं त्वा अभियति ऊतये इन्द्रं त्वां सिषक्ति स सा च युवां परस्परस्यानन्दाय सततं वर्तेयाथाम् ॥

TRANSLATION

O women, when a person who can distinguish between the noble and ignoble with resolute vigour dispels all misery like the sun attending the Dawn dispelling all gloom with his power and when O man, a lady endowed with divine virtues and strength and who augments your faculties approaches you who possesses knowledge and other attributes and are giver of great delight, for protection, you should always deal with each other for mutual happiness.

PURPORT

When a husband loves his wife and the wife loves the husband, it is only then that domestic happiness follows.

THE COMMENTATOR'S NOTES

(रेणुम्) विद्यादिशुभ प्राप्तम्

=Endowed with knowledge and other virtues.

री-गति-रेषणयोः (अर्हंरिष्वणिः) यः अर्हान् हिंसकान् च संभजति सः

=He who distinguishes the noble from the ignoble.

The same subject is continued

Mantra—5

वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।
स्वर्मीळ्हे यन्मदं इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जो अर्णवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यथा औब्जः सूर्यलोकः दिवः आतासु तिरः बर्हणा अच्युतं धरुणं रजः व्यतिष्ठिपः (व्यवस्थापयति) मदे स्वर्मीढे (अन्तरिक्षे) हर्ष्या (हर्षकराणि कर्माणि कुर्वन्) यद् (यं) वृत्रम् अहन् अपाम् अर्णवम् ॥

TRANSLATION

As the solar world controls by its life-sustaining undecaying and upholding power, light or attraction in all directions the earth and other worlds, establishes them in the space and strikes down the cloud in the firmament and thus gives delight to all by raining down waters, in the same manner, O Indra (President of the Assembly or the commander of the Army) you should also uphold Swarajya (self-Government) and justice and staying your enemies, enjoy happiness and bliss with your wife.

PURPORT

As the solar world by its light, attraction and other attributes, makes all worlds rotate in their axis and drawing the sap by its splendour in all directions causes rain and thus sustains all people, in the same manner, husband and wife should behave.

(They should be source of happiness to all by their good character and conduct).

THE COMMENTATOR'S NOTES

(आतासु) सर्वासु दिक्षु आताइति दिङ्नाम (निघ० १.६)

= In all directions.

(स्वर्मीढे) स्वः किरणान् जलानि वा मेहयति यस्मादन्तरिक्षात् तस्मिन् = In the firmament.

(इन्द्र) सूर्य इव परमैश्वर्यकारक

= The cause of prosperity being like the sun.

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How should Indra (the President of the Assembly) be is taught further in the sixth Mantra.

Mantra—6

त्वं दिवो धरुणं धिष ओजसा पृथिव्या इन्द्र सदनेषु माहिनः ।
त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पाष्यारुजः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! माहिनः त्वम् ओजसा यथा सूर्यः दिवः पृथिव्या धरुणं सदनेषु धरति तथा प्रजा धिषे यथा इन्द्रः (विद्युत्) वृत्रस्य हननं कृत्वा अपः वर्षति तथा त्वं सुतस्य मदे समया पाष्या शत्रून् व्यरुजः सुखम् अरिणाः ॥

TRANSLATION

O Indra (President of the Assembly-the Source of great prosperity of the State) as the sun sustains all earth and heaven by his power, you being venerable should also sustain all your subjects like that. As the lightning causes the cloud to rain down waters on earth by striking it, in the same way, growing in power and delight by the use of the Soma the juice of nourishing substances and herbs etc. should crush all your enemies at proper time and thus should cause happiness to all.

PURPORT

As learned persons manifest justice like the sun and protect the people by casting aside or crushing all enemies, so we should also do.

In this hymn, there is the mention of the attributes of the sun, lightning and President of the Assembly etc. so it has connection with the previous hymn.

THE COMMENTATOR'S NOTES

(माहिनः) पूज्यः, महत्वगुणविशिष्टः
=Venerable on account of greatness.

(पाथ्या) पोषणयोग्यानि कर्माणि=Sustaining acts.

Here ends the commentary on the fifty-sixth hymn of the first Mandala of the Rigveda Sanhita.

सप्तपंचाशं सूक्तम्

HYMN LVII.

अस्य सूक्तस्य आंगिरसः सव्य ऋषिः । इन्द्रो देवता । १.२.४ जगती । ३ विराट् ६ निचृज्जगती छन्दः निषादः स्वरः । भुरिक् त्रिष्टुप् छन्दः । मध्यमः स्वरः ।

Seer — Angirasa Savya, Devata — Indra, Metres — Jagati, Virat and Trishtup. Tunes — Nishada and Madhyama.

Mantra—1

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अहं यस्य सभाद्यध्यक्षस्य शवसे प्रवणे अपाम् इव अपावृतं विश्वायु दुर्धरं राधः अस्ति तस्मै सत्यशुष्माय तवसे बृहद्रये बृहते मंहिष्ठाय मतिं प्रभरे (तथा यूयम् अपि संधारयत) ॥

TRANSLATION

To Indra (President of the Assembly) who is most liberal, the excellent, the lord of lofty wealth, verily powerful and strong I offer special praises, whose irresistible impetuousity is like the rush of waters down aslope, and by whom widely diffused wealth is laid open to his subjects to sustain their strength.

PURPORT

As the water becomes clean and steady going from higher place to the tank below, in the same way, wealth becomes inexhaustible and secure (steady) in the hands of an humble righteous mighty and industrious person, who having acquired the royal prosperity, gives it for the welfare of all, for

the development of knowledge and for the growth of physical and spiritual power. We should enthrone only such a liberal hero for the Presidentship or the Assembly, Educational Institutes and Army.

THE COMMENTATOR'S NOTES

(मंहिष्ठाय) योऽतिशयेन मंहिता दाता तस्मै मंहते इति दानकर्मसु निघ० ३.२०)=Most liberal.

(मतिम्) विज्ञानम्=Knowledge.

(शवसे) सैन्यबलाय =For the strength of the Army.

पुनः विद्युद्वत् सभाध्यक्षगुणा उपदिश्यन्ते ।

The attritutes of the President of the Assembly who is like electricity are taught further.

Mantra—2

अध॑ ते विश्व॒मनु॑ हासदि॒ष्टय॒ आपो॑ नि॒म्नेव॒ सव॑ना ह॒विष्म॑तः ।
यत्पर्व॑ते॒ न स॒मशी॑त हर्य॒त इन्द्र॑स्य॒ वज्रः॒ श्नथि॑ता हि॒रण्ययः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यद् (यस्य) हविष्मतः जनस्य इन्द्रस्य हिरण्ययः (ज्योतिर्मयः) वज्रः पर्वते श्नथिता न (इव) हर्यतः व्यवहारः समशीत अध ते समाश्रयेण विश्वं (सर्वं) जगत् सवना आपः निम्ना इव इष्टये खलु अनु असत् (सः अस्माभिः समाश्रयणीयः) ॥

TRANSLATION

We should take shelter in such an Indra (President of the Assembly or the Council of Ministers) whose resplendent fatal thunderbolt smites down even a powerful enemy. As the waters flow to a depth, so all persons bow down before such a mighty leader who possesses all desirable virtues and objects, for the fulfilment of their noble desires. As the resplendent thunderbolt of the sun in the form of his rays slays all the clouds, so the powerful weapon of the President of the Assembly or the Commander of the Army may smash even mighty foes.

PURPORT

As the lions and other wild beasts in the mountain and waters in the cloud become safe and secure, so the subjects become firmly established in happiness and bliss by resorting to the President of the Assembly etc.

THE COMMENTATOR'S NOTES

(हर्यतः(गमयिता कमनीयो वा = Impeller or desirable.
हर्य—गतिप्रेप्सयोः

(सवना) ऐश्वर्याणि = Wealth of all kinds
षु-प्रसवैश्वर्ययोः

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the third Mantra.

Mantra—3

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भर। पनीयसे ।
यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! त्वं यस्य धाम श्रवसे अस्ति येन अपसे हरितः न येन नाम इन्द्रियं ज्योतिः अकारि (क्रियते) अस्मै भीमाय पनीयसे शुभ्रे अध्वरे उषः न (प्रातः कालः इव) नमसा समाभर ॥

TRANSLATION

O man, come with due respect to the formidable, praise-deserving Indra (Commander of the Army) who is terrible for the wicked and whose splendour giving the happiness of knowledge is for renown and acquisition of food and who like the Dawn dispels all darkness of ignorance and injustice and awakens light which illuminates justice and humility for gaining knowledge in all directions in non-violent Dharma (righteous acts) and Yajna.

PURPORT

Men should appoint a very admirable virtuous person who sets aside all injusticeas the morning dispels all darkness, incharge of the battles as the Commander of the Army. They should appoint a person who adorns all with education, wisdom, army, humility and the observance of justice and who gladdens all by providing wealth and food etc. as President of the Assembly.

THE COMMENTATOR'S NOTES

(धाम) दधाति प्राप्नोति विद्यादिसुखं यस्मिन् तत्

=Splendour which sustains the happiness of knowledge etc.

(हरितः) दिशः हरित इति दिङ्नाम (निघ० १.६)

= Directions

अथेश्वरगुणा उपदिश्यन्ते ।

Now the attributes of Indra (God) are taught.

Mantra—4

इमे तं इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः ॥

Metrical Translation

We Thy devotees, are always Thine
In Thy name we start all work.
O Lord, glorified by all.
Our duties never we shirk.
There's none who hearkens to
Our earnest call but Thee
God, accede to our requests
We pin our faith in Thee.
As the earth draws all objects to herself
May Thou O Lord, draw our words to Thyself.

PURPORT

Those persons only become worthy of reverence who do not accept any one else except God as Adverable and who do not accept any thing that is not in accordance with the

teaching of the Vedas — revealed by God

THE COMMENTATOR'S NOTES

(इन्द्र)जगदीश्वर =God.

(गिर्वण:) योगिभिर्वेदविद्यासंस्कृताभिवार्गीभि: वन्यते संभज्यते तत् सम्बुद्धौ अत्र गिरुपपदाद् वन–संभक्ता-विति धातोरौणादिकोऽसुन् प्रत्यय:

=To be adored by the Yogis with the refined Vedic words.

(क्षोणी:) पृथिवी क्षोणीरिति पृथिवीनाम (निघ० १.१)

पुन: स कीदश इत्याह

How is He (Indra) is taught further in the fifth Mantra.

Mantra—5

भूरि॑ त इन्द्र वी॒र्य॑१ं तव॑ स्मस्य॒स्य स्तो॒तुर्म॑घव॒न्काम॒मा पृ॑ण ।
अनु॑ ते॒ द्यौर्बृ॑ह॒ती वी॒र्यं॑ मम इ॒यं च॑ ते पृथि॒वी ने॑म॒ ओज॑से ॥

सन्धिच्छेदसहितोऽन्वय: (भाषितृत:)

हे मघवन् इन्द्र ! यस्य ते (तव) यद् भूरि वीर्यम् अस्ति तव वयं स्मसि यस्य तव इयं बृहतीद्यौ: पृथिवी च ओजसे नेमे भोगाय प्रह्वीभूता नम्रा इव भवति। स त्वम् अस्य स्तोतु: कामम् आपृण ॥

TRANSLATION

Great is Thy Power O God. We are Thine. Fulfil O most Adorable Lord, the noble desire of Thy devotee who glorifies Thee. The vast heaven and the earth manifest Thy Omnipotence and bow down before Thee.

PURPORT

Men should constantly enjoy happiness by meditating up on the infinite power of God, thereby fulfilling their own noble desires and acquiring the kingdom of the earth.

THE COMMENTATOR'S NOTES

(मघवन्) परमपूज्य =Most Adorable.

(नेमे) प्रह्वीभूता भवति = Bow down.

पुनस्तदुपासकः कीदृशो भवेदित्युपदिश्यते

How should be the devotee of God is taught in the 6th Mantra.

Mantra—6

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वज्रिन् इन्द्र यः त्वं महाम् उरुं (वीराणां पूज्यतमां सेनाम्) अवासृजः वज्रेण यथा सूर्यः पर्वतं छित्वा निवृता अपः तथा शत्रुसमूहं पर्वशः चकर्तिथ (अंगाम् अंग कृन्तसि निवारयसि । सत्रा विश्वं केवलं सहः च सततंवदधिषे (तं त्वा सभाद्यधिपतिं वयं गृह्णीमः) ॥

TRANSLATION

O Indra (Commander of the Army) holder of powerful weapons like the thunderbolt, as the sun shatters into pieces the broad massive cloud with his thunderbolt in the form of rays, and sets down the waters that were confined in it or obstructed to flow, so you cut into pieces the host of your wicked enemies. You have your own victorious might and uphold the world thereby.

PURPORT

Men should appoint as commander of the Army and President of the Assembly etc. a mighty and learned person who is the destroyer of his enemies and is engaged in preserving the people.

THE COMMENTATOR'S NOTES

(इन्द्र) सूर्य इव शत्रुबलविदारक

= The destroyer of the strength of the enemies like the sun.

(वज्रेण) किरणैरिव तीक्ष्णेन शस्त्र समूहेन

=With the sharp weapons like the rays of the sun.

This hymn deals with the duties and attributes of the President of the Assembly, fire etc. so it is connected with the previous hymn. Here ends the commentary on the 57th. hymn of the first Mandala.

—o—

अथाष्टपंचाशं सूक्तम्

HYMN LVIII.

अस्याष्टपंचाशस्य सूक्तस्य गोतमो नोधा ऋषिः । अग्निर्देवता । १.५ जगती २ विराड् जगती ४ निचृज्जगती छन्दः । निषादः स्वरः । ३ त्रिष्टुप् ६.७.९ निचृत् त्रिष्टुप् ८ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer — Nodha Gautama. Devata or subject — Agni. Metres — Jagati and Trishtup in various forms. Tunes — Nishada and Dhaivata.

अथाग्निदृष्टान्तेन जीवगुणा उपदिश्यन्ते ।

The attributes of the soul are taught by the illustration of the fire.

Mantra—1

नू चित्सहोजा अमृतो नि तुन्दते होता यद्दूतो अभवद्विवस्वतः ।
वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यत् (यः) चित् विद्युत् इव अमृतः सहोजा होता दूतः अभवत् देवताता साधिष्ठेभिः पथिभिः रजः नु निर्मातुः विवस्वतः मध्ये वर्तमानः सन् हविषा सह विवासति (स्वकीयं कर्माणि) व्याममे (स जीवात्मा वेदितव्यः) ॥

TRANSLATION

O men, you should know that the soul is immortal, like electricity well-known on account of her strength, the enjoyer of the fruit of actions and sufferer on account of evil deeds, taking us to distant places as conscious entity. She moves in the worlds by various paths with the body being

possessed of divine attributes and being established in God, who is Creator of the world.

PURPORT

O men, you should know that the soul is ever pervaded by God who is eternal, Absolute Existence, Absolute Conscious perveded-ness and Perfect Bliss, Omnipotent, Self-refulgent, the Support and Creator of the world, Infinite, Omnipresent Supreme Being-The soul is eternal, conscious, finite and not omniscient.

THE COMMENTATOR'S NOTES

(होता) अत्ता खलु आदाता

= Enjoyer of the fruit of action and taker of external objects.

(दूतः) उप तप्ता देशान्तरं प्रापयिता

= Sufferer on account of bad actions and taker to distant places, being a conscious entity.

(हविषा) आदत्तेन देहेन

= With body that the soul assumes.

पुनः स कीदृश इत्युपदिश्यते ।

How is the soul is taught further in the second Mantra.

Mantra—2

आ स्वमद्म युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।
अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयन्नचिक्रदत् ॥

सन्धिच्छेदसाहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यूयं यः युवमानः अजरः देहादिकम् अविष्यन् अतसेषु तिष्ठति प्रुषितस्य (पूर्णस्य) मध्ये स्थितः सन पृष्ठम् अत्यः न (देहादि) वहति सानु दिवा न रोचते विद्युत् स्तनयन् इव अचिक्रदत् स्वम् अद्म तृषु आ भुंक्ते (स देही जीवः इति मन्तव्यम्) ॥

TRANSLATION

O men, you should know that to be the soul that by her real nature is free from old age and death etc. dwells on the basis of the sky, the air and other substances protecting the body, being established in Perfect God. As a horse carries some load on its back, so the soul carries or supports the body. Like the cloud in the sky, the soul singing the glory of the Refulgent God makes internal sound in a Yogic State. On account of Inner light, she shines brightly. She soon enjoys the fruits of her actions.

PURSRT

Men should know that the soul is the free doer of actions and enjoys soon the fruits of its good or bad actions in the form of happiness and misery under the Superintendence of God. It is upheld by Perfect God and based upon the sky and other substances for its nourishment. It illumines the intellect and mind etc.

THE COMMENTATOR'S NOTES

(अद्म) अत्तुमर्हं कर्मफलम्
=The enjoyable fruit of actions.

(तृषु) शीघ्रम्--तृष्विति क्षिप्रनाम (निघ० २.१५)

(सानु) मेघस्य शिखरः=The summit of the cloud.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni (in the form of soul here) is taught in the third Mantra.

Mantra—3

क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।
रथो न विक्ष्वृञ्जसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः रुद्रेभिः वसुभिः सह निषत्तः होता पुरो-

हितः रयिषाट् अमर्त्यः क्राणा ऋजमानः विक्षु रथः न (इव) आयुषु आनुषक् वार्या व्यण्वति (साध्नोति) (स एव देवः जीवात्मा अस्तीति यूयं विजानीत) ॥

TRANSLATION

O men, You should know that the shining soul is that which is with the Pranas or vital breaths, is with the earth and other worlds, is eater of the fruit of its actions, is the conqueror of wealth on account of its consciousness and knowledge, is immortal, is the doer of various deeds, is the accomplisher of various acts, perceives the objects before hand, is charming among the people, persists in various stages of life, the childhood, youth, old age etc. which shining on account of its attributes suitably acquires acceptable articles.

PURPORT

The souls are those which move on earth with the Pranas (vital breaths), which play so to speak with bodies like the chariots and which desire good articles and happiness.

THE COMMENTATOR'S NOTES

(क्राणा) कर्ता =Doer of goods.

(रुद्रेभिः) प्राणैः =With the Pranas or vital breaths.

(रथः) रमणीयस्वरूपः =Charming.

TRANSLATOR'S NOTES

For the meaning of Rudras as Pranas see the following clear authorities in the Brahmanas.

In the Jaimineeyopanishad Brahmana 4.2.6 it is stated.

प्राणा वै रुद्राः । प्राणा हीदं सर्वं रोदयन्ति । (जैमिनीयोपनिषद् ब्राह्मणे ४.२.६)

=In the Shatapatha Brahmana 11.6.3.7 it is stated.

कतमे रुद्रा इति । दशेमे पुरुषे प्राणाः आत्मैकादशः यदा-

स्मान्मर्त्याच्छरीरादुत्क्रामन्ति अथ रोदयन्ति तद्यद् रोदयन्ति तस्माद् रुद्रा इति (शतपथ ११.६ ३.७)

पुन: स कीदृश इत्युपदिश्यते ।

How is the soul is further taught in the fourth Mantra.

Mantra—4

वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणिः ।
तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुशदूर्मे अजर अग्ने जीव यो भवान् अतसेषु वितिष्ठते यद् (यः) वातजूतः जुहूभिः सृण्या व सह वनिनः प्राप्य त्वं (वृथा अभिमानं परित्यज्य स्वात्मानं जानीहि) ॥

TRANSLATION

O soul free from old age etc. by thy nature, shining on account of thy attributes, thou dwellest in the grass, wood, earth and waters etc. (according to thy actions) moved by Prana with thy various movements which uphold desirable objects and annihilate undesirable articles; thou enjoyest the fruits of the trees, taking many nourishing substances like a mighty bull. Thou art powerful like electricity. Let us know thy charming nature. Give thou up all vanity and know thy real nature.

PURPORT

God tells all men. What I have taught through the Vedas, is the real nature of your soul. You should know it well.

THE COMMENTATOR'S NOTES

(अतसेषु) व्याप्तव्येषु तृणकाष्ठभूमिजलादिषु
= In the grass, wood earth and water etc.

(सृण्या) धारणेन हननेन वा द्विविधा सृणिर्भवति भर्ता च हन्ता च (निरु० १३.५)

By upholding desirable virtues and things and by annihilating demerits and undesirable articles.

(जुहूभिः) जुह्वति याभिः क्रियाभिः

=By the means of various processes.

(रुशदूर्मे) रुशन्त्यः ऊर्मयः ज्वाला यस्य तत् सम्बुद्धौ

=Possessing shining rays.

TRANSLATOR'S NOTES

रुशि—भासार्थः धातुकल्पद्रुमे दीप्त्यर्थः अर्ति—गतिकर्मा (निघ० २.१४) गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणं कृतं महर्षिणा व्याप्तिरूपेण हु-दानादनयोः आदाने च अत्र आदानार्थग्रहणम्

पुनः स कीदृश इत्युपदिश्यते ।

How is the soul is taught further in the fifth mantra.

Mantra—5

तपुर्जम्भो वन आ वातचोदितो यूथे न साह्वाँ अव वाति वंसगः ।
अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यः वंसगः वातचोदितः तपुर्जम्भः अग्निः इव जीवः यूथे साह्वान् आववाति (विस्तृतो भूत्वा हिनस्ति) यः अभिव्रजन् चरथम् अक्षितं रजः पाजसा धरति स्थातुः तिष्ठतः वृक्षादेः मध्ये पतत्रिणः इव भयते (तत् युष्माकम् आत्मस्वरूपम् अस्ति इति विजानीत) ॥

TRANSLATION

The soul is like the fire with devouring flames, moved or excited by the breeze, assailing the un-exhaled moisture of the trees, with all its strength. It is like the bull that rushes triumphant against all things in the forest and all, whether stationary

or movable are afraid of it, like the birds sitting on a tree. The soul is like wise mighty person moved or excited by the Prana. Going everywhere fearlessly like a recluse or Sanyasi, it upholds the worlds with its power of knowledge and all wicked or unrighteous persons are afraid of him. You should know this to be the nature of your soul.

PURPORT

Men should know that the soul in the body is the impeller of the body, its organs and inner senses, their upholder, controller, master, posessing desires, malice, volition, happiness, misery and consciousness.

(पाजसा) बलेन पाज इति बलनाम (निघ० २.९)

=With its strength.

पुनः स कीदृश इत्युपदिश्यते ।

How is the soul is taught further in the fifth mantra.

Mantra—6

द्धुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः ।
होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (स्वप्रकाशस्वरूप) त्वं यं त्वा भृगवः मानुषेषु जनेभ्यः चारुं सुहवं रयिं न (धनम् इव) होतारम् अतिथिं वरेण्यं शेवं लब्ध्वा दिव्याय जन्मने मित्रं न (सखायम् इव) त्वा आदधुः (तम् एव जीवं विजानीहि) ॥

TRANSLATION

O self-effulgent conscious soul, shining like the fire, men of nature wisdom and knowledge regard thee like a precious treasure for the attainment of divine birth, like a charming wealth, to be accepted with pleasure and happiness, giver of delight, a welcome guest who art to be valued like an affectionate friend. They do so for the benefit of all people among mankind. Know this to be thy real nature.

PURPORT

As men enjoy happiness by acquiring knowledge, wealth and friends, in the same manner, the knowers of the real nature of the soul get extreme happiness and joy.

THE COMMENTATOR'S NOTES

(भृगवः) परिपक्वविज्ञाना मेधाविनो विद्वांसः

=Wise men of mature knowledge.

भ्रस्ज-पाके (शेवम्) सुखस्वरूपम् शेवमिति सुखनाम (निघ० ३.६)

पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni is further taught in the seventh mantra.

Mantra—7

होतारं सप्त जुह्वोऽयजिष्ठं यं वाघतो वृणते अध्वरेषु ।
अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्य सप्त जुह्वः तं होतारं यजिष्ठं विश्वेषां वसूनाम् अरतिं यं वाघतः प्रयसा अग्निम् इव अध्वरेषु वृणते (संभजन्ते) तं रत्नम् अहं यामि सपर्यामि च ॥

TRANSLATION

O men, I attain with endeavour the knowledge of and serve the soul which has seven means (five senses of perception, mind and intellect) like the seven coloured flames of the fire, which is purifier of all, which is conveyor of all objects and happiness and which is charming. All wise men speak about it in the Yajnas or non-violent sacrifices as it unites all. I also worship God who is most Adorable, the Giver of all happiness and Lord of all substances. He is adored by all wise men.

PURPORT

Those men who know God after acquiring the knowledge of their own soul, attain emancipation.

THE COMMENTATOR'S NOTES

(प्रयसा) प्रयत्नेन = With endeavour.

(जुह्वः) याभिर्जुह्वति उपदिशन्ति परस्परं ताः
= The means of imparting knowledge.

(वाधतः) मेधाविनः । वाधत इति मेधाविनाम (निघ० ३.१५) = Wisemen.

अथात्मविदो योगिनः कीदृशाः स्युरित्युपदिश्यते ।

How are the Yogis, knowers of Atma (God and Soul) is taught in the 8th Mantra.

Mantra—8

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ ।
अग्ने गृणन्तमंहस उरुष्योर्जो नपात्पूर्भिरायसीभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सहसः सूनो मित्रमहः अग्ने (विद्वन्) त्वम् अद्य आत्मस्वरूपोपदेशेन नः अंहसः पाहि अच्छिद्रा शर्म यच्छ स्तोतृभ्यः नः विद्याः प्रापय । हे विद्वन् त्वम् आत्मानं गृणन्तं (स्तुवन्तम्) आयसीभिः पूर्भिः ऊर्जं उरुष्य (दुःखात् पृथक् रक्ष) ॥

TANSLATION

O son of a person possessing knowledge, humility and strength, O respector of your friends, shining like fire, protect us from sins to-day (for ever) by giving us the real knowledge of the soul and God. Grant to thy admirers un-interrupted felicity or happiness and knowledge of various sciences. Preserve him from all misery who praises you by strong means like the iron cities or invincible forts. Never fall down or depart from power.

PURPORT

O knowers of the soul and God, make all people happy by casting away the misery of all through the sermons on the real nature of the soul and God.

THE COMMENTATOR'S NOTES

(सहसः) विद्याविनयबलयुक्तस्य

=Of a person endowed with knowledge, humility and strength.

(उरुष्य) पृथक् रक्ष =Keep away from all misery.

पुनः स सभेशः कीदृश इत्युपदिश्यते ।

How is Agni (in the form of the President of the Assembly) is taught in the ninth Mantra.

Mantra—9

भवा वरूथं गृणते विभावो भवा मघवन्मघवद्भ्यः शर्म ।
उरुष्याग्ने अंहसो गृणन्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (भाषितः) ।

हे मघवन् अग्ने (विद्वन्) त्वं गृणते मघवद्भ्यः च वरूथं विभावः (विभावय) शर्म च गृणन्तम् अंहसः मक्षू उरुष्य (पाहि) त्वम् अपि अंहसः पृथग् भव यः धियावसुः एवं प्रातः प्रति प्रजारक्षणं विधत्ते स सुखानि जगम्यात् (भृशं प्राप्नुयात्)॥

TRANSLATION

O learned President of the Assembly possessing much wealth of knowledge, give shelter to those who admire virtues. Be giver of happiness to them who are possessors of the wealth of knowledge and wisdom and soon save them from sins. You should also keep yourself away from all sin. The man who possesses good knowledge, intelligence and the power of action and protects all people in the morning (every-day) enjoys much happiness.

PURPORT

Men should accept that learned man to be the President of the Assembly etc. who being endowed with Dharma (righteousness) and humility governs well and protects all people.

THE COMMENTATOR'S NOTES

(वरूथम्) गृहम् वरूथमिति गृहनाम (निघ० ३.४)

=Endowed with the wealth of knowledge etc.

In this hymn, the attributes of the fire and electricity are mentioned, so it is connected with the previous hymn.

Here ends the commentary on the fifty-eighth hymn of the first Mandala of the Rigveda Sanhita.

—:o:—

अथैकोनषष्टितमं सूक्तम्

HYMN LIX

अस्य सूक्तस्य गौतमो नोधाऋषिः। अग्निर्वैश्वानरो देवता। १ निचृत् त्रिष्टुप्। २.४ विराट् त्रिष्टुप्। ५.७ त्रिष्टुप् छन्दः। धैवतः स्वरः। ३ पंक्तिश्छन्दः। पंचमः स्वरः।

Seer — Nodha Gautama. Devata--Agni Vaishvanara. Metres — Trishtup and Pankti of various forms. Tunes Panchama and Dhaivata.

अथाग्नीश्वरगुणा उपदिश्यन्ते।

Now the attributes of Agni and God are taught.

Mantra—1

व॒या इद॑ग्ने अ॒ग्नय॑स्ते अ॒न्ये त्वे विश्वे॑ अ॒मृता॑ मादयन्ते।
वैश्वा॑नर॒ नाभि॑रसि क्षिती॒नां स्थूणे॑व॒ जनाँ॑ उप॒मिद्य॑यन्थ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे वैश्वानर अग्ने [जगदीश्वर] यस्य ते [तव] ये त्वत्तो भिन्ना विश्वे अमृता अग्नय इव जीवाः त्वे [त्वयि] वया इत् मादयन्ते यः त्वम् क्षितीनां नाभिः असि जनान् उपमित् सन् स्थूणा इव ययन्थ [यच्छ] सः अस्माभिः उपासनीयः।

TRANSLATION

O God, the source of all energies, the Support of all, all souls that are the illuminators of knowledge like the Sun or the fire and are like Thy branches are different. All immortal or liberated souls delight in Thee. O leader of the entire universe, Thou art the centre of all the living beings and Thou supportest all the creatures giving them proper sustenance.

PURPORT

As the tree, branches and pillars cause delight by upholding

the house, so God causes bliss to all by upholding or sustaining them.

THE COMMENTATOR'S NOTES

[वयः] शाखाः वेतेर्वातायना भवन्ति [निरु० १.४] =Branches

[क्षितीनाम्] मनुष्याणाम् [क्षितय इति मनुष्यनाम [निघ०] =Of men.

[स्थूणा] धारकः स्तम्भः=Pillar.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught further in the 2nd Mantra.

Mantra—2

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे वैश्वानरः यः भवान् अग्निः इव दिवः पृथिव्याः मूर्द्धा नाभिः च अभवत् अथ रोदस्योः अरतिः अभवत् आर्याय इत् ज्योतिः इत् एव यं देवं देवासः अजनयन्त तं त्वा वयम् उपासीमहि ॥

TRANSLATION

O Illuminator of all, Thou art Superior to the earth and the heaven like the fire or electricity. Thou art the centre. Thou art the Upholder of the heaven and the earth byThy pervasion and their Lord. Thou art the Giver of Light of Knowledge (in the form of the Vedas) to all righteous persons. Wise learned men manifest Thee. May we also always adore Thee.

PURPORT

Men should know and adore the lord who has revealed the Vedas-repositories of all sciences for giving that perfect

knowledge to noble persons, who is the most exalted and the Support of all.

THE COMMENTATOR'S NOTES

[मूर्द्धा] उत्कृष्टः = Exalted, Superior.

[अरतिः] स्वव्याप्त्या धर्ता

= Upholder by His pervasiveness.

[आर्याय] उत्तमगुणकार्यस्वभावाय

= For a man of noble character and conduct.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—3

आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।
या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे जगदीश्वर यस्य अस्य जगतः त्वं राजा असि तस्यमध्ये या पर्वतेषु या ओषधीषु या अप्सु यानि मानुषेषु वसूनि वर्तन्ते तानि सर्वाणि सूर्ये रश्मयः न (इव) वैश्वानरे अग्ना त्वयि सति ध्रुवासः प्रजाः सर्वदेवासः आदधिरे (धरन्ति) ॥

TRANSLATION

O God, Thou art the Sovereign of all this Universe. Thou art the Lord of all objects that exist in the mountains, in the herbs, in the waters or treasures amongst men. All these objects are established in Thee like the permanent rays of light in the sun. All enlightened persons relying upon Thee, uphold the subjects.

PURPORT

Men should know that as in the light of the Sun, all works are well-accomplished, in the same way, all acts are accomplished well when God is earnestly and sincerely worshipped. Those

who thus adore the Lord in right earnest, never lose happiness and wealth. They never feel misery and poverty.

THE COMMENTATOR'S NOTES

(वसूनि) सर्वाणि द्रव्याणि=All objects.

अथ नरोत्तमगुणा उपदिश्यन्ते ।

Now the attributes of the best among men are taught in the fourth Mantra.

Mantra—4

बृहती इव सूनवे रोदसी गिरो होता मनुष्यो न दक्षः ।
स्वर्वते सत्यशुष्माय पूर्वीर्वैश्वानराय नृतमाय यह्वीः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

यथा सूनवे बृहती इव रोदसी दक्षो मनुष्यः पिता न (विद्वान् पुरुष इव) होता ईश्वरे सभाध्यक्षे वा प्रीतो भवति । यथा विद्वांसः अस्मै स्वर्वते सत्यशुष्माय नृतमाय वैश्वानराय पूर्वीः यह्वीः गिरः (वेदवाणीः) दधिरे (तथा एव तस्मिन् सर्वैः मनुष्यैः वर्तितव्यम्) ॥

TRANSLATION

As a virtuous respectable mother loves her child, as a dexterous father loving his son makes proper use of the heaven and the earth and a man of charitable and devout disposition loves God or the worthy President of the Assembly and as learned persons lay the grand and eternal Vedic teachings before a true worshipper of God who is the best among the leaders of men and who possesses genuine strength (or whose power is truth), in the same manner, you should also properly deal with him.

PURPORT

As the earth and the light of the sun make all happy by upholding them, as the parents or teachers always try to

bring about the welfare of their children or pupils, as God is always engaged in doing good to His subjects, in the same way, the President of the Assembly should endevaour to do good to all is what the Vedas teach.

THE COMMENTATOR'S NOTES

(बृहती इव) यथा महागुणयुक्ता पूज्या माता
=Like a virtuous venerable mother.

(यह्वीः) महतीः यह्व इति महन्नाम (निघ० ३.३) अस्मात् बह्वादिभ्यश्चान्तर्गतत्वान् ङीष्
=Great or gran.

(वैश्वानराय) परब्रह्मोपासकाय
=for the true worshipper or devotee of God.

विश्वान् जनान् नयतीति विश्वानरः परमात्मा तस्य भक्तः-वैश्वानरः ॥

पुनः स कीदृश इत्युपदिश्यते ।
How is Agni is taught further in the fifth Mantra.

Mantra—5

दि॒वश्चि॑त्ते बृह॒तो जा॑तवेदो॒ वैश्वा॑नर॒ प्र रि॑रिचे महि॒त्वम् ।
राजा॑ कृष्टी॒नाम॑सि॒ मानु॑षीणां यु॒धा दे॒वेभ्यो॒ वरि॑वश्चकर्थ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः वैश्वानर (जगदीश्वर) यस्य ते (तव) महित्वं बृहतः दिवः चित् (सूर्यादेः महतः प्रकाशात् अपि) प्ररिरिचे (प्रकृष्टतया अधिकम् अस्ति) यः त्वं कृष्टीनां (मानुषीणां प्रजानां) राजा असि यः त्वं देवेभ्यः युधा वरिवः चकर्थ स भवान् अस्माकं न्यायाधीशः अस्तु इति ॥

TRANSLATION

O Omnipresent and Omniscient God the source of the Vedic knowledge and our Supreme Lord, Thy Glory is greater

than the great light of the sun and other luminaries. Thou art the Sovereign of all mankind. Thou enablest enlightened persons to serve others through battle (with evil properties and the wicked.) Be our dispenser of Justice O Lord.

PURPORT

The members of the council of ministers or assemblies should adore God as the Lord of all, on account of His Omnipotence. The President of the Assembly should be resorted to on account of his extra-ordinary virtues. He should conquer his enemies in battles, please righteous persons, protect his subjects, serve the learned and keep company with them.

पुनः स कीदृश इत्युपदिश्यते ।

How is agni (God) is taught further in the 6th Mantra.

Mantra—6

प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं सचन्ते ।
वैश्वानरो दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शम्बरं भेत् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यं (परमेश्वरं) पूरवः सचन्ते अग्निः वृत्रहणं सवितारम् इव सर्वान् पदार्थान् दर्शयति यथा वैश्वानरः दस्युं शम्बरं जघन्वान् अधूनोत् (अवभेत्) यस्य मध्ये काष्ठाः सन्ति तस्य वृषभस्य महित्वम् अहं नु प्रवोचं (तथा सर्वे विद्वांसः कुर्युः) ॥

TRANSLATION

In the case of God I extol the greatness of that showerer of peace and happiness, the Best of all whom all good men worship and unite themselves with. He the controller of all, the Self-effulgent, destroys wicked persons as the sun smites down the cloud. He makes tremble all people in all directions as the controller of the whole universe.

PURPORT

God alone should be adored by all persons whose great glory is manifested by this whole world.

THE COMMENTATOR'S NOTES

(पूरवः) मनुष्याः पूरव इति मनुष्यनाम (निघ० २.३)
=Men.

(काष्ठाः) दिशः तत्रस्थाः प्रजाः
=People on all directions.

पुनरीश्वरगुणा उपदिश्यन्ते ।

The attributes of God are taught in the seventh Mantra.

Mantra—7

वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा ।
शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सूनृतावान् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

यः विश्वकृष्टीः उत्पादितवान् यजतः विभावा सूनृतावान् वैश्वानरः अग्निः (सर्वद्योतक: परमात्मा) स्वमहिम्ना भरद्वाजेषु शतिनीभिः सह वर्तमानः सन् पुरुनीथे शातवनेये वर्तते तं यः जरते (अर्चति) स सत्कारं प्राप्नोति ॥

TRANSLATION

He who worships or glorifies God — Creator of all men, most Adorable Unifier and Leader of all, Illuminator of all by His Greatness, who is present in earth and other worlds which uphold all beings and are to be known,consisting of innumerable objects and along with numberless admirable processes. He is the Lord of good corns and other aritcles, in whom all take their shelter.

PURPORT

God who is present like electricity in innumerable substances and is the cause of numberless acts and movements, upholds the entire world. He who knows the Science of God, is worshipped or respected by all.

THE COMMENTATOR'S NOTES

(भरद्वाजेषु) ये भरन्ति ते भरताः । वज्यन्ते ज्ञायन्ते

ये ते वाजाः । भरतश्च ते वाजाश्च तेषु पृथिव्यादिषु भरणाद् भरद्वाजः (निघ० ३.१७)

=The earth and other worlds which uphold many beings and which are to be known.

(शातवनेये) शतानि असंख्यातानि वनयः संभक्तयः येषां ते शतवनयः तैर्निवृते जगति

=In the world consisting of hundred of substances.

(जरते) सत्करोति जरत इत्यर्चतिकर्मा (निघ० ३.१४)
(सूनृतानाम्) सूनृता अन्नादीनि प्रशस्यानि यस्मिन् सः

=He who is the Master of food materials,

सूनृता इत्यन्ननाम [निघ० २.७]

In this hymn God and His devotees have been mentioned as Vaishwanara, so it has connection with the previous hymn. Here ends the commentary on the fifty-ninth hymn of the Ist Mandala of the Rigveda Sanhita.

—o—

षष्टितमं सूक्तम्

Hymn LX.

अस्य षष्टितमस्य सूक्तस्य गौतमो नोधा ऋषिः । अग्निर्देवता । १ विराट् त्रिष्टुप् ३.५ त्रिष्टुप् च छन्दः । धैवतः स्वरः । २.४ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer—Nodha—Gautama, Devata—Agni. Metres—Trishtup and Pankti. Tunes—Dhaivata and Panchama.

पुनः स परेशः कीदृश इत्युपदिश्यते ।

How in that God is taught in the first Mantra.

Mantra—1

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्योअर्थम् ।
द्विजन्मानं रयिमिव प्रशस्तं रातिं भरद्भृगवे मातरिश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । यथा मातरिश्वा भृगवे विदथस्य केतुं यशसं सुप्राव्यं दूतं रातिं प्रशस्तं द्विजन्मानं वह्निं रयिम् इव सद्यः अर्थं भरद् धरति (तथा यूयम् अपि आचरत) ॥

TRANSLATION

1. All-pervading God nourishes the soul that carries various articles, renowned, well-protected acquirer of knowledge being like a flag in the world that is to be known, going from place to place like a messenger, soon accomplisher, manifested through the parents and preceptors, sublime like a treasurer, giver of happiness. He supports the soul acquiring mature knowledge.

2. In the case of the fire also the Mantra is applicable. It is the carrier of various articles, famous for various uses when well-protected and utilised. It is like a flag in the world or Yajna (a non-violent sacrifice) being very useful,

taking to distant places when used in the form of Railways and thus bringer of great wealth, being like a messenger, produced from two sticks in the Yajnas or from air and fire in subtle form. The air multiplies its force for boiling and ripening etc.

PURPORT

As air upholds fire and electricity etc. and thus sustains the worlds, in the same manner, the officers of the State should keep the subjects in justice with knowledge and righteousness.

THE COMMENTATOR'S NOTES

(विदथस्य) विज्ञातव्यस्य जगतो मध्ये

=In the world to be known well.

विदथ इति यज्ञनाम (निघ० ३.१७)

=A non-violent sacrifice.

(द्विजन्मानम्) द्वाभ्यां वायुकारणाभ्यां जन्म यस्य

=Produced by the air and fire in subtle form.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 2nd Mantra.

Mantra—2

अ॒स्य शासु॑रु॒भया॑सः सचन्ते ह॒विष्म॑न्त उ॒शिजो॒ ये च॒ मर्ताः॑ ।
दि॒वश्चि॒त्पूर्वो॒ न्य॑सादि॒ होता॒ पृच्छ्यो॑ वि॒श्पति॑र्वि॒क्षु वे॒धाः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

ये हविष्मन्तः उशिजः उभयासः मर्ताः यस्य अस्य शासुः विक्षु सचन्ते यः होता आपृच्छ्यः वेधाः विश्पतिः दिवः पूर्वः चित् इव धार्मिकः, राज्याय न्यसादि (नियोज्यते) (सर्वैः स च समाश्रयितव्यः) ॥

TRANSLATION

The man who is a giver of happiness and acceptor of virtues, who is worthy of being consulted on all important

matters, who is highly intelligent as the result of the study of the Shastras, who is protector of the subjects, born out of the light of knowledge, like the sun is placed in charge of the administration of the State by righteous people. He as ruler is liked or approached both by highly learned persons possessing all important articles and desiring Dharma and knowledge as well as ordinary mortals both the officers of the State and the workers.

PURPORT

Those persons should be served as parents who are admired by learned, righteous and just men and by whose humility all are pleased.

THE COMMENTATOR'S NOTES

(हविष्मन्तः) प्रशस्तसामग्रीमन्तः

=Possessing all good substances.

(आपृच्छ्य:) समन्तान्निश्चयाय प्रष्टुं योग्यः

=Worthy of being consulted by all.

(वेधाः) विविधशास्त्रजन्यमेधायुक्तः । विधाञोवेधच (उणा० ४.२३२) अनेन असुन् प्रत्ययः वेधादेशश्च

=Highly intellegent on account of the Shastric knowledge.

वेधा इति मेधाविनाम (निघ० ३.१५) Tr.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is further taught in the 3rd Mantra.

Mantra—3

तं न॒व्य॑सी हृ॒द आ जाय॑मानम॒स्मत्सु॑की॒र्तिर्मधु॑जिह्वमश्याः ।
यमृ॒त्विजो॑ वृ॒जने॒ मानु॑षासः॒ प्रय॑स्वन्त आ॒यवो॒ जीज॑नन्त ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्य यथा ऋत्विजः प्रयस्वन्त हृदः मानुषासः जिज्ञासून् वृजने जीजनन्त जनयन्ति यं जायमानं मधुजिह्वं नव्यसी प्रजा प्रीत्या सेवते तत् अस्मत् सुकीर्तिः त्वम् आश्याः ॥

TRANSLATION

O men, to that sweet - tongued leader whom noble enlightened persons performing Yajnas (non-violent sacrifices) thoughtful and discreet, beget or manifest with good education received from us and with good or loving heart, in the path of righteousness, may good reputation attend. All admirable people serve him lovingly.

PURPORT

Men should honour those persons who cause people to renounce all evil and tread upon the path of righteousness.

THE COMMENTATOR'S NOTES

(प्रयस्वन्तः) प्रशस्तानि प्रयांसि प्रज्ञानानि विद्यन्ते येषां ते=Endowed with good knowledge.

(वृजने) त्यक्ताधर्मे मार्गे

=In the path of righteousness free from all evil.

अत्र कृपृवृजि:-२.७९ अनेन वृजधातोः क्युप्रत्ययः पुनः स कीदृश इत्युपदिश्यते ।

Mantra—4

उशिक्पावको वसुर्मानुषेषु वरेण्यो होताधायि विक्षु ।
दमूना गृहपतिर्दम आँ अग्निर्भुवद्रयिपती रयीणाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः उशिक् पावकः वसुः वरेण्यः दमूना गृहपतिः रयिपतिः अग्निः इव मानुषेषु विक्षु दमे च रयीणां होता दाता भुवत् (भवेत्स प्रजापालनक्षमः अधायि ॥)

TRANSLATION

Men should appoint among the subjects only such a person in charge of the administration of the State who is splendid like the fire, who desires truth, who is pure and purifying, the most desirable among discreet men, giver of happi-

ness, self-controlled protector of the house and the State, the guardian of all kinds of wealth, the giver of dwellings or habitation.

PURPORT

Men should never appoint an unrighteous and un-educated person in charge of the administration.

THE COMMENTATOR'S NOTES

(उशिक्) सत्यं कामयमानः = Desiring truth वश-कान्तौ

(दमे) गृहे = In the house.

दमे इति गृहनाम (निघ० ३.४) Tr.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni is taught further in the fifth Mantra.

Mantra—5

तं त्वा॑ व॒यं पति॑मग्ने रयी॒णां प्र शं॑सामो म॒तिभि॒र्गोत॑मासः ।
आ॒शुं न वा॑जम्भ॒रं म॒र्जय॑न्तः प्रा॒तर्म॒क्षू धि॒याव॑सु॒र्जग॑म्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (पावकवत् प्रकाशमान) धियावसुः मतिभिः सह वाजम्भरं प्रातः आशुम् अश्वं न मक्षु रयीणां पतिं जगम्यात् तथा त्वां तं मर्जयन्तो गोतमासः वयं प्रशंसामः ॥

TRANSLATION

O leader shining like the fire or electricity, we the great admirers of the Vedic teachings praise you along with other wise men, as you are lord of riches of vast and good Government, purifying you who are susttainer of strength more and more as the rider purifies or cleans his speedy horse. May you who are giver of good intelligence come to us quickly in the morning and gives us great knowledge again and again.

PURPORT.

As men reach the destination quickly by yoking speedy

horses in the carriages, in the same way, by associating with the the learned, men can attain much knowledge.

TE COMMENTATOR'S NOTES

(मतिभिः) मेधाविभिः सह । मतय इति मेधाविनाम (निघ० ३.१५)=With wise men.

(गोतमासः) ये अतिशयेन गावः वेदाद्यर्थानां स्तोतारः ते । गौरिति स्तोतृनाम (निघ० ३.१६)

=Great admirers of the Vedic teachings.

[जगम्यात्] पुनः पुनः भृशं ज्ञानानि गमयेत्

=May give us great knowledge again and again.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and many other translators to interpret गोतमासः as Born of the race of Gotama (Wilson) Descendants of Gotama, men of the family to which the Rishi of the hymn belongs (Griffith).

"गोतमासः--गोतमगोत्रोत्पन्ना वयम् । नोधसः--स्तोतुः एकत्वेऽपि आत्मनिपूजार्थंबहुवचनम्" (सा०)

How ridiculous is Sayanacharyas' remark quoted above that though the Rishi Nodha is one, to show respect and honour to himself he has used the plural. It is simply absurd. To take गोतमास: and such other words as proper nouns is opposed to the principles of the Vedic terminolgy mentioned in the Meemansa Sootras like आख्या प्रवचनात् परन्तु श्रुतिसामान्यमात्रम (मीमांसा १.३१.३३) On the part of Sayanacharya and other Indian commentators, it is certainly going against their accepted principle of the eternity of the Vedas.

In this hymn, the attributes of learned men are mentioned by the illustration of Agni(fire) to be used in vehicles, so it has connection with the previous hymn. Here ends the commentary on the 60th hymn of the first Mandala of the Rigveda.

—o—

अथैकषष्टितमं सूक्तम्

HYMN LXI.

अस्यैकषष्टितमस्य सूक्तस्य गोतमो नोधा ऋषिः। इन्द्रो देवता। १.१४.१६ विराट् त्रिष्टुप् छन्दः। १२.७.६ निचृत् त्रिष्टुप्। धैवतः स्वरः। ३.४.६.८.१०.१२ पंक्तिः ५.१५ विराट् पंक्तिश्छन्दः। १२ भुरिक् पंक्तिः। १३ निचृत् पंक्तिश्च छन्दः। पंचमः स्वरः॥

Seer — Gotama Nodha. Devata — Indra, Metres — Trishtup and Pankti of various forms, Tunes — Dhaivata and Panchama.

अथ सभाध्यक्षः कीदृश इत्युपदिश्यते।

How should be the President of the Assembly is taught in the first Mantra.

Mantra—1

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यथा अहम् उ प्रयः न (प्रीतिकारकम् अन्नम् इव) तवसे तुराय ऋचीषमाय अध्रिगवे माहिनाय अस्मै इन्द्राय सभाध्यक्षाय देवः अहं स्तोमं राततमा ब्रह्माणि अन्नानि वा प्र हर्मि अकृतष्टतया ददामि तथा यूयम् अपि कुरुत॥

TRANSLATION

As I praise the great President of the Assembly who is powerful, rapid and destroyer of his enemies, the admirer and devotee of the sublime Vedas, subduer of even brave foes, like the nourishing good food which I offer to him along with these eulogies, you should also do likewise.

PURPORT

Men should appoint praise worthy officers of the State, should pay to them taxes etc. and respect them by inviting them and they also should show proper respect to their subjects.

THE COMMENTATOR'S NOTES

(तुराय) कार्यसिद्धये तूर्णं प्रवर्तमानाय शत्रूणां हिंसकाय वा =Rapid in discharging his duties and destroyer of his enemies.

(प्रयः) तृप्तिकारकम् अन्नम् =Nourishing food.

(ब्रह्माणि) सुसंस्कृतानि बृहत्सुखकारकाण्यन्नानि वा। ब्रह्मेत्यन्ननाम। (निघ० २.७) ब्रह्मेति धननाम (निघ० २.१०)

=Nourishing well cooked food and wealth.

TRANSLATOR'S NOTES

तुराय is derived from तुर-त्वरणे and तूरी-गतित्वरणहिंसनयोः Therefore the two meanings by Rishi Dayananda Sarasvati as given above.

प्रय इत्यन्न नाम (निघ० २.७)

पुनः स कीदृश इत्युपदिश्यते।

How is that Indra is taught further in the 2nd Mantra.

Mantra—2

अस्मा इदु प्रयं इव प्र यंसि भरांम्याङ्गूषं बाधे सुवृक्ति।
इन्द्रांय हृदा मनंसा मनीषा प्रत्नाय पत्ये धियों मर्जयन्त॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन्! त्वम् अस्मै प्रत्नाय सुहृदे पत्ये इन्द्राय प्रयः इव यथा प्रीतम् अन्नं धनं वा दत्वा प्रयंसि यस्मै इन्द्राय अहं सर्वाभिः सामग्रीभिः हृदा मनीषा मनसा सुवृक्ति भरामि आङ्गूषं बाधे यस्मै सर्वे (वीराः प्रजास्थाः च मनुष्याः) धियः मर्जयन्त (शोधयन्ति) तस्मै इन्द्राय अहम् अपि एता मार्जये॥

TRANSLATION

O learned person, as you offer nourishing food and wealth to this Indra (President of the Assembly) who is old (experienced) lord of his subjects, in the same way I also bring good vehicle for him and vanquish my enemies, who come forward for fight. All people purify their intellects and acts and honour him in heart, in mind and in understanding, because he is ombodiment of purity and nobility.

PURPORT

Men should not accept another President of the Assembly havig given up one who has been well-tested, highly learned, benevolent, righteous and aged or experienced. They should honour him well and always please him.

THE COMMENTATOR'S NOTES

(आंगूषम्) युद्धं प्राप्तं शत्रुम्
=An enemy who comes for the fight.

(अगि-गतौ अ०) (यंसि) यच्छसि=Thou givest.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the third Mantra.

Mantra—3

अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन ।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यथा अहम् अस्मै आस्येन मतीन् वावृधध्यै सुवृक्तिभिः अच्छ उक्तिभिः (स्तुतिभिः) इत् उ त्यम् उपमम् स्वर्षाम् आंगूषं मंहिष्ठं सूरिं भरामि (तथैव यूयम् अपि भरत) ॥

TRANSLATION

As I offer with my mouth a loud exclamation, with powerful and pure words of praise, to exalt him who is the ideal of

all, the giver of good things, the great, the wise knower of the Shastras, (Indra) President of the Assembly, in the same way you should also do.

PURPORT

As learned people try their best to bring about the welfare of men, in the same manner, men should also endeavour to honour them

THE COMMENTATOR'S NOTES

(स्वर्षाम्) सुखप्रापकम्=The conveyor of happiness.

(सूरिम्) शास्त्रविदुषम्=The knower of the Shastras.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fourth Mantra.

Mantra—4

अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वाहसे सुवृक्तिमिन्द्राय विश्वमिन्वं मेधिराय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा अहं मेधिराय गिर्वाहसे अस्मै इन्द्राय इत् उ रथं न यानसमूहम् इव तत् सिनाय तष्टा इव विश्वमिन्वं सुवृक्ति स्तोमं गिरः च सं हिनोमि (तथा यूयम् अपि प्रयतध्वम्) ॥

TRANSLATION

O men ! as I prepare praises for him who is wise, conveyor of a speech that gives knowledge, showerer of wisdom or like a carpenter constructing a chariot for proper use. These praises are well deserved for Indra (endowed with the great wealth of wisdom and knowledge) well-versed in all sciences who is entitled to commendation and excellent, prompting all to give up all evils.

PURPORT

As a Carpenter constructs a strong chariot or car for going to distant places and uses all necessary implements to accomplish his purpose, enjoys happiness by travelling comfortably, in the same manner, a man should, constantly attain joy sitting at the feet of a highly learned person acquiring knowledge under him and easily accomplishing Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

THE COMMENTATOR'S NOTES

(इन्द्राय) विद्यावृष्टिकारकाय
=Showerer of knowledge and wisdom.

(सुवृक्ति) सुष्टु वृजते त्यजन्ति दोषान्यस्मात् तत्
=By which people renounce all evils.

(विश्वमिन्वम्) यः विश्वं सर्वं विज्ञानम् इन्वति व्याप्नोति तत् अत्र विभक्त्यलुक्
=Pervading all or well-versed in all sciences.

TRANSLATOR'S NOTES

इन्द्राय-इरां द्रवतीति इन्द्रो निरुक्ते इरावत्यः-नदीनाम (निघ० १.१३)
=Here showerer of the water of knowledge or इदी-परमैश्वर्ये
=Endowed with the great wealth of wisdom.

इन्वति-इवि-व्याप्तौ

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fifth Mantra.

Mantra—5

अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३समञ्जे ।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा अहं श्रवस्या जुह्वा अस्मै इन्द्राय

इत् उ वन्दध्ये सप्तिम् इव गूर्तश्रवसम् पुरां दर्माणं दानौकसम् अर्कं वीरम् इत् समंजे सम्यक् कामये [तथा यूयम् अपि कामयध्वम्] ।।

TRANSLATION

O men, as I desiring good reputation with charity and other acts, combine praise with truthful utterance, as a man harnesses a horse to a car, in order to celebrate or glorify Indra (the President of the Assembly) etc. who is heroic, munificent or liberal donor, highly learned in Shastras and destroyer of the cities of the wicked, in the same manner, you should also desire him.

PURPORT

As men accomplish their works by harnessing speedy horses in the chariots and going to distant places to achieve their objects, in the same manner, men should accomplish all their purposes by associating themselves with highly learned and brave persons.

PURPORT

(आंजे) कामये = desire. (अंजू-व्यक्तिम्रक्षणकान्तिगतिषु) here the meaning of कान्ति-कामना or desire has been taken Tr.)

[गूर्तश्रवसम्] गूर्तं निगलितं श्रवः शास्त्रश्रवणं येन

= He who has studied the Shastras well.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is taught further in the sixth mantra.

Mantra—6

अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वर्यं१रणाय ।

वृत्रस्य चिद्विदद्येन मर्म तुजन्नीशानस्तुजता कियेधाः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः त्वष्टा ईशानः कियेधाः स्वयं शत्रून् तुजन् वृत्रस्य [मेघस्य] उपरि वज्रं [स्वकिरणान्] क्षिपन् विजन्

स्वयं स्वपस्तमं तक्षत् सूर्यः चित् (इव) अस्मै रणाय मर्म तुजता येन वज्रेण शत्रून् विजयते स इत् उ सभाद्यध्यक्षत्वे योग्य इति वेद्यम् ॥

[तुजन्] हिंसन्

TRANSLATION

That man alone deserves to be the President of the Assembly or commander of the army who being giver of light (of knowledge) master of himself, sustainer of many, uses the sharpened, well-acting, sure-aimed thunderbolt or other strong weapons killing instantaneously the foe, as the sun dissipates all clouds with his rays. Such a conqueror of his enemies should be given that high post.

PURPORT

As the sun dissipates the cloud with his splendour, makes it fall down on earth and causing rain gives happiness to all, in the same manner, the President of the Assembly, should gladden all people by his knowledge, humility and other virtues, by getting trained his army well in battles and by conquering his foes.

THE COMMENTATOR'S NOTES

(तुजन्) हिंसन् = Killing.

[कियेधाः] कियतो धरति सः पृषोदरादित्वात् त स्थाने इकारः = The sustainer of many.

[तुजता] छेदकेन वज्रेण
= With destructive weapon like thunderbolt.

तुज-हिंसायाम् = Tr.)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the 7th Mantra.

Mantra—7

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाञ्चार्वन्ना ।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अस्य मातुः सभाद्यध्यक्षस्य सवनेषु महः पचतं चारु पितुं च पपिवान् सहीयान् वीरः अन्ना अन्नाम् उषायत् इव विष्णुः [सूर्यः] अद्रिं वराहं तिरः विध्यत् इव [शत्रून्] सद्यः हन्यात् [सः] इत् उ सेनाध्यक्षो योग्यो भवति ॥

TRANSLATION

He alone deserves to be the commander of an army who appoints deserving persons on all posts and pervading in or being well-versed in all sciences and possessing wealth, quickly quaffs the soma and well-cooked good food, who destroys his enemies as the sun pierces the vast cloud mountain-like with his rays, making it to fall down, being endowed with the power of endurance and hurling the thunderbolt or powerful weapons.

PURPORT

As the sun gets victory over the cloud destroying it with his rays and preserving food materials, water and sap etc. in the same manner, brave persons under the commander of an army should be victorious over their foes.

THE COMMENTATOR'S NOTES

[मातुः] परिमाणकर्तुः

=Measurer or appointer of suitable persons on posts under him.

[विष्णुः] सर्वविद्याङ्गव्यापनशीलः

=Pervading in or well-versed in all sciences.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the 8th Mantra.

Mantra—8

अस्मा इदु ग्नाश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य उवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सभेश ! यथा अयं द्यावापृथिवी जभ्रे अस्य वशे उर्वी वर्तते यस्य अस्य अहिहत्ये द्यावापृथिवी चित् (भूमिप्रकाशौ अपि) महिमानं न परिस्तः (परिच्छेत्तुं समर्थे न भवतः) तथा यस्मै अस्मै इन्द्राय इत् उ देवपत्नीः ग्नाः अर्कं परि जभ्रुः परितः सर्वतः विस्तारयन्ति (स राज्यं कर्तुं योग्यः स्यात्)॥

TRANSLATION

O President of the Assembly, he alone is fit to rule, who is like the sun that upholds and controls the extenisve heaven and earth, whose vastness cannot be surpassed by them and who pierces the cloud. The noble speeches protected by the enlightened persons glorify such praiseworthy brave person who is endowed with divine virtues and causes to obtain great wealth of all kinds.

PURPORT

As before the power and majesty of the sun, the vastness of the earth etc. is insignificant, in the same manner, a foolish person has no value before a highly learned man, possessing perfect knowledge.

THE COMMENTATOR'S NOTES

(ग्नाः) वाणीः ग्नेति वाङ्नाम (निघ० १.११)

(अर्कम्) दिव्यगुणसम्पन्नम् अर्चनीयंवीरम्

=A brave person endowed with divine virtues and therefore adorable.

(उर्वी) बहुरूपे द्यावापृथिवी । उर्वीति पृथिवीनाम (निघ० १.१)

=The heaven and earth full of the articles of various forms.

उरु इति बहुनाम (निघ० ३.१)

अथ सूर्यसभाध्यक्षौ कथंभूतावित्युपदिश्यते ।

How are the sun and the President of the Assembly is taught in the ninth Mantra.

Mantra—9

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यः विश्वगूर्तः स्वरिः अमत्रः स्वराट् इन्द्रः दमे रणाय आववक्षे यस्य इत् अपि दिवः पृथिव्याः अन्तरिक्षात् परि-महित्वं प्ररिरिचे (अतिरिक्तं वर्तते) (तस्य अस्य एव समादिषु अधिकारः कार्येषु उपयोगः च कर्तव्यः) ॥

TRANSLATION

He alone is fit to have control of all the Assembly and authority for proper use of all powers, who takes only eatable nourishing substances and is the lord of wealth, who is engaged with no unworthy foe, self-radiating in his dwelling like the bright sun in the world whose magnitude verily exceeds that of the heaven and earth and firmament, who is skilled in every conflict and battle and who is indowed with knowledge.

PURPORT

Men should accomplish all works having chosen a kind man as President of the Assembly who is most virtuous like the sun that surpasses the earth and other worlds in his glory, attributes and measurement.

THE COMMENTATOR'S NOTES

(रिरिचे) रिणक्ति-अधिकं वर्तते =Surpasses or exceeds all.

(दमे) दाम्यन्ति उपशाम्यन्ति जना यस्मिन् गृहे संसारे वा=In the house or the world.

(अमत्रः) ज्ञानवान्=Endowed with knowledge.

Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloadig more books realted to vedic philosophy please visit <http://aryamantavya.in/>

Thanks & Regards
Arya Mantavya Team
Pandit Lekhram Vedic Mission

AryaMantavya
Make The Whole World Noble

2

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

ओ३म्

RIGVEDA

SARVADESHIK ARYA PRATINIDHI. SABHA

ओ३म्

RIGVEDA

(ENGLISH TRANSLATION WITH COMMENTARY)

VOLUME-II

MAHARISHI DAYANAND SARASWATI

THE RIGVEDA

[With Maharshi Dayananda Saraswati's Commentary]

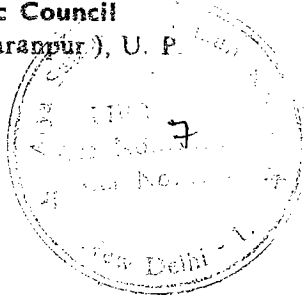
VOLUME II

○ ○ ○

Translated into English with notes by :

Swami Dharmananda Sarasvati
Vidya-Martanda

(Formerly Known as Acharya Dharma Deva Vidya-Martanda)

President : World Vedic Council
Ananda Kutir, Jwalapur (Saharanpur), U. P.

○ ○ ○

Published by

Sarvadeshik Arya Pratinidhi Sabha
(INTERNATIONAL ARYAN LEAGUE)
Dayananda Bhawan, Ramlila Ground, New Delhi—110001

Arya Samaj Foundation Centenary Publication

RIGVEDA MANDALA 1.62 to 1.136

First Edition 1978

Pages : 1012

Price : Rs. 30.00

January 1978 : 2000 Copies.

Printed by :

Suresh Chandra Vaishnava
Manager
Gurukula Kangri Printing Press, Hardwar,
(U. P.)

पश्य देवस्य काव्यं
न ममार न जीर्यति ।

(अथर्ववेद १०–८)

Behold (study deeply) the Divine Poetical work in the form of the Veda. He who studies it earnestly and acts upon its teachings, does not die prematurely nor does hedecay.

CONTENTS

Fore-word V

By : Shri Ram Gopalji Vanprasthi,
President
Sarvadeshika Arya Pratinidhi
Sabha, Delhi.

Introduction

(Translater's note on the number of the mantras of the Rigveda) VI

By : Swami Dharmananda Saraswati

An English lady's remarkable book on the Rigveda with my letter to the author VII

A noted German Physicist on the Vedas XVI

Two prominent Reviews of the first English Volume XVII

Translation Rigveda 1.62 to 1.136 1 - 992

First Ashtaka hymns complete.
(1.121)

FOREWORD

It gives me great pleasure in presenting to the general public especially to the lovers and admirers of the Vedic lore, the 2nd Volume of the English Version of Maharshi Dayananda Sarasvati's commentary on the Rigveda.

Our thanks are due to Shri Swami Dharmanandaji (Pt. Dharm Deva Vidya Vachaspati, Vidya Martanda), a noted Vedic Scholar who has very ably translated the commentry with valid supporting comments.

As the readers are aware, the Sarvadeshik Arya Pratinidhi Sabha (Inter-National Aryan League) had, on the occasion of Arya Samaj Foudaition Centenary '1975' undertaken the publication of Hindi and English commentaries of the four Vedas alongwith that of outstanding old and new literature of Arya Samaj. It is worth mentioning that a number of books and commentaries in Hindi have since been brought out and are in circulation. The publication of English Commentaries is in progress and I hope and trust that it will be completed ere long.

Though the project is expensive and tiresome, yet the Sabha is determined to bring it to a sucessful culmination counting on the active co-operation of the general public especially of those who are interested in the study and propagation of the Vedas and Vedic lore.

The Sabha thanks Shrimati Mohini Devi wife of Shri Jayadevji Arya Bombay for the liberal donation of Rs. 2500.00 for the publication of this Volume.

Maharishi
Dayananda Bhawan.
Ramlila Ground,
New Delhi-110001.

Ram Gopal Banprasthi
PRESIDENT
Sarvadeshik Arya Pratinidhi
Sabha, Delhi.

INTRODUCTION

Translator's note on the number of the mantras of the Rigveda.

The following translator's note was written for the preface to the first volume of Maharishi Dayananda Sarasvati's commentary rendered by me in English with necessary explanatory and comparative notes. Unfortunately that note was not published in the first volume owing to over-sight. Therefore it is being reproduced here for the information of those who have pointed out to the translator and the publisher some mistake in the calculation of the total number of the hymns and mantras of the Rigveda Sanhita. Of course, we do not at all agree with those scholars who consider the Balakhilya hymns in the eighth Manadala as interpolated and have therefore cut down the total by 80. We have dealt with the subject of the Balakhilya hymns in our वेदों का यथार्थ स्वरूप the second edition of which has been published by Dayananda Sansthan-1597, Hardhyan Singh Road, Karol Bag, New Delhi–5, priced at Rs. 15/- Those who desire to know about the matter, should study the book.

TRANSLATOR'S NOTE

Due to overright, there seems to be some mistake in calculating the total number of the hymns and Mantras of the Rigveda as pointed in the Vedic Press Edition. The total number of the hymns of the Rigveda as printed in Sanskrit Commentary is 1018 but in Hindi Translation it is correctly given as 1028 The total number of the Mantras of all Mandalas as given in the Vedic Press Edition is 1976+429+617+589+727+765+841+1726+1097+1754=10589. In the total of the Mantras of the 8th Mandala, there is slight mistake in calculation as the number of the Mantras of the 20th hymn is put there as 36 instead of 26. So the actual number of the Mantras of the 8th Mandala is 1716

instead of 1726 as printed there. The total number of the Mantras of the 9th Mandala is 1108 as by oversight the calculation of 11 is left. Thus the total comes to 10522. There are 140 Naimittik Dvipadas नैमित्तिकद्विपदा in the Rig-veda. In the first Mandala from 65 to 70 hymns there are 60 dvipadas which have been calculated as 30, the rest as 80. Thus the total comes to 10552 if in both places, the calcula-tion is of the same type. The total number as given in the printed Vedic Press Edition is 10589 which appears to be due to oversight or slip of pen instead of 10552. After all, the total number does not matter much.

AN ENGLISH LADY'S REMARKABLE BOOK ON THE RIGVEDA WITH MY LETTER TO THE AUTHOR

Miss. J. Miller rebuts wrong theories of Prof. Maxmuller Keith, Winternize and others.

In the first volume of the English Translation of the commentary of Maharshi Dayananda with notes, I wrote the following lines regarding Prof. Maxmuller.

"Regarding Prof. Maxmuller who was considered to be the most prominent orientalist of his day, it will not be out of place to show from the letters written by him to the Duke of Orgoil and his wife, that he had rather an ulterior motive in translating the Vedas and writing other books on them.

In a letter addressed to Duke of Orgoil, then the Secre-taty of State for India, Prof. Maxmuller wrote on 16th Dec. 1868 'The ancient religion of India is doomed and if Christianity does not step in, whose fault will it be ?'. In a letter addressed to his wife in 1868. Prof. Maxmuller wrote :

'I hope, I shall finish that work (Editing and trans-lating the Rigveda). and I feel convinced that though I shall not live to see it, yet this edition of mine (of the Rig-veda) and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country.

"It (Veda) is the root of their religion and to show them what the root is, **I feel sure, the only way of uprooting all that has been sprung** from it during the last three thousand years". So it is just with the motive of uprooting the Vedas, that Prof. Maxmuller though a staunch Christian, undertook the stupendous task of editing and translating the Vedas.

The same is the case with Macdonel, Keith and many other Western scholars who were the occupants of the chair of Oriental Studies at the Oxford University under Boden Trust whose chief object was as follows as given by Monier Williams in the Introduction to his well-known Sanskrit English Dictionary.

"That the special object of his (Boden's) munificent bequest was to promote the translation of the Scriptures into Sanskrit. so as **to enable his country-men to proceed in the conversion of the natives of India to the Christian religion.**"

Is it surprising then when we find Monier Williams writing in 'Modern India and the Indians' that "When the walls of the mighty fotress of Brahmanism are encircled, undermined and finally stormed by the soldiers of the cross, the victory of Christianity must be signal and complete". (Monier Williams in "Modern India and the Indians, P. 247).

Shri Aurobindo a scholar, philosopher and thinker of world wide reputation was therefore right when in his essay on 'Dayananda and the Veda' he remarked with regard to the interpretation put by Prof. Maxmuller and his followers.

"If there ever was a toil of interpretation in which the loosest rein has been given to an ingenuous speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions, have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour so evidently respectable otherwise for its industry, goodwill and power of research, per-

formed thorugh a long century by Europeon Vedic Scholarship". (Bankim, Tilak and Dayananda by Shri Aurobindo, p. 52).

Such being the case with the majority of the western scholars, it is gratifying to find that there are some among them now who are trying to grasp the real spirit of the Vedas impartially though they have not as yet succeded in understanding them quite correctly, as my letter to Miss Janine Miller the author of a remarkable book on "The Vedas. Harmony Meditation and Fulfilment" shows.

Miss. Miller has shown very great regard for the Vedas. The introduction of the above book begins with the following paragraph.

"The Rigveda is extremely rich in lore of every kind: Social, psychological, religious, philosophical, anthropological, mythical, even rudimentary astronomy has been claimed to be found in its verses. It is a relic preserved for us out of pre-history of the human mind, a mind that reveals itself as by no means undeveloped in its struggle to understand itself and its environment

In so far as Indian civilisation, is concerned the Vedas are nothing less to quote Bankim than "the basis of our entire religious and social organisation." What the roots are to the tree, the Vedas are to our present elaborate religious system and to our present complex organisation They form the foundation of the whole Indian social structure."—Introduction. p. XIX

Criticising the approach to the Vedas of some western Scholars, Miss Miller writes :—

'The early Western scholars were necessarily concerned with philology, the analysis of words and grammatical structures. But they marred their conclusion by their attempts at proving the then prevalent contention of primitive mentality as typical of prehistoric religion, **contentions which are disproved by** the Rigveda itself, or indeed by any ancient religion. Fortunately, such an unfounded attitude is being superseded through further investigations, although

not so completely as to eradicate the **false notions** thus introduced into the Vedic exegesis: **wrong** statements based upon early **ignorant and prejudiced ideas** are still commonly found in the more popular type of survey of early Indian religious culture and history." (Intoduction–p. XXII).

Strongly criticizing and rebutting the views of A B.Keith regarding the Rigvedic language, Miss Millar says:—

'A. B. Keith's very summary and disdainful judgment of Rigvedic language is certainly **unfounded** and not countenanced by any of the great Hindu scholars. It **reveals a complete lack of appreciation of basic Vedic Sanskrit qualities**:—

"The poets never attain any very great command of their material whether in language or metre. So the end structure of the sentences remains naive and simple, and when the poet seeks to compass more elaborate thought, his power of expression fails, seriously fails him."—

After quoting these passages, Miss Miller observes:— 'Keith apparently fails to realise that a highly inflected language such as Sanskrit will necessarily seem simple and somewhat stiff by comparison with such a non-inflected and always flexible language as English. This gives inflected languages, and Sanskrit in particular, compactness; vigour as well as power." (P. XXIV).

. . . When we enter the Rigvedic field, we enter into a world of sun light both in its thought and its expression. Directness and sincerity are two outstanding qualities which give the whole collection a freshness which later literature lost to a great extent." (Introduction P. XXV)

It is interesting to find Miss Miller boldly refuting the wrong ideas of prof. Max Muller about the Vedic civilisation that 'the Rigveda; as we see it, is thus not the work of primitive tribes, or the first bubblings of infant humanity as described by Max Muller, but the complete song of a highly elaborate civilisation of long standing establishment . . . The sceptic will declare as indeed nineteenth century exegesis tried to prove that Vedic man was not

capable of conceiving complicated doctrines. The Rigveda demonstrates the opposite. Vedic **thought, especially with regard to meditation reveals an unexampled depth of insight into the intricacies of the human mind,** the background philosophy of which was the root of all subsequent speculations." (P. XXXIV).

Quoting some passages from the works of winternitz and Max Muller, Miss Miller refutes their ideas regarping Vedic Prayer saying "We can no more agree with M. Winternitz or Max Muller's views concerning Vedic prayer. M. Winternitz claims:—

"There is nowhere (in the Vedas) any thought of devetion or exaltation to the divine, but the word (brahman) always means mere formulae and verses containing secret magic power, by which man desires to influence divine beings or to obtain, or even to force something from them."

Max Muller declares :

"Though the idea of prayer or swelling or exalted thought may be true with us. there is little, if any trace of such thoughts in the Vedas. Most of the prayers there are very matter of fact petitions and all that has been said of the swelling of the heart, the elevation of the mind, the fervid impulse of the will, as expressed by the word Brahman, seems to me decidedly modern and without any analogies in the Veda itself."

Giving references of Rv. 6-16-47 हृविहृ'दा तष्टम् 1-171-2 हृदा तष्टोमनसा What of the prayers for their and harmony among men (Rig 10-19) what of the poet longing to come into touch with the wise in understanding (Rig. 3-38-1).

These and many other examples are surely expressions of the devotion of the heart. indeed formulated in a simple even matter of fact way because of that perfect sincerity which characterises the Rigveda and is touching in its humanity. (P. 121)

Thus we find that The Vedas-Harmony, meditation and fulfilment, by janine Miller is a remarkable book, though

the author has not been able to grasp the Vedic Conception of God thoroughly as pointed out in my letter to her dated 23-8-1976.

I reproduce important extracts from my letter for the benefit of the readers of this volume.

Dear Sister, Namaste,

As I wrote to you in my previous letter, on the whole, I highly appreciate your book on the Vedas "Harmony, Meditation and fulfilment" in which you have boldly and fearlessly criticised the stand point of some perjudiced western scholars including prof. Max Muller wilson, Griffith, Keith, winternitz and others. But on some points. I do not see eye to eye with you and would like you to study these subjects more deeply. Leaving aside minor points, I take up the question whether there is pure monotheism or monism in the Vedas, as stated by you in your letter. Much depends upon the definition of monotheism and monism. I give below the definitions of these words from some important dictionaries:

MONOTHEISM : "Doctrine that there is only one God contrasted with Polytheism." (The Advanced Learners' Dictionary by A. S. Hornby and H. Wakefield. P 633)

Monotheism—"Doctrine that there is only one God" (Oxford English Dictionary P. 767.)

Monotheism—एकेश्वरवाद Technical English, Hindi Dictionary by P. Bulcke S. J. P. 270.

Monism—Doctrine that only one Being exists-any of the theories that deny the duality of matter and mind. (Oxford English Dictionary P. 765).

Monism—अद्वैत, अद्वैतवाद, वेदान्त (All India Radio Lexicon P. 235)

Monism—अद्वैत, अद्वैतवाद (Technical English Hindi Dictionary by Bulcke S. J. P. 267.)

Monism—Forms of doctrine maintaining that there is only one kind of Being. (Little Oxford Dictionary) P. 317.
Monism—The philosophical doctrine which seeks to explain varied phenomena by a single principle.

(New National Dictionary-P. 324).

Taking these definitions of monotheism and monism, I am quite sure that the Vedas strongly uphold monotheism of the purest type (Not of course of the Jewish, Christian or Muslim type which is anthromorphic.)

They teach us clearly that God is one. He is omnipresent. Omnipotent and Omniscient Creator, Sustainer and Dissolver of the world and He is the Lord of the eternal souls and Matter which are separate or distinct from Him in nature and attributes. That One God alone should be worshipped by all through meditation, prayer and communion. The mantras like the following which can be quoted in their hundreds clearly show that according to the Vedas, there are three eternals ब्रह्म (God) जीव (Souls) and प्रकृति (Matter), But God being the Lord of all should be adored:

ओ३म् क्रतोस्मर, क्लिबेस्मर, कृतंस्मर (Yaj. G. 16)

O active soul, remember God whose Best name is Om. Remember Him for getting strength. Remember your actions

न तं विदाथ य इमा जजानान्यद् युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥

Rig. 10.82.7 Yaj. 17.31

O men, you do not know Him who has created all these things of the world, who is within you, but different from you.

This clearly points out the difference between God the Omniscient who knows all and the souls which possess limited

knowledge and also the world created by Him. It is clear negation or refutation of monism.

इन्द्र क्रतुं न आभर पिता पुत्रेभ्यो यथा ।
शिक्षाणो अस्मिन् पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥

(Rig. 7.23.26 Saua 259 Athrva 20.79.1)

O God, enlighten us as a father enlightens his children. Teach and guide us in this world, so that we (souls) may enjoy the light of wisdom.

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।

(Sama 373)

O God, glorified by all sages, we are Thine. We are Thine and therefore we commence all good works after uttering Thy Holy names.

This is pure monotheism and not monism.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

I (soul) know this Supreme All-pervading Resplendent God. It is only by knowing Him that we (souls) can cross over the Ocean of death. There is no other way for the attainment of emancipation.

The difference between God and souls is thus pointed out in the most un-mistakable terms.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥

(Rig. 1.164.20)

i. e. there are two birds (God and soul) sitting on an eternal tree (matter), of the two one (soul) enjoys the fruit

of its good and bad deeds, while the other witnesses all and does not suffer, being perfect.

Even in the Nasadeeya Sukta (Rig 10.139) which you have translated in your book on pages 219 and 220. there is clear reference to three entities ब्रह्म or God. आनीदवातं स्वधया तदेकम् (Mantra 2) souls) रेतोधा आसन् महिमान आसन् i. e. there were souls the enjoyers of the fruits of their actions कर्मफलस्य भोक्तारो जीवा: as admitted by all commentators and तम: or स्वधा as Matter (Mantra 3 & 6) स्वधा अवस्तात् प्रयति: परस्तात् i. e. of the matter and souls-the soul is superior to the matter on acccunt of consciousness.

Let me point out that your translation of तस्माद्ध नान्यत् पर: किंचनास (Mantra 2) as "other than that was naught" is wrong. It may only mean that there was nothing else superior to God or "beyond that," as also translated by you,

Here the word is परस् which means Greater or Superior. It does not deny the existence of souls and matter as wrongly interpreted by monists.

Please think over these metters dispassionately and I am sure, you will come to the conclusion that the Vedas teach pure monotheism and not monism.

with best wishes and blessings.

Yours sincerely,

Dharmananda Saraswati
Vidyama tanda

PRESIDENT

World Vedic Council
Anand Kutir-Jwalapur, U. P.

A noted German Physicist

on the

VEDAS

It is gratifying to find that some great German scientists are taking interest in the study of the Vedas impartially and have expressed great regard for them as the **"Inspirations of the Absolute."** The following report was published in the Sunday Standard of January 30,1977 New Delhi

"In the 24th conference of Nobel prize winners held at Lindau, West Germany in August,1976 where eminent physicists engaged in life time research in Vedas took part, Brian Josephson, a noted physicist is reported to have said :—

"**The Vedas are the inspirations of the Absolute.** There is aconnection between the pattern of sound oscillation of words and their meanings. This fact corresponds to the correlation between the actual stage of the universe and its description by means of language in the Vedas as well as in physical formulas."

—(Sunday Standard-New Delhi, January 30,1977)

The expression used by this noted German Physicist Brian Josephson that the "Vedas are the inspirations of the Absolute" puts us in mind of the passage in the Shataph Brahmana and the Brihadranyaka Upanishad where it is stated :

एतस्य वा महतो भूतस्य निःश्वसितमेतद् यदृग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः ॥ बृहदारण्यकोप० ४.५. ॥

of which the above is almost a literal translation.

REVIEWS

BY TWO PROMINENT VEDIC SCHOLARS

Rigveda Volume I By Maharshi Dayananda Saraswti Translated by Acharya Dharmadeva Vidya-Martanda. (Now known as Swami Dharmananda Saraswati) Published by Sarvadeshik Arya Pratinidhi Sabha, Dayanand Bhavan, Ramalila Ground, New Delhi. I. P. 1016. Price: Rs. 30.

It is appropriate that the first commemorative volume of the Centenary of the foundation of the Arya Samaj should be on the Rigveda with the commentary of Rishi Dayananda Saraswati who was the first seer in modern times to have discovered the right clue to the mystic wisdom embedded in the enigmatic verses of the Veda. The founder of Arya Samaj took his stand on the truth of the multisignificance of roots as enunciated by Rishi Yaska in his Nirukta and cut across the laboured, artificial and often grotesque interpretations woven by ritualists, naturalists, grammarians and intellectuals from the West. He not only translated the Vedas into Sanskirt and Hindi but wrote his own commentary on the hymns justifying his interpretation, controverting others. Pandit Dharmadevji has commenced translating this commentary into English and we have before ns the first volume which covers 61 Suktas of the first Mandala of the Rig Veda. The text and the prose order are given in Sanskrit, translations follow with notes. The commentary is rendered meticulously in English.

In his elaborate introduction, Panditji covers many topics of interest to the Vedic scholar. He throws interesting sidelights on the work of other scholars in the field. He cites evidence from the letters and notes of Max Muller and

others of his school, to expose their real motive in undertaking studies in the Vedic literature: to prove (to their own satisfaction !) the Primitive nature and insufficiency of the Vedic religion and thus open the doors to the invasion by Christianity as the saviour.

The translator has done full justice to the spirit of the approach of Dayananda Saraswati by adding his own explanatory notes and comments which are copious. He has underlined where Swamiji differs from Sayana (and his Western followers). He has noted the meanings worked out by modern commentators, notably Sri Kapali Sastriar in his commentary Siddhanjana, following the esoteric interpretation of Sri Aurobindo. The whole work is encyclopaedic in nature and promises to form a comprehensive reference library by itself when completed.

To enhance the value of this work for the modern student, we would suggest that portions dealing with the interpretations by other scholars which are not acceptable to this approach, may be printed in smaller types as foot-notes. Thereby the flow of thought along the interpretation advocated is not interrupted.

The task undertaken by the saintly author is staggering. The thoroughness with which he proceeds in his labour of love is a model and an inspiration to all conscentious scholarship.

M. P. Pandit

Author : "Mystic Approach to the Vedas and other books on the Vedas.

Editor : "Advent and World Union"

Pondicherry.

o o o

Pt. Vishva Nath Ji Vidya Martanda

The greatest living Vedic Scholar

(Aged 87)

Shri Pandit Vishva Nath ji Vidya Martanda has expressed the following valuabie opinion about the English translation of the Rigveda by Pandit Dharma Deva ji (now known as Swami Dharmananda ji Saraswati after taking up Sanyas).

"Shri Pandit Dharma Deva ji Vidya-Vachaspati Vidya-Martanda, President "World Vedic Council (Vishva Veda Parishad) has been translating into English Maharishi Dayananda Saraswati's Commentary on the Rigveda. I have read it eagerly. Regarding the translation. I strongly feel that it manifests the marvellous intelligence of gifted author. It is not easy to strike a note of synthesis between Maharishi's Sanskrit Commentary and its Hindi translation. At places, there seems to be divergence in them, But Shri Panditji with his hard work and alert mind has been able to recognise the synthetic meaning in them and imbibe its spirit in his own English Translation. His translation is simple and lively and replete with literary charms. In it the occasional meaning mistakes made by western scholars have been fitly pointed out and sufficient light with proofs indeed has been thrown on the real meanings of the mantras. Thus, the utility of the English translation has increased all the n -

For this wonderful ability displayed by Panditji herein, he deserves the Congratulations of the Aryan scholars.

Vishva Nath Vidya Martanda
61, Kanwali Road.
Dehradun.

Some useful hints regarding the study of this and other Volumes

This translation with notes of the Commentary of Maharshi Dayananda Saraswati is not meant only for laymen, but also for scholars. Laymen who are not much interested in learning the derivation and root meaning of the words used in the mantras may be satisfied with the meaning and purport of the mantras based upon Maharshi Dayananda Saraswati's commentary as given here, but even they would do well in learning the meaning of some important words which we have translated into English with the original meaning in Sanskrita. This will increase their vocabulary and if they learn even three new words every day, in the course of a few months, they will be able to understand at least the purport of the mantras.

It is for the benefit of the scholars that we have given the Commentator's Sanskrit notes with their English Equivalents. Fearing the length of the Volumes we have given the meaning of only some important words, particularly of those words the meaning of which as given by Maharshi Daynnanda differs from other orthodox commentators like Sayanacharya. Where revered commontator (Maharshi Dayananda) did not quote the authorities though his commentary was based upon them, we have added translater's notes to substantiate his commentary, so that it may not be thought that the meanings given by him were arbitrary or imaginary. Here and there, we have pointed out the blunders committed by Prof. Wilson, Max-Muller, Griffith and other Western scholars.

We request the scholars of the east and the west, to make an impartial study of this and other Volumes and derive full benefit from this labour of love.

Dharmananda Sarasvati
Vidya-Martanda.

ओ३म्

ऋग्वेदस्य प्रथममण्डलस्य

पंचमाध्यायारम्भः

द्विषष्टितमं सूक्तम्

Mandala—I HYMN LXII

Now begins the fifth Chapter of the First Mandala of the Rigveda.

ओं विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ॥

O Creator of the world : Drive away from us all evils and grant unto us all that is good and beneficent.

अथ त्रयोदशर्चस्य द्विषष्टितमस्य सूक्तस्य गोतमो नोधा ऋषिः । इन्द्रो देवता १, ४, ६ विराडार्षी त्रिष्टुप् । २, ५, ९ निचृदार्षी त्रिष्टुप् । १०—१३ आर्षी त्रिष्टुप् छन्दः । धैवतः स्वरः । ३, ७, ८ भुरिगार्षी पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer — Nodha — Gautama, Devata or subject — Indra, Metres–Trishtup and Pankti in various forms. Tunes–Dhaivata and Panchama.

अथेश्वरसभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of God and President of the Assembly are taught.

Mantra—1

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत् ।
सुवृक्तिभिः स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः यथा वयं सुवृक्तिभिः शवसानाय गिर्वणसे ऋग्मियाय नरे विश्रुताय स्तुवते सभाध्यक्षाय अंगिरस्वत् शूषम् अर्कम् आंगूषम् अर्चामि प्रमन्महे च (तथा यूयम् अपि आचरत) ॥

TRANSLATION

O learned persons, as we adore with flawless words Indra (the President of the Assembly) who is powerful, learned and praise-worthy, who is glorified by all, who is a celebrated leader, and we pray for his strength, knowledge and wisdom belonging to great scholars like the force of the Pranas (vital breaths) that is admirable, so you should also do.

PURPORT

As men enjoy happiness by glorifying the Lord, by praying to Him and by meditating upon Him, in the same manner, they should attain secular and spiritual delight by taking shelter in the President of the Assembly etc.

THE COMMENTATOR'S NOTES

(मन्महे) मन्यामहे याचामहे वा

We believe pray for.

(शूषम्) बलम् = Force.

(आंगूषम्) विज्ञानं स्तुतिसमूहं वा

=Knowledge and glory.

अंगूषमिति पदनाम (निघ० ४–२)

(अंगिरस्वत्) प्राणानां बलमिव

=Like the force of Pranas or the Vital breaths.

TRANSLATOR'S NOTES

(शूषमिति बलनाम) निघ० २ ६

प्राणो वा अंगिराः (शत० ६.१.२.२८; ६.५.२.३.४)

पुनर्मनुष्यैरेतद्विषये किं कर्तव्यमित्युपदिश्यते ॥

What else should men do further is taught in the 2nd Mantra.

Mantra—2

प्र वो॑ म॒हे महि॒ नमो॑ भरध्वमाङ्गू॒ष्यं॑ शवसा॒नाय॒ साम॑ ।
येना॑ नः॒ पूर्वे॑ पि॒तरः॑ पद॒ज्ञा अर्च॑न्तो॒ अङ्गि॑रसो॒ गा अवि॑न्दन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये वयं (युष्माकं) नः (अस्माकं) च अंगिरसः। पदज्ञाः (महे) महते शवसानाय (सभाद्यध्यक्षाय) महि (महत्) साम आंगूष्यं नमः च अर्चन्तः सन्तः पूर्वे पितरः येन गाः अविन्दन् (प्राप्नुयुः) तान् यूयं प्रभरध्वम् ॥

TRANSLATION

O Ye men, offer to the great and powerful Indra (God and President of the Assembly) earnest veneration or Chant be sung aloud dispelling all misery and giving knowledge. As our and your ancestors who protected all like fathers by giving knowledge and wisdom, knowers of Dharma [duty] Artha [wealth] Kama [noble desires] and Moksha [Emancipation] well-versed in the science of Prana and fire etc. used speech full of the light of knowledge, so you should also do. (As the Vedas are meant for all times and not only at the beginning of human creation, such expressions are found there to instruct that people should have regard for their learned forefathers.) Tr.

PURPORT

O men, As learned persons bring about the welfare of all beings, worshipping God and treading upon the path of Dharma which is in accordance with the Vedas, cosmic natural laws and Pratyaksha and other means of perception, so you should also do.

COMMENTATOR'S NOTES

(आङ्गूष्यम्) आङ्गूषाणां विज्ञानानां आवरणम् =Knowledge.

(शवसानाय) ज्ञानवते =for full of Knowledge.

(साम) स्यन्ति खण्डयन्ति दुःखानियेन तत् ।
अत्र सर्वधातुभ्यो मनिन् इति करणकारके मनिन् ।।
=Destroyer of misery.

(अंगिरसः) प्राणादिविद्याविदः ।
=Knowers of the science of breath and fire etc.

(पदज्ञाः) ये पदानि प्राप्तव्यानि धर्मार्थकाममोक्षाख्यानि साधितुं साधयितुं वा जानन्ति ते पद—गतौ ।।

TRANSLATOR'S NOTES

Angooshya is derived from अंगिगतौ गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च । hence the above meaning of विज्ञातानांभाव: or knowledge by Rishi Dayananda Sarasvati.

शवसानाय is derived from शव-गतौ hence the above meaning of ज्ञानवते.

पदज्ञाः is derived from पद-गतौ and ज्ञा-ज्ञाने गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च. So here the third meaning of अंगिरसः as प्राणादिविद्याविदः we have already quoted प्राणो वा अंगिराः (शत० ६.१.२.२८ ॥ ६.५.२.३,४) अंगिरा वा अग्निः (शत० ६.४.४.४).

Why should men do all the above is taught further in the fourth Mantra.

Mantra—3

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम् ।
बृहस्पतिर्भिनदद्रिं विदद्गाः समुस्रियाभिर्वावशन्त नरः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः (मनुष्याः) यथा सरमा माता तनयायधासिं विदत् (प्राप्नोति) यथा बृहस्पतिः (सभाध्यक्षः) यथा सूर्यः उस्त्रियाभिः (किरणैः) अद्रिं भिनद् (विदृणाति) यथा गाः विदत प्राप्नोति तथैव भूमिमेषि इन्द्रस्य अंगिरसां च इष्टौ (विद्यादिसद् गुणान्) सवावशन्त (पुनः पुनः सम्यक् प्रकाशयत-यतः सर्वस्मिन् जगत्यविद्यादिदुष्टगुणाः नश्येयुः ।

TRANSLATION

O men, as virtuous mother who gives knowledge of duty to her child, gives him proper nourishing food, as the sun dispels clouds with his rays, in the same way, an army guided in policy by the Commander and vigorous persons brilliant like the sun, destroys all wicked mighty persons who may be like the mountains and .cquires lands forcibly occupied by them. You should also manifest and spread knowledge so that other vices may disappear from the whole world.

PURPORT

Men should always enjoy happiness, by behaving lovingly with the subjects like mothers, by manifesting knowledge and other virtues like the sun dispelling all darkness of ignorance, by remaining firm in the policy taught by God through the Vedas and followed by learned persons and by doing good to all.

THE COMMENTATOR'S NOTES

(अंगिरसाम्) विद्याधर्मराज्यप्राप्तिमतां विदुषाम् ।
अंगिरस इति पदनाम (निघ० ५ ५)

=Persons possessing knowledge, righteousness and kingdom.

(सरमा) यथा सरान् विद्याधर्मबोधान् मिमीते तथा ।
आतोऽनुपसर्गे कः इति कः प्रत्ययः ।।

=Mother who gives knowledge of duties to her children.

पुनर्मनुष्यैः कथं वर्तितव्यमित्युपदिश्यते ।

How should men behave is taught in the fourth Mantra.

Mantra—4

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वर्यो३नवग्वैः ।
सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र शक्र सभाध्यक्ष यः त्वं नवग्वैः दशग्वैः सरण्युभिः विप्रैः सुष्टुभा स्तुभा रवेण सप्त यथा सविता

सप्तानां मध्ये वर्तमानेन स्वरेण अद्रि बलं फलिगं हन्ति तथा अरीन् दरयः (विदारयः) स त्वं स्वर्यः (स्तुत्यः) असि ॥

TRANSLATION

O Indra (President of the Assembly or the Commander of the Army) as the sun shatters into pieces the mountain-like cloud in various stages with his seven coloured rays, in the same way, you should dispel all darkness (of ignorance) with the stable arrangements in which all substances, attributes and functions are established, should diffuse knowledge in the State with the help of wisemen who are well-versed in all Shastras, who go in all directions, who are of butter-like (mild) nature and with their effective sermons dispel all ignorance. Thus only you can be admired hy all.

PURPORT

As the lightning creates the cloud and does other useful work with its good attributes, in the same manner, the President of the Assembly should remove all injustice by diffusing the light of knowledge and justice with the assistance of the best learned and mighty persons and should rule over a vast State by destroying or keeping away the wicked.

THE COMMENTATOR'S NOTES

(सुष्टुभा) सुष्ठु द्रव्यगुणक्रियास्थिरकारकेण ।
(स्तुभा) स्तोभते स्थिरीकरोति येन तेन ॥
=By stable arrangements. ष्टुभु-स्तम्भे

(सरण्युभिः) सर्वेषु शास्त्रेषु विज्ञानगतिभिः
=By persons well-versed in all Shastras.

(फलिगम्) मेघम् फलिग इति मेघनाम (निघ० १.१०)
पुनः स कीदृश इत्युपदिश्यते ॥

How is Indra is taught further in the 5th Mantra.

Mantra—5

गृणानो अङ्गिरोभिर्दस्म विवरुषसा सूर्येण गोभिरन्धः ।
वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र दस्म (सभाद्यध्यक्ष) गृणानः त्वम् अंगिरोभिः ..षसा सूर्येण गोभिः अन्धः वि वः वृणोषि तथा विद्युत् व्यप्रथयः यथा भूम्याः दिवः (प्रकाशस्य) सानु रजः सर्वं लोकम् उपरं (मेघं) स्तम्नाति तथा धर्मराज्यसेना विवः शत्रून् व्यस्तम्नन् भवान् अस्माभिः स्तुत्यः अस्ति ॥

TRANSLATION

O Indra (Destroyer of the enemies or wicked people) President of the Assembly or the commander of the Army, by your sermons you should dispel all darkness of ignorance with the help of the scholars splendid like the sun. As the sun dispels all external darkness with his rays with the dawn and with the forces of the Pranas, in the same manner, you should also do. As the lightning creates the cloud or the sun supports all worlds and the cloud also, in the same manner, you should establish the army of Dharma (righteousness) and Kingdom and destroy all your foes. Therefore you deserve our praise.

PURPORT

Men should eliminate all wicked people like the Dawn, the sun and his rays and the Prana that manifest noble virtues. As the sun causes rains by spreading his light and creating the cloud, in the same manner, people should spread knowledge among the subjects and shower happiness over all.

THE COMMENTATOR'S NOTES

(अंगिरोभिः) प्राणैः = With the Pranas.

(अन्धः) अन्नम् = Food. (उपरम्) मेघम् = Cloud.

TRANSLATOR'S NOTES

प्राणो वा अंगिराः (शत०)

अन्ध इत्यन्ननाम (निघ० २.७)

उपर इति मेघनाम (निघ० १. १०)

पुनरस्य कीदृशं कर्मस्यादित्युपदिश्यते ।

How should be his work is taught in the sixth Mantra,

Mantra—6

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।

उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः युष्माभिः अस्य दस्मस्य इन्द्रस्य (सभाध्यक्षस्य) स्तनयित्नोः वा उपह्वरे यत् प्रयक्षतमं चारुतमं दंसः कर्म अस्ति तत् उ विदित्वा आचरणीयम्। यः ईदृशेन कर्मणा मध्वर्णसः नद्यः चतस्रः उपराः (दिशः) । अपिन्वत् (सेवते सिंचति) स विद्यया सम्यक् सेवताम्)।

TRANSLATION

O men, the deeds of that Indra (President of the Assembly or the Commander of the Army) who is destroyer of all misery are indeed very admirable and charming that under his leadership, the people of all directions on the earth become prosperous like the rivers full of sweet water when the cloud rains, struck by lightning. Other persons should also know and follow him.

PURPORT

Men should perform noble actions like the Yajnas, should protect the kingdom or State and should shower good reputation in all directions.

THE COMMENTATOR'S NOTES

(दंसः) दंसयन्ति पश्यन्ति विद्वाः सुखानि च येन कर्मणा।

=That by which men see or attain knowledge and happiness.

(उपराः) दिशः उपराइति दिङ्नाम (निघ० १.६)
=Directions.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the seventh Matra.

Mantra—7

द्विता वि वव्रे सनजा सनीळे अयास्यः स्तवमानेभिरर्कैः ।
भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा विद्वद्भिः या सनीडे स्तवमानेभिः अर्कैः सनजा द्विता विवव्रे (विशेषेण व्रियते) तथा मनुष्यः अयास्यः सुदंसाः अहं परमे व्योमन् रोदसी भगः न (सविता इव) अधारयत्) विद्वान् मेने (तथा अहं धरेयं मन्ये च) ।

TRANSLATION

As the sun upholds in the sky with his rays, the heaven and the earth, which are born of the enternal matter, in the same manner, the President of the Assembly or the Commander of the Army who can accomplish work, without much fatigue, upholds both officers of the state and general public with the help of the venerable learned persons who are splendid like the sun and preachers of Truth, being himself a man of good deeds occupying the highest royal seat.

PURPORT

Men should uphold justice and knowledge as the President of the Assembly etc. maintains wealth or as the sun upholds the heaven and earth.

THE COMMENTATOR'S NOTES

(अयास्यः) प्रयत्नासाध्यः स्वाभाविकः = Natural.

(सुदंसाः) शोभनानि दंसांसि कर्माणि यस्मिन्सः =man of noble deeds.

अथ रात्रिदिवसदृष्टान्तेन स्त्रीपुरुषौ कथं वर्तेयाता-मित्युपदिश्यते ॥

How should husband and wife behave is taught by the illustration of day and night.

Mantra—8

सनादिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।
कृष्णेभिरक्तोषा रुशद्भिर्वपुर्भिरा चरतो अन्यान्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्री पुरुषौ ! युवां यथा सनाद् दिवं भूमा प्राप्य पुनर्भुवा युवती इव विरूपे अक्तोषाः स्वेभिः रुशद्भिः वपुभिः कृष्णेभिः एवैः सह अन्यान्या परि आचरतः (तथा स्वयंवरविधानेन विवाहं कृत्वा परस्परौ प्रीतिमन्तौ भूत्वा सततम् आनन्दतम् ॥

TRANSLATION

O men and women, as night and dawn of various complexion, repeatedly born, but ever youthful, traverse in their revolutions alternately, from a remote period, earth and heaven, night with her dark, dawn with her luminous limbs, so you should marry each other according to your deliberate choice made of your own accord and enjoy happiness, loving mutually with legitimate attractions.

PURPORT

As day and night revolve like the wheels being associated with each other, so should the married couple behave with mutual love.

THE COMMENTATOR'S NOTES

(एवैः) प्रापकैः इण्शीभ्यां वन् (उणा० १.१५४)
अनेनात्र इण् धातोर्वन् प्रत्ययः ।
(कृष्णेभिः) परस्पराकर्षणादिलेखतः ॥
= With mutual attractions.

पुनस्ते कीदृशौ इत्युपदिश्यते ।

How should the scholars be is taught in the ninth Mantra.

Mantra—9

सनेमि सख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः ।
आमासु चिद्दधिषे पक्वमन्तः पयः कृष्णासु रुशद्रोहिणीषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः स्वपस्यमानः सुदंसाः रुशत् त्वं सूनुः इव अहोरात्रं सनेमि सख्यं दाधार स रोहिणीषु कृष्णासु चित् (अपि) अमासु अन्तः पक्वं पयः धरति तथा एव शवसा दधिषे स सुखम् आप्नोति ॥

TRANSLATION

As the impelling sun doing noble beneficial deeds upholds the heaven and earth with his power or as the sun doing noble deeds, maintains or supports his parents, in the same manner, a king should uphold both the officers of the state and general public with his power, giving proper orders and performing good acts. As the sun keeps friendship with all from eternity by doing beneficial acts like heat, rain and light, in the same manner, a king should be friendly to all beings, always engaged in doing good actions. As the sun gives sap to the un-ripe herbs, beautiful form to the growing herbs and plants, so should a king arrange to create vitality in all his subjects by urging upon them the observance of Brahmacharya and other rules.

PURPORT

As day and night are causers of sap and growth or decay of all objects being friendly to all creatures, in the same way, learned persons should deal with all in a friendly manner.

THE COMMENTATOR'S NOTES

(सनेमि) पुराणम् सनेमिरिति पुराणनाम (निघ० ३.२७) =Old, eternal.

(रोहिणी) रोहणशीलासु = Growing herbs.

पुनस्ते कीदृशा इत्युपदिश्यते

How should learned persons be is taught further in the 10th Mantra.

Mantra—10

सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः।
पुरू सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अवाताः अवनीः इव पुरु सहस्राः जनयः पत्नीः न ये सनीडाः अमृताः सहोभिः सनात् व्रता रक्षन्ते स्वसारः अह्र्याणं बन्धुं दुवस्यन्ति इव विद्याधर्मौ सेवन्ते ते मुक्तिम् आप्नुवन्ति ॥

TRANSLATION

The people of the earth living together and not disturbed by the wind of opposition of the enemies, possessing strength do not suffer as they observe vows or discharge their duties. As virile husbands protect thousands of lands with their power, as sisters serve their brothers, the subjects should serve the king. Those who serve knowledge and Dharma (righteousness) attain emancipation.

PURPORT

As husbands get happiness by serving (looking to the needs of) their wives, as sisters get delight by serving their brothers and preceptors get knowledge by serving their pupils, in the same manner, those righteous and learned persons who always are firmly engaged in discharging their duties, attain emancipation even if they dwell at home.

THE COMMENTATOR'S NOTES

(जनयः) ये जनयन्ति ते पतयः = Husbands.

(दुवस्यन्ति) परिचरन्ति = Serve.

(दुवस्यति) परिचरणकर्मा (निघ० ३-५)

(अवनीः) पृथिवीः = Earths or people living on the earth.

पुनस्ते कीदृशा एतद्वेदितारो विद्वांसश्चेत्युपदिश्यते ।

How are the learned is taught in the 11th Mantra.

Mantra—11

सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः ।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शवसावन् दस्मसभापते त्वं यथा सनायुवः नमसा अर्कैः ह वर्तमानाः वसूयवः मनीषाः मतयः उशन्तं पतिं न उशन्तीः व्यः पत्न्यः स्पृशन्ति यथा च दद्रुः गतिं गच्छन्ति (तथा त्वां प्रः सेवन्ताम्) ॥

TRANSLATION

O mighty Indra (President of the Assembly) thou art dispeller of the darkness of ignorance, as affectionate admirable young wives, adhere to their loving husbands, so let all wise men who act according to the teaching of the eternal Vedas and who desire to acquire wealth of knowledge and other kinds, approach thee that desirest and lovest them and art their protector. Let them cling to thee with praiseworthy thoughts and serve thee with reverence.

PURPORT

As children are born with the co-habitation of the husband and wife, in the same manner, all dealings are produced with the combination of the day and night and the association of the light of the sun and the shadow of the earth. It is impossible to have progeny without the co-habitation (coitus) of the husband and wife.

THE COMMENTATOR'S NOTE

(वसूयवः) आत्मनो वसूनि विद्याधनानीच्छन्तः

=Desiring wealth of knowledge.

(दस्म) अन्धकारोपक्षेप्तः =Dispeller of the darkness (of ignorance,) (दसु-उपक्षये) ॥

अथ सभाध्यक्षगुणा उपदिश्यन्ते

Now the attributes of the President of the Assembly etc. are taught in the 12th Mantra.

Mantra—12

सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म।
द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्मशचीवः इन्द्र यः त्वं द्युमान् क्रतुमान् धीरः असि तस्य तव गभस्तौ सनात् रायः नैव क्षीयन्ते तव न उपदस्यन्ति स त्वं शचीभिः नः (अस्मान) रक्ष ॥

TRANSLATION

O Indra (President of the Assembly etc.) O destroyer of enemies,O possessor of noble intellect, speech and actions, thou art the illuninator of knowledge and other virtues, art, illustrious, wise, engaged in doing noble deeds given to meditation and resolute. Therefore the riches that have been held in thy hands as a result of the eternal Vedic wisdom, have suffered neither loss nor diminution in the light of thy good policy. Therefore teach us well thy acts by thy example, as thou art diligent in action.

PURPORT

He should be known to be a righteous person who acquires knowledge from the eternal Vedas and being the President of the Assembly etc. protects his subjects well.

THE COMMENTATOR'S NOTES

(गभस्तौ) नीतिप्रकाशे = In the light of a good policy.
गभस्तय इति रश्मिनाम (निघ० १.५)

(धीरः) ध्यानवान्
=A man given to meditation.

(शचीवः) शची प्रशस्ता वाक् प्रज्ञा कर्म वा विद्यतेऽस्मिन् तत्सम्बुद्धौ। शचीति प्रज्ञानाम (निघ० ३.९) शचीति

कर्मनाम (निघ० २.१) शचीति वाङ्नाम (निघ० १.११)
=O Possessor of noble intellect, action and speech.

पुनः सभाध्यक्षगुणा उपदिश्यन्ते

The attributes of the President of the Assembly are taught further in the 13th Mantra.

Mantra – 13

सनायते गोतम इन्द्र नव्यमतक्षद्ब्रह्म हरियोजनाय ।
सुनीथाय नः शवसान नोधाः प्रातर्मक्षु धियावसुर्जगम्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शवसान इन्द्र ! गोतमः धियावसुः नोधाः भवान् हरियोजनाय नव्यं ब्रह्म अतक्षत् (तनूकरोति) नः (अस्मभ्यम्) सुनीथाय प्रातः मक्षू सेनापते (नः) अस्मान् सद्यः जगम्यात् ॥

TRANSLATION

O mighty possessor of much wealth, President of the Assembly etc. Thou who art endowed with intelligence and the power of action, dwelling there in (so to speak) who art the greatest admirer of good devotee, bestowest ever new wealth and food for the welfare of all people. To bring about our welfare and guide us rightly, thou comest to us early in the morning and behavest as ordained in the eternal Vedas.

PURPORT

It is the duty of the President of the Assembly etc. to enable the people to get new wealth and food for their well being. He should cause happiness to all as the Prana does.

In this hymn the attributes of God, the President of the Assembly, learned persons, day and night sun and air etc. are taught, so it is connected with the previous hymn.

Here ends the commentary on the 62nd hymn of the 1st Mandala of the Rigveda. Here ends the 3rd Varga.

अथ त्रिषष्टितम सूक्तम्

HYMN LXIII

अस्य सूक्तस्य गोतमो नोधा ऋषिः । इन्द्रो देवता । १, ७, ९ भुरिगार्षी पंक्तिश्छन्दः । ६ विराट् पंक्तिश्छन्दः । पंचमः स्वरः । २, ४ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः । ८ भुरिगार्षी जगतीछन्दः । निषादः स्वरः । ६ स्वराडार्षी बृहती छन्दः । मध्यमः स्वरः ।

Seer–Gotama Nodha, Subject–Indra, Metres–Pankti, Tristup, Jagati and Brihati in various forms. Tunes–Panchama, Dhaivata and Madhyama.

अथेश्वरगुणा उपदिश्यन्ते

Now the attributes of God are taught.

Mantra—1

त्वं म॒हाँ इ॑न्द्र॒ यो ह॒ शुष्मै॒र्द्यावा॑ जज्ञा॒नः पृ॑थि॒वी अमे॑ धाः ।
यद्ध॑ ते॒ विश्वा॑ गि॒रय॑श्चि॒दभ्वा॑ भि॒या दृ॒ळ्हासः॑ कि॒रणा॒ नैज॑न् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः त्वं महान् जज्ञानः शुष्मैः अमे ह द्यावा पृथिवी धाः (दधासि) ते (तव) अभ्वा (सामर्थ्येन) भिया (भयेन) । ह (प्रसिद्धं) यत् ये विश्वाः गिरयः दृढासः सन्तः किरणाः चित् (अपि) न एजन् (कम्पन्ते) ।

TRANSLATION

O Indra (God) Thou art the mightiest Supreme Being who sustainest in Thy home (so to speak) by Thy energies heaven and earth produced by eternal cause (Matter). Then, through fear of Thee, all creatures and the mountains or clouds, and all other vast and solid things tremble like the tremulous rays of the sun.

PURPORT

Men should always adore God who by His Power and energy creates all the Universe and upholds it. The sun that

upholds the earth and other worlds by his attraction and other attributes is also created and sustained by God. This is what all people should know.

THE COMMENTATOR'S NOTES

(अमे) गृहे = At home (so to speak).

(अभ्वा) न उत्पद्यते कदाचित् तेन कारणेन सह वर्तमानाः =Living with the eternal cause (Matter).

(शुष्मैः) बलादिभिः = By forces or Powers.

TRANSLATOR'S NOTES

अमेति गृहनाम (निघ० ३.४) = Home.

शुष्मम् इति बलनाम (निघ० २.९) = Power.

पुनः सभाद्यध्यक्षगुणा उपदिश्यन्ते ।

The attributes of Indra (President of the Assembly etc.) are taught in the 2nd Mantra.

Mantra—2

आ यद्धरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात् ।
येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अविहर्यतक्रतो पुरुहूत इन्द्र (सभाद्यध्यक्ष) त्वं यत् (यस्मात्) विव्रतौ हरी आवेः (समन्ताद्विद्धि) येन अमित्रान् हंसि येन शत्रूणां पूर्वीः पुरः इष्णासि (तत् पराजयाय स्वविजयाय अभीक्ष्णं गच्छसि) तस्मात् जरिता ते (तव) बाह्वोः आश्रयेण वज्रम् आधात (दधाति) ।

TRANSLATION

O Indra (President of the Assembly or the Commander of the Army etc.). O man of agreeable intellect and acts, glorified and invoked by many, thou knowest and preservest well the army and the light of justice which remove all evil conduct and protect various vows. Thou assailest thine enemies and destroyest their numerous cities for gaining

victory over them by defeating them. Therefore thy admirer also bears thunderbolt or strong weapons in his arms by taking shelter in thee or urged by thee.

PURPORT

The President of the Assembly or the Commander of the Army should have such temperament, character and conduct that by following his example, all people should become good and should enjoy un-interruptedly the happiness of the kingdom well.

THE COMMENTATOR'S NOTES

(हरी) असद्व्यवहारहरणशीलसेनान्यायप्रकाशौ ।

= The army and the light of justice that remove all evil conduct.

(अविहर्यतक्रतो) न विद्यन्ते विरुद्धाः हर्यताः प्रज्ञा कर्माणि यस्य तत्सम्बुद्धौ ।

=Man who does not have disagreeable intellect and acts.

TRANSLATOR'S NOTES

हर्य-गति प्रेप्सयोः धीरिति प्रज्ञानाम (निघ० ३.९)

धीरिति कर्मनाम (निघ० २.१)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the third Mantra.

Mantra—3

त्वं सत्य इन्द्र धृष्णुरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।

त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय द्युमते सचाहन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यतः त्वं सत्यः असि यतः त्वं धृष्णुः असि यतः त्वम् ऋभुक्षा असि यतः त्वं षाट् असि तस्मात् वृजने पृक्षे आणौ सचा तत्समवायेन कुत्साय द्युमते यूने शुष्णं (शरीरात्मबलं) ददासि सहन अहन (हंसि) (एतान् धार्मिकान् पालयसि तस्मात् पूज्यः असि) ॥

TRANSLATION

O Indra (Conveyor of prosperity) as thou art best of all beings, art assailer and humiliator of thy foes, art great, art the friend and benefactor of men, therefore thou aidest the illustrious educated young person possessing the power of body and soul and bearing strong arms by giving him more and more of the physical and spiritual strength, in the deadly and the close-fought fight. Thou destroyest thy enemies and protectest the rightesous persons, therefore thou art worthy of respect and honour.

PURPORT

It is not possible to defeat enemies and administer a State properly without the aid of the President of the Assembly and the Commander of the Army. Therefore these things should be done by the people under their guidance and with their help.

THE COMMENTATOR'S NOTES

(ऋभुक्षाः) महान् ऋभुक्षा इति महन्नाम (निघ० ३.३) = Great.

(आणौ) संग्रामे ।

(कुत्साय) कुत्सः प्रशस्तो वज्रः शस्त्रसमूहो वा यस्य तस्मै धृतवज्राय ।

= Bearer of strong arms.

(द्युमते) द्यौः—प्रशस्तो विद्याप्रकाशो विद्यते यस्मिन तस्मिन् ।

= Possessing the light of knowledge.

TRANSLATOR'S NOTES

कुत्स इति वज्रनाम (निघ० २.२०)

आणिरिति संग्रामनाम (निघ० २.१७)

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Kutsa and Shushma as proper nouns instead of Yougic words as explained by Rishi Dayananda on the basis of the Vedic Lexicon-Nighantu quoted above.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fourth Mantra.

Mantra—4

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मन्नुभ्नाः ।
यद्ध शूर वृषमणः पराचैर्वि दस्यूंर्योनावकृतो वृथाषाट् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र यस्मात् त्वं ह त्यत् तं वृत्रं पराचैः चोदीः (दूरेक्षिपसि) (तस्मात् शिष्टानां पालने समर्थः असि) हे वृषकर्मन् इन्द्र यतः त्वं सखा असि (तस्मात् सर्वान् पालयसि हे शूर यः त्वं हि खलु दस्यून् पराचैः अकृतः पृथक् पृथक् विच्छिनत्सि) (तस्मात् प्रजाः रक्षितुं योग्यः असि) हे वृषमण इन्द्र यतः त्वं सुखानि उभ्नाः (प्रपूर्द्धि) (तस्मात् सत्कर्तव्यः असि) हे इन्द्र यतः त्वं वृथाषाट् असि तस्मात (योनौ) गृहे सर्वान् सुखैः उभ्नाः ॥

TRANSLATION

O Indra (President of the Assembly or the Commander-in-Chief of the Army etc.). O wielder of the thunderbolt or strong weapons, as thou throwest away an enemy who is like the cloud the coverer of happiness, therefore thou art able to protect the righteous. O doer of noble deeds, because thou art a true friend, thou protectest or safe-guardest thy friends. O fearless hero, because thou cuttest down all thieves and robbers, therefore thou art able to protect thy subjects. O lover of heroic persons and their knower, as thou fillest all with happiness, therefore, thou art worthy of respect and honour. As thou endurest all without much difficulty, therefore thou fillest all at home with great delight.

PURPORT

As the sun gladdens all by his light and is the cause of rain by producing the cloud and as he illumines all by dispelling darkness, in the same manner, the President of the

Assembly should shine in his kingdom by gladdening all by his knowledge and other virtues, by creating physical and spiritual force in all and by raining down knowledge Dharma (righteousness) and fearlessness and by setting aside all un-righteousness, darkness (of ignorance) and enemies.

THE COMMENTATOR'S NOTES

(वृत्रम्) मेघमिव सुखावरकं शत्रुम्।

=An enemy covering happiness like a cloud.

(योनौ) गृहे। योनिरिति गृहनाम (निघ० ३.४) = At home.

पुनः स कीदृश इत्युपदिश्यते।

How is he (Indra) is taught further in the fifth Mantra.

Manrta—5

त्वं ह॒ त्यदि॑न्द्रारिषण्यन्दृ॒ळ्हस्य॑ चि॒न्मर्ता॑ना॒मजु॑ष्टौ।
व्य१॒॑स्मदा॒ काष्ठा॒ अर्व॑ते॒ र्व॒र्घ॒नेव॑ वज्रिञ्छ्न॒थिह्य॒मित्रा॑न्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अरिषण्यन् वज्रिन् इन्द्र त्वं ह (प्रसिद्धम्) अस्मत् अर्वते व्यावः त्यत् (तस्य दृढस्य राज्यस्य) मर्तानां चित् (अपि) अजुष्टौ घना इव अमित्रान् काष्ठाः श्नथिहि॥

TRANSLATION

Do thou Oh Indra (President of the Assembly or the Commander of an army) who art un-willing to hurt any righteous person and wielder of the thunderbolt or strong weapons, protect our army consisting of the horses and elephants etc. When we are exposed to the aversion of our enemies, thou demolishest all un-righteous persons in all directions as with a club.

PURPORT

There is Upamalankara or simile used in the Mantra. It is the duty of the President of the Assembly and the Chief Commander of the Army to create love among the people of the State and the army along with aversion towards un-

righteous foes and then to demolish all wicked persons as the sun demolishes all clouds.

THE COMMENTATOR'S NOTES

(काष्ठाः) दिशः = Directions. (काष्ठाइति दिङ्नाम निघ० १.६)

(अर्वते) अश्वादियुक्ताय सैन्याय

=For the army consisting of the horses, elephants etc.

पुनर्मनुष्यैरीश्वरसभाध्यक्षयोः सहायः क्व क्व प्रेप्सितव्य इत्युपदिश्यते ।

for what objects the help of God and the President of the Assembly should be sought by people is taught in the 6th Mantra.

Mantra—6

त्वां ह त्यदिन्द्रार्णसातौ स्वर्मीळ्हे नर आजा हवन्ते ।
तव स्वधाव इयमा समर्य ऊतिर्वाजेष्वतसाय्या भूत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्वधावः इन्द्र (जगदीश्वर सभाध्यक्ष) नरः त्यत् अर्णसातौ स्वर्मीळ्हे आजौ त्वां ह खलु हवन्ते । यतः तव या इयं समर्ये वाजेषु अतसाय्या ऊतिः वर्तते सा अस्मान् प्राप्ता भूत् ॥

TRANSLATION

O God the Lord of all food and wealth or the President of the Assembly etc. men invoke Thee in all thick thronged and happiness-bestowing battles for the victory. May thy protection which gives us happiness constantly be got by us in all battles and in the acquisition of knowledge, food and army etc.

PURPORT

Men should accomplish all their righteous acts with the help of God and the President of the Assembly.

THE COMMENTATOR'S NOTES

(अर्णसातौ) अर्णानां विजयप्रापकाणां योद्धृणां सातिर्यस्मिन् ।

=In the battle where the victors gain.

(ऋ-गति-प्रापणयोः षणु-संभक्तौ Tr.)

(समर्येषु) संग्रामेषु = In battles.

(अतसाय्या) अतति निरंतरं सुखानि गच्छति यया सा अत्र अत-सातत्यगमने इति धातोर्बाहुलकादौणादिक आय्यप्रत्ययः असुगामश्च । सायणाचार्येण इदं पदम् अतधातोराय्य प्रत्ययं वर्जयित्वा साय्यप्रत्ययान्तरं कल्पित्वाऽडागमेन व्याख्यातं तदशुद्धम् ॥

=That which constantly leads to happiness.

Sayanacharya has wrongly explained the derivation of अतसाय्या । अथ सभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of the President of the Assembly are taught.

Mantra—7

त्वं ह त्यदिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।
बर्हिर्न यत्सुदासे वृथा वर्गंहो राजन्वरिवः पूरवे कः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे वज्रिन् इन्द्र (सभाधिपते) ये तव सभादयः सप्त सन्ति तैः सह वर्तमानः शत्रुभिः सह युध्यन् यतः त्वं ह खलु तेषां पुरः दर्दः (विदारयसि) यतः त्वम् अंहोराज्यस्य पुरुकुत्साय पूरवे यत् वरिवः सुदासं बर्हिः न यद् वृथा मनुष्याः वर्तन्ते त्यत् (तान्) वर्क् (वर्जयसि) तस्मात् त्वं सर्वैः अस्माभिः सत्कर्तव्यः असि) ॥

TRANSLATION

O Indra (President of the Assembly, O wielder of powerful weopons ! being present with seven (Assembly, members of the Assembly, the President of the Assembly, army, the Chief Commander of the Army, and servant, subjects) thou over turnest the cities of un-righteous persons, because thou givest the kingdom that is got, to a charitable person, who possesses mighty weapons like the thunderbolt and servest him for the attainment of perfect happiness, leaving off worthless persons; therefore thou art worthy of being respected by us.

PURPORT

As the sun disperses the cloud for the welfare of all beings, in the same manner, the President of the Assembly should bring about the welfare of all.

(सुदासे) शोभना दासाः – दानकर्त्तारः यस्मिन् देशे ।

=Full of liberal donors. (दाण् दाने)

(अंहोः) प्राप्तस्य प्राप्तव्यस्य वा राज्यस्य ।

=Of the kingdom got or to be got.

(पूरवे) प्रपूर्णाय सुखाय For full or perfect happiness.

पुनः सभाद्यध्यक्षविद्युद्गुणा उपदिश्यन्ते ।

The attributes of the President of the Assembly and electricity are taught further in the 8th Mantra.

Mantra—8

त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।
यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे विद्युदिव परिज्मन् विश्वध शूर देव इन्द्र (सभाद्यध्यक्ष) यथा त्वं यया नः (अस्माकम्) त्मनम् (आत्मानम्) क्षरध्या ऊर्जं न संचलितुम् अन्नं पराक्रमम् इव यंसि त्यां तां चित्राम् इषम् अस्मभ्यम् आपः न (जलानि इव) प्रति पीपयः (प्राययसि) तथा वयम् अपि त्वां संतोषयेम ॥

TRANSLATION

O President of the Assembly like electricity, destroying the wicked, O illuminator of knowledge and education, O brave, as thou suppliest us with abundant food and fulfillest our noble desires which manifest wonderful happiness for our movement every where. like the water which satisfies a man, we also please thee.

PURPORT

As food and water satisfy all beings by removing hunger and thirst, in the same manner, the President of the Assembly should make people, happy and contented.

THE COMMENTATOR'S NOTES

(इषम्) इच्छाम् अन्नादिप्राप्ति वा

=Desire and the acquisition of food etc.

(परिज्मन्) परिसर्वतः जहि हिनस्ति दुष्टान तत् सम्बुद्धौ विद्युद्वा।

=O destroyer of the wicked or electricity.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the ninth Mantra.

Mantra—9

अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।
सुपेशसं वाजमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभाद्यध्यक्ष) ते (तव) यैः गोतमेभिः (सुशिक्षितैः पुरुषैः) मनसा हरिभ्यां यानि ओक्ता ब्रह्माणि (अकारि) तैः सह (नः) अस्मभ्यं यथाधियावसुः सुपेशसं वाजं प्रातः जगम्यात् एतद् भरेत् च तथा त्वम् एतत् सर्वं मक्षू आभर ॥

TRANSLATION

O Indra (President of the Assembly) praises have been offered to thee by highly educated persons. They have been

uttered to thee with great reverence and with force and strength which remove all misery. Grant us various kinds of food and knowledge. The person who causes us to remain in happiness with action and gives us knowledge that makes us beautiful may come to us in the morning again and again.

PURPORT

As electricity supports this universe in the form of the sun and other luminaries, in the same menner, the President of the Assembly etc. should make people endowed with admirable wealth.

THE COMMENTATOR'S NOTES

(गोतमेभिः) ये गच्छन्ति जानन्ति प्राप्नुवन्ति विद्यादिशुभान् गुणान् तैर्विद्वद्भिः किरणैर्वा ।

=By the learned who know and acquire knowledge and other divine attributes.

(हरिभ्याम्) हरणशीलाभ्यां बलपराक्रमाभ्याम् ।

=By force and strength which remove all evils.

(सुपेशसम्) शोभनानि पेशांसि (रूपाणि) यस्मात्तम् ।

In this hymn also the attributes of God, fire and President of thc Assembly have been mentioned, so it is connected with the previous hymn.

Here ends the commentary on the 63rd hymn or fifth varga of the Ist Mandala of the Rigveda.

अथ चतुःषष्टितमं सूक्तम्

HYMN LXIV

अस्य सुक्तस्य गोतमो नोधा ऋषिः । इन्द्रो देवता । १, ४, ६, ९, १४ विराट् जगतीछन्दः । २, ३, ५, ७, १०-१३ निचृज्जगती । ८, १२ जगती छन्दः । निषादः स्वरः । १५ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer–Gautama Nodha, Devata or subject-Indra. Metres–Jagati and Trishtup of various forms. Tunes–Nishada and Dhaivata.

अथ वायुस्वरूपगुणदृष्टान्तेन विद्वद्गुणा उपदिश्यन्ते ।

The attributes of learned persons are taught by the illustration of the winds.

Mantra—1

वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भ्यः ।
अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथेष्वाभुवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नोधः मनुष्य, आभुवः अपः न (इव) धीरः सुहस्त्यः अहं वृष्णो शर्द्धाय वेधसे सुमखाय मनसा मरुद्भ्यः विदथेषु गिरः सुवृक्तिं च समंजे तथैव त्वं प्रभर ॥

TRANSLATION

O praiser of true knowledge, rightly praise the attributes of the winds which cause rain, strength-upholding of various objects and noble Yajna. As a patient man utters words after full deliberation and as an artist, gives expression to various acts, in the same manner, I being well-versed in various indurtries and martial activities express myself in the Yajnas of various kinds including the battles. You should also do like that.

PURPORT

Men should know that whatever is the movement, force, knowledge, exertion, speech, hearing, growth, decay, hunger and thirst, it is all caused by the air. They should rightly preach the science of air to others.

THE COMMENTATOR'S NOTES

(सुमखाय) शोभनाय चेष्टासाध्याय यज्ञाय
=For noble Yajna done with labour.

(विदथेषु) युद्धादिचेष्टामययज्ञेषु
=In the Yajnas of various kinds including the battles.

(मरुद्भ्यः) वायुभ्यः = For the winds.

पुनस्ते वायवः कीदृशा इत्युपदिश्यते ॥

Mantra—2

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।
पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! युष्माभिः ये रुद्रस्य (जीवस्य) प्राणसमुदायस्य वा सम्बन्धिनः वायवः दिवः जज्ञिरे (जायन्ते)। ये सूर्याः इव ऋष्वासः उक्षणः पावकासः शुचयः वर्तन्ते ये सत्वानः इव मर्याः असुराः अरेपसः द्रप्सिनः घोरवर्पसः सन्ति (तेषां संगेन विद्यादिशुभगुणाः गृह्यन्ताम्) ॥

TRANSLATION

The winds which belong to the collective Prana are born from the sky. In the same manner, brave and learned persons are born from the light of knowlede given by great preceptors. They are radiant as the rays of the sun, virile, purifiers and themselves pure. They are conquerors of their foes, pure from sin under the guidance of an Acharya, or Commander-in-chief of the Army. They are manly and

vigorous, rainers of knowledge like the clouds, and mighty like the elephants, dreadful in their forms for the wicked.

PURPORT

As there are mighty lions, elephants and oxen in the creation of God, so are these powerful winds. As the rays of the sun purify, so do winds also. Without the sun and the winds, it is not possible to have health or disease, birth and death etc. Therefore men should know thoroughly the attributes of both of them (the sun and winds) and should utilise them properly in their works.

THE COMMENTATOR'S NOTES

(रुद्रस्य) समष्टिप्राणस्य ।

Of the Collective Prana or vital energy.

(अरेपसः) निष्पापाः अव्यक्तशब्दाश्च

=Sinless and of indistinct sound.

(घोरवर्पसः) घोरं वर्पः रूपं येषां ते

=Of fearful form.

पुनस्ते कीदृशा इत्युपदिश्यते ।।

How are the Maruts is taught further in the 3rd Mantra.

Mantra—3

युवानो रुद्रा अजरा अभोग्घनो ववक्षुरध्रिगावः पर्वता इव ।
दृळ्हा चिद्विश्वा भुवनानि पार्थिवा प्र च्यावयन्ति दिव्यानि मज्मना ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं ये इमे पर्वताः इव युवानः अभोग्हनः अध्रिगावः रुद्राः जीवान् ववक्षुः रोषयन्ति । मज्मना पार्थिवानि दिव्यानि चित् (अपि) विश्वा भुवनानि दृढा प्रच्यावयन्ति (तान् विद्यया यथावद् विदित्वा कार्येषु संप्रयोजयत) ।।

TRANSLATION

The Maruts (winds) are very mighty on account of mixing and separating objects, causes of weeping on account of the pain of death and fever etc. un-decaying, eternal by cause which are not eaten or destroyed, of un-obstructed progress and immovable as mountains. By their strength they agitate all substances, whether of heaven or of earth.

PURPORT

Men should know that as the clouds are reservoirs of waters, as mountains are reservoirs of herbs, in the same way, these winds are the cause of combination and separation, supporters of all, cause of happiness and misery, eternal (by flow) without form or touch. Without them, it is not possible for the water and fire in the world to come and stay on.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they is taught further in the fourth Mantra.

Mantra– 4

चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्मां अधि येतिरे शुभे ।
अंसेष्वेषां नि मिमृक्षुर्ऋष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यूयं ये एते ऋष्टयः नरः वायवः चित्रैः अंजिभिः शुभे वपुषे व्यंजते वक्षः सुरुक्मान् अधियेतिरे स्वधया साकं जज्ञिरे (जायन्ते) दिवः जनयन्ति च एषाम् अंसेषु निमिमृक्षुः सर्वे पदार्थाः सहन्ते तान् विदित्वा सं प्रयोजयत) ।

TRANSLATION

O men, you should know and properly use the Maruts (winds) which are moving hither and thither, which take people from place to place or carry things which are like the brave and mighty soldiers who decorate their persons

with various ornaments, who place, for elegance, brilliant garlands on their breasts, lances are borne upon whose shoulders and who by taking suitable and nourishing food and by developing their strength have become leaders with the light of knowledge. It is with the help of these airs that these brave soldiers and all creatures can get power.

PURPORT

Men should know the attributes of the Maruts (winds and brave soldiers mighty like them) and should enjoy pure happiness.

THE COMMENTATOR'S NOTES

(अंजिभि:) व्यक्तीकरणादिधर्मैः

=By manifesting signs or attributes.

(ऋष्टय:) गमनागमनशीला:

=Moving everywhere, active.

(स्वधया) पृथिव्यादिना अन्नेन वा

=With earth or food.

TRANSLATOR'S NOTES

अंजिभि: is derived from अंजू-व्यक्ति म्रक्षण कान्तिगतिषु — hence Rishi Dayananda has interpreted it as व्यक्तीकरणादिधर्मैः taking the first meaning of the verb ऋष्टय: has been derived from ऋषी-गतौ hence Rishi Dayananda Sarasvati's interpretation as गमनागमनशीला: =Gcing and coming. स्वधा इत्यन्ननाम (निघ० २.७) Along with the attributes of the winds, the attributes of brave soldiers who should be mighty have been mentioned in many of the mantras like the above, hence the epithet नर: has been used which in the ease of winds can be taken only in secondary sense of carrying from णीञ्-प्रापणे

It is very wrong on the part of Prof. Maxmuller and other Western translators of the Vedas to translate the word "Maruts" as "Storm Gods."

पुनस्ते कीदृशा इत्युपदिश्यते

How are the Maruts is taught further in the fifth Mantra.

Mantra—5

ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत ।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये ईशानकृतः धुनयः रिशादसः धूतयः परिज्रयः तविषीभिः विद्युतः अक्रत ये पयसा ऊधः दुहन्ति भूमिं पिन्वन्ति (सेवन्ते) तान् यूयं विजानीत ।

TRANSLATION

O men, you should know the winds which make men prosperous when utilised properly in machines etc. which shake trees and other things, which eat away or destroy diseases, which make people tremble, which make things within sway, which make by their force the lightnings, which make the dawn by their water or sap, which spinkle the earth and serve it.

PURPORT

O men, God teaches you about the attributes of the Maruts (winds). These airs or winds make all people happy by generating lightning, by raining down water, by sprinking earth and herbs etc. You should know all this well.

THE COMMENTATOR'S NOTES

(धुनयः) रजोवृक्षादीन् कम्पयितारः = Shakers of sand and trees etc.

(ऊधः) उषसम् ऊधरित्युषर्नाम = Dawn.

(पिन्वन्ति) सेवन्ते सिंचयन्तिवा = Serve or sprinkle.

TRANSLATOR'S NOTES

The epithets used in the mantra are also applicable to Maruts (the brave soldiers) who by their victory over the wicked persons destroy them, who make their people prosperous.

पुनस्ते कीदृशा इत्युपदिश्यते ।

The same subject is continued—

Mantra—6

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वाभुवः ।
अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यथा आभुवः सुदानवः मरुतः विदथेषु घृतवत् पयः पिन्वन्ति मिहः अत्यं न (इव) अपः विनयन्ति । उत्सम् इव अक्षितं स्तनयन्तं वाजिनं दुहन्ति तथा आचरत ॥

TRANSLATION

O men, you should behave like the munificent Maruts (winds) which scatter the nutritious waters, as priests at the Yajnas (non-violent sacrifices) the clarified butter, as grooms lead forth a horse, they bring forth for its rain the fleet-moving cloud and milk it, thundering and un-exhausted.

PURPORT

There is Upamalankara used in the Mantra. As there is the oblation of the Ghee or clarified butter in the Yajnas, as there is the well for watering the field and animals, as there is the horse for seminating the mare, in the same manner, when the airs or winds are utilised with scientific knowledge, they accomplish all acts.

THE COMMENTATOR'S NOTES

(पिन्वन्ति) सेवन्ते सिञ्चन्ति वा = Serve or sprinkle.

(अपः) प्राणान्, जलानि, अन्तरिक्षावयवान् =Pranas (vital breaths) waters, and the particles of the middle region.

(उत्सम्) कूपम् =Well. (निघ० ३.२३)

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are Maruts is taught further in the seventh mantra.

Mantra – 7

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः।
मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यत् (यथा) महिषासः चित्रभानवः भामिनः स्तवसः रघुष्यदः गिरयः न (इव) जलानि हस्तिनः मृगाः इव च वना खादथ तथा एतैः तविषीः अरुणीषु अयुग्ध्वम् ॥

TRANSLATION

You should know and properly utilise these winds which are like the brave heroes who are great possessors of knowledge and wisdom, bright, shining, like mountains in stability or firmness and quick in motion like the deer, mighty like the elephants. They break down or shatter even the forests and shake the waters. Utilise them in various ways to make them speedy.

PURPORT

There is Upmalankara in the Mantra. Men can not make any movement, eating, riding etc. without the winds. Therefore these winds should be properly utilised in aeroplanes, boats and steamers etc. and with the combination of fire and water quick moving vehicles should be constructed.

THE COMMENTATOR'S NOTES

(महिषाः) पूजितगुणाः, महान्तः
महिष इति महन्नाम ! (निघ० ३ ३) = Great.
(वना) वनानि जलानि वा = Forests or waters.
(वनमिति उदक नाम) (निघ० १.१२) Tr.
(अरुणीषु) गच्छन्ति प्राप्नुवन्ति सुखानि यैस्तानि
अरुणानि यानानि तेषाम् इमाः क्रियाः तासु ।

=In the process of various cars or vehicles.
(ऋ-गतौ)

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (Maruts) is taught further in the 8th Mantra.

Mantra—8

सिंहा इंव नानदति प्रचेतसः पिशा इंव सुपिशो विश्ववेदसः ।
क्षपो जिन्वन्त पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं ते एते प्रचेतसः सुपिशः सबाधः अहिमन्यवः इत (एव) ऋष्टिभिः पृषतीभिः क्षपः संजिन्वन्तः विश्ववेदसः वायवः शवसा सिंहाः इव बलावयववन्तः गजाइव नानदति तान् कार्येषु संप्रयोजयत ॥

TRANSLATION

The winds are like the brave soldiers who being most wise roar like lions, are full of might like the elephants, are destroyers of their foes, are knowers of everything important and helpers in the accomplishment of all good deeds, making people sleep at nights without much anxiety by arranging for their watch, going to help the afflicted persons. They [winds] by their speed and other attributes which help in the accomplishment of works with their might, restrain the substances and indicate or make the clouds. You must use them properly in your works.

PURPORT

There is Upamalankara used in the Mantre. O men, you should know that all strength, force, life, hearing and other faculties are mostly dependent uponthe winds.

THE COMMENTATOR'S NOTES

(पिशा इव) यथा बलयुक्तावयवन्तो गजाः ॥
=Like the mighty elephants.

(सुपिशा:) सुष्ठु पिशन्ति अवयुवन्ति ये ते
=Those who shatter.

(क्षप:) रात्री: क्षपेति रात्रिनाम (निघ० १.७)=Nights.

(अहिमन्यव:) ये अहिं मेघं मानयन्ति ज्ञापयन्तिते ।
=Which indicate clouds.

TRANSLATOR'S NOTES

पिश-अवयवे । अहिरिति मेघनाम (निघ० १.१०)

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are the Maruts is taught further in the ninth Mantra.

Mantra—9

रोदसी आ मरुतो गणश्रियो नृषाच: शूरा: शवसाहिमन्यव: ।
आ बन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु व: ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे गणश्रिय: नृषाच: अहिमन्यव: शूरा: मरुत: ये अमति: न (रूपम् इव) दर्शता विद्युत् तस्थौ न (वर्तते इव) वर्तमाना: वायव: बन्धुरेषु रोदसी आधरन्ति ये व: (युष्माकम्) रथेषु संयुक्ता: कार्याणि साध्नुवन्ति तान् अस्मभ्यम् आवदत (समन्तात् उपदिशत) ।

TRANSLATION

O brave heroes, knowers of industries and arts shining in the performance of good deeds and serving them, zealous by your nature, never losing courage, benevolent to men, mighty, you make heaven and earth resound (at your coming); your glory sits in the seat-furnished chariots, conspicuous as a beautiful form, or as the lovely lightning. You should tell us about the attributes of the winds that are mighty and impetuous like you and should accomplish your various works by utilising them, In your cars.

PURPORT

There is Upamalankara used in the Mantra. Men should know that it is the winds that are the supporters of all embodied things and means of strength, bravery, art, knowledge and other works.

THE COMMENTATOR'S NOTES

(नृषाचः) ये कर्मसु नॄन् साचयन्ति संयोजयन्ति ते

=Those who urge upon people to engage themselves in actions.

(अहिमन्यवः ये अहिव्याप्ति मानयन्ति-ज्ञापयन्ति ते ।

=Those which indicate prevalence.

(अमतिः) रूपम् अमतिरिति रूपनाम (निघ० ३.७)

Form or beauty.

(मरुतः) शिल्पविद्याविद ऋत्विजः ।

=Priests, knowers of arts and industries.

TRANSLATOR'S NOTES

अह्-व्याप्तौ

मरुत इति ऋत्विङ् नाम (निघ० ३.१८)

मरुत इति पदनाम (निघ० ५.५) पद-गतौ गतेस्त्र-योऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् । पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (Maruts) is taught further in the tenth Mantra.

Mantra—10

विश्ववेदसो रयिभिः समोकसः संमिश्लासस्तविषीभिर्विरप्शिनः।
अस्तार इषुं दधिरे गभस्त्योरनन्तशुष्मा वृषखादयो नरः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे नरः (मनुष्याः) यूयं ये समोकसः संमिश्लासः इषुम् अस्तारः वृषखादयः अनन्तशुष्माः विरप्शिनः नरः रयिभिः

तविषीभिः च प्रजा गभस्त्योः सूर्याग्न्योः इव बलं दधिरे (धरन्ति) (तेषां संगेन विद्याशिक्षा यानचालनक्रियाः च स्वीकुरुत) ।

TRANSLATION

The Maruts (heroes) are knowers of all important things dwelling together with wealth of vast government, endowed with strength, great on account of their virtues, repellers of foes, of infinite powers, eaters of nourishing food, leaders of men, hold in their arms which are like the sun and fire, shafts and various werpons or noble desires in their minds. They drive away their enemies with their powerful armies.

PURPORT

Men can not attain spiritual and secular happiness without the learned people and the knowledge of the science of the air and other elements.

THE COMMENTATOR'S NOTES

(विरप्शिनः) महान्तः विरप्शीति महन्नाम (निघ० ३.३)
=Great on account of their virtues.

(अस्तारः) प्रक्षेप्तारः । अत्र अस-प्रक्षेपणे इति धातोः स्तृन् 'वा छन्दसि सर्वे विधयो भवन्तीति इडागमविकल्पः ।
=Throwers or repellers of their foes.

(गभस्त्योः) रश्मियुक्तयोः सूर्यप्रसिद्धाग्न्योरिव भुजयोः
=In the arms which are like the sun and fire-full of splendour.

TRANSLATOR'S NOTES

(गभस्ती इति बाहुनाम (निघ० २.४)
गभस्त्य इति रश्मिनाम (निघ० १.५)

Though Prof. Max Muller and other Western Scholars translate the word "Maruts" as storm Gods, yet even they like Prof. Wilson and Griffith have to admit willy nilly that the adjectives used for Maruts and other descriptions clearly point out that they are heroic men. For instances, Prof.

Wilson's translation of the above Mantra (10th.) is as follows.

"The Maruts who are all knowers.

"Who are leaders (of men)."

In the translation of the 9th Mantra also Prof. Wilson says-Maruts, who are heroes, etc. Griffith in his translation of the 8th Mantra says.

(प्रचेतस:) Exceeding wise they roar like lions mightily-combined as priests. In the translation of the 9th Mantra. (गणश्रिय:) (Heroes) who Match in companies, friendly men. In the translation of the 10th Mantra विरप्शिन: Singers loud of voice-Heroes, of powers infinite, the archers, they have laid the arrow of their arms. Does all this not corroborate Rishi Dayananda Saraswati's contention that by the word "Marutah" are not meant any "Storm Gods" but brave heroes besides the winds by the way of illustration.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are the Maruts is taught further in the 11th Mantra.

Mantra—11

हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्यो॒ न पर्वतान् ।
मखा अयासः स्वसृतो ध्रुवच्युतो दुध्रकृतो मरुतो भ्राजदृष्टयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसो मनुष्याः ! यूयम् आपथ्यो न हिरण्ययेभिः पविभिः सह समन्तात् रथेन पथि गच्छन् इव ये भ्राजदृष्टयः दुध्रकृतः ध्रुवच्युतः स्वसृतः पयोवृधः मरुतः पर्वतान् (मेघान् शैलान्वा) उज्जिघ्नन्ते (तेषां गुणान् विज्ञाय एतान् कार्येषु नित्यं संप्रयोजयत) ॥

TRANSLATION

O learned persons, you should utilise winds which are mighty, which with their movements increase waters (bring floods etc.) and which are like the heroes who become strong by taking milk, who perform Yajnas, who go forward,

who are free in their movements, who shake even the most firm foes, who can not be overcome by others, who possessing bright weapons shake or throw away even the mountains if they come in their way with their golden thunderbolts as a traveller throws away any insignificant thing.

PURPORT

Men should know well the attributes of the winds which produce rain etc. and should utilise them properly.

THE COMMENTATOR'S NOTES

(दुध्रकृतः) दुध्राणि धारकाणि बलादीनि कुर्वन्ति ते ।

=Causing great upholding power.

(भ्राजदृष्टयः) भ्राजत: प्रदीप्ता ऋष्टयः व्यवहार प्रापिकाः कान्तयो येभ्यस्ते ।

=Possessing or causing bright splendour.

पुनस्तत्समुदायः कीदृशोऽस्तीत्युपदिश्यते ।

The same subject is continued—

Mantra—12

घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसा गृणीमसि ।
रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्चत श्रिये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा वयं हवसा रुद्रस्य सूनुं विचर्षणिं घृषुं पावकं तवसं रजस्तुरम् ऋजीषिणं मारुतं गणं गृणीमसि (स्तुवीमः) तं यूयम् अपि सश्चत (विजानीत) ॥

TRANSLATION

As we praise for the education and prosperity the band of the mighty winds which cause rain, which are the sons of God, which are impetuous, overcoming all, purifiers, Powerful, quickly moving in the worlds, endowed with causes of taking, leading eating and other activities like the great heroes who are experts in battles, attentive in their works, sons of the commander of the army, drinkers of Soma and other nourishing drinks and purifiers of all.

PURPORT

Men should know that no movement is possible without air, therefore they should master the science of air and accomplish all their works utilising the wind properly.

THE COMMENTATOR'S NOTES

(हवसा) ग्रहणत्यागभक्षणादि कर्मणा सह वर्त्तमानम् ।

=Existing with or causing taking, leaving, eating and other activities.

(रुद्रस्य) परमेश्वरस्य, वायुकारणस्य वा ।

=Of God, of soul or of Vayu [wind] in collective form.

The same subject is continued—

Mantra—13

प्र नू स मर्तः शवसा जनाँ अति तस्थौ व ऊती मरुतो यमावत ।
अर्वद्भिर्वाजं भरते धना नृभिराप्च्छ्यं क्रतुमा क्षेति पुष्यति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! यूयं यम् प्रावत समर्तः ऊती शवसा अर्वद्भिः अश्वैः नृभिः सह वाजं वेगम् अन्नं वः जनान् धनानि आपृच्छ्यं क्रतुं च प्रभरते आक्षेति शरीरात्मभ्यां च अति पुष्यति तस्थौ ।

TRANSLATION

O Maruts (Pranas and heroes), the man whom you defend with your protectoin, quickly surpasses all men in strength; with his horses he acquires food and with good men, riches; he performs the admirable Yajna, acquires knowledge and does noble deeds and develops his body and soul well. He thus becomes very strong and dwells in happiness and joy.

PURPORT

Those men who know the Prana Vidya or the science of Vital Energy, become mighty and respectable. They get over their foes and all misery and possessing elephants,

horses, men, wealth and intellect they ever grow harmoniously.

THE COMMENTATOR'S NOTES

(शवसा) विद्याक्रियायुक्तेन बलेन

=With the strength of wisdom and activities.

(व्रातम्) वेगादिगुणसमूहम् ।

=The group of attributes like the speed and others.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they [Maruts] is taught further in the fourteenth Mantra.

Mantra—14

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।
धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः (मनुष्याः) यथा वयं पृत्सु चर्कृत्यं दुष्टरं द्युमन्तं शुष्मं बलं मघवत्सु धनस्पृतम् उक्थ्यं विश्वचर्षणिं तोकं तनयं प्राप्य शतं हिमाः पुष्येम तथाऽनुष्ठाय यूयं सुखं धत्तन ॥

TRANSLATION

O men, may we among the wealthy kings obtain strength which enables us to discharge our duties, which is invincible in battles with wicked persons and illustrious. May we have also sons & grandsons who are annihilators of their adversaries the seizers of wealth from the hands of the wicked, the deservers of praise and all deserving. May we cherish such sons and grandsons for a hundred winters and be always full of bliss.

PURPORT

Other men also should try to acquire the knowledge of the winds or the science of airs as learned scientists do.

THE COMMENTATOR'S NOTES

(मरुतः) वायुवद्वर्तमानाः = Men mighty like the winds.

(तोकम्) अपत्यम् (तनयम्) विख्यातं तत्पुत्रम् ॥ =Learned son and famous grandson.

पुनस्ते कीदृशा इत्युपदिश्यते ॥

How are the Maruts is taught further in the fifteenth Mantra.

Mantra—15

नू ष्ठिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।
सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! यथा विद्वांसः अस्मासु स्थिरं वीरवन्तम् ऋतीषाहं सहस्रिणं शतिनं शूशुवांसं रयिं प्राप्य आनन्दन्ति (तथा एव यूयम् अपि एतान् प्राप्य आनन्दत इति) ॥

TRANSLATION

Grant us Maruts, riches attended by off-spring and mortifying to our enemies, riches givers of hundreds and thsusands of joys and ever growing. May they who have acquired wealth by various acts, come hither quickly in the morning.

PURPORT

O men, as a virtuous extra-ordinarily wise man endowed with wisdom and labour, acquires from the winds and other elements many kinds of happiness after accomolishing many works, in the same manner, you should also acquire the knowledge of this science of air and enjoy happiness.

THE COMMENTATOR'S NOTES

(मरुतः) वायव इव वर्तमानाः

O heroes mighty like the winds,

शूशुवांसम् सर्वसुखज्ञापकं प्रापकं वा

=That which causes the knowledge of all happiness and helps in getting it.

This hymn is connected with the previous hymn as the subject of the Maruts (winds and brave heroes) is continued.

Here ends the 64th Hymn of the Ist Mandala of the Rigveda and the eighth Varga.

अथ पञ्चषष्टितमं सूक्तम्

HYMN LXV (65)

अस्य सूक्तस्य पराशर ऋषिः। अग्निर्देवता। १,२,३,५ निचृत् पंक्तिश्छन्दः। ४ विराट् पंक्तिश्छन्दः। पंचमः स्वरः।

Seer-Parashara, Devata or subject-Agni. Metre-Pankti of two forms. Tune-Panchama.

अथान्तर्व्याप्तोऽग्निरुपदिश्यते।

Agni pervading within is taught in the first Mantra.

Mantra—1

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम्।
सजोषा धीराः पदैरनु ग्मन्नुप त्वा सीदन्विश्वे यजत्राः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सर्वविद्याभिव्याप्त सभेश्वर! यजत्राः सजोषाः धीराः (विद्वांसः) पदैः पश्वा तायुं न (इव) यं गुहा (बुद्धौ) चतन्तं नमः युजानं नमः वहन्तं त्वा (त्वाम्) अनुग्मन् उपसीदन् (त्वां प्राप्य त्वयि अवतिष्ठन्ते तं वयम् अपि एवं प्राप्य अवतिष्ठामहे॥

TRANSLATION

O Omniscient Lord of the world (taken as an Assembly) all adorable, firm and highly intelligent learned persons follow Thee who art in the cave of our hearts, providing food to all creatures and being adored by them. They follow Thee like a thief of an animal who is caught by the foot-marks by the experts. All enlightened persons contemplate upon Thee and sit down close to Thee. (so to speak) with the perception of Thy attributes and Laws.

PURPORT

As men catch hold of a thief seeing his foot-marks etc. and take from him the animals and other things stolen by

him, in the same manner, attain God who is within the soul as True Preceptor, the Support of all and who can be attained with knowledge and then enjoy perfect bliss.

THE COMMENTATOR'S NOTES

(तायुम्) चौरम् तायुरिति स्तेननाम (निघ० ३.२४)
(चतन्तम्) गच्छन्तम् व्याप्तम् चततीति गतिकर्मसु पठितम् (निघ० २.१४) = Pervading.
(नमः) नमस्कारमन्नं वा नम इत्यन्ननामसु पठितम् (निघ० २.२०) णम-प्रह्वीभावे = Salutation (2) Food.
(यजत्राः) पूजकाः,उपदेशकाः, संगतिकर्तारः दातारश्च।
= Devotees, preachers. Associates, donors.
(यज-देवपूजा संगतिकरणदानेषु)

पुनस्तं कीदृशं विजानीम इत्युपदिश्यते।

How do we know Agni is taught in the second verse.

Mantra—2

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्द्यौर्न भूम।
वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः देवाः विद्वांसः परि द्याः भुवन् एव ऋतस्य (व्रताअनु:) अनुगा (अनुगम्य आचरन्ति) तथा एते ऋतस्य योना स्थितं सुजातं सुशिश्विं सभेशं विद्युतमग्निं इं पृथिवीं चापश्च तथैव वर्धां भूम (भवेम यूयमपि भवत)।

TRANSLATION

O men, learned persons follow or observe the vows of the truthfulness ordained by God who is Embodiment of Truth, vast sky or like the light of the Sun. As the pervasive powers manifest God who is the Greatest and the illustrious Source of Truth present in the Matter giving strength to

all for growth, earth, water, electricity etc. all manifest God's glory, so you should also manifest Him with your noble deeds. A virtuous president of the assembly should also be adored and followed.

PURPORT

As by the light of the sun, all objects become visible, so by the association of the learned, God is realised when a man acquires the Vedic knowledge and observes rules of Dharma (righteousness). Electricity and other substances also can be known well in this way with all their attributes and actions.

THE COMMENTATOR'S NOTES

(द्यौः) सूर्यद्युतिः = The light of the sun.

(ईम्) पृथिवीम् = The earth.

(सुशिश्विम) सुष्ठु वर्धकम् — Well augmenter.

पुनः स कीदृश इत्युपदिश्यते ।

How is God is taught in the 3rd Mantra.

Mantra—3

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ईं वराते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः तम् एतं परमात्मानं रण्वा पुष्टिः न (इव) क्षितिः (पृथिवी) न (इव) गिरिः भुज्म न (इव) क्षोदः शम्भु न (इव) अज्मन् न (इव) सर्गप्रतक्तः क्षोदः न (इव) कः वराते (वृणुते) स पूर्णविद्यो भवति ॥

TRANSLATION

This Agni (God) is graceful as nourishment, argmenter of the happiness of body, senses and soul, vast as the earth on which people dwell, Giver of happiness like the cloud which is productive of vegetable food by raining down

water, delightful as water. He is like a horse urged to a charge in battle and like flowing waters of the ocean. Who deliberately chooses or accepts God as the Best Object in the world to be known and attained. By Agni may also be taken in a secondary sense the electricity.

PURPORT

There is Upmalankara or simile used in the Mantra in various forms. There are few in the world who are eager to know aud attain God and also utilise electricity properly after or along with that great Knowledge. As the best growth of body, mind and soul enables a man to get kingdom, rain to get good water, and as good horse and ocean are givers of much happiness, in the same manner, God and electricity lead to much delight and bliss, but a great, scholar possessing the correct knowledge of these two is rare.

THE COMMENTATOR'S NOTES

(क्षोदः) उदकम् (क्षोद) इत्युदकनाम (निघ० १.१२)
(गिरिः) मेघः गिरिरितिमेघनाम (निघ० १.१०)
(अज्म) संग्रामे अज्मेति संग्रामनाम—(निघ० २.१७)
=In the battle. (Tr.)

How is material fire is taught in the 4th Mantra.

Mantra—4

जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्यान्न राजा वनान्यत्ति ।
यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यः) वातजूतः अग्निः वनानि दाति (छिनत्ति) पृथिव्याः ह किल रोमाणि दाति (छिनत्ति) स सिन्धूनां जामिः स्वस्रां (भगिनीनां) भ्राता इव इभ्यान राजा इव व्यस्थात् वनानि व्यत्ति ॥

TRANSLATION

When excited by the Wind, again (fire) consumes the forest and shears the hairs of the earth *i*. e. herbs and plants etc. Agni is the kind kinsman of the flowing waters, as brother is to his sisters. As a king punishes his wicked Mahauts or destroys his enemies, agni traverses the woods and eats them up.

PURPORT

There are two similes used in the Mantra. When men use the fire excited by the wind in the works of transportation and driving various vehicles and engines etc. it can accomplish many works. This is what men should know well.

THE COMMENTATOR'S NOTES

(जामिः) सुखप्रापको बन्धुः

=A Kinsman conferring happiness.

(रोमा) रोमाणि ओषध्यादीनि ।

=The hair of the earth i. e. herbs and plants etc.

TRANSLATOR'S NOTES

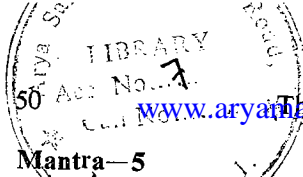
Agni (material fire) has been called kinsman of the waters as they are produced by it, as is also stated in the Taittiriyopanishad.

वायोरग्निः—अग्नेरापः

(इभ्यान्) य इमान् हस्तिनो नियन्तुमर्हन्ति ते

Rishi Dayananda has interpreted the word, Ibhya in the sense of the Mahauts or the drivers of the elephants-evidently wicked Mahauts who deserve punishment at the hands of the King.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How is that Agni (electricity) is taught further in the fifth Mantra.

Mantra—5

श्वसित्यप्सु हंसो न सीदन् क्रत्वा चेतिष्ठो विशामुषर्भुत् ।
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥

सन्धिच्छेद सहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः ! यूयम् यः अप्सु हंसः न (इव) सीदन् विशाम् उषर्भुत् सन् क्रत्वा चेतिष्ठः सोमः न (इव) ऋतप्रजातः शिशुना पशुः न (इव) विभुः सन् दूरेभाः विद्युदाद्यग्निः इव वेधाः श्वसिति तं कार्येषु विद्यया संप्रयोजयत ॥

TRANSLATION

Agni (in the form of electricity etc.) dwells within the waters like a sitting swan, awakened or kindled in the dawn, he restores by his operations consciousness to me. Like the Soma and other creepers and herbs Agni, born of the Matter, is excited by the winds and nourishes all by heat. Born from the waters, where he was hidden like an animal (cow etc.), with her calf, he becomes enlarged and his light spreads far. You must use that Agni in the form of electricity in various forms.

PURPORT

As it is not possible for anyone to accomplish various objects without the use of fire in the form of electricity, it should therefore, be used properly after knowing its science thoroughly.

THE COMMENTATOR'S NOTES

(वेधाः) पोषकः = Nourisher.

(ऋतप्रजातः) कारणादुत्पद्य ऋते वायावुदके च प्रसिद्धः =Born of the Primal Cause [Matter] and manifested in the water and air.

TRANSLATOR'S NOTES

By the illustration of Agni, the Mantra describes the duties of a noble king also who should dwell among his

subjects, make arrangements for their education, support them well and being distinguished on account of the observance of truth, should shine far and near.

As in this hymn, there is the mention of Agni [fire and electricity] etc., it is connected with the previous hymn.

Here ends the commentary of the sixty fifth hymn and ninth Varga of the first Mandala of the Rigveda Sanhita.

अथ षट्षष्टितम सूक्तम्

HYMN LXVI, (66)

अस्य सूक्तस्य शाक्त्यः पराशर ऋषिः। अग्निर्देवता १ पंक्तिः। २ भुरिक् पंक्तिश्छन्दः। ३ निचृत् पंक्तिः। ४-५ विराट् पंक्तिश्छन्दः। पंचमःस्वरः॥

Seer-Parashara, Devata or subject–Agni, Metre-Pankti in various forms. Tune-Panchama.

पुनः सोऽग्निः कीदृश इत्युपदिश्यते।

How is Agni is taught in the first Mantra.

Mantra—1

रयिर्न चित्रा सूरो न संदृगायुर्न प्राणो नित्यो न सूनुः।
तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! भवन्तः रयिः न (इव) चित्रः सूरः न इव संदृक् आयुः न (इव) प्राणः नित्यः न (इव) सूनुः पयः न (इव) धेनुः तक्वा न (इव) भूर्णिः विभावा शुचिः अग्निः वना सिषक्ति तं यथावद् विज्ञाय कार्येषु उपयोजयन्तु।

TRANSLATION

O men, you should know well the Agni (fire) and utilise it properly in various works which is like wonderful wealth, like the sun which shows us all objects, like vital breath, dear like a well-conducted own son, hidden in all things, like a thief, speedy, like a milk-yielding cow, which is pure and radiant, consumes the forests.

PURPORT

There is Upamalankara or similes in the Mantra. God alone is to be always adored who has created for the welfare of all beings the Agni [fire] for that possesses many attributes and is very useful.

THE COMMENTATOR'S NOTES

(भूर्णिः) धर्ता = Bearer (भृञ्-धारणपोषणयोः)
(तक्वा) सोमः तक्वेति स्तेननाम (निघ० ३.२४)
=A thief, Agni hidden in all things like a thief.

TRANSLATOR'S NOTES

Rishi Dayananda has taken the word तक्वा in the sense of a thief on the authority of the Vedic Lexicon-Nighantu. Other commentators have taken it to mean गतिमान् or speedy horse on the basis of Nighantu itself तकति: गत्यर्थः (निघ० २.१४)। Both meanings can be taken.

पुनः स मनुष्यः कीदृशोभवेदित्युपदिश्यते ॥

How should the man as a leader (Agni) be is taught in the second mantra.

Mantra—2

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् ।
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मनुष्यः ओकः न (इव) रण्वः पक्वः यवः न (इव) पक्वः ऋषिः न (इव) स्तुभ्वा वाजी न (इव) प्रीतः विक्षु प्रशस्तः जनानां जेता वयः दधाति स क्षेमं दाधार ।

TRANSLATION

That man enjoys happiness who is like a secure and delightful mansion, who nourishes people like ripe barley, who is conqueror of all men leading them towards the path of progress, who is like a Rishi-seer of the secret of the Vedas and illuminator of true knowledge, who is eminent and best among the people, who is liked by all as a spirited horse by its rider, and thus who leads a noble life.

PURPORT

Those people are always happy and long-lived who know well the means of long and noble life like the Brahmacharya

(Perfect purity and self control) and use them for the accomplishment of their works, who possess and utilies properly all necessary articles for suitable and regular diet and walk etc.

THE COMMENTATOR'S NOTES

(ऋषिः) मन्त्रार्थद्रष्टा विद्वान्, विद्याप्रकाशकः
=A seer who knows the secret of the Mantra and is illuminator of true knowledge.

(ऋषिर्दर्शनात्-ऋषयोमन्त्रद्रष्टारः-निरुक्ते) ।

(ओकः) गृहम् = House or Mansion.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How should a man as a leader (Agni) be is taught further in the third Mantra.

Mantra—3

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।
चित्रो यदभ्राट्छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यो मनुष्यः) क्रतुः न (इव) नित्यः जाया इव योनौ अरं कर्ता श्वेतः न (इव) विक्षु शोधकः रथः न (इव) रुक्मी दुरोकशोचि विश्वस्मै (सर्वसुखकर्ता) समत्सु चित्रः अभ्राट् त्वेषः अस्ति (स सम्राड् भवितुमर्हति) ।

TRANSLATION

That man can become an emperor or governor of a vast State who shines in distant places on account of his virtues, who is steadfast and firm like the steady intellect or action, who is an ornament to all as a wife in a dwelling or at home, who is white like the sun or perfectly pure, who illuminates all objects,being wonderful by his noble character and conduct, who is like a golden Chariot among men possessing Charming merits and actions and who is resplendent in battles.

PURPORT

There is Upamalankara in the Mantra as several similes have been used. That man can attain the prosperity of a State who is steadfast and firm like the harmony of knowledge and action, who is the cause of all happiness like an agreeable wife, who is resplendent or bright like the sun, who is wonderful leader of the path of emancipation and who is conqueror in all battles like a brave hero.

THE COMMENTATOR'S NOTES

(दुरीकशोचिः) दूरस्थेषु ओकेषु-स्थानेषु शोचयः-दीप्तयो यस्य सः = Who shines in distant places on account of his virtues.

(सम्राट्) न केनापि प्रकाशितो भवति स्वप्रकाशत्वात्। = Who shines by himself, not depending upon others.

(रुक्मी) प्रशस्तानि रुक्माणि रोचकानि कर्माणि गुणा वा सन्ति यस्य सः = A man of charming merits and actions.

(समत्सु) संग्रामेषु समत्सु इति संग्रामनाम (निघ० २.१७) = In battles.

पुनः स कीदृश इत्युपदिश्यते।

How is he (a great leader) is taught further in the fourth Mantra.

Mantra—4

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका।
यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः (सेनेशः) यमः जातः यमः जनित्वं कनीनां जारः इव जनीनां पतिः च अस्ति स सृष्टा सेना इव अस्तुः त्वेषप्रतीका दिद्युत् न (इव) अमं दधाति तं भजत॥

TRANSLATION

O men, you should admire that Agni (commander of the Army) who terrifies his enemies like a powerful army sent, who is like the bright pointed shaft of an archer against an army, who is controller of all that are born and will be born and free from passions. He is like the sun dispeller of the darkness of the nights and protector of all people.

PURPORT

There is Upamalankara in the Mantra as several similes have been used. Men should hnow that a good commander of an army destroys all miseries as a well-trained army conquers the enemies and as the knowers of the science of archery destroy their adversaries by throwing upon them powerful arms.

THE COMMENTATOR'S NOTES

(कनीनांजार:) कन्येव वर्तमानानां रात्रीणां हन्ता सूर्य:
=The sun who dispels the darkness of the nights which are like his daughters.

(पतिर्जनीनाम्) पालयिता जनानां प्रजानाम् ।
=Protector of all people.

(यम:) नियन्ता

How is he (Agni) is taught further in the fifth Mantra.

Manrta—5

तं वश्चराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धम् ।
सिन्धुर्न क्षोद: प्र नीचीरैनोन्नवन्त गाव: स्व१र्दृशीके ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)
य: (सभेश:) चराथा वसत्या गाव: अस्तं न गृहम् (इव) नक्षन्ते गाव: स्वर्दृशीके इद्धं नवन्ते सिन्धु: नीची: क्षोद: न व: प्रैनोत् (प्राप्नोति) तं वयं सेवेमहि ॥

TRANSLATION

As cows hasten to their stall, so let us approach the President of the Assembly who is bright like the fire with all

over movable and immovable property. As the flowing water gives movement to the water downwords, so let the commander of the Army send his sub-ordinates to different places. As the rays of the sun commingle which is visible in the sky, so let learned men approach the President of the Assembly who is charming and destroyer of enemies.

PURPORT

There are Luptomapama and Upamalankars in the Mantra. Those who thus adore God, enjoy happiness as cows go to their stall and rays to the sun. As a man can accomplish many works by going to the sea, in the same manner, men should get their desire fulfilled by having communion with Omnipresent God and by having correct knowledge of the science of electricity.

THE COMMENTATOR'S NOTES

(अस्तम्) गृहम् = House. अस्तमितिगृहनाम (निघ० ३.४)

(क्षोदः) जलम् क्षोद इति उदकनाम (निघ० १.१२)

This hymn is connected with the previous hymn as in this also there is the mention of God and Agni (fire etc.).

Here ends the sixty-sixth hymn of the first Mandala of the Rigveda.

अथ सप्तषष्टितमं सूक्तम्

HYMN LXVII (67)

पुनः स विद्वान् कीदृशो भवेदित्युपदिश्यते ।

How should (Agni-a learned leader) be is taught in the first mantra.

Mantra—1

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् ।
क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः विद्वान् वनेषु जायुः इव अजुर्यं श्रुष्टिं राजा इव क्षेमः साधुः न (इव) क्रतुः न (इव) स्वाधीः होता हव्यवाट् भुवत् (भवेत्) धार्मिकान् मनुष्यान् वृणीते (तं सदा सेवध्वम्) ॥

TRANSLATION

O man, you should always serve a learned leader who is like a conqueror of desirable good objects, who is like a King who chooses an efficient able young man as his adviser or helper, who is kind friend among men, who is auspicious or beneficent like a Sadhu (noble person true in mind, word and deed) is doer of good like a man of good intellect and actions, good upholder of noble things, prosperous as a performer of good works, kind giver of happiness, conveyor of various objects that are worth taking and giving and propitious.

PURPORT

There is Upamalankara or similes used in Mantra. Men should enjoy bliss by associating themselves with the learned persons.

THE COMMENTATOR'S NOTES

(श्रुष्टिम्) क्षिप्रकारिणम् श्रुष्टिरितिक्षिप्रनाम

 (निघ० २.१२)

=An efficient and active man who does work quickly.

(साधुः) सत्यमानी सत्यवादी सत्यकारी
=A man true in mind, word and deed.

(स्वाधीः) सुष्ठु समन्तात् धीयते येन सः।
=Good upholder from all sides.

(होता) दाता अनुग्रहीता = Donor and kind.

पुनः स कीदृश इत्युपदिश्यते ।

How is he [Agni] is taught in the second mantra.

Mantra—2

हस्ते दधा॑नो नृम्णा विश्वा॒न्यमे॑ दे॒वान्धा॑द्गुहा॑ निषी॒दन् ।
वि॒दन्ती॒मत्र॒ नरो॑ धिय॒न्धा हृ॒दा यत्त॒ष्टान्मन्त्रा॒ँ अशं॑सन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) नरः यथा अत्र धियंधाः (विद्वांसः) तष्टान् मन्त्रान् विदन्ति अशंसन् (स्तुवन्ति) च । यथा उदारः दाता हस्ते विश्वानि नृम्णानि दधानः (अन्येभ्यः सुपात्रेभ्यः ददाति) गुहा निषीदन् ईश्वरः विद्वान् वा धात् (दधाति) तथा वर्तन्ते (ते अतुलम् आनन्दंलभन्ते) ॥

TRANSLATION

Those leaders enjoy infinite bliss who being endowed with intellect and actions know with wisdom the Vedic Mantras which sharpen or enlighten various sciences and glorify them, who act as a liberal donor giving to deserving persons, all wealth that he has in hand or as God who being seated in the cave of the intellect upholds all or a learned man living in the intellect possessing all knowledge.

PURPORT

O men, you should always meditate upon that God only who being omnipresent is within the soul and so instructs men in what is true and what is false. They should also associate themselves with learned teachers and not with ignorant persons.

THE COMMENTATOR'S NOTES

(ईम्) प्राप्तव्यान् बोधान्

=The teachings worth attaining.

(हृदा) हृदयस्थेन विज्ञानेन

=With the knowledge in the heart.

(तष्टान्) तक्षन्ति तीक्ष्णीकुर्वन्ति विद्या यैस्तान्

=Which sharpen various sciences.

पुनरीश्वरविद्युद्गुणा उपदिश्यन्ते ।

The attributes of God and the electricity are taught in the 3rd Mantra.

Mantra—3

अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः ।
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) त्वं यथा परमात्मा सत्यैः मन्त्रैः क्षां दाधार (पृथिवीं) द्यांतस्तम्भ (स्तम्नाति) प्रियाणि पदानि, ददाति गुहास्थितः सन् गुहं गाः पश्वः बन्धनादस्मान् रक्षति तथा विद्युः यः सन धर्मेण प्रजा निपाहि अजो न (इव) भव ॥

TRANSLATION

O learned persons, as un-born eternal God sustains the earth and the heaven with true Supreme wisdom and eternal Laws, gives all dear or desirable objects, protects us from the bondage of the animals being seated in the cave of our intellect and giving abstruse secret knowledge in the same manner, thou shouldst protect all people with righteousness and the observance of thy duties all thy life and be like the un-born Eternal God (in purity and benevolence etc.).

PURPORT

As God sustains the whole universe with His knowledge and Power, as a dear friend causes good happiness to his friend by dis-severing the bond of misery, as God in the form of Antaryami or Indwelling Universal spirit illuminates

the soul, by maintaining them, in the same manner, the President of the Assembly maintains or upholds the state by true justice and the Sun upholds the world by attraction and other attributes

THE COMMENTATOR'S NOTES

(अजः) यः परमात्मा कदाचिन्न जायते सः

=God who is never born. [The word clearly refutes the theory of God's taking incarnation etc.].

(गुहा) गुहायां बुद्धौ

=In the intellect which is like a cave.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they [God and a learned person] is taught in the fourth Mantra.

Mantra—4

य ईं चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य ।

वि ये चृतन्त्यृता सपन्त आदिद् वसूनि प्र ववाचास्मै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो मनुष्यः गुहा भवन्तम् ईं (ज्ञानस्वरूपम् ईश्वरं विद्वांसम् उदकं वा चिकेत (जानाति) यः ऋतस्य धाराम् आससाद ये ऋता सपन्तः वसूनि वि चृतन्ति यस्मै परमेश्वरः प्र ववाच आत् (अनन्तरम्) अस्मै इत् एव सर्वाणि सुखानि प्राप्नुवन्ति ॥

TRANSLATION

(1) He who knows the Omniscient God present in the intellect or knowledge, who obtains the speech of absolutely the True Vedas and all those who glorify God and acquire wealth (knowledge and gold etc.), observiug truthfulness and honesty in all dealings and whom God Himself instructs (through the Vedas and Inner Voice of conscience), enjoy all happiness and delight.

(2) He who knows a learned righteous person and gets the correct knowledge of water and other elements. The rest as above.

PURPORT

There is Shleshalankara (double entendre) in the Mantra. None can enjoy true happiness without the communion with God and scientific knowledge, without true knowledge and conduct.

THE COMMENTATOR'S NOTES

(ईम्) विज्ञानम् उदकं वा = Knowledge or water.

(ऋतस्य) सत्यविद्यामयस्य वेदचतुष्टयस्य जलस्यवा =Of true Vedas full of all true knowledge, which are four in number and of the water.

TRANSLATOR'S NOTES

ईम् इति पदनाम पदगतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम्

=Among the three meanings of पद्-here knowledge has been taken. ईम् इति उदकनाम (निघ० १.१२) Water.

ऋतम् इति सत्यनाम (निघ० ३.१०)

ऋतम् इति उदकनाम (निघ० १.१२)

Hence the two meanings given by Rishi Dayananda Sarasvati in his commentary as translated above. By Rita, Vedas are also taken as they are full of perfect truth revealed by Omniscient God.

अथेश्वरविद्युद्गुणा उपदिश्यन्ते।

Now the attribntes of God and electricity are taugh.

Mantra—5

वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः ।
चित्तिरपां दमे विश्वायुः सद्मेव धीराः संमाय चक्रुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः धीराः यूयम् समाय सद्म इव यं लाभं चक्रुः तथा यः महित्वा वीरुत्सु प्रजाः दाधार विरोधत् प्रसूषु अन्तः वर्तते ! यः उत (अपि) विश्वायुः चितिः दमे अपां मध्ये प्रजाः दधाति (तं सुसेवध्वम्) ॥

TRANSLATION

(1) O men, you should adore that God well whom wise men attain as their Home (Refuge) having shown Him the highest reverence, who upholds all His subjects well according to the Law of cause and effect and whose glory is manifest in the herbs, creepers and plants etc. prevading them all, He is Omniscient and Giver of life to all to be known through the practice of Pranayama or Breath Control.

(2) You should know well the properties of electricity which is present inside the herbs, plants and waters etc. and which is known by great scientists and utilised by them for various beneficial purposes.

PURPORT

There is Shleshalankara or double entendre used in the Manrra.

Men should enjoy happiness by adoring God who is the Antaryami or Indwelling Universal Spirit pervading and controlling all His subjects and they should utilise electricity in various works. They should get delight as learned people do when sitting at home or as brave persons after defeating their enemies in the battlefields.

THE COMMENTATOR'S NOTES

(वीरुत्सु) सत्तारचनाविशेषेण विरुद्धेषु कार्यकारणद्रव्येषु, वीरुध इति पदनाम (निघ० ४.३)

=In various objects regulated by the law of cause and effect-creepers, plants etc.

(सद्म) गृहं संग्रामो वा सद्मेति संग्रामनाम (निघ० २.१७) (सद्मेति गृहनाम निघ० ३.४)

(1) Home, (2) Battle.

This hymn is connected with the previous hymn as there is mention of God, President of the Assembly and Electricity as in that hymn.

Here ends the commentary on the Sixty-seventh hymn of the first Mandala of the Rigveda and the eleventh Varga.

अथाष्टषष्टितमं सूक्तम्

HYMN LXVIII (68)

अस्यसूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । १, ४ निचृत् पंक्तिश्छन्दः २, ३, ५ पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer – Parashara, Devata or subject–Agni, Metre–Pankti, Tune–Panchama.

पुनस्ते कीदृशावित्युपदिश्यते ।

How are God and electricity is taught in the first Mantra.

Mantra—1

श्रीणन्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत् ।

परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यद् (यः) भुरण्युः श्रीणन् मनुष्यः (दिवे) द्योतनात्मकं परमेश्वरं विद्युतं वा परि उपस्थात् स्थातुः (स्थावरम्) चरथम् अक्तून् च पर्यूर्णोत् स एषां विश्वेषां देवानाम् एकः महित्वा भुवत् (भवेत्) ॥

TRANSLATION

(1) The person who is sustainer of all and who makes his knowledge mature by practice and experience, worships Refulgent God. He covers (protects) inamimate and animate things that are to be obtained. He thus becomes highly respectable by learned persons among the enlightened.

(2) He who knows fully the attributes of the electricity that upholds all beings and is very beneficial becomes a renowned scientist among highly intelligent persons.

PURPORT

None can accomplish spiritual and secular worldly happiness without worshipping God and without thoroughly knowing and utilising the science of electricity.

THE COMMENTATOR'S NOTES

(श्रीणन्) परिपक्वं कुर्वन्

=Making mature or experience.

(अक्तून्) व्यक्तान् पदार्थान् सर्वान्

All articles to be obtained.

पुन जगदीश्वरः कीदृश इत्युपदिश्यते ।

How is God is taught in the 2nd Mantra.

Mantra—2

आदित्ते विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः ।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव (जगदीश्वर) त्वाम् आश्रित्य यत् (ये) विश्वे (सर्वे) जनिष्ठाः सपन्तो विद्वांसः एवैः शुष्कान् ते देवत्वं क्रतुं नाम जुषन्त ते ऋतम् अमृतं भजन्त सेवन्ते तथा जीवादिः एतत् सर्वं प्रयत्नेन प्राप्नुयात् ॥

TRANSLATION

O God, all those learned virtuous and renowned persons by the performance of the righteous austerities (which are dry like wood) and by other virtues that lead towards Thee, lovingly try to obtain Thy Divinity and Thy famous acts. They attain afterwards Truth and immortality. Every conscious soul should also try to attain this desirable state with great effort and earnestness.

PURPORT

Men can not get secular and spiritual happiness without the communion with God and obeying His Commands.

THE COMMENTATOR'S NOTES

(शुष्कात्) धर्मानुष्ठानतपसः-नीरसात् काष्ठात्

=The performance of righteous austerity which is like dry wood.

(सपन्त:) समवयन्त: = Lovingly uniting all.

(एवै:) ज्ञापकै: प्रापकैर्गुणै:

=By virtues which give us the knowledge of God and which lead towards Him.

The same subject is continued—

Mantra—3

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रु: ।
यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वान्रयिं दयस्व ।

सन्धिच्छेदसंहितोऽन्वय: (ऋषिकृत:)

येन ईश्वरेण विद्युता च विश्वे देवा: प्राप्यन्ते ऋतस्य धीति: विश्वायु: च भवति तम् आश्रित्य ये ऋतस्य मध्ये वर्तमाना: विद्वांस: अपांसि चक्रु: । य: एतद् विद्यां तुभ्यं दाशाद् वा (तव सकाशाद् गृह्णीयात्) य: चिकित्वान् ते (तुभ्यं) शिक्षां दाशाद् वा तव सकाशाद् गृह्णीयात् तस्मै त्वं रयिं दयस्व (देहि) ॥

TRANSLATION

Those learned persons who take shelter in God who is embodiment of Truth and gives life to all, by whom all divine virtues and knowledge are attained and do noble deeds are very fortunate. O learned persons who ever gives to thee who art a righteous man and devoted to God perfect knowledge and who ever being wise (Mahatma) gives thee good education, give to him gold and other forms of wealth.

PURPORT

There is Shleshalankara or double entendre. Men should know that without God, from inanimate matter nothing can be produced, nothing can stand without a support. No one can remain without any action. Those learned persons who give education and other good virtues to the people and receive knowledge from others, should be respected and not others.

THE COMMENTATOR'S NOTES

(ऋतस्य) सत्यस्य विज्ञानस्य परमात्मनः कारणस्य वा
=Of the true knowledge, of God.

(प्रेषाः) ये प्रकृष्टमिष्यन्ते बोधसमूहाः
=Desirable knowledge.

(चिकित्वान) ज्ञानवान् = Englightened person.

The same subject is continued.

Mantra—4

होता निषत्तो मनोरपत्ये स चिन्न्वासां पती रयीणां ।
इच्छन्त: रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः निषत्ता मनोः अपत्ये रयीणां होता अस्ति स आसां प्रजानां पतिः भवेत् । हे अमूराः स्वैः दक्षैः (गुणैः) सह तनूषु वर्तमानाः सन्तः मिथः रेतः (विस्तारयन्तो भवन्तः) एतं सम् सम् इच्छन्त चित् (अपि) सर्वा विद्या यूयम् नु जानीत ॥

TRANSLATION

He should be the Lord of these subjects or people who is engaged in all good works and everywhere the giver of wealth of various kinds to the children of wise learned men. O learned persons, endowed with knowledge. good education, dexterity and other virtues and desiring protective vigour in your own excellent off-spring wish well of him. Learn all sciences.

PURPORT

Men should enjoy bliss constantly by being friendly to one another and by acquiring the knowledge of all sciences.

THE COMMENTATOR'S NOTES

(निषत्तः) सर्वत्र शुभगुणकर्मसुव्याप्तः
=Engaged in good acts and virtues every where.

(मनोः) विज्ञानवतो मनुष्यस्य

=Of a wise and learned man.

(दक्षैः) विद्यासुशिक्षा चातुर्यगुणैः

=By the virtues of knowledge, good education, and dexterity.

TRANSLATOR'S NOTES

दक्ष इति बलनाम (निघ० १.९)

Here it stands for strength expressed in knowledge, good education, dexterity and other virtues.

Mantra—5

पि॒तुर्न पु॒त्राः क्रतुं॑ जुषन्त॒ श्रोष॒न्ये अ॑स्य॒ शासं॑ तु॒रासः॑ ।

वि राय॑ और्णो॒द्दुरः॑ पुरु॒क्षुः पि॒पेश॒ नाकं॒ स्तृभि॒र्दमू॑ना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये तुरासः मनुष्याः पितुः पुत्रान् (इव) अस्य शासं श्रोषन् (शृण्वन्ति) (ते सुखिनः भवन्तु) यः दमूनाः पुरुक्षुः स्तृभिः रायः वि और्णोत् नाकं च पुरः पिपेश (स सर्वैः मनुष्यैः सेवनीयः) ॥

TRANSLATION

May all those persons be always happy who hasten to obey the commands of this Agni (God and a wise learned leader) like sons obedient to the orders of a father. That man is to be served and honoured by all who possessing self-control and peace and having abundant food and materials accepts or acquires wealth with his desirable virtues and attains perfect joy and destroys his violent opponents.

PURPORT

None can enjoy happiness without obeying the commands of God and absolutely truthful enlightened persons. None can be happy without possessing self-control and other virtues. Therefore men should cultivate these virtues in order to enjoy happiness.

THE COMMENTATOR'S NOTES

(पुरुक्षुः) पुरूणि क्षूणि अन्नानि यस्य सः
(स्तृभिः) प्राप्तव्यैः गुणैः = By desirable virtues.
(दमूनाः) उपशमयुक्तः दमूनाः दममना वा दानमना वा दान्तमना वा (निरु० ४.४५)
=A man of self control and peace.

This hymn is connected with the previous hymn as there is mention of God and fire, electricity etc. in this as in the former. Here ends the sixty-eighth hymn of ihe first Mandala of the Rigveda and the 12th Vargha.

अथैकोनसप्ततितमं सूक्तम्

HYMN LXIX (69)

अस्य सूक्तस्य शक्तिपुत्रः पराशर ऋषिः । अग्निर्देवता । १ पंक्तिश्छन्दः २, ३ निचृत् पंक्तिः ५ विराट् पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer–Parashara, Devata or subject–Indra, Metre–Pankti in various forms. Tune–Panchama.

अथ विद्वद्गुणा उपदिश्यन्ते ।

The attributes of a learned person are are taught in the first Mantra.

Mantra—1

शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः ।
परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मनुष्यः उषः जारः न (इव) शुक्रः शुशुक्वान पप्रा भुवः दिवः समीची ज्योतिः न परि प्रजातः क्रत्वा सह वर्तमानः देवानां पुत्रः सन् पिता बभूथ (भवति) (स एव सर्वैः सेव्यः) ।

TRANSLATION

That man should be served by all who like the lustre of the sun, the Dawn's lover or extinguisher is pure, virile, splendid, bright and illuminator of all by his knowledge. Being himself full of wisdom, he fills the earth and the heaven with the light of knowledge. He being endowed with intelligence and the power of action athough the son or disciple of a highly learned trnthful person becomes their teacher revered as illustrious father.

PURPORT

No one becomes learned without being a good student. None can enjoy great happiness without the knowledge and practical application of the science of electricity and other substances.

THE COMMENTATOR'S NOTES

(शुक्रः) वीर्यवान् शुद्धः = Virile and pure.

(पप्राः) स्वविद्यापूर्णाः = Full of knowledge and wisdom.

(शुशुक्कान्) शोधकः = Illuminator.

TRANSLATOR'S NOTES

ईशुचिर-पूतीभावे शोचति ज्वलति कर्मा (निघ० १.१६)
पृ-पालन पूरणयोः

पुनर्विद्वान कीदृशो भवेदित्युपदिश्यते ।

How should a learned persons be is taught further in the second Mantra.

Mantra—2

वेधा अदृप्तो अग्निर्विजानन्नूधर्न गोनां स्वाद्मां पितूनाम् ।
जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सर्वैः मनुष्यैः यः गोनाम् ऊधः न जने शेवः न वेधाः अदृप्तः स्वाद्मा न पितूनां दुरोणे रण्वः आहूर्यः सभायाः मध्ये निषत्तः विजानन् सन् अग्निः इव वर्तते (स सदैव सेवनीयः) ॥

TRANSLATION

That man should be always served or respected by all who being wise, humble and discriminating is well-versed in all sciences, is Illuminator of all knowledge like the fire, is like the udder of the cows which gives sweetness to the milk, eater of nourishing food who diffuses happiness like a benevolent person, amongst mankind. He like a bliss-giver to be invited by men, is gracious in the middle of the house or an assembly like Agni or leader.

PURPORT

As the udder of the cows and a learned wiseman are benevolent to all, in the same manner, the President of the assembly sltting in the assembly etc. and others shodld give joy and happiness to all.

THE COMMENTATOR'S NOTES

(वेधाः) ज्ञानवान् वेधा इति मेधाविनाम (निघ० ३.१५) =Wise.

(अदृप्तः) मोहरहितः = Free from illusion or pride, humble.

पितूनाम्) अन्नानाम् पितुरित्यन्ननाम (निघ० २.७) =Of food.

(दुरोणे) गृहे दुरोणे इति गृहनाम (निघ० ३.४)

TRANSLATOR'S NOTES

Prof. Wilson has translated वेधा: as wise and Griffith as (Sage) अदृप्त: has been translated both by Wilson and Griffith as humble.

Are these epithets applicable in the case of the material fire and yet these Western translators take Agni only as fire while Rishi Dayananda Sarasvati taking such epithets as वेधा:, कवि:, विजानन्, प्रचेता:, त्रिभवचर्षणि: etc. has interpreted the word Agni as God or a learned leader etc.

पुन: स कीदृश इत्युपदिश्यते ॥

Mantra—3

पुत्रो न जातो, रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् ।
विशो यदह्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यत् (यः) अग्निः इव दुरोणे जातः पुत्रः न रण्वः वाजी न प्रीतः विशः वितारीत् । यः अह्वे नृभिः सनीडा विशः विश्वानि देवता प्रापयति तं त्वम् अपि अश्याः ॥

TRANSLATION

O man, you should also serve and respect a leader who diffuses happiness in a dwelling like a delightful lovely son who overcomes adversaries like a pleasing strong steed in the battlefield and takes men across all misery, who living among men makes them divine.

PURPORT

Men should know that they cannot enjoy all happiness without right knowledge and association with learned persons.

THE COMMENTATOR'S NOTES

(रण्वः) रमणीयः । अत्र रम धातोर्बाहुलकादोणादिको वः प्रत्ययः = Delightful, Lovely.

(अग्निः) पावकः इव पवित्रः सभाध्यक्षः

= The President of the Assembly pure like the fire.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the fourth Mantra.

Mantra—4

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ ।
तत्तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यानि ते (तव) एतानि व्रतानि सन्ति तानि के अपि न मिनन्ति । तानि कानि इत्याह ! यत् त्वम् एभ्यः नृभ्यः यं श्रुष्टिं चकर्थ रपांसि विवेः । यत् ते (तव) इदं समानैः नृभिः सह दंसः अस्ति तत् तु कश्चिदपि नकिः अहन् (हन्ति) ॥

TRANSLATION

O learned person, none can violate or break these holy vows and laws of thine when thou quickly givest help to men and utterest good words of instruction and advice.

This is thy most admirable action that with the cooperation of thy comrades, thou smitest down all wicked foes.

PURPORT

All men should behave as God or a learned person true in mind, word and deed perform benevolent acts without prejudice or partiality.

THE COMMENTATOR'S NOTES

(मिनन्ति) हिंसन्ति मीञ्-हिंसायाम् = Violate.

(श्रुष्टिम्) शीघ्रम् = Quickly.

(रपांसि) व्यक्तोपदेशप्रकाशकानि शोभनानि वचनानि =Good words of instruction and advice.

(रप-व्यक्तायां वाचि भ्वा०) ।

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the fifth Mantra.

Mantra—5

उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेतदस्मै ।
त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्व१र्दृशीके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः उषो न जारः उस्रः इव संज्ञातरूपः विभावा अस्ति तं मनुष्यः चिकेतत् (जानीयात्) (अस्मै सर्वं समर्पयतु) । हे मनुष्याः ! यथा एवं कुर्वन्तः विश्वे विद्वांसः त्मना स्वर्वन्तः दृशीके व्यवहारे दुरः व्यवृण्वन् हिंसन्ति सं नुवन्त तथा एव यूयम् सदा एतत् कुरुत तं सदा नवन्त ॥

TRANSLATION

(1) In the case of God..............

God is Refulgent like the sun, Omniscient and Omnipresent. All men should get His knowledge. He is the Giver of Knowledge to the soul. Learned persons enjoying happiness in their souls should drive away all evils and should glorify the Charming God.

(2) In the case of a learned person. A learned person should be full of splendour like the sun, the destroyer of misery. He should know the feelings or conditions of all subjects. The people should bow before such a great person who is worth-seeing obeying his commands. They should open their doors to welcome him.

PURPORT

Men should always enjoy happiness in all true dealings by giving up all evils and taking shelter in God and a man who is illuminator of all sciences like the sun, burner of all misery like the fire.

THE COMMENTATOR'S NOTES

(जारः) दुःखहन्ता सविता = Sun-destroyer of misery of surffering.

(दुरः) दुष्टान् = Evils or wicked persons.

(२) द्वाराणि = Doors

(ऋण्वन्) हिंसन् = Destroying

TRANSLATOR'S NOTES

जारः is derived from जृष्-वयोहानौ hence the meanlng of destroyer of suffering or miseries, ऋण्वन् is from ऋण्वति वध कर्मा (निघ० २.१६)

This hymn is connectioned with the previous hymn, as there is mention of God and learned persons as in the previous hymn.

Here ends the commentary on the sixty-ninth hymn or the thirteenth Varga of the first Mandala of the Rigveda.

इति नवषष्टितमं सूक्तं त्रयोदशोवर्गश्च समाप्तः ॥

अथ सप्ततितम सूक्तम्

HYMN LXX, (70)

अस्य सूक्तस्य पराशर ऋषिः। अग्निर्देवता। १, ४ विराट् पंक्तिः। २ पंक्तिः। ३, ५ निचृत् पंक्तिः ६ याजुषी पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer–Parashara. Metre–Pankti in various forms. Tune Panchama.

अथ मनुष्यगुणा उपदिश्यन्ते।

Now the attributes of a good man are taught in the first Mantrr.

Mantra—1

वनेम पूर्वीरर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः।

आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यः सुशोकः चिकित्वान अग्निः अर्यः ईश्वरः जीवो वा मनीषया पूर्वीः प्रजा विश्वानि दैव्यानि व्रता मानुष्यस्थ जन्मच अश्याः (समन्तात् व्याप्नोति) तम् आवनेम॥

TRANSLATION

(1) In case of God. We meditate upon God who is Refulgent and being the Lord of the world is Omniscient. By His wisdom, He knows all the subjects whether old or new, all the divine cows and acts which rogulate the birth of the human race.

(2) We serve and honour a learned person who is full of the light of wisdom and knows all the subjects whether old or new, all divine vows and acts which regulate the birth of the human race.

PURPORT

There is Shleshalankara or double entendre in the Mantra.

A man being master of his senses should worship God who pervades or possesses all pure attributes and acts. He should also respect a man who is endowed with good attributes and actions. Without this, a man can not make his birth as human being fruitful.

THE COMMENTATOR'S NOTES

(अर्यः) स्वामी ईश्वरो जीवोवा अर्य इतीश्वर नाम (निघ० २.२२)

= A soul Master of senses.

(सुशोकः) शोभनाः शोकाः दीप्तयो यस्य सः

= Refulgent or full of splendour.

(शोचतिर्ज्वलतिकर्मा निघ० १.१६)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the second mantra.

Mantra—2

गर्भो॒ यो अ॒पां गर्भो॒ वना॑नां॒ गर्भ॑श्च स्था॒तां गर्भ॑श्च॒रथा॑म् ।
अद्रौ॑ चिद॒स्मा अ॒न्तर्दु॑रो॒णे वि॒शां न विश्वो॑ अ॒मृतः॑ स्वा॒धीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो जगदीश्वरः यथा अपाम् अन्तः गर्भः वनानाम् अन्तर्गर्भः स्थाताम् अन्तर्गर्भः चरथाम् अन्तर्गर्भः अद्रौचित् अन्तर्गर्भः दुरोणे अन्तः गर्भः विश्वः अमृतः स्वाधीः विशां प्रजानाम् अन्तः आकाशः अग्निः वायुः न (इव) सर्वेषु च बाह्य देशेषु अपि विश्वानि देव्यानि व्रतानि अश्याः (व्याप्तः अस्ति) अस्मै सर्वे पदार्थाः सन्ति तं वयं वनेम ॥

TRANSLATION

Let us worship God who is adorable and with in the waters and Pranas, within forests and rays of the sun and the moon, within all movable and immovable things, within the mountains and within the mansions being Omnipresent.

He is perfect, Immortal Lord of the subjects, performing always noble deeds like the creation and preservation of the world and Omniscient. He is the controller of all objects.

PURPORT

Men should know that there is nothing that is not pervaded by the conscious Supreme Being or God. The soul cannot remain even for a moment without doing an act or getting its fruit. Therefore a man should always engage himself in doing righteous deeds by giving up all evils.

THE COMMENTATOR'S NOTES

(गर्भः) स्तोतव्योऽन्तःस्थो वा = Adorable and within.

(विश्वः) अखिलः चेतनस्वरूपः = Perfect and conscious.

(स्वाधीः) यः सुष्ठु समन्ताद् ध्यायति सर्वान् पदार्थान् सः = He who knows all things well, Omniscient.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught further in the third mantra.

Mantra—3

स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा अरं सूक्तैः ।

एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्तांश्च विद्वान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे चिकित्वः ! विद्वन् यः त्वं क्षपावान् अग्निः इव अस्मै रयीणां प्रापणाय एता परं सूक्तैः भूम देवानां जन्म मर्तान् चात् अन्यत् च दाशत् त्वं हि खलु एतानि निपाहि ॥

TRANSLATION

(1) God, who is at the Giver of knowledge to all through these hymns is the Destroyer of the night of ignorance as fire is of the dark night. He gives much wealth to His devotees.

O God ! protect all these many creatures on earth as Thou being Omniscient, Knowest the origin of the divine virtues and enlightened persons and ordinary men.

(2) O wise learned man, you also give instructions to all through these Vedic hymns and destroy the night of nescience. Knowing the nature of all divine virtues and enlighted and ordinary mort.ls, you should protect all.

PURPORT

Men should adore only that God who being the universal Spirit pervading all and through the Vedas gives instructions to all and they should have communion with Him,

THE COMMENTATOR'S NOTES

(चिकित्वः) ज्ञानवन्-कित-संज्ञाने =Full of knowledge.

(देवानाम्) दिव्यानां गुणानां विदुषां वा

= Of the divine attributes and enlightened persons.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fourth Mantra.

Mantra—4

वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्च रथमृतप्रवीतम् ।
अराधि होता स्व१र्निषत्तः कृण्वन्विश्वान्यपांसि सत्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः अराधि यं परमेश्वरं जीवं वा पूर्वीः क्षपः विरूपाः प्रजाः वर्धान् यः स्थातुः ऋतप्रवीतं रथं निर्मितवान् यः स्वः निषत्तः होता विश्वानि सत्यानि अपांसि कृण्वन् वर्तते (स सदा ज्ञातव्यः संगमनीयः च) ॥

TRANSLATION

God who is adored by all people, whose glory and power are manifested by the dawns and nights, trees and all

other objects of the beautiful world, born out of the eternal Promordial Matter, is ever established in Bliss, is the Giver of happiness. It is He who performs all True acts of creation, sustenance and dissolution.

PURPORT

Men should always worship God who is the Creator of the whole world, without whom, the world can not come into being They should also know the nature of the soul without whose exertion, happiness can not be attained. Only such person should be served who is true in mind, word and deed.

THE COMMENTATOR'S NOTES

(क्षपाः) रात्रीः–(क्षपा इति रात्रि नाम नि० १.७) =Nights.

(ऋतप्रवीतम्) ऋतात् सत्यात् कारणात् प्रकृष्टतया जनितम् = Produced by the eternal material cause-Primordial Matter.

(अपांसि) कर्माणि = Acts.

(अप इ त कर्मनाम निघ० २.१)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fifth Mantra.

Manrta—5

गोषु प्रशंस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।
वि त्वा नरः पुरुत्रा संपर्यान्पितुर्न जिव्रेर्वि वेदो भरन्त ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे भरन्त पुरुत्रा गोषु बलिं स्वः वनेषु प्रशस्तिं नः विधिषे अतः विश्वे नरः पुत्रा जिव्रेः पितुः वेदः भरन्त न त्वा सपर्यन् ॥

TRANSLATION

O God Supporter and Nourisher of the world, Thou who art protector and giver of all things, conferest preserving power in the cattle and the earth etc. Thou createst the sun and establishest excellence in the rays. In this way, Thou upholdest and preservest us. Therefore all leaders worship and serve Thee as the sons serve their father from whom they get knowledge and wealth.

PURPORT

There is Upamalankara or simile in the Mantra. O men, you must serve and adore God with your mind, body and wealth (by obeying His commands to do good to all beings) who has created all non-eternal objects or effects from the eternal cause–Primordial Matter and has established in them touch and other attributes, in whose creation all souls are heirs as the sons of their father, and who is the Giver of all happiness to all.

THE COMMENTATOR'S NOTES

(गोषु) पृथिव्यादिषु = In earth and other things.

(वनेषु) सम्यग् विभाजकेषु किरणेषु = In the rays.

(वेदः) विन्दति सुखानि येन तत् धनम् विद्यादिरूपम् = Wealth. (वेद इति धननाम निघ०)

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is Agni (President of the Assembly is taught in the 6th Mantra.

Mantra—6

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यः गृध्नुः साधुः न अस्ता इव शूरः भीमः याता इव समत्सु त्वेषः परमेश्वरः सभाध्यक्षो वा अस्ति (तं नित्यं सेवध्वम्) ॥

TRANSLATION

(1) O men, you shou'd ever serve and adore God who like a benevolent person always desires the progress of His subjects, who like the caster of arms is the remover of the miseries of His devotees, who like the fierce King attacking the unjust wicked persons is the victor of all ignorance and being Resplendent is to be realised on the occasions of the soul's communion with Himself.

(2) The President of the Assembly or the commander of the Army who is accomplisher of good deeds, is the well-wisher of all the brave and caster of arms over his enemies in the battles, should always be served by all.

PURPORT

There is Shleshalankara or double entendre used in the Mantra. You should know that there is no king except God or a righteous learned president of the Assembly who is destroyer of enemies, punisher of the evil-doers and augmenter of happiness. Knowing this, you should always multiply noble deeds done for the good of others.

THE COMMENTATOR'S NOTES

(साधुः) यः परोपकारी परकार्याणि साध्नोति सः
= A benevolent person.

(गृध्नुः) परोत्कर्षाभिकाङ्क्षकः
= Desirous of others' advancement or progress.

(याता) दण्डप्रापकः = Giver of just punishment.

(समत्सु) संग्रामेषु = In the battles

समत्सु इति संग्रामनाम (निघ०)

This hymn is connected with the previous hymn as there is mention of God and President of the Assembly etc. as in that previous hymn.

Here ends the commentary on the seventh hymn and fourth Varga of the First Mandala of the Rigveda.

अथैक सप्ततितमं सूक्तम्

HYMN LXXI (71)

अस्य दशर्चस्यैकसप्ततितमस्य सूक्तस्य पराशर ऋषिः। अग्निर्देवता। १, ६, ७ त्रिष्टुप्। २, ५ निचृत् त्रिष्टुप्। ३, ४, ८, १० विराट् त्रिष्टुप् छन्दः। धैवतः स्वरः। ९ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer–Parashara. Devata or subject Agni Metres–Trishtup in various forms. Bhurik Pankti, Tunes-Dhaivata and Panchama.

पुनः सः (अग्निः) कीदृश इत्युपदिश्यते॥

How is Agni is taught in the first Mantra.

Mantra—1

उप॒ प्र जि॑न्वन्नुश॒तीरु॒शन्तं॒ पतिं॒ न नित्यं॒ जन॑यः॒ सनी॑ळाः।
स्वसा॑रः श्या॒वीमरु॑षीमजुष्रञ्चि॒त्रमु॒च्छन्ती॑मु॒षसं॒ न गावः॑॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यूयम् यं नित्यं चित्रं परमेश्वरं सभाध्यक्षं वा सनीळाः जनयाः प्रजाः उशन्तीः स्वसारः उशन्तं पतिं न (इव) गावः श्यावीम् अरुषीम् उच्छन्तीम् उषसं न (इव) उपाजुषन् (तं सततं सेवित्वा) प्रजिन्वन्॥

TRANSLATION

(1) In case of God—

O men, you should lovingly adore God who is Eternal and wonderful on account of His Divine attributes as beloved wives love their own loving husbands. As the cows or the rays of the sun approach the dawn which is at first dark, then glammering and finally radiant, in the same manner, all wise people worship God who is the destroyer of all sins and Resplendent.

(2) In the case of the President of the Assembly. As beloved wives love their loving husbands, in the same

manner, the subjects of the same land and loving the President of the Assembly who protects them should honour him and be pleased. As the cows or the rays of the sun approach the dawn, so the subjects desiring the glorious President of the Assembly who loves them should satisfy him and be glad to serve him.

PURPORT

All men should adore God and honour the President of the Assembly as a noble (righteous) learned chaste wife serves her husband and a righteous learned and faithful husband serves his righteous married wife and as the rays of the sun and animals serve the earth and other objects.

THE COMMENTATOR'S NOTES

(जिन्वन्) तर्पयन्तु = Should satisfy or please.

(उशती:) कामयमाना: = Desiring or loving.

(सनीडा:) एकेश्वराधिकरणसमानस्थाना:

= Loving together under God, loving and helping one another.

(गाव:) किरणा धेनवो वा

TRANSLATOR'S NOTES

जिवि-प्रीणने वश-कान्तौ

पुनः कैः कथं सेवनीया इत्युपदिश्यते ।

Who should be served and how is taught in the second Mantra.

Mantra—2

वीळु चिद्दृळ्हा पितरो न उक्थैरद्रिं रुजन्नङ्गिरसो रवेण ।

चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

अस्माभिः ये पितरः उक्थैः नः अस्मान् दृढं केतुं वीलुस्वः-चित् उस्रा गातुम् इव अहः बृहतः इव विविद्रुः ! अंगिरसः रवेण रुजन् इव अस्मे (दुःखनाशं चक्रुः ते सेवनीया: ॥

TRANSLATION

We must always serve those wise experienced men who give us good knowledge and thus make us happy by their noble instruction and advice, as the rays of the sun falling on earth or the day help in getting knowledge of all objects. As the winds scatter the clouds, so they destroy our misery, therefore they should be always respected by us.

PURPORT

Men should acquire Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) by serving wise enlightened persons who are true in mind, word and deed, should acquire knowledge from them and should develop intellect.

THE COMMENTATOR'S NOTES

(वीळु) बलम् = Force or strength.
(अद्रिम्) मेघम् = Cloud.
(अंगिरसः) वायवः = Winds.
(उस्राः) किरणाः = The rays of the sun.

TRANSLATOR'S NOTES

The following are the authorities from the Vedic Lexicon Nighantu etc. for the meanings given above by Rishi Dayananda.

वीळु इति बलनाम (निघ० २.९)

अद्रिरिति मेघनाम (निघ० १.१०)

अंगिरसः इति पदनाम (निघ० ५.५) पद-गतौ गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र गतिशीलवायूनां ग्रहणम्

By taking the third meaning of the root पद the word Agnirasah can be taken winds as active or moving.

उस्राः इति रश्मि नाम (निघ० १.५)

यथा पुरुषा ब्रह्मचर्यं सेवित्वा विद्वांसो भवन्ति तथा स्त्रियोऽपि भवयुरित्युपदिश्यते।

As men become learned by observing Brahmacharya, so girls should also be is taught in the third Mantra.

Mantra—3

दधन्नृतं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो३ विभृत्राः।
अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

याः विभृत्राः दिधिष्वः अतृष्यन्त्यः वर्धन्त्यः कुमार्यः देवान् प्राप्य अर्यः इत् (इव) ऋतं धनयन् आत् अस्य धीतिं दधन् प्रयसा देवान् जन्म आच्छादयन्ति (ता वेदादिषु विदुष्यः भूत्वा सर्वाणि सुखानि प्राप्नुवन्ति) ॥

TRANSLATION

Those girls who are particularly virtuous and are endowed with many good attributes like truthfulness, purity and humility etc. who are free from greed, get good knowledge from the wise preceptors and earn the wealth of true wisdom observing this Brahamacharya, Dharma (righteousness and growing harmoniously.) Doing noble deeds and taking suitable nourishing food etc. they bear good virtues and after marriage give birth to highly learned persons. Having become well-versed in the Vedas and other Shastras, they enjoy all happiness.

PURPORT

There is Upamalankara or simile used in the Mantra.

As business men earn money bp righteous honest means, in the same manner, the girls acquire good education and wisdom before marriage sitting at the feet of learned lady teachers who are true in mind, word and deed. They should then marry and earn the happiness of their children. The period for study is not after but before the marriage. There is is no prohibition for acquiring knowledge for any male or female in the world.

THE COMMENTATOR'S NOTES

(धीतिम्) धारणम् = Observing or upholding.

(अर्यः) वैश्यः = Businessman.

(प्रयसा) येन प्रीणन्ति तृप्यन्ति कामयन्ते वा शिष्टान् विदुषः शुभान् गुणान् तेन सह

=With food and noble desire of acquiring good virtues and good learned men.

TRANSLATOR'S NOTES

धीतिम् is derived from ध्यै चिन्तायाम् डु धाञ् धारण पोषणयो the meaning of धारण observing or upholding प्रीञ्-तर्पणे कान्तौ hence the two meanings above given by Rishi Dayananda Sarasvati.

प्रय इति अन्न नाम (निघ० २.७)

पुनस्ताः कथं भूता भवेयुरित्युपदिश्यते ।

How should the girls or women be is taught in the fourth Mantra.

Mantra—4

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।
आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं भृगवाणो विवाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भृगवाणः इव गृहीतविद्याः कुमार्यः यथा अयं विभृतः श्येतः जेन्यः मातरिश्वा यत् दूत्यं तत् आ विवाय गृहे गृहे ईं (प्राप्तम्) अग्निं मथीत् आत् सहीयसे राज्ञे नेम् सन् भूत् (तथा एव विद्यायोगेन सुखकारिण्यः भवन्तु) ॥

TRANSLATION

As when the diffusive vital air excites Agni (fire), it becomes bright and manifest in every house, performing the function of a messengar, as a prince who has become a friend sends an ambassador to his more powerful conqueror,

in the same manner, maidens who have received good education like a scientist experimenting on various objects should be givers of happiness to all by their knowledge.

PURPORT

Women can never enjoy happiness without acquiring knowledge or education. As un-educated husbands annoy or cause pain to their well-educated cultured wives, in the same way, un-educated un-cultured wives annoy their husbands. Therefor men and women should marry each other according to the system of Svayambara (choice) based upon mutual love) and then should enjoy happiness.

THE COMMENTATOR'S NOTES

(मातरिश्वा) यो मातरि अन्तरिक्षे श्वसिति सः मातरिश्वा वायुः । = Air.

(ईम्) विजयप्रापिका सेना = Army causing victory over the enemy.

(ईम् इति पदनाम पद-गतौ अत्र प्राप्त्यर्थग्रहणम्)

Tr.

(भृगवाणः) भृज्जति पदार्थविद्यया अनेकान् पदार्थान् इति भृगवाणः तद्वत् ।

= Like a great scientist.

पुनः सूर्यवदध्यापकगुणा उपदिश्यन्ते ।

Mantra—5

म॒हे यत्पि॒त्र ईं॒ रसं॑ दि॒वे कर॒व॑त्सरत्पृश॒न्य॑श्चिकि॒त्वान् ।

सृ॒जद॑स्ता धृषता दि॒द्युम॑स्मै॒ स्वायां॑ दे॒वो दु॑हि॒तरि॒ त्विषिं॑ धात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यथा यत् (यः) कः पृशन्यः अस्ता चिकित्वान् देवः सूर्यः महे पित्रे दिवे ईम् अवसृजत् ईम् अन्धकारं च त्सरत् स्वायां दुहितरि त्विषिं धात् अथ दिद्युं धृषता सुखं दीयते (तथा सर्वेभ्यः सुखं कुरुत) ॥

TRANSLATION

O men, As the sun who is giver of happiness, the cause of obtaining knowledge and toucher of all objects through his rays, thrower of darkness, sends light which protects and dispels gloom, like the archer who sends a blazing arrow from his dreadful bow upon his enemy, bestows light upon the dawn who is like his daughter, in the same manner, a learned person gives knowledge to his daughter and thus makes her happy. You should also do like that.

PURPORT

All parents should properly educate their children. As the resplendent Sun gladdens all by bestowing light, in the same manner, educated sons and daughters give all happiness.

THE COMMENTATOR'S NOTES

(दिवे) प्रकाशाय = For light.

(दिद्युम्) द्योतमानां विद्यां दीप्तिं वा
= Shining knowledge or splendour.

(दुहितरि) कन्येव वर्तमानायाम् उषसि
= In the dawn which is like the daughter of the sun.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 6th Mantra.

Mantra—6

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु द्यून् ।
वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने वर्धः द्विबर्हाः त्वं यथा सविता स्वे दमे तुभ्यं नमः आ दाशात् आ विभाति यथा वा अस्य जगतः वयः यासत् तथा सः स्वे दमे तुभ्यं नमः आदाशात् आविभाति

अस्य अपत्यस्य वयः यासत् राया सरथं यं जुनासि तान् सर्वान् अनुष्ठून् उशतः सम्पादय ॥

TRANSLATION

O Agni (Learned preceptor, giver of knowledge) you who develop your pupil by wisdom and education, as the sun does by strength and light, he who honours you in his own dwelling with giving food and other presents, getting inner light by your company, you augment his life. He whom you prompt to do noble deeds being endowed with wealth (material and spiritual in the form of wisdom) and with good virtues and vehicles, make him desirous of doing noble deeds on all days or for ever.

PURPORT

O men, you should always serve your parents and preceptors who make you happy by giving good education and by the light of wisdom and proper nourishing food etc. like the sun which gives light and causes food to grow.

THE COMMENTATOR'S NOTES

(दमे) गृहे दम इति गृहनाम (निघ० ३.४) (अग्ने) विज्ञानप्रद = O preceptor giver of various scientific and other knowledge.

(द्विबर्हाः) यः द्वाभ्यां विद्याशिक्षाभ्यां प्रतापप्रकाशाभ्यां वा वर्धयति सः = He who augments or develops by giving wisdom and education or in the case of the sun, by strength and light.

(सरथम्) रथैः रमणीयैः कर्मभिर्गुणैर्यानैर्वा सह वर्तमानः तम् । = Endowed with noble virtues, deeds or vehicles.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 7th Mantra.

Mantra—7

अ॒ग्निं विश्वा॑ अ॒भि पृक्षः॑ सचन्ते समु॒द्रं न स्र॒वतः॑ स॒प्त य॒ह्वीः ।
न जा॒मिभि॒र्वि चि॑किते॒ वयो॑ नो वि॒दा दे॒वेषु॒ प्रम॑तिं चिकि॒त्वान् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

य: चिकित्वान् न: (अस्मान्) देवेषु प्रमतिं विदा वय: विचिकिते तम् अग्निम् इव विश्वा: पृक्ष: पुत्रय: कान्त्यो वा समुद्रं स्रवत: सप्त प्राणान् यह्वी: न (इव) अभि सश्चते (यत:) वयं मूर्खाभि: दु:खदाभि: जामिभि: वा सह न संवसेम ॥

TRANSLATION

As the flowing great rivers going to distant places attain the sea at the end, boys and girls desiring to acquire knowledge approach a learned Acharya (preceptor) who imparts education to them and increases their life (the movements of the circulation of blood and electricity go to seven Pranas i. e. Prana, apana, Udana, Samana, Sutra-Atma, Koorma (Subtle form).

Let all receive good education from wise preceptors, so that we may not live with un-educated and paingiving women.

PURPORT

As the river go to the sea and as the movements of the electricity are united with the Pranas (vital breaths) in the same manner, men should give wisdom and good education to all their sons and daughters with Brahamacharya and after they finish their education and the vow of Brahamacharya and attain youth, they should get them married so that they may have good progeny. There is no greater benevolence than this on the part of the parents.

THE COMMENTATOR'S NOTES

(पृक्ष:) या: पृचते विद्यासम्पर्कं कुर्वन्ति ता पुत्रय:
= The daughters who desire to acquire knowledge.

(सप्त) प्राणापानव्यानोदान समान सूत्रात्मकारणस्थान्
= Seven Pranas.

(वय:) विज्ञानम् = Knowledge.

(यह्वीः) महत्यो रुधिरविद्युदादिगतयः
= Great movements of the blood and electricity etc.

TRANSLATOR'S NOTES

यह्व इति महन्नाम (निघ० ३-३) = Great.

जामयः-स्त्रियः = Women as is clear in

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।। (मनु०)

and other verses.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—8

आ यद्विषे नृपतिं तेज आनट् छुचि रेतो निषिक्तं द्यौरभीके ।

अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत् सूदयच्च ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे युवते ! त्वं यथा द्यौः अग्निः अभीके इषे यत् निषिक्तं शुचि रेतः तेजः च आनट् (समन्तात् प्रापयति) तेन युक्ता त्वं तथा शर्धम् अनवद्यं स्वाध्यं युवानं नृपतिं विद्वांसं स्वयंवरविधानेन प्राप्य (अपत्यानि) आजनयद् दुःखं सूदयत् च ।।

TRANSLATION

O young woman, as the glorious electricity causes pure virility and vigour for the fulfilment of noble desires in the battle, so thou shouldst be endowed with that vigour and should marry a robust, irreproachable, intelligent, learned young protector of the people as thy husband according to the law of Svayamvara (Mutual choice) should beget virile children and dispel all misery.

PURPORT

Men should know well that none can get worldly and

strength. The parents cannot be free from their debts without giving proper education to their children.

THE COMMENTATOR'S NOTES

(द्यौः) प्रकाशः = Light, here radiant or glorious.

(अभीके) संग्रामे अभीक इति संग्राम नाम (निघ० २.१७)

(अग्निः) विद्युत् = Electricity.

विद्यया किं प्राप्नोतीत्युपदिश्यते ।

What is attained by knowledge is taught in the ninth Mantra.

Mantra– 9

मनो॒ न योऽध्व॑नः स॒द्य एत्येकः॑ स॒त्रा सूरो॒ वस्व॑ ईशे ।
राजा॑ना मि॒त्रावरु॑णा सु॒पाणी॒ गोषु॑ प्रि॒यम॒मृतं॒ रक्ष॑माणा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रीपुरुषौ) यथा विद्वान् मनः न सूरः इव विमानादियानैः अध्वनः पारं सद्यः एति यः एकः सत्रा वस्वः ईशे तथा गोषु प्रियम् अमृतं रक्षमाणा सुपाणी मित्रावरुणौ राजाना इव भूत्वा धर्मार्थकाममोक्षान् साध्नुयाताम् ॥

TRANSLATION

O man and woman, a learned scientist goes across the path leading to distant places quickly like the mind and the electricity with the help of aircrafts etc. Without depending upon others, being self-reliant, he becomes the master of true virtues, actions, good temper and wealth. You should become like the President of the Assembly and educational council on account of good dealings, protecting with the lovely nectar (ambrosia) of knowledge.

PURPORT

As men cannot construct aeroplanes and other vehicles and go to distant places, acquire scientific and other know-

ledge and wealth and a king can not govern without education and association with noble persons, in the same manner, husbands and wives cannot attain happiness without the development of knowledge and strength.

THE COMMENTATOR'S NOTES

(सत्रा) सत्यान् गुणकर्मस्वभावान्

=True virtues, actions and good temperament.

(राजानौ) प्रकाशमानौ सभाविद्याध्यक्षौ

=glorious President of the Assembly and educational council.

(सुपाणी) शोभनाः पाणयः व्यवहाराः ययोः तौ

=Men of good dealings.

TRANSLATOR'S NOTES

सत्रेति सत्यनाम (निघ० ३,१०)

राजृ-दीप्तौ, पण-व्यवहारे स्तुतौ च

Hence the meanings of the words as given above by Rishi Dayananda.

पुनः स विद्वान् कीदृश इत्युपदिश्यते ॥

How is a learned person is taught in the tenth Mantra.

Mantra—10

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।
नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने पावकवत् जरिमा कविः विदुः सन् त्वं नभः रूपं न तथा नः अस्माकं पुरा पित्र्याणि सख्या मा अभि प्रमर्षिष्ठाः तस्याः अभिशस्तेः (नाशस्य) अधि इहि एवं भूतः सन् यः सुखं मिनाति तं दूरीकुरु ॥

TRANSLATION

O wise and fire-like purifying leader, Thou who art a devotee and knower of subtle substances, don't dissolve our

old friendship as the firmament counceals in itself objects of various forms at the time of dissolution. Before that time of dissolution comes, remember the evils of the destruction and who ever dissolves that friendship, keep him away.

PURPORT

As objects with various forms become invisible in the firmament when they are in a subtle condition, in the same manner, let not our friendship be dissolved, so that we may enjoy happiness, being friendly with one another, having given up all animosity.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वविद्याभिव्याप्त विद्वन् = O learned person

(जरिमा) एतस्याः स्तुतेः भावयुक्तः = A devotee.

(अभिशस्तेः) हिंसायाः = Of violence or destruction.

(नभः) अन्तरिक्षम् = Firmament.

TRANSLATOR'S NOTES

जरते-अर्चतिकर्मा (निघ० ३.१४)

नभसी-द्यावापृथिवीनाम (निघ० ३.३०)

So by नभः has been taken the meaning of the middle region.

This hymn is connected with the previous hymn, as in this there is the mention of God, President of the Assembly, Electricity and men and women as before.

Here ends the commentary on the seventy-first hymn or "Sixteenth Varga" of the first Mandala of the Rigveda.

इति एकविंशतितमं सूक्तं षोडशो वर्गश्च पूर्णः ॥

अथद्विसप्ततितमं सूक्तम्

HYMN LXXII (72)

अस्य सूक्तस्य पराशर ऋषिः। अग्निर्देवता। १,५,६,९ विराट् त्रिष्टुप् छन्दः। ४, १० त्रिष्टुप् ७ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः। ८ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer – Parashara, Devata or subject–Agni, Metres–Trishtup and Pankti of various kinds. Tunes-Dhaivata and Panchama.

अथ मनुष्याणां वेदाध्ययनाध्यापनाभ्यां किं किं फलं भवतीत्युपदिश्यते।

What is the fruit of studying and teaching the Veda is taught in the first Mantra.

Mantra—1

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरूणि।
अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः इव विद्वान् मनुष्यः या नि वेधसः परमात्मनः सकाशात् प्रकाशितानि पुरूणि सत्रा अमृतानि विश्वा नर्या काव्यानि सन्ति तानि दधानः विद्याप्रकाशं चक्राणः सन् धर्माचरणं निकः (निश्चयेन करोति) स रयीणां रयिपतिः भुवत् (भवति)॥

TRANSLATION

A learned person who is splendid like fire and who holds in his hands (so to speak) or realises the import of the four Vedas Holy-Kavyas (Divine Poetical Scriptures) revealed by the Eternal Omniscient Creator which are beneficial to all mankind, eternal and revealers of perfect Truth, Imperishable and leading towards the attainment of salvation

and other objects of life, becomes the lord of wealth in the form of wisdom and good vast government etc. and spreading the Light of Knowledge and deciding the righteous conduct [Dharma] on the basis of the Holy Vedas.

PURPORT

O men, God who is Omniscient and Eternal has revealed eternal Holy Vedas for your benefit. Attain Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (liberation) by studying and teaching them and by becoming learned and righteous.

THE COMMENTATOR'S NOTES

(वेधसः) सकलविद्याधातुर्विधातुः

= Of God who is Omniscient.

(सत्रा) नित्यानि सत्यार्थप्रतिपादकानि

= Eternal and revealers of all Truth.

(अग्निः) विद्वान् अग्निरिति पदनाम (निघ० ५.४)

TRANSLATOR'S NOTES

पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् सत्रा इति सत्यनाम (निघ० ३.१०)

This Mantra clearly shows that the Vedas are and claim to be the Eternal Divine Revelations and it gives a lie to the view of Muir and most other Western Scholars who say that the Theory of the Vedic Revelation is not found in the Vedas themselves.

ये एतान् स्वीकुर्वन्ति ते सदानन्दा भवन्ति ये च नाधीयते ते वृथाश्रमा भवन्ति इत्युपदिश्यते ।

Those who accept the Vedas and study them, enjoy bliss and those who do not study them waste their labour is taught in the second mantra.

Mantra—2

अस्मे वृत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।
श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये विश्वे अमृताः अमूराः अभयुवः पद्व्यः धियन्धाः, मोक्षम् इच्छन्तः (मनुष्याः) अस्मे वत्सं सन्तं (वेदचतुष्टयं) परिविन्दन् ते अग्नेः चारु परमे पदे तस्थुः (ये च न विदुः ते तद् ब्रह्मपदं नाप्नुवन्ति) ॥

TRANSLATION

Those immortal and liberated souls who are free from ignorance, industrious, who have attained happiness and who are intelligent and active, desiring liberation acquire the knowledge of the four Vedas which was everywhere around and which enables us to dwell in true delight. They thus stayed in the charming, most exalted worth-attaining nature of God (consisting of Absolute existence, consciousness and Bliss.) Those who do not know the Vedas, can not attain that God.

PURPORT

All souls are eternal, Among them the embodied are thus addressed by God. O men, you should study and teach the Vedas and then being freed from ignorance and becoming wise and industrious, you should enjoy happiness. None can acquire the knowledge of all sciences, without studying the Vedas, therefore you should spread the knowledge of the Vedas all around or everywhere.

THE COMMENTATOR'S NOTES

(वत्सम्) सुखेषु निवासयन्तं व्यक्तवाचं प्रसिद्धं वेदचतुष्टयं अत्र हृतृ...(उणादि कोषे ३.६१) इति सूत्रेणास्य सिद्धिः।
=The four Vedas which enable us to dwell in happiness.

(पद्व्यः) सुखं प्राप्ताः = Happy.

(अग्नेः) परमेश्वरस्य = Of God.

TRANSLATOR'S NOTES

(पद्व्यः) पद्गतौ गतेस्त्रयोऽर्थाः [illegible] प्राप्तिश्च
वी-गति व्याप्तिप्रजनकान्त्यसनखादनेषु, क्विप

(अग्निः) अग्निरिति पदनाम (निघ० ५.४) पद-गतौ अत्र ज्ञानार्थग्रहणम् ॥
= Of Omniscient God.

(श्रमयुवः) श्रमेणयुक्ताः । अत्र क्विवचिप्रच्छिश्रिस्रुद्रु प्रुज्वां दीर्घोऽसम्प्रसारणंच (उणा० २.५८) इति क्विब्दीर्घौ भवतः = Industrious.

पुनस्तं किमर्थमधीयीरन्नित्युपदिश्यते ।

Why should men study the Vedas is taught further in the third mantra.

Mantra—3

तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।
नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यत् (ये) शुचयः सुजाताः मनुष्याः शुचिं त्वां तिस्रः शरदः सपर्यान् ते इत् यज्ञियानि नामानि दधिरे चित् (अपि) घृतेन तन्वः (तनूः) असूदयन्त ॥

TRANSLATION

O learned man, Those pure and famous persons on account of their knowledge (theoretical and practical), who serve thee that art pure for three years, uphold the actions that enable them to acquire knowledge, meditate and perform noble deeds and then develop their bodies with proper use of the water and ghee [clarified butter].

PURPORT

No can get true knowledge without the study of the Vedas. Without knowledge, it is not possible for any one to make human life fruitful and to obtain purity. Therefore all men should study the Vedas well.

THE COMMENTATOR'S NOTES

(यज्ञियानि) कर्मोपासनाज्ञानसम्पादनार्हाणि कर्माणि ॥

= Noble deeds that enable one to have pure acts, meditation and knowledge.

(असूदयन्त) संचालयेयुः = Direct

(सुजाताः विद्याक्रियासुकौशले सुष्ठु प्रसिद्धाः
= Famous in knowledge, arts and industries.

(घृतेन) आज्येन उदकेन वा = With Ghee or water.

TRANSLATOR'S NOTES

घृतम् इति उदकनाम (निघ० १.१२) घृ-क्षरणदीप्त्योः
So it stands for the Ghee or clarified butter also.

वेदानामध्येतारः कीदृशा भवेयुरित्युपदिश्यते ।

How should be the scholars of the Vedas is taught in the fourth Mantra.

Mantra—4

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभ्रिरे यज्ञियासः ।
विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

ये रुद्रियाः वेविदानाः यज्ञियासः (विद्वांसः) बृहती रोदसी आजभ्रिरे सर्वा विद्याः विदन् तेषां सकाशात् (विज्ञानंप्राप्य) यः चिकित्वान् नेमधिता मर्तः परमे पदे तस्थिवांसम् अग्निं प्रविदत् (स सुखी जायते) ॥

TRANSLATION

That man becomes happy who having received education from the brave great scholars, experts in performing Yajnas (non-violent sacrifices) or knowers and supporters of the vast heaven and the earth, well-versed in all sciences, becomes a great scholar, possessing the knowledge of all objects and knows God endowed with the most excellent attributes.

PURPORT

Men should receive the knowledge of the Vedas from the Vedic Scholars observing well-prescribed rules and regu-

lations and after knowing God and His creation should give that knowledge to others.

THE COMMENTATOR'S NOTES

(रुद्रियाः) शत्रून् दुष्टान् रोदयतां सम्बन्धिनः = Brave destroyers of wicked enemies.

(नेमधिताः) नेमाः प्राप्ताः पदार्था धिताहिता येन सः अत्र सुधितवसुधितनेमधितधिष्वधिषीय च (अष्टा० ७. ४. ४५) इति छन्दसि निपातनात् क्तप्रत्यये हित्वं प्रतिषिध्यते। सुपां सुलुक् इति सोः स्थाने अकारादेशः। = Possessing the knowledge of all objects.

(पदे) प्राप्तव्ये गुणसमूहे = In the attributes that are to be attained.

अग्निम् परमेश्वरम् = God.

(पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणमत्र) ॥

= Among the three meanings of गति the third meaning of attainment has been taken here). Tr.

पुनः ते कीदृशा भवेयुरित्युपदिश्यते।

How should they (the Scholars of the Vedas) be is taught further in the fifth Mantra.

Mantra—5

संजानाना उप सीदन्नभिज्ञु पत्नीवन्तो नमस्यं नमस्यन्।
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये संजानाना उप सीदन्नभिज्ञु पत्नीवन्तः (धर्मविद्ये) रक्षमाणाः (अधर्मात्) रिरिक्वांसः विद्वांसः अभिज्ञु उपसीदन् नमस्यन् निमिषि सख्युः सखा इव स्वाः तन्वः कृण्वत (ते भाग्यशालिनो भवन्ति) ॥

TRANSLATION

Fortunate are those learned persons who being enlightened, having noble educated wives, preserving Dharma (righteousness) and knowledge and keeping themselves away from all un-righteousness, paying reverential adoration to the Adorable God and the learned wise preceptor with bended kneess, in dealings of competition for the supremacy in knowledge, like friends, make their bodies healthy and strong.

PURPORT

None can get the happiness and knowledge without honouring God and learned persons. Therefore only respectable persons should be respected and none others.

THE COMMENTATOR'S NOTES

(रिरिक्वासः) अधर्माद् विनिर्गताः । अत्र न्यंक्वादित्वात् कुत्वम् ॥

= Free from all evil or un-righteousness.

(निमिषि) विद्याधिक्याय स्पर्धिते सन्तते व्यवहारे

= In dealings of competition for the supremacy of knowledge.

TRANSLATOR'S NOTES

रिरिक्वांसः is derived from रिच्-वियोजनसंपर्चनयोः (चुरा) or रिचिर्-विरेचने = Separating themselves, निमिषि is derived from मिषस्पर्धायाम् (तुदा०) hence the above meaning of विद्याधिक्याय स्पर्धिते सन्तते व्यवहारे । as given by Rishi Dayananda Saraswati.

एते विद्यया किं विदित्वा वर्तन्त इत्युपदिश्यन्ते ।

What knowledge do they gain and how do they behave is taught further in the sixth Mantra.

Mantra—6

त्रिः सप्त यद्गुह्यानि त्वे इत्पदाविदन्निहिता यज्ञियासः ।
तेभी रक्षन्ते अमृतं सजोषाः पशूञ्च स्थातॄञ्चरथं च पाहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यथा ते यज्ञियासः यत् (यानि) निहिता गुह्यानि सप्त पदानि त्रिः अविन्दन् (तथा त्वम् अपि एतानि लभस्व)। हे जिज्ञासो! यथा एते सजोषाः तेभिः अमृतं पशून् चाद् भृत्यादीन् स्थातृ न् चाद् राज्यरत्नादीन् चरथं जंगमं चात् पुत्रकलत्रादीन् रक्षन्ते तथा एतानि त्वम् इत् पाहि ॥

TRANSLATION

O men, as those respectable persons experts in performing Yajnas, know the worth-preserving four Vedas with their Angas and Upangas (branches and subsidiaries) along with arts and industries, sciences and labour with three means of hearing, reflection and meditation find out their secrets, in the same way, you should also do. O seeker after truth, as these wisemen loving and serving one another, protect the nectar of Dharma (righteousness) Artha [wealth] Kama [noble desires] and Moksha [enancipation] animals and ignorant persons, immovable property like kingdom and jewels etc. and men, wives and children etc. so you should also do.

PURPORT

Men should always imitate the learned persons and not the ignorant. As good men are always engaged in doing noble deeds and giving up ignoble acts, others also should do like wise.

THE COMMENTATOR'S NOTES

(त्रिः) त्रिवारं श्रवण मनननिदिध्यासनैः

=Thrice i. e. by hearing, reflecting and meditating

(सप्त) सांगोपांगान् चतुरो वेदान् त्रीन् क्रियाकौशलविज्ञानपुरुषार्थान्

=Seven Vedas with their branches & subsididries along with arts and industries, science and exertion.

(अमृतम्) धर्मार्थकाम मोक्षाख्यम् अमृतसुखम्
=The happiness of nectar in the form of Dharma [righteousness] Artha [wealth] Kama [noble desire] and Moksha [enancipation or liberation].

(गुह्यानि) गुप्तानि-सम्यक् स्वीकर्तव्यानि
= Worth preserving or accepting.

पुनरीश्वरगुणा उपदिश्यन्ते ।
The attributes of God are taught in the seventh Mantra.

Mantra—7

विद्वा अंग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः।
अन्तर्विद्वां अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
हे अग्ने ! यतः अन्तः विद्वान् बहिः विद्वान् अतन्द्रः हविर्वाट् त्वं क्षितीनां वयुनानि जीवसे शुरुधः आयुषक् विधाः देवयानान् अध्वनः दूतः अभवः (तस्मात् पूज्यतमः असि ॥

TRANSLATION

O God, Source of all true happiness, Thou being Omniscient, knowest all within [the minds of the beings] and without [their acts] and ever diligent and watchful, providest for the sustenance of men grief-alleviating good knowledge and food which give them happiness. Thou teachest [through the Vedas] the right path which all enlightened persons should follow. Therefore Thou art worthy of adoration.

PURPORT

(1) Why should not God be adored who when prayed to shows the path of righeousness and thus gives happiness ?

(2) Why should not a wise learned man be respected who when served gives knowledge and thus makes people happy ?

THE COMMENTATOR'S NOTES

(वयुनानि) विज्ञानानि = Knowledge and act.

(शुरुधः) प्राप्तव्यानि सुखानि

= The happiness which should be attained or grief-alleviating.

(दूतः) विज्ञापकः = Teacher or Giver of knowledge.

(हविर्वाट्) विज्ञानादिप्रापकः

= Causing the attainment of knowledge etc.

TRANSLATOR'S NOTES

वयुनमितिप्रज्ञानाम (निघ० ३.९)

Therefore Rishi Dayananda Sarasvati has interpreted as विज्ञानानि दूतः is derived from दु-गतौ स्वा गतिस्त्रयोऽर्थाः गमनं प्राप्तिश्च । Taking the first and the third meaning Rishi Dayananda has interpreted it as विज्ञापकः It is noteworthy that both Prof. Wilson and Griffith translate the epithets used for Agni in the Mantra which are applicable only to an Omniscient Supreme Being.

For instance, Prof. Wilson translates विद्वां अग्ने वयुनानि क्षितीनाम् as "Agni who art cognizant of all things to be known." (Wilson).

अन्तर्विद्वां अध्वनो देवयानान् is translated by him as "Knowing the paths between (earth and heaven) by which they (gods) travel. (Wilson). Are such epithets applicable for the material fire?

Griffith's translation of the first stanza is "Thou", Agni knower of men's works. The third stanza is translated by him as "Thou deeply skilled in paths of Gods." (Griffith).

Though the word देव as usual has been wrongly translated by both as "gods" or "Gods" which Rishi Dayananda has interpreted as विद्वांसः on the authority of विद्वांसो हि देवाः (शतपथ ३.७.३.१०) and other passages in the Brahmanas, their own translation clearly shows that Agni stands here for an Omniscient Supreme Being and not for inanimate material fire. Rishi Dayananda Sarasvati's interpretation is therefore correct.

पुनस्ते ब्रह्मविदो विद्वांसः कीदृशा भवन्तीत्युपदिश्यते ।

How are the knowers of God is taught further in the 8th Mantra.

Mantra—8

स्वाध्यो॑ दि॒व आ स॒प्त य॒ह्वी रा॒यो दुरो॒ व्यृ॑त॒ज्ञा अ॑जानन् ।
वि॒दद्ग॒व्यं स॒रमा॑ दृ॒ळ्हमू॒र्वं येना॒ नु कं॒ मानु॑षी॒ भोज॑ते॒ विट् ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यथा स्वाध्यः ऋतज्ञाः (विद्वांसः) येन यह्वीः सप्त दिवः रायः पुरः वि अजानन् येन सरमा मानुषी विट् दृढम् ऊर्वं गव्यं सुखं नु विदत् कं भोजते (तथा एव तत् कर्म सदा सेवध्वम्) ॥

TRANSLATION

O men as thinkers in their hearts of the welfare of all and knowers of truth, know the seven great doors to the wealth of wisdom which destroy all miseries and by which the learned people get abiding happiness that dispels defects and is beneficial to the senses and the cattle etc., you should also do such noble deeds.

PURPORT

It is the duty of men to impart good knowledge to all with honesty and strainght-forwardness without deceit of any kind, so that all may enjoy happiness.

THE COMMENTATOR'S NOTES

(स्वाध्यः) ये सुष्ठु सम्यक् सर्वेषां कल्याणं ध्यायन्ति ते । = Those who always think of or have at heart the welfare of all. (ध्यै-चिन्तायाम्) Tr.

(दिवः) विद्याः = Knowledge or wisdom.

(दुरः) दूर्वन्ति सर्वाणि दुःखानि यैः तान् विद्याप्रवेश-

स्थानद्वारान् = The doors of knowledge which destroy all miseries. (दृ-विदारणे)

(सरमा) या सरान् बोधान् मिमीते सा

= That which acquires knowledge-learned.

(ऊर्वम्) दोषहिंसनम्

= Destruction or removal of defects and evils.

उर्वी हिंसायाम् – (Tr.)

TRANSLATOR'S NOTES

There is no mention of the Ganga and other rivers in the Mantra, yet Sayanacharya takes यह्वी=Great इति महन्नाम as seven rivers and Wilson translates it as seven pure rivers. By seven is meant here 5 senses of preception, mind and intellect which are doors to the wealth of wisdom or knowledge. सरमा is derived from सृ-गतौ Among three meanings of गति the first meaning of knowledge has been taken by Rishi Dayananda. माङ्-माने

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (learned persons) is taught further in the ninth Mantra,

Mantra—9

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासो अमृतत्वाय गातुम् ।
मह्ना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

यथा ये अमृतत्वाय गातुं कृण्वानासः विद्वांसः महद्भिः गुणैः सह विश्वानि स्वपत्यानि मह्ना धायसे पृथिवी इव पुत्रैः माता इव आतस्थुः अदितिः मूर्तान् पदार्थान् इव आतस्थुः तथा एतत् अहं वितस्थे ॥

TRANSLATION

As learned men giving wisdom for the attainment of immortality or emancipation make all their good children endowed with great virtues, as the earth upholds all, a mother properly brings up her children, as the sky upholds birds etc. so do I try to uphold or support all.

PURPORT

It is the duty of all men to make their children endowed with good education and wisdom and enable them to attain (righteousness) (wealth) (noble desires) and (emancipation) like other wise learned persons.

THE COMMENTATOR'S NOTES

(गातुम्) बोधसमूहम् गातुरिति पदनाम (निघ० ४.१) पद-गतौ गतेस्त्रिष्वर्थेषु अत्र ज्ञानार्थग्रहणम्
= Knowledge or group of teachings.

(अदितिः) द्यौः = Sky.
(अदितिर्द्यौरदितिरन्तरिक्षम् इति प्रामाण्यात्)
अदिती द्यावापृथिवीनाम (निघ० ३.३०)
अदितिरिति पृथिवीनाम (निघ० १.१)
पुनस्ते किं धरन्तीत्युपदिश्यते ।

What do the learned persons uphold is taught further in the tenth Mantra.

Mantra—10

अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन् ।
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यथा यत् ये अमृताः विद्वांसः अस्मिन् श्रियम् अधि निदधुः चारु दिवः अक्षी अकृण्वन् सृष्टाः सिन्धवः न अध

सुखानि क्षरन्ति नीचीः अरुषीः प्रजानन तथा त्वम् अपि एतान् निधेहि कुरु देहि प्रजानीहि ।।

TRANSLATION

O learned person : Immortal emancipated souls have established the beauty of wisdom, kingdom and prosperity in this world. They have made from their light of wisdom two eyes in the form of internal and external knowledge Like the flowing rivers, they spread happiness on all sides. They know acceptable sciences, and the various processes which cause happiness like the dawns. You should also do likewise and give knowledge to all.

PURPORT

O men, you should suitably accept the conduct of the learned and not that of the ignorant. As rivers cause happiness, so you should create happiness or delight for all.

THE COMMENTATOR'S NOTES

(दिवः) विज्ञानात् सूर्यप्रकाशाद् वा

= From wisdom or the light of the sun.

(अक्षी) अश्नुवते व्याप्नुवन्ति याभ्यां बाह्याभ्यन्तरविद्यायुक्ताभ्यां ते ।

= Eyes in the form of the internal or spiritual and external or material knowledge.

(अरुषीः) उषस इव सर्वसुखप्रापिका विद्याः क्रिया वा ।

= Sciences or various processes which cause all happiness like the dawns.

TRANSLATOR'S NOTES

अरुषा ति उषोनाम (निघ० १.८)

It is derived from ऋ-गतिप्रापणयोः hence Rishi Dayananda Sarasvati's interpreation of सर्वसुखप्रापिका विद्याः क्रिया वा दिवः is from दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु ।

Here the meaning of द्युति or light of wisdom or of the sun has been taken by Rishi Dayananda.

This hymn is connected with the previous hymn as it deals with God and the attributes of the enlightened persons.

Here ands the commentary on the seventy-second hymn or 18th Varga of the Rigveda.

अथ त्रिसप्ततितमं सूक्तम्

HYMN LXXIII, (73)

अस्य दशर्चस्य त्रिसप्ततितमस्य सूक्तस्य पराशर ऋषिः । अग्निर्देवता । १, २, ४, ५, ७, १० निचृत् त्रिष्टुप् छन्दः । ३, ६ त्रिष्टुप् । ८ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer–Parashara. Devata or Subject–Agni, Metre-Trishtup of various forms. Tune-Dhaivata.

अथ मनुष्यगुणा उपदिश्यन्ते ।

The attributes of a learned person are taught.

Mantra—1

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।
स्योनशीरतिथिर्न प्रीणानो होतेव सद्म विधतो वि तारीत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः पितृवित्तः रयिः न वयोधाः सुप्रणीतिः चिकितुषः शासुः न स्योनशीः प्रीणानः अतिथिः न विधतः होता इव सद्म वितारीत् तं नित्यं भजत उपकुरुत वा ॥

TRANSLATION

O men, You should serve and ever do good to a learned person who is like the treasure known through the fatherly teachers, who is the supporter of life, whose conduct is excellent, who is like the preceptor of a highly educated person, who is always established in wisdom, righteousness and exertion that cause happiness, who is like a cheerful benevolent guest roaming about to preach truth as distinguished from untruth, who increases the happiness in the house of the Yajamana (Performer of the Yajna) like the officiating priest.

PURPORT

It is not possible for any one to have realisation of wisdom and good education without knowledge, the observance of Dharma (righteousness) the association with the learned and good thoughts. None can be free from all doubts and delusions without the sermons of the wise highly learned guests going from place to place for preaching truth. Therefore all this must be done by all.

THE COMMENTATOR'S NOTES

(पितृवित्तः) पितृभ्यः अध्यापकेभ्यः वित्तः प्रतीतो विज्ञातः = Knowledge through the teachers who are like fathers.

(शासुः) शासनकर्ता-उपदेष्टा = Instructor or preceptor.

(स्योनशीः) यः स्योनेषु सुखेषु विद्याधर्म पुरुषार्थेषु शेते आस्ते सः = He who is established in wisdom, Dharma, (righteousness) and exertion.

(अतिथिः) महाविद्वान् भ्रमणशीलः उपदेष्टा परोपकारी मनुष्यः = A highly learned, benevolent pracher of truth as guest.

TRANSLATOR'S NOTES

(अत-सातत्यगमने)

स्योनमिति सुखनाम (निघ० ३.६)

Other commentators have translated पितृ वित्तः generally as Patrimonial Wealth (Wilson) Patrimonial riches. (Griffith) but Rishi Dayananda gives broader and more comprehensive meaning taking the word पितृ in the sense of father-like teachers.

पूर्वविद्वान् कीदृशः स्यादित्युपदिश्यते

How should a learned man be is taught further in the second Mantra.

Mantra—2

देवो न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा।
पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः सविता देवः न सत्यमन्मा क्रत्वा विश्वा वृजनानि पाति पुरुप्रशस्तः अमतिः न सत्यः दिधिषाय्यः आत्मा इव शेवः भूत् (तं सेवित्वा विद्योन्नतिं कुरुत)॥

TRANSLATION

O men, you should ever increase your knowledge by serving a learned person who is like the divine Sun (dispeller of all darkness of ignorance) who knows the truth and preaches it, who by his actions preserves power of all kind, (Physical, mental and spiritual) who is excellent, truthful as well charming, upholder and nourisher of all and who is like soul the source of happiness.

PURPORT

Men can not attain the power of truth and knowledge and the beauty of happiness without the association of learned persons. Therefore they must be ever served.

THE COMMENTATOR'S NOTES

(सत्यमन्मा) यः सत्यं मन्यते विजानाति विज्ञापयति सः
= He who knows and preaches the Truth.

(अमतिः) सुन्दरस्वरूपः = Charming or beautiful,

(दिधिषाय्यः) धारकः पोषकः। दधातेर्द्वित्वमित्वं षुक् च (उणादि० ३.९५)
= Upholder or nourisher.

TRANSLATOR'S NOTES

Even Prof. Wilson translated the epithet used for Agni in this Mantra सत्यमन्मा as "who knows the Truth (of things)

Griffith's translation is "True-minded." Is this epithet applicable to the material fire ? Rishi Dayananda is therefore right in taking the word "Agni" here not for material fire but for a learned person as सत्यमन्मा, सत्यः, दिधिषाय्यः and other epithets clearly denote. Griffith is wrong in translating the word आत्मा as breath, while Prof. Wilson has correctly translated it as soul.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught in the 3rd Mantra.

Mantra—3

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः देवः पृथिवीं न विश्वधाया हितमित्रः राजा न उपक्षेति पुरः सदः शर्मसदः वीराः न (दुःखानि शत्रून् विनाशयति) अनवद्यापतिजुष्टा इव (सुखे निवासयति) । तं सर्वदा समाहिता भूत्वा यथावत् परिचरत ॥

TRANSLATION

O men, you should always properly worship Giver of Divine Joy, God with devotion who supports us and keeps us together in our earthly life, who is the upholder of all like the sun, who is like the King friend of his subjects bringing about their welfare. Only those brave people are in the enjoyment of true and lasting happiness who feel that they are face to face with God. Those who serve God with an un-divided mind just like a very virtuous noble and beautiful educated wife of un-impeachable conduct devoted to her husband with her body, mind and soul enjoy the highest bliss.

PURPORT

Men cannot attain strength and happiness without true devotion to God and association with learned wisemen

devoted to Him. Therefore men should always be devoted to God and should honour learned devotees.

THE COMMENTATOR'S NOTES

(देवः) दिव्यसुखदाता = Giver of Divine Joy.

(अनवद्या) विद्या सौन्दर्यादिशुभगुणयुक्ता = Endowed with knowledge beauty and other virtues.

(पतिजुष्टा) पतिः जुष्टः प्रीतः सेवितो यया तद्वत् = Chaste wife devoted to her husband.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (Agni) is taught further in the fourth Mantra.

Mantra—4

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।

अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) त्वं रयीणां धरुणः विश्वायुः त्वम् अस्मिन् सहायकारीभव भूरिद्युम्नं धेहि तं नित्यम् इद्धं त्वा ध्रुवासु क्षितिषु ये नरः अधिनिदधुः दमे आ सचन्त (तान् त्वं सततं सेवस्व) ॥

TRANSLATION

O learned leader ! be thou the preserver of wealth in the form of knowledge, and good and vast Government and being long lived be our helper of all happiness in this life and world. Give us much light of knowledge or wealth of good reputation. Serve those educated persons well who preserve and serve thee constantly kindled like fire in their dwelling free from miseries and in secure places.

PURPORT

O men, you should know that true happiness can be attained only by the communion with and knowledge of God who has created various objects in this world and by the association with the learned wise persons.

THE COMMENTATOR'S NOTES

(दमे) दुःखोपशान्ते गृहे ।

= In the dwelling free from misery.

(द्युम्नम्) विद्याप्रकाशंयशोधनं वा

= The light of knowledge or the wealth of good reputation.

TRANSLATOR'S NOTES

दम इति गृहनाम (निघ० ३.४)

दमु-उपरमे इति धातोः

द्युम्नम् इति धननाम (निघ० २.१०)

द्युम्नम् इति पदनाम (निघ० ४.२)

पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् द्युम्नं द्योतते: ।

तत् कृपा सङ्गाभ्यां सह मनुष्यैः किं किं प्राप्यत इत्युपदिश्यते ।

What is gained by God's grace and the association with the learned persons is taught in the fifth Mantra.

Mantra—5

वि पृक्षो॑ अग्ने म॒घवा॑नो अश्युर्वि सू॒रयो॒ दद॑तो॒ विश्व॒मायुः॑ ।

स॒नेम॒ वाजं॑ समि॒थेष्व॒र्यो भा॒गं दे॒वेषु॒ श्रव॑से॒ दधा॑नाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यथा अर्यः भागं मघवानः ददतः सूरयः समिथेषु देवेषु वाजं दधानाः श्रवसे पृक्षः विश्वम् आयुः च वि अश्युः तथा वयम् अपि वि सनेम ॥

TRANSLATION

O learned person giver of happiness ! As a trader enjoys his portion of wealth, may wealthy persons obtain abundant and good food, may the learned charitably disposed wisemen acquire long life. May we attain knowledge and

strength is battles (internal and external) for getting reputation among the enlightened persons.

PURPORT

Men can get all happiness with the help of God and learned persons and not otherwise.

THE COMMENTATOR'S NOTES

(पृक्षः) अत्युत्तमानि अन्नानि = Good food.
(सूरयः) मेधाविनः = Wise men.
(वाजम्) विज्ञानम् = Good knowledge.
(समिथेषु) संग्रामेषु समिथे इति संग्रामनाम
(निघ० २.१७) = In battles.

TRANSLATOR'S NOTES

पृक्ष इत्यन्ननाम (निघ० २.७)

वाजम् is derived from वज-गतौ Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken here.

अथ विद्वद्गुणा उपदिश्यन्ते

The attributes of learned persons are taught further in the sixth Mantra.

Mantra—6

ऋतस्य हि धेनवो वावशानाः स्मदूध्नीः पीपयन्त द्युभक्ताः ।
परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया सस्रुरद्रिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा वावशाना स्मदूध्नीः धेनवः पीपयन्त यथा द्युभक्ताः किरणाः परावतः अद्रिं (मेघं) समया वर्षयन्ति सिन्धवः (नद्यः) च सस्रुः तथा ययं सुमतिं भिक्षमाणाः विजानीत अन्येभ्यः ऋतस्य हि वर्षयत ॥

TRANSLATION

As the loving and splendid cows feed people with their full udders, as the rays of the sun coming from the distant sky make the cloud rain from near and as the rivers flow on, in the same manner, you should acquire wisdom soliciting good knowledge and shower truth on others like the rainy water.

PURPORT

The righteous scholars should be like the water purified by the Yajna which is invigorating and helpful in the attainment of good knowledge, being the source of good health.

THE COMMENTATOR'S NOTES

(ऋतस्य) मेघोत्पन्नजलस्य इव सत्यस्य ।

= Of the truth like thc water produced by the cloud.

(अद्रिम्) मेघम् = Cloud.

(समया) सामीप्ये = Near.

TRANSLATOR'S NOTES

अद्रिरिति मेघनाम (निघ० १.१०)

ऋतमिति सत्यनाम (निघ० २.१०)

ऋतमिति उदकनाम (निघ०१.१२)

ते मनुष्याः कीदृशा भवेयुरित्युपदिश्यते ।

How should those men be is taught in the seventh Mantra.

Manrta—7

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।
नक्ता च चक्रुरुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे अग्ने ! ये दिवि त्वे स्थिताः भिक्षमाणाः यज्ञियासः सुमतिं दधिरे श्रवः सन्धुः नक्तोषसा च सह कृष्णम् अरुणं

च वर्णं चात् अन्यान् वर्णान् दधिरे दिरूपे चक्रुः (ते सुखिनः स्युः) ॥

TRANSLATION

O teacher shining like fire, students desiring good intellect and experts in the performance of Yajnas residing under thy guidance who art full of the light of wisdom, acquire and sustaln knowledge and nourishing good food. With the night and dawn which are respectively of black and red colour, they join other colours and clean to distinguish them. Thus they enjoy happiness.

PURPORT

No one can become a good scholar, without the knowledge of God's creation. As night and day are of opposite nature, so people should distinguish between the similar and opposite attributes.

THE COMMENTATOR'S NOTES

(अग्ने) अध्यापक	= Teacher.
(दिवि) प्रकाशस्वरूपे	= Full of the light of wisdom or knowledge.
(श्रवः) श्रवणम् अन्नं वा	= Hearing of the Shastras or good food.

TRANSLATOR'S NOTES

अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च श्रव इति अन्न नाम निघ० (२.७) Taking the first meaning, it means a learned person. दिवि is derived from दिवु-क्रीडाविजिगीषा व्यवहारद्युति-स्तुति मोदमदस्वप्नकान्ति गतिषु ।

Here the meaning of द्युति is taken in the sense of the light of wisdom or knowledge. If by अग्ने God is taken, it also may mean that men experts in the performance of the Yajnas or who are respectable,approach God who is Resplendent, soliciting knowledge and good reputation.

श्रवः-श्रुतिजन्यं ज्ञानम इति श्री कपालिशास्त्रिणः सिद्धान्त मतम् । अथैतत् सृष्टिकर्तेश्वरः कीदृशोऽस्तीत्युपदिश्यते ।

How is God the Creator of the world is taught in the eight Mantra.

Mantra—8

यात्राये मर्तान्त्सुषूदो अग्ने ते स्याम मघवानो वयं च ।
छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान्रोदसी अन्तरिक्षम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (जगदीश्वर) यः त्वं यान् सुसूदः मर्तान् अस्मान् सिसक्षि ते वयं मघवानः स्याम यः भवान् छाया इव विश्वं भुवनं रोदसी अन्तरिक्षं च आपप्रिवान् (व्याप्तवान् अस्ति) (तं सर्वे वयम् उपास्महे) ॥

TRANSLATION

O God ! May we mortals whom Thou hast directed for the acquisition of wealth (spiritual as well as material) be full of such wealth or opulent. Thou pervadest the earth, heaven and firmament and protectest it like a sheltering shade. This whole universe is attached to Thee as Thou art Omnipresent.

PURPORT

Learned persons should themselves be full of the wealth of knowledge and wisdom etc. by the communion with God and industriousness and then should make others possessed of such wealth of knowledge etc.

THE COMMENTATOR'S NOTES

(सिसक्षि) समवैति = Is united with or is attached to.

TRANSLATOR'S NOTES

सुषूदः षूद-प्रेरणे लेट्
सिसक्षि-षच समवाये शचः श्लुः

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How should they be is taught in the ninth Mantra.

Mantra—9

अर्वद्भिरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! त्वोताः वयम् अर्वद्भिः अर्वतः नृभिः नृ॰न् वीरैः वीरान् वनुयाम । त्वत् कृपया पितृवित्तस्य रायः ईशानासः भवेम सूरयः नः (अस्मान्) शतहिमाः वि अश्युः ॥

TRANSLATION

O God, protected by Thee, may we desire and pray for good horses with our horses, good learned righteous persons with our men, brave heroes with our brave persons. May our sons and other learned persons be inheritors of the wealth got from forefathers and wise teachers, and live for a hundred winters (years).

PURPORT

Men can not obtain knowledge and good articles without conducting themselves in accordance with the attributes, actions and nature of God. Therefore they should behave accordingly with love.

THE COMMENTATOR'S NOTES

(वनुयाम) इच्छेम याचेम = Desire or pray for
(वनु-याचने तना॰)

Tr.

पुनस्तत्सहायेन किं प्राप्यत इत्युपदिश्यते ।

What is gained by His (God's) help is taught in the tenth Mantra.

Mantra—10

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।
शकेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वेधः अग्ने (जगदीश्वर) ते तव कृपया एता उक्थानि अस्माकं मनसे हृदे च जुष्टानि सन्तु ते (तव सम्बन्धेन) यमं देवभक्तं श्रवः दधानाः सुधुरः वयं रायः (धनानि प्राप्तुम्) अधिशकेम ॥

TRANSLATION

O God Giver of knowledge and good intellect : May these Vedic Mantras be dear to our mind and heart being served with love by Thy Grace.

May we be competent to obtain Thy well-supporting wealth being endowed with the knowledge of all sciences which enable us to have self-control and which is served or acquired by all learned persons.

PURPORT

Men should attain all happiness and should make others to do so.

THE COMMENTATOR'S NOTES

(उक्थानि) वेदवचनानि = Vedic Mantras.

(जुष्टानि) प्रीतानि सेवितानि = Dear and served.
(जुषी-प्रीति सेवनयोः)

(श्रवः) सर्व विद्याश्रवणम्
= hearing or knowledge of all sciences.

(देवभक्तम्) विद्वद्भिः सेवितम् = Served by learned persons.

Here ends the the commentary on the 73rd hymn and 20th Varga of the Rigveda First Mandala. It is connected with the previous hymn as there is mention of the attributes of God, fire, learned persons and the Sun.

अथैक चतुः सप्ततितमं सूक्तम्

HYMN LXXIV (74)

अस्य नवर्चस्य चतुःसप्ततितमस्य सूक्तस्य रहूगणो गोतम ऋषिः । अग्निर्देवता १, २, ८, ९ निचृद् गायत्री छन्दः । ३, ६ गायत्री । ४, ७ विराड् गायत्री छन्दः । षड्जः स्वरः ॥

Seer-Rahoo. Ganga Gotama, Devata or subject-Agni. Metre-Gayatri in various forms. Tune-Shadja

अथेश्वर गुणा उपदिश्यन्ते ।

The attributes of God are taught.

Mantra—1

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये ।
आरे अस्मे च शृण्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा उपप्रयन्तः वयम् अस्मे आरे च शृण्वते अग्नये अध्वरं मन्त्रं सततं वोचेम (तथा यूयम् अपि वदत) ॥

TRANSLATION

O men, we chant a loving mantra to our Supreme Leader (God) and utter good words while doing non-violent noble deeds and sacrifices. He listensto our words everywhere, far and near. You should do also like-wise.

PURPORT

Men should enjoy bliss by observing Dharma (righteousness) and by fearing the performance of un-righteous act knowing God to be All-pervading and fully conscious of all their dealings far and near.

THE COMMENTATOR'S NOTE

(अध्वरम्) अहिंसकम् = Non-violent.

(आरे) दूरे आरे इति दूरनाम (निघ० ३.२६)

चात् समीपे =Far and near.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught in the 2nd Mantra.

Mantra—2

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु ।

अरक्षद्दाशुषे गयम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः पूर्व्यः जगदीश्वरः संजग्मानासु कृष्टिसु दाशुषे गयम् अरक्षत् तस्मै अग्नये अध्वरं यथा वयं मन्त्रं वोचेम (तथा यूयम् अपि वदत) ॥

TRANSLATION

O men ! As we chant our non-violent loving Mantra, to God who is the First and the Best, ever to be worshipped, present among the people who go forwardly, harmoniously loving one another, so you should also do. He preserves His wealth for those who give themselves up to Him and are engaged in giving the wealth of knowledge and other virtues.

PURPORT

It is not possible for any soul to have protection and happiness without God. Therefore He should be ever worshipped by all.

THE COMMENTATOR'S NOTES

(कृष्टिषु) मनुष्यादिप्रजासु =Men and other subjects.

कृष्टय इति मनुष्यनाम (निघ० २.१०)

(गयम्) धनम् गयमिति धननाम (निघ० २.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught further in the third Mantra.

Mantra—3

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि । धनञ्जयो रणेरणे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः रणे रणे धनंजयः वृत्रहा इव दाशुषे गयम् उदजनि उत अपि यं विद्वांसः उपदिशन्ति तं जन्तवः अन्योन्यम् उपब्रुवन्तु ॥

TRANSLATION

Let us speak about God with one another who is the Dispeller of all darkness of ignorance (as the sun is of the clouds). He provides wealth to the giver of knowledge and other virtues. It is He who causes victory to His noble devotees in every fight (internal as well as external).

PURPORT

O men, you should ever serve or adore God by taking shelter in whom enemies are conquered, victory is gained and prosperity of the State is acquired.

THE COMMENTATOR'S NOTES

(जन्तवः) जीवाः = Souls

(अग्निः) विजयप्रदो भगवान्

= God who is the Giver of victory.

(वृत्रहा) मेघहन्ता सूर्यः इव अविद्यान्धकारनाशकः

= The Dispeller of the darkness of ignorance like the Sun of the clouds.

TRANSLATOR'S NOTES

जन्तव इति मनुष्यनाम (निघ० २.३)

पाप्मा वै वृत्रः (शतपथ ११ १.५.७)

पुनः सः (अग्निः) कीदृश इत्युपदिश्यते

How is Agni is taught further in the 4th Mantra.

Mantra—4

यस्य॑ दू॒तो अ॑सि॒ क्षये॒ वेषि॑ ह॒व्यानि॑ वी॒तये॑ ।

द॒स्मत्कृ॑णो॒ष्य॑ध्व॒रम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यस्य वीतये अग्निः इव दूतः असि क्षये हव्यानि वेषि दस्मत् अध्वरं च कृणोषि (तं सर्वे सत्कुर्वन्तु) ॥

TRANSLATION

O learned person ! Let all persons honour a man for whose knowledge you are destroyer of all miseries like fire, whom you provide with all good articles necessary in his house and whose non-violent sacrifice which is multiplier of wisdom and knowledge you make destroyer of all sufferings.

PURPORT

The man never suffers who makes a teacher and a preacher, his instructors like the Omniscient God.

THE COMMENTATOR'S NOTES

(दूतः) दुःखोपनाशकः = Destroyer of miseries.

(हव्यानि) होतुमर्हाणि उत्तमगुणकर्मयुक्तानि द्रव्याणि।
= Good and useful acceptable articles.

(दस्मत्) दुःखोपक्षेतारम् अत्र बाहुलकादौणादिको मदिक् प्रत्ययः ।
= Destroyer of sufferings.

TRANSLATOR'S NOTES

दु - उपतापे दु - दानादनयोः आदानेच दसु - उपक्षये ।

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—5

तमित्सुहव्यमङ्गिरः सुदेवं सहसो यहो ।
जना आहुः सुबर्हिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंगिरः सहसो यहो (विद्वन्) यं त्वाम् अग्निम् इव

सुदेवं सुबर्हिषं जनाः आहुः (तम् इत् वयं सेवेमहि) ॥

TRANSLATION

O dear like life, son of a noble mighty person, let us serve you who are shining like fire and whom men call full of divine attributes and liberal donor, endowed with good knowledge and full of most acceptable virtues.

PURPORT

Men should acquire scientific knowledge from a well-known person among the learned, should learn its application and teach it to others.

THE COMMENTATOR'S NOTES

(अंगिरः) अंगानां रसरूप:

= Dear like the Prana which is the essence of all organs.

(सहसः यहो) प्रशस्तबलयुक्तस्य पुत्र

= The son of a noble mighty person.

(सुबर्हिषम्) शोभनानि बर्हींषि-विज्ञानानि यस्य तम्

= Endowed with good knowledge.

TRANSLATOR'S NOTES

प्राणो वा अंगिरा: (शतपथे ६१२२८ ॥ ६.५.२.३,४)
सहः इति बलनाम (निघ० २.६) यहुः इति अपत्यनाम (निघ० २.२)

बर्हिः इति पदनाम (निघ०५.२) पद-गतौ अत्र गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम्

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the sixth Mantra.

Mantra—6

आ च वहासि ताँ इह देवाँ उप प्रशंस्यते ।

हव्या सुश्चन्द्र वीतये ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे सुश्चन्द्र आप्तविद्वन् ! त्वम् इह प्रशस्तये वीतये च यान् हव्या देवान् उप आवहासि (सर्वतः प्राप्नुयाः) (ताम् वयं प्राप्नुयाम) ॥

TRANSLATION

O absolutely truthful learned person, thou who art giver of good delight and gold as thou approachest in this world acceptable enlightened men or divine virtues for glorification and the attainment of all Joy, so we also do.

PURPORT

So long as men do not exert themselves for the communion with and knowledge of God, an absolutely truthful person and fire etc. they can not acquire knowledge.

THE COMMENTATOR'S NOTES

(देवान्) विदुष: दिव्यगुणान् वा

= Enlightened persons or divine virtues.

(सुश्चन्द्र) शोभनं चन्द्रम् आह्लादनं हिरण्यं वा यस्मात् तत् सम्बुद्धौ चन्द्रमिति हिरण्यनाम (निघ० १.२) ह्रस्वाच्चन्द्रोत्तरपदे मन्त्रे (अष्टा० ६. १. १५१) इति सुडागमः ॥

(वीतये) सर्वसुखव्याप्तये ।

= For the attainment of all joy.

TRANSLATOR'S NOTES

विद्वांसो हि देवा: (शत० ३.७.३.१०)

चदि-आह्लादे वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the seventh Mantra.

Mantra—7

न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन ।
यदग्ने यासि दूत्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यथा उपब्दिः अश्वः त्वं यत् यस्य योः रथस्य मध्ये स्थितः सन् दूत्यं यासि तस्य समीपे अन्यान् शब्दान् अहं कच्चन न शृण्वे (तथा अहं यामि त्वम् अपि मा शृणु) ॥

TRANSLATION

O learned person shining on account of thy knowledge like fire, when thou actest like a messenger, maker of good or effective sound like a swift horse, when standing near the band of the moving vehicles like the aeroplanes etc. I cannot hear any other sound. I also go near such vehicles and have the same experience.

PURPORT

Men can not hear other sounds near the fire used in various machines manufactured with the technical science and moving them.

THE COMMENTATOR'S NOTES

(अग्ने) अग्निवद् विद्यया प्रकाशमान

= Shining like the fire with knowledge.

(उपब्दिः) महाशब्दकर्ता । उपब्दिरिति वाङ्नाम (निघ० १.११)

= Maker of great good and effective sound.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the eighth mantra.

Mantra—8

त्वोतो वाज्यह्रयोऽभि पूर्वस्मादपरः ।

प्र दाश्वाँ अग्ने अस्थात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यथा अह्रयः त्वा ऊतः वाजी दाश्वान् वा पूर्वस्मात् अभि संप्रयुक्तः सन् (प्रतिष्ठते) प्रस्थितो

भवति (तथा अन्ये पदार्थाः सन्ति इति विजानीहि) ॥

TRANSLATION

(1) O learned person ! A men of charitable disposition protected by thee thought formerly inferior, becomes mighty going rapidly to his destination without hesitation and is honoured everywhere.

(2) An artist aided by an expert learned scientist manufactures good quick-moving machines.

PURPORT

Men should know that without the machines manufactured with the aid of technology, none can move vehicles where fire is used.

THE COMMENTATOR'S NOTE

(दाश्वान्) दाता (दाशृ-दाने दाश्वान् साह्वान् इति क्वसु प्रत्ययान्तो निपातितः ॥ Donor.

(१) अह्लयः ये सद्यः अन्नुवन्ति व्याप्नुवन्ति यानानि मार्गांस्ते ।

How is Agni is taught further in the ninth Mantra.

Mantra—9

उत द्युमत्सुवीर्यं बृहदग्ने विवाससि ।
देवेभ्यो देव दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव अग्ने (विद्वन्) यथा त्वं दाशुषे उत देवेभ्यः द्युमत् बृहत् सु वीर्यं विवाससि (तथा तं वयं सदा सेवेमहि)॥

TRANSLATION

O learned person, thou who art like electricity, fire etc. endowed with divine virtues, actions and temperament, as thou art desirous of bestowing upon the liberal master of the

works and other educated persons brilliant great strength or vigour, so we always serve thee.

PURPORT

Learned persons and their attendants should take great beneficial acts from the masters of works.

This hymn is connected with the previous hymn as it deals with God, learned persons, electricity and fire.

Here ends the commentary on the seventy-fourth hymn and 22nd Varga of the first Mandala of the Rigveda.

अथ पञ्चसप्ततितमं सूक्तम्

HYMN LXXV (75)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः। अग्निर्देवता। १ गायत्री छन्दः। २, ४, ५ निचृद् गायत्री। ३ विराड् गायत्री छन्दः।

Seer-Rahoo Gana-Gotama Devata or subject-Agni, Metre-Gayatri in various forms. Tune-Shadja.

Mantra—1

जुषस्व सप्रथस्तमं वचो देवप्सरस्तमम्।
हव्या जुह्वान आसनि॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन्! आसनि हव्या जुह्वानः त्वं (यो विदुषां व्यवहारः तं) सप्रथस्तमं देवप्सरस्तमं वचः च जुषस्व॥

TRANSLATION

O learned person, take eatable good articles of diet in thy mouth, the liberal conduct of enlightened persons and the speech which is acceptable to them.

PURPORT

Those persons enjoy the happiness of body and soul who are regular and restrained in their diet and who observe Brahmacharya (continence, purity and self-control).

THE COMMENTATOR'S NOTES

(सप्रथस्तमम्) अतिशयेन विस्तारयुक्तं व्यवहारम्।
= Liberal conduct free from narrowness.

(देवप्सरस्तमम्) देवैर्विद्वद्भिरतिशयेन ग्राह्यम्।
= Most acceptable to enlightened persons.

पुनस्तं प्रत्यन्ये किं वदेयुरित्याह।

What should others speak to him (a learned leader) is taught in the second mantra.

Mantra—2

अथा ते अङ्गिरस्तमाग्ने वेधस्तम प्रियम् ।
वोचेम ब्रह्म सानसि ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अंगिरस्तम वेधस्तम अग्ने (विद्वन्) यथा वयं वेदान् अधीत्य अथ ते (तुभ्यं) सानसि प्रियं ब्रह्म वोचेम (तथा एव त्वं विधेहि) ॥

TRANSLATION

O most learned active and wise leader ! best among the knowers of all sciences, as we teach you the eternal gratifying Vedas (four in number) after studying them thoroughly, you should also do like wise.

PURPORT

None can attain knowledge about God, electricity and other subjects without being taught by a good teacher, therefore all men should hear and teach about them.

THE COMMENTATOR'S NOTES

(अंगिरस्तम) अंगति गच्छति जानाति सोऽतिशयितस्तत् सम्बुद्धौ ।

= The most learned, active and wise.

(वेधस्तम) अतिशयेन सर्वविद्याधर ।

= The best among the knowers of all sciences.

(सानसि) सनातनम् = Eternal.

TRANSLATOR'S NOTES

वेधा इति मेधाविनाम (निघ० ३.१५).

Hence it has been translated as most wise, besides the best among the knowers of all sciences.

वि - धा - धारण पोषणयो:

विधात्रो वेध च (उणा० ४.२२५)

Prof. Wilson has translated वेधस्तम as most wise following Sayanacharya who has interpreted it rightly as वेधा इति मेधाविनाम अतिशयेन मेधाविन् ।

Griffith has also translated it as 'O wisest' and yet they think quite erroneously that this epithet is applicable to the material fire, which is absurd. Rishi Dayananda was therefore right in taking the word Agni used here, not for material fire but for a learned leader.

अग-गतौऽगतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अग्निः कस्मात् अग्रणीर्भवति (निरुक्ते)

It is wrong on the part of most of the Western translators like Wilson, Griffith and others to take अंगिरः as the name of a particular Rishi forgetting the principles of the Vedic terminology. Sayanacharya has himself interpreted the word derivatively as अतिशयेन अंगनादि गुण युक्त though he has also committed the mistake of taking it as alternative as यद् वा अंगिरसां वरिष्ठः which is opposed to the principle of Vedic terminology explained by him in his introduction to the commentary of the Rigveda. The word अंगिरा is derived from अगि-गतौ which means ज्ञान गमन प्राप्ति therefore taking the first meaning of ज्ञान or knowledge it means most learned as interpreted by Rishi Dayananda Sarasvati. In the Vedic Lexicon-Nighantu 5-5 it is stated अंगिरस इति पदनाम (निघ० ५.५) so it अंगिरस्तम certainly means the most learned person. It is absurd to use superlative degree with a proper noun.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni, is taught in the third Mantra.

Mantra—3

कस्ते जामिर्जनानामग्ने को दाश्वंध्वरः ।
को ह कस्मिन्नसि श्रितः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) जनानां मध्ये ते (तव) कः ह जामिः अस्ति कः दाश्वध्वरः कः कस्मिन् श्रितः असि इत्यस्य सर्वस्य वद उत्तरम् ।

TRANSLATION

O knower of all Vidyas (sciences) who among men knows you well ? who is the liberal performer of non-violent sacrifices ? who are you and dependent on whom ? Give answer to these questions.

PURPORT

It is rare among men to find who know well and teach about God and fire etc., because they (God and fire) are endowed with wonderful attributes.

THE COMMENTATOR'S NOTES

(जामिः) ज्ञाता अत्र माधातोर्बाहुलकादौणादिको मिप्रत्ययो जादेशश्च ।
= Knower.

(अग्ने) सकलविद्यावित् = Knower of all sciences.

TRANSLATOR'S NOTES

It is clear from Rishi Dayananda's Bhavartha or purport that he takes from the word Agni used here not only a learned person or fire but also God. In that case, the meaning will be Who O Omniscient God is Thy perfect knower ? Who is it that can perform non-violent sacrifices in altogether perfect manner ? Who art Thou should be known by us. On whom art Thou dependent ? On none.

The answer to the questions is to be found in the next mantra.

Mantra—4

त्वं जामिर्जनानामग्ने मित्रो असि प्रियः ।

सखा सखिभ्य ईड्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यतः त्वं जनानां जामिः मित्रः प्रियः ईड्यः सन् सखिभ्यः सखा असि (तस्मात् सर्वैः सत्कर्तव्यः असि) ॥

TRANSLATION

O learned person ! as you are giver of peace to all men like water, their friend giver of happiness to your friends and praise-worthy, therefore we honour you.

PURPORT

Why should not men serve a person who being friendly to all, gives knowledge and other good virtues and happiness ?

THE COMMENTATOR'S NOTES

(जामिः) उदकमिव शान्तिप्रदः जामिरित्युदकनाम (निघ० १.१२)

= Giver of peace like water.

TRANSLATOR'S NOTES

Besides the above meaning taking Agni for a highly learned person, there is the spiritual meaning of the Mantra relating to God as the following metrical translation shows :

Thou art our Kith and Kin.
Thou art our Dearest Friend.
Thou art Our Friend Worthy of praise.
Do us Lord always raise.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fifth Mantra.

Mantra 5

यजा॑ नो मि॒त्रावरु॑णा॒ यजा॑ दे॒वाँ ऋ॒तं बृ॒हत् ।
अग्ने॒ यक्षि॒ स्वं दम॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वम् स्वं दमं यक्षि तस्मात् नः मित्रावरुणा यज बृहत् ऋतं देवान् च यज ॥

TRANSLATION

O learned person ! as you abide peacefully in your house, having self control, please unite us with strengthening Prana and Udana (vital breaths), Unite us with divine enjoyments and with true knowledge endowed with great wisdom and other virtues.

PURPORT

As God is Doer of good to all, just and liberal Donor, learned persons should also imitate Him.

THE COMMENTATOR'S NOTES

(मित्रावरुणा) बलपराक्रमकारकौ प्राणोदानौ ॥

= Prana and Udana which produce strength.

(ऋतम्) सत्यं विज्ञानम् = True knowledge.

TRANSLATOR'S NOTES

प्राणोदानौ मित्रावरुणौ (शतपथे ३.२.२.१३)

ऋतमितिसत्यनाम (निघ० ३.१०)

As Rita (ऋत) is derived from ऋ-गतिप्रापणयो: and the first meaning of गति is knowledge, therefore Rishi Dayananda has interpreted ऋतम् as सत्यं विज्ञानम् or true knowledge. As Rishi Dayananda has clearly hinted in the Bhavartha (purport) besides the above, there is spiritual meaning of the Mantra relating to God which is as follows :—

O God, bring to us teachers and preachers who are friendly to all and destroyers of the darkness of ignorance. Bring to our great sacrifice (of knowledge) the enlightened truthful persons. Grant to us Thy perfect peace and bliss.

प्राणोदानौ मित्रावरुणौ (शत० ३. २. २-१३) तद्वद् वर्तमानौ अध्यापकोपदेशकौ ञिमिदा-स्नेहने सर्वसुहृत् अज्ञानान्धकार निवारकश्च तौ अध्यापकोपदेशकौ । मित्रावरुणौ अध्यापकोपदेशकौ इति दयानन्दर्षिः ऋ० ७. १३. १० भाष्ये ।

(दमम्) दाम्यन्ति सर्वाणि दुःखान्यस्मिन् इति दमः परमेश्वरस्य सच्चिदानन्दस्वरूपम् दाम्यन्तिउपशाम्यन्ति दुःखानि यस्मिन् स दमः परमानन्दपदम् इति दयानन्दर्षिः ऋ० १. १. ८ भाष्ये ।

Here ends the commentary on the seventy-fifth hymn and 23rd Varga of the Ist Mandala of the Rigveda. This hymn is connected with the previous hymn as there is mention of the attributes of God, Agni [fire] and learned persons here.

अथषट्सप्ततितमं सूक्तम्

HYMN LXXLI, (76)

अस्य षट्सप्ततितमस्य सूक्तस्य राहूगणो गोतम ऋषिः। अग्निर्देवता । १, ३, ४ निचृत् त्रिष्टुप् छन्दः । २, ५ विराट् त्रिष्टुप् छन्दः धैवतः स्वरः ॥

Seer–Gotama, Devata or Subject–Agni, Metre-Trishtup of various forms. Tune-Dhaivata.

पुनः सोऽग्निः कीदृश इत्युपदिश्यते ।

How is Agni is taught in the first Mantra.

Mantra—1

का त उपेतिर्मनसो वराय भुवदग्ने शंतमा का मनीषा ।
को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! ते (तव) का उपेतिः मनसः वराय भुवत् । का शन्तमा मनीषा भुवत् । कः वा ते दक्षं यज्ञैः परि आप वयं केन मनसा ते दाशेम इति ब्रूहि ।

TRANSLATION

O great Vedic Scholar, giver of peace which is your policy leading us to happiness that may satisfy your mind ? Which is the intellect which may give you perfect peace ? Who is the man that may obtain the end of your strength by the Yajnas in the form of study and teaching etc.? With what kind of knowledge should we attain you or what should we give to you ? Tell us about all this. These are also applicable to God in some what different form.

PURPORT

Men should address this prayer to God or a learned wise man. Please grant for our purity that good action, good intellect and good strength by getting which we may know and attain you and thereby enjoy happiness.

THE COMMENTATOR'S NOTES

(उपेतिः) उपेयन्ते सुखानि यया सा नीतिः ।

= The policy that leads to happiness.

(यज्ञैः) अध्ययनाध्यापनादिभिर्यज्ञैः

By the Yarjnas in the form of studying and teaching the Vedas etc.

(मनसा) विज्ञानेन (मन-बोधे) = With knowledge.

पुनः स किमर्थं प्रार्थनीय इत्युपदिश्यते ।

What for should Agni be prayed is taught in the second Mantra.

Mantra—2

एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः ।

अवतां त्वा रोदसी विश्वमिन्वे यजा महे सौमनसाय देवान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! अदब्धः त्वम् इह नः होता इहि सु निषीद पुरः एता भव । यं त्वां विश्वमिन्वे रोदसी अवतां स त्वं महे सौमनसाय देवान् यज ॥

TRANSLATION

(1) O doer of good to all, you are irresistible. Being giver of happiness, come to us in this world and take your seat. Be our leader. May heaven and earth that gratify all and kingdom of the State protect you : Unite all enlightened persons or divine virtues for making your mind free from all feeling of animosity.

(2) With slight difference, this prayer is also addressed to God who is irresistible and our True Leader. May Heaven and earth express Thy Glory to us and unite all enlightened persons and divine virtues for making the mind free from all enemity or malice.

PURPORT

Thus God when prayed sincerely and righteous learned persons when served, gives all knowledge etc. to men.

THE COMMENTATOR'S NOTES

(अदब्धः) अस्माभिः अहिंसितः-अतिरस्कृतः ।

= Not violated or insulted by us or irresistible.

(रोदसी) विद्याप्रकाशभूमिराज्ये द्यावापृथिव्यौ वा ।

= The light of knowledge and the kingdom of the State or heaven aad earth.

(सौमनसाय) मनसो निर्वैरत्वाय ।

For making mind free from animosity or malice

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the third mantra.

Mantra—3

प्र सु विश्वान्रक्षसो धक्ष्यग्ने भवा यज्ञानामभिशस्तिपावा ।
अथा वह सोमपतिं हरिभ्यामातिथ्यमस्मै चकृमा सुदाव्ने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वं विश्वान् रक्षसः प्रधक्षि तस्मात् एव यज्ञानाम् अभिशस्तिपावा भव । यथा सूर्यः हरिभ्यां सोमपतिं वहति तथा ऐश्वर्यम् आ वह अथ अतः अस्मै सुदाव्ने तुभ्यम् आतिथ्यं चकृम ॥

TRANSLATION

O President of the Assembly, punisher of the wicked, as you burn all wicked persons or evils, therefore you are protector from all violence of the Yajnas which accomplish all knowledge, arts and industries etc. As the sun leads by his power of upholding and attraction to the Lord of all wealth, in the same manner, you should lead men to prosperity. Therefore we honour you who are the giver of knowledge, humility, good education and kingdom of the State.

PURPORT

As God has given all substances for the welfare of all beings, in the same manner, men should honour only him

who gives wisdom and good education to them and not to others.

THE COMMENTATOR'S NOTES

(रक्षसः) दुष्टान् मनुष्यान् दोषान् वा ।

= To wicked men or evils.

(अग्ने) दुष्टप्रशासक सभाध्यक्ष ।

= O President of the Assembly, ruler or punisher of the wicked.

(हरिभ्याम्) धारणाकर्षणाभ्याम् ।

By the powers of upholding and attracting.

(सुदाव्ने) विद्याविनयसुशिक्षाराज्यधनानां दात्रे ।

= Giver of wisdom, humility, good education and the wealth of the State.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fourth Mantra.

Mantra—4

प्रजावता वचसा वह्निरासा च हुवे नि च सत्सीह देवैः ।
वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यजत्र यः वह्निः त्वम् इह देवैः सह सत्सि प्रजावता वचसाबोधि यतः होत्रम् उत पोत्रम् निवेषि । हे यजत्र प्रयन्तः त्वं वसूनां वेत्ता असि तथा अहम् आसा त्वां हुवे

TRANSLATION

O venerable learned person, who are conveyer of happiness, come here in this assembly and take your seat with other enlightened men of divine virtues. Instruct us with good and inspiring words for the progeny. I invoke you, as you purify us and make proper use of the articles of homa being our officiating priest. O noble controller, as you are repository and generator of riches (of wisdom and knowledge etc.) I praise you with my mouth.

PURPORT

Men should attain all means of good happiness with the help of God and righteous learned persons.

THE COMMENTATOR'S NOTES

(वह्निः) सुखानां प्रापक = The conveyer of happiness.
(प्रयन्तः) प्रकृष्टनियमकर्तः = Good controller.
(पोत्रम्) पवित्रकारकम् = Purifying.

TRANSLATOR'S NOTES

वह-प्रापणे यमु-उपरमे पूङ्-पवने।
पुनः स कीदृश इत्युपदिश्यते।

Mantra—5

यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः कविभिः कविः सन्।
एवा होतः सत्यतर त्वमद्याग्ने मन्द्रया जुह्वा यजस्व ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे सत्यतर होतः अग्ने ! यथा कश्चित् धार्मिकः विद्वान विद्यार्थी वा मनुषः अनुकूलः भूत्वा सुखकारी वर्तते तथा एव त्वम् अद्य कविः कविभिः सह सन् यया हविर्भिः देवान अयजः तथा मन्द्रया जुह्वा अस्मान यजस्व ॥

TRANSLATION

O truthful learned person, giver of all happiness, as a righteous learned scholar or student being agreeable or obedient to a thoughtful person causes joy, in the same manner, you who are highly intelligent, with that exhilirating noble intellect with which you worshipped other enlightened persons, cause us happiness with acceptable virtues and actions.

PURPORT

As a man enjoys happiness after acquiring knowledge from learned scholars and being benevolent to all causing

happiness to all beings by educating them in the same manner, men true in mind, word and deed should be.

THE COMMENTATOR'S NOTES

(हविर्भिः) आदेयैः गुणकर्मस्वभावैः ।
= With acceptable attributes, actions and temperament.

हु-दानादनयोः आदाने च ।

क्रियाकौशलयुक्तया

(जुह्वा) बुद्ध्या = With intellect and practical wisdom.

Here ends the commentary on the seventy-sixth hymn and 24th Varga of the first Mandala of the Rigveda. This hymn is connected with the previous one as it deals with God and the attributes of learned persons as before.

अथ सप्तसप्ततितमं सूक्तम्

HYMN LXXVII (77)

अस्य सप्तसप्ततितमस्य सूक्तस्य राहुगणो गोतम ऋषिः। अग्निर्देवता। निचृत् पंक्तिश्छन्दः। पंचमः स्वरः। २ निचृत् त्रिष्टुप् ३, ५ विराट् त्रिष्टुप्। धैवतः स्वरः।

पुनः स कीदृश इत्युपदिश्यते।

How is Agni is taught in the first Mantra.

Mantra—1

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः।
यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत्कृणोति देवान्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यथा वयं विद्वद्भिः यः मर्त्येषु अमृतः ऋतावा होता यजिष्ठः देवान् कृणोति अस्मै भामिने अग्नये का कथा देवजुष्टा गीः उच्यते तस्मै इत् एव दाशेम (तथा यूयम् अपि कुरुत)॥

TRANSLATION

What should we give and what speech agreeable to the enlightened persons and liked by them should be addressed to this Agni (Preacher of truth) who has noble indignation to root out evil and injustice, who as a soul realises that he is immortal spirit among the perishable bodies, observant of truth, receiver and giver of knowledge, unifier and who makes people full of divine virtues and learned. You should give him as we do.

PURPORT

A learned person enjoys happiness by glorifying God, by associating with the wise and acquiring divine virtues. We should also do likewise.

THE COMMENTATOR'S NOTES

(अस्मै) (अग्नये) विज्ञापकाय उपदेशकाय
= For this preacher of truth who enlightens us.

(होता) ग्रहीता दाता = Receiver and giver of knowledge.

(भामिने) प्रशस्तः भामा क्रोधो विद्यते यस्य तस्मै।
= For him who is full of noble indignation against evil and injustice.

TRANSLATOR'S NOTES

होता is derived from हु-दानादनयो: आदाने च Therefore it has been interpreted as ग्रहीता दाता = Receiver and giver. Agni is derived from अग-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Here the first and third meanings have been combined and it has been interpreted as विज्ञापकाय or enlightener. Besides अग्नि-इति पदनामसु पठितम् (निघ० ५.१) Thus also the meaning is the same as pointed out above as Observant of truth shows clearly that here Agni, as material fire cannot be meant.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 2nd Mantra.

Mantra—2

यो अ॒ध्व॒रेषु॒ शंत॑म ऋ॒तावा॒ होता॒ तमू॒ नमो॑भि॒रा कृ॑णुध्वम् ।
अ॒ग्निर्यद्वेर्मर्ता॑य दे॒वान्त्स चा॒ बोधा॑ति॒ मन॑सा यजाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यः अग्निः अध्वरेषु शन्तमः ऋतावा होता अस्ति यद् (यः) मर्ताय देवान् वेः स मनसा सर्वान् बोधति यजाति च तम् उ नमोभिः आकृणुध्वम् ! प्रसन्नं कुरुध्वम् ॥

TRANSLATION

O men, please with reverence a learned person who is giver of great bliss in Yajnas (non-violent sacrifices) truthful in thought, word and deed or observant of truth, giver of

knowledge. He brings divine virtues and wisdom to men (helps in their attainment) as he knows them and unites men with them with the aid of knowledge.

PURPORT

None can be a true teacher except a wise man who is absolutely truthful in mind, word and deed. None can be honoured except such a virtuous person.

THE COMMENTATOR'S NOTES

(ऋतावा) सत्यगुणकर्मस्वभाववान्
= Absolutely truthful.

(होता) सर्वस्य विज्ञानस्य दाता
= Giver of all knowledge.

(वेः) आवहति = Brings or causes to attain.

(मनसा) विज्ञानेन = With knowledge.

TRANSLATOR'S NOTES

Even Prof. Wilson's translation of Ritava as "observant of truth as in previous Mantra and the translation of स च बोधाति मनसा यजाति as 'Agni' knows those who are to be worshipped, and worships them with reverence. substantiates Rishi Dayananda's contention that here अग्नि means a विद्वान् or learned person मन-अवगमे-बोधे वा hence मनसा विज्ञानेन । हु-दानादनयोः here it has been taken by Rishi Dayananda in the sense of विज्ञानस्य दाता = Giver of knowledge.

अध्वर इति यज्ञ नाम (निघ० ३.१७) अध्वर इति यज्ञनाम ध्वरति हिंसा कर्मा तत्प्रतिषेधः इति निरुक्ते २.७)

पुनः स विद्वान् कीदृश इत्युपदिश्यते ।

How is a lenrned person is taught further in the 3rd Mantra.

Mantra—3

स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः ।
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

देवयन्तीः (कामयमानाः) आरीः (ज्ञानवत्यः) विशः (प्रजाः) मेधेषु तं दस्मं (सभाध्यक्षत्वेन) प्रथमम् उपब्रुवते । यः मित्रः न (सर्वस्य सुहृत् इव) भूत् (भवेत्) स हि खलु सर्वथा क्रतुः स मर्यः (मनुष्यस्वभावः) स साधुः अद्भुतस्य सैन्यस्य रथी (रथवान्) भवेत् ॥

TRANSLATION

All learned persons desiring the welfare of all subjects, speak of the Agni (leader or President of the Assembly) as the first and foremost destroyer of all miseries in all Yajnas in the form of reading, teaching and battles). He is truly the friend of all, endowed with wisdom and noble actions, a benevolent righteous man. He is the leader of the wonderful army.

PURPORT

Men should regard as King the President of the Assembly or the Council of Ministers one who is the best and the most virtuous benevelent man. No one man should monopolise all authority of the State, but an assembly of noble persons should be entrusted with all works of the State.

THE COMMENTATOR'S NOTES

(दस्मम्) दुःखानाम् उपक्षेप्तारम् ।
= Destroyer of all miseries.

(मेधेषु) अध्ययनाध्यापनसंग्रामादियज्ञेषु
= In the Yajnas in the form of reading, teaching and waging righteous battles.

(आरीः) ज्ञानवत्यः = Learned or wise.

(देवयन्तीः) कामयमानाः = Desiring the welfare of all.

TRANSLATOR'S NOTES

दस्मम् is derived from दसु-उपक्षये hence the above meaning of दुःखानाम् उपक्षेप्तारम् मेध इति यज्ञ नाम (निघ० ३.१७) मेधाः– मेधृ-मेधासंगमनयोः

हिंसायां च। Hence the above interpretation given by Rishi Dayananda which is supported by the Verses like अध्यापनं ब्रह्मयज्ञ: (मनु०) दिवु-क्रीडा विजिगीषा व्यवहार द्युतिस्तुति मोदमद स्वप्न कान्ति गतिषु। here the meaning of कान्ति-कामना or desire has been taken both by Sayana and Rishi Dayananda Saraswati. Sayanacharya has interpreted it as देवानात्मन: इच्छन्त्य: आरी: is derived from ऋ-गति प्रापणयो: Taking the first meaning of गति as ज्ञान or knowledge Rishi Dayananda has explained it as ज्ञानवत्य:।

It is note worthy that in this mantra the epithet used for अग्नि (Agni) is मर्य: which Rishi Dayananda Saraswati has correctly and straightforwardly explained as मनुष्य:-मनुष्यस्वभाव: = A man of true human nature. But as Sayanacharya is not prepared to accept that Agni can be a man, he explains it as मर्य: as मारयिता-विश्वस्योपसंहर्ता and साधु: साधयिता उत्पादयिता creator of the word. It is certainly a very far-fetched meaning, while as Rishi Dayananda's meaning of the word मर्य: (Maryah) as मनुष्य: = Man and साधु: (Sadhu) as परोपकारी सन्मार्ग स्थितोविद्वान् is quite straight forward and simple. साधयति परकार्याणीति साधु: Griffith's translation is better. He has translated मर्य: as a man and साधु: as "perfect" which though not appropriate is better than Creator of the world.

पुन: स (अग्नि:) कीदृश इत्युपदिश्यते।

How is Agni is taught further in the 4th Mantra.

Mantra—4

स नो॑ नृ॒णां नृत॑मो रि॒शादा॑ अ॒ग्निर्गिरोऽव॑सा वेतु धी॒तिम्।
तना॑ च॒ ये म॒घवा॑नः॒ शवि॑ष्ठा॒ वाज॑प्रसूता इ॒षय॑न्त॒ मन्म॑॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

य: न: (अस्माकं) नृणां मध्ये नृतम: अग्नि: इव अवसा गिर: धीतिं च कामयते स न: नृणां मध्ये (सभाध्यक्षत्वं) वेतु (प्राप्नोतु)। ये न: (अस्माकं) नृणां मध्ये रिशादा: वाजप्रसूता: शविष्ठा: मघवान: तना मन्म च अतु सद्गुणान् इषयन्त ते न: (अस्माकं) सभासद: सन्तु॥

TRANSLATION

May he who is the best among men, destroyer of violent enemies, who like a highly educated person desires with protection, speech and upholding, with the Presidentship of the of the Assembly. May those of us be the members of the Assembly, who are destroyers of their foes, shining with virtues like the knowledge and wisdom, very powerful possessors of good wealth, desirous of prosperity, knowledge and other virtues.

PURPORT

Men should administer vast and good Government and conduct other State works, having organised an assembly with the best persons as its President. Without this, there cannot be any stability. Therefore these should be done always and no single king should be accepted by any man.

THE COMMENTATOR'S NOTES

(वाजप्रसूताः) विज्ञानादिगुणैः प्रकाशिताः ।

Shining on account of knowledge and other vitrues.

(तना) विस्तृतानि धनानि = Vast Wealth

तनेतिधननाम (निघ० २:२)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught is the fifth Mantra.

Mantra—5

एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।
स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! गोतमेभिः विप्रेभिः यः जातवेदाः ऋतावा अग्निः स्तूयते यः त्वम् अस्तोष्ट स एव चिकित्वान् द्युम्नं याति स वाजं पीपयत् स जोषं पुष्टिम् आयाति ॥

TRANSLATION

O learned persons, Omnipresent and Omniscient God is praised by highly intelligent and devout persons. He is Omnipresent, absolutely Truthful Supreme Being, Who knows every thing. He the Omniscient Lord of the world gives us the light of knowledge. He gives good and material and other articles and thus enables us to get good strength. He gives good joy and love.

PURPORT

Men should associate themselves with righteous learned persons and sitting in their assembly, they should acquire knowledge and good education and then should enjoy all happiness.

THE COMMENTATOR'S NOTES

(द्युम्नम्) विद्याप्रकाशम् = The light of knowledge.
(गोतमेभिः) अतिशयेन स्तावकैः
=Good praisers or devotees.

TRANSLATOR'S NOTES

गौरिति स्तोतृनाम (निघ० ३.१६)

There is mention of God, learned persons and Agni in this hymn (as before) so it is connected with the previous hymn.

Here ends the commentary on the seventy-seventh hymn and 25th Varga of the first Mandala of the Rigveda.

अथाष्टसप्ततितमं सूक्तम्

HYMN LXXVIII (78)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । १, २, ३, ४, ५ गायत्री छन्दः । षड्जः स्वरः ॥

Seer-Rahoogana Gotama. Devata or subject-Agni, Metre-Gayatri. Tune-Shadja.

Mantra—1

अभि त्वा गोतमा गिरा जातवेदो विचर्षणे ।
द्युम्नैरभि प्र णोनुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः विचर्षणे (परमात्मन्) यं त्वां यथा गोतमाः द्युम्नैः गिरा स्तुवन्ति यथा च वयं अभि प्रणोनुमः (तथा सर्वे मनुष्याः कुर्युः) ॥

TRANSLATION

O God knower and Beholder of all that exists, We praisers or devotees glorify Thee repeatedly with knowledge and other virtues. Let other men also do like wise.

PURPORT

All men should meditate upon God and having approached absolutely truthful learned persons, should acquire knowledge.

THE COMMENTATOR'S NOTES

(गोतमाः) अतिशयेन स्तावकाः ।
(द्युम्नैः) विज्ञानादिभिर्गुणैः सह

TRANSLATOR'S NOTES

In the Vedic Lexicon Nighantu, we read in 3. 16. गौरितिस्तोतृनाम (निघ० ३.१६) Therefore Rishi Dayananda has interpreted the word गोतमाः as अतिशयेन स्तावकाः = Those who glorify or praise well. द्युम्नम् इति पदनाम (निघ० ४.२) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च So here the first meaning of ज्ञान or knowledge has been taken.

Sayanacharya, Prof. Wilson, Griffith and others have committed the mistake of taking गोतमा: as the name of a sage and his descendents. Sayanacharya strangely interprets it as गोतमा:-अस्य सूक्तस्य द्रष्टा गोतमः ऋषिः। ऋषेरेकत्वेऽपि पूजार्थं बहु-वचनम् i. e. By गोतमा: is meant the desendents of the seer of the hymn गोतम (Gotama). Though he is one, plural has been used to show respect. Is it not strange that one should use plural to show respect to oneself? Yogi Shri Aurabindo has translated जातवेद: विचर्षणे as master of Light." He has remarked in the foot-note. The names of the Rishis are constantly used with a correct reference to their meaning." (See "On the Vedas" P. 314). Wilson following Sayanacharya has therefore translated it as Gotama celebrates thee Agni with praise. Even he translates जातवेद: विचर्षणे the epithets used in the Mantra for Agni as "Knower and beholder of all that exist, Are such epithets applicable in the case of inanimate material fire?" Rishi Dayananda is therefore right in taking Agni for God the Omniscient Supreme Being.

पुनः स विद्वान् कीदृश इत्युपदिश्यते ।

Mantra—2

तमु त्वा गोतमो गिरा रायस्कामो दुवस्यति ।
द्युम्नैरभि प्र णोनुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धनेश ! यथा रायस्कामः गोतमः (विद्वान्) गिरा त्वा दुवस्यति तथा तम् उ द्युम्नैः सह वर्तमानाः वयम् अभि प्रणोनुमः ॥

TRANSLATION

How is learned man is taught in the second Mantra.

O God the Lord of all wealth; as a learned person desirous of wealth (internal in the form of wisdom and external) worships Thee with his speech, in the same manner, we offer adoration to Thee from all side (every where) being endowed with good reputation and glory.

PURPORT

None can accomplish his desire of acquiring all kind of wealth without the communion with God and association with learned wise persons.

THE COMMENTATOR'S NOTES

(गोतमः) विद्यायुक्तो जनः = A learned person.

(द्युम्नैः) श्रेष्ठैः यशोभिः = With good reputation.

TRANSLATOR'S NOTES

गौरिति पदनाम (निघ४.१) पद-गतौ Among the three meanings of गति the first of ज्ञान or knowledge has been taken here द्युम्नंद्योतेर्यशो वा अन्नंवा (निरुक्ते) hence the meaning of good reputation by Rishi Dayananda.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (a learned man) is taught further in the third mantra.

Mantra—3

तमु त्वा वाजसातममङ्गिरस्वद्धवामहे ।
द्युम्नैरभि प्र णोनुमः ॥३॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! विद्वांस: वयं यं द्युम्नैः वाज सातमं त्वाम् उ हवामहे (स्तुः) यम् अंगिरस्वत् अभि प्रणोनुमः तं त्वं स्तुहि (प्रणम) ॥

TRANSLATION

O learned person, you should praise and bow before a highly educated wise man who is giver of knowledge and whom we praise repeatedly, dear to us like our very life or breath.

PURPORT

O men, you should accomplish four purposes of life i. e. Dharma (righteousness) Artha (Wealth) Kama

(fulfilment of noble desires) and Moksha (liberation) by respectfully pleasing learned and wise persons.

THE COMMENTATOR'S NOTES

(वाजसातमम्) यः वाजान्-प्रशस्तान् बोधान् संभजते सोऽतिशयितः तम् ॥

= To him who gives good knowledge.

(अंगिरस्वत्) = Like our very life.

TRANSLATOR'S NOTES

प्राणो वा अंगिराः (शत० ६.१२.२८ ॥ ६.५.२,३,४)

= The very life. (Vital breath).

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—4

तमु त्वा वृत्रहन्तमं यो दस्यूँरवधूनुषे ।
द्युम्नैरभि प्र णोनुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यः त्वं दस्यून् अवधूनुषे तं वृत्रहन्तमं त्वाम् उ द्युम्नैः सह वर्तमाना वयम् अभिप्रणोनुमः ॥

TRANSLATION

We praise thee repeatedly who art the destroyer of the wicked ignoble persons and who puttests them to flight. We possessing shining or glittering weapons, praise thee repeatedly.

PURPORT

O men, you should constantly serve the President of the Assembly who is without enemies (most popular) and who overcomes all wicked persons.

THE COMMENTATOR'S NOTES

(दस्यून्) महादुष्टान् = Very wicked persons.

(द्युम्नैः) यशसा प्रकाशमानैः शस्त्रास्त्रैः

= With shining or glittering arms, and weapons.

पुनः स कीदृश इत्युपदिश्यते

How is he (learned person) is taught further in the fifth Mantra

Mantra - 5

अवो॑चाम॒ रहू॑गणा अ॒ग्नये॒ मधु॑म॒द्वचः॑ ।
द्यु॒म्नैर॒भि प्र णो॑नुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः रहूगणाः भवन्तः यथा द्युम्नैः अग्नये मधुमद्वचः ब्रुवते तथा वयम् अवोचाम । यथा वयं तम् अभिप्रणोनुमः तथा यूयम् अपि नमत ।

TRANSLATION

O learned persons, we utter sweet words to the highly educated president of the Assembly as you who have always served righteous men, who have given up all evil do along with good reputation. As we praise him repeatedly, so you should also do.

PURPORT

Men should praise only those who have good reputation full of righteousness and not others.

THE COMMENTATOR'S NOTES

(रहूगणाः) रहवः-अधर्मत्यागिनः गणाः सेविता यैस्ते ।

= Who have served the band of righteous persons that have risen above evil.

(अस्मै अग्नये) विदुषे सभाध्यक्षाय

= For this learned President of the Assembly.

This hymn is connected with the previous hymn as it deals with God and the attributes of learned persons (as before). Here ends the commenmtary on the Seventy-eighth hymn or 26th Varga of the first Mandala of the Rigveda.

एकोनाशीतितमं सूक्तम्

HYMN LXXIX (79)

अस्य सूक्तस्य राहू गणो ऋषिः । अग्निर्देवता । १ विराट् त्रिष्टुप् । २, ३ निचृत् त्रिष्टुप छन्दः, धैवतः स्वरः । ४ आर्षी उष्णिक् । ५, ६ निचृत्आर्षी उष्णिक् छन्दः । ऋषभः स्वरः ७, ८, १०, ११ निचृद् गायत्री । ९, १२ गायत्री छन्दः । षड्जः स्वरः ।

Seer-Gotama, metres Trishtup and Ushnik or various forms 9.12 Gayatri Tune-*S*hadja. Devata-Agni.

Mantra—1

हिरण्यकेशो रजसो विसारेऽहिर्धुनिर्वात इव ध्रजीमान् ।
शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सत्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कुमारिका ब्रह्मचारिण्यः रजसः विसारे हिरण्यकेशः धुनिः अहिः इव ध्रजीमान् वातः इव उषसः इव शुचिभ्राजा न वेदा यशस्वतीः अपस्युवः न (इव) यूयं सत्या भवत ।

TRANSLATION

O virgin Brahmacharini A young man whom you choose as partner in life should be like the sun with brilliant rays in the spread or increasement of prosperity; he should be like the cloud in liberality and raining down happiness, swift like wind, shaker of the wicked. You should be pure in radiance like the Dawn, innocent and free from ignorance, glorious or illustrious, always desiring to do good deeds and truthful in mind. word and deed.

PURPORT

Those maidens who study the Vedas and Vedangas (Branches of the Vedas) with the observance of Brahmacharya and perfect self-control upto the age of 24 become the ornaments of human race.

THE COMMENTATOR'S NOTES

(हिरण्यकेशः) हिरण्यवत् तेजोवत् केशा यस्य सः

= Like the sun with splendid or brilliant rays.

(रजसः) ऐश्वर्यस्य = Of prosperity of wealth.

(अहिः) मेघ इव = Like the cloud.

(नवेदाः) या अविद्यां न विन्दन्ति ताः

= Free from ignorance (and innocent)

TRANSLATOR'S NOTES

तेजो वै हिरण्यम् (तैत्तिरीय १. ८. ६. १)

रज इति पदनाम (निघ० १.४) पद-गतौ

Among the three meanings गतिप्राप्ति the third may be taken in the sense of सुखप्रापकम्

= Wealth the cause of happiness.

अहिरिति मेघनाम (निघ० १.१०) = Cloud.

नवेदा इति मेधाविनाम (निघ० ३.१५)

पुनः स कीदृश इत्युपदिश्यते ।

Maatra—2

आ ते सुपर्णा अमिनन्तँ एवैः कृष्णो नोनाव वृषभो यदीदम् ।
शिवाभिर्न स्मयमानाभिरागात्पतन्ति मिहः स्तनयन्त्यभ्रा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ये सुपर्णाः आमिनन्त एवैः कृष्णः वृषभः इदम् इव नोनाव यथा स्मयमानाभिः शिवाभिः न (इव) यदि आगात् यथा अभ्राः स्तनयन्ति मिहः आपतन्ति तथा विद्यावर्षत् (तर्हि तस्य ते तव) किमप्राप्तं स्यात् ॥

TRANSLATION

O learned persons, as the rays of the sun with winds induce the rain and the sun which has attractive power and is the cause of rain, showers the waters, in the same manner,

youngmen who are attractive and virile, shower knowledge and happiness and when they approach auspicious smiling maidens, why should not be there the rain of knowledge and happiness as when the clouds thunder and the rain descends?

PURPORT

Why should not those Brahamacharis enjoy happiness who get in marriage Brahamacharinis who have observed perfect continence and are chaste ?

THE COMMENTATOR'S NOTES

(सुपर्णाः) किरणाः सुपर्णा इति रश्मिनाम (निघ० १.५)

= The rays of the sun.

(एवैः) प्रापकैर्गुणैः = With attributes that cause happiness.

इदम् इत्युदकनाम (निघ० १.२) = Water.

(कृष्णः) आकर्षणकर्ता सूर्यः—

= The sun with power of attraction.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the third Mantra.

Mantra—3

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी रजिष्ठैः ।
अर्यमा मित्रो वरुणः परिज्मा त्वचं पृचन्त्युपरस्य योनौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् ऋतस्य पयसा पियानः रजिष्ठैः पथिभिः उपरस्य योनौ ईं नयन् अर्यमा मित्रः वरुणः परिज्मा च ऋतस्य त्वचं पृञ्चन्ति (तदा सर्वेषां जीवनं संभवति) ॥

TRANSLATION

When the sun, Prana, Udana and the soul, touch the external part with the sap of the water and with the shining paths of truth, then all get life.

PURPORT

When souls get contact with the Prana and water etc. as cause and effect, they can assume bodies.

THE COMMENTATOR'S NOTES

(ईम्) प्राप्तव्यं सुखम्

= Happiness that is to be attained.

(ऋतस्य) उदकस्य, सत्यस्य

ऋतम् इति उदकनाम (निघ० १. १२)

ऋतम् इति सत्यनाम (निघ० ३. १०)

(उपरस्य) मेघस्य (उपर इति मेघनाम निघ० १.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 4th Mantra.

Mantra—4

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।
अस्मे धेहि जातवेदो महि श्रवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः अग्ने सहसः यहो गोमतः वाजस्य ईशानः त्वम् अस्मे महि श्रवः धेहि ॥

TRANSLATION

O learned person, you who are like the electricity, son of of a powerful virile person and lord of many cows and food material, bestow on us great knowledge of the Vedas and other Shastras.

PURPORT

Those men who being the sons of learned parents, educated by the father, mother and preceptors obtain much food material, wealth and knowledge, should also multiply these things in others.

PURPORT

When souls get contact with the Prana and water etc. as cause and effect, they can assume bodies.

THE COMMENTATOR'S NOTES

(ईम्) प्राप्तव्यं सुखम्

= Happiness that is to be attained.

(ऋतस्य) उदकस्य, सत्यस्य

ऋतम् इति उदकनाम (निघ० १, १२)

ऋतम् इति सत्यनाम (निघ० ३. १०)

(उपरस्य) मेघस्य (उपर इति मेघनाम निघ० १.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 4th Mantra.

Mantra—4

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।
अस्मे धेहि जातवेदो महि श्रवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः अग्ने सहसः यहो गोमतः वाजस्य ईशानः त्वम् अस्मे महि श्रवः धेहि ॥

TRANSLATION

O learned person, you who are like the electricity, son of of a powerful virile person and lord of many cows and food material, bestow on us great knowledge of the Vedas and other Shastras.

PURPORT

Those men who being the sons of learned parents, educated by the father, mother and preceptors obtain much food material, wealth and knowledge, should also multiply these things in others.

learned person well-versed in the Vedas, illuminates all sciences.

THE COMMENTATOR'S NOTES

(कविः) सर्वविद्यावित् = Knower of all sciences.

(दीदिहि) भृशं प्रकाशय = Illumiuate.

दीदियति ज्वलतिकर्मा (निघ० १.१६)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the sixth Mantra.

Mantra—6

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः ।

स तिग्मजम्भ रक्षसो दह प्रति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तिग्मजम्भ अग्ने (राजन्) त्वं त्मना यथा सूर्यः क्षपः निर्वर्त्य उत स वस्तोः उषसः भावं करोति (तथा धार्मिकेषु सज्जनेषु विद्याविनयौ प्रकाशय) उत रक्षसः प्रति दह ॥

TRANSLATION

O learned king shining with justice and humility, O man of splendid face, as the sun dispels the darkness of the night and turns it into the dawn and the day, in the same manner, you should illuminate and spread knowledge and humility among righteous persons and should burn up or destroy the wicked ignoble men.

PURPORT

As the sun protects the world by giving light, causing rain and dispelling darkness, in the same way, righteous kings, should protect the righteous noble persons and punish the wicked, thereby preserving the State.

THE COMMENTATOR'S NOTES

(राजन्) न्यायविनयाभ्यां प्रकाशमान

= Shining with justice and humility.

(क्षप:) रात्रीः = Nights. (नि० प० १.७)

(तिग्मजम्भ) तिग्मं तीव्रं जम्भं वक्त्रं तस्य तत् सम्बुद्धौ।

= Man with splendid face or effective speech.

TRANSLATOR'S NOTES

क्षपेति रात्रिनाम (नि० १.७) राजृ-दीप्तौ।

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते।

How is the Agni (President of the Assembly) is taught further in the seventh Mantra.

Mantra—7

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि।
विश्वासु धीषु वंन्द्य॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वन्द्य अग्ने सभाध्यक्ष त्वम् ऊतिभिः गायत्रस्य प्रभर्मणि विश्वासु धीषु नः (अस्मान्) अव॥

TRANSLATION

O highly learned President of the Assembly who are praise-worthy, guard us with your protective powers in the upholding of the Gayatri and other Mantras and in maintaining delightful dealings and in all intellectual activities.

PURPORT

Men should respect a person who illuminates our intellects.

THE COMMENTATOR'S NOTES

(गायत्रस्य) गायत्री प्रगाथस्य छन्दसः आनन्दकरस्य व्यवहारस्य वा

= Of the Gayatri and other Mantras or of delightful dealing.

पुनः स कीदृश इत्युपदिश्यते।

How is Agni (President of the Assembly) is taught further in the eighth Mantra.

Mantra—8

आ नो॑ अग्ने र॒यिं भ॑र सत्रा॒साहं॒ वरे॑ण्यम् ।
विश्वा॑सु पृ॒त्सु दु॒ष्टर॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (सभाध्यक्ष) त्वं नः (अस्मभ्यम्) विश्वासु पृत्सु सत्रासाहं वरेण्यं दुष्टरं रयिम् आभर ।

TRANSLATION

O Agni (President of the Assembly) who are a liberal donor, bring to us ever-conquering wealth possessing true power, wealth which is most acceptable as it leads to noble merits, actions and temperament, invincible in all struggles with wicked enemies or their armies.

PURPORT

Men can not enjoy all happiness without the help of the President of the Assembly or the council of ministers and the proper utilisation of fire and other elements.

THE COMMENTATOR'S NOTES

(पृत्सु) सेनासु (वरेण्यम्) प्रशस्तगुणकर्मस्वभावकारकम् ।
= Leading to noble merits, actions and temperament, most acceptable.

TRANSLATOR'S NOTES

पृत्सु इति संग्रामनाम (निघ० २.१७) = Battles.
It is the armies with whose help, battles are waged, hence Rishi Dayananda has intepreted it here as सेनासु or armies.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the ninth Mantra.

Mantra—9

आ नो॑ अग्ने सुचेतुना॑ र॒यिं वि॒श्वायु॑पोषसम् ।
मा॒र्डी॒कं धे॑हि जी॒वसे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! त्वं नः (अस्मभ्यम्) जीवसे सुचेतुना विश्वायुपोषसं मार्डीकंरयिम् आधेहि ॥

TRANSLATION

O leader, giver of knowledge and happiness, give for our sustenance, heart-delighting wealth, the producer of happiness and supporter of all people. Kindly give us such wealth with good knowledge or sound understanding.

PURPORT

When a learned person is well served by men, he gives them good education enabling them to acquire that knowledge and wealth which lead to full span of life.

THE COMMENTATOR'S NOTES

(सुचेतुना) सुष्ठुविज्ञानेन सह वर्तमानाम् ।

= Endowed with good knowledge.

(मार्डीकम्) मृडीकानां सुखानाम् इमं साधकम् ॥

= Accomplisher of happiness.

(मृड - सुखने)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni, is further in the tenth Mantra.

Mantra—10

प्र पू॒तास्ति॒ग्मशो॑चिषे॒ वाचो॑ गोतमा॒ग्नये॑ ।
भर॑स्व सुम्न॒युर्गिरः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गोतम सुम्नयुः त्वं विद्वांसः तिग्मशोचिषे अग्नये याः पूताः गिरः धरन्ति ता वाचः प्रभरस्व ॥

TRANSLATION

O Praiser of Truth, thou who desirest thy happiness, utter those pure words full of wisdom, education and sermon which learned persons use for highly intelligent men.

PURPORT

None can manifest true knowledge without God and a highly learned person. Therefore God and a scholar should always be served well.

THE COMMENTATOR'S NOTES

(तिग्मशोचिषे) तीव्रबुद्धिप्रकाशाय
= For a highly intelligent person.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught in the 11th Mantra.

Mantra—11

यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः ।

अस्माकमिद्वृधे भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यः भवान् अन्ति दूरे नः (अस्मभ्यम्) अभिदासति पदीष्ट स त्वम् अस्माकं वृधे इत् भव ॥

TRANSLATION

O Agni be giver of knowledge, may you who give ns desirable objects whether nigh or afar, be to us propitious for our advancement.

PURPORT

Why should not men serve All-pervading God who gives good knowledge and a learned good person who whether nigh or afar imparts good knowledge with noble sermons ?

THE COMMENTATOR'S NOTES

(अन्ति) समीपे ! अत्र सुपांसुलुक् इति लुक् विभक्ते-

लुंक् । छान्दसो वर्णलोपोवेति कलोपश्च ॥

= Near.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 12th Mantra.

Mantra 12

सहस्राक्षो विचर्षणिरग्नी रक्षांसि सेधति ।

होता गृणीत उक्थ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यथा उक्थ्यः सहस्राक्षः विचर्षणिः होता अग्निः रक्षांसि सेधति (निषेधति) वेदान् गृणीते (तथा त्वं भव) ॥

TRANSLATION

O learned person ! As God who is praiseworthy, in whom are all the thousands of eyes of all creatures, All-beholding or Omniscient, Giver of peace drives away all Rakshasas i.e. evil actions and evil minded persons and imparts the knowledge of the Vedas, thou shouldst also be like Him. An admirable wiseman also follows and obeys God in giving knowledge to all.

PURPORT

O men ! You should know that God or wiseman devoted to Him tell us the deeds that are to be done (our duties and also allthat should not be done, (sins and evils). You should act according to those instructions given in the Vedas.

THE COMMENTATOR'S NOTES

(सहस्राक्षः) सहस्राणि अक्षीणि यस्मिन् –

= All-pervading, in whom are all the eyes of all creatures.

(रक्षसान्) दुष्टानि कर्माणि दुष्टस्वभावान् प्राणिनः ।
(सेधति) दूरीकरोति ।
= Drives away.

Here ends the 79th hymn and 28th Varga of the first Mandala of the Rigveda. It has connection with the previous hymn as there is mention of Agni, attributes of God and learned persons in this as in the previous hymn.

अथाशीतितमं सूक्तम्

HYMN LXXX, (80)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः। इन्द्रो देवता। १, ११ निचृदास्तारपंक्तिः ५, ६, ९, १०, १३, १४ विराट् पंक्तिश्छन्दः। पंचमः स्वरः। २, ४, ७, १२, १५ भुरिग् बृहती छन्दः। ८, १६ बृहती छन्दः मध्यमः स्वरः।

Seer-Rahoogana Gotama. Devata-Indra. Metre-Pankti and Brihati of various forms - Tunes - Panchama and Madhyama.

अथ सभाध्यक्षः कीदृश इत्युपदिश्यते।

How should Indra (President of the Assembly) be is taught in the first Mantra.

Manrta—1

इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनम्।
शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शविष्ठ वज्रिन् यथा सूर्यः अहिं यथा ब्रह्मा ओजसा पृथिव्याः मदे सोमे स्वराज्यम् अनुअर्चन् इत्था वर्धनं चकार तथाहि त्वं सर्वान् अन्यायाचारान् निःशशाः ॥

TRANSLATION

O most powerful President of the Council of Ministers or the Assembly skilled in the weapons of war, just as the sun dispels by his rays the clouds, so do thou expel all wickedness and oppression from thy kingdom and make it acceptable and respected among the people, so that persons well-versed in all the four Vedas and other enlightened men may live therein in peace and by their power derive advantage from the enjoyable objects of the earth and help others to do likewise and thus progress in life. Thou shouldst manifest the glory of thy kingdom or sovereignty.

PURPORT

Men should devise all means for a good vast and independent kingdom and by preserving it well should always advance in knowledge and happiness.

THE COMMENTATOR'S NOTES

(ब्रह्मा) चतुर्वेदवित्

= Knower of or well-versed in all the four Vedas.

(सोमे मदे) ऐश्वर्यप्रापके आनन्दकारके व्यवहारे

= In the dealing that leads to prosperity and bliss.

(शशा) उत्प्लवस्व = Expel.

(अहिम्) मेघम् = Cloud.

(अहिरिति मेघनाम निघ० १.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the second Mantra.

Mantra—2

स त्वांमदद्वृषा मदः सोमः श्येनाभृतः सुतः ।

येना वृत्रं निरद्भयो जघन्थ वज्रिन्नोजसार्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे वज्रिन् येन वृष्णा मदेन श्येनाभृतेन सुतेन सोमेन त्वम् ओजसा स्वराज्यम् अनु अर्चन् यथा सूर्यः अद्भ्यः पृथक् पृथक् वृत्रं (जलं) स्वीकुर्वन्तं मेघं निर्जघान तथा प्रजाभ्यः पृथक् कृत्य प्रजासुखं स्वीकुर्वन्तं शत्रुं निर्जघन्थ स वृषा मदः श्येनाभृतः सुतः सोमः त्वा अमदत् ॥

TRANSLATION

O powerful wielder of the war weapons, just as the sun shatters the cloud that keeps waters bound, so do thou, utilising those objects of the earth like a hawk which is developed, shower bleessings on mankind, dispel the foe that

robs thy subjects of their peace and happiness, thus making thy kingdom acceptable and respectable and so may these objects be to thy rejoicing.

THE COMMENTATOR'S NOTES

(सोमः) ऐश्वर्यप्रदः पदार्थसमूहः ।

= Objects that cause prosperity.

(श्येनाभृतः) यः श्येन इव विज्ञानादिगुणैः समन्ताद् भ्रियते सः

= Which is supported by scientific knowledge and its application etc. like a hawk.

(वृत्रम्) जलं स्वीकुर्वन्तं प्रजासुखं स्वीकुर्वन्तं वा

= Cloud accumulating water or a foe that robs the subjects of their happiness.

TRANSLATOR'S NOTES

The word सोम is derived from षु-प्रसवैश्वर्ययोः hence the meaning given above by Rishi Dayananda Sarasvati. The word श्येन is derived from श्यैङ्-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Here the first meaning of ज्ञान or knowledge has been taken by Rishi Dayananda as quoted above.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 3rd Mantra.

Mantra—3

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते ।
इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपोऽर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यथा सूर्यस्य वज्रो वृत्रंहनः अपः नियंसते तथा तथा येते शत्रवः तान् हत्वा स्वराज्यम् अनु अर्चन् हि नृम्णं प्रेहि । शवः अभीहि (शरीरात्मबलेन) धृष्णुहि जया (एवं कुर्वतः ते पराजयः न भविष्यति) ॥

TRANSLATION

O Indra (President of the council of Ministers or Assembly) like the sun that shatters the could by his rays and controls the waters, do thou put down thy enemies and making thy rule acceptable and respected, advance in wealth. Go forward and be bold; thy power of conquering thy foes can not be checked. Thy strength can bend all thy foes can not be checked. Acquire full power and becoming bold and valiant in body and spirit, be always victorious. By doing so, there will be no defeat for thee.

PURPORT

Those officers of the state state who are illustrious like the sun, enjoy the prosperity of the State.

THE COMMENTATOR'S NOTES

(वज्र:) किरणसमूह: = Band of rays.

(नृम्णम्) धनम् (नृम्णम् इति धननाम निघ० २.१०) = Wealth.

(शव:) बलम् = Power of strength.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourth Mantra.

Mantra—4

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निर्दिवः ।
सृजा मरुत्वतीरव जीवधन्या इमा अपोऽर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे इन्द्र ! त्वं यथा सूर्यः वृत्रं हत्वा भूम्या अधि इमाः जीवधन्याः मरुत्वतीः अपः निर्जघन्थ दिवः अव सृजति तथा [illegible] हत्वा धर्माचारं प्रचार्य स्वराज्यम् अन्वर्चन् राज्यं शाधि विविधं वस्तु सृज ॥

TRANSLATION

O Indra (Powerful king) even as the sun shatters the clouds, diffuses his light-giving rays and lets flow waters that help human beings and other creatures to live in peace, so do thou destroy the wicked, give wide encouragement to righteous conduct and thus making thy administration acceptable and respected, rule over it, so that thou and thy subjects may ever enjoy all happiness.

PURPORT

He who desires to rule should preach or diffuse knowledge, righteousness and humility and being himself a righteous person should behave towards his subjects as their father.

THE COMMENTATOR'S NOTES

(दिवः) किरणान् = Rays.

(मरुत्वतीः) मनुष्यादि प्रजा सम्बन्धिनीः = Beneficial to human beings and other creatures.

पुनस्तस्य (इन्द्रस्य) कर्तव्यानि कर्माण्युपदिश्यन्ते

The duties of Indra are taught further in the fifth Mantra.

Mantra– 5

इन्द्रो वृत्रस्य दोधतः सानुं वज्रेण हीळितः ।
अभिक्रम्याव जिघ्नतेऽपः सर्माय चोदयन्नर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यथा इन्द्रः (सूर्यः) वज्रेण वृत्रस्य अपः अभिक्रम्य सानुं छिनत्ति तथा त्वं स्वराज्यम् अनु अर्चन् जिघ्नते सर्माय स्वबलं चोदयन् दोधतः शत्रोः बलम् अभिक्रम्य (सेनां छित्वा) हीळितः सन् क्रोधम् अवसृज ॥

TRANSLATION

O learned Indra (President of the council of Ministers) Just as the sun attacks all over with his fierce heat and cuts

off the different portions of the cloud, so do thou assert thy sovereignty and send thy troops to attack the army of thy enemy that might be going about killing and destroying in thy kingdom. If thy foe happens to disperse thy troop and if, therefore, thy subjects disparage thee, let thy wrath itself be upon thy enemy.

PURPORT

Those persons are respected among the enlightened men who like the sun, dispel the darkness of ignorance, illuminate knowledge, punish the wicked and respect the righteous.

THE COMMENTATOR'S NOTES

(दोधतः) क्रुध्यतः दोधतीति क्रुध्यतिकर्मा

(निघ० २.१२)

= Of an angry person.

(सानुम्) अंगानां संविभागम् = Different parts.

(हीळितः) अनादृतः = Insulted or disregarded.

(हेड् - अनादरे)

(समर्यते) गच्छते = Going about.

पुनस्तस्य कर्तव्यानि कर्माण्युपदिश्यन्ते ।

The duties of Indra (President of the Council of Ministers) are taught further.

Mantra—6

अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा ।
मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे राजन् यथा इन्द्रः (विद्युत्) शतपर्वणा वज्रेण सानौ अधि प्रेरयन्ती इव प्रकाशं निजिघ्नतेमेघाय प्रतिकूला वर्तते तथा एव गातुम् इच्छति स भवान् सखिभ्यः मन्दानः स्वराज्यम् अनु अर्चन् अन्धसः दाता भव ॥

TRANSLATION

O King, even as lightning with hundreds of its streaks seems to strike on the different parts of and to be hostile to the cloud which obstructs its light, so shouldst thou, who likest words of noble teaching, regarding thy own sovereign rule first, be the bestower of food and joy on thy friends, and subjects.

PURPORT

As the sun is benefactor of all, so should always be the President of the council of Ministers and others.

THE COMMENTATOR'S NOTES

(गातुम्) सुशिक्षितां वाणीम् = Refined speech.

(अन्धसः) अन्नस्य = Of the food.

पुनस्तस्य कृत्यमुपदिश्यते ।

The duties of Indra are taught further in the seventh Mantra.

Mantra—7

इन्द्र तुभ्यमिदद्रिवोऽनुत्तं वज्रिन्वीर्यम् ।
यद्ध त्यं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः वज्रिन् इन्द्र ! त्वं यत् त्वं मायिनं मृगं मायया ह अवधीः दिवः (सूर्यस्य इव) अनुत्तं वीर्यं गृहीत्वा स्वराज्यम् अनु अर्चन् तम् उ दण्डयसि तस्मै तुभ्यम् इत् (एव) वयं करान् ददाम ॥

TRANSLATION

(The learned representative of the people says to the King or the President of the Assembly) O King who impartest happiness to thy subjects ruling over a kingdom possessing cloud-like mountains as thou possessing natural powers as the sun possesses lustre and regarding thy sovereign authority with respect, dost using subtle intelligence or

statesmanship, severely punish and put down with a strong hand the enemy, who, by fraud deprives thy subjects of the goodthings of the world and enjoys them himself like a brute, we offer tribute to thee alone.

PURPORT

It is only they that manifest like the sun, their own strength, justice and knowledge for the protection of their subjects and arrest deceitful persons that can advance the cause of their State and can get tributes.

THE COMMENTATOR'S NOTE

(अद्रिवत्) मेघवत् पर्वतराज्यालंकृत
=Ruling over a kingdom adorned with mountains like clouds.

(अनुत्तम्) - अप्रेरितं स्वाभाविकम्
= Natural, not acquired.

(मृगम्) परस्वापहर्तारम्
=Beast, taking enjoyment like a robber of others' articles.

(मायया) प्रज्ञया = By subtle intelligenee or cleverness.

(मायेतिप्रज्ञानाम निघ० ३.९) Tr.

पुनरेतस्य गुणा उपदिश्यन्ते ।

The attributes of Indra (President of the council of Ministers or King) are taught further in the 8th Mantra.

Mantra—8

वि ते वज्रासो अस्थिरन्नवतिं नाव्या३अनु ।
महत्त इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभापते) ते वज्रासः नवति नाव्या अनुव्यस्थिरन् यत् ते बाह्वोः महत् वीर्यं बलं हितम् अस्ति तेन स्वराज्यम अनु अर्चन राज्यश्रियं त्वं प्राप्नुहि ॥

TRANSLATION

O Indra (President the council of Ministers or Supreme King) ninety armies of well-equipped soldiers with fleets of

ships are standing ready to march at thy command. Great prowess is in thy arms and thou possessest mighty power. Honour thy sovereign authority and enjoy the happiness of an independent kingdom.

PURPORT

Those persons who desire to develop and make prosperous their kingdom should get manufactured big steamers and ships and going to distant lands and countries with their help, making commercial advance, should fill their State with wealth and abundant food materials.

पुनः राजपुरुषैः किं कर्तव्यमित्युपदिश्यते ।

What should officers of the State do is taught further in the ninth Mantra.

Mantra—9

सहस्रं साकमर्चत परि ष्टोभत विंशतिः ।
शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यः स्वराज्यम् (स्वकीयं राष्ट्रम्) अर्चन् (सत्कुर्वन्) वर्तते तम् आश्रित्य तदधर्माचरणात् पृथक् परिष्टोभत साकं सहस्रम् अर्चत यं विंशतिः शतानि अनोनवुः यः उद्यतं ब्रह्म अर्चन् वर्तते तस्मै इन्द्राय (सभाध्यक्षाय) अनुस्तुवत ॥

TRANSLATION

O men taking shelter under Indra (President or King) who has a high regard for his sovereign authority, purge your kingdom of all evil. Unite in your thousands to welcome such a noble ruler and bands of scores of hundreds of you should extol him favourably and submit and offer allegiance to him, who accepts with reverence (as his rule of life) the ever useful Vedic teachings.

THE COMMENTATOR'S NOTES

(सहस्रम्) असंख्यातगुणसम्पन्नम् ।

= Endowed with innumerable virtues.

PURPORT

There can not be mutual happiness without giving up all animosiry and disputes. Men should never appoint as President a person who is devoid of knowledge, wisdom and good education and who is ignoble.

पुनस्तस्य गुणा उपदिश्यन्ते ।

The attributes of Indra (President or king) are taught further in the tenth Mantra.

Mantra—10

इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः ।
महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजद्वि सिन्धून् स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः वृत्रम् इव शत्रुं जघन्वान् यः सहसा वृत्रस्य सूर्यः इव शत्रोः तविषीं निरहन् स्वराज्यम् अनुअर्चन् सुखम् असृजत् तत् अस्य महत् पौंस्यं सहः अस्ति (इति विद्वान् विजानातु) ॥

TRANSLATION

That this mighty President or King strikes down and shatters the power of his foe as the sun does of the cloud and that even as the sun diffuses his pleasant light welcoming his sovereign authority imparts happiness to his friends and subjects, as the result of his great power and endurance.

PURPORT

As the sun shines by attracting all with his great power and splendour, in the same manner, the President and others should govern the State with great might and with the light of justice attracting good virtues.

THE COMMENTATOR'S NOTES

(इन्द्रः) विद्युत् इव पराक्रमी सभाध्यक्षः
= President who is mighty like the lightning or electricity.

(तविषीम्) बलम् = Strength.

(तविषीति बलनाम निघ० २.९)

(पौंस्यम्) पुंसोभावः कर्म बलवान् पौंस्यानीति बलनाम (निघ० २.९)
= Virility, vitality, force.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the eleventh Mantra.

Mantra—11

इमे चित्तव मन्यवे वेपेते भियसा मही ।
यदिन्द्र वज्रिन्नोजसा वृत्रं मरुत्वाँ अवधीरर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र (सभाध्यक्ष) यद् यस्य तव ओजसा यथा सूर्यस्य आकर्षणेन (ताडनेन च) मही वेपेते तत्तुल्यस्य तव भियसा मन्यवे (बलेन) शत्रवः अनु कम्पन्ते यथा मरुत्वान् इन्द्रः वृत्रं हन्ति तथा स्वराज्यम् अनु अर्चन् अरीन् चित् अवधीः ॥

TRANSLATION

O great Indra (President or King) well-versed in the handling of arms, of whose power and awe, the enemies remain in fear and try to pacify thy wrath just as these two vast worlds, the earth and the heaven, are kept in motion by the heat and force of gravitation of the sun, so do thou, like the sun, shattering the cloud, accept the sovereign authority and certainly put down thy adversary.

PURPORT

As by the proper arrangements made by the Assembly or the council, the subjects tread upon the right path with delight, in the same manner, by the attraction of the sun, all worlds revolve. As the sun shatters the cloud and protects the people, in the same manner, the President of the Assembly and the council etc. should shatter the foes and injustice and preserve the subjects with the propagation of knowledge and justice.

THE COMMENTATOR'S NOTES

(मन्यवे) न्यायव्यवस्थापालनहेतवे ।

= For the observance of the law and justice.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 12th Mantra.

Mantra - 12

न वेपसा न तन्यतेन्द्रं वृत्रो वि बीभयत् ।

अभ्येनं वज्र आयसः सहस्रभृष्टिरायतार्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्ष ! स्वराज्यम् अनु अर्चन् त्वम् यथा वृत्रः इन्द्रं वेपसा न विबीभयत् तन्यता न विबीभयत् एनं मेघं प्रति सूर्यप्रेरितः सहस्रभृष्टिः आयसः वज्रः अधि आयत (तथा शत्रून् प्रति भव) ।

TRANSLATION

(Indra) O President of the council of Ministers, or King ! welcoming thy royal authority thou shouldst behave towards thy enemies just like the sun whom the cloud can not frighten either by its quick movement or by its roaring thunder, but who attacks the latter from all sides with his hot rays like steel missiles emitting fire and burning in a thousand ways.

PURPORT

As the clouds etc. cannot defeat the sun. in the same manner, enemies cannot vanquish the President of the Assembly and the council.

THE COMMENTATOR'S NOTES

(तन्यता) तन्यतुना गर्जनेन-शब्देन = By the thunder.

(सहस्रभृष्टिः) सहस्रम् असंख्याताः भृष्टयः पीडा दाहा वा यस्मात् ।

= Giving pain and burning in various ways.

(आयत) समन्तात् हन्ति = Completely shatters.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 13th Mantra.

Mantra—13

यद्वृत्रं तव चाशनिं वज्रेण समयोधयः ।

अहिमिन्द्र जिघांसतो दिवि ते बद्बधे शवोऽर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र स्वराज्यम् अनु अर्चन् त्वं यद् यथा दिवि सूर्यः अशनिं प्रहृत्य अहिं बद्बधे तथा वज्रेण (शस्त्रास्त्रैः) स्व-सेनाः ताः शत्रुभिः सहसम् अयोधयः शत्रून् जिघांसतः तव शवः (बलम्) उत्तमं भवतु एवं वर्तमानस्य तव यशः च वर्धिष्यते ॥

TRANSLATION

O Indra (President or King) welcoming thy sovereign authority, even as the sun strikes the crooked clouds with his thunderbolt and shatters them, so do thou make thy well-equipped forces join in full battle with thy foes and destroy the latter. Thy power and fame will thereby advance.

PURPORT

As the sun with his band of rays, makes the lightning fight with the cloud, in the same manner, the commander of an Army, should make his armies equipped with the weapons of fire or electricity fight with the army of his foes. Such a powerful commander-in chief of an army can not be defeated.

THE COMMENTATOR'S NOTES

(अशनिम्) विद्युतम् = Lightning.
(अहिम्) व्यापकशीलं मेघम् = Cloud.
(अह - व्याप्तौ स्वा०)
अहिरिति मेघनाम (निघ० १.१०)
पुनस्तस्य किं कृत्यमस्तीत्युपदिश्यते ।

What is the duty of Indra (President or King) is taught further in the 14th Mantra.

Mantra—14

अभिष्टने ते अद्रिवो यत्स्था जगच्च रेजते ।
त्वष्टा चित्तव मन्यव इन्द्र वेविज्यते भियार्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः इन्द्र यत् (यदा) ते (तव) अभिष्टये स्था जगत् च रेजते त्वष्टा (सेनापतिः) तव मन्यवे ते भिया चित् वेविज्यते तदा भवान् स्वराज्यम् अनु अर्चन् सुखी भवेत् ॥

TRANSLATION

O great King or President, whose realm is adorned with innumerable cloud-like mountains, when at thy awfully just dealing, all objects both movable and immovable tremble and even thy own mighty commander of army who never fails to put down thine enemies in battle becomes agitated with fear at thy indignation, do thou, then honour thy sovereign authority and feel happy.

PURPORT

As by the presence of the sun all creatures engage themselves in their activities and the worlds revolve according to their due course, in the same manner, men shonld know that by the proper administration conducted by the Assembly or the council, they follow the right path.

THE COMMENTATOR'S NOTES

(अभिष्टने) अभित: शब्दयुक्ते व्यवहारे ।

= In battles where there is noise all around

(त्वष्टा) छेत्ता = Destroyer or or piercer of enemies-Commander of the army.

अथेश्वरं परमविद्वांसं च प्राप्य विद्वांस: किं कुर्वन्तीत्युपदिश्यते ।

What men do after attaining God and a highly learned person is taught further in the fifteenth Mantra.

Mantra—15

नहि नु यादधीमसीन्द्रं को वीर्या परः ।
तस्मिन्नृम्णमुत क्रतुं देवा ओजांसि सं दधुरर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यः परः स्वराज्यम् अनु अर्चन् वर्तते यस्मिन् देवाः नृम्णम् उत क्रतुम् उत अपि ओजांसि नु नहि सन्दधुः यं प्राप्य वीर्या अधीमसि तम् इन्द्रं प्राप्य कः नृम्णम् नु नहि यात् तस्मिन् कः नृम्णम् उत क्रतुम् अपि ओजांसि नहि सन्दध्यात् ? ॥

TRANSLATION

Who will not acquire those multifarious boons-rich wealth, industry, perserverance and various powers (of body, mind and soul) under the shelter of Almighty God and the patronage of that noble king of innumerable excellences, who deals honourably with his sovereign authority, under

whose patronage the learned attain all those things and are secure by education and various powers ?

PURPORT

None can get knowledge, pure intellect and sublime power without attaining God and highly educated persons. Therefore all should take refuge in them.

THE COMMENTATOR'S NOTES

(इन्द्रम्) अनन्तपराक्रमं जगदीश्वरं पूर्णवीर्यं विद्वांसम् ॥

= Almighty God or a mighty learned person.

(ओजांसि) शरीरात्ममनः पराक्रमान् ॥

= The strength of body, soul and mind.

पुनर्मनुष्यस्तौ प्राप्य किं करोतीत्युपदिश्यते ॥

What does a man do after attaining them is taught further in the sixteenth Mantra.

Mantra—16

यामथर्वा मनुष्पिता दध्यङ् धियमत्नत ।
तस्मिन्ब्रह्माणि पूर्वथेन्द्रे उक्था समग्मतार्चन्नुन स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यथा स्वराज्यम् अनु अर्चन् दध्यङ् अथर्वा पिता मनुः यां धियं प्राप्य यस्मिन् सुखानि तनुते तथा एतां प्राप्य यूयं सुखानि अत्नत यस्मिन् इन्द्रे पूर्वथा ब्रह्माणि उक्था प्राप्नोति तस्मिन् सेविते सति एतानि समग्मत (संगच्छध्वम्) ॥

TRANSLATION

O men ! even as the righteous abstaining from all sorts of injury to creatures, (or observing non-violence) great

thinkers and teachers of the Vedic Lore-men endowed with great qualities-extending a friendly welcome to all by first developing their our capacity refined with learning and devoted to good needs, adopt such measures as would advance the happiness of mankind. You also attaining such an intellectual capacity should should do likewise. By serving God Almighty the ancients before you in all ages obtained riches by honourable means and the faculty to speak well and wisely, which you too, by taking recourse to that Almighty God can acquire.

PURPORT

Men should imitate the association with the wise and love of the devotees of God and having attained good intellect, good food, wealth and speech refined with the Vedic knowledge, these things should be given to them.

THE COMMENTATOR'S NOTES

(अथर्वा) हिंसादिदोषरहित:

= A man of non-violent nature.

(दध्यङ्) दधाति यै: ते दधय: सद्गुणा: ताम् अंचति प्रापयति वा । = A man endowed with great merit.

(ब्रह्माणि) = Good food and wealth.

(पिता) = A teacher of the Vedic lore.

TRANSLATOR'S NOTES

अथर्वा is derived from थर्व-हिंसायाम्-काशकृत्स्नीय धातुपाठे hence the above meaning given by Rishi Dayananda Sarasvati.

ब्रह्मेति धननाम (निघ०) ब्रह्मेति अन्ननाम (निघ०)

This hymn is connected with the previous hymn as there is mention of the President of the Assembly, sun, learned persons and God as before. Here ends the commentary of the eightieth hymn and thirty-first varga of the first Mandala of the Rigveda.

In this fifth chapter, there is the mention of the President of the Council of Ministers, Maruts fire, the preservation of Swarajya etc. and so it is connected with the fourth chapter.

Here ends the fifth chapter of the first Mandala of the Rigveda Sanhita.

अथ प्रथममण्डले षष्ठाध्याय आरभ्यते

अथैकाशीतितमं सूक्तम्

HYMN LXXXI (81)

ओं विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ॥

अस्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । १, ७, ८ विराट् पंक्तिः । ३, ५, ६ निचृदास्तारपंक्तिश्छन्दः । पंचमः स्वरः । २ भुरिङ्बृहती छन्दः । मध्यमः स्वरः ॥

Seer - Rahoogana Gotama; Devata - Indra, Metres - Viraot, nichrit a star Paukti and Bhurig Brihati. Tune-Panchama and Madhyama.

अथ सेनाध्यक्षगुणा उपदिश्यन्ते

Now the attributes of the commander of an Army are taught.

Mantra—1

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोऽविषत् ॥

वयं यः वृत्रहा सूर्यः इव इन्द्रः (सेनाध्यक्षः) नृभिः सह वर्तमानः शवसे मदाय वावृधे यं महत्सु आजिषु उत (अपि) अर्भे हवामहे तम् इत् ई । (सेनाध्यक्षं स्वीकुर्याम) स वाजेषु नः प्राविषत् ।

TRANSLATION

We invoke Indra (The commander of the Army) who like the sun is the destroyer of all wicked persons and is present

with the men of army, assembly and the subjects, who grows for the might and for the happiness of noble persons. We invoke him in battles whether great or small. We accept him as the chief Commander of our army. May he be our protector in all battles.

PURPORT

Men should appoint as Commander in-chief of the Army a person who is highly learned, most powerful, righteous, the well-wisher or all, well-versed in the use of all arms and weapons and in training the troops, who is like a father to his servants and soldiers, who is knower of all dealings accordings to the needs of the hour, the place and the country. None other should be appointed on this most important post who does not possess these qualifications.

THE COMMENTATOR'S NOTES

(इन्द्रः) शत्रुगणविदारयिता सेनाध्यक्षः ।

= The commander of the army who is destroyer of the foes.

(वाजेषु) संग्रामेषु = In the battles.

पुनः स कीदृश इत्युपदिश्यते ।

How should Indra (Commander of an Army) be is taught further in the Second Mantra.

Mantra—2

अ॑सि॒ हि वी॑र॒ सेन्यो॒ऽसि॒ भूरि॑ परा॒द॒दिः ।
असि॑ द॒भ्रस्य॑ चिद्वृधो॒ यज॑मानाय शिक्षसि सुन्व॒ते भूरि॑ ते॒ वसु॑

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वीर (सेनापते) यः त्वं हि भूरि सेन्यः असि भूरि परादतिः असि दभ्रस्य चित् महतः युद्धस्य अपि विजेता असि वृधः (वीरान्) शिक्षसि तस्मै सुन्वते यजमानाय ते (तुभ्यं) भूरि वसु अस्ति ॥

TRANSLATION

O brave commander of the army; thou art well-wisher of the troops and subduer of all hostile forces. Thou art victor of all battles whether small or great. Thou trainest soldiers and art giver of fearlessness and happiness. Thou hast abundant wealth of all kinds.

PURPORT

As it is the duty of the commanders of the armies to train, protect and gladden the men of the army, in the same way, it is the duty of the men of the armies to protect or guard the commanders of the armies.

THE COMMENTATOR'S NOTES

(दभ्रस्य) ह्रस्वस्य । दभ्रमिति ह्रस्वनाम (नघ० ३.२)
= Of the small.

(यजमानाय) अभयदात्रे =for the giver of fearlessness.

(सुन्वते) सुखानामभिषवित्रे =Giver of happiness.

TRANSLATOR'S NOTES

यजमानाय is derived from यज-देवपूजा-संगतिकरण दानेषु Here Rishi Dayananda has taken the third meaning of दान or giving of fearlessness or safety.

पुनरेतैः परस्परं कथं वर्तितव्यमित्युपदिश्यते

How should they (the commander of the army and soldiers) behave with one another is taught in the third Mantra.

Mantra 3

यदुदीरत आजयो धृष्णवे धीयते धना ।
युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यत् (यदा) आजयः उत् ईरते तदा भवान् धृष्णवे कं चित् शत्रुं हनः कंचित् मित्रं वसौ दधः अतः अस्मान् वसौ दधः ।

TRANSLATION

O Indra (commander of an army) when battles arise, thou destroyest thy enemy for firmness and givest wealth to thy friends and other noble persons. Yoke thy powerful and delightful horses, humble the pride of thy foes and place us in affluence.

PURPORT

When battles are to be waged, the commanders of the armies, should make proper arrangements for collecting arms, weapons of various kinds, food and clothing etc. and destroy their enemies. They should honour their friends, should appoint righteous persons in the battle and other works, should make their soldiers fight tactfully and thus get victory over their adversaries.

THE COMMENTATOR'S NOTES

(हरी) रथादीनां हरणशीलौ =Horses.
(आजयः) संग्रामाः =Battles.
(धृष्णवे) दृढत्वाय =For firmness.

TRANSLATOR'S NOTES

आजौ इति संग्रामनाम (निघ० २,१७) धृष्णवे is derived from धृष प्रागल्भ्ये स्वा० or धृष - प्रसहमे चु ।

पुनः सेनापतिः किं कुर्यादित्युपदिश्यते ।

What should a leader of the army do is taught in the fourth Mantra.

Mantra—4

क्रत्वा॑ म॒हाँ अ॑नुष्व॒धं भी॒म आ वा॑वृधे॒ शवः॑ ।
श्रि॒य ऋ॒ष्व उ॑पा॒कयो॒र्नि शि॒प्री हरि॑वान्दधे॒ हस्त॑यो॒र्वज्र॑माय॒सम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः हरिवान् शिप्री भीमः महान् ऋष्वः शवः (सेनापतिः) क्रत्वा अनुस्वधं विववृधे उपाकयोः हस्तयोः आयसं वज्रं दधे (स एव शत्रून् विजित्य राज्याधिकारी भवति) ।

TRANSLATION

That Indra (Commander of an army) can become an officer of the State after conquering his enemies, who possessing good bright horses, having a handsome chin, being fierce for the wicked or formidable to his foes, great and learned, mighty, with his knowledge and acts augments his strength taking nourishing food. He grasps the iron thunderbolt in his contiguous hands for our prosperity.

PURPORT

Men should administer a State properly after appointing as Commander-in-Chief of the army a person who is intelligent, endowed with great noble virtues, fierce for the wicked enemies trainer of troops and very brave fighter.

THE COMMENTATOR'S NOTES

(अनुष्वधम्) अन्नम् अनुकूलम्

= After taking suitable food.

(ऋष्वः) प्राप्तविद्यः =Highly learned.

(शिप्री) शत्रूणाम् आक्रोशकः

=Destroyer of the wicked foes.

अथेश्वर गुणा उपदिश्यन्ते

Now the attributes of God are taught.

Maatra—5

आ पप्रौ पार्थिवं रजो बद्बधे रोचना दिवि ।
न त्वावाँ इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यतः कश्चन त्वावान् न जातः न जनिष्यते अतः त्वं विश्वं सर्वं (जगत्) ववक्षिथ यः भवान् पार्थिवं विश्वं रजः आ पप्रौ दिवि रोचना अति बद्धे (अतः स त्वम् उपास्यः असि) ।

TRANSLATION

O (Indra) (God) Thou art Adorable for, no one has been ever born, nor will be born like Thee, Thou hast sustained the universe, Thou hast filled the space of earth and the firmament with Thy glory. Thou hast fixed the constellations in the sky.

PURPORT

O Men, you should adore only that one God who creates this whole world, pervades and protects it, who is un-born and un-paralleled, Incomparable, to whom there can not be any one equal, what to say superior. You should never worship any one else apart from Him or besides Him.

THE COMMENTATOR'S NOTES

(इन्द्र) परमैश्वर्ययुक्त परमात्मन्

=God, the Lord of the world.

(रजः) परमाण्वादि वस्तु लोकसमूहं वा

=Atom or the band of the worlds.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

यो अर्यो मर्तभोजनं पराददाति दाशुषे ।
इन्द्रो अस्मभ्यं शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राधसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यः इन्द्रः अर्यः (ईश्वरः) ते दाशुषे अस्मभ्यं भूरि वसु मर्त भोजनं च पराददाति तदुत्पन्नं भवान् अस्मभ्यं सदा शिक्षतु । तस्य तव शिक्षितस्य राधसः अहम् अपि भक्षीय ॥

TRANSLATION

O learned persons, bestow upon us the knowledge of the objects created by God, who being Lord and Protector, returns to the liberal person the food that is fit for mortals. Distribute Thy wealth which is abundant, so that I may share a portion of Thy Great Wealth.

PURPORT

If God does not create this vast world and sustain it and give it to the souls, none could get anything for enjoyment. If He does not impart the Vedic Wisdom, none could get the least element of knowledge, therefore wise men should diffuse knowledge for the sake of happiness of all beings.

THE COMMENTATOR'S NOTES

(अर्यः) सर्व स्वामीश्वरः = God the Lord of all.

(अर्य इति ईश्वरनाम निघ० २.२२)

पुनः स ईश्वरोपासकः कीदृश इत्युपदिश्यते ।

How is a devotee of God is taught further in the seventh Mantra.

Mantra—7

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।

सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन्! ऋजुक्रतुः ददिः त्वम् ईश्वरोपासनेन मदे मदे हि नः (अस्मभ्यम्) उभयाहस्त्या पुरुशता गवां यूथा च आभर रायः संगृभाय शिशीहि ॥

TRANSLATION

O learned person ! being upright performer of good acts and endowed with knowledge, being a liberal donor grant us hundreds of cows. powerful senses and rays of wisdom, wealth in thy joy attained by the communion with God with noble deeds done with both hands. Sharpen our intellects, bring us wealth in the form of knowledge and gold etc.

PURPORT

O men ! We should adore only that God who is the giver of all joy, creator of all things and who bestows wealth upon us. We should not worship any one else.

THE COMMENTATOR'S NOTES

(ऋजुक्रतुः) ऋजवः क्रतवः प्रज्ञाः कर्माणि वा यस्य सः
= He whose actions and intellect are upright.

(शिशीहि) शिनु। अत्र बहुलंछन्दसीति शलुः, अन्येषामपीति दीर्घश्च। = Sharpen.

(रायः) विद्या सुवर्णादि धनसमूहान्
= Wealth, in the form of knowledge and gold etc.

पुनः स सभेशः कीदृशः स्यादित्याह।

How should Indra (President of the Council of Ministers or the Assembly) is taught further in the 8th Mantra.

Mantra—8

मादयस्व सुते सचा शवसे शूर राधसे।

विद्मा हि त्वा पुरूवसुमुप कामान्त्ससृज्महेऽथा नोऽविता भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शूर ! वयं सुते पुरुवसुं त्वाम् उपाश्रित्य अथकामान् ससृज्महे हि विश्व च स त्वं नः अविता भव शवसे राधसे मादयस्व ॥

TRANSLATION

O Indra ! Commander-in-Chief of the Army, remover of our evils or evil-minded persons, we fulfil our noble desires by taking shelter in thee. We know thee well to be the possessor of vast riches, therefore, be our protector. In this world. We approach thee for the attainment and iacrease of our strength which causes happiness and wealth.

THE COMMENTATOR'S NOTES

(सुते) उत्पन्नेऽस्मिन् जगति = In this world.
(मादयस्व) आनन्दं प्रापय = Lead to bliss.

PURPORT

Men cannot get victory over their enemies, the fulfilment of their noble desires, their protection and admirable wealth and strength without taking shelter in the Commander-in-Chief of the Army.

अथेश्वरः कीदृश इत्याह ।

How is God is further taught in the ninth Mantra.

Mantra—9

एते तं इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।
अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यस्य ते सृष्टौ ये एते जन्तवः वार्यं विश्वं पुष्यन्ति तेषां जनानाम् अन्तः (मध्ये) वर्तमानानाम् अदाशुषाम् (दानशीलतारहितानाम्) अर्यः त्वं वेदः हि ख्यः (प्रकथयसि) स त्वं नः (अस्मभ्यं वेदः आभर) ॥

TRANSLATION

O Indra (God) These Thy creatures in this Thy creation support all acceptable wealth. Thou Lord of all, knowest what are the riches of those men who are not donors. Thou givest them knowledge being present within them. Bestow upon us also that wealth of wisdom.

PURPORT

O men ! Take shelter in that God and accomplish all spiritual and secular happiness who pervades all within and without and knows all dealings, gives noble instructions (through the Vedas and conscience) and desires the welfare of all souls.

THE COMMENTATOR'S NOTES

(वेदः) विदन्ति सुखानि येन तद्धनम् विज्ञानधनम् ।
= Wealth which causes happiness in the form of knowledge or wisdom.

This hymn is connected with the previous hymn as there is mention of the attributes of the Commander of the Army, God, President of the Assembly etc. as in that hymn.

Here ends the 81st hymn of the first Mandala of the Rigveda.

अथ द्व्यशीतितमं सूक्तम्

HYMN LXXXII (82)

अस्य षडर्चस्य द्व्यशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । १, ४ निचृदास्तार पंक्तिश्छन्दः । २, ३, ५ विराडास्तारपंक्तिश्छन्दः । पंचमः स्वरः । ६ विराड् जगती छन्दः । निषादः स्वरः ॥

Seer-Rahoogana Gotama. Devata or subject Indra. Metres-Pankti and Jagati in various forms. Tune-Panchama and Nishada.

पुनः परमेश्वरोपासकः सेनेशः कीदृश इत्युपदिश्यते ।

Mantra—1

उपो षु शृणुही गिरो मघवन्मातथा इव ।
यदा नः सूनृतावतः कर आदर्थयास इद्योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यौ ते (तव) हरी स्तः तौ त्वं नु योज प्रियवाणीवतः विदुषः अर्थयासे (याचस्व) हे मघवन् त्वं नः (अस्माकम्) गिरः उपसुशृणुहि आत् नः आतथा इव इत् मा भव यदा वयं त्वां सुखानि याचामहे तदा त्वं (नः) अस्मान् सूनृतावतः करः ॥

TRANSLATION

O Indra (Commander-in-Chief of the Army or President of the Council of Ministers) causer of good virtues. quickly yoke your noble virtues of horses or the attributes of upholding and attracting that you possess. You should solicit wisdom from learned persons endowed with true and sweet speech. O Indra leading us towards prosperity listen to our requests and do not be hostile to us. When we solicit happiness from you, make us full of true and sweet speech.

PURPORT

As a King (President of the Assembly or Council of Ministers) enjoys happiness with the help of the Commander of the Army who is devoted to Grd and is well served, or the Army well served or looked after by the commander-in-chief gets delight, and as the President of the Assembly and other officers should always be in accordance with the subjects and the army, in the same manner, the subjects and men of the army should also be in accord and harmony with them.

THE COMMENTATOR'S NOTES

(मघवन्) प्रशस्तगुण प्रापक = Causer of noble virtues.

मह-पूजायाम् (हरी) हरणशीलौ धारणाकर्षणगुणौ उत्तमाश्वौवा = The attributes of upholding and attracting or good horses.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the second Mantra.

Mantra—2

अक्षन्नमीमदन्त ह्यव प्रिया अधूषत ।

अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यौ ते (तव) हरी वर्तेते तौ अस्मदर्थं नु योज । हे स्वभानवः विप्राः भवन्तः सूर्यादयः इव नविष्ठया मती सह सर्वेषां प्रिया भवन्तु (सर्वाणि शास्त्राणि) हि अस्तोषत शत्रून् दुःखानि अवाधूषत अक्षन अमीमदन्त (अस्मान् अपि ईदृशान् कुर्वन्तु) ॥

TRANSLATION

O Indra (O President of the Assembly or the Commander of the army) quickly yoke for us your attributes of upholding or attracting or good horses. O wise learned men, resplendent like the sun, you may become popular or loved and liked by all with your ever new intelligence. Study all

the Vedas and other Shastras. Drive away all enemies and miseries. Enjoy happiness and bliss. Be endowed with noble virtues and make us also like your nobleselves.

PURPORT

Men should happily enjoy all bliss by praising and imitating the virtues of a noble virtuous preacher or the President of the Assembly and army etc. augmenting new scientific and other knowledge and exertion.

THE COMMENTATOR'S NOTES

(अक्षन्) शुभगुणान् प्राप्नुवन्तु = Acquire good virtues.

(अधूषत) शत्रून् दुःखानि वा दूरी कुरुत
= Drive away enemies or miseries.

(विप्राः) मेधाविनः = Wisemen.

TRANSLATOR'S NOTES

अक्षन् has been derived by the Rishi from अशूङ्व्याप्तौ though Sayanacharya has derived it from अद्-भक्षणे which is farfetched. अधूषत from धूञ्-कम्पने or धू-विधूनने, विप्र इति मेधाविनाम (निघ० ३.१५)

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—3

सुसंदृशं त्वा वयं मघवन्वन्दिषीमहि ।
प्र नूनं पूर्णबन्धुरः स्तुतो याहि वशाँ अनु योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र ! यथा वयं सुसन्दृशं त्वा वन्दिषीमहि तथा अस्माभिः पूर्णबन्धुरः स्तुतः सन्त्वं (ये अस्माकं शत्रवः तान्) नु वशान् कुरु यौ ते (तव) हरी स्तः तौ अनुयोजय (विजयाय प्रयाहि) ॥

TRANSLATION

O Indra (Commander of the army or destroyer of our miseries, causer of the wealth of good virtues, as we bow

before you and praise you as you look benignly upon all in the same manner, praised by us and bound with full and true bond of love, make under our control our adversaries and yoke your horses, start for gaining victory over wicked people.

PURPORT

When people take refuge in the President of the Assembly or commander of the army, who is truly devoted to God, then they can easily subdue their foes.

THE COMMENTATOR'S NOTES

(पूर्णबन्धुरः) पूर्णैः सत्यैः प्रेमबन्धनैर्युक्तः ॥

= Bound with full and true bonds of love.

(वशान्) शमदमादि युक्तान् धार्मिकान्जनान्

= Righteous persons endowed with peace, self control and other virtues.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 4th Mantra.

Mantra—4

स घ्रा तं वृषणं रथमधि तिष्ठाति गोविन्दम् ।
यः पात्रं हरियोजनं पूर्णमिन्द्र चिकेतति योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः भवान् हरियोजनं पूर्णं पात्रं रथं चिकेतति स त्वं तस्मिन् रथे हरी नु योज हे इन्द्र ! यः ते तं वृषणं गोविन्दं रथम् अधितिष्ठाति (स घ कथं न विजयते) ॥

TRANSLATION

O Indra (Commander-in-chif of the army) quickly yoke your good horses in the chariot which rains blessings and

prevents the foes and which enables us to win new kingdom. It is a chariot in which two horses in the form of speed and attraction are yoked and which contains everything important with all material of war all arms and weapons and other requisite things.

PURPORT

The Commander-in-chief of the army should organise well-earned army consisting of the elephants, horses, chariots, etc. arms and weapons. Then he should yoke to conquer his enemies.

THE COMMENTATOR'S NOTES

(वृषभम्) शत्रूणां शक्तिप्रतिबन्धकम् ।

= The deatroyer of the power of the enemies.

पुनः स कथं कुर्यादित्युपदिश्यते

How should Indra is taught further in the fifth mantra.

Mantra—5

युक्तस्ते अस्तु दक्षिण उत सव्यः शतक्रतो ।

तेन जायामुप प्रियां मन्दानो याह्यन्धसो योजा न्विन्द्र ते हरी ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र शतक्रतो ते तव यौ सुशिक्षितौ हरी स्तः एतौ रथे त्वं नु योज यस्य ते (तव) रथस्य एकः अश्वः दक्षिण-पार्श्वेयुक्तः उत अपि द्वितीयः सव्यः युक्तः अस्तु तेन रथेन अरीन् जित्वा प्रियां जायां मन्दाः त्वम् अन्धसः उपयाहि (प्राप्नुहि) द्वौ मिलित्वा शत्रुविजयार्थं गच्छेथाम् ।

TRANSLATION

O Indra : President of the council of Ministers, Performer of many holy acts and lord of a hundred powers, combined with knowledge, let thy trained horses be harnessed on the right and the left in your chariot. Conquering your enemies, sitting in your chariot approach your beloved wife

and gladden her, always taking nourishing good food with delight, along with your wife for getting victory over your adversaries.

PURPORT

A King (President of the council of ministers) should conquer his enemies and enjoy bliss while sitting in his chariot with his wife in which trained horses are yoked. Whenever he has to go anywhere for taking walk or in the battle field, he should go along with his wife sitting in a firm chariot eonstructed by good artists.

THE COMMENTATOR'S NOTES

(मन्दानः) आनन्दयन् = Gladdening.

(अन्धसः) अन्नादेः = Of the food and other things.

(मदी-हर्षे-मद-तृप्तियोगे)

अन्ध इत्यन्ननाम (निघ० २, ७)

पुनर्भृत्याः किं कुर्युस्तेन स किं कुर्यादित्याह ।

What should servants do and what should Indra with them is taught in the sixth mantra.

Mantra—6

युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गभस्त्योः

उत्त्वा सुतासो रभसा अमन्दिषुः पूषण्वान्वज्रिन्त्सम्‌ु पत्न्यामदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् (सेनाध्यक्ष) यथा अहं ते (तव) ब्रह्मणायुक्ते रथे केशिना हरी युनज्मि यत्र स्थित्वा त्वं गभस्त्योः अश्वरशनां दधिषे उपप्रयाहि यथा रभसाः सुतासः सुशिक्षिताभृत्याः यं त्वा उ उत अमन्दिषुः (आनन्दयेयुः)तथा एतान् आनन्दय। पूषण्वान् स्वकीययापत्न्या सह सम् अमदः (सम्यक् आनन्द)।

TRANSLATION

O holder of the powerful arms, O commander of the army, I yoke in your chariot endowed with the supply of sufficient food etc. strong horses having long and shining manes like the rays of the sun, sitting in which hold in your hands the reins of the horses. As speedy servants properly trained with knowledge and education gladden you, you should also make them happy and cheerful.

Accompanied by heroes able to restrain the power of you enemies enjoy well happiness and delight with your dulry married wife.

PURPORT

Men should always keep well-trained grooms for the horses. Wives also should always be kept happy and cheerful devoted to their husbands through mutual love. Being ever alert, men should accomplish all righteous acts with their help, testing them well.

THE COMMENTATOR'S NOTES

(ब्रह्मणा) अन्नादिना सह = With food and other necessaries.

(वृषण्वान्) अरिशक्तिनिरोधकवीरैः सह = Having heroes who are able to restrain the power of the foes. (ब्रह्मेति अन्ननाम निघ० २.७)

(सुतासः) विद्याशिक्षाभ्यामुत्तमाः सम्पादिताः = Trained and made fit with knowledge and education.

(केशिना) सूर्यरश्मिवत् प्रशस्तकेशयुक्तौ । = Having beautiful manes like the rays of the sun.

This hymn is connected with the previous hymn as there is mention of the attributes of God and of the commander of an army etc. as in that hymn. Here ends the eighty-second hymn of the first Mandala of the Rigveda.

अथत्र्यशीतितमं सूक्तम्

HYMN LXXXIII, (83)

अस्य षडर्चस्य त्र्यशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । १, ३, ४, ५ निचृज्जगतीछन्दः । २ जगतीछन्दः । निषादः स्वरः । ६ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer–Rahoogana Gotama. Devata-Indra. Metres-Jagati and Trishtup in various forms. Tunes-Nishada and Dhaivata.

पुनः सः (इन्द्रः) कीदृशे रथे तिष्ठन् कार्याणिसाधयेत् इत्युपदिश्यते ।

In what kind of chariot should Indra sit and accomplish works is taught in the first Mantra.

Manrta—1

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः ।।
तमित्पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः मर्त्यः तव ऊतिभिः सह वर्तमानः भृत्यः अश्वावति रथे स्थित्वा गोषु युद्धाय प्रथमः गच्छति तेन त्वं प्रजाः सुप्रावीः । तम् इत् यथा विचेतसः आपः अभितः सिन्धुम् आप्नुवन्ति यथा भवीयसा वसुना सह पृणक्षि (संयुनक्षि) तथा एव सर्वे संयुजन्तु ।।

TRANSLATION

O Indra (Comander of the army) who caustest to attain great wealth, the man who well-protected by thy cars, goes first to the battle field on earth sitting in a chariot drawn by horses, protect thy subjects well through him. Enrich him with abundant wealth, as the unconscious rivers flow in all directions to the ocean.

PURPORT

There is upamalankara or simile used in the Mantra. The commanders of the armies and other officers should punish those workers of the State who do not discharge their duties properly and should honour well with valuable articles those who discharge their duties satisfactorily. One can establish order in the State work without punishing the guilty and rewarding the doers of satisfactory work. There fore this must be done.

THE COMMENTATOR'S NOTES

(इन्द्र) परमैश्वर्य प्रापक सेनापते ।

= The commander of an army leading to great wealth.

पुनर्विद्वांस: किं कुर्वन्तीत्युपदिश्यते ॥

= What do learned persons do is taught in the second Mantra.

Mantra—2

आपो न देवीरुप यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः ।
प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते वरा इव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये देवासः मेघम् आपः न देवीः उपयन्ति तथा प्राचैः सह विततं रजः होत्रियम् अवः पश्यन्ति वराः इव ब्रह्म प्रियं देवयुं प्रणयन्ति जोषयन्ते (ते सततं सुखिनः कथं न स्युः)

TRANSLATION

As waters reach the cloud, noble learned persons approach educated wives shining with good virtues. They see the subtle cause of the vast universe in the form of atoms etc. along with other educated persons and realise the protection which is to be accepted and given. As noble educated and virtuous ladies accept as their partners in life lovers of God, Vedas and divine life, so they also serve and love such noble persons. Why should not such persons enjoy happiness?

PURPORT

There is Upamalankara or simile used in this Mantra. How is it to be known who are truly learned and who are not is taught in the Mantra. Truly learned persons are those who are calm and quiet like waters, beloved like the Pranas (Vital breaths) engaged always in doing divine deeds, knowers of the means of truly protecting the body and soul of all, behaving like the ancient or experienced Vedic scholars and preachers of the Divine Dhama taught by God through the Vedas. Those whose conduct is contrary to the above attributes are to be considered as not truly learned.

THE COMMENTATOR'S NOTES

(रजः) सूक्ष्मं सर्वलोककारणं परमाण्वादिकम् ।

= Subtle cause of the vast Universe in the form of the atoms etc.

(वराः) यथा प्रशस्तविद्या धर्म कर्मस्वाभावाः ।

= Whosc knowledge, righteousness and actions are admirable.

पुनः स कीदृश इत्युपदिश्यते ।

How are the learned persons is taught further in the third Mantra.

Mantra—3

अधि द्वयोरदधा उक्थ्यं१वचो यतस्रुचा मिथुना या संपर्यतः ।
असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य यथा या यतस्रुचा मिथुना द्वयोः यत् उक्थ्यं वचः सपर्यतः तथा एतो त्वम् अदधाः । यः असंयतः अपि ते व्रते क्षेति तस्मिन् भद्रा शक्तिः अधि निवसति स पुष्यति (पुष्टो भवति) तर्हि तस्मै सुन्वते यजमानाय (सुखं कथं न वर्द्धेत) ।

TRANSLATION

As when two (Preceptor and pupil, husband and wife, king and his subjects, teachers and preachers etc.), endowed with proper means and having self control, jointly and without any kind of animosity worship Thee O God, Thou givest them admirable words through the Vedas. Even if a man who has not perfect control over his mind and senses, dwells in the conduct of truthfulness etc., he the performer of Yajna and charitable acquires auspicious power and prospers,

PURPORT

Only those persons attain liberation who try to develop with knowledge and strength the power of the body and soul of all with the idea of doing good to them, having given up all animosity, always are engaged in righteous conduct and prompt others also to tread upon the path of truth and none else.

THE COMMENTATOR'S NOTES

(द्वयोः) स्वात्मपरात्मनोः
= Of one's own and others.

(क्षेति) निवसति = Dwells.

(यतस्रुचा) यताः नियताःस्रुचाः साधनानि याभ्यां तौ
= Endowed with means and having self control.

पुनः स कीदृश इत्युपदिश्यते ।

How are they (learned men) is taught further in the fourth Mantra.

Mantra—4

आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया ।
सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इद्धाग्नयः ये नरः (मनुष्याः) यया सुकृत्यया शम्या

पणेः प्रथमं वयः (ब्रह्मचर्याश्रमम्) आदधिरे (सर्वतः दधिति)

ते सर्वं भोजनं सम् अविन्दन्त (प्राप्नुवन्तु) आत् यथा अंगिराः राज्यं प्राप्य आनन्दितः पशुं लब्ध्वा आनन्दीभवति तथा भवन्तु ।

TRANSLATION

O men who have kindled fire, those persons who in the first stage or part of their life observe perfect Brahmacharya (continenee) of the admirable conduct with peaceful noble acts, acquire all protection and enjoyment. As a calf dear like the Prana is glad to get his mother-cow, in the same manner, you should be glad to get kingdom consisting of the horses, cows and other things.

PURPORT

None can acquire the knowledge of the Vedas, their angas and Upangas (branches and subsidiaries) without the observance of Brahamcharya and none can get the kingdom without knowledge and power and without them none can obtain happiness.

THE COMMENTATOR'S NOTES

(अंगिरा) प्राणः इव प्रियो वत्सः अत्र जसः स्थाने सुः । अंगिरस इति पदनाम । (निघ० ५.५)

= Calf dear like Prana.

(पण्योः) स्तुत्यस्य व्यवहारस्य

= Of admirable conduct.

(भोजनम्) पालनं भोग्यम् आनन्दं वा

= Protection or enjoyment.

TRANSLATOR'S NOTES

पण व्यवहारे स्तुतौ च

भुज-पालनाभ्यवहारयोः

प्राणो वा अंगिराः (शतपथ० ६. १२. २८, ६. ५. २. ३. ४) ।

पुनस्ते केन किंसंगच्छन्त इत्युपदिश्यते ।

How do they (learned persons) unite with what is taught in the fifth Mantra.

Mantra—5

यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा प्रथमः अथर्वा पथः तते यथा वेनः व्रतपाः आजनि (समन्तात् जयते) यथा ततः सूर्यः गाः आजत् अजति यथा काव्यः उशन्तः (विद्वान् विद्याः प्राप्नोति) तथा वयं यज्ञैः यमस्य सचा जातम् अमृतम् आयजामहे ।

TRANSLATION

As an illustrious observer of non-violence extends the true path, as a lovely and loving devotee becomes the protector of the true law and vows, as the vast sun attracts the earth and other worlds, as the son or disciple of a learned poet soon acquires knowledg of various sciences, in the same menner, we attain liberation of emancipation free from all misery and sins and birth by preaching wisdom and science and by acquiring thorough knowledge of God who is controller of the world.

PURPORT

If men desire to attain the happiness of emancipation by always treading upon the path of righteousness, by doing good deeds and by getting thorough knowledge of God, then they can certainly attain liberation from all misery.

THE COMMENTATOR'S NOTES

(यज्ञैः) विद्याविज्ञान प्रचारैः = By the wisdom, know-

ledge and preaching. Among the various Yajnas, Jnana Yajna is here particularly meant known as Brahma Yajna.

(अथर्वा) अहिंसकः = Observer of non-violence.

(वेनः) कमनीयः = Lovely and charming.

(सचा) विज्ञानेन = By thorough knowledge.

(आजत्) अजति आकर्षणेन प्रक्षिपति वा

= Attracts by gravitation or throws away impurity.

TRANSLATOR'S NOTES

थर्व-हिंसायाम् काशकृत्स्नधातुपाठे वेनः—वी-गतिव्याप्तिप्रजन कान्त्यसनखादनेषु Taking the meaning of कांति or desire or love. षच्-समवाये= here uniting with knowledge. अज-गतिक्षेपणयोः = to take Atharva and vena It is wrong on the part of Sayanacharya and others to take them as proper nouns.

पुनः स कथं किं कुर्यादित्युपदिश्यते ।

What should Indra do is taught further in the sixth Mantra.

Mantra- 6

बर्हिर्वा यत्स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि ।
ग्रावा यत्र वदति कारुरुक्थ्य१स्तस्येदिन्द्रो अभिपित्वेषु रण्यति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत्र दिवि उक्थ्यः कारुः इन्द्रः अभिपित्वेषु यद् यस्मै स्वपत्याय बर्हिः वृज्यते अर्कः वा श्लोकम् आघोषते ग्रावा वदति रण्यति तत्र तस्य इत् (एव) विद्या जायते ॥

TRANSLATION

In which sky-like divine act of knowledge a learned person who is admirable doer of noble industrial works and thus giver of great wealth imparts knowledge to a householder having good children. On suitable occasions, the sun

or the person shining with wisdom utters wise words for the acquisition of knowledge. Where the cloud or the learned person like a cloud preaches to shower happiness to all; it is there that knowledge and wisdom are acquired.

PURPORT

As the water goes to the firmament and makes people happy by raining, so men should cut down all vices, should get knowledge and should gladden all persons. As the sun makes all happy by dispelling darkness and creating light, freightening the wicked, in the same manner, learned men should dispel the darkness of ignorance and by spreading knowledge, should make them happy. As the cloud by thundering and raining drives away famine and produces crops and good luck, in the same manner, by raining down good sermons, wisemen should destroy all un-righteousness and manifest Dharma or righteousness and thereby should gladden all.

THE COMMENTATOR'S NOTES

(बर्हिः) विज्ञानम् = Good knowledge.

(दिवि) आकाश इव दिव्ये व्यवहारे ।

= In the divine dealing like the sun.

(ग्रावा) मेघः । ग्रावेति मेघनाम (निघ० १.१०)

(कारुः) स्तुत्यानां शिल्पकर्मणां कर्ता ।

= The doer of admirable works of arts and industries.

TRANSLATOR'S NOTES

बर्हिः is derived from बृह-वृद्धौ It is by acquiriug true knowledge that a man grows or his faculties develop, so the interpretation put by Rishi Dayananda Saraswati as quoted above.

दिवि (Divi) has been explained by Rishi Dayananda as आकाशे इव दिव्ये व्यवहारे in the sky-like divine act of knowledge. Even Sayanacharya has not taken it here in the usual sense of 'in the sky' but as द्योतनात्मके यज्ञे ? In the bright Yajna or sacrifice.

This hymn is connected with the previous hymn as there is mention of the commander of an army and a preacher (as in that hymn.)

Here ends the eighty-third hymn of the first Mandala of the Rigveda.

अथ चतुरशीतितमं सूक्तम्

HYMN LXXXIV (84)

अस्य विंशत्यृचस्य चतुरशीतितमस्य सूक्तस्य राहूगणो गौतम ऋषिः। इन्द्रो देवता। १, ४, ५ निचृदनुष्टुप् छन्दः। २ विराडनुष्टुप् छन्दः। गान्धारः स्वरः। ६ भुरिगुष्णिक् ७, ८ उष्णिक् छन्दः। ऋषभः स्वरः। १०, १२ विराडास्तारपंक्तिश्छन्दः। ११ आस्तारपंक्तिः। २० पंक्तिश्छन्दः, षड्जः स्वरः १६ निचृत् त्रिष्टुप्। १७ विराट् त्रिष्टुप्। १८ त्रिष्टुप्। १९ आर्ची त्रिष्टुप् छन्दः। धैवतः स्वरः॥

Seer - Rahoogana Gotama; Devata - Indra. Metres - Anushtup, Ushnik, Pankti and Trishtup in various forms. Tunes-Rishabha, Shadja and Dhaivata.

पुनः सेनाध्यक्षकृत्यमुपदिश्यते

The duties of Indra (commander of an army) are taught in the first Mantra.

Mantra—1

असा॑वि॒ सोम॑ इन्द्र ते॒ शवि॑ष्ठ धृष्ण॒वा ग॑हि।
आ त्वा॑ पृणक्त्विन्द्रि॒यं रजः॒ सूर्यो॒ न र॒श्मिभिः॑॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धृष्णो शविष्ठ इन्द्र! ते (तुभ्यं) यः सोमः अस्माभिः असावि यः ते (तव) इन्द्रियं सूर्यः रश्मिभिः रजः न (इव) प्रकाशयेत् तं त्वम् आगहि (समन्तात् प्राप्नुहि) स च त्वा (त्वाम्) आपृणक्तु॥

TRANSLATION

O Mightiest Indra (Commander of an army) causer of prosperity, the Soma (the juice of various herbs that destroys many diseases has been prepared for you. O potent humbler

of your enemies, may it fill your senses and mind with vigour as the sun fills the world with his rays.

PURPORT

There is Upamalankara or simile used in the Mantra. The persons belonging to the public, army, educational institutions and the Assembly should appoint as presidents who are brilliant like the sun, after testing their integrity and ability fully. Then they should be always respected and the members of the Assembly also should be properly honoured.

THE COMMENTATOR'S NOTES

(सोमः) उत्तमोऽनेकविधरोगनाशक ओषधिरसः = Good juice of many herbs and plants that destroys many diseases.

(रजः) लोकसमूहम् = Worlds.

रजांसि लोका उच्यन्ते (निरुक्ते) Tr.

पुनस्तं कथं सत्कुर्युरित्युपदिश्यते

How should they honour Indra is taught further in the Second Mantra.

Mantra—2

इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् ।
ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यम् अप्रतिधृष्टशवसम् ऋषीणां स्तुतीः प्राप्तं (महाशुभ गुण सम्पन्नं) च मानुषाणाम् अन्येषां प्राणिनां च विद्यादानसंरक्षणाख्यं यज्ञं पालयन्तम् इन्द्रं हरी उपवहतः (तम् इत् सदा स्वीकुरुत) ॥

TRANSLATION

O men, you should always accept as President or Commander of an army and respect a man who is of indo-

mitable or irresistible might, who is admired even by the great knowers of the Vedas on account of his noble virtues and who is engaged in the performance of the Yajna in the form of imparting knowledge and protection of men and other beings, Let his strong horses bring him hither to our assembly.

PURPORT

It is not possible for men to enjoy happiness unless the persons placed in authority are noble and respected. It is not possible to attain a vast and good Government and to preserve it without doing noble deeds and honouring worthy persons. Therefore all this must always be done.

THE COMMENTATOR'S NOTES

(इन्द्रम्) प्रजासेनापतिम्

= The President or the commander of an army.

(यज्ञम्) सर्वैः संगमनीयं विद्यादानसंरक्षणाख्यम्

= Yajna in the form of imparting knowledge and protection of men and other beings.

पुनः सेनाध्यक्षः स्वभृत्यान् प्रति किंकिमादिशेदित्युपदिश्यते ।

What should the commander of an army say to his attendents or soldiers is told in the third Mantra.

Mantra—3

आ तिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी ।

अर्वाचीनं सु ते मनो ग्रावा कृणोतु वग्नुना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृत्रहन् शूरवीर ते (तव) यस्मिन् ब्रह्मणा चालितौ हरी युक्तौ स्तः तम् अर्वाचीनं रथम् त्वम् आतिष्ठ ग्रावा इव वग्नुना (वक्तृत्व) सु कृणोतु इत्थं ते मनः वीरान् सुष्ठु उत्साहयतु ॥

TRANSLATION

O destroyer of enemies as the sun of the clouds, O brave commander of the army, ascend thy chariot in the form of aeroplane etc. in which horses or fire and water have been yoked along with the supply of food and other requisites or with an expert artist charioteer, chariot going on earth and even in water. A learned person who is like the cloud may deliver inspiring speech so that your mind or knowledge may well encourage or hearten brave soldiers.

PURPORT

The President of the State should appoint two officers in change of the army. One should be the Commander of the army who makes his soldiers fight heorically and the other-preacher who by his speeches animates or heartens them. When the battle is going on, the commander of the army should test his soldiers well, should encourage them and should make them bold with their foes, so that they may get a sure victory. When there is a pause or the battle is not actually going on, the preacher should put new spirit among all soldiers and the attendents by preaching to them about bravery, gratitude, righteousness and their duty etc. thus animating and heartening them. Those who do like this, cannot be defeated. (Both these departments should go hand in hand or side by side).

THE COMMENTATOR'S NOTES

(रथम्) विमानादियानम्

= Vehicle in the form of aeroplane etc.

(ब्राह्मणा) अन्नादिसामग्र्या सह वर्तमानेन शिल्पिना सारथिना वा।

= With the supply of food etc. or with an expert artist charioteer.

(हरी) हरणशीलौ अग्निजलाख्यौ तुरंगौ वा

= Horses or firest and water.

(मनः) विज्ञानम् = Knowledge.

(वग्नुना) वाण्या वग्नुरितिवाङ् नाम (निघ० १.११) Speech.

TRANSLATOR'S NOTES

रथो रंहतेः रमतेः (निरु०) So all vehicles which create delight or movement may be called रथ in the Vedic terminology.

ब्रह्म ेति अन्ननाम (निघ० २.७) मन-ज्ञाने दिवा०

पुनः स किमादिशेदित्युपदिश्यते ।

What should Indra (Commander of the army) order is taught in the fourth Mantra.

Mantra—4

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।

शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यं त्वा या धारा सुतस्य शुक्रस्य सदने अभि अक्षरन् ता. प्राप्य इमं सुतं सोमं पिब तेन ज्येष्ठम् अमर्त्यं मदं प्राप्य शत्रून् विजयस्व ॥

TRANSLATION

O Indra (Commander of the army, destroyer of enemies) listen to the speeches of learned preachers which put true vigour in your heart (which is the seat of all emotions) and then drink this excellent immortal or divine exhilirating Soma (Juice of the nourishing and disease-destroying herbs).

PURPORT

None can gain strength or vitality without good knowledge and nourishing good food and without this it is not possible to acquire knowledge of truth and victory.

THE COMMENTATOR'S NOTE

(इन्द्र) शत्रूणां विदारयिता: Destroyer of enemies.

(मदम्) हर्षम् = Delight or exhiliration. मदी-हर्षे

(धाराः) वाचः धारा इति वाङ्नाम (निघ० १.११)
= Speeches.

TRANSLATOR'S NOTES

इन्द्रः – ईन्दारयिता इति निरुक्ते, मदी-हर्षे

पुनस्ते कीदृशं सभाध्यक्षं सत्कुर्युरित्युपदिश्यते ।

What kind of Indra (President of the Assembly) is to be honoured is taught further in the fifth Mantra

Mantra—5

इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन ।

सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे मनुष्याः ! यूयं यं सुताः इन्दवः अमत्सुः (हर्षयेयुः) यं ज्येष्ठं सहः प्राप्नुयात् तस्मै इन्द्राय नमस्यत तं मुख्य-कार्येषु नियोज्य नूनम् अर्चत उक्थानि ब्रवीतन (तस्मात् सत्कारं च प्राप्नुत) ॥

TRANSLATION

O men, Pay certainly respects to Indra (President of the Assembly) utter good words in his praise. Let the juice of drops of soma or the nourishing herbs) exhilrate or gladden him. Pay adoration to his superior strength and having appointed him for the highest works of the State, get due respect from him.

PURPORT

Men should not appoint any one in charge of the State or the army as the highest authority except one who duly respects all, who being endowed with physical and spiritual power is engaged in doing good to others.

THE COMMENTATOR'S NOTES

(उक्थानि) वक्तव्यानि वचनानि = Good words.

(इन्दवः) सोमाः = Soma or Juice of nourishing herbs.

(सहः) बलम् = Strength.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

नकिष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे ।
नकिष्ट्वानु मज्मना नकिः स्वश्व आनशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यः त्वं रथीतरः स हरी यच्छसे त्वा (त्वा) मज्मना कश्चित् किं न किः अनुआनशे त्वत् अधिकः कश्चित् स्वश्वः किं नकिः विद्यते (तस्मात् त्वं सर्वैः अंगैः युक्तः भव) ॥

TRANSLATION

O Indra (Commander of the army) when you harness your horses, there is no one a better fighter with a good chariot than you, no one is equal to you in strength, no one although well-horsed has overtaken you.

PURPORT

O men, you should tell the commender-in chief of the army to consider whether he is the best and there is none other who is equal to him and whether there is none who can conquer him. He should think over it coolly and be cautious and more attentive to his duties.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनेश = Commander of the army.

(मज्मना) बलेन = By strength.

TRANSLAOR'S NOTES

In the Gopath Brahmana i. e. 2-9 it is clearly stated सेनेन्द्रस्य पत्नी i. e. Army is said to be the wife of Indra It is therefore quite clear that Indra means the Commander of the Army.

मज्मनेतिबलनाम (निघ० २.९)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the seventh Mantra.

Mantra—7

य एक इद्विदयते वसु मर्ताय दाशुषे ।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग (मित्र मनुष्य) यः इन्द्रः एकः इत् दाशुषे मर्ताय वसु विदयते अप्रतिष्कुतः अस्ति तम् एव सेनायाम् अधिकुरुत ॥

TRANSLATION

O friend, make him an officer or commander of the army who even when alone bestows wealth to a person charitably disposed and is praised by all for his bravery and courage etc.; whose heroism is undisputed and unshakable.

PURPORT

O men, you should appoint him as the commander of an army who whenever alone is fearless, who never runs away from the battle field and is very brave.

THE COMMENTATOR'S NOTES

(विदयते) विविधं दापयति

= Prompts to give in various ways.

(अप्रतिष्कुतः) असंचलितः

= Unshakable, invincible or un-disputed.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 8th Mantra.

Mantra—8

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।
कदा नः शुश्रवद्गिर इन्द्रो अङ्ग ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग क्षिप्रकारिन् इन्द्र भवान् पदा क्षुम्पम् इव अराधसं मर्तं कदा स्फुरत् कदा नः (अस्मान्) कदा च नः (अस्माकं) गिरः शुश्रुवत् इति वयम् आशास्महे ॥

TRANSLATION

O active President or Commander of an army of the State when will you trample with your foot upon a Goldless wicked person devoid of the wealth of devotion, as if upon a coiled up snake ? When will you listen to our praises and requests ?

THE COMMENTATOR'S NOTES

(क्षुम्पम् इव) यथा सर्पफणाम्
= As a snake shakes its coil.

(अंग) क्षिप्रकारी अंगेति क्षिप्रनाम (निरुक्ते ५।१६)

PURPORT

O men, you should elect him as the President of the State who can turn the poor into rich, the lazy into industrious, un-educated into educated learned persons. When shall he listen to our requests and when shall we listen to his words of wisdom is what we eagerly wait for.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—9

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे अंग ! त्वं यः सुतावान् इन्द्रः बहुभ्यः त्वा (त्वाम्) आ विवासति यः उग्रं शवः चित् तत् आपत्यते (तंहि खलु राजानं मन्यध्वम्) ॥

TRANSLATION

O active friends, You should accept him as the King President of the Assembly or the army, who being endowed with food and other kinds of wealth serves you well from all sides for the welfare of many persons and who grants formidable strength to you.

PURPORT

O men, you should enjoy happiness by making him the commander of the army, who can make you happy by destroying or diminishing the force of the foes and enables you to get rid of all miseries and by whose awe and vigour, the adversaries disappear.

THE COMMENTATOR'S NOTES

(सुतावान्) प्रशस्तोत्पन्नपदार्थयुक्तः

= Endowed with good food and other articles.

(आविवासति) समन्तात् परिचरति

= Serves you from all sides.

पुनः स कीदृश इत्युपदिश्यते ।

How should Indra be is taught further in the tenth Mantra.

Mantra—10

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।

या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! वृष्णा इन्द्रेण सयावरीः वस्वीः गौर्यः (किरणाः) स्वराज्यं शोभसे अनुमदन्ति इत्था स्वाद्वीः विषूवतः मध्वः पिबन्ति इव (त्वम् अपि वर्तस्व) ॥

TRANSLATION

The white rays moving along with the sun that showers pleasant light all over enabling creatures to live in happiness, do become a cause of rejoicing by the charming light they afford and thus suck up the savoury essences diffused all over in space. So also, subjects acting in agreement with a powerful President of the State and living in peace and contentment, rejoice in the act of rendering their soveriegn kingdom beautiful by their industry and thus enjoy all the good things of the world.

PURPORT

It is not possible to preserve intact the beauty and protection of the swarajya (self Government) without the commander of the armies and the armed forces. As the rays of the sun cannot stand without the sun and cannot rain down showers without the air by drawing the water, in the same manner, the subjects cannot enjoy happiness and bliss without the king and the commander of the army.

THE COMMENTATOR'S NOTES

(गौर्यः) शुभ्राः किरणा इवउद्यमयुक्ताः सेनाः

= Industrious armies like the white rays of the sun.

(इन्द्रेण) सूर्येण सह = With the sun.

पुनस्तत्सम्बन्धिगुणा उपदिश्यन्ते ।

The attributes of Indra are taught further in the 11th Mantra.

Mantra 11

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।

प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् अस्य इन्द्रस्य याः पृशनायुवः पृश्नयः प्रियाः धेनवः सोमं श्रीणन्ति सायकं वज्रं हिन्वन्ति वस्वीः स्वराज्यम् अनुभवन्ति ताः प्राप्नुत ।

TRANSLATION

Desirous of his contact, the dear manykind cows of Indra (Commander of the army) give abundant milk with love which is mixed with Soma (Juice of various potent herbs) to strength him. Thus making him strong, they prompt him to use him thunder bold-like powerful weapons which kill wicked enemies. They and other subjects live happily under the sway of Indra (President of the State or the Commander of the Army). The orders of the command-er of the army are obeyed by his troops and they live happily under him, taking nourishing milk and other nourishing substances.

PURPORT

As the cows of the cowherd taking water and eating grass increase others' joy by giving good milk, in the same manner, the armies of the commander and the rays of the sun by preparing the juice of the nourishing herbs according to the Shastric prescribed method, get victory and gladden all.

THE COMMENTATOR'S NOTES

(पृशनायुवः) आत्मनः स्पर्शमिच्छन्त्यः ।

अत्र छान्दसो वर्णलोपो वेति सलोपः ।

= Desiring touch or contact.

(सोमम्) पदार्थरसम् ऐश्वर्यं वा

= The juice of nourishing substances or prosperity.

(इन्द्रस्य) सूर्यस्य सेनाध्यक्षस्य वा

= Of the sun or the commander of the army.

(सायकम्) स्यन्ति क्षयन्ति येन तम् = Destructive.
(षो-अन्तकर्मणि)

The same subject is continued.

Mantra—12

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः ! यूयम् यथा स्वराज्यम् प्रचेन् न्यायाधीशः सर्वान् पालयति तथा अस्य नमसा सह वर्तमानाः प्रचेतसः सेनाः सहः सपर्यन्ति या अस्य पूर्वचित्तये पुरूणि व्रतानि सश्चिरे ताः वस्वीः अनुमोदित्वा सेवध्वम् ॥

TRANSLATION

O men, as a judge protects all, showing respect to the laws of the Svarajya (Self Governmen) in the same manner, these armies of the commander endowed with good food and thunderbolt-like powerful weapons and full of knowledge or intelligent serve strength. For acquiring knowledge of old things, they observe many vows and perform many righteous acts on earth.

PURPORT

It is not possible for a man to get good Government and other means of happiness without proper implements, strength and the observance of rules of right conduct. Therefore men should get victory over their enemies by the observance of Yamas and Niyamas.

THE COMMENTATOR'S NOTES

(नमसा) अन्नेन वज्रेण वा = With good food, or thunderbolt-like powerful weapons.

(सश्चिरे) गच्छन्ति = Go.

TRANSLATOR'S NOTES

The Yamas are five in number.

अहिंसा (Non-violence) सत्य (Truth) अस्तेय (Non-stealing) ब्रह्मचर्य (Perfect continence) and अपरिग्रह (detachment) सश्रतिर्गतिकर्मा (निघ० २.१४)।

पुनस्तस्य कृत्यमुपदिश्यते ।

What is the duty of Indra is taught in the 13th Mantra.

Mantra—13

इन्द्रो॑ दधी॒चो अ॒स्थभि॑र्वृ॒त्राण्यप्र॑तिष्कुतः ।
ज॒घान॑ नव॒तीर्नव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनेश यथा अप्रतिष्कुतः अस्थभिः नव नवतीः दधीचः वृत्राणि कणीभूतानि जलानि जघान (हन्ति) तथा शत्रून् हिन्धि ॥

TRANSLATION

O commander of the army, as the un-shakable sun destroys ninety nine or innumerable clouds made of water with the moving unstable rays of the light which go into the supporting airs, in the same way, being indomitable you should destroy all wicked enemies with the aid of your soldiers who are experts in using powerful arms.

PURPORT

Men should appoint only that person as commander of the army who is the destroyer of his enemies like the sun of the clouds and protector of his army.

THE COMMENTATOR'S NOTES

(इन्द्रः) सूर्यलोकः = Solar world.

(दधीचः) दधीन् धारकान् वाय्वादीन् संचरन्ति तान्

(अस्थभिः) अस्थिरैः चञ्चलैः किरणचलनैः

TRANSLATOR'S NOTES

The exact significance of 99 is yet to be found out by research. Most of the commentators take it only in the sense of many or in-numerable. The spiritual interpretation of the Mantra.

God who possesses un-restricted might slays with His sin-destroying powers nine senses-five senses of preception and four Antah Karanas or internal organs, mind and intellect etc., engaged in sinful thoughts and acts and therefore unable to protect a devotee who meditates. In this interpretation, the meaning of some important words may be taken as follows :

(इन्द्रः) परमेश्वरः इदि-परमैश्वर्ये
(अस्थभिः) पापप्रक्षेप समर्थाभिः शक्तिभिः असु-प्रक्षेपे ।
(नवतीः) न अवन्ति रक्षन्तीति नवतीः कर्कन्ध्वादिषु पररूपं वाच्यम् (दधीचः) ध्यानवतः उपासकस्य ध्यानम् अञ्चतीति दध्यङ् ध्यानशब्दस्य पृषोदरादित्वाद दधिभावः ।
विद्याधर्मधारकान् अञ्चति विज्ञापयति तस्य इति दधीचः व्याख्याने दयानन्दर्षिः ऋ० १. ११०. ९ भाष्ये ।
पुनः स कीदृश इत्युपदिश्यते

How is Indra is taught further in the fourteenth mantra.

Mantra—14

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।
तद्विदच्छर्यणावति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा इन्द्रः अश्वस्य यत् शर्यणावति पर्वतेषु अपश्रितं शिरः अस्ति तत् तथा (हन्ति) (तत्तत् शत्रुसेनायाः उत्तमांगं छेत्तुम् इच्छन् सुखानि विदत् (लभेत) ॥

TRANSLATION

As the sun destroys the head or the Upper part of the rapid-going cloud that is hidden in the firmament and causes it to fall down on earth, in the same manner, the Commander of the army or the President of the State should kill an enemy even if he has hidden himself in a mountain or fort and fell him down on earth. Without doing this, it is not possible to have stable administration of the State.

THE COMMENTATOR'S NOTES

(अश्वस्य) आशुगामिनः मेघस्य सैन्यस्य वा

= Of the rapid-going cloud or army.

(शर्यणावति) शर्यणः अन्तरिक्षदेशास्तस्य अदूरभवे । अत्र मध्वादिभ्यश्च अ० ४. २. ८६ अनेन मतुप

= In the firmament.

अथ राज्ञः सूर्यवत् कृत्यमुपदिश्यते ।

Mantra -15

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् ।
इत्था चन्द्रमसो गृहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजादयो मनुष्याः ! यूयम् यथा अत्र नाम गोः चन्द्रमसः त्वष्टुः अपीच्यम् अस्ति इत्था मन्वत तथा अह न्यायप्रकाशाय प्रजागृहे वर्तध्वम् ॥

TRANSLATION

Wisemen recognise the hidden ray of the sun in the mansion of the moon i. e. the moon borrows her light from the sun. It is the rays of the sun which are manifest in the world. In the same manner, O ye King and other officers of the State, you should mingle with the subjects in their homes for the manifestation of justice.

PURPORT

Men should know that it is not possible that there is decay or contradiction in God's knowledge. At all times and in all actions, there is uniformity of the Laws of the Universe. In the same manner, there is the relation between the sun and the earth through the attraction and light etc. in the same way, it is with other worlds. because there cannot be contradiction in God's eternal laws.

THE COMMENTATOR'S NOTES

(त्वष्टुः) मूर्तद्रव्यछेदकस्य (सूर्यस्य) = Of the sun.

TRANSLATOR'S NOTES

For the meaning of the word त्वष्टा the sun, there is the authority of Yaskacharya the author of the famous Nirukta where he says in 4. 4. 25.

यथापृयस्य (सूर्यस्य) एकः रश्मिश्चन्द्रमसं प्रति दीप्यते ... आदित्यतोऽस्य दीप्तिर्भवति सुषुम्णो रश्मिश्चन्द्रमा गन्धर्वः इति । (निरु० ४. ४. २५)

In the spiritual interpretation, the last line will mean. In the same way, there resides the light of God in our delightful mind.

अध्यात्मपक्षे (त्वष्टुः) तूर्णमश्नुवतः परमात्मनः
= Of all-pervading God.

(चन्द्रमसः) निपुणनिर्मातुरन्तः करणस्य मनसः तथा च श्रुतिः-चन्द्रमा मनसो जातः (यजु० ३१. १२)
= Of the mind.

पुनः सेनापतेः कृत्यमुपदिश्यते ।

The duty of Indra (Commander of the army) is taught further in the 17th Mantra.

Mantra—16

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून् ।
आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

कः अद्य ऋतस्य शिमीवतः भामिनः दुर्हणायून् आसन्-इषून् हृत्सुअसः मयोभून् (सुवीरान्) धुरि युक्ते यः एषां भृत्यां गाः ऋणधत् (स चिरं जीवेत्) ॥

TRANSLATION

Who yokes or appoints today in the battle the active, vigorous brave soldiers of the king of truthful nature whose fury to the wicked enemies is unbearable and who use powerful arrows and other weapons, who trample on the heart of the foes and who give happiness to friends. He who helps in the prosperity of the army good to all members and attendants and to the land, obtains long life.

PURPORT

The King who is the Supervisor of all, should give orders to all and should make all soldiers of the army full of truthful character and conduct. He should always bear in mind their livelihood and welfare and should obtain long life by observing the rules of health.

THE COMMENTATOR'S NOTES

(धुरि) शत्रुहिंसने युद्धे

= In the battle where enemies are killed.

(शिमीवतः) प्रशस्तकर्मयुक्तान्

= Actively engaged in the performance of noble deeds.

(भृत्याम्) भृत्येषु साध्वीं सेनाम्

= Army good to all members and attendants.

अथ प्रश्नोत्तरैः राजधर्ममुपदिश्यते

= The duties of a King are taught in the 17th Mantra in the form of questions and answers.

Mantra—17

क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति।

कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वे३ को जनाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते ! सेनास्थभृत्यानां मध्ये कः शत्रून् ईषते कः शत्रुभिः तुज्यते कः युद्धे विभाय कः सन्तम् इन्द्रं मंसते कः तोकाय अन्ति वर्तते कः इभाय शिक्षते उत अपि कः राये प्रवर्तते कः तन्वे जनाय च अधि ब्रवत् इति त्वं ब्रूहि ॥

TRANSLATION

The King should ask his commander-in chief the questions of the following kind in order to ascertain the real situation regarding his army. Who is among the soldiers of the army who desires to fight with his enemies, who is harmed or killed by the foes, who is a coward that fears in the battle ? Who is faithful or obedient to the King or President of the State actively engaged in the discharge of his duties? Who is attached to his children ? Who trains the elephants and who earns wealth righteously ? Who gives instructions for physical development and the welfare of the people ?

PURPORT

It is only persons who observe Brahmacharya (continence) for a long time and who are endowed with good education and other virtues that can accomplish all these acts and none else ? As the King should ask everything regarding the organisation of the army and its attendants, in the same manner, the commander-in chief of the army should ask the other commanders about it. As the King should order the Chief Commander of the Army, in the same manner, the commander-in chief of the army should give suitable orders to other commanders.

THE COMMENTATOR'S NOTES

(ईषते) युद्धम् इच्छेत् = Desire to fight.

(तोकाय) सन्तानाय = For the children.

(इभाय) हस्तिने = For the elephants.

TRANSLATOR'S NOTES

ईष-गति हिंसादर्शनेषु अत्र हिंसार्थं ग्रहणम्

तोकम् इति अपत्यनाम (निघ० २.२)

पुनस्तदेवोपदिश्यते ।

The same subject is continued :

Mantra—18

को अ॒ग्निमी॑ट्टे ह॒विषा॑ घृ॒तेन॑ स्रु॒चा य॑जाता ऋ॒तुभि॑र्ध्रु॒वेभिः॑ ।

कस्मै॑ दे॒वा आ व॑हाना॒शु होम॒ को मं॑सते वी॒तिहो॑त्रः सुदे॒वः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋत्विक् ! त्वं कः वीतिहोत्रः हविषा घृतेन अग्निम् ईट्टे सुचा ध्रुवेभिः ऋतुभिः यजते देवाः कस्मै होम आशु आवाहन् कः सुदेवः एतत् सर्वं मंसते (इति ब्रूहि) ॥

TRANSLATION

O performer of Yajnas (non-violent sacrifices) tell us, who is the learned and wise man, who makes fire or the weapon made with electricity called Agneyastra the source of prosperity with acceptable science or wealth, Ghee or clarified butter, with Srucha, spring and other seasons at prescribed fixed time, who is the person to whom enlighened men come to attain acceptable object or give in charity soon? Who is the person shining with good merits, actions and temperament who knows all this well.

PURPORT

O learned person, tell us by whieh means or actions, we can acquire the science of fire ? How is Yajna performed and with what object do learned and wise persons spread the Jnana Yajna or the noble act of knowledge.

THE COMMENTATOR'S NOTES

(अग्निम्) पावकम् आग्नेयास्त्रं वा

= Fire or the weapon made of fire in the form of electricity.

(ऋचा) कर्मणा = With noble act.

(वीतिहोत्रा) प्राप्ताप्त विज्ञानः

= He who has acquired the knowledge from absolutely truthful persons.

पुनरीश्वर सभाद्यध्यक्षौ कीदृशौ जानीयादित्युपदिश्यते ।

How should a man know God and the President of the Assembly is taught further in the 19th Mantra.

Mantra—19

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग शविष्ठ यतः त्वं देवः असि तस्मात् मर्त्यं प्रशंसिषः । हे मघवन् इन्द्र । यतः त्वत् अन्यः मर्डिता (सुखप्रदाता) न अस्ति तस्मात् ते वचः ब्रवीमि ॥

TRANSLATION

(1) In the case of God :

O dear friend, praise the Lord thus. O Almighty : Thou art giver of peace and bliss. There is no conforter to a mortal man but Thee. O Lord ! I speak my words to Thee. (I glorify Thee sincerely). It is Thou that makest a man praise worthy.

(2) In the case of the President of the Assembly O mighty friend, thou admirest and encouragest a virtuous person. There is none who is giver of happiness as thy noble-self. I glorify thee sincerely.

PURPORT

Men should glorify the Lord as the giver of happiness. They should also keep friendship with un-paralleled person of noble acts who is righteous and constant giver of delight. Thus they should utter words of advice for the mutual benefit.

THE COMMENTATOR'S NOTES

(अंग) मित्र = Dear friend.

(इन्द्र) दुःखविदारक = Destroyer of all misery.

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is Indra (President of the Assembly) is taught further in the 20th Mantra.

Mantra—20

मा ते राधांसि मा त ऊतयो वसोऽस्मान्कदा चना दभन ।

विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वसो ! ते राधांसि अस्मान् कदाचन मा दभन् । ते ऊतयः अस्मान् मा हिंसन्तु । हे मानुष ! यथा त्वं चर्षणिभ्यः विश्वा वसूनि (ददासि) तथा नः च आ उपमिमीहि ।।

TRANSLATION

O Indra (President of the Assembly or the State) giver of happiness to all good persons, let not thy bounteous gifts, let not thy saving help fail us or cause us harm at any time. O true man, as thou givest to good men all wealth (spiritual in the form of true knowledge as well as material, in the same way, make us virtuous like noble persons.

PURPORT

They only are righteous persons who dedicate all their bodies, minds and wealth for making others happy. They only become praise-worthy who try their best to bring about others' welfare or benefit the whole world.

THE COMMENTATOR'S NOES

(वसो) सुखेषु वासयितः = Causing happiness.

(दभन्) हिंस्युः = Harm.

(उपमिमीहि) श्रेष्ठैरुपमितान् कुरु = Make us like very good men.

(चर्षणिभ्यः) उत्तमेभ्यो मनुष्येभ्यः = For good men.

Here ends the eighty fourth hymn of the first Mandala of the Rigveda. It has connection with the previous hymn as there is mention of the attributes of the commander of the army etc. as in this hymn.

अथपंचाशीतितमं सूक्तम्

HYMN LXXXV (85)

अथ द्वादशर्चस्य पंचाशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । १, २, ६, जगती छन्दः । निषादः स्वरः । ५ विराट् त्रिष्टुप् १२ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

See-Rahoogana Gotama. Devata or subject Maruts. Metrts-Jagati and Trishtup in various forms.

पुनस्ते सेनाध्यक्षादय कीदृशा इत्युपदिश्यते ।

How should be the cemmanders of the army etc. is taught in the first mantra.

Mantra—1

प्र ये शुम्भन्ते जनयो न सप्तयो यामन्रुद्रस्य सूनवः सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥१॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये रुद्रस्य सूनवः सुदंससः घृष्वयः वीरा हि यामन् (मार्गे) (अलंकारैः) शुम्भमानाः (अलंकृताः) जनयः न (इव) सप्तयः (अश्वाः) इव गच्छन्तः मरुतः रोदसी इव वृधे विदथेषु (विजयं) चक्रिरे ते प्रशुम्भन्ते मदन्ति (तैः सह त्वं प्रजायाः पालनं कुरु) ॥

TRANSLATION

The Maruts (brave soldiers) are the sons of mighty conquerors of enemies whom they cause to weep. They are doers of good works, strong and impetuos. On their way, they look beautiful like wives decorated with ornaments. They are like powerful horses going to the battlefield. They promote the welfare of earth and heaven and are victorious

in battles. Their horses shine and delight. With them O commander of the army you should protect the subjects well.

PURPORT

Their is Upamalankara (similes) used in the Mantra. As highly educated chaste wives serve their husbands and faithful husbands serve their wives well and thus make them happy, and as beautiful and powerful horses rapidly going on the road gladden all, in the same manner, righteous heroes delight all the subjects.

THE COMMENTATOR'S NOTES

(जनयः) जायाः =Wives.

(रुद्रस्य) शत्रूणां रोदयितुर्महावीरस्य

=Of the powerful conqueror of his enemies, causing them to weep.

(मरुतः वीराः) यथा वायवः तथा शौर्यादिगुणयुक्ताः पुरुषाः

=Brave persons impetuous or powerful like winds.

(घृष्वयः) सम्यग् घर्षणशीलाः कृविघृष्वि उणाः ४. ७४ घृषु संघर्षे इत्यस्माद् विन्प्रत्ययः

=Impetuous-good fighters.

TRANSLATOR'S NOTES

It is quite clear from the adjectives and other expressions used for the Maruts that they stand for brave persons or heroes. Yet Prof. Wilson, Maxmuller and other Western Scholars translate Marutah as "Storm Gods" which is entirely wrong. Their own translation of many expressions and adjectives clearly shows (as we shall point out here and there) that they are brave men and not storm Gods. Unfortunately Prof. Maxmuller was not able to grasp the spirit and meaning of many phrases. In his note he admits. "The phrase जनयःन सप्तयः is obscure (Vedic Hymns Vol. I P. 128). Not able to understand that there are two separate similes used in the Mantra, he takes them as one meaning mares or yoke-

fellows etc. which is only his imagination. The adjectives and expressions like सुदंसस: =Doers of good works, वीरा: =Heroes and वृष्वय:, विदथेषु मदन्ति meaning according to him als etc. Powerful who delight in sacrifices clearly indicate that they are brave persons.

पुनस्ते कीदृशा इत्युपदिश्यते

How are they (Maruts) is taught further in the second Mantra.

Mantra—2

त उक्षितासो महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥२॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे मनुष्याः । यथा उक्षितासः पृश्वमातरः ते रुद्रासः वायवः दिवि सदः महिमानम् अधि आशत वा अधिचक्रिरे इन्द्रियं दधिरे तथा अर्कम् अर्चन्तः यूयम् श्रियः जनयन्त (आनन्दत) ॥

TRANSLATION

O men : As the winds which have the firmament as their mother and are causers of rain have established their majesty in the sky firmly and have acquired dominion there, in the same manner, glorifying God who merits to be glorified, attain prosperity of the vast and good Government increasing your wealth and thus enjoy bliss.

PURPORT

As the winds causing rain generate divine happiness in the same manner, the president of the Assembly and other officers of the State should be highly educated and being benevolent should love one another well.

THE COMMENTATOR'S NOTES

(रुद्राः) वायवः =Winds.

प्राणा वै रुद्राः प्राणा हीदं सर्वं रोदयन्ति (जैमि० उप० ४. २. ६.)

(पृश्निमातरः) पृश्निः अन्तरिक्षं माता येषां वायूनां ते (Winds or airs whose mother is firmament).

(अर्कम्) सत्कर्तव्यम् (अर्को देवोभवति यदेनम् अर्चन्ति निरु:)

पुनस्ते कीदृशा इत्युपदिश्यते

How are the Maruts is told further in the 3rd Mantra.

Mantra—3

गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा दधिरे विरुक्मतः।
बाधन्ते विश्वमभिमातिनमप वर्त्मान्येषामनु रीयते घृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यत् (ये) गोमातरः विरुक्मतः शुभ्राः वीराः यथा मरुतः तनूषु अञ्जिभिः शुभयन्ते विश्वम् अनुदधिरे एषां सकाशात् घृतं रीयते वर्त्मानि यान्ति तथा अभिमातिनम् अपबाधन्ते (तैः सह यूयं विजयं लभध्वम् ॥)

TRANSLATION

O men, when these brave persons who regard earth or the cow as their mother, resplendent and pure, adorn themselves with knowledge and other virtues and bright ones put bright weapons on their bodies, they drive away every adversary. The rain streams along their path. The president of the State and other officers should get victory with their aid.

PURPORT

As with airs, much happiness is got and by the power of the pranas, much strength is acquired, in the same manner, with the President of the assembly and other officers of the

State who are virtuous and endowed with the power of knowledge, body and soul, subjects obtain all protection.

THE COMMENTATOR'S NOTES

(अंजिभिः) व्यक्तैः विज्ञानादिनिमित्तैः

=By knowledge and other virtues which are manifested.

(घृतम्) उदकम्

TRANSLATOR'S NOTES

(अंजिभि.) = is derived from

अंजू-व्यक्तिम्रक्षणकान्तिगतिषु

Even prof. Max Muller's translation of अंजिमि: तनूषुशुभ्रा दधिरे विरुक्मत: as adorn themselves with glittering ornaments and the brighteners put bright weapons on their bodies. "clearly denotes that by Maruts are meant not "Storm Gods" as supposed by prof. Maxmuller and other Western Scholars but brave persons, particularly soldiers.

पुनस्ते (मरुत:) किं कुर्युरित्युपदिश्यते

What should Maruts do is taught further in the fourth Mantra.

Mantra—4

वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा।
मनोजुवो यन्मरुतो रथेष्वा वृषव्रातासः पृषतीरयुग्ध्वम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे प्रजासभामनुष्या:। ये मनोजुव: मरुत: चित् (इव) वृषव्रातास: सुमखास: ऋष्टिभि: अच्युतोजसा (शत्रुसैन्यानि) प्रच्यावयन्त: सन्त: वि आभ्राजन्ते तै: सह येषु रथेषु यत् पृषती: अयुग्ध्वम् (तै:सह शत्रून् विजयध्वम्।)

TRANSLATION

O men belonging to the general public and the assembly, you should gain victory over the enemies with the help of the Maruts (brave soldiers like the swift winds) who have

among them men raining down the missiles and weapons, good performers of the Yajnas in the form of the arts and battles with wicked persons, driving various swift cars like air-planes with suitable sticks and implements shaking by strength or strong invincible army what is un-shakable, i. e. the army of the foes and who shine with their missiles and weapons. They use in their cars swift like the wind, water, fire and other elements.

PURPORT

Men should be engaged in doing benevolent acts by yoking water, fire and wind in their chariots like aeroplanes which are swift like the wind and then sitting in them they should go to distant places and come back after conquering their enemies, protecting their subjects and developing their works of art and industry.

THE COMMENTATOR' NOTES

(ऋष्टिभिः) यन्त्रचालनार्थैः गमनागमननिमित्तैः दण्डैः

=By the sticks and other implements used for moving the machines for transportation.

(वृषव्रातासः) वृषाः अस्त्रास्त्रवर्षयितारो व्रातासः मनुष्या येषां ते

=Who have men rainers down of weapons and missiles.

TRANSLATORS NOTES

व्राता इति मनुष्यनाम (निघ० २.३)

In his commentary on Rig. 5.54.11 Rishi Dayananda Sarasvati has explained ऋष्टयः as शस्त्रास्त्राणि i. e. weapons and missiles ऋष्टिभिः so here also if the word may be taken in that sense besides the above meaning. Prof. Maxmuller's translation of ये भ्राजन्ते ऋष्टिभिः as "The powerful who shine with your spears, and of Maruts, "the manly hosts shaking even what is un-shakable by strength" (Vedic Hymn Vol. P. 126) proves clearly that by Maruts are meant not "Storm Gods as" supposed by him but brave soldiers as interpreted by Rishi Dayananda Sarasvati.

पुनस्ते किं कुर्युरित्युपदिश्यते

What should Maruts do is taught further in the fifth Mantra.

Mantra—5

प्र यद्रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयन्तः।
उतारुषस्य वि ष्यन्ति धाराश्चर्मेवोदभिर्व्युन्दन्ति भूम॥५॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः। यूयं यथा विद्वांसः शिल्पिनः यत् (येषु रथेषु) पृषतीः प्रयुग्ध्वं (सं प्रयुग्ध्वम्) उत अद्रिं रंहयन्तः मरुतः अरुषस्य वाजे चर्म इव उदभिः धाराः विष्यन्ति भूम (भूमिं) व्युन्दन्ति (तैः अन्तरिक्षे गत्वा आगत्य श्रियं वर्धयत)॥

TRANSLATION

O men, when you like learned artists use in suitable proportion waters with fire and air for various vehicles like the air-planes and as the winds set in motion the clouds and by raining them down they water the earth like the skin; so you use your cars (aero-planes etc.) like the horses in the battles and travelling through the air increase your wealth and be prosperous.

PURPORT

As the mon-soon winds generate and move the clouds, in the same manner, learned artists take people to distant places by the proper use of fire and other elements and accomplish many works.

THE COMMENTATOR'S NOTES

(रथेषु) विमानादियानेषु

= In the vehicles like the aeroplanes etc.

(पृषतीः) अग्निवायुयुक्ताः अपः

= Waters with fire and air etc.

(अद्रिम्) मेघम्। अद्रिरिति मेघनाम (निघ० १.१०)

= Cloud.

TRANSLATOR'S NOTES

The word पृषत् is used even in classical Sanskrit for a drop of water or of any other liquid पृषत: A Drop of water (पृषतैरथां शमयिताच रजः) (Kiratarjuniya 13.23) (See Apte's students' Sanskrit English Dictionary P. 357).

पुनस्ते किं कुर्वन्तीत्युपदिश्यते ।

What do the Maruts do is taught further in the sixth Mantra.

Mantra—6

आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः ।
सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अंधसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये रघुस्यदः रघुपत्वानः मरुतः इव सप्तयः अश्वाः वः (युष्मान्) वहन्तु तान् बाहुभिः प्रजिगात तैः उपबर्हिः आ सीदत यैः वः (युष्माकम्) सदस्कृतं भवेत् तः मध्वः अन्धसः प्राप्य अस्मान् मादयध्वम् ॥

TRANSLATION

O men, may the swiftly gliding quick-paced combined horses in the form of fire, air and water etc. carry you hither. Moving swiftly come hither and do admirable deeds with your arms. Go to distant places in the firmament. O ye men quick going like the winds with the help of sciences, i. e. the knowledge of various sciences. Be delighted and gladden others by taking sweet food.

PURPORT

The President of the Assembly and others should enjoy by accomplishing many works with the help of the arts and industries. It is not possible for any one to get good enjoyment without the scientific knowledge and its practical application. Therefore this should ever be done by all.

THE COMMENTATOR'S NOTES

(सप्तय:) संयुक्ताः शीघ्रं गमयितारः अग्निवायु-जलादय: अश्वाः

= Causing swift movement when combined, horses in the form of fire, air and water etc.

(जिगात) स्तुत्यानि कर्माणि कुरुत

= Do admirable deeds.

(बर्हिः) अन्तरिक्षम् = Firmament.

(मरुत:) वायवः इव ज्ञानयोगेन शीघ्रं गन्तारो मनुष्याः

= Men who go quickly to distant places like the winds with the help of scientific knowledge.

TRANSLATOR'S NOTES

बर्हिरिति अन्तरिक्ष नाम (निघ० १.३) गा - स्तुतौ

How are the Maruts is taught further in the 7th Mantra.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—7

तेऽवर्धन्त स्वतवसो महित्वना नाकं तस्थुरुरु चक्रिरे सदः ।
विष्णुर्यद्धावद्वृषणं मदच्युतं वयो न सीदन्नधि बर्हिषि प्रिये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा विष्णुः प्रिये बर्हिषि वृषणम् अधि सीदन् वयः न यत् मदच्युतं शत्रुनिरोधकम् आवत् स्वतवसः ते ह महित्वना वर्धन्ति ये विमानादियानेन तस्थुः (गच्छन्ति आगच्छन्ति) ते नाकं चक्रिरे ॥

TRANSLATION

O men, An artist uses vehicles like the aeroplanes which contain fire etc. in his beloved firmament like the birds and thereby attains great delight with Maruts travelling through the air. These (brave soldiers) strong in themselves ever grow with might and their greatness. They step

to the firmament through the aeroplanes and make their seat wide.

PURPORT

As birds go to the sky and return quite easily, in the same manner, those persons who learn all arts from expert artists and other teachers and master them with all their branches, manufacture vehicles of various kinds, preserve them well and develop them. They are respected every where, achieve admirable wealth and attain prosperity.

THE COMMENTATOR'S NOTES

(विष्णुः) = A great artist, well versed in all arts.

(विष्लृ-व्याप्तौ) (वृषणम्) अग्निजल वर्षणयुक्तं यान-समूहम् = Band of Vehicles containing fire and water etc.

(बर्हिषि) अन्तरिक्षे = In the firmament.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted विष्णुः here as शिल्पविद्या व्यापनशीलो मनुष्यः which appears to be strange to some scholars, as they think that the word विष्णु (Vishnu) is used only for God and none else. But the word is derived from विष्लृ-व्याप्तौ and in that sense, it can be used for a learned person well-versed in arts etc. It is also used besides God for a person who has taken initiation as it is stated in the Shatapath Brahamana 3.2.1.17 यद्द दीक्षते तद् विष्णुर्भवति । दीक्ष-विशेषाबाने So Rishi Dayananda's interpretation is not imaginary or unfounded.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are Maruts is taught further in the 8th Mantra.

Mantra—8

शूरा इवेद्युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।
भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये वायवः शूरा इव इत् (एव) वृत्रेण सह युयुधयः न (इव) जग्मयः पृतनासु श्रवस्यवः न (इव) येतिरे । राजानः इव त्वेषसन्दृशः नरः सन्ति येभ्यः मरुद्भ्यः विश्वा भुवना (प्राणिनः) भयन्ते (बिभ्यति) तान् सुयुक्त्या उपयुंजत ॥

TRANSLATION

The winds are like heroes thirsting for fight against the wicked, like combatants eager for glory striving in battles. All beings are afraid of the Maruts (Winds as well as brave soldiers). They (winds) are like Maruts (Soldiers) leading men who are terrible for the wicked to behold or full of splendour like kings. As these brave soldiers should be properly treated, so the winds should be methodically utilised.

THE COMMENTATOR'S NOTES

(शूराः इव) यथा शस्त्रास्त्रप्रक्षेप युद्धकुशलाः पुरुषाः = Like men experts in throwing missiles and weapons in the battles.

(नरः) नेतारः = Leaders.

TRANSLATOR'S NOTES

Even Prof. Maxmuller's translation of the Mantra as "Like Heroes indeed thirsting for fight they rush about, like combatants eager for glory they have striven in battles. All beings are afraid of the Maruts; they are men terrible to behold, like kings."

(Vedic Hymns Vol. 1 by Prof. Maxmuller P. 127). shows clearly that they are brave men and not "Storm Gods" as supposed by him and some other Western Scholars Prof. Maxmuller had to admit willy nilly their human nature while translating राजान इवत्वेषसन्दृशो नरः which he has rendered into English as "They are men terrible to behold like Kings."

Griffith's traaslation of the Mantra is worth quoting. "In sooth like heroes fain for fight they rush about, like combatants fame-seeking have they striven in war.

Before the Maruts every creature is afraid, the men are like Kings, terrible to behold.

(Griffith's translation of the Hymns of the Rigveda Vol. 1, P. 110).

In foot-note Griffith adds:

The men, the Maruts.

This proves, whether admitted by the Western Scholars or not that the Maruts are brave soldiers and not some imaginary "Storm Gods". They have been likened to the impetuous winds in the Mantras as explained by Rishi Dayananda Sarasvati.

PURPORT

As fearless persons do not run away from the battle field, as warriors run towards the battle ground, as hungry persons desire food, so are soldiers eager to fight with uujust and wicked persons. As from Magistrates and Presidents of the State or Assemblies etc. unjust persons fear, in the same manner, from the winds or airs also men taking all sorts of things irregularly fear on account of their adverse consequences.

पुनस्ते सभाध्यक्षादयः कीदृशा इत्युपदिश्यते ।

How are the President of the Assemblies and others is taught further in the ninth Mantra.

Mantra—9

त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत् ।
धत्त इन्द्रो नर्यपांसि कर्तवेऽहन्वृत्रं निरपामौब्जदर्णवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

प्रजासेनास्थाः पुरुषाः । यथा स्वपाः त्वष्टा इन्द्रः (सूर्यः) कर्तवे अपांसि यत् सुकृतं हिरण्ययं सहस्रभृष्टिं वज्रं प्रहृत्य वृत्रम् अहन् अपाम् अर्णवं निः औब्जत् तथा यः दुष्टान् परि

अवर्तयत् शत्रून् हत्वा नरि आधत्ते (स राजा भवितुम् अर्हेत्)॥

O men of the army and general public, as the brilliant sun who is the means of performing noble deeds slays the vritra (Cloud) by wielding well-made, resplendent, thousand-edged thunderbolt in the form of the lightning made of his rays, and forces out the stream of water or swells the ocean, in the same manner, he deserves to be the king who turns out all wicked persons and having killed them, protects and safe guards righteous persons to perform many manly deeds.

PURPORT

As the sun preserves the people by causing the cloud to rain, in the same manner, king and other officers of the State should slay unjust wicked persons and should fill up the ocean of happiness for the welfare of all.

THE COMMENTATOR'S NOTES

(त्वष्टा) दीप्तिमत्त्वेन छेदक: (सूर्य:) त्विषेर्देवतायाम-कारश्चोपधाया अनिट्त्वं च ॥ (अष्टा० ३. ८) अनेन वार्तिकेन त्विषधातोस्तृन् ॥

= The brilliant sun.

(वज्रम्) किरणसमूहजन्यविद्युदाख्यम्

= Lightnig made of the the rays of the sun.

हिरण्ययम्) ज्योतिर्मयम् ऋत्व्य वा ।

(अष्टा० ६. ४. १७८) अनेनसूत्रेण मयट् प्रत्ययस्य मकारलोपो निपात्यते) ।

(इन्द्र:) सूर्य: = Sun.

TRANSLATOR'S NOTES

एष वै शुक्रो य एष (सूर्य:) तपति एष उ एवेन्द्र: । (शतपथ ३. ४. ५. ७ ॥ ४. ५. ६. ४ अथ य: स इन्द्र: असौ स आदित्य: । (शत० ८. ५. ३. २) एष एवेन्द्र: य एष (सूर्य:) तपति ॥ शत० १. ६. ४. १८ इन्द्र: सूर्य: इति सायणाचार्योऽपि ताण्ड्य ब्राह्मण १४. २. ५ भाष्ये) ॥

ज्योतिर्वा शुक्रं हिरण्यम् ।। ऐतरेय ७. १२)
ज्योतिर्वै हिरण्यम् । (शत० ६. ७. १ २)
ज्योतिर्हिरण्यम् (गोपथ पू० २. २१)
इन्द्रो वै त्वष्टा (ऐत० ६. १०)
एष एवेन्द्रः य एष (सूर्यः) तपति (शत० ८. ५. ३. २)
तस्मात् त्वष्टा सूर्यः

पुनस्ते (मरुतः) कीदृशा इत्युपदिश्यते ।

How are they (Maruts) is taught further in the Ninth Mantra.

Mantra—10

ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं चिद्बिभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा मरुतः ओजसा अवतं दादृहाणं पर्वतं (मेघं) बिभिदुः ऊर्ध्वं नुनुद्रे तथा ये बाणं धमन्तः सुदानवः सोमस्यमदे रण्यानि विचक्रिरे ते राजानः चित् (इव) जायन्ते ।।

TRANSLATION

As the winds by their power clive asunder the protective growing cloud and take it above, in the same manner, they become like rulers who using arrows and other weapons and being bounteous perform glorious deeds in the world, in the battle field and elsewhere.

PURPORT

Men should do noble and benevolent deeds in the world having acquired good knowledge and education. They should thus enjoy happiness.

THE COMMENTATOR'S NOTES

(सोमस्य) उत्पन्नस्य जगतो मध्ये = In the world.

(पर्वतम् मेघम्) = Cloud.

(वाणम्) वाणादिशस्त्रास्त्रसमूहम्
= Arrows and other weapons.

(अवतम्) रक्षादियुक्तम् = Protective.

पुनः कस्मै किं कुर्युरित्युपदिश्यते ।

What should Maruts do for whom is taught further in the elevnth Mantra.

Mantra—11

जिह्मं नुनुद्रेऽवतं तया दिशासिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा दातारः अवतं जिह्मम् उत्सं खनित्वा तृष्णजे गोतमाय जलेन ईम् असिञ्चन् तया दिशा पिपासां नुनुद्रे चित्रभानवः प्राणाः इव धामभिः विप्रस्य अवसा कामं तर्पयन्त (सर्वतः सुखम् आगच्छन्ति तथा उत्तमैः मनुष्यैः भवितव्यम्)

TRANSLATION

As charitably disposed persons dig a curved well in nether ground and wet the land with water for a thirsty traveller, in the same manner, good men should be like the wonderful pranas fulfiiling the desires of wisemen at places, by giving them houses to live in. They with beautiful splendour approach needy persons with help and satisfy their wants.

PURPORT

As men dig wells, water fields and gardens etc. and make people happy by satisfying their hunger with corn and fruits produced there, in the same manner, the Presidents of the Assembly and other officers of the State should satisfy the desires of learned wisemen who are experts in various

Shastras and enable them to preach knowledge, good education and Dharma (righteousness) among the public at large and thus make them happy.

THE COMMENTATOR'S NOTES

(उत्सम्) कूपम्-उत्स इति कूपनाम (नघ० ३, २३)

(गोतमाय) गच्छतीतिगौः सोऽतिशयितः गोतमस्तस्मै भृशं मार्गे गन्त्रे जनाय ।

= For the benefit of a constant traveller.

(ईम्) पृथिवीम् = Earth.

TRANSLATOR'S NOTES

(ईम्) इति पदनाम निघ० ४, २)

पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्रगमनार्थमादाय गोपदवाच्यायाः गतिशीलायाः पृथिव्या ग्रहणम् ॥

पुनस्तेभ्यो मनुष्यैः किं किमाशंसनीयमित्युपदिश्यते ।

What should men expect from the Maruts is taught in the twelfth Mantra.

Mantra—12

या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।
अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाद्यध्यक्षादयो मनुष्याः । यूयं मरुतः इव वः या त्रिधातूनि शर्म (शर्माणि) सन्ति तानि शशमानाय दाशुषे यच्छत अस्मभ्यं वि यन्त हे वृषणः नः (अस्मभ्यम्) सुवीरं रयिम् अधि धत्त ॥

TRANSLATION

O President of the Assembly etc. whatever happiness consisting of the harmony of the Vata वात (wind) कफ (Phlegm)

and पित्त (Bile) in the body or iron, gold and silver, you have, grant like good men to a learned person who himself is charitably disposed. O showeres of happiness and bliss, O ye heroes, bestow upon us wealth with valiant offspring.

PURPORT

The Presidents of the Assemblies and other officers of the State should regard all subjects like their ownselves and should treat them as their own children guiding them with wealth and means of happiness. The men of the army and general public should respect them as their fathers.

THE COMMENTATOR'S NOTES

(शशमानाय) विज्ञानवते शशमान इति पदनाम (निघ० ५. ३)

= For a learned person.

(त्रिधातूनि) त्रयो वातपित्तकफा येषु शरीरेषु अथवा त्रय: सुवर्णरजतानि येषु धनेषु तानि ।

= Bodies consisting of वात (wind) पित्त (Bile) कफ (Phlegm) or wealth consisting of iron, gold and silver.

(मरुत:) मरणधर्माणो मनुष्या: = Mortals.

This hymn is connected with the previous hymn, as there is mention of the duties of the Presidents of the assemblies and subjects like the winds as in the previous hymn.

Here ends the commentary on the eighty-fifth hymn of the first Mandala of the Rig Veda.

अथषडशीतितमं सूक्तम्

HYMN LXXXVI, (86)

अथ दशर्चस्य षडशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः। मरुतो देवताः। १, ४, ८, ९ गायत्री छन्दः। २, ३, ७ पिपीलिका मध्या निचृद् गायत्री। ५, ६, १० निचृद् गायत्री च छन्दः। षड्जः स्वरः।

Seer-Rahoogana Gotama, Devata or subject Marutes. Metre-Gayatri in various forms. Tune-Shadja.

पुनः स गृहस्थः कीदृश इत्युपदिश्यते।

How should a house holder be is taught in the first Mantra.

Mantra—1

मरुतो यस्य हि क्षये पाथा दिवो विमहसः।
स सुगोपातमो जनः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विमहसः दिवः यूयं मरुतः यस्य क्षये पाथ स हि खलु सुगोपातमः जनः जायेत॥

TRANSLATION

O Maruts-beloved learned persons like the Pranas, O doers of adorable acts, illuminators of knowledge and justice! That man of whose dwelling, you are guardians (by giving your noble advice and knowledge) indeed becomes the best protector of himself and others.

PURPORT

As there can be no protection of body without Prana (vital energy), in the same manner, without a true preacher of truth, the subjects cannot get protection.

THE COMMENTATOR'S NOTES

(मरुतः) प्राणा इव प्रिया विद्वांसः

= Beloved learned persons, beloved like the Pranas.

(दिवः) विद्यान्यायप्रकाशकाः

= Illuminators of knowledge and justice.

TRANSLATOR'S NOTES

प्राणा वै मरुतः स्वापयः (ऐतरेय ३ १६)

According to the passage quoted above from the Aitareya Brahmana 3.16 it is clear that the word Marutah is used for the Pranas also, so Rishi Dayananda Sarasvati has interpreted it here as beloved learned persons like the Pranas.'

The word दिवः is derived from दिवु-क्रीडा विजिगीषा व्यवहारद्युति-स्तुति मोदमदस्वप्न कान्तिगतिषु here the meaning of द्युति has been taken and hence it has been interpreted as विद्यान्यायप्रकाशकाः or illuminators of knowledge and justice.

पुनः स कीदृश इत्युपदिश्यते ।

How should a househelder be is taught further in the second Mantra.

Mantra—2

यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनाम् ।
मरुतः शृणुता हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यज्ञवाहसः यूयं मरुतः इव स्वकीयैः यज्ञैः परकीयैर्वा विप्रस्य मतीनां वा हवं शृणुत ॥

TRANSLATION

O performers and upholders of Yajnas, hear the call of a wise man or of highly learned persons like the scholars who examine well or weigh the pros and cons of every question, with the Yajnas performed by you or others in the form of study and teaching of the Vedas etc.

PURPORT

Men should be engaged in the performance of Yajnas in the form of learning and teaching and preaching various sciences or others also to perform them and then after pro-

perly examining them, they should make them good scholars.

THE COMMENTATOR'S NOTES

(यज्ञैः) अध्ययनाध्यापनोपदेशनादिभिः

= Through the Yajnas in the form of learning, teaching and preaching etc.

(मरुतः) परीक्षका विपश्चितः

= Learned persons who are good examiners, who are men of discrimination and discretion.

पुनः स कीदृश इत्युपदिश्यते ।

How is a householder is taught further in the third Mantra.

Mantra—3

उत वा यस्य वाजिनोऽनु विप्रमतक्षत ।

स गन्ता गोमति व्रजे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वाजिनः यूयम् यस्य क्रियाकुशलस्य विदुषो वा अध्यापकस्य सकाशात् प्राप्तविद्यं विप्रम् अनुअतक्षत स गोमति व्रजे उत गन्ता भवेत् ॥

TRANSLATION

O wise and learned men ! the intelligent person whose intellect you sharpen after he has received education and training from an expert and experienced learned man, walks on the path of persons who possess good and strong senses of perception and action.

PURPORT

Without the aeroplanes and other vehicles which are manufactured with sharp intellect and technology, it is not possible for men to go to distant places easily, there fore these things should be accomplished with great labour.

THE COMMENTATOR'S NOTES

(वाजिनः) प्रशस्तविज्ञानयुक्ताः

= Endowed with good knowledge, highly educated.

(अतक्षत) अति सूक्ष्मां धियं कुर्वन्ति

= Sharpen intellect.

(गोमति) प्रशस्ता गावः इन्द्रियाणि विद्यन्ते यस्मिन्

= Possessing admirable senses.

पुनस्तैः शिक्षितैः किं जायत इत्युपदिश्यते ।

= What is the result of such training is taught further in the fourth Mantra.

Mantra—4

अस्य वीरस्यं बर्हिषि सुतः सोमो दिविष्टिषु ।

उक्थं मदश्च शस्यते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! (भवच्छिक्षितस्य) अस्य वीरस्य सुतः सोमः दिविष्टिषु उक्थं बर्हिषि मदः (गुणसमूहः च) शस्यते न इतरस्य ॥

TRANSLATION

O learned persons ! Of the hero who is trained by you, the wealth earned by him righteously, the study and teaching of the Shastras, the joy experienced by him when he does noble deeds in delightening dealings, his deep knowledge and other virtues are praised and sung by all and not of ignoble men.

PURPORT

It is not possible to acquire or cultivate good virtues among men without the education received from learned persons; therefore such education must be received by all.

THE COMMENTATOR'S NOTES

(बर्हिषि) उत्तमे व्यवहारे कृते सति = On behaving nobly.

(दिविष्टिषु) दिव्याः इष्टयः-संगतानिकर्माणि वा येषु व्यवहारेषु तेषु ।
= In delightening dealings.

TRANSLATOR'S NOTES

बर्हिषि इति महन्नाम (निघ० ३.३)

So it has been interpreted by Rishi Dayananda as उत्तमे व्यवहारे यज-देवपूजासंगतिकरजदानेषु अत्र संगतिकरणार्थस्य ग्रहणम् ।

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should good men do is taught further in the fifth Mantra.

Mantra—5

अस्य श्रोषन्त्वा भुवो विश्वा यश्चर्षणीरभि ।
सूरं चित्सस्रुषीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! भवन्तः अस्य सुशिक्षितस्य इषः चित् (इव) विश्वा सस्रुषीः आभुवः चर्षणीः प्रजाः किरणाः सूरम् इव अभिश्रोषन्तु ॥

TRANSLATION

O men, listen to the words of this well-trained and highly educated person who is victorious over all men. You approach or go to that noble impeller or teacher for advice, as the rays go to the sun.

PURPORT

Only that man who is highly educated, well-trained, well tested, endowed with noble virtues, strong and mighty, industrious, righteous, helper of all, a good teacher can attain Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation). It is he who can remove the miseries of the people after listening to the tale of their suffering and having attained supreme wisdom and none else.

THE COMMENTATOR'S NOTES

(सूरम्) प्रेरयितारम् अध्यापकम् = An impeller and teacher. यः सरति प्राप्नोति स सूरः श्री दयानन्दर्षिः ऋ० १.५०.६ भाष्ये –

= The sun (इषः) इष्टसाधकाः किरणाः = The rays of the sun (सस्रुषीः) प्राप्तव्याः = Approachable.

सर्वे वयं मिलित्वा किं कुर्यामित्युपदिश्यते ।

What should we all do unitedly is taught in the sixth Mantra.

Mantra—6

पूर्वीभिर्हि ददाशिम शरद्भिर्मरुतो वयम् ।
अवोभिश्चर्षणीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः यथा वः यूयम् पूर्वीभिः शरद्भिः सर्वैः ऋतुभिः अवोभिः चर्षणीनां सुखाय प्रवर्तध्वम् । (तथा वयम् अपि हि खलु युष्मदादिभ्यः सुखानि ददाशिम) ॥

TRANSLATION

O Maruts (Presidents of the Assemblies and other officers of the State) as you are engaged in doing good to the people in all seasons with your protection, in the same way, may we the men of assemblies, educational institutions and the public at large shall give happiness to you.

PURPORT

As the airs in all seasons give happiness to the people by protecting them, in the same manner, learned persons should be always engaged in making people happy and not giving them trouble.

THE COMMENTATOR'S NOTES

(मरुतः) सभाध्यक्षाद्याः

= The Presidents of the Assemblies and other officers of the State.

(चर्षणीनाम्) मनुष्याणाम् = Of men.

TRANSLATOR'S NOTES

In the Vedic Lexicon Nighantu 2.3 it is clearly stated चर्षणय इति मनुष्यनाम (निघ० २.३) and yet Prof. Maxmuller translates the Mantra as For me O Maruts, have sacrificed at many harvests, through the mercies of the swift Gods (the Storm Gods). (Vedic Hymn Vol. I. P. 154). Having given this erroneous and imaginary translation, he puts a strange note on P. 157. "It seems best to take चर्षणि (Karshani) as a name or epithet of the Maruts, although, after the invocation of the Maruts by name, this repetition is some what unusual. I should have preferred "with the help of men, of our active and busy companions for Karshani (चर्षणि) is used in that sense also. (Vedic Hymn Vol. I. P. 157)

This note displays a strange mentality of some of these Western translators of the Veda, who seem to be in doubt about their own interpretation and yet go on making ill-founded and sometimes un-founded suppositions. When चर्षणयः is among the names of men in the Vedic Lexicon, why should it be translated as Storm-Gods ? an impartial reader is at a loss to understand. Rishi Dayananda Sarasvati's translation of the word चर्षणीनाम् as मनुष्याणाम् = Of men is well authenticated.

तैः पालितैः शिक्षितो जनः कीदृशो भवतीत्युपदिश्यते ।

How is a person brought up and trained by good scholars is taught in the seventh Mantra

Mantra—7

सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः ।
यस्य प्रयांसि पर्षथ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रयज्यवः मरुतः यूयं यस्य प्रयांसि पर्षथ स मर्त्यः सुभगः अस्तु ॥

TRANSLATION

O Maruts (Presidents of the assemblies and other officers of the State) O well performers of the Yajnas, may that man be prosperous, to whom you give good and charming articles.

PURPORT

Why should not those men enjoy prosperity whose guardians are learned Presidents of the assembly and other officers of the State ?

THE COMMENTATOR'S NOTE

(प्रयांसि) प्रीतानि कान्तानि वस्तूनि
= Good, dear and charming articles.
(प्रीञ्-तर्पणे इतिधातोः)

मनुष्यैस्तेषां संगेन किं विज्ञातव्यमित्युपदिश्यते ।

What should men know by the association of the Maruts is taught in the 8th Mantra.

Mantra—8

शशमानस्य वा नरः स्वेदस्य सत्यशवसः ।
विदा कामस्य वेनतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः यूयं सभाद्यध्यक्षादीनां संगेन स्वपुरुषार्थेन वा शशमानस्य सत्यशवसः वेनतः स्वेदस्य कामस्य विद (विजानीत) ॥

TRANSLATION

O leading men, with the association of the Maruts (the Presidents of the assemblies etc.) and with your exertion, acquire the knowledge of true desire which must be thoroughly known, which is full of true vigour, which is charming and explained in all Shastras and which is produced with exertion like the sweat.

PURPORT

None is able to acquire the knowledge of true desires and distinguish between good and bad without association with the learned persons. Therefore this should be done by all.

THE COMMENTATOR'S NOTES

(शशमानस्य) विज्ञातव्यस्य = Worthy of being known.

(वेनत:) सर्वशास्त्रश्रुतस्य कमनीयस्य

= Of charming and desirable, known through all Shastras.

अत्रवेनृधातोर्बाहुलकादौणादिकोऽतन् प्रत्यय: वेनृ-गति-ज्ञान चिन्ता निशामन वादित्र ग्रहणेषु निशामनं-श्रवणम् शव इति बलनाम (निघ० २.९)।

Even Prof. Maxmuller who seems to be so much obssessed with the idea of Maruts as "Storm Gods" has translated नर: an epithet of Maruts used in the Mantra as "ye men of true strength."

(Vedic Hymns Vol. I By Prof. Maxmuller P.154).

We need not comment on it, as at last the cat has come out the bag. The truth about the import of Maruts as noble men has been admitted by Prof. Maxmuller also willy-nilly.

अथेतरैर्मनुष्यै: ते सभाद्यध्यक्षादयो मनुष्या: कथं प्रार्थनीया इत्युपदिश्यते ।

How should the Maruts (Presidents of the assemblies etc.) be requested by other men is taught in the ninth Mantra.

Mantra—9

यूयं तत्सत्यशवस आविष्कर्त महित्वना ।

विध्यता विद्युता रक्ष: ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्यशवसः सभाद्यध्यक्षादयः यूयं महित्वना तं कामम् आविष्कर्त येन विद्युता रक्षः विध्यता (मया सर्वे कामाः प्राप्येरन्) ॥

TRANSLATION

O ye men of true strength, the Presidents of the assemblies etc. with your might and glory manifest that noble desire in us, so that striking Rakshah (wicked people) with weapons made of electricity etc. we may fulfil all our noble desires.

PURPORT

Men should acquire all knowledge with mutual love and labour, should drive away all wicked people and fulfil their noble desires.

THE COMMENTATOR'S NOTES

(विद्युता) विद्युन्निष्पन्नेनास्त्रसमूहेन

= With the band of weapons made of electricity.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they do is taught further in the tenth Mantra.

Mantra—10

गूहता गुह्यं तमो वि यात विश्वमत्रिणम् ।

ज्योतिष्कर्ता यदुश्मसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्यशवसः सभाद्यध्यक्षादयः यूयं यथा स्वमहित्वना गुह्यं गूहत विश्वंतमः अत्रिणं वियात (विनष्टं कुरुत) तथा वयं यत् ज्योतिः (विद्याप्रकाशम्) उश्मसि तत् कर्त ॥

TRANSLATION

O Maruts (Presidents of the assemblies etc.) of true vigour, with your might preserve the secret, dissipate all happiness-devouring darkness of ignorance. Make us the light (of knowledge) we long for.

PURPORT

The President of the assemblies and other officers should protect the State with great labour, should dispel all darkness of ignorance and foes. They should spread Dharma (righteousness) knowledge and happiness for all righteous persons. As the Pranas in the body accomplish all dear objects and thus protect all, in the same manner, the Presidents of the assemblies etc. should protect all State properly. Thus this hymn is connected with the previous hymn, which makes mention of these things.

THE COMMENTATOR'S NOTES

(तमः) रात्रिवत् अविद्यान्धकारम्

= The darkness of ignorance like the night.

(अत्रिणम्) परसुखम् अत्तारम्। अदेस्त्रिनिश्च उणा० ४।६९ अनेन सूत्रेणाद् धातोस्त्रिनिः प्रत्ययः।

= Devourer of others' happiness

(ज्योतिः) विद्याप्रकाशम् = The light of knowledge.

Here ends the commentary on the eighty-sixth hymn of the first Mandala of the Rigveda Sanhita.

अथ सप्ताशीतितमं सूक्तम्

HYMN LXXXVII (87)

अथास्य षड्चस्य सप्ताशीतितमस्य सूक्तस्य राहूगणपुत्रोगौतम ऋषिः। मरुतो देवता। १, २, ५ विराड् जगती। ३ जगती। ६ निचृज्जगतीछन्दः। निषादः स्वरः। त्रिष्टुप् छन्दः। धैवतः स्वरः॥

Seer of the hymn - Gotama, son of Rahoogana. Devata or subject - Maruts. Metres - Jagati and Trishtup in various forms. Tunes-Nishada and Dhaivata.

पुनस्ते सभाध्यक्षादयः कीदृशा इत्युपदिश्यते।

How are the Presidents of the assemblies and armies etc. is taught in the first Mantra.

Mantra—1

प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः।
जुष्टतमासो नृतमासो अञ्जिभिर्व्यानज्रे के चिदुस्रा इव स्तृभिः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्षादयः! भवत्सेनासु ये केचित् स्तृभिः अंजिभिः सह वर्तमानाः उस्राः इव प्रत्वक्षसः प्रतवसः विरप्शिनः अनानताः अविथुराः ऋजीषिणः जुष्टतमासः नृतमासः च शत्रुबलानि व्यानज्रे (व्यजन्तु प्रक्षिपन्तु) (ते भवद्भिः नित्यं पालनीयाः)॥

TRANSLATION

O Presidents of the assemblies and Chiefs of the armies etc. you should always maintain and fully support brave persons who are annihilators of, adversaries, endowed with exceeding vigour and power, great in all respects, un-bending or never flinching, the immovable, the impetuous and absolutely fearless, full of knowledge of various kinds, and gatherers of all the different parts of the army, the most be-loved and the most manly leaders,who throw away the powers

of the foes possessing manifestly the power of protection and knowledge, full of virtues which ecclipse the attributes of the armies of the enemies, like the rays of the sun.

PURPORT

How can those people be defeated who have brave and mighty persons shining like the rays of the sun ? Therefore, it is the duty of the Presidents of the assemblies and Chiefs of the armies to protect such heroes after testing them well, having given them proper training, having respected and encouraged them. None can administer the State without doing this.

THE COMMENTATOR'S NOTES

(प्रत्वक्षसः) प्रकृष्टतया शत्रूणां छेत्तारः

= Annihilators of the enemies well.

(विरप्शिनः) सर्वसामग्र्या महान्तः

= Great in all respects or with all necessary articles.

(ऋजीषिणः) सर्वविद्यायुक्ताः, उत्कृष्टसेनांगोपार्जकाः

= Gatherers of the admirable parts of the army.

(अंजिभिः) व्यक्तैः रक्षणविज्ञानादिभिः

= By protection, knowledge and other manifest attributes.

(स्तृभिः) शत्रुबलाच्छादकैर्गुणैः

= By the virtues which ecclipse the merits of the power of the foes.

(उस्रा इव) यथाकिरणाः तथा

= Like the rays of the sun.

(प्रत्वक्षसः) from तक्षू-तनूकरणे भ्वा (अंजिभिः) अञ्जू from व्यक्तिम्रक्षणकान्तिगतिषु रुधादिः (स्तृभिः) from स्तृञ् आच्छादने क्र्यादिः उस्रा इति रश्मिनामसु (निघ० १.५) (विरप्शिनः) विरप्शीतिमहन्नाम (निघ० ३.३) = Great.

Prof. Maxmuller and Griffith translated the word virapshinah as the singers (M.M.) or loud singers.

Even so this and other epithets used for Maruts which Prof. Maxmuller has translated in the Vedic Hymns as "the never flinching, the immovable, the impetuous, the most beloved and the most manly" clearly show that they are brave men and yet Prof. Maxmuller, Griffith and other Western Scholars tranlate the word Maruts as "Storm-Gods." This is nothing but their pre-conceived notion.

सभाद्यध्यक्षस्य भृत्यादयः किंकुर्युरित्युपदिश्यते ।

What should the workers of the President of the Assembly do is taught in the second Mantra.

Mantra—2

उपह्वरेषु यदचिध्वं ययिं वय इव मरुतः केन चित्पथा ।

श्चोतन्ति कोशा उप वो रथेष्वा घृतमुक्षता मधुवर्णमर्चते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः यूयम् उपह्वरेषु रथेषु स्थित्वा वयः इव केनचित् पथा यत् (यं) ययिम् अचिध्वं (संचिनुत) तम् अर्चते दत्त ये वः (युष्माकं) रथाः कोशाः इव आकाशे श्चोतन्ति तेषु मधुवर्णं घृतम् उपोक्षत । अग्निवायुकलागृहसमीपे सिचत ॥

TRANSLATION

O workers of the Presidents of the assemblies and Chiefs of the armies etc. who sitting in your vehicles like the aeroplanes flying like birds along a certain path, you get victory, you give the cerdit to those favourite attendants of the President etc. who honours you. Your aeroplanes travel in the sky like the clouds. Sprinkle in them sweet coloured water in the machines impelled by the proper combination of fire, air etc.

PURPORT

Men should manufacture aeroplanes and other Vehicles, should make there places for fire, air and water etc., and should impel or move them forward with machines, controlling the steam taking them upward, travelling freely in the sky like the birds and the clouds. They should utilise them in their business in achieving victory on their foes and for acquiring wealth for the State. They should engage themself in doing benevolent acts without any pride and thus enjoy all bliss and happiness. They should also cause bliss and happiness to others.

THE COMMENTATOR'S NOTES

(यियम्) प्राप्तव्यंविजयम्
= Victory that is to be achieved.

(मरुतः) सभाध्यक्षादयो मनुष्याः
= Presidents of the assemblies etc.

(कोशाः) मेघाः कोश इति मेघनाम (निघ० १.१०)
= Clouds.

(घृतम्) उदकम् = Water.

TRANSLATOR'S NOTES

घृतम् इत्युदक नाम (निघ० १.१२)
या-प्रापणे

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they (Maruts) do is taught in the third Mantra.

Mantra—3

प्रैषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद्ध युञ्जते शुभे ।
ते क्रीळयो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त धूतयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) क्रीडयः धुनयः भ्राजदृष्टयः धूतयः वीराः शुभे अज्मेषु प्रयुंजते ते महित्वं यथा स्यात् तथा स्वयं ह पन्यन्त। एषां यामेषु गच्छद्भिः यानादिभिः भूमिः विथुरा इव रेजते ॥

TRANSLATION

When these sportive roaring shakers of their foes armed with bright weapons brave Maruts (soldiers) march on the paths for victory, they glorify their greatness. At their racing the earth shakes with their chariots like a girl suffering from cold fever.

PURPORT

As the swift winds shake the trees, grass, herbs and the particles of the earth, in the same manner, the cowards begin to tremble by the striking sound of their chariots wheels and the weapons they use in their army. As traders become rich through their business having acquired much wealth, in the same way, the Maruts (President) of the State and Commander of the army and their brave soldiers manifest their greatness and glory by achieving victory over their adversaries

THE COMMENTATOR'S NOTES

(अज्मेषु) संग्रामेषु अज्म इति संग्रामनाम (निघ० २.१७)

= In the battles.

विथुरा इव। शीतज्वरव्यथिता उद्विग्ना कन्या इव

= Like a girl suffering from cold fever.

पुनः सेनायुक्तः सेनापतिः कीदृशो भवतीत्युपदिश्यते।

How is the commander of an army is taught in the fourth Mantra.

Mantra—4

स हि स्वसृत्पृषदश्वो युवा गणो३ या ईशानस्तविषीभिरावृतः।
असि सत्य ऋणयावाऽनेद्योऽस्या धियः प्राविताथा वृषा गणः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते ! त्वं हि अया वृषा गणः स्वसृत पृषदश्वः युवा गण ईशानः सत्यः ऋणयावा अनेद्यः अस्याः धियः प्राविता समस्तविषीभिः आवृतः असि अथ (इति अनन्तरम्) अस्माभिः सत्कर्तव्यः (अपि असि) ॥

TRANSLATION

O Commander of the army, thou art the showerer of happiness with thy intelligence endowed with all knowledge, thou approchest thy soldiers whose horses are very swift like the clouds, youthful. respectable, true, invested with vigour, sincere liberator from debt, lord of the army, irreproachable or without blemish, the protector of this intellect or good action and surrounded by thy troops. Therefore, thou art to be respected by us.

PURPORT

The Commander of the army should preserve the subjects well by conquering his enemies, protecting his own army and being guarded by it, being endowed with full physical and spiritual power by the observance of Brahmacharya and acquisition of knowledge.

THE COMMENTATOR'S NOTES

(स्वसृत) यः स्वान् सरति प्राप्नोति यः

= Who approaches his people to listen to their grievances etc. if any.

(अनेद्यः) प्रशस्यः अनेद्य इति प्रशस्यनाम (निघ० ३.८)

= irreproachable or without blemish.

(गणः) गणनीयः = Respectable.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should the Maruts do is taught further in the fifth Mantra.

Mantra—5

पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा।
यदीमिन्द्रं शम्यृक्वाण आशतादिन्नामानि यज्ञियानि दधिरे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ऋक्वाणः वयं प्रत्नस्य पितुः (जगदीश्वरस्य) व्यवस्थया कर्मानुसारतः प्राप्तेन मनुष्यदेह धारणाख्येन जन्मना। भवतः प्रति उपदिशामो वा यत् (यम्) ईम् इन्द्रं जिह्वा शमि प्रजिगाति तानि यूयम् आशत (प्राप्नुत) आत् इत् दधिरे भवन्तः (धरन्तु) ॥

TRANSLATION

We devotees declare the holy names of God who is our Eternal Father and by whose love, we take birth as human beings in this world; we also tell you about electricity, water and other elements, which are useful in arts and industries in various ways. Our tongue speaks out the glory of God and electricity and water etc. for work, you should also attain their knowledge and uphold them. Realise God within and utilise these elements in your works

PURPORT

Men should adore God as Father having taken this human body and should obey his Cnmmands with prayer to and Communion with Him. They should also acquire the knowledge of the objects of the world and take benefits from them, thus making their life successful.

THE COMMENTATOR'S NOTES

(सोमस्य) उत्पन्नस्य जगतो मध्ये = In the world.
(इन्द्रम्) विद्युदाख्यमग्निम् = Electricity.
(नामानि) = Names and waters.
(शमि) इति कर्मनामसु पठितम् (निघ० २.१)
= In the action.

TRANSLATOR'S NOTES

नाम इति उदक नाम (निघ० १.१२)

सोम is derived from षू-प्रसवैश्वर्ययोः अथवा षूङ् प्राणि-गर्भ विमोचने ।

So the meaning of the world as created by God is clear.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should Maruts do is taught further in the sixth Mantra.

Mantra—6

श्रियसे कं भानुभिः सं मिमिक्षिरे ते रश्मिभिस्त ऋक्वभिः सुखादयः।
ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये भानुभिः कं श्रियसे प्रियस्य मारुतस्य धाम्नः विद्यां जलं वा संमिमिक्षिरे ते शिल्पविद्याविदो भवन्ति । ये रश्मिभिः अग्निकिरणैः कं श्रियसे कलाभिः यानानि चालयन्ति ते शीघ्रं स्थानान्तरप्राप्तिं विद्रे (लभन्ते)। ते आरोग्यं लभन्ते। ये वाशीमन्तः इष्मिणः अभिरवः प्रियस्य मारुतस्य धाम्नः युद्धे प्रवर्त्तन्ते ते विद्रे (विजयं लभन्ते) ॥

TRANSLATION

Those persons become knowers of the science of art and industry who in order to attain happiness mingle the gases of the workshop with water in proper proportion in day time. They who move vehicles with the rays of the fire and machines can travel to distant places quite easily and comfortably. They attain good health who taking good and nourishing food are engaged in doing admirable deeds in order to get happiness. Those who possessing noble speech and praise-worthy knowledge of sciences and being fearless wage righteous war, get victory over their adversaries.

PURPORT

Those persons always enjoy happiness, who get the knowledge of the objects of the world, take benefit out of them, study and teach various sciences, become good orators, conquer enemies and are engaged in doing good deeds.

THE COMMENTATOR'S NOTES

(कम् सुखम् = Happiness.

(वाशीमन्तः) प्रशस्ता वाशी वाग् विद्यते येषां ते
= Possessing noble speech.

(इष्मिणः) प्रशस्तविज्ञानगतिमन्तः ।
= Possessing admirable knowledge.

(मारुतस्य) कलायन्त्रवायोः प्राणस्य वा
= The wind or gases produced in the workshops or the Prana-Vital energy.

TRANSLATOR'S NOTES

वाशीति वाङ्नाम (निघ० १.११)

कम् इति सुखनाम (निघ० ३.६)

इष्मिणः is derived from इष गतौ गतेस्त्रयोर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानगमनार्थग्रहणं कृत्वा प्रशस्त विज्ञानगतिमन्तः इति व्याख्यानम् ।

In this hymn, the duties of the President and workers of the State are mentioned as in the previous hymn, so it has connection with that.

Here ends the commentary on the eighty-seventh hymn of the Rigveda.

अथाष्टाशीतितमं सूक्तम्

HYMN LXXXVIII (88)

अथास्य षडर्चस्याष्टाशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । १,पंक्तिः २ भुरिक् पंक्तिः ५ निचृत् पंक्तिश्छन्दः । पंचमः स्वरः । ३ निचृत् त्रिष्टुप् ४ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः । ६ निचृत् बृहती छन्दः । मध्यमः स्वरः ।

Seer of the hymn - Gotama. Devata or subject Maruts, Metres - Pankti, Trishtup and Brihati and various forms. Tune-Dhaivata and Madhyama.

पुनः सभाध्यक्षादिपुरुषाणां कृत्यमुपदिश्यते

The duty of the Maruts (President of the assembly etc.) is taught further in the first Mantra.

Mantra—1

आ विद्युन्मद्भिर्मरुतः स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुमायाः मरुतः (सभाध्यक्षप्रजापुरुषाः) यूयम् नः (अस्माकं) वर्षिष्ठया इषा पूर्णैः स्वर्कैः ऋष्टिमद्भिः अश्वपर्णैः विद्युन्मद्भिः रथेभिः वयः न पप्तत (यात आयात) ॥

TRANSLATION

Maruts (President of the Assembly and people of the State) with noble intellect, come hither with your vehicles in the form of aeroplanes etc. in which enlightened persons with noble Mantras are seated, in which electric telegraphs and other implements have been arranged that are charged with electricity, stored with various weapons and good food, full of the proper use of the horses in the form of fire, fly to us like birds and then go where ever you like.

PURPORT

Men should enjoy all happiness by accomplishing all their works, by going to distant places and returning seated in well-equipped vehicles like aeroplanes charged with electricity, telegraphic wires etc. thereby knowing all desired news of various places.

THE COMMENTATOR'S NOTES

(विद्युन्मद्भिः) तारयन्त्रादिसम्बद्धाः विद्युतः विद्यन्ते येषु तैः

= In which electric telegraph wires etc. have been arranged.

(स्वर्कैः) शोभनाअर्काः मन्त्रा विचारा देवा विद्वांसो वा येषु तैः

= Endowed with noble thoughts or in which enlightened persons are seated who are of noble Mantras.

(अश्वपर्णैः) अग्न्यादीनाम् अश्वानां पतनैः सह वर्तमानैः

= Full of the proper use of horses in the form of fire.

TRANSLATOR'S NOTES

अर्कोमन्त्रो भवति यदनेन अर्चन्ति अर्को देवो भवति यत् एनम् अर्चन्ति (निरुक्ते ५.५) ।

So both meanings of Mantras and Devatas in the sense of learned persons विद्वांसो हि देवाः (शत०) can be taken.

Prof. Maxmuller's translation of स्वर्कैः as "resounding with beautiful songs" is also worth quoting, approaching Rishi Dayananda's first meaning, though he is still obsessed with strange idea of the chariots of the Storm Gods."

विद्युन्मद्भिः he translates as "Charged with lightning instead of electricity as done by Rishi Dayananda Sarasvati "Fly to us like birds" (Maxmuller). (वयोनपस्ताः) clearly shows that there is reference to the vehicles like aeroplanes and not ordinary chariots though Western Scholars are not prepared to admit, as such advancement in science would go against

their pet "Evolution Theory, Wilson's translation of सुमखा: as "doers of good deeds" is worth-quoting.

तैस्ते किं प्राप्नुवन्तीत्युपदिश्यते ।

What do the Maruts gain thereby is taught in the second Mantra.

Mantra—2

ते॑ऽरु॒णेभि॒र्वर॒मा पि॒शङ्गैः॑ शु॒भे कं या॑न्ति रथ॒तूर्भि॒रश्वैः॑ ।
रु॒क्मो न चि॒त्रः स्वधि॑तीवान्प॒व्या रथ॑स्य जङ्घनन्त॒ भूम॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यथा शिल्पविदः विद्वांसः) शुभे अरुणेभिः पिशंगैः रथतूर्भिः अश्वैः रथस्य पव्या स्वधितिवान् रुक्मः चित्रः न (इव) जंघनन्त ते वरं कम् आयान्ति (प्राप्नुवन्ति) तथा वयम् अपि भूम ॥

TRANSLATION

As learned persons well-versed in various arts and crafts, destroy their foes with tawny (on account of the use of fire) and some what yellow steams produced by the combination of fire and water which accelerates the speed of the Vehicles like the aeroplanes with the horses in the form of fire, water and machines for good dealing, and they enjoy happiness, so let us also do. So do it like a bright brave and wonderful person who is armed with strong weapons and who annihilates his enemies with sharp edge of the wheel which is like a thunderbolt.

PURPORT

As a brave person armed with good weapons quickly going to distant places, destroys his adversaries, in the same manner, men conquer their foes soon by travelling to distant countries seated in swift vehicles.

THE COMMENTATOR'S NOTES

(स्वधितिवान्) स्वधितिः प्रशस्तो वज्रो विद्यते यस्य सः

= Who possesses a good strong thunderbolt or other mighty weapon.

(पव्या) वज्रतुल्यया चक्रधारया

= By the sharp edge of the wheel like the thunderbolt.

TRANSLATOR'S NOTES

स्वधितिरिति वज्रनाम (निघ० २,२०)

पविरिति वज्रनाम (निघ० २.२०)

अथ सभाध्यक्षाद्युपदेशमाह

The duties of the President of the Assembly and others are taught in the third Mantra.

Mantra—3

श्रिये कं वो अधि तनूषु वाशीर्मेधा वना न कृणवन्त ऊर्ध्वा ।
युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्ते अद्रिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ये वः तनूषु ऊर्ध्वा वाशीः मेधा वना न (उच्छ्रितं वनं वृक्षसमूहानि वा) अधिकृणवन्ते (तत् आचरणाय अधिकारं ददति हे सुजाताः तुविद्युम्नासः (महान्तः) युष्मभ्यं कं यथास्यात् तथा अद्रिं धनयन्ते (पर्वतसदृशं महत् धनं कुर्वन्ति) (ते युष्माभिः सदा सेवनीयाः) ॥

TRANSLATION

O Maruts (President of the Assembly and other workers of the State) you should always serve those learned persons who establish noble Vedic speech in your tongue (a part of the body) endow you with purifying intellect for the attainment of knowledge, happiness, Government and beauty like tall trees of the forest.

O Maruts, shining with the knowledge and great, famous for your learning and other virtues, men collect for you huge wealth like the mountains. You should also bring about their welfare.

PURPORT

As the trees in the forest or orchards when watered by the wells or clouds make people happy by their fruits, in the same way, learned persons gladden all by their labour, vast knowledge and good education.

THE COMMENTATOR'S NOES

(वाशीः) वेदविद्यायुक्ता वाणीः

= Speech endowed with the Vedic knowledge.

(मेधा) पवित्रकारिका प्रज्ञा = Purifying intellect.

(सुजातासः) शोभनेषु विद्यादिगुणेषु प्रसिद्धाः

= Famous on account of knowledge and other virtues.

(तुविद्युम्नाः) तुवीनि बहूनि द्युम्नानि विद्याप्रकाशनानि येषां ते = Shining with the light of knowledge.

TRANSLAOR'S NOTES

वाशीति वाङ्नाम (निघ० १.११)

Rishi Dayananda Sarasvati's interpretation of वाशीः (Vasheeh) as वेद विद्यायुक्ता वाचः is clearly borne out by the Vedic Lexicon (Nighantu 1.10) saying वाशीतिवाङ्नाम (निघ० १.११)

The same subject is continued :

Mantra 4

अहानि गृध्राः पर्या व आगुरिमां धियं वार्कार्यां च देवीम् ।
ब्रह्म कृण्वन्तो गोतमासो अर्कैरूर्ध्वं नुनुद्र उत्सधिं पिबध्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये गृध्राः गोतमासः ब्रह्मकृण्वन्तः सन्तः अर्कैः अहानि ऊर्ध्वं पिबध्या उत्सधिम् इव आनुनुद्रे ते वः (युष्मभ्यम्)

वार्कार्यम् इमां दैवींधियं धनं च परि आगुः (ते सदा सेवनीयाः) ॥

TRANSLATION

O men, you should always serve those most wise learned persons desiring the welfare of all,who creating or producing wealth, food and teaching the Vedas, inspire you with the Vedic Mantras like the land where a well has been dug for drinking. They have accomplished for you this divine intellect, pure like water and wealth.

PURPORT

O seekers after truth, as men construct with great labour a tank etc. for quenching their thirst and accomplish many works thereby, in the same manner, you should accomplish all your noble acts by acquiring knowledge with great labour with the association of the learned and by obtaining pure intellect which illuminates all sciences.

THE COMMENTATOR'S NOTES

(गृध्राः) अभिकाङ्क्षन्तः (सर्वेषां कल्याणम्)
= Desiring the welfare of all.

(वार्कार्यम्) जलमिव निर्मलां संपत्तव्याम्
= Pure-intellect-like the water that is to be cultivated.

(गोतमासः) अतिशयेन ज्ञानवन्तः
= Most wise and learned.

(ब्रह्म) धनम् अन्नं वेदाध्ययनम्
= Welth, food and teaching of the Vedas.

TRANSLATOR'S NOTES

गृधु is drived from गृधु-अभिकांक्षायाम् सुसूधागृधिभ्यः क्रन् इति औणादिक सूत्र द्वारा क्रन्प्रत्ययः ॥

It is simply ridiculous for Prof. Maxmuller to translate it as "hawks." (See Vedic Hymns Vol. 1 P. 196 and 175).

Regarding "वार्कार्यम्" (Varkairyam) Prof. Maxmuller admits in his notes :- The meaning of Varkaryam is of course unknown. Then he resorts to some conjectures, absurd like "It might have been glorious or the song of a poet called Varkara or as Ludwig suggests Vrikari."

Such conjectural meanings are most un-authentic, but many Western Scholars resort to them very often as Prof. Maxmuller has stated in his notes on verse No. 3 of this hymn regarding Medha saying un-blushingly "nothing remains, I believe, but to have recourse to conjecture."

(Vedic Hymns Vol. I, P. 174).

Rishi Dayananda Sarsvati has rightly taken strong exception to this absurd conjecture on the part of Prof. Maxmuller.

गोतमास: is derived from गम्लृ-गतौ among the three meanings of गति the first ज्ञान has been taken here.

विद्वान् मनुष्यान् प्रति किं किं शिक्षेतेत्युपदिश्यते ।

What should a learned person teach men is taught in the fifth Mantra.

Mantra – 5

एतत्त्यन्न योजनमचेति सस्वर्ह यन्मरुतो गोतमो वः ।

पश्यन्हिरण्यचक्रानयोदंष्ट्रान्विधावतो वराहून् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! यूयम् यत् (यः) गोतमः नव योजनं हिरण्यचक्रान् अयोदंष्ट्रान् वराहून् विधावतः रथान् एतत् पश्यन् ह सस्वर्ह अचेति (तं विज्ञाय सत्कुरुत) ॥

TRANSLATION

O men, As a learned person tells you about an aeroplane seeing many chariots with golden wheels, with some tusks or parts of iron which are teeth-like making good sound and rushing about, so it is known well.

PURPORT

As a great scholar enjoys, having done noble deeds, in the same manner, you should also enjoy happiness and delight by acquiring the knowledge of various sciences and accomplishing thereby application with the association of the learned.

THE COMMENTATOR'S NOTES

(योजनम्) योक्तुमर्हंविमानादिकम्
= Aeroplane and other vehicles which should be constructed.

(सस्वः) उपदिशति = Tells or teaches.

स्वृ-शब्दोपतापयोः इति धातोर्लङि बहुलं छन्दसीति शपः स्थानेश्लुः हलङ्याभ्य इतितलोपः (वराहून्) वरम् आह्वयत: शब्दायमानान् (गोतमः) विद्वान् ।

The same subject is continued :

Mantra—6

एषा स्या वो मरुतोऽनुभर्त्री प्रति ष्टोभति वाघतो न वाणी
अस्तोभयद्वृथासामनु स्वधां गभस्त्योः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! वः (युष्माकम्) या एषास्या अनुभर्त्री वाणी वाघतः न (इव) विद्याः प्रतिष्टोभति आसां गभस्त्योः अनु स्वधां प्रतिष्टोभति वृथा व्यवहारान् अस्तोभयत् (एतां भवद्भ्यः वयं प्राप्नुयाम) ॥

TRANSLATION

O Marut, this your speech which upholds happiness favourably, glorifies sciences like the speech of a priest. It

manifests its sustaining power in the arms of a learned person and keeps away all useless dealings. Let us learn this from you.

PURPORT

As priests illumine all acts of the speech and Yajna and drive away all evils, in the same manner, the speech of learned persons illumines all sciences and keeps away all ignorance. Therefore, all should have always the association with wise learned persons.

THE COMMENTATOR'S NOTES

(वाघतः) ऋत्विक् = Priest.

(स्वधाम्) स्वकीयां धारणशक्तिम् = Upholding power.

(गभस्त्योः) बाह्वोः = In the arms.

TRANSLATOR'S NOTES

वाघत इति ऋत्विङ् नाम (निघ० ३.१८)

गभस्तीति बाहुनाम (निघ० २.४)

Prof. Maxmuller frankly admits in his note that "This last verse is almost un-intelligible to me."

But having given the following translation which has practically no sense. "This comforting speech rushes sounding towards you, like the speech of a suppliant; it rushes freely from our hands as our speeches are wont to do.

(Vedic Hymns Vol. I, P. 169).

Prof. Maxmuller adds in the Note :

My own translation is to a great extent conjectural.

(Vedic Hymns Vol. P. 178).

What is the value of such a conjectural translation when the translator frankly admits that the verse is almost intelligible to him.

This hymn is connected with the previous hymn as the system of learning and teaching has been taught here for the accomplishment of knowledge.

Here ends the commentary on the eighty-eight hymn of the first Mandala of the Rigveda.

अथैकोननवतितमं सूक्तम्

HYMN LXXXIX (89)

अथास्यैकोननवतितमस्य दशर्चस्य सूक्तस्य रहूगणपुत्रो गोतम ऋषिः। विश्वेदेवा देवताः। १, ५ निचृज्जगती छन्दः। २, ३, ७ जगतीछन्दः। निषादः स्वरः। ४ भुरिक् त्रिष्टुप् ८ विराट् त्रिष्टुप्। ९, १० त्रिष्टुप् छन्दः धैवतः स्वरः ६ स्वराड् बृहती छन्दः। मध्यमः स्वरः।

Seer of the hymn-Gotama, Devata-Vishva Devata (The attributes of learned persons). Metres-Jagati, Trishtup and Brihati in various forms.

सर्वे विद्वांसः कीदृशा भवेयुर्जगज्जनैः सह कथं वर्तेरन्नित्युपदिश्यते।

How should learned men be and how should they deal with the men of the world is taught in the first Mantra.

Mantra—1

आ नो॑ भ॒द्राः क्रत॑वो यन्तु वि॒श्वतोऽद॑ब्धासो॒ अप॑रीतास उ॒द्भिदः॑।
दे॒वा नो॒ यथा॒ सद॒मिद् वृ॒धे अस॒न्नप्रा॑युवो रक्षि॒तारो॑ दि॒वेदि॑वे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा ये विश्वतः भद्राः क्रतवः अदब्धासः अपरीतासः उद्भिदः अप्रायुवः देवाः च नः सदम् आयन्तु तथा एते दिवे दिवे नः अस्माकं वृधे रक्षितारः असन् (सन्तु) ॥

TRANSLATION

May auspicious benevolent doers of good deeds, inviolable or un-molested from all quarters, un-forsakable or worthy of association, annihilators of all miseries, learned men endowed with divine virtues ever come to our homes to give us knowledge. May they be our protectors every day for our advancement, never failing their duties, being alert or devoid of laziness.

PURPORT

As a well-built good house suitable in all seasons gives all happiness, in the same manner, men should know that knowledge, learned persons and Yajnas consiting of arts and crafts cause happiness to all.

THE COMMENTATOR'S NOTES

(क्रतवः) प्रशस्तक्रियावन्तः शिल्पयज्ञधियो वा ।

= Doers of good deeds or engaged in doing Yajnas in the form of advancement of arts and crafts.

(अदब्धासः) अहिंसनीयाः = Inviolable or un-molested.

(अपरीतासः) अवर्जनीयाः

= Never to be forsaken, worthy of association.

(उद्भिदः) उत्कृष्टतया दुःखविदारकाः

= Annihilators of miseries well.

What should all men gain from the learned persons is taught in the 2nd Mantra.

Mantra—2

देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् ।
देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं या ऋजूयतां देवानां भद्रा सुमतिः या ऋजूयतां देवानां रातिः उत यत् ऋजूयतां देवानां भद्रं सख्यं च अस्ति तत् एतत् सर्वं नः (अस्मभ्यम्) अभि निवर्त्तताम् ॥ तत् च उपसेदिम (उप प्राप्नुयाम) ये उक्ताः देवाः ते नः (अस्माकं) जीवसे आयुः प्रतिरन्तु ।

TRANSLATION

May we possess the benevolent and pure wisdom of learned persons of up-right nature leading innocent lives free from all deceit and hypocrisy. May the enlightened persons desiring the advancement of knowledge, give us good educa-

tion. May we cultivate friendship with learned men. May the enlightened truthful persons enable us to extend the span of our life by giving nobleadvice and instructions.

PURPORT

It is not possible for any one to increase his physical and spiritual power without the association of absolutely truthful learned persons and the observance of Brahamcharya (continence) and other rules. Therefore, all should ever have the association with learned wise persons.

ऋजूयताम्) आत्मनः ऋजुमिच्छताम्

= Of men leading upright life. men of straight forward nature free from deceit and hypocrisy.

(देवानाम्) दयया विद्यावृद्धिं चिकीर्षताम्

= Of enlightened persons desiring the advancement of knowledge out of kindness.

The same subject is continued-who should be trusted ?

Mantra—3

तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम् ।
अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा वयं पूर्वया निविदा अभिलक्षिताः उक्तान् तान् सर्वान् विदुषः अस्रिधं भगं मित्रम् अदितिं दक्षम् अर्यमणं वरुणं सोमं च हूमहे । यथा एतेषां समागमोत्पन्ना सुभगा सरस्वती अश्विना नः (अस्माकम्) मयः करत् सुखकारिणो भवेयुः (तथा यूयं कुरुत) ॥

TRANSLATION

As we praise with the Vedic Speech which gives us exact and true knowledge of all, objects (Bhaga) a prosperous man (Mitra) a man friendly to all (Aditi) person endowed with the light of all knowledge (दक्षम्) a dexterous learned man, (asridham) a non-violent person (Aryaman) a just man

(Varuna) a virtuous person punishing the wicked, (Soma) a man of peaceful nature, so you should also do. A learned woman who is like the cultured and refined speech and who is source of prosperity and good children to us may make us happy. May the teachers and students of technology and the combination of fire and water etc. be source of happiness to us.

PURPORT

It is not possible for any one to know correctly the definition of learned and foolish persons. A speech which is not cultured and refined as the result of wisdom and good education can never be the source of happiness. Therefore, it is the duty of all persons to acquire knowledge of all sciences by knowing the definition of the learned and foolish persons, by accepting the association of the wise enlightened and by giving up the company of un-educated persons.

THE COMMENTATOR'S NOTES

(निविदा) वेदवाण्या, अभिलक्षितान् निश्चितार्थान् विदन्ति यया तया वाचा । निवित् इति वाङ् नाम (निघ० १. ११)

= With the Vedic Speech which gives us true knowlege of all objects.

(अस्रिधम्) अहिंसकम् = Non-violent.

(अदितिम्) सर्वविद्याप्रकाशवन्तम्

= Endowed with the light of all sciences.

(अश्विना) शिल्पविद्याध्यापकाध्ययन क्रियायुक्तौ अग्नि-जलादि द्वन्द्वं वा

= The teachers and students of the science of arts and industries or the pair of fire and water ect.

(सरस्वती) विद्या सुशिक्षया युक्ता वाग् इव विदुषी स्त्री

= A learned woman or wife like the refined and cultured speech as the result of wisdom and good education.

TRANSLATOR'S NOTES

सरस्वतीति वाङ्नाम (निघ० १. ११)
सरस्वतीति पदनाम (निघ० ५. ५) पद-गतौ गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् विदुषी स्त्री सृ-गतौ इत्यस्मादपि अयम् एवार्थः
वागेवसरस्वती (ऐतरेय० २. २४, ६. ६)
योषा वै सरस्वती वृषा पूषा (शत० २. ५.१. ११)

The same subject is continued.

Mantra—4

तन्नो वातो॑ मयो॒भु वा॑तु भेष॒जं तन्मा॒ता पृ॑थि॒वी तत्पि॒ता द्यौः ।
तद्ग्रावा॑णः सोम॒सुतो॑ मयो॒भुव॒स्तद॑श्विना शृणुतं धिष्ण्या युवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धिष्ण्यौ अश्विनौ अध्येत्रध्यापकौ युवं यत् शृणुतं तत् मयोभु भेषजं नः वातः इव वैद्यः वातु माता इव पृथिवी तत् मयोभु भेषजं वातु द्यौः पिता तत् मयोभु भेषजं वातु सोमसुतः ग्रावाणः मयोभुवः तत् भेषजं वान्तु ॥

TRANSLATION

O intelligent students and teachers of the science of arts and industries, hear our application. May the wind and the Vaidya (Physician) waft to us the beneficial and disease-destroying medicament. May mother (who is like the earth) and father (who is like the sun) convey it to us. May the clouds which produce through rain Soma and other plants be givers of health and happiness to us.

PURPORT

It is the duty of the students and teachers of the science of arts and industries etc. to tell for the benefit of man-

kind what all they know, so that we may enjoy happiness by taking benefit from the air and other objects of the world.

(भेषजम्) सर्वदुःखनिवारकम् औषधम्

= Medicament that destroys all suffering.

(ग्रावाणः) मेघादयः पदार्थाः

= Clouds and other objects.

(धिषण्यौ) शिल्पविद्योपदेष्टारौ

= Preachers or instructors of technology.

TRANSLATOR'S NOTES

ग्रावेति मेघनाम (निघ० १. १०)

धिषणेति वाङ् नाम (निघ० १. ११)

मनुष्यैः सर्वविद्याप्रकाशकं जगदीश्वरमाश्रित्य स्तुत्वा प्रार्थयित्वा उपास्य सर्व विद्यासिद्धये परमपुरुषार्थः कार्यः इत्युपदिश्यते ।

Men should take shelter in, glorify and pray to and adore God who is Illuminer of all knowledge for the accomplishment of all knowledge and should exert themselves well is taught in the fifth Mantra.

Mantra—5

तमीशा॑नं जग॑तस्त॒स्थुष॒स्पतिं॑ धियञ्जि॒न्वमव॑से हूमहे व॒यम् ।
पू॒षा नो॒ यथा॒ वेद॑सा॒मस॑द्वृ॒धे र॑क्षि॒ता पा॒युरद॑ब्धः स्व॒स्तये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यथा पूषा नः (अस्माकम्) वेदसां वृधे रक्षिता स्वस्तये अदब्धः पूषा पायुः असत् (तथा त्वं भव) यथा वयम् अवसे तं जगतः तस्थुषः पतिं धियं जिन्वम् ईशानं (परमात्मानम्) हूमहे (तथा त्वम् अपि आह्वय) ॥

TRANSLATION

O learned person, as God the Sustainer of all is our infallible Protector and Preserver for the increase of our

spiritual wealth in the form of wisdom and material, so you should also be. As we invoke for our protection God who is the Lord of immovable and moveble world, Omniscient, Gratifier by giving us all happiness, so you should also invoke Him.

PURPORT

Men should act according to the Instructions of God as given in the Vedas. As God is the Lord of all, so men should also become Maste s and rulers of all by the acquisition of all good knowledge and other virtues and with labour. As God is Omniscient, always Active, Giver of all delight, cause of all Advancement and Progress of the world, Protector of all and He does everything for the happinness of all beings, so should men be.

THE COMMENTATOR'S NOTES

(धियम्) सर्वपदार्थचिन्तकम्

= Knower of all objects.

(जिन्वम्) सर्वैः सुखैस्तर्पकम्

= Satisfier by giving all happiness.

(वेदसाम्) विद्यादिधनानाम्

= Of the wealth like wisdom, knowledge aad material.

TRANSLATOR'S NOTES

जिवि-तर्पणे वेदइतिधननाम (निघ० २. १०)

पुनर्मनुष्यैः कथं प्रार्थित्वा किमेष्टव्यमित्युपदिश्यते ।

What should men pray for is taught in the 6th Mantra.

Mantra—6

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वृद्धश्रवाः इन्द्रः नः स्वस्ति दधातु विश्ववेदाः पूषा नः

स्वस्ति दधातु । अरिष्टनेमिः तार्क्ष्यः नः स्वस्ति दधातु

बृहस्पतिः नः स्वस्ति दधातु ॥

TRANSLATION

May the Illustrious or most glorious Lord of wealth and of knowledge give us physical happiness and health. May the Omniscient Sustainer of the Universe grant us happiness. May God who is worthy of being known and Destroyer of all miseries like the thunderbolt may give us happiness got from the peace of senses. May God who is the Lord of the Vedic Knowledge or Speech give us spiritual Delight got from the light of knowledge and wisdom.

PURPORT

None can enjoy perfect happiness of the body, senses and the soul without praying to God and one's own exertion. Therefore this must be done by all.

THE COMMENTATOR'S NOTES

(१) (स्वस्ति) शरीरसुखम्

= Physical happiness or health.

(२) (स्वस्ति) इन्द्रियशान्तिसुखम्

= The happiness got from the peace of the senses.

(३) (स्वस्ति) विद्ययाऽऽत्मसुखम्

= Spiritual Delight got from Wisdom.

(तार्क्ष्यः) तृक्षितुं वेदितुं योग्यस्तर्क्ष्यः । तृक्ष्य एवतार्क्ष्यः । अत्र गत्यर्थात् तृक्षधातोर्यत् । ततः स्वार्थेऽण्

= Worthy of being known.

(अरिष्टनेमिः) अरिष्टानां नेमिः वज्रवत् छेत्ता नेमिरिति वज्रनाम निघ० २. २०)

= Destroyer of all miseries like the thunderbolt.

पुनस्तदुपासकैर्मनुष्यैः कथं भवितव्यमित्युपदिश्यते ।

How should be the worshipers or devotees of God is taught in the seventh Mantra.

(अरिष्टनेमि:) अरिष्टानां दुःखानां नेमि: वज्रवत् छेत्ता नेमिरिति वज्रनाम (निघ० २.२०)।
= Destroyer of all miseries like the thunderbolt.

पुनस्तदुपासकैर्मनुष्यैः कथं भवितव्यमित्युपदिश्यते

How should be the worshippers or devotees of God is taught further in the seventh Mantra.

Mantra—7

पृषदश्वा मुरुत: पृश्निमातर: शुभंयावानो विदथेषु जग्मय: ।
अग्निजिह्वा मनव: सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

शुभंयावान: अग्निजिह्वा: मनव: सूरचक्षस: पृषदश्वा विदथेषु जग्मय: विश्वे देवा: इह न: (अस्मभ्यम्) अवसा पृश्निमातर: मरुत: इव आगमन् ॥

TRANSLATION

May all enlightened truthful persons who lead us towards God, who are performers of Yajnas by kindling fire, or realisers of Prana or vital energy, thoughtful, radiant like the sun, whose horses are spotted, gracefully moving come to us in our Yajnas (non-violent sacrifices) with their power of protection and preservation like the winds born of the sky.

PURPORT

As the airs, within in the form of Prana and without, cause happiness to all beings, in the same manner, learned persons should always be engaged in causing happiness to all creatures.

THE COMMENTATOR'S NOTES

(पृश्निमातर: मरुत:) आकाशात् उत्पद्यमाना: वायव: इव
= Like the airs or winds born out of the sky.

(पृश्निरिति साधारणनाम (निघ० १.४) आकाशान्तरिक्षसाधारणमिति यावत्) (सूरचक्षस:) सूरे सूर्ये

प्राणो वा चक्षः व्यक्तवचोदर्शनं वा येषाम्
= Radiant like the sun or realisers of the Prana.
(चक्ष-व्यक्तायां वाचि दर्शनेऽपि)

मनुष्यैरेवं कृत्वा किं किमाचरणीयमित्याह—
What should men do is taught in the 8th Mantra.

Mantra—8

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यजत्राः देवाः ! भवत्संगेन तनूभिः स्थिरैः अंगैः तुष्टुवांसः सन्तः वयं कर्णेभिः यत् भद्रं शृणुयाम अक्षभिः यत् भद्रं तत् पश्येम एवं तनूभिः स्थिरैः अंगैः यत् देवहितम् आयुः तत् विअशेम ॥

TRANSLATION

O Venerable enlightened persons, who are worthy of association, may we in your company ever hear with our ears such words which are beneficial to all (words of study and teachings of the Vedas etc.) and may we ever see with our eyes what ever is good for body and soul. Ever praying with our firm limbs and praising the attributes of different objects, may we attain such state of life through our bodies which will be helpful to the cause of absolutely truthful enlightened persons.

PURPORT

None can obtain the words of true knowledge, true sight and truthful life without the association of truthful learned noble persons. Without this sort of association of noble persons, the body and soul can not get proper strength. Therefore all must have such association of or company with enlightened persons.

THE COMMENTATOR'S NOTES

(भद्रम्) १ कल्याणकारकम् अध्ययनाध्यापनम्
(२) शरीरात्मसुखम्

1. Beneficial study and teaching of the Vedas etc.
2. The happiness or health of body and soul.

(यजत्राः) यजन्ति संगच्छन्ते ये ते

= Worthy of association. It is derived from.

यज-देवपूजासंगतिकरणदानेषु

= It may also men venerable, respectable.

पुनर्विद्वांसो विद्यार्थिनः प्रतिकथं वर्तेरन्नित्युपदिश्यते ।

How should learned persons behave with their students is taught in the ninth Mantra.

Mantra—9

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अन्ति देवाः यूयं यत्र तनूनां शतं शरदः जरसं चक्र यत्र अस्माकं (नः) मध्या (मध्ये) पुत्रासः इत् पितरः नु भवन्ति तत् आयुः गन्तोः (गन्तुं प्रवृत्तान्) नः (अस्मान्) नु मा रीरिषत ॥

TRANSLATION

O enlightened persons living well with knowledge and other means of happiness, since hundred years have been appointed for the ordinary life of a man, kindly do not interpose, in the midst of our passing existence, by inflicting infirmity in our bodies so that we may attain the age when our sons become fathers in turn.

PURPORT

It is possible only by the association of learned noble persons that by the acquisition of knowledge even children

become respectable like old persons and by doing noble deeds, mature old age is attained. Therefore learned enlightened persons should do all this and help others to do it.

THE COMMENTATOR'S NOTES

(अन्ति) अनन्तिजीवन्ति विद्यादिसुखसाधनैः ये तेऽन्तयः अत्र अन धातोरौणादिकः तिन् प्रत्ययः। सुपां सुलुक् च।

= Living well with knowledge and other means of happiness.

एतेषां संगेन किं सेवितुं विज्ञातुं च योग्यमित्युपदिश्यते

= By the association of enlightened persons what is to be known and attained is taught in the tenth Mantra.

Mantra 10

अदि॑तिर्द्यौरदि॑तिर॒न्तरि॑क्ष॒मदि॑तिर्मा॒ता स पि॒ता स पु॒त्रः।
विश्वे॑ दे॒वा अदि॑तिः॒ पञ्च॒ जना॒ अदि॑तिर्जा॒तमदि॑ति॒र्जनि॑त्वम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! युष्माभिः द्यौः अदितिः अन्तरिक्षम् माता अदितिः स पिता स पुत्रः च अदितिः विश्वे देवाः अदितिः पंच इन्द्रियाणि जनाः च तथा एवं जातमात्रं कार्यं जंनित्वं जन्यं च सर्वम् अदितिः एव इति वेदितव्यम्॥

TRANSLATION

God is always eternal and industructible. The sun, firmament or sky, mother and knowledge, father and guardian, son or disciple, all enlightened persons or divine objects, five sense of perception or of action all souls, are called Aditi, as they are indestructible in their causal form and by the flow of the cycle of creation. Whatever has come into existence and what will come in the course of time is all Aditi as eternal God is the efficient cause of all objects and they are never destroyed totally, but remain in some form or the other.

PURPORT

Here the sun, sky, firmament, mother, father etc. have been called as अदिति as in the form of their ultimate cause Prakriti (Matter) or by their flow of cycle of creation, they are indestructible. The other reason is that all these objects mentioned in the mantra are the meanings of the word अदिति (Aditi), so that where ever the word Aditi occurs in the Vedas, any of them may be taken taking into account the context. God, souls and matter are particularly called by the name of Aditi, as they are eternal and indestructible.

TRANSLATOR'S NOTES

The word Aditi (अदिति) is derived from दो-अवखण्डने with नञ् denoting negation. Aditi therefore means indestructible. The scientific law of the indestructibility of matter is meant here and not pantheism as wrongly supposed by some persons. Several meanings of the word Aditi which occurs so often in the Mantras are also denoted, which must be borne in mind while interpreting them correctly. Of course, the context must be taken into cosideration.

In this hymn learned persons, students and light etc. have been included in the word "Vishve Devas." So this hymn is connected with the previous hymn. Here ends the eighty-ninth hymn of the first Mandala of the Rigveda.

अथ नवतितमं सूक्तम्

HYMN LXXXX, (90)

अथास्य नवर्चस्य नवतितमस्य सूक्तस्य राहूगणपुत्रो गोतम ऋषिः। विश्वेदेवा देवताः १, ८, पिपीलिकामध्या निचृद् गायत्री। २, ७ गायत्री। ३ पिपीलिका मध्या विराड् गायत्री। ४, विराड् गायत्री। ५, ६ निचृद् गायत्री छन्दः। षड्जः स्वरः। ९ निचृत् त्रिष्टुप् छन्दः। गान्धारः स्वरः।

Seer of the hymn-Gotama, Devata or subject-Vishve Devah. Metres-Virat, Gayatri and Trishtup of various forms. Tunes-Shadja and Gandhara.

पुनः स विद्वान् मनुष्येषु कथं वर्त्तेतेत्युपदिश्यते।

How should a learned person deal with men is taught in the first Mantra.

Mantra—1

ऋजुनीती नो वरुणो मित्रो नयतु विद्वान्।
अर्यमा देवैः सजोषाः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यथा ईश्वरः धार्मिकमनुष्यान् धर्मं नयति) तथा देवैः सजोषाः वरुणः मित्रः अर्यमा विद्वान् ऋजुनीती नः (अस्मान्) (धर्मविद्यामार्गं) नयतु॥

TRANSLATION

As God leads righteous persons towards the path of Dharma (righteousness and duty) in the same manner, may a man of surpassing excellence, a man friendly to all, a just person, learned men lead us towards the path of Dharma (righteousness) and knowledge following straight forward or upright and pure policy, along with other enlightened and truthful persons.

PURPORT

It is God or His devotee absolutely truthful person that lead an industrious and seeker after wisdom and knowledge, towards righteousness and noble acts.

THE COMMENTATOR'S NOTES

(सजोषाः) समानप्रीतिसेवी

= Loving and united. (जुषी-प्रीतिसेवनयोः)

(देवैः) दिव्यैर्गुणकर्मस्वभावैर्विद्वद्भिर्वा

= With divine merits and actions or with enlightened persons.

पुनस्ते विद्वांसः कथं भूत्वा किं कुर्युरित्युपदिश्यते

What should learned persons do is taught in the second Mantra.

Mantra—2

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः ।
व्रता रक्षन्ते विश्वाहा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ते पूर्वोक्ताः वसवानाः हि महोभिः विश्वाहा (विश्वाहानि) वस्वः रक्षन्ते । ये अप्रमूराः (धार्मिकाः) ते महोभिः विश्वाहानि रक्षन्ते ॥

TRANSLATION

Those learned persons covering all with their virtues or being virtuous protect all good objects with their great attributes and actions. They being scholars and righteous observe day and night the vows of truth and harmlessness etc.

PURPORT

Except learned persons, none can protect or well-preserve wealth and righteous actions. Therefore all persons

should always diffuse knowledge, so that all may become educated and righteous.

THE COMMENTATOR'S NOTES

(अप्रमूराः) मूढत्वरहिता धार्मिकाः । अत्रवर्णव्यत्ययेन ढस्यस्थाने रेफादेशः = Devoid of foolishness, Wise and righteous.

(वसवानाः) स्वगुणैः सर्वान् आच्छादयन्तः = Covering all with their virtues or being virtuous.

पुनस्ते कीदृशाः किं कुर्युरित्युपदिश्यते ।

How should they be and what should they do is taught in the third Mantra.

Mantra—3

ते अस्मभ्यं शर्म यंसन्नमृता मर्त्येभ्यः ।
बाधमाना अप द्विषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये द्विषः अपबाधमानाः अमृताः (विद्वांसः) सन्ति ते मर्त्येभ्यः अस्मभ्यं शर्म यंसन् (प्रापयन्तु) ॥

TRANSLATION

May those learned persons who are immortal by nature and liberated in life, bestow upon us mortals happiness, destroying all evils and feelings of animosity.

PURPORT

Men should always enjoy bliss by receiving education from learned persons and casting aside all evil habits.

THE COMMENTATOR' NOTES

(यंसन्) यच्छन्तु, ददतु = Bestow or give.

(अमृताः) जीवनमुक्ताः = Liberated in life.

पुनस्ते कथं वर्तेरन् इत्युपदिश्यते ।

How should learned persons behave is taught further in the fourth Mantra.

Mantra—4

वि नः पथः सुवितायं चियन्त्विन्द्रो मरुतः ।

पूषा भगो वन्द्यांसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यः इन्द्रः पूषा मन्त्रः च वन्द्यासः मरुतः ते नः (अस्मान्) सुविताय पथः वि चियन्तु ॥

TRANSLATION

Learned men should attain wealth, strength and prosperity of all kind and so being fortunate, should make others full of prosperity and good luck.

THE COMMENTATOR'S NOTES

(सुविताय) ऐश्वर्यप्राप्तये

= For the attainment of wealth and prosperity.

(मरुतः) मनुष्याः = Mortals, men.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they (learned) men) do is taught in the fifth Mantra.

Mantra—5

उत नो धियो गोअंग्राः पूषन्विष्णवेवयावः ।

कर्ता नः स्वस्तिमतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् विष्णो एवयावः च विद्वांसः यूयं नः (अस्मभ्यं) गो अग्रा धियः कर्ता । उत अपि नः (अस्मान्) स्वस्तिमतः कर्ता ।

TRANSLATION

O our nourisher by giving us wisdom and good education, O great scholar pervading in all sciences i. e. well-

versed in them, O highly educated person, imparting that knowledge to others, give us good advice and prompt us to do noble deeds with our senses. Please make us full of happiness.

PURPORT

It is the duty of the students together or collect all the knowledge and education got from the teachers and to spread and advance them thoughtfully.

THE COMMENTATOR'S NOTES

(धियः) उत्तमाः प्रज्ञाः कर्माणि च

= Good intellect or advice and good actions.

धीरितिकर्मनाम (निघ० २.१) धीरिति प्रज्ञानाम (निघ० ३.९) (विष्णो) सर्वविद्यासु व्यापनशील

= O Scholar well-versed in all sciences.

(एवयावः) एति जानाति सद्व्यवहारं येन स एवो बोधः तं याति प्राप्नोति प्रापयति वा तत्सम्बुद्धौ ।

= Full of knowledge and giver of that knowledge to others.

विद्यया किं जायत इत्युपदिश्यते ।

What is the result of knowledge is taught in the 6th Mantra.

Mantra 6

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।

माध्वीर्नः सन्त्वोषधीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूर्णविद्याः ! यथा युष्मभ्यम् ऋतायते च वाता मधुसिन्धवः च मधु रक्षन्ति तथा नः ओषधीः माध्वीः सन्तु ॥

TRANSLATION

O great scholars, as to you and for the man who speaks the truth and desires always to follow the right path prescrib-

ed by the Vedas and perform the Yajnas, winds bring sweetness, as the rivers bring sweet waters, so may the plants be sweet for us or may they yield sweetness to us.

PURPORT

O teachers, you and all of us may so put forth united efforts as to take benefit from all objects with knowledge for the enjoyment of happiness and bliss for all.

THE COMMENTATOR'S NOTES

(मधु) मधुरं ज्ञानम् = Sweet knowledge.

The same subject is continued :

Mantra—7

मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः ।

मधु द्यौरस्तु नः पिता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! यथा नः (अस्मभ्यं) नक्तं मधु उषसः मधूनि पार्थिवं रजः मधुमत् उत पिता द्यौः मधु अस्तु तथा युष्मभ्यम् अपि एते स्युः ॥

TRANSLATION

O learned persons, may the night and dawn be sweet to us. May every atom of the earth be full of sweetness to us and may the protecting light of the sun be sweet to us. May they be sweet to all.

PURPORT

Teachers should impart such knowledge to all that all the objects of the world be source of happiness to them by their proper use through scientific knowledge of their attributes and practical application.

The same subject is continued :

Mantra—8

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

भो विद्वांसः यथा नः (अस्मभ्यम्) वनस्पतिः मधुमान् सूर्यः च मधुमान् अस्तु नः (अस्माकं) गावः माध्वीः भवन्तु (तथा यूयम् अस्मान् शिक्षध्वम्) ॥

TRANSLATION

O learned persons, give us such education and knowledge that the trees be filled with sweetness for us and the rays of the sun be full of sweet splendour and may the milch-kine be producers of sweet milk for us.

PURPORT

O learned persons, may we and you so endeavour unitedly that all our actions be accomplished well or all our noble efforts be crowned with success.

पुनरीश्वरो विद्वांसश्च मनुष्येभ्यः किं कुर्वन्तीत्युपदिश्यते

What do God and learned persons do for men is taught in the ninth Mantra.

Mantra—9

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः ! यथा अस्मदर्थम् उरुक्रमः मित्रः नः शम् उरु क्रमः वरुणः नः शम् उरुक्रमः अर्यमा नः शम् उरुक्रमः

बृहस्पतिः इन्द्रः नः शम् उरुक्रमः विष्णुः नः शम् च भवतु तथा युष्मदर्थम् अपि भवतु ॥

TRANSLATION

(1) May the Almighty God the friend of all be gracious to us. May Varuna the most acceptable Supreme Master be bestower of peace on us. Many God the Divine Judge-Despenser of justice be the granter of peace to us. May the Lord of all power and pelf be gracious to us. May the Lord of all great world and the Vedic Speech be giver of peace to us. May the Almighty Omnipresent God bestow peace upon us.

(2) The Mantra is also applicable to a learned righteous person who is मित्र friendly to all वरुण the most acceptable अर्यमा dispenser of justice इन्द्रः giver of great wealth of wisdom बृहस्पतिः Protector of the great Vedic Speech विष्णु pervading in all virtues i. e. virtuous उरुक्रमः = mighty or doing works methodically. May such learned persons be givers of peace to us.

THE COMMENTATOR'S NOTES

(वरुणः) सर्वोत्कृष्टः

= The best, the most, exalted Excellent.

(विष्णुः) सर्वगुणेषु व्यापनशील: = The most virtuous.

PURPORT

There is none who is a true friend like God, Dispenser of justice, great Lord, Omnipresent and Giver of happiness. There is none who can be a better friend, acceptable, doer of dear deeds, righteous, true, the giver of knowledge and other wealth, the protector of knowledge virtuous and mighty. Therefore all men should enjoy bliss by glorifying God by praying to Him and by having communion with Him. They should also serve learned persons and should have association with them and thus enjoy bliss.

This hymn is connected with the previous hymn, as there is mention of God and duties of the teachers and the taught as in that hymn.

Here ends the commentary on the 90th hymn of the first Mandala of the Rig Veda.

अथैकनवतितमं सूक्तम्

HYMN LXXXXI (91)

अथास्यैकनवतितमस्य सूक्तस्य रहूगणपुत्रो गौतम ऋषिः । सोमो देवता । १, ३, ४ स्वराट्पंक्तिश्छन्दः । २ पंक्तिश्छन्दः । १८, २० भुरिक् पंक्तिश्छन्दः । २२ विराट् पंचमः स्वरः । ५ पादनिचृद् गायत्री । ६, ८, ६, ११ निचृद् गायत्री । ७ वर्धमाना गायत्री । १०, १२ गायत्री । १३, १४ विराड् गायत्री । १५, १६ पिपीलिका मध्यानिचृद् गायत्री च छन्दः । षड्जः स्वरः । १७ परोष्णिक् छन्दः । ऋषभः स्वरः । १६, २१, २३ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn-Gotama, Devata-Soma. Metres-Pankti and Gayatri in various forms. Tunes-Rishabha, Shadja and Dhaivata.

अथ सोमशब्दार्थ उच्यते

The meaning of Sama is stated in the first Mantra.

Mantra—1

त्वं सोम प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि पन्थाम् ।

तव प्रणीती पितरो न इन्दो देवेषु रत्नमभजन्त धीराः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्दो सोम । त्वं यया मनीषा चिकितः तव प्रणीती धीराः पितरः देवेषु रत्नं प्राभजन्त तथा नः (अस्मान्) रजिष्ठं पन्थाम् अनुनेषि (तस्मात् त्वम् अस्माभिः सत्कर्तव्यः असि ।

TRANSLATION

(1) O God the Lord of the world, Thou thoroughly knowest everything by Thy Supreme Wisdom. Thou leadest us along the straight path. O Source of Peace, It is under Thy guidance that wisemen possessing the power of medita-

tion and perserverance, obtain charming wealth among the enlightened persons and divine Merits and actions. Therefore, Thou art to be adored by us.

(2) The Mantra is also applicable to highly educated persons of peaceful nature who lead towards the straight path of righteousness. It is under their guidance, that wise men endowed with perseverance and the power of meditation obtain charming wealth of knowledge and wisdom and distribute it among others.

PURPORT

As God and a great scholar dispel all darkness of ignorance and lead towards the path of knowledge and rightesousness; in the same manner, the Soma and other herbs used according to instructions given by expert physicians root out all diseases and cause great happiness.

THE COMMENTATOR'S NOTES

(चिकितः) जानासि = Thou knowest.

(पितरः) ज्ञानिनः = Wise learned men.

(धीराः) ध्यानधैर्ययुक्ताः

= Endowed with the power of meditation and perseverance.

The same subject is continued

Mantra—2

त्वं सोम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः ।
त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युम्न्यभवो नृचक्षाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वं क्रतुभिः सुक्रतुः दक्षैः विश्ववेदाः भूः । यतः त्वं महित्वा वृषत्वेभिः वृषा द्युम्नेभिः द्युम्नी नृचक्षाः अभवः (तस्मात् त्वं सर्वोत्कृष्टोऽसि) ।

TRANSLATION

(1) O God ! as Thou art the Wisest and Doer of noble deeds by Thy wisdom, and Thou art Powerful by Thy energies and Knowest all things. Thou art the showerer of knowlege and happiness by Thy peace raining powers and bounties; Thou art Great by Thy Greatness; Thou art the Guide of men art Glorious by Thy wealth of all kinds. Therefore Thou art to be adored by us.

(2) The Mantra is also equally applicable to a highly educated wiseman, who knows all sciences, is mighty and great and is showerer of knowledge and happiness. Therefore he should be honoured.

PURPORT

As Soma and other herbs taken properly in the prescribed manner increase intelligence, skill and strength leading to the acquisition of wealth, in the same manner, God when meditated upon and a scholar when served well lead to the development of intellect, knowledge and other great virtues.

THE COMMENTATOR'S NOTES

(क्रतुभिः) प्रज्ञाभिः, कर्मभिः

= By wisdom and noble deeds.

(वृषा) विद्यासुखवर्षकः

= Showerer of knowledge and happiness.

(द्युम्नी) प्रशस्तधनी यशस्वी वा

= Endowed with good wealth and gloriaus.

(दक्षैः) विज्ञानादिगुणैः

= With knowledge and other virtues.

दक्ष-गति हिंसनयोः गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

The same subject is continued

Mantra—3

राज्ञो नु ते वरुणस्य व्रतानि बृहद्गभीरं तव सोम धाम ।
शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वं प्रियः मित्रः न (इव) शुचिः असि। अर्यमा इव दक्षाय्यः असि। हे सोम। यतः वरुणस्य राज्ञः ते (तव) व्रतानि (सत्यप्रकाशकानि कर्माणि सन्ति यतः तव बृहत् गभीरं धाम अस्ति (तस्मात् भवान् नु सर्वदा उपास्यः सेवनीयः वा अस्ति ।।

TRANSLATION

(1) Soma-God Inspirer of good acts, thou art Pure like a dear friend. Thou art Giver of True knowledge like a dispenser of justice. Thou art the Lord of the world and the Best. Thy acts are revealers of Truth. Thy glory is great and profound. Therefore art Thou worthy of adoration by all and for ever.

(2) It is also applicable to a learned person, who prompts people to do noble deeds, is endowed with the light of knowledge, pure like a dear friend, whose glory is great and profound and who is giver of knowledge. He should be served well.

PURPORT

There is Shleshalankar or double meaning. As men try to know the attributes, acts and nature of God in this creation, they enjoy the happiness of knowledge or wisdom.

THE COMMENTATOR'S NOTES

(दक्षाय्यः) विज्ञानकारकः

= Producer or giver of knowledge.

(दक्ष-गतिहिंसनयोः गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानप्राप्ति ग्रहणम्)

(सोम) शुभकर्मगुणेषु प्रेरक

= Prompter for noble acts and virtues.

(षु-प्रसवश्वर्ययोः)

The same subject is continued

Mantra—4

या ते धामा॑नि दि॒वि या पृ॑थि॒व्यां या पर्व॑ते॒ष्वोष॑धीष्व॒प्सु ।
तेभि॑र्नो॒ विश्वैः॑ सु॒मना॒ अहे॑ळ॒न्राज॑न्त्सोम॒ प्रति॑ ह॒व्या गृ॑भाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम राजन् । ते (तव) या (यानि धामानि दिवि या (यानि) पृथिव्यां या (यानि) पर्वतेषु ओषधीषु अप्सु सन्ति । तेभिः विश्वैः (सर्वैः) अहेळन् सुमनाः त्वं हव्यानि नः प्रति गृभाय ॥

TRANSLATION

(1) O God Creator and Lord of the world. endowed with all the glories that are displayed by Thee in heaven, on earth, in the mountains, in the plants, in the waters, do Thou being well-disposesed or kind towards us and devoid of wrath, accept our oblations and pure minds with all of them (Thy glories) and enable us to attain them.

(2)The mantra is also applicable to highly learned persons who manifest their glory every where and make proper use of all things, being kind to all and devoid of anger.

PURPORT

As God illuminates all sciences through the Vedas by exhibiting order in his creation, in the same manner, it is the duty of great scholars to impart knowledge to all that they have received through the Vedas with all their branches and auxiliaries and their practical appllcation.

THE COMMENTATOR'S NOTES

(धामानि) नामजन्मस्थानानि

= Name, birth or orgin and place. तेजांसि (Splendours or glories).

(सोम) सर्वोत्पादक = Creator of all.

(हव्या) हव्यानि दातुम् आदातुं योग्यानि

Objects worthy of giving and taking.

पुनः स सोमः कीदृशः इत्युपदिश्यते ।

How is that Soma is taught further in the fifth Mantra.

Mantra – 5

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।
त्वं भद्रो असि क्रतुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वम् अयं सोमः वा सत्पतिः असि उत अपि त्वम् अयं च वृत्रहा राजा असि अस्ति वा यतः त्वम् अयं च भद्रः असि भवति वा तस्मात् त्वम् अयं च विद्वद्भिः सेव्यः ॥

TRANSLATION

(1) O God Creator of the world ! Thou art the Protector of good people. Thou art slayer of all ignorance and sins and Sovereign Lord of the Universe. Thou art most Auspicious and Omniscient. Therefore we adore Thee.

(2) It is applicable also to an Acharya or Head of an educational institution who should be of peaceful disposition, shining with his virtues, slayer of ignorance and sin, auspicious or bringer of happiness and giver of wisdom. Therefore we serve him.

PURPORT

There is Shleshalankara in this Mantra. God is the protector of righteous people. He is the lord, Destroyer of all miseries, Giver of knowledge and source of happiness. Scholars should also be like Him, protectors, dispellers of all darkness of ignorance, bringing about the welfare of all.

Soma plant is destroyer of many diseases and source of health and happiness caused by it. It augments intellectual

and physical power. It is therefore to be used in prescribed manner.

THE COMMENTATOR'S NOTES

(सोम) (१) सकल जगदुत्पादक परमेश्वर (२) सर्व-विद्याप्रद शालाध्यक्ष (३) सर्वौषधिगुणप्रद ओषधिराजः ।

(1) God the Creator of the world. (2) Head of an educational institution giver of all knowledge. (3) Soma-a herb destroyer of diseases and highly beneficial.

पुनः स (सोमः) कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 6th Mantra.

Mantra—6

त्वं च॑ सोम नो॒ वशो॑ जी॒वातुं॒ न म॑रामहे ।
प्रि॒यस्तो॑त्रो॒ वन॒स्पतिः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम यतः त्वम् अयं च (नः) अस्माकं जीवातुं वशः प्रियस्तोत्रः वनस्पतिः भवति वा तत् एतद् द्वयं विज्ञाय वयं न मरामहे ॥

TRANSLATOIN

O God-Inspirer of good acts, Thou givest us power to control ourselves. Thy glorification is dear to us as Thou art the lord of all objects. knowing Thee O Lord and the Soma plant which is admirable and giver of vitality, may we not die prematurely.

PURPORT

There is Shleshalankara (Double entendre) in the Mantra. Those persons who obey the commands of God and who serve learned persons and take Soma and other medicinal herbs properly, attain full age (of atleast 100 years).

THE COMMENTATOR'S NOTES

(वशः) वशित्वगुणप्रापकः = Enabling to have control.
(वनस्पतिः) संभक्तस्य पदार्थसमूहस्य जंगलस्य वा पालकः श्रेष्ठतमोवा ।
= The lord or protector of all objects and the best.
(वन-संभक्तौ)

पुनः स कीदृश इत्युपदिश्यते

How is Soma is taught further in the seventh Mantra.

Mantra—7

त्वं सोम महे भगं त्वं यून ऋतायते ।
दक्षं दधासि जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम त्वम् अयं च ऋतायते महे यूने भगं तथा त्वं जीवसे दक्षं दधासि (तस्मात् सर्वैः संगमनीयः) ॥

TRANSLATION

(1) O Soma (God the Giver of knowledge and all kinds of prosperity,) Thou bestowest upon him who is endowed with admirable virtues and who desires to have true knowledge, whether young or old robust body and powerful soul through Brahmacharya and knowledge wealth, wisdom and strength that he may live long and happy.

(2) It is also applicable to learned persons of peaceful nature and Soma plant that gives energy to live long.

PURPORT

There is Shleshalankara in this Mantra, no man can attain happiness without the adoration of God, without serving learned persons and taking in Soma and other herbs properly. Therefore, all this must ever be done by all.

THE COMMENTATOR'S NOTES

(भगम्) विद्याश्रीसमूहम् =Knowledge and wealth.

(यूने) ब्रह्मचर्यविद्याभ्यां शरीरात्मनोर्युवावस्थां प्राप्ताय

= To the young of robust body and powerful soul by the observance of Brahmacharya and Vidya (true knowledge).

पुनः स कीदृश इत्युपदिश्यते

How is Soma is taught further in the 8th Mantra.

Mantra—8

त्वं नः सोम विश्वतो रक्षा राजन्नघायतः ।

न रिष्येत्त्वावतः सखा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम त्वम् अयं च विश्वतः अघायतः नः (अस्मान्) रक्ष (रक्षति वा) हे राजन् ! त्वावतः सखा न रिष्येत् (विनष्टो न भवेत्) ॥

TRANSLATION

(1) O God, Friend and Illuminator of all, protect us from all evil-minded guilty persons from all quarters, who want to harm us. The friend of one like Thee can never perish.

(2) It is also applicable to Soma plant in the limited sense of protecting from various diseases and giving energy to fight with the wicked.

PURPORT

Men should thus pray to God and try to reach that state when not even the desire of giving up Dharma (righte-ouaess) and accepting un-righteousness arise, in mind. It is the desire of the mind that leads towards Dharma (righte-ousness) or adharma (un-righteousness). Therefore one should control his mind in such a way that it may never think of giving up righteousness and resort to un-right-eousness.

THE COMMENTATOR'S NOTES

(अघायतः) आत्मन: अघम् इच्छतः दोषकारिण:

= Evil-minded or sinner who wants to do harm to others.

(रिष्येत्) हिंसितो भवेत् अथवा विनष्टो भवेत् ।

= May perish or be harmed.

सः (सोमः) कैः रक्षतीत्युपदिश्यते ।

How God protects is taught in the ninth Mantra.

Mantra—9

सोम॒ यास्ते॑ मयो॒भुव॑ ऊ॒तय॒: सन्ति॑ दा॒शुषे॑ ।

ताभि॑र्नोऽवि॒ता भ॑व ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृतः)

हे सोम या: ते (तव)) (अस्य वा) मयोभुव: ऊतय: दाशुषे सन्ति ताभि: न: (अस्माकम् अविता भव) (भवति वा) ॥

TRANSLATION

(1) O Soma God, Creator of the world be our Protector with those aids which are sources of happiness to a man of charitable disposition.

(2) It is also applicable to a scholar of peaceful nature who protects all by his noble teachings, which cause happiness and to the soma and other medicinal herbs which when taken in properly give energy and protect from various diseases.

PURPORT

Why should those persons suffer who are protected by God, great scholars and well-prepared medicinal herbs like Soma. ?

THE COMMENTATOR'S NOTES

(दाशुषे) दानशीलाय मनुष्याय

= For a man of charitable disposition.

पुनः स किं करोतीत्युपदिश्यते ।

What does Soma do is taught in the 10th Mantra.

Mantra—10

इमं यज्ञमिदं वचो जुजुषाण उपागहि ।

सोम त्वं नो वृधे भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः इमं यज्ञम् इदं वचः जुजुषाणः सन् त्वम् उपागहि (उपागच्छति वा) अतः नः वृधे भव (भवतु वा) ॥

TRANSLATION

(1) O God ! Accepting this our Yajna which is the protector of Vidya (Knowledge) or which is accomplished with art and our speech endowed with knowledge and Dharma, come to us) (Let us realise Thy presence with in us) and be our prosperer or augmenter of our wisdom and power.

(2) The Mantra is also applicable to a great Scholar of of peaceful disposition who should help in the performance of Yajna in the form of the spread of knowledge and art and augment them in every way.

PURPORT

There is Shleshalankara used in the Mantra. When God is approached through wisdom, learned persons are approached with service and gratitude and medicinal herbs are known and used through the study of Vaidyaka (Medical science) and their proper application, happiness of all kinds can then be enjoyed by people.

THE COMMENTATOR'S NOTES

(यज्ञम्) विद्यारक्षाकारकं शिल्पसिद्धं वा

= Yajna that protects Vidya (knowledge) and that is

accomplished by art. (इदं वचः) This speech endowed with knowledge and righteousness.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—11

सोमं गीर्भिष्ट्वा वयं वर्धयामो वचोविदः ।

सुमृळीको न आ विश ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः सुमृडीकः (वैद्यः) त्वं नः (अस्मान्) आविश तस्मात् त्वा (त्वां) वचोविदः वयं गीर्भिः नित्यं वर्द्धयामः ॥

TRANSLATION

(1) O Soma-God ! Thou who art Benign or Giver of good happiness, enter our hearts. (Let us realise Thy presence with in ourselves). Knowing the essence of the Vedic speech, we glorify and augment Thee with our refined and cultured words of praise. (Let us increase the number of God's true devotees).

(2) It is also applicable to the Vaidya (Physician of peaceful disposition) who enters our hearts or understands our feelings well and helps us to grow harmoniously, being always a source of happiness to us.

(3) Let us praise the attributes of Soma-a beneficial herb, which increases our physical and mental powers.

PURPORT

There is no one who is greater source of happiness to men than God, a great scholar and good medicines. Therefore proper knowledge of these three should be acquired through good education and developed and that should be applied properly.

THE COMMENTATOR'S NOTES

(गीर्भिः) विद्यासुसंस्कृताभिः वाग्भिः

= With refined and cultured words through good education.

(सुमृडीकः) सुष्ठु सुखकारी = Giver of good happiness. (मृड-सुखने)।

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—12

गयस्फानो॑ अमीव॒हा व॑सु॒वित्पु॑ष्टि॒वर्ध॑नः ।
सु॒मि॒त्रः सो॑म नो भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वं नः (अस्माकम्) गयस्फानः अमीवहा वसुवित् सुमित्रः पुष्टिवर्धनः भव (भवसि वा) (तस्मात् अस्माभिः सेव्यः) ॥

TRANSLATION

(1) O Soma (God) as Thou art the augmenter of our Pranas (vital energy), Remover of diseases physical as well as mental, the cognisant and conferer of all articles, the augmenter of strength and an excellent friend, therefore, thou art worthy of adoration.

(2) It is also applicable to a great scholar of peaceful nature in limited sense.

(3) There is also reference to Soma Juice which removes diseases, increases vitality and energy like a good friend.

PURPORT

There is Shleshalankara used in the Mantra. It is not possible for beings to destroy their disease increasing their energy, acquiring the knowledge of all substances obtaining wealth and winning friends without the grace of God, association with wise learned persons and proper use of nourishing medicines. Therefore all should worship God, associate themselves with the learned and take in the prescribed medicinal herbs like Soma properly.

THE COMMENTATOR'S NOTES

(गयस्फानः) गयानां प्राणानां वर्धयिता

= Augmenter of Pranas (Vital-energy) स्फायी-वृद्धौ । इत्यस्माद् धातोः नन्द्यादेराकृतिगणत्वात् ल्युः ।

(अमीवहा) अमीवानाम् अविद्यादीनां ज्वरादीनां वा हन्ता ।

= Destroyer of mental diseases like ignorance and physical like fever, cough etc.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught again in the 13th Mantra.

Mantra—13

सोमं रारन्धि नो हृदि गावो न यवसेष्वा ।
मर्य इव स्व ओक्ये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वम् अयं च नः हृदि न (इव) यवसेषु गावः स्वे ओक्ये मर्यः इव आरन्धि समन्तात् (रमस्व) (रमते वा) तस्मात् सर्वैः सदा सेवनीयः ।

TRANSLATION

O God, Source of Peace, may Thou sportively fill our hearts, as the cows enjoy themselves in green pastures and as a man feels immensely happy in his own comfortable home, in the same manner, flood our hearts with the light of Thy infinite Grace, so that we may acquire true knowledge of Thy nature and attain the highest bliss. May we always adore Thee.

(2) May the juice of the Soma plant fill our heart and bodies, so as to make us healthy. We should take it in the prescribed manner.

PURPORT

There is shleshalankara in the Mantra. O God, as the cows take delight in green pastures and as men enjoy much delight in their own comfortable homes, in the same manner, be manifest or revealed in our souls. As the rays shine in the earth and other substances, in the same manner, reveal Thyself graciously in our souls.

THE COMMENTATOR'S NOTES

(श्रोक्ये) गृहे = In home.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 14th Mantra.

Mantra—14

यः सोम सख्ये तव रारणद्देव मर्त्यः ।
तं दक्षः सचते कविः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव सोम ! यः तव सख्ये दक्षः कविः मर्त्यः रारणत् सचेत च तं सुखं कथं न प्राप्नुयात् ? ॥

TRANSLATION

(1) O God ! Why should not a man enjoy happiness who being endowed with physical and spiritual power and being surpassingly wise in Thy friendship mentally talks and has communion with Thee ?

(2) It is also applicable in the case of a highly learned truthful man whose friendship is source of great happiness.

PURPORT

There is Shleshalankara in this Mantra. Those persons who are friendly with God (have intense love towards Him) with highly cultured people and good medicines (using them properly when needed) having acquired knowledge and wisdom do not suffer.

THE COMMENTATOR'S NOTES

(दक्षः) विद्यमानशरीरात्मबलः

= Endowed with physical and spiritual power.

(कविः) क्रान्तप्रज्ञादर्शनः = Surpassingly wise, Sage.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma taught further in the fifteenth Mantra.

Mantra—15

उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः ।

सखा सुशेव एधि नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यः सुशेवः सखा अभिशस्तेः नः उरुष्य अंहसः अस्मान् निपाहि नः (अस्माकम्) सुखकारी एधि (भवसि) (सः अस्माभिः कथं न सत्कर्तव्यः ?) ॥

TRANSLATION

O Soma-Vaidya or physician of peaceful disposition, protect us from every work that causes us misery or suffering. Preserve us from all ignorance, sin and physical diseases. Be our true friend causing us good happiness.

PURPORT

A good physician causes happiness and bliss by keeping away from all physical and mental diseases like ignorance. Therefore, he should be served and associated with.

THE COMMENTATOR'S NOTES

(अभिशस्तेः) सुखहिंसकात् कार्यात्

= From a work that causes misery or suffering.

(उरुष्य) रक्ष । उरुष्यतीति रक्षतिकर्मा ।

(निरुक्ते ५.२३) अत्र ऋचि तु नु इति दीर्घः ।

(अंहसः) अविद्या ज्वरादि रोगात्

= From physical (like fever etc.) and mental diseases like ignorance and sin.

TRANSLATOR'S NOTES

That the word सोम in the Vedas is used for a Vaidya or Physician of a peaceful disposition is quite evident from the Mantras like.

ओषधयः संवदन्ते सोमेन सह राज्ञा । यस्मै कृणोति ब्राह्मणस्तं राजन् पारयामसि ।। (ऋ० १०. ९७, २२)

and सोमो वै ब्राह्मणः (ताण्ड्य० २३.१६.५)

The Vaidya according to the Vedas must be a true Brahmana (a man of peaceful and unselfish nature) as the very definition of a Bhishak (Physician) clearly denotes :

यत्रौषधीः समग्मत राजानः समिताविव । विप्रः स उच्यते भिषग् रक्षोहाऽमीवचातनः ।।

(Rig. 10. 97.8)

Here the epithet विप्रः or Brahmana has been used for a physician. So Rishi Dayananda Sarasvati's interpretation is quite authentic.

How is Soma is taught further in the 16th Mantra.

Mantra—16

आप्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।
भवा वाजस्य सङ्गथे ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम विद्वन् वैद्यकवित् ! ते विश्वतः वृष्ण्यम् समेतु त्वम् आप्यायस्व वाजस्य संगथे रोगापहा भव ।।

TRANSLATION

O virile Vaidya or lerned physician ! let thy virility or vigour come to us from all sides. Go on growing or developing. At the time of battle between the armies, be thou the destroyer of diseases.

PURPORT

Men should always increase or develop the power of body and soul by serving the learned and taking in the drugs having acquired the knowledge and strength, developing the knowledge of the whole world, conquering enemies and protecting righteous persons.

THE COMMENTATOR'S NOTES

(सोम) वीर्यवत्तम = The most virile.

(संगथे) सङ्गथ इति संग्रामनाम (निघ० २.१७)

= In the battle.

TRANSLATOR'S NOTES

रेतः सोमः ।। (कौषीतकी ब्रा० १३.७) शत० ३.३.२ १

Therefore Rishi Dayananda's interpretation of सोम as वीर्यवत्तम = or most virile is well-authenticated.

पुनः स कीदृश इत्युच्यते ।

How is Soma is taught in the 17th Mantra.

Mantra—17

आप्यायस्व मदिन्तम सोम विश्वेभिरंशुभिः ।
भवा नः सुश्रवस्तमः सखा वृधे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मदिन्तम सोम ! सुश्रवस्तमः सखा त्वं नो वृधेभव विश्वेभिः अंशुभिः आप्यायस्व ॥

TRANSLATION

O conveyer of the great wealth of knowledge, full of joy, thou who art highly learned and possessest abundant nourishing food, be our friend, leading us to growth and prosperity. Grow with the knowledge of the objects of the world.

PURPORT

The great scholar who enables all men to grow by giving the knowledge of the objects of the world and all herbs and drugs should be followed and served.

THE COMMENTATOR'S NOTES

(सोम) विद्यैश्वर्यस्य प्रापक

=Conveyer or causer of the great wealth of wisdom and knowledge. (षू-प्रसवैश्वर्ययोः) Tr.

(अंशुभिः) सृष्टितत्त्वावयवैः

= The elements of the objects of the world.

(मदिन्तमः) मदः प्रशस्तो हर्षो विद्यते यस्मिन् सोऽतिशयितस्तत्सम्बुद्धौ = Full of Joy.

पुनः स किंकुर्यात् इत्युपदिश्यते ।

What should be (Soma) do is taught further in the 18th Mantra.

Mantra—18

सं ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।
आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! ते (तव) यानि वृष्ण्यानि पयांसि अस्मान् संयन्तु अभिमातिषाहः वाजाः संयन्तु ते दिवि अमृताय आप्यायमानः त्वम् उत्तमानि श्रवांसि संधिष्व ॥

TRANSLATION

O God ! Thou art the punisher of all haughty persons. May we attain all powers and knowledge of all kinds which showers happiness on all. Thou who art perfect, grant to the immortal soul good reputation in the light and delight of spiritual knowledge.

(2) It is also applicable to highly learned persons who should try to attain emancipation while doing good to others.

PURPORT

Men should attain and preserve all noble virtues and good articles with knowledge and labour by the association of learned men, observance of the rules of health and taking of proper medicines. They should thus accomplish Dharma (Righteousness) Artha (wealth) Kama (noble desire) and at the end attain emancipation by the Grace of God.

THE COMMENTATOR'S NOTES

(सोम) ऐश्वर्यप्रापक = Conveyor of wealth.

(दिवि) विद्याप्रकाशे = In the light of knowledge.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 19th Mantra.

Mantra—19

या ते॒ धामा॑नि ह॒विषा॒ यज॑न्ति॒ ता ते॒ विश्वा॑ परि॒भूर॑स्तु य॒ज्ञम् ।
ग॒य॒स्फानः॑ प्र॒तर॑णः सु॒वीरोऽवी॑रहा॒ प्र च॑रा सोम॒ दुर्या॑न् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! ते (तव) या (यानि) विश्वा धामानि हविषा यज्ञं यजन्ति ता (तानि सर्वाणि) ते (तव) अस्मान् प्राप्नुवन्तु यतः त्वं परिभूः गयस्फानः प्रतरणः सुवीरः अवीरहा अस्तु तस्मात् अस्माकं दुर्यान् प्रचर (प्राप्नुहि) ॥

TRANSLATION

O learned man of peaceful disposition ! in whatever places you perform Yajna in the form of noble acts by the study and teaching of the Vedas etc. may we approach them. As you are augmenter of wealth, transporter over miseries, attended by valiant heroes, approaching men devoid of knowledge and good education to give them instruction, come to our homes and oblige.

PURPORT

None can benefit from the world without the knowledge of their properties. Therefore men should accomplish all

works by acquiring knowledge of all objects from earth to God by the Association of learned persons.

THE COMMENTATOR'S NOES

(गयस्फानः) धनवर्धकः = Augmenter of wealth.

(हविषा) विद्यादानादानाभ्याम्

= By giving and receiving knowledge.

TRANSLATOR'S NOTES

गय इति धननाम (निघ० २.१०)

स्फायी-वृद्धौ । हु-दानादनयोः आदाने च

पुनः स किं करोतीत्युपदिश्यते ।

What does Soma do is taught further in the 20th Mantra.

Mantra—20

सोमो॑ धे॒नुं सोमो॒ अर्व॑न्तमा॒शुं सोमो॑ वी॒रं क॑र्म॒ण्यं॑ ददाति ।
सा॒द॒न्यं॑ विद॒थ्यं॑ स॒भेयं॑ पितृ॒श्रव॑णं॒ यो ददा॑शदस्मै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सोमः अस्मै सादन्यं विदथ्यं सभेयं पितृश्रवणं ददाशत् स सोमः अस्मै धेनुं स सोमः आशुम् अर्वन्तं स सोमः कर्मण्यं वीरं च ददाति ॥

TRANSLATION

(1) In case of God as Soma-Creator of the world the meaning is clear.

To him who surrenders himself to God, He gives powerful speech and Milch-cow, a swift horse, and a brave son who is active and dexterous, skilful in domestic concerns, assiduous in Yajnas (non-violent sacrifices) and battles, eminent in society and obedient to his parents and wisemen in general.

(2) It is applicable in the case of a highly learned person of peaceful nature, who when properly served gives instructions which enables a man to have good speech, heroic son, swift horse etc.

PURPORT

As learned persons enable men to accomplish good acts by giving instructions and prompt them to exert themselves, in the same manner, Soma and other good herbs also give good strength and vitality.

THE COMMENTATOR'S NOTES

(विदथ्यम्) विदथेषु यज्ञेषु युद्धेषु वा साधुम्
= Good in Yajnas and battles.

(धेनुम्) वाणीम् = Good speech.
= The word धेनु also means milch-cow as is well-known.

TRANSLATOR'S NOTES

विदथ इति यज्ञनाम (निघ० ३.१७)
धेनुरिति वाङ्नाम (निघ० १.११)
धेनुरितिपदनाम (५.५) ।
पुनः स कीदृश इत्युपदिश्यते ।

How is soma is taught further in the 21st Mantra.

Mantra—21

अषाळ्हं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् ।
भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम यथा ओषधिगणः युत्सु अषाढं पृतनासु पप्रिं वृजनस्य गोपां भरेजुषां सुक्षितिं स्वर्णाम् अप्सां सुश्रवसं जयन्तं त्वाम् प्रयोगं कृत्वा आनन्दयति तथा एतं प्राप्य वयम् अनुमदेम ॥

TRANSLATION

O Commander-in Chief of the army etc. as Soma and other medicinal herbs make thee invincible in battle, triumphant in hosts, bestower of happiness, user of water in proper manner, preserver of strength, producer of powerful and protective arrow and other weapons, having good men in his kingdom or sway, renowned, victorious, diseaseless and delightened, so we may take them in properly and enjoy happiness.

PURPORT

It is not possible for people to have good kingdom and health without a commander of the army endowed with all noble virtues and the knowledge and proper use of the Soma and other medicinal plants. Therefore, all should resort to them.

THE COMMENTATOR'S NOTES

(स्वर्षाम्) यः स्वं सुखं सनोति तम्। सनोतेरनः (अ० ८.३.१०८) अनेन षत्वम्।

= Giver of happiness.

(सुक्षितिम्) शोभनाः क्षितयो राज्ये यस्य यस्माद् वा तम्

= In whose kingdom or sway there are good persons.

(सोम) सेनाध्यक्ष = Commander of the army etc.

TRANSLATOR'S NOTES

षणु-दाने क्षितयः इति मनुष्यनाम (निघ० २.३)

रेतः-सोमः (कौषीतकी ब्रा० १३.७) रेतो वै सोमः (शतपथ० १.९.२.९ ॥ २.५.१.९ ॥ ३.८.५.१)

So a virile commander of the army is also called Soma.

पुनः स कीदृश इत्युपदिश्यते।

How is Soma is taught further in the 22nd Mantra.

Mantra—22

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः।
त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! (ईश्वर) यतः त्वं च इमा विश्वा ओषधीः अजनयः त्वं गाः च अजनयः त्वं ज्योतिषा अन्तरिक्षम् उरु आततन्थ त्वं ज्योतिषा तमः विवर्थ तस्माद् भवान् अस्माभिः सर्वैः सेव्यः ॥

TRANSLATION

O God Source of peace, as Thou hast generated Soma and other medicinal plants, the water, the kine, senses and rays and Thou hast spread the spacious firmament and hast dispelled the darknes (both material and mental in the form of ignorance), with the light of the sun and the light of the Vedic Revelation, therefore Thou art worthy of adoration by all of us.

PURPORT

God alone is to be adored by all who hast created this wonderful vast world.

THE COMMENTATOR'S NOTES

(गाः) इन्द्रियाणि किरणान्वा
= Cows, senses and rays.

(ज्योतिषा) विद्यासुशिक्षाप्रकाशेन
= By the light of knowledge.

(तमः) अविद्याकुत्सिताख्यं चक्षुर्दृष्ट्यावरकं वान्धकारम् ।
= Darkness of ignorance or material darkness.

TRANSLATOR'S NOTES

Though unfortunately Prof. Wilson, Griffith and many other Western translators of the Vedas have not been able to

grasp the teachings of the Vedas and have erroneously translated Soma as wine or liquor, yet even their own translation of this Mantra Rig. 1. 91. 22 is worth quoting.

Prof. Wilson's translation is as follows :

"Thou Soma, hast generated all these herbs, the water, and the kine, thou hast spread out the spacious firmament, thou hast scattered darkness with light." (P 140)

Griffith's translation is :

"These herbs, these milck kine, and these running waters, all these, O Soma, Thou hast generated.

The spacious firmament hast thou expanded and with the light thou hast dispelled the darkness."

(Hymns of the Rigveda Translated by Griffith, Vol.1, P. 117).

Is it ever conceivable that Soma here who is said to be the creator of the world is wine-liquor or moon-plant ? It is quite evident to any un- prejudiced mind that it is meant for God only.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 23rd Mantra.

Mantra—23

देवेन नो मनसा देव सोम रायो भागं सहसावन्नभि युध्य ।
मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्टौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सहसावन् देव सोम ! त्वं देवेन मनसा शत्रुभिः सह रायः अभियुध्य यः त्वं नः (अस्माकम्) रायः भागम् ईशिषे तं त्वा गविष्टौ शत्रुः मा तनत् (क्लेशयुक्तं क्लेशप्रदं वा मा कुर्यात्) त्वं वीर्यस्य उभयेभ्यः मा प्रचिकित्स ॥

TRANSLATION

O divine and Potent Soma (Commander of the army or Acharya) bestow upon us with thy brilliant mind a good portion of wealth, giving us power to fight with our enemies.

May no adversary annoy or give trouble to thee in the cause of the administration of the State or diffusion of the light of knowledge. Thou art supreme over the valour of both kinds physical and mental, defend us from our enemies in battle.

PURPORT

Men should enjoy the prosperity of a good and vast Government by conquering enemies in the battle and by taking shelter in the best commander of the army and proper use of medicines. This hymn is connected with the previous hymn as there is mention of the teachers and students and their duties etc. in the name of Soma.

Here ends the commentary on the ninety-first hymn of the first Mandala of the Rigveda Samhita and the 23rd Varga.

अथ द्विनवतितमं सूक्तम्

HYMN LXXXXII (92)

अस्य द्विनवतितमस्य सूक्तस्य राहूगणपुत्रो गोतम ऋषिः। उषा देवता। १, २ निचृज्जगती छन्दः। ३ जगती ४ विराड् जगती छन्दः। निषादः स्वरः। ५, ७, १२ विराट् त्रिष्टुप् छन्दः। ६, १० निचृत् त्रिष्टुप्। ८, ९ त्रिष्टुप् छन्दः। धैवतः स्वरः। ११, भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः। १३ निचृत् परोष्णिक्। १४, १५ विराट् परोष्णिक्। १६, १७, १८ उष्णिक् छन्दः। ऋषभः स्वरः॥

Seer of the hymn-Gotama. Devata or Subject usha. Metres-Trishtup, andUshnik in various forms.

Tunes-Nishada, Panchama and Rishabha.

अथोषसः सम्बन्ध्यर्थं कृत्यान्युपदिश्यन्ते।

The duties relating to the Usha or dawn are taught in the first Mantra.

Mantra—1

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यूयं याः एताः उ त्याः उषसः केतुम् अक्रत याः रजसः पूर्वे अर्धे भानुम् अंजते निष्कृण्वानाः आयुधानि इव धृष्णवः अरुषीः मातरः प्रति गावः यन्ति ताः सम्यक् विजानीत॥

TRANSLATION

O men, you should know well the dawns that have spread light over the world in the morning; they make manifest the light in the eastern portion of the firmament,

brightening all things, like warriors brandishing their weapons; the radiant and progressive mothers of the earth, they travel daily on their course.

PURPORT

In this globe, the light of the sun illuminates the half portion, while as the other half remains in the dark. Without the light of the sun, no object can be known thoroughly. The rays of the sun appear to be moving every moment as they penetrate into the world. The Usha (dawn) that is in this globe is, visible, while as that which is in the other globe is invisible. They are of the same attributes in all worlds and in all directions. As the weapons appear to be in front and opposite directions while being moved, in the same manner, the dawns appear to be in front and behind according the movemets of the world.

THE COMMENTATOR'S NOTES

(केतुम्) विज्ञानम् = Knowledge.
(गावः) गमनशील: = Moving
(धृष्णवः) प्रगल्भगुणप्रदा: = Givers of many virtues.

पुनस्ताः कीदृश्य इत्युपदिश्यते ।

How are the dawns is taught further in the 2nd Mantra.

Mantra—2

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयु : ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! याः अरुणाः स्वायुजः उषसः भानवः वृथा उत् अपप्तन् गाः अरुणीः अयुक्षत (युंजते) या अरुणीः वयुनानि अक्रन् पूर्वथा (पूर्वाः इव) पूर्वदैनिकी उषा इव परं परं रुशन्तं भानुम् अशिश्रयुः (ता: [illegible] सेवनीयाः) ॥

TRANSLATION

The purple rays of the dawns have readily shot upwards, they have yoked the earths or have illumined them. They have restored, as of yore, the consciousness and actions of sentient creatures and bright rayed have attended upon the glorious sun or have attained their brillancy. They (dawns) should be utilised well.

PURPORT

The rays of the sun which after serving or illuminating the worlds go out, decorate the sky becoming ruddy by the combination of the earth and the sun. When the dawns come out or manifest themselves, the consciousness of the beings expresses itself. The Dawns or the rays of the early sun which touch the earth and being ruddy attend upon the sun and penetrate the herbs and plants, should be used well by all men in their conscious state.

THE COMMENTATOR'S NOTES

(उषासः) प्रातःकालीनाः सूर्यस्य रश्मयः ।

= The rays of the sun early in the morning.

अत्र अन्येषामपि दृश्यते (अ० ६. ३. १३७) इति दीर्घः

(वयुनानि) विज्ञानानि ।

= Knowledge or actions.

(रुशन्तम्) हिंसन्तम् । रुशदितिवर्णनाम रोचते ज्वंलति कर्मणः । (निरु० २०. २०)

= Shining or dispelling darkness by lustre.

TRANSLATOR'S NOTES

वयुनमिति प्रज्ञानाम (निघ० ३. ९) = Knowledge

वयुनमिति प्रशस्यनाम (निघ० ३. ८)

= Admirable action.

पुनस्ताः किं कुर्वन्तीत्युपदिश्यते

What do the dawns do is taught further in the Mantra.

Mantra—3

अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या उषासः विष्टिभिः समानेन योजनेन परावतः देशात् नारीः न पुरुषान् सुकृतं सुदानेन (यजमानाय) विश्वानि अपसः इषं च आवहन्तीः अह तद् दुःखविनाशनेन अर्चन्ति इत् वर्तन्ते (ताः यथायोग्यं सर्वैः सेवनीयाः) ।

TRANSLATION

The dawns or the early rays of the sun illuminate with their inherent radiance the remotest parts of the heaven, with a simultaneous effort like wives who respect their husbands of charitable disposition, performers of Yajnas and doers of other noble deeds, bringing every kind of good desirable food, doing acts of service and destroying ail their sufferings.

PURPORT

There is Upamalankara or simile used in the Mantra. As chaste wives serve and gladden their husbands, in the same manner, the rays of the sun come to the earth and then going up create light in the firmament, give nourishment to all articles by their heat and thus make all people happy.

THE COMMENTATOR'S NOTES

(अपसः) उत्तमानि कर्माणि = Noble deeds.
(विष्टिभिः) व्याप्तिभिः = By their pervasion,
(इषम्) अन्नादिकम् = Food etc.

TRANSLATOR'S NOTES

अप इति कर्मनाम (निघ० २. १)
इषम् इत्यन्ननाम (निघ० २. ७)

(Besides the above, the spiritual interpretation of the Mantra taking Ushas as the Divine dawns of the Illumination is to the following effect. The Divine Dawns of illumination sing their songs like women active In their tasks and through the contemplation (Samadhi) give all knowledge even of the distant objects bringing all desirable wisdom and power to the pious liberal devotee.)

पुनः सा (उषाः) कीदृशीत्युपदिश्यते ।

How is Usha is taught further in the fourth Mantra.

Mantra—4

अधि पेशांसि वपते नृतूरिवापोर्णुते वक्ष उस्रेव वर्जहम् ।
ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न व्रजं व्युषा आवर्तमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! या उषा नृतूः इव पेशांसि अधिवपते वक्षः उस्रा इव वर्जहंतमः अपोर्णुते विश्वस्मै भुवनाय ज्योतिः कृण्वती व्रजं गावः न गच्छति तमः (अन्धकारं) वि आवः च (स्वप्रकाशेन आच्छादयति) (तथा साध्वी स्त्री स्वपतिं प्रसादयेत्) ।

TRANSLATION

Usha (Dawn) cuts off the accumulated gloom and manifests new forms like a dancer; she bares her bosom (so to speak) as a cow yields her Udder to the milker. As cattle hasten to their pastures, she spreads to the east and shedding light upon the world, dissipates the darkness. In the same manner, a chaste wife should please her husband.

PURPORT

There is Upamalankara or simile used in the Mantra. The direct light of the sun is called day and his curved light touching the earth is called Ushas or dawn. Without this also the world cannot be sustained well. Therefore the

knowledge of the science of light should be acquired by learned persons.

THE COMMENTATOR'S NOTES

(पेशांसि) रूपाणि = Forms.

(नृतूः इव) यथानर्तकः रूपाणि धरति तथा। नृति-शृध्योः कूः (उणा० १. ९१) अनेन नृतिधातोः कूः प्रत्ययः ॥

= Like a dancing adopting many forms.

(उस्रा इव) यथा गौस्तथा = Like a cow,

TRANSLATOR'S NOTES

पेश इतिरूपनाम (निघ० ३. ७)

उस्रा इति गोनाम (निघ० २. ११)

पुनः सा कीदृशीत्युपदिश्यते ।

How is Ushas is taught further in the fifth Mantra.

Mantra—5

प्रत्य॒र्ची रुश॑दस्या अदर्शि॒ वि ति॑ष्ठते॒ बाध॑ते कृ॒ष्णमभ्व॑म् ।

स्वरुं॒ न पेशो॑ वि॒दथे॑ष्व॒ञ्जञ्चि॒त्रं दि॒वो दु॑हि॒ता भा॒नुम॑श्रेत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्याः अस्याः उषसः रुशत् अर्चिः अभ्वं कृष्णं तमः बाधते । या दिवः दुहिता स्वरुचं चित्रं भानुं पेशः अश्रेत् । यथा ऋत्विजः विदथेषु क्रियाः अंजन् तथा वितिष्ठते सा उषाः अस्माभिः प्रति अदर्शि ॥

TRANSLATION

Her (Dawn's) brilliant light is first seen towards the east, it spreads and disperses the thick darkness. She is like the daughter of the sun and puts on the brilliant form. She

stands before us and is seen as the priests performing many sacrificial acts.

PURPORT

There is Upamalankara or simile in the Mantra. The light of the sun that illuminates all, being resplendent and is visible is the Ushas (Dawn) and she is like the daughter of the sun.

THE COMMENTATOR'S NOTES

(स्वरुम्) तापकमादित्यम् = The sun that gives heat.
(अभ्वम्) महत्तरम् = Great, thick.
(विदथेषु) यज्ञेषु = In the Yajnas or non-violent sacrifices.

पुनः सा कीदृशी अनया जीवः किं करोतीत्युपदिश्यते ।

How is Ushas and what the soul does with her is taught in the 6th Mantra.

Mantra—6

अतारिष्म तमसस्पारमस्योषा उच्छन्ती वयुना कृणोति ।
श्रिये छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

याश्रिये छन्दः न (इव) आच्छादयन्ती विभाती सुप्रतीका उषा सर्वेषां सौमनसाय वयुनानि कृणोति अन्धकारम् अजीगः स्मयते तथा अस्य तमसः पारम् अतारिष्म ॥

TRANSLATION

The Usha (dawn) restores the consciousness of living beings for the acquisition of knowledge and wealth like the Vedas. Brightly shining, she smiles and manifests the noble desirable deeds of the people by her radiance, illumining all embodied objects for the cheerfulness of the mind inclined towards righteous acts. She swallows for our delight the darkness. Let us cross over the boundary of the misery like the darkness.

PURPORT

As this Usha (dawn) dispels darkness and helps us in the achievement of knowledge, action, bliss, exertion and wealth and thus crossing over all suffering, in the same manner, men should engage themselves in doing good deeds at this time and advance of happiness and annihilation of misery.

THE COMMENTATOR'S NOTES

(तमस:) अन्धकारस्येव दुःखस्य

= Of misery like darkness.

(वयुना) वयुनानि प्रशस्यानि कमनीयानिवा कर्माणि ।

= Admirable deeds.

(अजीग:) अन्धकारंनिगलति ।

= Swallows darkness.

TRANSLATOR'S NOTES

वयुन मिति प्रशस्यनाम (निघ० ३.८)

पुन: सा कीदृशीत्युपदिश्यते ।

How is Ushas is taught further in the seventh Mantra

Mantra—7

भास्वंती नेत्री सूनृतानां दिवः स्तवे दुहिता गोतमेभिः ।

प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्रां उप मासि वाजान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा सूनृतानां भास्वती नेत्री दिवः दुहिता उषः (उषाः) गोतमेभिः स्तूयते (तथा एताम् अहं स्तवे) हे स्त्रि ! यथा इयं प्रजावतः नृवतः अश्वबुध्यान् गोअग्रान वाजान् उपमासि (तथा त्वं भव) ॥

TRANSLATION

O lady, you should be like the Usha (Dawn) who is like the brilliant daughter of the sun, the exciter of pleasant voices and prompter of good actions and production of food. She is praised by learned persons on account of noble attributes.

The Usha causes to obtain us food associated with progeny and good leading men and distinguished with horses cattle, land and other good things.

PURPORT

As parents become happy by having a good and virtuous girl, in the same manner, learned persons become delightened by acquirlng the knowledge of the Dawn.

THE COMMENTATOR'S NOTES

(गोतमेभिः) सर्वविद्यास्तावकैर्विद्वद्भिः

= By learned persons praising all sciences.

TRANSLATOR'S NOTES

गौरितिस्तोतृनाम (निघ० ३१.६) Therefore Rishi Dayananda has interpreted the word as सर्वविद्यास्तावकैः ।

It is wrong on the part of Sayanacharya to explain as गोतमेभिः ऋषिभिरस्माभिः ।

By us Rishis-Gotamas. Is it not strange that a man should use honorofic plural form for himself ? Following Sayana, Prof. Wilson and Griffith have committed the same mistake, forgetting the main principle of the Vedic Terminology, put in the Meemansa Shastra as परन्तु श्रुति सामान्यमात्रम् (मीमांसा १-३१) i. e. There are no proper nouns in the Vedas, but common nouns.

पुनस्तया किं प्राप्यते सा किं करोतीत्युपदिश्यते ।

What does Usha do and what is secured by her is taught in the 8th Mantra.

Mantra—8

उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम् ।
सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या वाजप्रसूता सुभगा उषः (उषा अस्ति) सा त्वं सुदंससा श्रवसा सह वर्तमानम् अश्वबुध्यं दास प्रवर्गं सुवीरं बृहन्तं यशसं

रयिविभासि (विविधतया प्रकाशयति) तम् अहम् अश्याम् (प्राप्नुयाम्) ॥

TRANSLATION

May I obtain the ample and ever growing wealth which is endowed with good actions of knowledge and kingdom, reputation, band of attendants or workers, used for training brave warriors and horses and good nourishing food, which is illuminated by the Ushas (dawn) born by the movement of the sun, cause of prosperity when properly utilised and charming.

PURPORT

Those who try to acquire proper knowledge of the dawn, obtain all the above mentioned things, become prosperous and ever enjoy bliss and not others.

THE COMMENTATOR'S NOTES

(वाजप्रसूता) वाजेन सूर्यस्य गमनेन प्रसूता ।

= Born from the movement of the sun.

(श्रवसा) अन्नेन = With food.

TRANSLATOR'S NOTES

The word वाज is derived from वज गतौ गतेस्त्रयोऽर्थाः-

ज्ञानं गमनं प्राप्तिश्च । अत्र गमनार्थग्रहणं कृतम् ।

श्रव इत्यन्ननाम निघ० २.७)

पुनः सा कीदृशीत्युपदिश्यते ।

How is Usha is told further in the 9th Mantra.

Mantra—9

विश्वानि देवी भुवनाभिचक्ष्या प्रतीची चक्षुरुर्विया विभाति ।
विश्वं जीवं चरसे बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यथा प्रतीची विश्वं जीवं चरसे बोधयन्ती देवी उषा मनायोः विश्वस्य वाचम् अविदत् (विन्दति) चक्षुः इव

विश्वानि भुवनानि अभिचक्ष्य उर्विया सह विभाति (तथा त्वं भव) ॥

TRANSLATION

O wife ! you should be like the bright Usha (dawn) who having lighted up the whole world, spreads, expanding with her radiance, towards the west arousing all living creatures to their labours; she obtains the speech of all endowed with thought. (As they begin to utter at her rise).

PURPORT

As a chaste woman always pleases her husband, in the same manner, Usha (dawn) delights the whole world.

THE COMMENTATOR'S NOTES

(देवी) देदीप्यमाना = Bright.

(उर्विया) उर्व्या पृथिव्या सह । अत्रोर्वीशब्दात् टास्थाने डियाजादेशः ।

(भाति) प्रकाशयते = Illuminates.

उर्वीति पृथिवीनाम (निघ० १.१)

पुनः सा कीदृशी किं करोतीत्युपदिश्यते ।

How is Usha and what does she do is taught in the 10th Mrntra.

Mantra 10

पुनः पुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना ।
श्वघ्नीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या श्वघ्नी इव कृत्नुः विजः आमिनाना इव मर्तस्य आयुः जरयन्ती पुनः पुनः जायमाना समानं वर्णम् अभिशुम्भमाना पुराणी देवी उषा अस्ति (सा जागरितैः मनुष्यैः सेवनीया) ॥

TRANSLATION

The Usha (dawn) ancient and eternal (by flow of the cycle) born again and again, and bright with unchanging hues or decking her beauty with the self-same raiment, diminishes the life of a mortal, like the shewolf cutting into pieces the dogs and other animals or the female hawk hunting the moving birds.

PURPORT

There is Upamalankara (simile) used in the Mantra.

As a she wolf cuts into pieces dogs, deer and other animals and as a she-hawk kills flying birds, in ihe same manner, the Usha (dawn) is diminishing our life. Knowing this, we should give up all idleness, should get up early in the morning and engage ourselves in the acquisition of knowledge, Dharma and doing good to others. Those who bear this is mind, how can they be ever lazy and unrighteous ?

THE COMMENTATOR' NOTES

(पुराणी) प्रवाहरूपेण सनातनी

= eternal by flow of the Cycle.

(श्वघ्नी) यथा वृकोशुनः श्वादीन् मृगान् कृन्तन्ती ।

= Like the she-wolf cutting into pieces dogs and other animals.

(कृत्नुः) छेदिका श्येनी इव

= Like the she hawk that kills birds.

(विजः) इतस्ततः चलतः पक्षिणः

= Moving or fiying birds.

पुनः सा कीदृशीत्युपदिश्यते ।

How is Usha is further taught in the 11th Mantra.

Mantra—11

व्यूर्ण्वती दिवो अन्ताँ अबोध्यप स्वसारं सनुतर्युयोति ।

प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! या उषा जारस्य योषा इव सर्वेषाम् आयुः सनुतः प्रमिनती या स्वसारं व्यूर्णती अपयुयोति स्वयं विभाति चक्षसा दिवः अन्तान् मनुष्या युगानि च अबोधि (सा यथावत् सेव्या) ॥

TRANSLATION

The Usha (dawn) has been seen illuminating all objects and the boundaries of the sky, and driving into disappearance the spontaneously retiring night that is like her sister. Like the wife of a debaucherous person, she being like the wife of the sun, diminishes the life of all beings and denotes the various periods of the years and cycle of ages. She must be served or utilised properly.

PURPORT

Men should know that as an un-chaste woman diminishes the age of her paramour a debauchee, in the same manner Usha which is related to the sun dispels the darkness and manifests,the day and thus in a way gradually diminishes the age of all creatures. Knowing this, men should utilise well the interval between day and night and attain full age.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशमयस्य सूर्यस्य = Of the radiant sun.

(अन्तान्) समीपस्थान् पदार्थान्
= The objects lying near.

पुनः सा कीदृशीत्युपदिश्यते ।

How is Usha is taught further in the 12th Mantra.

Mantra—12

पशून्न चित्रा सुभगा प्रथाना सिन्धुर्न क्षोद उर्विया व्यश्वैत् ।
अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिभिर्दृशाना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैर्या पशून् (न) इव यथा पशून्प्राप्य वणिग्जनः सुभगा प्रथाना सिन्धुः क्षोदो नेव वा चित्राउषा उर्विया पृथिव्या सह सूर्यस्य रश्मिभिः दृशाना अमिनती रक्षां कुर्वंती सती दैव्यानि व्रतानि व्यश्वैत्चेति संज्ञायते तद्विद्यानुसारवर्त्तमानेन सततं सुखयितव्यम् ॥

TRANSLATION

The bright Charming and blessed Usha shines forth extending her rays as a cowherd drives the cattle to pasture and spreads extensively, like flowing water. She is beheld associated with the rays of the sun, never transgressing the Divine vows of truth, purity and kindness etc. observed by the enlightenen persons.

PURPORT

There is Upamalankara (simile) used in the Mantra. As a trader does not prosper without cattle and other animals and river does not become without deep water, in the same manner, men do not prosper well without the proper knowledge of the Usha (Science of time) and exertion.

THE COMMENTATOR'S NOTES

(क्षोदः) अगाधजलम् = Deep water.

(अमिनती) अहिंसन्ती = Not transgressing.

(दैव्यानि व्रतानि) देवेषु विद्वत्सु जातानि सत्यपालनादीनि कर्माणि

= Vows or acts observed by the enlightened persons.

मनुष्यैरेतया (उषसा) किं विज्ञातव्यमित्युपदिश्यते ।

What should men learn from Usha is taught in the 13th Mantra.

Mantra—13

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुभगे वाजिनीवति ! त्वम् उषः इव अस्मभ्यं चित्रं चित्रं धनम् आभर येन वयं तोकं च तनयं च धामहे ॥

TRANSLATION

O accomplished learned lady possessor of good food materials and doing noble actions who art charming like the Dawn, bestow upon us that wonderful good fortune where with we may support our sons and grand sons, getting all desirable objects and obedient attendants.

PURPORT

Men can enjoy happiness and acquire its means only by doing all actions according to the prescribed time table from morning to night. Therefore this must be done by all.

THE COMMENTATOR'S NOTES

(वाजिनीवति) प्रशस्तक्रियान्नयुक्ते ।

= Endowed with noble activity and good food.

TRANSLATOR'S NOTES

(तोकम्) पुत्रम् = Sons.

(तनयम्) पौत्रम् = Grand sons.

तोकमिति अपत्यनाम (निघ० २.२)

तनयम् इति अपत्यनाम (निघ० २.२)

पुनः सा किं करोतीत्युपदिश्यते ।

What does Usha do is taught further in the 14th Mantra.

Mantra—14

उषो॑ अ॒द्येह गो॑मत्यश्वा॑वति विभावरि ।
रे॒वद॒स्मे व्यु॑च्छ सूनृतावति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा गोमति अश्वावति सूनृतावति विभावरि उषः अस्मे रेवद् व्युच्छति तथा वयम् अद्य इह सुखानि धामहे ॥

TRANSLATION

O noble lady who art like the luminous Usha (dawn) possessor of cows and horses, uttering words true and sweet and doing noble loving deeds, bestow upon us good wealth in the form of good advice.

PURPORT

Men should acquire knowledge and properity along with the accomplishment of four goals of life in the form of Dharma (righteousness) Artha (wealth) Kama (fulfilment of of noble desires) and Moksha (emancipation) by being busy and free from laziness from dawn to the time of going to bed.

THE COMMENTATOR'S NOTES

(विभावरि) विविधदीप्तियुक्ते

= Luminous or radiant.

(सूनृतावति) सूनृतानि आनृशंस्यानि प्रशस्तानि कर्माणि अस्याः

= Doing noble deeds of love and kindness.

पुनः सा किं करोतीत्युपदिश्यते ।

What does Usha do is taught further in the fifteenth Mantra.

Mantra—15

युक्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः ।

अथा नो विश्वा सौभगान्या वह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा वाजिनीवती उषः अरुणान् अश्वान् युक्ष्व (युनक्ति) अथ इत्यनन्तरं नः (अस्मभ्यम्) विश्वा (अखिलानि) सौभगानि प्रापयति हि तथा अद्य त्वं शुभान् गुणान् युंग्धिआवह ॥

TRANSLATION

O lady ! As the Usha enriched with noble actions yokes in purple rays and causes us to enjoy all felicities, in the same manner, you should also help us in cultivating noble virtues.

PURPORT

Men can not attain prosperity without constant exertion, therefore they should always endeavour in such a way as to grow in wealth (both material and spiritual) more and more.

THE COMMENTATOR'S NOTES

(वाजिनीवति) वाजयन्ति ज्ञापयन्ति गमयन्ति वा यासु क्रियासु ताः प्रशस्ता वाजिन्यः विद्यन्ते अस्यां सा = Enriched with noble actions that lead to happiness and peace.

(अश्वान्) वेगवतः किरणान् = Speedy rays.

TRANSLATOR'S NOTES

The word वाजिनी is derived from वज-गतौ गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च here the first two meanings have been taken, hence the above interpretation. At dawn meditation on God, and study of the Vedas and Yajnas are performed which lead to happiness, bliss and peace, therefore the above epithet for Usha.

अश्व इति पदनाम (निघ० ५.३) पद-गतौ गतेस्त्रयोऽर्थाः अत्र प्राप्त्यर्थमादाय प्रापयन्ति प्रकाशमिति अश्वाः किरणाः पुनस्तया किं कर्तव्यमित्युपदिश्यते ।

What should Usha do is taught further in the sixteenth Mantra.

Mantra—16

अश्विना वर्तिरस्मदा गोमद्दस्रा हिरण्यवत् ।
अर्वाग्रथं समनसा नि यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जनाः ! यथा वयं यौ दस्रा समनसा अश्विना अस्मत् गोमत् हिरण्यवत् वर्तिः अर्वाग् रथं न्यायच्छतं (प्रापयतः) ताभ्याम् उषर्युक्ताभ्यां युक्तं रथं प्रतिदिनं साध्नुयाम (तथा यूयम् अपि साध्नुत) ॥

TRANSLATION

O men, as we accomplish the construction of Vehicles like the aeroplanes etc. which can take us to all distant places on earth, water and sky with the help of the Ashvins (fire and water) which are destroyers of sufferings on account of various machines, which are like one-minded persons and which are endowed with the cattle, knowledge splendour or gold, you should also do like that.

PURPORT

Men should construct various vehicles like the aeroplanes with the help of fire and water etc. and with the machines and should then enjoy happiness by acquiring abundant and un-diminishable wealth.

THE COMMENTATOR'S NOTES

(अश्विना) अश्विनौ अग्निजले = Fire and Water.
(दस्रा) कला कौशलादिनिमित्तैर्दुःखोपक्षयितारौ

= Destroyers of all sufferings through the proper use of arts and dexterity.

(रथम्) भजलान्तरिक्षेषु रमणसाधनं विमानादियान-समूहम् ॥

= The group of various vehicles by which one can travel on earth, in waters and in the firmament.

पुनस्ते कीदृशावित्युपदिश्यते ।

How are Ashvins is taught further in the seventeenth Mantra.

Mantra—17

यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः ।
आ न ऊर्जं वहतमश्विना युवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शिल्पविद्याध्यापकोपदेशकौ ! युवं यौ अश्विना (अश्विनौ) इत्था जनाय दिवः ज्योतिः आचक्रथुः (समन्तात् कुरुतः) ताभ्यां नः (अस्मभ्यं) श्लोकम् ऊर्जं च आवहतम् ॥

TRANSLATION

O teachers and preachers of technology, with the help of proper combination of fire (electricity) and air etc. which manifest the light of the sun from heaven, bring us strength and food etc.

PURPORT

Men should know that without the aid of the air and electricity, the light of the sun cannot manifest itself and none can accomplish knowledge without their knowledge and benevolence.

THE COMMENTATOR'S NOTES

(ऊर्जम्) पराक्रमम् अन्नं वा = Strength or food.

(अश्विना) अश्विनौ अग्निवायू

= Fire in the form of electricity and air.

TRANSLATOR'S NOTES

ऊर्क् इति अन्ननाम (निघ० २.७)

The other meaning of strength is too well-known to require any authority or quotation.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Ashvins is taught further in the 18th Mantra.

Mantra—18

एह देवा मयोभुवा दस्रा हिरण्यवर्तनी ।
उषर्बुधो वहन्तु सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! भवन्तः यौ देवा मयोभुवा हिरण्यवर्तनी दस्रौ अश्विनौ उषर्बुधः जनयतः ताभ्यां सोमपीतये सर्वान् सामर्थ्यम् इह आवहन्तु ॥

TRANSLATION

O men, may Ashvins (air and fire in the form of Electricity) who are divine, destroyers of all miseries when properly utilised, causing light, bring us the rays of the sun at dawn for a dealing in which the juice-giving nourishment and peace etc. is taken.

PURPORT

Men can not enjoy the happiness of various substances without fire (or electricity) and air. Therefore they should know and utilise them methodically.

THE COMMENTATOR'S NOTES

(दस्रा) विद्योपयोगं प्राप्नुवन्तौ अशेषदुःखोपक्षयितारौ वाय्वग्नी ॥

= Air and fire (electricity) which are destroyers of miseries when properly known and utilised.

(सोमपीतये) पुष्टिशान्त्यादिगुणयुक्तानां पदार्थानां दानं यस्मिन् व्यवहारे तस्मै ॥

= For a dealing in which there is the use or drinking of substances giving strength and peace.

This hymn is connected with the previous hymn as there is mention of Usha and Ashvina like that hymn. Here ends the commentary on the ninety-second hymn of the Rigveda.

अथाग्नीषोमीयं सूक्तम्

HYMN LXXXXIII (93)

अस्य सूक्तस्य रहूगणपुत्रो गौतम ऋषिः । अग्नीषोमौ देवता । १, अनुष्टुप् ३, विराड्नुष्टुप्छन्दः । गान्धारः स्वरः । २ भुरिगुष्णिक् छन्दः । ऋषभः स्वरः । ४ स्वराट् पंक्तिश्छन्दः । पंचमः स्वरः । ५, ७ निचृत् त्रिष्टुप् ६ विराट् त्रिष्टुप् ८ स्वराट् त्रिष्टुप् ८ स्वराट् त्रिष्टुप् । १२ त्रिष्टुप् छन्दः । धैवतः स्वरः । ९, १०, ११ गायत्री छन्दः । षड्जः स्वरः ।

Seer-Gotama, Devata or subject-Agnee shoma. Metres-Anushtup, Ushnik, Pankti, Trishtup, virat and Gayatri in various forms.

Tunes-Panchama, Dhaivata and Shadja.

अथाध्यापक परीक्षकौ प्रतिविद्यार्थिभिर्वक्तव्यमुपदिश्यते ।

What should students tell teachers and examiners is taught in the first Mantra.

Mantra—1

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम् ।
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ अग्नीषोमौ युवां मे प्रतिसूक्तानि इमं हवं सुशृणुतं दाशुषे मह्यम् मयः हर्यतम् (एवं विद्याप्रकाशकौ भवतम्) ॥

TRANSLATION

O teachers and examiners who are like fire in splendour and moon, endowed with knowledge and peaceful nature, showerers of wisdom and good education, favourably hear this my invocation or utterance full of knowledge and relation between words and meanings, the knowledge acquired

from the study of the Shastras and graciously accept my hymns consisting of Gayatri and other metres. Desire happiness for me who has given himself up to the Vedic study whole-heartedly.

PURPORT

None can accomplish knowledge without teaching and and examination, none can teach and examine without acquiring thorough knowledge of a subject and without this it is not possible to get all happiness Therefore, this must be done.

THE COMMENTATOR'S NOTES

(अग्नीषोमौ) तेजश्चन्द्राविव विज्ञानसौम्यगुणौ अध्यापकपरीक्षकौ ।

= Teacher and examiner who are like fire (splendour) and moon and who are endowed with wisdom and peaceful nature.

(वृषणा) विद्यासुशिक्षावर्षकौ

= Rainers of knowledge and good education.

(हर्यतम्) कामयेथाम् = Desire.

(दाशुषे) अध्ययने चित्तं दत्तवते विद्यार्थिने ।

= For a student engaged in his studies whole-heartedly.

TRANSLATOR'S NOTES

हर्य-गति प्रेप्सयोः By प्रेप्सा is meant intense desire and love.

दाशृ-दाने

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Agni and Soma) is taught further in the second Mantra.

Mantra—2

अग्नीषोमा यो अद्य वामिदं वचः सपर्यति ।

तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्व्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्नीषोमौ अध्यापकसुपरीक्षकौ यः अद्य वाम् इदं वचः सपर्यति तस्मै स्वश्व्यं सुवीर्यं गवां पोषं च धत्तम् ॥

TRANSLATION

O Agni and Soma (good teacher and examiner) grant to him who addresses this request or prayer to you, good knowledge that makes him virile, the strength of senses, body and soul and store of cattle and horses.

PURPORT

The Brahmachari who ever serves well his teachers and examiners with love becomes a good scholar and enjoys all happiness.

THE COMMENTATOR'S NOTES

(सुवीर्यम्) शोभनानि वीर्याणि यस्माद् विद्याभ्यासात् तम् ॥

= Knowledge that makes a man virile.

(गवाम्) इन्द्रियाणां पशूनां वा

पुनरेताभ्यां भौतिक सम्बन्धकृत्यमुपदिश्यते ।

The attributes of Agni and Soma in material sense are taught further in the third Mantra.

Mantra 3

अग्नीषोमा य आहुतिं यो वां दाशाद्धविष्कृतिम् ।

स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मनुष्यः अग्नीषोमा (अग्नीषोमयोः) वाम् एतयोः हविष्कृतिम् आहुतिं दाशात् स प्रजया सुवीर्यं विश्वम् आयुः व्यश्नवत् ॥

TRANSLATION

The man who offers Agni (fire) and Soma-moon plant oblations of clarified butter etc. enjoys sound strength, with progeny; through all his life.

PURPORT

Those learned persons who put the oblation of Ghee (clarified butter) etc. for the purification of air, rainy water and herbs in the fire and make people happy by obtaining Soma and other invigorating plants and creepers enjoy full age being endowed with physical and spiritual power and not others.

THE COMMENTATOR'S NOTES

(अग्नीषोमा) अग्नि वाय्वोः ।
अत्र षष्ठीद्विवचनस्य स्थाने डादेशः ॥ = Oblation.
(आहुतिम्) घृतादिसुसंस्कृताम्
= Refined by the Ghee etc.

TRANSLATOR'S NOTES

Here Rishi Dayananda has translated अग्नीषोमा as अग्निवाय्वोः for the meaning of सोम as वायु there is the authority of Shatapath 7. 3. 1. 1 though he has not quoted it.. योऽयं वायुः पवते सवं सामः ॥ शत० ७. ३. १. १ ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Agni and Soma is taught further in the fourth Mantra.

Mantra—4

अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गाः ।
अवातिरतं बृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ अग्नीषोमौ यत् अवसं पणिं च अमुष्णीतं गाः विस्तार्यं तमः अवातिरतं बहुभ्यः एकं ज्योतिः अविन्दतं

यो: बृसयस्य शेषः लोकान् प्राप्नोति तत् वाम् (अनयोः) वीर्यं चेति (सर्वैः विदितम् अस्ति) ॥

TRANSLATION

The prowess of the Agni and Soma (electricity and air) is well-knwn to all. They take away all protective dealing. They cause the spread of the rays of the sun and thereby dispel darkness. They cause the one great luminary (sun) for the benefit of the many, the remnant of whose light is got by the worlds.

PURPORT

Men should know that the splendour that enlightens all and dispels darkness is caused by the electricity and air.

THE COMMENTATOR'S NOTES

(अग्नीषोमा) वायुविद्युतौ = Electricity and air.

(गाः) किरणान् = Rays of the sun.

(अवातिरतम्) हिंस्तः । अवतिरतिरिति वधकर्मा (निघ० २.१९)

= Destroy or dispel.

(बृसयस्य) आच्छादकस्य । वस आच्छादने इत्यस्मात् पृषोदरादित्वादिष्टसिद्धिः ।

= Of coverer or remover of darkness. – of the sun.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Agni and Soma is taught further in the fifth Mantra.

Mantra—5

युवमेतानि दिवि रोचनान्यग्निश्च सोम सक्रतू अधत्तम् ।
युवं सिन्धूँरभिशस्तेरवद्यादग्नीषोमावमुञ्चतं गृभीतान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

युवम् एतौ सक्रतू अग्निः सोम च (सोमः च) यानि दिवि रोचना नि तारासमूहे प्रकाशनानि सन्ति एतानि अधत्तम् (धरतः) युवां यौ सिन्धून् अधत्तं तान् गृभीतान् सिन्धून् तौअग्नीषोमौ अवद्यात् अभिशस्तेः (गर्ह्यात्) अभितः (रमणनिरोधकात्हेतोः) अमुंचतम् वर्षणनिमित्तेन तत् गृभीतं अम्भः पृथिव्यां पातयतम् इति यावत् ॥

TRANSLATION

These two Agni (Electricity) and Soma-air that cause happiness acting together sustain these constellations in the sky. They liberate the rivers and oceans from the harmful collection of water restraining it uselessly, by taking it above and causing it to rain.

PURPORT

Men should know that electricity and air are the sustainers of the world and sources of happiness.

THE COMMENTATOR'S NOTES

(अग्निः) विद्युत् = Electricity.

(सोमः) बहुसुखप्रसाधको वायुः

= Air that causes much happiness.

(अभिशस्तेः) अभितो हिंसकात्

= Harmful or destructive.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the sixth Mantra.

Mantra—6

आन्यं दिवो मातरिश्वा जभारामथ्नादन्यं परि श्येनो अद्रेः ।
अग्नीषोमा ब्रह्मणा वावृधानोरुं यज्ञाय चक्रथुरु लोकम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यौ ब्रह्मा वाहृधाना अग्नीषोमा यज्ञाय उरुं लोकं चक्रथुः तयोः (मध्यात्) मातरिश्वा दिवः अन्यम् आजभार (हरति) द्वितीयः श्येनः (अग्निः) अद्रेः अन्यम् उपरि अमथ्नात् (सर्वतः मथ्नाति) (तौ विदित्वा संप्रयोजयत) ॥

TRANSLATION

O men, You should know and apply Agni and Soma (electricity and wind in causal form) which are multiplied by God and which are instruments in the creation of various worlds for the Yajna consisting of knowledge and action.

One of them (Agni or electricity) takes its subtle element from the sun and the other Soma (wind) which is like speedy horse takes its element from the cloud.

PURPORT

O men, you should know that these wind and electricity have two natures. One of them is their causal form and the other gross from which is the effect. The causal form being very subtle can only be grasped by subtle knowledge and intellect, the gross form only can be grasped through the senses. It is through the effect that one can slowly grasp the nature of the cause. This is an easy path.

THE COMMENTATOR'S NOTES

(मातरिश्वा) आकाशशयानो वायुः
= Wind lying in the sky.

(अद्रेः) मेघात् = From the cloud.

(अग्नीषोमा) कारणाख्यौ वायुविद्युतौ
= Wind and electricity in causal form.

(यज्ञाय) ज्ञानक्रियामयाय यागाय
= For the Yajna consisting of knowledge and action.

पुनरेतौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the seventh Mantra.

Mantra—7

अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुषेथाम् ।
सुशर्माणा स्ववसा हि भूतमथा धत्तं यजमानाय शं योः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यौ वृषणा सुशर्माणा अग्नीषोमा प्रस्थितस्य हविषः वीतं हर्यतं जुषेथां स्ववसा भूतम् अथ एतस्मात् हि यजमानाय शं धत्तं पदार्थान् योः पृथक् कृतः (तौ संप्रयोजयत) ॥

TRANSLATION

O men, you should apply well air and fire which cause rain, are good protectors, givers of good happiness taking the oblation put in the fire like Ghee etc. to distant places and leading the performer of the Yajna (non - violent sacrifice) health and exemption from ill.

PURPORT

Men should know that whatever fragrant and other articles are put into the fire as oblations, they go to the sky along with the air, purify the water in the clouds and cause happiness to all beings and help in the accomplishment of Dharma धर्म (righteousness) अर्थ (wealth) काम (fulfilment of noble desires) and मोक्ष (emancipation).

THE COMMENTATOR'S NOTES

(अग्नीषोमौ) प्रसिद्धौ वाय्वग्नी
= Well known air and fire.

(वीतम्) व्याप्नुतः = Pervade.

(हर्यतम्) प्राप्नुतः = Obtain.

(योः) पदार्थानां पृथक् करणम्
= Separation of undesirable objects.

अत्र युधातोर्डोसि: प्रत्ययोऽव्ययत्वेन

TRANSLATOR'S NOTES

वी-गतिव्याप्तिप्रजनकान्त्यसन खादनेषु
हर्य-गतिप्रेप्सयोः गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणं कृतं महर्षिणा दयानन्देन
यु-मिश्रणामिश्रणयोः अत्र अमिश्रणस्य पृथक् करणस्य वा ग्रहणम् ।
एवमेतौ संप्रयुक्तौ किं कुरुत इत्युपदिश्यते ।

What do these Agni and Soma (fire and air) do when used properly is taught in the 8th Mantra.

Mantra—8

यो अ॒ग्नीषोमा॑ ह॒विषा॑ सप॒र्याद्दे॑व॒द्रीचा॒ मन॑सा॒ यो घृ॒तेन॑ ।
तस्य॑ व्र॒तं र॑क्षतं पा॒तमंह॑सो वि॒शे जना॑य॒ महि॒ शर्म॑ यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यः देवद्रीचा मनसा घृतेन हविषा अग्नीषोमा सपर्यात् (यः च एतद्गुणान् विजानीयात्) तस्य द्वयस्य व्रतम् इमौ रक्षतम् अंहसः पातम् विशे यज्ञाय महि शर्म यच्छतम् ॥

TRANSLATION

Fire and air protect the non-violent sacrifice and save an active person from hunger and fever etc. who serves or utilises them properly by putting Ghee (clarified butter) and purified oblations with a mind devoted to the enlightened truthful persons and who knows well their properties. They help in saving his vows of truthfulness etc. (by keeping him healthy). They grant extreme happiness to the people and their attendants.

PURPORT

The man who purifies all objects by purifying air and rainy water through the performance of the Agni hotra etc. makes all beings happy.

THE COMMENTATOR'S NOTES

(अंहसः) क्षुज्ज्वरादिरोगात्

= From hunger and diseases like fever etc.

(देवद्रीचा) देवान् विदुषः अञ्चतासत्कारिणा

= Honouring the enlightened persons.

TRANSLATOR'S NOTES

अञ्चु-गतिपूजनयोः अत्र पूजासत्कारार्थः

The word अंहः is used here not for sin but hunger and disease. It is derived from अमेहुंक् च (उणा. ४.२१४)।

अम-गतौ अमन्ति प्राप्नुवन्ति दुःखं येन तत्

= That which causes suffering, so it may be used for hunger and diseases.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Agni and Soma) is taught further in the ninth Mantra.

Mantra—9

अग्नीषोमा सवेदसा सहूती वनतं गिरः ।
सं देवत्रा बभूवथुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ सहूती सवेदसौ अग्नीषोमा देवत्रा संबभूवथुः (संभवतः) तौ गिरः वनतम् (भजतः) ॥

TRANSLATION

Fire and air which are accomplishers of the fruit of Yajna, which are endowed with the common oblation, which are invoked or used together among enlightened persons and in the acquisition of divine virtues serve the object of our speech.

PURPORT

Men should daily perform Yajna, because without purifying the air through the Yajna, beings can not attain happiness of health.

THE COMMENTATOR'S NOTES

(सवेदसा) समानेन हुतद्रव्येण युक्तौ

= Endowed with common oblation.

(देवत्रा) देवेषु विद्वत्सु दिव्यगुणेषु वा

= Among enlightened persons or divine virtues.

एतदनुष्ठातुः किं जायत इत्युपदिश्यते ।

What does a performer of Yajna gain is taught in the tenth Mantra.

Mantra—10

अग्नीषोमावनेनं वां यो वां घृतेन दाशति ।
तस्मै दीदयतं बृहत् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

य: वाम् (एतयो:) मध्ये अनेन घृतेन आहुती: दाशति वां सकाशात् उपकारान् गृह्णाति तस्मै अग्नीषोमौ बृहत् दीदयतम् ॥

TRANSLATION

Who ever puts oblations of the Ghee etc. in the fire and takes benefit from electricity and air, shines well or becomes glorious.

PURPORT

Those persons who perform the practical Yajna (with fire and air) attain great prosperity and good luck.

TRANSLTOR'S NOTES

Here by Yajna is meant practical use of fire (including electricity) and air for various purposes.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the 11th Mantra.

Mantra—11

अग्नीषोमाविमानि नो युवं हव्या जुजोषतम् ।
आ यातमुप नः सचा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

युवम् (यौ) अग्नीषोमौ नः (अस्माकम्) इमानि हव्या जुषतम् (अत्यन्तं सेवेते) तौ सचा नः (अस्मान्) उप आयातम् ॥

TRANSLATION

These Agni and Soma (fire and air) serve well all the objects that we take or give and they come to us - are useful to us who know the science of Yajnas.

PURPORT

When fire and air purified by the Yajna and endowed with fragrant and other disease-destroying substances touch different objects, they give nourishment.

THE COMMENTATOR'S NOTES

(हव्या) दातुम् आदातुं योग्यानि वस्तूनि
= Articles that are worthy for giving and taking.
(हु-दानादनयोः आदाने च)

(सचा) ० यज्ञविज्ञानयुक्तान् ।
= Knowers of the science of Yajna.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) is taught further in the 12th Mantra.

Mantra—12

अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामुस्रिया हव्यसूदः ।

अस्मे बलानि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजप्रजाजनौ ! युवाम् अग्नीषोमौ इव नः (अस्माकम्) अर्वतः पिप्रतम् यथा हव्यसूदः उस्रियाः आप्यायन्तां तथा नः (अस्माकम्) श्रुष्टिमन्तम् अध्वरं मघवत्सु कृणुतम् अस्मे बलानि धत्तम् ॥

TRANSLATION

O officers and men of the State. You who are like fire and air cherish our horses and may our cows which yield much milk be well nourished. Make soon our non-violent Yajna source of happiness among wealthy and noble persons and cause our holy rites to be successful. Grant us strength to perform religious rites.

PURPORT

Without air and electricity, none can get strength and nourishment. Therefore they should be applied well in various works thoughtfully.

THE COMMENTATOR'S NOTES

(उस्रियाः) गावः = Cows.

(हव्यसूदः) हव्यानि दुग्धादीनि क्षरन्ति ताः
= Which yield milk abundantly.

(श्रुष्टिमन्तम्) शीघ्रं बहुसुखहेतुम्
= Soon the source of much happiness.

This hymn is connected with the previous hymn as there is mention of the attributes of air and fire in this hymn. Here ends the commentary on the 93rd hymn of the Rigveda and fourteenth Anuvaka.

अथ चतुर्नवतितमं सूक्तम्

HYMN LXXXXIV (94)

अथास्य सूक्तस्यांगिरसः कुत्सऋषिः । अग्निर्देवता । १, ४, ५, ७, ६, १० निचृज्जगतीछन्दः । १२, १३, १४ विराड् जगती छन्दः । निषादः स्वरः २, ३, १४ त्रिष्टुप् ६, स्वराट् त्रिष्टुप् । ११ भुरिक् त्रिष्टुप् ८ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः । १५ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः ॥

The seer of the hymn-Kutsa Angirasa. Devata or subject Agni. Metres-Jagati, Trishtup and Pankti in various forms. Tunes-Nishada, Dhaivata and Panchama.

अथाग्निशब्देन विद्वद्भौतिकार्थावुपदिश्यते ।

By Agni a learned person and fire are meant and taught in the first Mantra.

Mantra—1

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यथा-वयं मनीषया अर्हते जातवेदसे रथम् इव इमं स्तोमं संमहेम वा अस्य तव सख्ये संसदि नः या भद्रा प्रमतिः अस्ति तां हि खलु मा रिषाम तथा त्वं मा रिषा ॥

TRANSLATOIN

O learned President of the Assembly, to you who are worthy of praise, Knower of all important objects, we send this eulogy with our pure intellect like a car or aeroplane etc. May our intellect be ever pure, thinking of the good of all and sharp. Let us not suffer harm in your assembly and friendship. You may also never suffer harm.

PURPORT

As men honour their friends by building vehicles like the aeroplanes with the science of technology, in the same manner, they should respect great scholars also industriously. Whenever members of an assembly attend the meeting. they should be impartial and always bear in mind the welfare of all. They should never give up a philanthropic act. What ever knowledge they possess about fire and other elements, they should tell it to others in a friendly manner. Without this sort of friendship, it is not possible to bring about the well-being of the people.

THE COMMENTATOR'S NOTES

(१) (जातवेदसे) यो विद्वान् जातं सर्वंवेत्ति तस्मै

= Learned person who knows all.

(२) जातेषु कार्येषु विद्यमानायवा

= Fire or electricity pervading all objects.

(अस्य) सभाध्यक्षस्य

= Of this President of the Assembly.

(संसदि) संसीदन्ति विद्वांसो यस्यांतस्याम्

= In the assembly.

How is Agni is taught in the second Mantra.

Mantra—2

यस्मै त्वमा॑यज॑से स सा॑धत्यन॒र्वा क्षेति॑ द॒धते॑ सु॒वीर्य॑म् ।

स तू॑ताव॒ नैन॑मश्नोत्यंह॒तिरग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने अनर्वा इव त्वं यस्मै आयजसे (भवान् जीवाय रक्षणं साधति) स सुवीर्यं धत्ते स तूताव च एनम् अंहतिः न अश्नोति स सुखे क्षेति । ईदृशस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O enlightened person distingnished on account of thy knowledge and other virtues, the man whom thou givest happiness because he causes happiness to others on all sides, he achieves much strength and accomplishes his object, like a man travelling by aero plane, prospers and helps others to grow. Poverty never approaches him. Let us not suffer in thy friendship.

PURPORT

Those who have friendship with the enlightened persons and are well-versed in the science of Agni (fire and electricity) attain perfect strength of body and soul and dwell in happiness and not others.

THE COMMENTATOR'S NOTES

(आयजसे) समन्तात् सुखं ददते
Persons causing happiness on all sides.

(तूताव) वर्धयति Causes to grow.

(अंहतिः) दारिद्र्यम् = Poverty.

TRANSLATOR'S NOTES

(आयजसे) यज-देवपूजासङ्गतिकरणदानेषु अत्र दानार्थः तु-वृद्धौ

पुनस्ते कीदृशा इत्युपदिश्यते ।

How is Agni is taught further in the 3rd Mantra.

Mantra—3

शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्त्याहुतम् ।
त्वमादित्याँ आ वह तान्ह्युश्मस्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! वयं त्वा आश्रित्य समिधं कर्तुं शकेम त्वं नः धियः साधय त्वे सति देवाः आहुतं हविः अदन्ति अतः त्वम्

आदित्यान् आ वह तान् हि वयम् उश्मसि ईड्शस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (learned President of the Assembly) may we be able to acquire that knowledge that makes us enlightened. Endow us with wisdom and noble actions. It is with you as President that enlightened persons take good food, thoughtfully accepted. Bring hither learned persons who have observed Brahmachaya till the age of 48 years, as we long for them. May we not suffer any harm in your friendship.

PURPORT

Those persons who having the association with learned men, patiently acquire knowledge and apply that for various practical purposes, enjoy happiness being endowed with intelligence and noble deeds.

THE COMMENTATOR'S NOTES

(हविः) अत्तुम् अर्हम् अन्नम्

= Food that deserves to be taken in.

(आदित्यान्) अष्टचत्वारिंशद्वर्षकृतब्रह्मचर्यान्

= To learned persons who have observed Brahmacharya upto 48 years and are dispellers of darkness of ignorance like the sun.

(समिधम्) सम्यक् इध्यते यया तां क्रियाम्

= That process which makes men enlightened.

Mantra—4

भरा॑मे॒ध्मं कृ॒णवा॑मा ह॒वींषि॑ ते चि॒तय॑न्तः॒ पर्व॑णापर्वणा व॒यम् ।
जी॒वात॑वे प्रत॒रं सा॑धया॒ धियोऽग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने पर्वणा पर्वणा चितयन्तः वयं ते हवींषि कृणवाम

इध्मं च भराम त्वं जीवातवे धियः प्रतरं साधय (ईदृशस्य) तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (learned person) we bring fuel and all other articles required for the performance of Yajna, picking up virtues with perfect means, so that you may be free from all anxieties for doing Yajna and other noble deeds. Do thoroughly accomplish and purify our intellects and noble actions in order to prolong our lives. Let us not suffer harm in your friendship.

PURPORT

The men belonging to the army and assembly and general public should provide an intelligent learned person who multiplies intellect and industriousness with all necessary articles. They should never give up friendship with him.

THE COMMENTATOR'S NOTES

(पर्वणा पर्वणा) पूर्णेन २ साधनेन

= With perfect means.

(चितयन्तः) गुणानां चितिं कुर्वन्तः

= Picking up virtues

अथेश्वरसभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of God and the President of the Assembly are taught in the fifth Mantra.

Mantra—5

विशां गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्पदक्तुभिः ।
चित्रः प्रकेत उषसो महाँ अस्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! तव अस्य विशां यद् (ये) गोपाः जन्तवः अक्तुभिः उषसः चरन्ति । ये द्विपत् च उत (अपि) चतुष्पत्

चरन्ति यः चित्रः प्रकेतः महान् त्वं असि तस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

(1) O God Thy attributes which are preservers of all people spread around and both bipeds aad quadrupeds are enlivened by Thy illustrious acts. Thou art wonderful great illuminator of the world and far superior to night and dawn over which Thou rulest as Sovereign. Let us not suffer any harm in Thy friendship O Supreme leader.

(2) The Mantra is also applicable to the President of the Assembly who should be the preserver of all and in whose rule, all bipeds and quadrupeds should feel happy.

PURPORT

Men should never give up the true friendship of God who is the cause of the creation, sustenance and dissolution of the world on account of His Greatness. They should also have friendship with the President of the Assembly whose duty it is to protect all.

THE COMMENTATOR'S NOTES

(अस्य) जगदीश्वरस्य सृष्टौ सभाद्यध्यक्षस्य राज्ये वा = In the universe of God or the rule of the President of the Assembly.

(अक्तुभिः) प्रसिद्धैः कर्मभियोर्गैः प्रसिद्धाभिः रात्रिभिर्वा = By illustrious acts or ways or nights.

(अंजु-व्यक्तिम्रक्षण गति कान्तिषु)

अक्तुरिति रात्रिनाम (निघ० १. ७)

The same subject is continued.

Mantra — 6

त्वमंध्वरीयसि होतासि पूर्व्यः प्रशास्ता पोता जनुषा पुरोहितः ।

विश्वा विद्वाँ आर्त्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धीर अग्ने ! यतः पूर्वः अध्वर्युः होता प्रशास्ता पोता पुरोहितः विद्वान् त्वम् असि उत (अपि) जनुषा विश्वा आर्त्विज्या पुष्यसि तस्मात् तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O God the Sustainer of all, Thou art Adhvaryu the organiser of this Yajna (in the form of this Universe), Thou art Hota-Giver of happiness and accepter of our adoration. Thou art eternal Teacher and Preacher of Dharma (Righteousness and good education adored by all ancient sages. Thou art Pota-Purifier. Thou art Purohita or Benefactor of all with the Universe created by Thee. Thou knowest the duties of all priests and givest success. O Supreme Leader, therefore may we never suffer harm in Thy Friendship.

The Mantra is applicable in the case of the learned priest also who should bring about the welfare of all.

PURPORT

There is Shleshlaukara or double entendre used in the Mantra. The world can not be sustained without God who is the Lord of all and without enlightened persons who show the right Path. Therefore all should enjoy happiness by having communion with God and by associating themselves with the wise.

THE COMMENTATOR'S NOTES

(अध्वर्युः) अध्वरस्य योजको नेता कामयमानो वा। अत्राध्वरशब्दोपपदाद् युज धातोर्बाहुलकात् क्युः प्रत्ययष्टिलोपश्च अध्वर्युरध्वरयुरध्वरं युनक्ति अध्वरस्य नेता अध्वरं कामयते इति ध्वरतिर्हिंसाकर्मा तत्प्रतिषेधः (निरुक्ते १. ८)

= The organiser or leader of the Yajna (a non-violent noble act).

(प्रशास्ता) धर्मसुशिक्षोपदेशप्रचारकः
= Teacher and Preacher of Dharma and good education.

(जनुषा) जातेन जगता सह = With the born world.

(धीर) धारणादिगुणयुक्त = Upholder

(पुरोहितः) हितप्रसाधकः = Benefactor.

TRANSLATOR'S NOTES

This Mantra even with the faulty translation of Sayanacharya, Prof. Wilson, Griffith and Oldenberg, proves beyond the least shadow of a doubt that the Agni mentioned here is not the material fire but a conscious being-God or a learned priest. The epithets like धीर, विश्व आर्त्विज्यानि विद्वान् पुरोहितः, प्रशास्ता etc. make it quite clear.

Shri Sayancharya translates धीर as प्राज्ञ, प्रशास्ता he explains as प्रकर्षेण शास्ता सर्वेषां शिक्षकोऽसि = Supreme teacher of all.

पुरोहितः - पुरोहितो ब्रह्मा देवपुरोहितस्य बृहस्पतेः प्रतिनिधित्वात्

Following Sayanacharya Prof. Wilson translates "Thou art the director of the ceremonies, their performer or by birth the family priest, thus conversant with all the priestly functions. thou performest perfectly the rite.
In his note on P. 309 Prof. Wilson says:-

" Agni is here identified with the Chief of the sixteen priests engaged at sacrifices....... or Purohita may be the same as the Brahma of a ceremony. Oldenberg translates the third line as "Knowing the duties of every priest thou givest success. O wise one."

(Vedic Hymns Vol. II. P. 1. 8. 109).
Is it applicable to material fire ?

Griffith's translation of the Mantra is--

Thou art presenter and the Chief-in maker, thou art director, Purifier, great High priest by birth.

Knowing all priestly work thou perfectest it Sage. Let us not in thy friendship Agni, suffer harm.

Griffith quotes in his footnotes Prof. Wilson's note given above with great approval. (Hymns of the Rigveda by Griffith P. 122).

Does all this not countenance the view of Rishi Dayananda Sarasvati, that by Agni in such Mantras is not meant material fire but God and a learned leader.

पुनः सभाध्यक्षभौतिकाग्नी कीदृशावित्युपदिश्यते ।

How are the President of the Assembly and material fire is taught furher in the seventh Mantra.

Mantra—7

यो वि॒श्वतः॑ सु॒प्रती॑कः स॒दृङ्ङसि॑ दू॒रे चि॒त्सन्त॒ळिदि॒वाति॑ रोचसे ।
रात्र्या॑श्चि॒दन्धो॒ अति॑ देव पश्य॒स्यग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव अग्ने त्वं यथा यः सदृङ् सुप्रतीकः असि दूरे चित् सन् सूर्यरूपेण विश्वतः तडित् इव अति रोचसे येन विना रात्र्याः मध्ये अन्धः चित् इव अति पश्यसि तस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni revealer of Truth (President of the Assembly or a great technologist) Thou who art beautiful and manifester of true knowledge, looking equally or imparcially upon all, thou shinest even when afar like lightning or electricity. Thou seest O President of the Assmbly, even over the darkness of night (by the proper arrangements of all kinds). May we suffer no harm in thy friendship.

PURPORT

The President of the Assembly even when sitting afar, illumines all persons even if they are devoid of virtues as the sun or the lightning or electricity illuminate all embodied

objects. Who should not keep friendship with him ? All must be friendly to him.

TRANSLATOR'S NOTES

It is gratifying to note that though Sayanachrya, Wilson and Griffith have taken तडित् here as near (Wil) or close at hand (Griffith) Oldenberg in the Vedic Hymns (Vol. 11, P. 108) has like Rishi Dayananda, taken it to mean "like lightning."

THE COMMENTATOR'S NOTES

(देव) सत्यप्रकाशक = Revealer of Truth.

(सुप्रतीकः) सुष्ठु प्रतीतिकारक

= Giver of good knowledge and beautiful.

पुनः शिल्पभौतिकाग्निकर्माण्युपदिश्यन्ते ।

The functions of a technologist and material fire are taught further in the eighth Mantra.

Mantra—8

पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढ्यः ।
तदा जानीतोत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः (विद्वांसः) यूयं येनअस्माकं पूर्वः रथः दूढ्यः भवतु दूढ्यः शंसः च अभिअस्तु तत् वचः आ जानीत । उत (अपि) तेन स्वयं पुष्यत अस्मान् पोषयत च । हे अग्ने (परमशिल्पिन्) सुन्वतः तव अस्य अग्नेः वा सख्ये वयं मा रिषाम ॥

TRANSLATION

O learned persons, know and proclaim that refined and cultured word by which the vehicle in the form of aeroplane etc. of the person who brings happiness to all, be foremost

that cannot be conceived by stupid persons. Let there be praise for the seekers after the truth of technology, which cannot be conceived by the ignorant. Be strong yourselves and make us strong. May we never suffer in your friendship.

PURPORT

O learned persons, you should put forth your united efforts in such a way that the sciences of the Spirit, technology and worldly conduct be diffused among men, so that they may enjoy happiness.

THE COMMENTATOR'S NOTES

(सुन्वत:) सुखाभिषवकर्तु: = Bringing happiness to all.
(षु-प्रसवैश्वर्ययो:)

(दूढ्य:) अनधिकारिभि: दु:खेन ध्यातुं योग्य: अत्र दुरुपपदाद् ध्यै धातोर्घञर्थे कविधानम् इति क: प्रत्यय: । दुरुपसर्गस्योकारादेश उत्तरपदस्य ष्टुत्वं च पृषोदरादित्वात् ।

= Inconceivable by the ignorant.

अथ सभा सेनाशालाध्यक्षगुणा उपदिश्यन्ते ।

The attributes of the Chiefs of the Assembly, army and educational institutions are taught in the Ninth Mantra.

Mantra—9

वधैर्दु:शंसाँ अप दूढ्यो जहि दूरे वा ये अन्ति वा के चिदत्रिण: ।
अथा यज्ञाय गृणते सुगं कृध्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अग्ने (सभासेनाशालाध्यक्ष विद्वन्) स त्वं दूढ्य: दु:शसान् दस्य्वादीन् अत्रिण: मनुष्यान् वधै: अप जहि ये शरीरेण आत्मभावेन वा दूरे सन्ति केचित् वर्त्तन्ते तान् अपि सुशिक्षया वधै: वा अपजहि । एवं कृत्वा अथ यज्ञाय

गृणते पुरुषाय वा सुगं कृधि । तस्मात् ईदृशस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (President of the Assembly, army or the educational institution) strike away with thy weapons of wisdom (in the case of Acharyas) or the other fatal arms those of evilspeech and intellect, malicious devouring demons be they near or far. Make a good path for him who praises knowledge and wisdom and tries to attain them, performing practical Yajna (benevolent act). May we not suffer any harm in thy friendship.

PURPORT

The Presidents of the Assembly and other chiefs should remove all bad discourses, evil reading and teaching leading to un-righteousness, should create harmony and friendship among all subjects whether they are far or near, taking them all as friends, so that abiding bliss may grow more.

THE COMMENTATOR'S NOTES

(वधैः) ताडनैः = By chastisement or weapons.

(अत्रिणः) = Devouring foes.

(गृणते) विद्याप्रशंसां कुर्वते पुरुषाय

= For a person who praises wisdom or knowledge.

(अग्ने) विद्याविज्ञापक सभासेनाशालाध्यक्ष

= Giver of knowledge-the President of the Assembly, Chief of the army or educational institution.

अथ शिल्प्यग्नि गुणा उपदिश्यते ।

Now the attributes of an artisan and fire taught in the tenth Mantra.

Mantra—10

यद्युक्था अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः ।

आदिन्वसि वनिनो धूमकेतुनाग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! (विद्वन्) यतः त्वं यत् (यौ) ते (तव) अस्य वृषभस्य इव वातजूता अरुषा रोहिता अश्वौ रथे योक्तुम् अर्हैस्तः तौ अयुक्था (योजयसि योजयति वा) तज्जन्यः यः रवः तेनसह वर्तमानेन धूमकेतुना (रथेन सर्वव्यवहारान्) (इन्वसि व्याप्नोषि) (व्याप्नोति वा) तस्मात् आत् अथ वनिनः तव अस्य वा सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (artisan or mechanic) when thou yokest the bright red horses, swift as the wind, to thy car, thy roar is like that of a bull. With that Chariot (of various kinds including an aeroplane) which has banner of the smoke of fire, thou accomplishest all thy works. Thou doest all works with a fixed time table punctually and making use of the rays of the sun etc. May we not suffer in thy friendship.

PURPORT

Because an artisan or mechanic can accomplish many useful works with the proper use of fire (or electricity) he can manufacture vehicles like air craft also.

THE COMMENTATOR'S NOTES

(अरुषा) अहिंसकौ अश्वौ (रथं) विमानादौ याने

= Non-violent or trained horses.

(वनिनः) वनस्य संविभागस्य रश्मीनां वा प्रशस्तसम्बन्धोविद्यते यस्य ।

= One who does all works with a fixed time table or utilising rays of the sun etc.

TRANSLATOR'S NOTES

वनमिति रश्मिनाम (निघ० १)

अरुष इत्यश्वनाम (निघ० १.१४) रुष-हिंसायाम्

The same subject is continued :

Mantra—11

अधं स्वनादुत बिंभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन् ।
सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तवं ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यत् (यदा) ते (तव) अस्य अग्ने: व: यवसादः द्रप्सा सुगं व्यस्थिरन् (मार्गे वितिष्ठेरन्) तत् (तदा) ते (तवअस्यवा) तावकेभ्यः रथेभ्यः पतत्रिणः बिभ्युः । अथ (अथ) उत (अपि) तेषां रथानां स्वनात् पतत्रिणः (पक्षिणः) इव (शत्रवः भयं प्राप्ताः विलीयन्ते ईदृशस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

(1) O Agni (Commander or Leader of the Army) when thy delighted vegetarian subordinates or soldiers go on the good easily accessible path, then thy enemies are terrified from the noise of their chariots like the birds at the noise of the grass-consuming flames of the fire. The cars go on the path quite easily striking dread in the hearts of thy foes. May we not suffer any harm in thy friendship.

(2) The Mantra is also applicable in the case of the material fire. The meaning there is. At the roaring of the fire, even the birds are terrified. when its flames, consuming the grass, spread in all directions, the wood is easily accessible for the chariots to pass. May we not suffer any harm in the friendship of the fire-utilising it properly.

PURPORT

Men should know that they can certainly conquer their wicked enemies when they fight with them with the armies well-equipped with electric and other weapons made of fire and using vehicles like aeroplanes etc. delightedly. Those who are ignorant of the science of fire etc. cannot get victory in battles. Therefore all this must be done. The

army should be well-equipped and should fight with delight taking it to be their duty to put down the wicked foes.

अथ सभाद्यध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of the President of the Assembly etc. are taught.

Mantra—12

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्भुतः ।
मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे अग्ने यतः त्वया मित्रस्य वरुणस्य धायसे यः अयम् अवयातां मरुताम् अद्भुतः हेळः क्रियते तेन एषां नः (अस्माकम्) मनः पुनः पुनः सुमृड एवं भूतु तस्मात् तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (President of the Assembly or the commander of the Army etc.) as thou showest amazing dishonour to unrighteous mortals, in order to support and sustain men of friendly disposition and the noble, be merciful towards us. May thy mind along with thy attendants be gracious towards us. May we not suffer any harm in thy friendship.

PURPORT

Men should behave properly after knowing the duty of the President as the protector of the right persons and chatiser of the wicked.

THE COMMENTATOR'S NOTES

(अवयाताम्) धर्मविरोधिनाम्

= Of the unrighteous persons going against the injunctions of the Dharma.

(मरुताम्) मरणधर्माणां मनुष्याणाम् = Of mortal men.

(हेडः) अनादरः = Dishonour.

(हेडृ-अनादरे)

पुनरीश्वरसभाध्यक्षाभ्यां सह मित्रता किमर्था कार्येत्युपदिश्यते ।

Why should men keep friendship with God and the President of the Assembly is taught further in the 13th Mantra.

Mantra—13

दे॒वो दे॒वाना॑मसि मि॒त्रो अद्भु॑तो॒ वसु॒र्वसू॑नामसि॒ चारु॑रध्व॒रे ।
शर्म॑न्त्स्याम॒ तव॑ स॒प्रथ॑स्त॒मेऽग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यतः त्वम् अध्वरे देवानां देवः अद्भुतः चारुः मित्रः असि वसूनां वसुः असि तस्मात् तव सप्रथस्तमे शर्मन् (शर्मणि) वयं सुनिश्चिताः स्याम तव सख्ये कदाचित् मा रिषाम ॥

TRANSLATION

O Refulgent God endowed with Divine attributes, Thou art the Bestower of Supreme Bliss on the enlightened truthful Persons, Giver of all felicity and Destroyer of all misery. Thou art the Abode or Sustainer of the earth and other worlds which are abodes of all creatures. Thou shinest in all non-violent philanthropic works known as Yajnas including the inviolable Upasana or communion with Thee. O supreme Spirit, may we be under Thy most wide-reaching protection. May we never suffer harm in Thy Friendship.

PURPORT

The Friendship with God and learned persons which gives true delight cannot be firm and permanent unless one is alert at all times. Therefore all of us should always have firm, stead fasr and resolute intellect.

THE COMMENTATOR'S NOTES

(देवानाम्) दिव्यगुणसम्पन्नानां विदुषां पदार्थानां वा

= Of learned men of divine virtues and objects.

(अध्वरे) अहिंसनीयेऽह्यातव्ये उपासनाख्ये कर्तव्ये ।

= In inviolable and unforgettable duty like the communion with God.

(सप्रथस्तमे) अतिशयितैः प्रथोभिः सुविस्तृतैः श्रेष्ठैः गुण-कर्मस्वभावैः सह वर्तमानेन ।

= In the best shelter endowed with the best merits and acts.

पुनः कीदृशाभ्यां सह सर्वैः प्रेमभावः कार्य इत्युपदिश्यते ।

Mantra—14

तत्ते भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृळयत्तमः ।

दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यत् (यस्मात्) स्वे दमेसमिद्धः सोमाहुतः अग्निः इव मृडयत्तमः त्वं सर्वैः विद्वद्भिः जरसे दाशुषे रत्नं द्रविणं च (विद्यादिशुभान गुणान्) दधासि तत् ईदृशस्य तव भद्रं शीलं कदाचित् वयं मा रिषाम (सुस्थिराः च स्याम) ॥

TRANSLATION

O God, This is Thy most auspicious and glorious nature that when kindled in Thy own abode (the world or the heart) and augmented with devotion commingled with knowledge, Thou art tke Giver of true delight and merciful. Thou bestowest charming wealth, wisdom and noble virtues on Thy worshippers of good Character. May we suffer no harm in Thy friendship.

(2) The Mantra is also applicable to a great scholar who when praised and respected, gives wealth of wisdom and noble advice to the persons devoted to him. His

friendship should never be given up. This is the glorious and auspicious nature of a truly learned person.

PURPORT

Men should always advance the cause of knowledge, Dharma (righteousness) and education by imbibing the true nature of God and His devout Scholars through the Vedas, the laws working in the Universe and they should be friendly to all in their conduct.

THE COMMENTATOR'S NOTES

(भद्रम्) कल्याणकारकं शीलम्

= Auspicious and glorious nature.

(सोमाहुतः) सोमैः ऐश्वर्यकारकगुणैः वा पदार्थैः आहुतः वर्धितः सन ।

= God glorified by noble virtues and a learned man respected with good articles.

(दाशुषे) सुशीले वर्तमानं कुर्वते मनुष्याय ।

= For a man of good character and conduct.

The same subject is continued :

Mantra—15

यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।
यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुद्रविण अदिते (जगदीश्वर विद्वन्वा) यतः त्वं सर्वताता यस्मा अनागास्त्वं ददाशः, यं भद्रेण शवसा प्रजावता राधसा सह वर्तमानं कृत्वा शुभेऽव्यवहारे चोदयासि (प्रेरयेः) तस्मात् तव आज्ञायां विद्वच्छिक्षायां च वर्तमानाः ये वयं प्रयतेमहि ते वयम् एतस्मिन् कर्मणि स्थिराः स्याम ।

TRANSLATION

(1) May we be certainly among those persons O immortal Imperishable God, to whom Thou O Possessor of beautiful wealth art pleased to grant sinlessness in all dealings, in health and wealth and whom Thou wilt quicken with glorious strength (physical and spiritual) and with good progeny.

(2) It is also applicable to a great scholar who makes people sinless and strong. He regards himself as immortal and Imperishable Atma (Soul).

PURPORT

The man to whom God manifests in his soul sinlessness, urging him to be so, he being fond of association with learned persons enjoys happiness, having obtained all kind of wealth and noble virtues. Therefore we should also do likewise.

THE COMMENTATOR'S NOTES

(अदिते) विनाशरहित = Imperishable.
दो-अवखण्डने नञ्

(सर्वताता) सर्वतातौ सर्वस्मिन् व्यवहारे अत्र सर्वदेवात् तातिल् (अष्ट० ४. ४. १४२) इति सूत्रेण सर्वशब्दात् तातिल् प्रत्ययः । सुपां सुलुक् इति सप्तम्याड़ादेशः = In all dealings.

(शवसा) शरीरात्मबलेन
= With physical and spiritual power,

The same subject is continued :

Mantra—16

स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्रतिरेह देव ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवीउतद्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे देव ! अग्ने येन त्वया उत्पादिता विज्ञापिता मित्रः वरुणः अदितिः सिन्धुः उत अपि द्यौः नः (अस्मान्) मामहन्ताम् तत् अस्माकं सौभगत्वस्य आयुः इह स विद्वान् त्वं प्रतिर ॥

TRANSLATION

O God desired by all, Giver of life's prosperity, Thou who knowest how to grant happiness, prolong our prosperous life and augment our knowledge here. May the Mitra (Prana) Varuna (Udana) Aditi (all objects that are produced) Ocean, earth, the light or electricity, may all created by Thee increase our strength and happiness.

(2) The Mantra is also applicable to a highly learned person who should give the knowledge of all objects to all.

PURPORT

Men should increase their good fortune, prosperity and life by taking shelter in good and highly learned persons, acquiring the knowledge Physical science and being industrious in this world.

THE COMMENTATOR'S NOTES

(आयुः) जीवनं ज्ञानं वा = Life or knowledge.

(देव) सर्वैः कमनीय = Desired by all.

(मित्रः) प्राणः = Prana (Vital breath).

(वरुणः) उदानः = Udana.

(अदितिः) उत्पन्नं वस्तुमात्रं कारणं वा = All created objects.

(द्यौः) विद्युत्प्रकाशो वा = Electricity or light.

TRANSLATOR'S NOTES

The word देव is derived from दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदकान्ति गतिषु ।

— Here the meaning कान्ति-कामना or desire has been taken.

For the meaning of मित्र: as प्राण: see प्राणोमित्रम् (जैमिनीयोप० ब्रा० ३.३) and Shatapath 8. 4. 2. 6 प्राणो वै० मित्र: (शत० ८. ४. २. ६) For the meaning of Varuna as Udana see.

प्राणोदानौ वै मित्रावरुणौ । शत० १. ८. ३. १२

प्राणोदानौ मित्रावरुणौ । शत० ३. २. २. १३

This hymn is connected with the previous hyms as there is mention of the attributes of God, President of the Assembly, learned persons and fire as in that hymn.

Here ends the commentary on the nintyfourth (94th) hymn and 32rd Varga of the first Mandala of the Rigveda.

ओ३म्

अथ सप्तमाध्यायारम्भः

CHAPTER VII

पञ्चनवतितमं सूक्तम्

HYMN LXXXXV (95)

ओं विश्वानिदेव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ॥

अथास्य पंचनवतितमस्य सूक्तस्य आंगिरसः कुत्स ऋषिः । सत्यगुणविशिष्टोऽग्निः शुद्धोऽग्निर्वा देवता । १, ३ विराट् त्रिष्टुप् १२, ७, ८, ११ त्रिष्टुप् ४,५,६, १० निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः । ९ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः ।

Seer of the hymn-Kutsa Angirasa. Devata or subject Pure and true Agni, Metres-Trishtup, and Pankti of various forms. Tunes Dhaivata and Panchama.

अथ रात्रिदिवसौ कीदृशौ स्त इत्युपदिश्यते ।

How are day and night is taught in the first Mantra.

Mantra—1

द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये विरूपे स्वर्थे द्वे रात्रिदिने परस्परं चरतः अन्यान्या वत्सम् उप धापयेते तयोः अन्यस्यां स्वधावान् हरिः भवति । अन्यस्यां शुक्रः सुवर्चाः सूर्यः ददृशे (ते सर्वदा वर्तमाने, ईश्वरादिग्गणित विद्यया विज्ञाय अनयोर्मध्ये उपयुंजीध्वम् ।

TRANSLATION

Two sisters of different shapes owing to light and darkness wander along, pursuing a good aim. Both of them suckle the calf born in the form of the world. In one of them (at night) there is the moon that dispels heat and is endowed with nectar-like sap of herbs. In the other, (at day) is seen the sun - clear and full of fine splendour. They should be utilised properly, having acquired their knowledge with Algebra and other Sciences.

PURPORT

Men should know that day and night do not cease but they exist in different parts of the Universe. They should accomplish all their works that are to be done at night and that are to be done in day time without laziness.

THE COMMENTATOR'S NOTES

(वत्सम्) जातं संसारम्

= Calf born in the form of the world.

(हरिः) हरति उष्णताम् इति हरिश्चन्द्रः

Moon that dispels heat.

(स्वधावान्) स्वेन स्वकीयेन गुणेन धार्यंत इति स्वधा अमृत रूप ओषधिरसः तद्वान्

= Endowed with the nectar-like sap of the herbs.

अथाहोरात्र व्यवहारः दिशां मिषेण उपदिश्यते ।

The duties of day and night are taught further in the form of directions

Mantra—2

दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवतयो विभृत्रम् ।
तिग्मानीकं स्वयशसं जनेषु विरोचमानं परि षीं नयन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! याः अतन्द्रासः युवतयः इव दश दिशः

त्वष्टुः इमं गर्भं विभृत्रं तिग्मानीकं जनेषु विरोचमानं

स्वयशसं सीं जनयन्त (जनयन्ति-परिणयन्ति) ताः यूयं विजानीत ॥

TRANSLATION

O men ! you should know these ten directions which like un-wearied industrious young women bringforth from electricity or wind this germ the origin of all dealings, widely-spread, the upholder of various activities, endowed with its own sharp forces or splendour, shining among men (particularly mathematicians) and glorious. They carry it around in the form of day and night.

PURPORT

Men should know that these ten directions like east, west, north and south etc. are the accomplishers of all dealings. Therefore they should perform all their works regularly and punctually and should not waste their time in doing unrighteous acts.

THE COMMENTATOR' NOTES

(त्वष्टुः) विद्युतो वायोः वा
= Of the electricity or wind.

(इन्द्रो वै त्वष्टा (ऐत० ६.१०)

(गर्भम्) सर्वव्यवहारादिकारणम्
= The origin of all dealings.

(सीम्) प्राप्तव्यम् अहोरात्रव्यवहारम्
= The dealings of day and night.

पुनः सोऽहोरात्रः किं करोतीत्युपदिश्यते ।

What do day and night do is taught further in the third Mantra.

Mantra—3

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
पूर्वामनु प्र दिशं पार्थिवानामृतून्प्रशासद्वि दधावनुष्ठु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गणितविद्याविदः मनुष्याः ! यः अहोरात्रः पूर्वां प्रदिशम् अनुष्ठु पार्थिवानां मध्ये ऋतून् प्रशासत् अनु तान् विदधौ । अस्य अहोरात्रस्य एकं चरणं दिवि एकं समुद्रे एकं च अप्सु अस्ति तथा अस्य अवयवाः त्रीणि जाना परिभूषन्ति (एतानि यूयं विजानीत) ॥

TRANSLATION

O men, well-versed in Mathematics, it is day and night that divide the seasons of the year for the benefit of earthly creatures and form in regular succession the eastern quarter according to the rise of the sun. One part of this Ahoratra (the combination of day and night) is in the glorious sun, one is in the ocean and the third is in the Prana. It is its particles or parts that are decorated by the actions done by me in the past, future and present times. This you should know well.

PURPORT

It is not possible to have three times past, future and present without the parts of day and night. Without them, no season is possible. Men should accomplish all works, knowing the movement of the time by the Sun and wind in the firmament.

THE COMMENTATOR'S NOTES

(त्रीणि जाना) भूतभविष्यद् वर्तमान विभाग जन्यकर्माणि

= Acts done by men in the past, present and future.

(जाना) जनेषु भवानि

(दिवि) द्योतमाने सूर्ये

= In the glorious sun.

(अप्सु) प्राणेषु, अप्सु वा

= In the pranas or water.

TRANSLATOR'S NOTES

It is note worthy that Oldenberg in the Vedic Hymns Vol. II has admitted his inability to understand clearly the meaning of the above Mantra. In his note he says-it is surprising that Agni's birth in the sea and his birth in the waters are distinguished. The poet's meaning is not quite clear. Prof. Max Muller thinks of the rising sun and the lightning in the clouds.

In Note 3 he says:– "But this interpretation of our passage is by no means certain."

(Vedic Hymns Vol. II by Oldenbard P. 116).

This is a specimen of many Western Scholar's conjectural interpretations. Can we rely upon them, when they themselves are not certain about the correctness of their interpretation ?

पुनः स कालसमूहः कीदृश इत्युपदिश्यते ।

How is Time is taught in the fourth Mantra

Mantra—4

क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।
वह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः बहूनाम् अपसाम् उपस्थात् गर्भः स्वधावान् महान् वत्सः कविः कालः निश्चरति स्वधा भिः मातृः जनयत इमं निण्यं कः आ चिकेत कः एतेषाम् अवयवानां स्वरूपं च ॥

TRANSLATION

Who can understand the definite nature or secret of this Time who possessing many attributes, endowed with his noble parts or powers, covering all with his pervasion, looking over all (so to speak) along with earth, hearth, heaven and other worlds or directions generates mother-like protective nights ?

PURPORT

Men should know that it is only an expert scholar who can comprehend the nature of Kala (Time) whose knowledge is very subtle, who manifests all different divisions of the time and pervades all actions being always the same.

THE COMMENTATOR'S NOTES

(निण्यम्) निश्चितं स्वरूपम्
= Definite nature or secret.

(वत्सः) स्वव्याप्त्या सर्वाच्छादकः
= Covering all with his pervasion.

(स्वधाभिः) द्यावापृथिव्यादिभिः सह
= Along with earth, heaven and other worlds.

(मातॄः) मातृवत् पालिकाः रात्रीः
= Mother-like protective nights.

पुनः स कीदृश इत्युपदिश्यते ।

How ii Agni is taught in the fifth Mantra.

Mantra—

आविष्ट्यो वर्धते चारुरासु जिह्मानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्मात् जायमानात् त्वष्टुः उभे बिभ्यतुः यस्मात् प्रतीची जायते (सर्वान् व्यवहारान्) प्रति जोषयेते । यः उपस्थे स्वयशा जिह्मानाम् ऊर्ध्वः आसु चारुः आविष्ट्यः वर्धते तं सिंहं (हिंसकम्) अग्निं यूयं यथावत् विजानीत ॥

TRANSLATION

Appearing amongst the waters and manifest in all dealings, the bright shining Agni increases rising above the flanks of the waving waters, spreading his own renown; both

day and night or heaven and earth are alarmed, as the radiant Kala (Time) is born, and they approach and serve the lion-like fierce Agni (fire).

PURPORT

Men should know that the Agni (fire) is born from the time of the creation of the world and as disintegrator going upwards and being in the wood it grows and is the pointer of directions in the form of the sun. It comes into existence at a certain time and perishes at the appointed time.

THE COMMENTATOR'S NOTES

(त्वष्टुः) छेदकात् कालात् = From time.
(सिंहम्) हिंसकम् = Fire force like the lion.
पुनः स कालः कीदृश इत्युपदिश्यते ।

How is that Kala (Time) is taught in the sixth Mantra.

Mantra—6

उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भद्रे उभे रात्रिंदिने मेने (द्यावापृथिव्यौ वा - पदार्थानुसारम्) यं समयं जोषयेते वाश्राः गावः न (इव) अन्ये कालावयवाः एवैः उपतस्थुः दक्षिणतः हविर्भिः यं (विद्वांसः) अंजन्ति स (कालः) दक्षाणाम् (अत्युत्तमानां पदार्थानां) मध्ये दक्षपतिः बभूव ॥ (विदुषां वा - शब्दार्थानुसारं)

TRANSLATION

Both the auspicious ones (day and night) or heaven and earth serve him (Kala or Time) with their attributes like two female attendants, as lowing cows desiring calves follow their paths. He is the lord of might and the protector of the

knowledge and dexterity among mighty experts in knowledge, arts and handicrafts. All other parts or divisions desire him with oblations in the Dakshirnayana or Sun's progress south of the equator-winter solitice or sitting in the right side of the fire.

PURPORT

There is Upamalankara or simile used in the Mantra. Men should serve or utilise day and night and other parts of Time. They should perform only righteous acts like the Yajnas (non-violent sacrifices) in them and should never do unrighteous acts.

THE COMMENTATOR'S NOTES

(मेने) वत्सले स्त्रियौ इव

= Like two women or female attendants.

(एवैः) प्रापकैः गुणैः सह

= With their attributes.

(दक्षाणाम्) विद्याक्रियाकौशलेषु चतुराणाम्

= Of the persons experts in knowledge, arts and handicrafts.

(अंजन्ति) कामयन्ते = Desire

TRANSLATOR'S NOTES

एवैः is derived from इण्-गतौ इण् क्रीडायां वन् इतिभावे वन् प्रत्ययः

दक्ष इति बलनाम (निघ० २.९) ।

पुनः स कालः कीदृश इत्युपदिश्यते ।

How is that Kala (Time) is taught further in the seventh Mantra.

Mantra—7

उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।

उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः भीमः ऋंजन् (कालः) मातृभ्यः सविता इव उद् यंयमीति । बाहू उभे सिचौ यतते स (कालः) अत्कं शुक्रं सिमस्मात् उदजते ! नवा वसना जहाति इति जानीत ॥

TRANSLATION

The time that stretches forth his arms and controls all like the sun controlling the worlds with his attraction, is fierce, comes again and again and controls moments, sets in motion strength and force, decorative earth and heaven, animals, winds and fire, that sprinkle through the rain. The Kala (Time) takes upwards all force continuously and puts off new garments.

PURPORT

You should do all works punctually and regularly knowing the greatness of Kala (Time) who is the cause of the sun and other objects of the world, who covers all with various particles like moments, who is the controller of all and the course of all activity.

पुनः स किं करोतीत्युपदिश्यते ।

What does Agni do is taught further in the 8th Mantra.

Mantra—8

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदने गोभिरद्भिः ।
कविर्बुध्नं परि मर्मृज्यते धीः सा देवताता समितिर्बभूव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यत् (यः) संपृंचानः कविः कालः सदने-गोभिः अद्भिः उत्तरं त्वेषं बुध्नं रूपं कृणुते या धीः परिमर्मृज्यते सा च देवताता समितिः बभूव (तत् एतत् सर्वं विज्ञाय प्रज्ञा उत्पादनीया) ॥

TRANSLATION

Time like a sage assumes an excellent and lustrous form coming in and causing contact with the rays and the Pranas in the world. This science regarding the vital force of the Pranas along with intellect and action is purified. This leads to the knowledge of God and true nature of enlightened wise persons.

PURPORT

Men should know that it is not without time that effect is produced and dissolved at the end; it is not without the proper use of the time of observing Brahmacharya (continence) that the intellect is able to understand all Shastras. Therefore knowing the subtle nature of time, it should never be wasted, but all worldly and spiritual duties should be discharged punctually, giving up all laziness.

THE COMMENTATOR'S NOTES

(गोभिः) किरणैः = With the rays.

(अद्भिः) प्राणैः = With the pranas.

(बुध्नम्) प्राणबल सम्बन्धि विज्ञानम् । इदमपीतरद्बुध्नमेतस्मादेव बद्धाः अस्मिन् धृताः प्राणा इति निरु० १०.४४ ।

= The sciences of the vital force.

The same subject is continued.

Mantra—9

उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।

विश्वेभिरग्ने स्वयशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) ते तव [illegible] सम्बन्धेन सूर्यः इव इद्धः

कालः विश्वेभिः स्वयशोभिः न अदब्धेभिः पायुभिः युक्तं

विरोचमानं बुध्नम् उरु त्रयः अस्मान् महिषस्य धाम च पर्येति तथा अस्मान् पाहि सेवस्व च ॥

TRANSLATION

O learned person, Time glorious like the sun by thy association with all radiant, undiminished and protective powers prevades the resplendent firmament, great splendour that subdues wicked persons, the basis of great worlds. Preserve and protect us and render real service to us.

PURPORT

Men should know that without the all-pervading Kala (Time) the existence of the sun and other objects of the created world is not possible and without it, we cannot do any work.

THE COMMENTATOR'S NOTES

(महिषस्य) महतो लोकसमूहस्य महिष इति महन्नाम (निघ० ३.३)

= Of great world.

(त्रयः) त्रयन्ति अभिभवन्ति आयुर्येन तत् ॥

= Splendour that subdues wicked persons.

TRANSLATOR'S NOTES

It is absurd for Oldenbarg to translate the words महिष used in the Mantra as buffalo which does not give any sense at all. Prof. Wilson's and Griffith's translation "of the might" is better and more faithful, based upon the Vedic Lexicon महिषइतिमहन्नाम (निघ० ३.३)।

पुनः कालोऽग्निर्वा कीदृश इत्युपदिश्यते ।

How is Kala (Time) or Agni is taught further in the tenth Mantra

Mantra—10

धन्वन्त्स्रोतः कृणुते गातुमूर्मिं शुक्रैरूर्मिभिरभि नक्षति क्षाम् ।
विश्वा सनानि जठरेषु धत्तेऽन्तर्नवासु चरति प्रसूषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः कालः विद्युदग्निर्वा धन्वन् स्रोतः गातुम् ऊर्मिं च कृणुते शुक्रैः ऊर्मिभिः क्षां च अभिनक्षति जठरेषु विश्वा सनानि धत्ते प्रसूषु नवासु वा प्रजासु अन्तः चरति (तं यथावत् विजानीत) ॥

TRANSLATION

O men, Time or lightning causes the waters to flow in a torrent through the firmament and with those pure waves inundates or floods the earth. He (fire) puts in its stomach all articles of food and moves about within the young sprouting grass and herbs.

PURPORT

Great scholars, true in mind, word and deed should comprehend the nature of Kala (Time) and vidyut (lightning or electricity) and should accomplish all works connected with them.

THE COMMENTATOR'S NOTES

(धन्वन्) अन्तरिक्षे = In the firmament.
(गातुम्) प्राप्तव्यम् = Worth attaining.
(ऊर्मिम्) उषसं जलवीचिं वा = Dawn or wave.
(सनानि) संविभागयुक्तानि वस्तूनि
= Articles of food which are divided in various ways.
धन्व इत्यन्तरिक्षनाम (निघ० १.३)
[illegible] वस्तूनि
पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Kala and Agni) is taught further in the 11th Mantra.

Mantra—11

एवा नो' अग्ने समिधा' वृधानो रेवत्पावक श्रवसे वि भांहि ।
तन्नो' मित्रो वरु'णो मामहन्तामदि'तिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पावक अग्ने (विद्वन्) यथा कालः विद्युदग्निर्वा नः (अस्माकं समिधा) (वृधानः) यस्मै रेवत् एव श्रवसे विभाति (विविधतया प्रकाशते) उत तत मित्रः, वरुणः, अदितिः सिन्धुः पृथिवी द्यौः अस्मान् मामहन्तां तथा त्वम् अस्मान् विभाहि ॥

TRANSLATION

O purifying learned person, as Time or fire in the form of lightning or electricity growing with our glorious nature or with the fuel supplied by us blaze variously for a righteous wealthy person, for good reputation or good food and as Prana, Udana, all created objects or causes, ocean, earth and the light of electricity help in our growth, so should you help us to shine on account of our noble virtues.

PURPORT

None can acquire wealth endowed with knowledge without learning the science of Kala or Agni (fire in various forms). None can take proper benefit from Prana and other substances without utilising them in time and punctually. Therefore, all should do all this and should ever enjoy bliss, having accomplished all works.

THE COMMENTATOR'S NOTES

(अग्ने) विद्वन् = Learned leader.

(समिधा) सम्यक् प्रदीप्तेन स्वभावेन प्रदीपकेन इन्धनादिना वा ॥

= With well-kindled nature or fuel.

(श्रवसे) श्रवणायान्नाय वा

= For good reputation or food.

This hymn is connected with the previous hymn as there is mention of Kala (Time) Agni (Fire) and learned persons as in that hymn.

Here ends the commentary on the ninety-fifth hymn of the first Mandala of the Rigveda.

अथ षण्णावतितमं सूक्तम्

HYMN LXXXXVI, (96)

अस्य षण्णवतितमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । द्रविणोदा अग्निः शुद्धोऽग्निर्वा देवता । त्रिष्टुप् छन्दः । गान्धारः स्वरः ॥

Seer of hymn – Kutsa Angirasa. Devata – Agni Metre – Trishtup. Tune – Gandhara.

अथाग्निशब्देन विद्वद्गुणा उपदिश्यन्ते ।

Mantra 1

स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।
आपश्च मित्रं धिषणा च साधन्देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये देवाः द्रविणोदाम् अग्निं धारयन् ते सर्वाणि कर्माणि च साधन् तेषाम् आपः (च अध्यापनादीनि कर्माणि) मित्रं धिषणा (हस्तक्रियता) सिध्यन्ति । यः मनुष्यः सहसा प्रत्नथा प्राचीनैः इव जायमानः विश्वा काव्यानि सद्यः बट् अधत्त (यथावत् दधाति स विद्वान् सुखी च भवति) ॥

TRANSLATION

Those learned persons who worship God as the Giver of wealth, accomplish all their works with His help. Their Pranas, teaching and other works, their friendship and intellect are accomplished with the aid of the science of art and industries. The man who becoming mighty, truly studies and upholds the Kavyas (Poetical Scriptures in the form of the Vedas) like ancient sages, acquires knowledge and enjoys happiness.

PURPORT

No one can become a true poet without observing Brahmacharya and acquisition of knowledge and without

being a true poet, a man can not accomplish all works after getting the knowledge of God and electricity. Therefore, all this should ever be done by all.

THE COMMENTATOR'S NOTES

(आपः) प्राणाः = Pranas or vital breaths.

(च) अध्यापनादीनि कर्माणि = Teaching and other works.

(अग्निम्) परमेश्वरं भौतिकं वा = God or material fire.

TRANSLATOR'S NOTES

प्राणा: वा आपः ।। ब्रा० ६. ६. ४

आपो वै प्राणा: ।। शत० ३. ८. २. ४

प्राणो ह्याप: ।। जैमिनीयोपनिषद् ब्राह्मणे ३. १०. ६

Rishi Dayananda Saraswati's interpretation of आपः as प्राणाः is based upon these ancient authorities and is not his own imagination, as very often critics think because unfortunately he has not quoted the above and other authorities to substantiate his interpretation.

Oldenberg translates the Mantra taking the word अग्नि for material fire only, but strangely enough he renders 'सद्यः काव्यानि बलधत्तद्विश्वा' as 'Being born by strength, Agni has assumed instantly all the qualities of a sage. (See Vedic Hymns Vol. II by Oldenberg P. 119).

Can any one say so for material fire ? Is not Rishi Dayananda Saraswati justified in taking Agni here for a learned person as he prefaces his interpretation of the Mantra saying "अथाग्निशब्देन विद्वद्गुणा उपदिश्यन्ते" i. e. By Agni, the attributes of a learned person are taught.

पुनः स परमेश्वरः कीदृश इत्युपदिश्यते ।

How is God is taught in the 2nd Mantra.

Mantra—2

स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः पूर्व्या निविदा कव्यता मनूनाम् आयोः इमाः प्रजाः अजनयत् (जनयति) विवस्वता चक्षसा द्याम् अपः पृथिव्योषध्यादिकं च यं द्रविणोदाम् अग्निं (परमेश्वरं) देवा धारयन् (धारयन्ति) (स नित्यम् उपासनीयः) ।

TRANSLATION

Men should always adore that Almighty God who is Omniscient and who along with His eternal Vedic Speech generates all these children of thoughtful persons-subjects from the eternal Matter. With his Omnipotence, He has created the sun and other luminaries, different waters, earth herbs plants etc. Him alone who is the Giver of all wealth, enlightened truthful persons uphold in their exemplary lives.

PURPORT

It is not possible for an inanimate thing like matter to produce anything without a conscious being. Therefore all men should believe in one God who is the Almighty Creator of the whole world.

THE COMMENTATOR'S NOTES

(निविदा) वेदवाचा = With Vedic Speech.

(अग्निम्) परमेश्वरम् = God.

(आयोः) सनातनात् कारणात् = From the eternal cause i. e. Matter.

यन्निविद्भिर्न्यवेदयन् तन्निविदां निवित्त्वम् (तैति०

ऐतरेय ३.६, तैत्ति० २. २. ८. ५), ब्रह्माग्निः (शत० १. ३. ३. १६) ।

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—3

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यं प्रथमं यज्ञसाधम् ऋञ्जसानं विद्वद्भिः आहुतम् आरीः विशः भरतं सृप्रदानुम् ऊर्जः पुत्रं (प्राणं च) जनयन् तं द्रविणोदाम् अग्निं देवाः धारयन् (धरन्ति-धारयन्तिवा) तं परमेश्वरम् यूयं नित्यम् ईळत ॥

TRANSLATION

O men, Always adore that One God who is the first Creator of the world, who can be known only through the Yajnas i. e. wisdom and knowledge etc. who can be attained through discrimination, dispassion and other means, who is honoured and invoked by all enlightned truthful persons, who is the Protector of our advancement and the Life-sap of our composite physical nature and Sustainer of and imparter of activity to the whole universe. Him alone wise learned men bear in their noble lives as the Giver of all wealth (material as well as spiritual).

PURPORT

O seekers of Truth, you should never worship any one else in the place of God, Who has created all this world for the benefit of all souls and who is the Generator of the sun and the air etc. He alone is worthy of adoration.

THE COMMENTATOR'S NOTES

(प्रथमम्) सर्वस्य जगतः आदिमं स्रष्टारम्
= First Cause and Creator of the world.

(यज्ञसाधम्) यज्ञैः-विज्ञानादिभिः ज्ञातुं शक्यम् ।

= Who can be known only through Yajnas i.e. Wisdom, knowledge and science etc.

(आरीः) प्राप्तुं योग्याः = Attainable.

(भरतम्) धारकम् = Upholder.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (Agni) is taught further in the fifth Mantra.

Mantra—4

स मातरिश्वा पुरुवारपुष्टिर्विदद्गातुं तनयाय स्वर्वित् ।
विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः येन ईश्वरेण तनयाय स्वः वित् गातुं विदत् पुरुवारपुष्टिः मातरिश्वा बाह्याभ्यन्तरस्थः वायुः निर्मितः यः विशां गोपा रोदस्योः जनिता अस्ति यं द्रविणोदाम् इव अग्निं देवा धारयन् (स सर्वदा एव इष्टदेवः मन्तव्यः) ।।

TRANSLATION

Men should believe in God as Adorable Lord who has made the air (external as well as internal in the form of Prana) that is bestower of happiness for us and our children, that causes the speech to come out and that nourishes with abundant benefits. He (God) is the Protector of mankind and Generator of heaven and earth. Him alone enlightened truthful persons uphold in their noble lives as the Giver of all wealth (Material as well as spiritual in the form of wisdom, Peace and Bliss).

PURPORT

All should know that it is not possible to speak out without the help of air and none can get proper nourishment without it. None can create and sustain or uphold the world except God.

THE COMMENTATOR'S NOTES

(मातरिश्वा) मातरि अन्तरिक्षे श्वसिति स वायुः
= Air.

(पुरुवारपुष्टिः) पुरु बहुवारा वरणीया पुष्टिः यस्मात् सः
= Nourisher with abundant benefits.

(गातुम्) वाचम् = Speech.

TRANSLATOR'S NOTES

गातुरितिपदनाम (निघ० ४.१) पद-गतौ गतेऽस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थमादाय ज्ञापयति सर्वं वस्तुजातमिति गातुः वाक् ॥

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni in is taught further in the fifth Mantra.

Mantra—5

नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्विभाति देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्य सृष्टौ वर्णम् आमेम्याने समीची नक्तोषासा द्यावाक्षामा शिशुं धापयेते येन उत्पादितविद्युद्युक्तः रुक्मः (प्राणः) सर्वस्य अन्तः (मध्ये) विभाति, यं द्रविणोदाम् एकम् अग्निं देवाः धारयन् स एव सर्वस्य पिताऽस्ति इति यूयं मन्ध्वम् ॥

TRANSLATION

The night and the day mutually not destroying or complementing each other's complexion, give nourishment, combined together, to one infant.

PURPORT

The wind with electricity i. e. Prana shines with in all created by that Almighty, whom enlightened truthful persons uphold in their noble lives as the Giver of wealth (external as well internal.) You should believe in that One God as the Father of all.

THE COMMENTATOR'S NOTES

(श्रामेम्याने) पुनः पुनः श्रहिंसन्त्यौ
= Not destroying but helping.
(रुक्मः) स्वप्रकाशस्वरूपः
= Radiant-Prana.
रुच-दीप्तौ

पुनः स कीदृश इत्युच्यते ।

How is Agni (God) is taught further in the sixth Mantra.

Mantra—6

रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।
अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यं वेः यज्ञस्य बुध्नः केतुः मन्मसाधनः रायः वसूनां संगमनः वा अमृतत्वं रक्षमाणासः देवाः यं द्रविणोदाम् अग्निं धारयन् तम् एव एवम् इष्टदेवं यूयं मन्यध्वम् ॥

TRANSLATION

O men, you should believe in that God as your Adorable Lord who is the Giver of all knowledge through the Vedas, the Director of the desirable Yajna-wisdom that unites all. Accomplisher of all thoughtful acts, Bestower of all riches, (knowledge and the prosperity of vast good Government). It is Him alone that enlightened in their emancipated state uphold in their noble lives as the Giver of all wealth and power.

PURPORT

That God alone should be adored by all in whom all emancipated souls take shelter.

THE COMMENTATOR'S NOTES

(बुध्नः) यः बोधयति सर्वान् पदार्थान् वेदद्वारा सः

= He who gives the knowledge of all objects through the Vedas.

(वेः) कमनीयस्य = Of the desirable.

(यज्ञस्य) संगमनीयस्य विद्याबोधस्य

= Of the knowledge.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught in the seventh Mantra.

Manta—7

नू चं पुरा च सदंनं रयीणां जातस्यं च जायंमानस्य च क्षाम् ।
सुतश्चं गोपां भवंतश्च भूरेर्देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यं देवाः (विद्वांसः) नु च पुरा च रयीणां सदनं जातस्य जायमानस्य च क्षां भूरेः सतः च भवतः च गोपां द्रविणोदाम् अग्निं (परमेश्वरं) धारयन्ते (तम् एव एकं सर्वशक्तिमन्तं यूयं धरध्वं धारयत वा ॥

TRANSLATION

O Men, you should always meditate upon that One Almighty God whom learned persons regard as the efficient cause of the creation, sustenance and dissolution of the earth and other objects, support of all that has been, dissolution and the universe that comes into being after Pralaya. Abode of the material cause and effect, Preserver of all that exists, that has existed and will be in future.

PURPORT

There is none except God Who is the Knower of the past, present and future and the Director of the cause and effect and the Giver of the fruit of good or bad actions. This is what all should know well.

THE COMMENTATOR'S NOTES

(सदनम्) उत्पत्तिस्थितिभंगस्यनिमित्तकारणम्
= Efficient course of the creation, sustenance and dissolution of the universe.

(रयीणाम्) वर्तमानानां पृथिव्यादिकार्यद्रव्याणाम्
= Of the present earth and other produced objects.

(क्षाम्) व्यापकत्वान्निवासहेतुम्
= The support or sustainer owing to His pervasion.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught in the 8th Mantra.

Mantra—8

द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।
द्रविणोदा वीरवतीमिषं नो द्रविणोदा रासते दीर्घमायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः द्रविणोदाः तुरस्य द्रविणसः प्रयंसः यः द्रविणोदा सनरस्य प्रयंसत् यः द्रविणोदा वीरवतीम् इषं प्रयंसत् यः द्रविणोदाः नः (अस्मभ्यं) दीर्घम् आयुः रासते तम् ईश्वरं सर्वे मनुष्याः उपासीरन्) ॥

TRANSLATION

May God who is the Giver of wealth, grant us the knowledge of that wealth that makes us happy quickly. May God who is the Giver of Wealth grant us the knowledge of the wealth that is to be divided among the needy and the poor.

May God the giver of strength grant us good food together with valiant heroes. May God the giver of the science of life grant us long life which is useful for spreading knowledge and Dharma (righteousness.)

All men should have communion with such omnipotent God only.

PURPORT

O men, you should take shelter in that God who is the greatest Guru (Sublime Teacher) and who gives us the knowledge of all objects through the Vedas. Then you should preserve long life for the discharge of all proper duties and for the accomplishment of Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation.)

THE COMMENTATOR'S NOTES

(द्रविणोदसः) द्रव्यसमूहस्य विज्ञानं प्रापणं वा
= The knowledge and receipt of all objects.

(द्रविणोदाः) शौर्यादिप्रदः
= Giver of strength and bravery etc.

TRANSLATOR'S NOTES

(द्रविणमिति धननाम निघ० २.९)

(द्रविणमिति बलनाम निघ० २.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught further in the ninth Mantra.

Mantra—9

एवा नो॑ अग्ने स॒मिधा॑ वृधा॒नो रे॒वत्पा॑वक॒ श्रव॑से॒ वि भा॑हि ।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पावक अग्ने ! समिधा वृधानः त्वं नः (अस्मान्) रेवत् श्रवसे एव विभाहि तेन त्वया निर्मिताः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत (अपि) द्यौः नः (अस्मान्) मामहन्ताम् ॥

TRANSLATION

O God the Purifier, most Auspicious ! Thou who art ever multiplying with the Vedic Wisdom, make us shine for a righteous wealthy person, for acquiring knowledge of all good food. May Prana grown mighty with the observance of Brahmacharya, Udana of upward movement, firmament, ocean, earth and the radiance etc. be source of honour to us.

PURPORT

O men, we adore that one God without whose knowledge, it is impossible to have real wisdom and who has created all this world from earth upto the sky. We worship that one God alone, you should also do likewise.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वमंगलकारक परमेश्वर

= O God, the source of all good or Most auspicious.

(समिधा) सम्यक् इध्यते प्रदीप्यते ययावेदविद्यया तया

= With the Vedic wisdom that enlighteous us.

(मित्रः) ब्रह्मचर्येण प्राप्तबलः प्राणः

= Prana which has become mighty with the observance of Brahmacharya.

(वरुणः) ऊर्ध्वगतिहेतुः उदानः

= Udana that goes upward.

(अदितिः) अन्तरिक्षम् = Firmament.

(मामहन्ताम्) सत्कारहेतवो भवन्तु
= Be source of honour.

This hymn mentions the attributes of Agni, so it is connected with the previous hymn.

Here ends the 96th Hymn of the first Mandala of the Rigveda.

सप्तनवतितमं सूक्तम्

HYMN LXXXXVII (97)

अस्याष्टर्चस्य सप्तनवतितमस्य सूक्तस्यांगिरसः कुत्स ऋषिः। अग्निर्देवता। १, ७, ८ पिपीलिका मध्यानिचृद् गायत्री। २, ४, ५ गायत्री। ३, ६ निचृद् गायत्री छन्दः। षड्जः स्वरः।

Seer of the hymn-Kutsa. Devata or subject-Agni. Metre-Gayatri in various forms. Tune-Shadja.

अथायं सभाध्यक्षः कीदृश इत्युपदिश्यते।

How should Agni (President of the Assembly) be is taught in the first Mantra.

Mantra—1

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम्।
अप नः शोशुचदघम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने! भवान् नः (अस्माकम्) अघम् अपशोशुचत् पुनः पुनर्दूरी कुर्यात्। रयिम् आशुशुग्धि। नः (अस्माकम्) अघम् अपशोशुचत्॥

TRANSLATION

O Agni-our leader-President of the Assembly! Remove our sin, disease and laziness. Purify our riches of all kinds. Remove or cast aside all sin done with mind, speech and body.

PURPORT

It is the duty of the President of the Assembly to remove all acts that are harmful for men and having removed sloth, to enable them to attain prosperity by exertion or industriousness.

THE COMMENTATOR'S NOTES

(अघम्) (१) रोगालस्यं पापम्

= Sin, disease and laziness.

(अघम्) मनोवाक् शरीरजन्यं पापम्

= Sin done with mind, speech and body.

(शुशुग्धि) शोधय प्रकाशय = Purify and manifest.

TRANSLATOR'S NOTES

शुशुग्धि is from शुचिर्पूतीभावे विकरणव्यत्ययेन श्लुः। शोचति ज्वलतिकर्मा (निघ० १.१६)।

It is very wrong on the part of Wilson to translate अपन: शोशुचदघम् as may our sin be repented of.

पुन: स कीदृश इत्युपदिश्यते।

How is Agni is taught further in the 2nd Mantra.

Mantra—2

सुक्षेत्रिया सुगातुया वसूया च यजामहे।
अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने! यं त्वा वसूया सुगातुया सुक्षेत्रिया च (शस्त्रास्त्रसेनया) वयं यजामहे स भवान् नः (अस्माकम्) अघम् अपशोशुचत् ॥

TRANSLATION

O President! We put our united efforts with thee for pleasant fields, for good land and for the acquirement of good wealth along with good army equipped with powerful weapons. Remove all our sin and sloth.

PURPORT

It is the duty of the President to remove the sufferings and grievances of the subjects by adopting the policy of साम (peace) भेद (Dividing) and दण्ड (suitable punishment). The people should also elect only such a virtuous person as President.

THE COMMENTATOR'S NOTES

(सुक्षेत्रिया) शोभनं क्षेत्रं वपनाधिकरणं यया नीत्या। अत्रेयाडियाजी काराणामिति डियाजादेशः ।।

= With the policy that leads to good cultivation of lands.

(सुगातुया) शोभना गातुः पृथिवी यस्यां तया। अत्र डियाजादेशः।

= With the object of good land.

गातुरिति पृथिवीनाम (निघ० १.१)

पुनः स कीदृश इत्युपदिश्यते।

How is Agni (President) is taught further in the third Mantra.

Mantra—3

प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः।

अप नः शोशुचदघम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यत् (यस्य) तव सभायाम् एषां मध्ये अस्माकासः प्र सूरयः वीराः च सन्ति (ते सभासदः सन्तु) स भन्दिष्ठः भवान् अस्माकम् अघं प्र अपशोशुचत् ।।

TRANSLATION

O Agni (President of the Assembly) who ever are brave, highly learned and intelligent people among us in your

assembly, let them be members there. You who are the best among the bringers about of welfare of all, remove all sins (Physical, mental and vocal) from us.

PURPORT

When absolutely truthful and learned persons are the Presidents and members of the assemblies, and persons full of perfect power are attendants or workers, then there is the protection of the State and victory. When it is contrary to this, the result is also opposite.

THE COMMENTATOR'S NOTES

(भन्दिष्ठः) अतिशयेन कल्याणकारक:

= The best among those who bring about the welfare of the people.

(भदि-कल्याणे सुखे च)

पुनस्तस्य कीदृशस्य कीदृशाश्चेत्युपदिश्यते ।

How are the members is taught in the fourth Mantra.

Mantra—4

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।

अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (यत्) यस्य ते (तव) यादृशाः सूरयः (सभासदः सन्ति) तस्य ते (तव) तादृशाः वयम् अपि प्रजायेमहि ईदृशः त्वं नः (अस्माकम्) अघम् प्र अप शोशुचत् ॥

TRANSLATOIN

O Agni (Absolutely truthful, learned teacher of the Vedas) let us become like the highly educated members of your assembly. Remove or burn all our sin of mind, speech and body.

PURPORT

The public or ordinary persons should also try to follow the noblest or most righteous Presidents of the Assemblies etc. in this world.

THE COMMENTATOR'S NOTES

(अग्ने) आप्तानूचानाध्यापक

(सूरयः) = Perfectly learned persons.

अथ भौतिकोऽग्निः कीदृश इत्युपदिश्यते ।

How is this material fire is taught in the fifth Mantra.

Mantra—5

प्र यद॒ग्नेः सह॑स्वतो वि॒श्वतो॒ यन्ति॑ भा॒नवः॑ ।
अप॑ नः॒ शोशु॑चद॒घम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः यूयं यत् (यस्य) सहस्वतः अग्नेः भानवः विश्वतः प्रयन्ति यः नः (अस्माकम्) दारिद्रयम् अपशोशुचत् (दूरीकरोति) तं कार्येषु संप्रयुङ्ध्वम् ॥

TRANSLATION

Since the mighty flames of Agni (electricity) go in all directions or penerate univerally and it removes all poverty, utilise it methodically and scientifically in various works.

PURPORT

There is no embodied object which is not permeated by by electricity. Men should acquire full knowledge of Agni (fire and electricity) which when utilised in works leads to prosperity.

THE COMMENTATOR'S NOTES

(भानवः) प्रदीप्ताः किरणाः = Rays or flames.

(अघम्) दारिद्रयम् = Poverty.

TRANSLATOR'S NOTES

भा - दीप्तौ

(अघम्) दारिद्रयम् The word has been interpreted here as दारिद्रयम् or poverty as it makes a man suffer and very often it leads to sin also, as is the well-known Sanskrit saying बुभुक्षित: किं न करोति पापम् i. e. what does not a dying man do ?

अथेश्वर: कीदृशोऽस्तीत्युपदिश्यते ।

How is God is taught in the sixth Mantra.

Mantra—6

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे विश्वतोमुख जगदीश्वर यतः त्वं हि खलु विश्वतः परिभूः असि तस्मात् भवान् नः (अस्माकम्) अघम् अप शोशुचत् ॥

TRANSLATION

O God, Thou hast Thy face every where in as much as Thou from Thy abode in the soul within the human heart, teachest the truth to every man and woman. Thou alone art immanent in every thing, pervadest the whole universe and art above all by Thy knowledge and power. Burn away all our sinful tendencies and sins.

PURPORT

Men should ever adore God and contemplate on Him, as when prayed to sincerely with truth and love, He the Omnipresent Univerlal Spirit keeps,them away from all sinful acts by giving them true knowledge and prompts them to have good merits and do noble deeds with good temperament.

THE COMMENTATOR'S NOTES

(विश्वतोमुख) सर्वत्र व्यापकत्वात् अन्तर्यामितया सर्वोपदेष्टः = Teacher of all as All pervading Supreme Being.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught further in the Seventh Mantra.

Mantra—7

द्विषो नो विश्वतोमुखाति नावेव पारय ।
अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वतोमुख (परमात्मन्) त्वं नः नावाइवद्विषः अतिपारय नः अस्माकम् अघम् (शत्रूद्भवं दुःखम्) भवान् अपशोशुचत् ॥

TRANSLATION

O Omnipresent God whose Glory is in every direction, take us across all misery caused by our internal enemies like the boat or ship to the other shore of the river or ocean. Burn away all our sins.

PURPORT

As a judge protects the people by sentencing robbers and thieves etc. to transportation and sends them to solitary forests or sea-shore, in the same manner, when meditated upon well, God destroys the internal adversaries of the worshippers in the form of lust, anger, greed, ignorance, fear and grief etc. and endows them with virtues like self control and others.

THE COMMENTATOR'S NOTES

(विश्वतोमुख) विश्वतः सर्वतः मुखम् उत्तमम् ऐश्वर्यं यस्य तत् सम्बुद्धौ ।

= Whose good prosperity or glory is in all directions.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught again in the eighth Mantra.

Mantra—8

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।
अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! स भवान् कृपया नः (अस्माकम्) स्वस्तये नावया सिन्धुम् इव दुःखानि अति पर्षः नः (अस्माकम्) अघम् अपशोशुचत् (भृशं दूरीकुर्यात्) ॥

TRANSLATION

O God, kindly take us across all the miseries for our welfare as they go to the opposite shore of the river or ocean by a boat or ship. Burn away all our sins.

PURPORT

As a sailor takes men across the river by a boat, so God takes men across the ocean of misery by giving them true knowledge and wisdom and He makes them supremely happy without much delay.

This hymn is connected with the previous hymn as there is mention of the attributes of Agni (fire or electricity) God and President of the Assembly etc. by the use of the word Agni, as in that hymn.

Here ends the ninety-seventh hymn of the first Mandala of the Rigveda.

अथाष्टनवतितमं सूक्तम्

HYMN LXXXXVIII (98)

अस्य सूक्तस्यांगिरसः कुत्स ऋषिः। वैश्वानरो देवता। १ विराट् त्रिष्टुप् छन्दः। २ त्रिष्टुप् ३ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer of the hymn - Angirasa Kutsa. Devata - Vaishvanara. Metre-Trishtup in various forms. Tune-Dhaivata.

अथाग्नी कीदृशावित्युपदिश्यते।

What is the nature of two kinds of Agni is taught in the first Mantra.

Mantra—1

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः।
इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वैश्वानरः इतः जातः इदं कं विचित्रं जगद् विचष्टे यः सूर्येण सह यतते यः भुवनानाम् अभिश्रीः राजा अस्ति तस्य वैश्वानरस्य सुमतौ हि वयं स्याम ॥

TRANSLATION

May we possess and subsist in the true knowledge of that Almighty God, who is the Sovereign Creator of all universes, who is the imparter of bliss to all, who is the store of glory and giver of beauty to all things beautiful, who is the Supreme Leader of all souls and by whose might the sun comes into being and by whose lustre he shines.

PURPORT

O men, you must always obey the commands of that God who is Omnipresent and who illuminates this whole world. You should also acquire the knowledge of Agni in the form of material fire and electricity. Without this, a man can not get worldly prosperity

THE COMMENTATOR'S NOTES

(वैश्वानरस्य) विश्वेषु नरेषु जीवेषु भवस्य

= Pervading all souls.

(राजा) न्यायाधीशः सर्वाधिपतिः ईश्वरः प्रकाशमानो विद्युत् अग्निर्वा।

= God the just lord of the world, radiant, electricity and fire.

(वैश्वानरः) सर्वेषां जीवानांनेता

= The leader of all souls.

The same subject is continued :

Mantra—2

पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश।
वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषः पातु नक्तम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः विद्वद्भिः दिवि पृष्टः यः पृथिव्यां पृष्टः यः पृष्टः वैश्वानरः अग्निः विश्वाः ओषधीः आ विवेश सहसा पृष्टः स नः दिवा रिषः स नक्तं च पातु (पाति वा)॥

TRANSLATION

God who is present in the sky and present upon earth, and who is present and enquired about by the wise, has pervaded all herbs; May that all pervading God who is enquired by the wise and who is present in Vigour, Guard us night and day, against all violent persons with the light of knowledge.

THE COMMENTATOR'S NOTES

(पृष्टः) विद्वद्भिः प्रति यः पृच्छ्यते

= Enquired by the wise.

(अग्निः) विज्ञानस्वरूप ईश्वरो विद्युदग्निर्वा

= Omniscient God, electricity or fire.

(दिवा) विज्ञानान्धकारप्रकाशेन सह

= With the light of knowledge.

PURPORT

Men should approach the wise learned perosons and should enquire about the nature and attributes of God, fire and electricity etc. and being benevolent, should keep away from violence.

अथेश्वरविद्वांसौ कीदृशावित्युपदिश्यते ।

How are God and learned person is taught in the third Mantra

Mantra—3

वैश्वानर तव तत्सत्यमस्त्वस्मान्रायो मघवानः सचन्ताम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वैश्वानर ! यत् तव सत्यंशीलम् अस्ति तत् अस्मान् प्राप्तम् अस्तु । यत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी द्यौः च मामहन्ताम् तत् ऐश्वर्यम् अपि नः (अस्मान्) प्राप्तम् अस्तु । मघवानः यान् रायः सचन्ताम् तान् वयम् उत (अपि) प्राप्नुयाम ॥

TRANSLATION

O Illuminator of knowledge among all men, (God or learned person) May we also acquire your vow of truth. May we obtain that wealth which is possessed (material as well as spiritual) in the form of wisdom, by great scholars and kings, by men of friendly nature, men of noble merits and disposition, learned mothers and enlightened persons, water in the firmament, earth and the light of electricity.

PURPORT

Men should learn from God and learned persons truth, character, wealth earned by righteous means, pious men, theoretical and practical science with labour and then should try to bring about the weltare of all, making all happy.

THE COMMENTATOR'S NOTES

(वैश्वानर) सर्वेषु मनुष्येषु विद्याप्रकाशक

= Illuminator of knowledge among all men.

(रायः) विद्याराज्यश्रियः

= Knowledge and royal prosperity.

(अदितिः) विश्वेदेवाः सर्वे विद्वांसः

= All learned persons.

TRANSLATOR'S NOTES

Aditi has been interpreted by Rishi Dayananda on the basis of the Vedic Mantra. अदितिर्द्यौरदितिरन्तरिक्षम्... विश्वे देवा अदितिः पंच जनाः (ऋ० १. ६. १६. १०) Yaskacharya has also explained अदितिः as अदीना देवमाता = A learned mother of enlightened truthful persons.

(विद्वांसोहि देवाः) (शत० ३. ७. ३. १०)

This hymn is connected with the Previous hymns as there is mention of God, Agni and learned persons as in that hymn.

Here ends the commentary on the 98 th hymn of the first Mandala of the Rigveda.

अथैकोनशततमं सूक्तम्

HYMN XC (99)

अस्य सूक्तस्य मरीचिपुत्रः कश्यप ऋषिः। जातवेदा अग्निर्देवता। निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः॥

Seer of the hymn - Kashyapa the son of Mareechi, Devata or subject-Agni, Metre-Nichrit Trishtup. Tune-Dhaivata.

अथेश्वरः कीदृश इत्युपदिश्यते॥

How is God is taught in the first Mantra.

Mantra—1

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्मै जातवेदसे (जगदीश्वराय) वयं सोमं सुनवाम यः च अरातीयतः वेदः निदहाति सः अग्निः नावा इव सिन्धुं (अतिदुर्गाणि) अति दुरिता विश्वा पर्षत् (सः अत्र अन्वेषणीयः)॥

TRANSLATION

Let us place at the disposal of that God Almighty, the Knower of all born beings, whatever wealth we possess, whose Eternal Vedic Lore completely scorches him who acts otherwise-inimical to His Commands. He burns or destroys the wealth of a wicked person. Then will that Self effulgent God, overcoming all evil, take us beyond all difficulties to the Supreme Goal of our life, like conveniently crossing a river in boat or crossing the ocean in a steamer.

PURPORT

As sailors take men across an ocean easily and conveniently in steamers, so God when well-meditated upon, takes men seated in the midst of the great ocean of the world, full

of miseries across by giving them true Wisdom. It is only the true devotees of God that can enjoy supreme bliss by conquering all enemies (both external and internal in the form of lust, anger, greed etc.). Others can not command power to do so.

THE COMMENTATOR'S NOTES

(जातवेदसे) यो जातं सर्वं वेत्ति विन्दति जातेषु विद्यमानोऽस्ति तस्मै ॥

= To God who is Omniscient and Omnipresent.

(सोमम्) सकलैश्वर्यम्, उत्पन्नं संसारस्थं पदार्थसमूहम् ॥

= All wealth or all objects that exist in the world.

(षू-प्रसवैश्वर्ययोः)

(अग्निः) विज्ञानस्वरूपो जगदीश्वरः

= God who knows all.

This hymn of only one Mantra has connection with the previous hymn, as there is mention of God as in that hymn. Here ends the commentary on the 99th hymn of the first Mandala of the Rigveda.

अथ शततमं सूक्तम्

HYMN C (100)

अस्यशततमसूक्तस्य वृषागिरो महाराजस्य पुत्रभूता वार्षागिराः ऋज्राश्वाम्बरीषसहदेवभयमानसुराधस ऋषयः । इन्द्रो देवता । १, ५ पंक्तिः । २, १३, १७ स्वराट् पंक्तिः । ६, १०, १६ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः । ३, ४, ११, १८ विराट् त्रिष्टुप् । ७, ८, ९, १२, १४, १५, २९ निचृत् त्रिष्टुप् छंदः धैवतः स्वरः ।

Seers of the hymn-Rijrashva, Ambarisha and other sons of Maha Raja Vrishagira.

Devata – Indra. Metres – Pankti and Trishtup of various kinds. Tunes-Panchama and Dhaivata.

अथायं सूर्यलोकः कीदृश इत्युपदिश्यते ।

How is the Solar world is taught in the first Mantra.

Mantra—1

स यो वृषा वृष्ण्येभिः समोका महो दिवः पृथिव्याश्च सम्राट् ।
सतीनसत्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं नः वृषा समोकाः सतीनसत्वा हव्यः मरुत्वान् महः दिवः पृथिव्याः च लोकानां मध्ये सम्राट् इन्द्रः अस्ति स यथा वृष्ण्येभिः भरेषु नः ऊती (ऊतये) भवतु (तथा प्रयतध्वम्) ॥

TRANSLATION

May the Indra (Solar world) be for our protection etc. who is the cause of rains with his rays, is co-dweller with all energies, resplendent among the vast earth and heaven, the sender of waters, worthy of acceptance (from the point of view of health) to be invoked for the benefit of articles, associated with the Maruts (airs).

PURPORT

Men should utilise the bright solar world that is vast in measure, illustrious on account of and with the association of the wind.

THE COMMENTATOR'S NOTES

(वृषा) वृष्टिहेतुः = The cause of rain.

(वृष्ण्येभिः) वृषसु भवैः किरणैः । वाच्छन्दसि सर्वे विधयो भवन्तीति प्रकृतिभावाभावे लोपः ।।

= With the rays of the sun.

(इन्द्रः) सूर्यलोकः = solar world.

(भरेषु) पालन पोषण निमित्तेषु पदार्थेषु ।

= In the articles that nourish and maintain all creatures.

अथेश्वरविद्वांसौ कीदृक् कर्माणावित्युपदिश्यते ।

How are God and learned persons is taught in the 2nd Mantra.

Mantra—2

यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।
वृषन्तमः सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य भरेभरे सूर्यस्येव वृत्रहा शुक्रः यामः अनाप्तः अस्ति स वृषन्तमः मरुत्वान् इन्द्रः स्वेभिः एवैः सखिभिः (उपसेवितः) नः सततम् ऊती (ऊतये भवतु) ।।

TRANSLATION

May Indra (God and absolutely truthful person), whose glory is like the sun, the slayer of un-righteous wicked persons by giving the good or bad fruit of action, present in every object and sturdy, not to be attained and known by ignorant or inimical persons but by those who obey God's

command and are learned devotees acting like God's friends. May he be ever for our protection.

PURPORT

It is difficult for ignorant people to comprehend all attributes of the solar world & learned persons, not to say of God. It is not possible for any one to have complete protection without taking shelter in them. Therefore all must have friendship with them.

THE COMMENTATOR'S NOTES

(यामः) मर्यादा = Glory.

(सखिभिः) धर्मानुकूलस्वाज्ञापालकैर्मित्रैः

= By those who obey the commands of God (as given in the Vedas) and who act in accordance with righteousness.

(एवैः) प्राप्तैः प्रशस्तज्ञानैः

= By persons endowed with noble knowledge.

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—3

दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।
तरद्द्वेषाः सासहिः पौंस्येभिर्मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य दिवः न (इव) रेतसः शवसा अपरीताः दुघानाः तरद्द्वेषाः पन्थासः यन्ति पौंस्येभिः सासहिः मरुत्वान् अस्ति स इन्द्रः नः ऊती भवतु ॥

TRANSLATION

May God be our protector along with noble persons, whose course, like that of the sun is not to be overtaken and whose Power is un-paralleled, fulfiller of all good desires, who being Almighty in every battle is the slayer of wicked

person, the witherer of the un-righteous, who with His might is enduring but overcoming all.

(2) The Mantra is also applicable in the case of a noble teacher and Vedic Scholar true in mind, word and deed.

PURPORT

As all paths become visible and clearly passable in the light of the sun, and free from the fear of robbers and thieves, in the same manner, the paths of the learned and of God become illuminated by the teachings of the Vedas. Without treading upon them, none can be devid of amimosity and other evils. Therefore all should tread upon those paths.

THE COMMENTATOR'S NOTES

(यस्य) जगदीश्वरस्य अध्यापकस्य अनूचानविदुषो वा ।
= Of God, of a teacher or of the observer of Vedic teachings.

(अपरीताः) अवर्जिताः = Not left off.

(पौंस्येभिः) बलैः सह वर्त्तमानाः पौंस्यानीति बलनाम (निघ० २.९)

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—4

सो अङ्गिरोभिरङ्गिरस्तमो भूद्वृषा वृषभिः सखिभिः सखा सन् ।
ऋग्मिभिर्ऋग्मी गातुभिर्ज्येष्ठो मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अंगिरोभिः अंगिरस्तमः वृषभिः वृषा सखिभिः सखा ऋग्मिभिः ऋग्मी गातुभिः ज्येष्ठः सन् भूत् (अस्ति) स मरुत्वान् इन्द्रः नः ऊती भवतु ॥

TRANSLATION

May God who is the very life of the pranas or vital breaths, who is Rainer of happiness, Most Beutiful among

the friends, venerable among those who claim veneration on account of their knowledge of the Rigveda, and other Vedic Mantras, and pre-eminent among those who deserve praise, be our Protector along with learned priests and other noble persons.

(2) The Mantra is also applicable to the President of the Assembly who behaves with others like his own Prana, is showerer of happiness, an ideal friend and most admirable.

PURPORT

O man, you should adore that God who is Benevolent, the most exalted and the Best. You should also serve the most virtuous and admirable President of the Assembly.

THE COMMENTATOR'S NOTES

(अंगिरोभिः) अंगेषु रसभूतैः प्राणैः सह
= With the Pranas or vital breaths.

(अंगिरस्तमः) अतिशयेन प्राणवद् वर्तमानः
= Like the very life of life.

(गातुभिः) विद्यासुशिक्षिताभिर्वाणीभिः
= With the most learned and cultured speech.

पुनः स इन्द्र (सेनाध्यक्षः) कोदृश इत्युपदिश्यते ।

How is indra (Commander in the Army) is taught in the fifth Mantra.

Mantra—5

स सूनुभिर्न रुद्रेभिर्ऋभ्वा नृषाह्ये सासह्वाँ अमित्रान् ।
सनीळेभिः श्रवस्यानि तूर्वन्मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मरुत्वान् सासह्वान् इन्द्रः सूनुभिः न सनीडेभिः रुद्रेभिः ऋभ्वा च सह (वर्तमानानि) श्रवस्यानि समराह्य नृषाह्ये अमित्रान् तूर्वन् (प्रयतते) स नः ऊती (ऊतये) भवतु ॥

TRANSLATION

May Indra (Commander of the Army) be our Protector who is true in mind, word and deed, mighty with brave soldiers living together in his neighbourhood as his sons, who make their enemies weep by overcoming them in battles, who has a highly intelligent and wise person as his secretary or Minister, destroying all his adversaries by organising a strong army.

PURPORT

That commander of the army who has a strong force consisting of well-trained brave persons respected and treated like sons, equipped with powerful weapons, destroying un-righteous wicked persons and preserving righteous men, can rule over a vast and good Government. He alone should be honoured by all men of the public and the army.

THE COMMENTATOR'S NOTES

(रुद्रेभिः) दुष्टान् रोदयद्भिः प्राणैरिव वीरैः

= By brave soldiers causing their foes to weep, treated as life itself.

(तूर्वन्) हिंसन् = Destroying or killing.

(श्रवस्यानि) श्रवःसु धनेषु साधूनि-वीरसैन्यानि

= Brave armies.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

स मन्युमीः समदनस्य कर्तास्माकेभिर्नृभिः सूर्यं सनत् ।
अस्मिन्नहन्त्सत्पतिः पुरुहूतो मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मन्युमीः समदनस्य कर्ता सत्पतिः पुरुहूतः मरुत्वान्
इन्द्रः परमैश्वर्यवान् सेनापतिः अस्माकेभिः नृभिः सह वर्त्तमानः

सन् सूर्यम् इव (युद्धन्याये) सनत् (सभजेत्) सः अस्मिन् अहन् नः सततम् ऊती भवतु ॥

TRANSLATION

May Indra (Commander of the Army) who is the represser or conqueror of wrath, the doer of gladdening deeds, the protector of the good, invoked by many, be our protector on this day, he who is present with our men strong in body and soul. May he manifest the justice in war like the light of the sun.

PURPORT

As all objects become source of gladdess in the light of the sun, in the same way, good men who are renowned on account of Vidya (wisdom) Dharma (righteousness) and justice become givers of happiness, having attained righteous judges along with their children, grand children, wives and servants. It is he who is conqueror of wrath and always causer of gladness to good people that can become fit to be the commanders of the Army. He alone can get victory over his enemies, who knows everything important regarding the past, is prompt in doing good deeds at present and is thoughtful and none else.

THE COMMENTATOR'S NOTES

(मन्युमीः) यः मन्युं मानाति हिनस्ति सः
= Conqueror of wrath.

(समद्वनस्य) मदनं हर्षणं यस्मिन्नस्ति तेन सहितस्य।
= Source of gladness to all.

पुनः स कीदृश इत्युपदिश्यते ।
How is Indra is taught further in the sixth Mantra.

Mantra—7

तमूतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्राम् ।
स विश्वस्य करुणस्येश एको मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

यम् ऊतय: भजन्तु यं शूरसातौ क्षितय: त्रां कृण्वन्तु (कुर्वन्तु) । य: क्षेमस्य कर्ता तं त्रां कुर्वन्त: शूरसातौ रणयन् । य: एक: विश्वस्य करुणस्य ईशे स मरुत्वान् इन्द्र: (सेनादि-रक्षक:) न: ऊती भवतु ॥

TRANSLATION

May that Indra (Commander of the Army) be our protector who is glorified by all, on account of his protective powers, whom people make protector in battles, who is bringer of happiness and doer of good to all and who is the Master of all merciful acts.

PURPORT

A man who conquers many warriors even when single, should be encouraged in battles and everywhere else. None can get as much bravery by other means as from proper encouragement.

THE COMMENTATOR'S NOTES

(क्षितय:) मनुष्या: । क्षितय इति मनुष्यनाम (निघ० २.३) (रणयन्तु) शब्दयन्तु स्तुवन्तु । अत्र लङ्यडभाव: रण-शब्दे

= May glorify.

(शूरसातौ) शूराणां सातिर्यस्मिन् संग्रामे तस्मिन्

= In the battle field.

TRANSLATOR'S NOTES

There is also a spiritual interpretation of the Mantra as given by Rishi Dayananda in the Aryadhivinaya, taking Indra for God. The Almighty God is glorified by all. He is the One that has the power to have Compassion and disburse His favours on the whole universe. There is none else like Him. May He, the Master of all humanity, of the hosts of creatures and vital forces save us from everything untoward so that we may not be vanquished by our foes.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the eighth Mantra.

Mantra—8

तमप्सन्त शवस उत्सवेषु नरो नरमवसे तं धनाय ।
सो अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यं नरं शवसः अप्सन्त तम् उत्सवेषु सत्कुरुत तं नरः अवसे धनाय अप्सत । यः अन्धे तमसि ज्योतिः चित् (इव) विजयं विदत् (विन्दते) स मरुत्वान् इन्द्रः ऊती भवतु) ॥

TRANSLATION

O men, honour that great leader in anniversaries or on joyful occasions, who is mighty and to whom other ordinary leaders approach for protection and wealth, as he grants them the light (of conquest) in the bewildering darkness (of battle). May that Indra (Commander in chief of the Army) be our protector, who is surrounded by brave warriors,

PURPORT

O men, honour that commander of the Army who conquers his enemies and protecting righteous persons, advances knowledge and wealth, having obtained whom, men get the light of wisdom like the light of the sun. Without this sort of encouragement, none can get stimulus for doing noble deeds.

THE COMMENTATOR'S NOTES

(अप्सन्त) प्राप्नुवन्ति । अत्र प्सा धातोर्लङि छन्दस्युभयथेत्यार्धधातुकत्वात् आतो लोप इटि च इत्याकारलोपश्च प्सातीति गतिकर्मा (निघ० २.१४)

= Get or approach.

(नर:) नेतारो मनुष्याः = Leaders.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the ninth Mantra.

Mantra – 9

स सव्येन यमति व्राधतश्चित्स दक्षिणे संगृभीता कृतानि ।
स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृत:)

यः सव्येन स्वसैन्येन व्राधतः चित् यमति (स विजयी जायते) यः दक्षिणे संगृभीता कृतानि (कर्माणि) नियमयति (स स्वसेनां रक्षितुं शक्नोति) यः कीरिणा चित् शत्रुभिः सनिता धनानि स्वीकरोति स मरुत्वान् इन्द्रः (सेनापतिः) नः ऊती भवतु ॥

TRANSLATION

May Indra (Commander of the Army) be our protector who with his army on the left side, restrains even great malignant enemies and gets victory, who with the army on his right side, controls the works he has taken in hand. It is such a commander that can protect his army; he gets back the riches distributed among the inimical forces by his proper and efficient arrangements for scattering his adversaries.

PURPORT

Only such a commander of the army who can get victory and is fit to protect his subjects, who can collect different arrays of the army, can train and preserve parts of the army by overcoming foes.

THE COMMENTATOR'S NOTES

(व्राधत:) अति प्रवृद्धान् शत्रून् = Powerful enemies.

(कीरिणा) शत्रूणां विक्षेपकेन प्रबन्धेन

= By the arrangement of vanquishing enemies.

पुनः स इन्द्रः कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the tenth Mantra.

Mantra—10

स ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः कृष्टिभिर्न्वद्य ।
स पौंस्येभिरभिभूरशस्तीर्मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मरुत्वान् इन्द्रः (सेनाधिपतिः) ग्रामेभिः सह (सविता धनानि) भुंक्ते (स आनन्दी जायते) यः विदे रथेभिः विश्वाभिः कृष्टिभिः च प्रकाशते सः यः च अशस्तीः क्रिया विदित्वा अभिभूः भवति स पौंस्येभिः नु अद्य नः ऊती भवतु ॥

TRANSLATION

May that Indra (Commander of the Army etc.) be our protector with his power, who shares wealth with the people of the villages. He thus becomes full of delight and bliss. He is a benefactor, is quickly recognised by all men to-day as he shines with air craft and other vehicles. By his manly energies, he is victor over unruly adversaries, knowing their evils, he overcomes them with his might.

PURPORT

Men should appoint as Commander of the army only such a person, who is guardian or preserver of the cities, towns and villages, who is expert in arts and industries, in the sciences of war and endowed with thorough knowledge and strength, ever happy in preserving the subjects and getting victory over his adversaries. It is such a person only who should be chosen as a Commander of the Army.

THE COMMENTATOR'S NOTES

(सनिता) संविभक्तानि धनानि = Divided wealth.
वन-संविभक्तौ ।

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 11th Mantra.

Mantra—11

स जामिभिर्यत्समजाति मीळ्हेऽजामिभिर्वा पुरुहूत एवैः ।
अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अपां तोकस्य तनयस्य च मध्ये वर्तमानः सन् यत् मीळ्हे एवैः जामिभिः सहितः एवैः अजामिभिः शत्रुभिः वा उदासीनैः सह विरुद्धं यन् पुरुहूतः मरुत्वान् इन्द्रः (सेनाद्यधिपतिः) जेषे एतान् स्वीयान् उत्कृष्टुं शत्रून् विजेतुं वा सम् अजाति तदा स नः ऊती समर्थः भवतु ॥

TRANSLATION

Only then Indra (Commander of the Army etc.) associated with his soldiers is able to protect us, when he being present with his sons and grandsons and among his friends, foes and neutrals, invoked by many, goes to battle with his kinsmen against his adversaries, knows well how to get victory over his foes, and to exalt his kinsmen and other good people, by his noble virtues and tactics.

PURPORT

It is only a householder and not a Brahmachari, Banaprastha (hermit) or Sanyasi that is fit to rule. None can get victory in battles over his foes without the aid of his good friends and kith and kin. Men should know that none but a righteous person of the above type is fit to be the commander of an army.

THE COMMENTATOR'S NOTES

(जामिभिः) बन्धुवर्गैः सह = With kith and kin.

(समजाति) संजानीयात् = May know well.

(सम्-अज-गतिक्षेपणयोः गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् (अप्राम्) प्राप्तानां मित्रशत्रूदासीनानां मध्ये ।

= Among the friends, foes and neutrals.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 12th Mantra.

Mantra—12

स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा ।
चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चम्रीषः न वज्रभृत् दस्युहा भीमः उग्रः सहस्रचेताः शतनीथः पांचजन्यः मरुत्वान् इन्द्रः सेनाद्यधिपतिः ऋभ्वा शवसा शत्रून् सम् अजाति स नः ऊती भवतु ।।

TRANSLATION

May Indra (Commander in-chief of the Army) associated with brave sol diers be our protector who like the destroyers of the armies of the enemies is the wielder of thunderbolt or powerful weapons, the slayer of robbers and thieves, fearful and fierce for the wicked, knowing about thousand and one things, a great scholar, a great leader, good towards highly learned teachers, preachers, President of the Assembly Commander of the army and leader of the public and who overthrows the inimical forces with mighty army.

PURPORT

None can be the Commander in-chief of an army without the thorough knowledge and application of the Military

science and without a strong power that can kill all enemies and strike terror into their hearts and organised powerful army. Without such a qualified Commander in-chief of the Army, it is not possible to defeat enemies and to protect or preserve the people.

THE COMMENTATOR'S NOTES

(चमूषः) ये चमूभिः शत्रुसेनाः ईषन्ते हिंसन्ति ते ।

= Those who kill the enemies' armies with their powerful forces.

(पांचजन्यः) पंचसु सकलविद्येषु अध्यापकोपदेशकराजसभासेनासर्वजनाधीशेषु जनेषु भवः पांचजन्यः बहिर्देव पंचजनेभ्यश्चेति वक्तव्यम् (अष्टा० ४.३.५८)

= Good for five kinds of people, learned teachers, preachers, presidents, the Assembly, Commanders of the Army, and public leaders.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the thirteenth Mantra.

Mantra—13

तस्य॒ वज्रः॑ क्रन्दति॒ स्मत्स्व॒र्षा दि॒वो न त्वे॒षो र॒वथः॒ शिमी॑वान् ।
तं स॑चन्ते स॒नय॒स्तं धना॑नि म॒रुत्वा॑न्नो भव॒त्विन्द्र॑ ऊ॒ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य सभाद्यध्यक्षस्य स्मत् स्वर्षा रवथः शिमीवान् वज्रः क्रन्दति तस्य दिवः त्वेषः न (सूर्यस्य प्रकाशः इव गुणकर्मस्वभावाः प्रकाशन्ते) यः एवं भूतः तं सनयः सचन्ते तं धनानि च इत्थं यः मरुत्वान् इन्द्रः नः ऊती प्रयतते (सः अस्माकं राजा भवतु) ॥

TRANSLATION

May Indra (President of the Assembly etc.) be our ruler, whose thunderbolt-like band of powerful weapons draws cries (from his enemies) and applause from good men)

is conveyer of happiness and whose merits, actions and temper shine like the light of the Sun or are brilliant as the luminary of heaven. His thunderbolt makes great noise and is the promoter of beneficent acts. He is served by all and upon him do donations and riches attend.

PURPORT

The members of the Assemblies, their attendants, persons of the army and general public should perform such noble deeds that knowledge, justice, Dharma (righteousness) and labour or exertion may ever grow and shine like the sun. Without such noble deeds, it is not possible to have the enjoyment of happiness, wealth and protection. Therefore presidents of the Assemblies etc. should always perform good deeds.

THE COMMENTATOR'S NOTES

(स्वर्षाः) स्वः सुखेन सनोति सः । अत्रस्वः पूर्वात् सन् धातोः कृतोबहुलम् इति करणे विच् ॥

= Promoter of happiness.

(शिमीवान्) प्रशस्तानि कर्माणि भवन्ति यस्यसकाशात् शिमोतिकर्मनाम (निघ० २.१)

= Doer of admirable deeds.

(सनयः) उत्तमाः सेवाः

= Good services.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourteenth Mantra.

Mantra—14

यस्याजस्रं शवसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीम् ।
स पारिषत्क्रतुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य शवसा प्रजाः मानम् उक्थं सीं विश्वतः अजस्रं

परिभुजत् रोदसी च यः क्रतुभिः मन्दसानः सुखे प्रजाः पारिषत् स मरुत्वान् इन्द्रः नः ऊती अजस्र भवतु ॥

TRANSLATION

May Indra (President of the Assembly) be our protector by whose physical and spiritual power, the people enjoy on all sides honour and Vedic wisdom along with the light of knowledge and the kingdom of the earth. May he protect and preserve the subjects with happiness, being glorified on account of noble acts and always acting according to the proper limits of Dharma (righteousness) and justice.

PURPORT

He alone is fit to be the President of the Assembly or the council of Ministers, who is able to respect the virtuous, subdue the wicked, can set proper limit for everything and bring about bliss by making people industrious.

THE COMMENTATOR'S NOTES

(शवसा) शरीरात्मबलेन

= By the physical and spiritual power.

(रोदसी) विद्याप्रकाशपृथिवीराज्ये

= The light of knowledge and kingdom of earth.

(परिषत्) सुखैः प्रजाः पालयेत्

= May protect the subjects with happiness.

(क्रतुभिः) श्रेष्ठैः कर्मभिः सह = With noble deeds.

TRANSLATOR'S NOTES

शव इति बलनाम (निघ० २.९)

क्रतुरिति कर्मनाम (निघ० २.१)

अथैतस्याः सर्वप्रजायाः कर्ता ईश्वरः कीदृशोऽस्तीत्युपदिश्यते ।

How is Indra (God the Creator of all beings) is taught in the fifteenth Mantra.

Mantra—15

न यस्य॑ दे॒वा दे॒वता॒ न मर्ता॒ आप॑श्च॒न शव॑सो॒ अन्त॑मा॒पुः ।
स प्र॒रिक्वा॒ त्वक्ष॑सा॒ क्ष्मो दि॒वश्च॑ म॒रुत्वा॑न्नो भव॒त्विन्द्र॑ ऊ॒ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य इन्द्रस्य (जगदीश्वरस्य) शवसः अन्तं देवताः न मर्ताः न आपः च आपुः । यः त्वक्षसा क्ष्मः दिवः च (अन्यान् च लोकान्) प्ररिक्वा स मरुत्वान् इन्द्रः नः ऊती भवतु) ॥

TRANSLATION

May God the Almighty be our Protector whose might's limit can never be guaged or reached by either the most learned scholars, ordinary men or luminaries, the Pranas (vital forces) and firmament etc. He has made all these worlds including the earth, the heaven and others, and with His might has pervaded them all.

PURPORT

Can any one guage or reach the limit of the strength of the Almighty or Infinite God who with His might has created all objects from the eternal cause-Primordial Matter, sustains them and at the end dissolves-them ? Why should He not be adored, worshipped or meditated upon by all ?

THE COMMENTATOR'S NOTES

(देवाः) विद्वांसः = Enlightened persons.

(आपः) अन्तरिक्षं प्राणा वा
= Firmament or Pranas (vital forces.)

(प्ररिक्वा) यः सर्वाः प्रजाः प्रकृष्टतया निर्माय व्याप्तवान् ।

= Who has created all subjects and has pervaded them. (त्वक्षसा) त्वक्ष इति बलनाम (निघ० २.९) स्वेन सामर्थ्येन = By His might.

TRANSLATOR'S NOTES

विद्वांसो हि देवाः (शतपथ० ३.७.३.१०)
आप इत्यन्तरिक्षनाम (निघ० १.३)
आपो वै प्राणाः ॥ (शतपथ० ३.८.२.४)
प्राणो ह्याप: ॥ (जैमिनीयोपनिषद् ब्राह्मणो ३.१०.९)
अथ शिल्पिभिः सेनादिषु प्रयुक्तोऽग्निः कथं भूतः स किं करोतीत्युपदिश्यते ॥

How is Agni (Fire) used by artists in armies and other places is taught in the sixteenth Mantra.

Mantra—16

रोहिच्छ्यावा सुमदंशुर्ललामीर्द्युक्षा राय ऋज्राश्वस्य ।
वृषण्वन्तं बिभ्रती धूर्षु रथं मन्द्रा चिकेत नाहुषीषु विक्षु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः ऋज्राश्वस्य सम्बन्धिभिः शिल्पिभिः सुमदंशुः ललामीः द्युक्षा रोहित् श्यावा धूर्षु संप्रयुक्ता ज्वाला वृषण्वन्तं रथं बिभ्रती मन्द्रा नाहुषीषु विक्षु राये वर्तते तां यः चिकेत (सः आढ्यः जायते) ॥

TRANSLATION

The flame of the fire which is used by great artists belonging to the President of the Assembly etc. whose horses are swift and who has controlled his senses, which (flame) has redness below and blackness above, which burns brightly and has beautiful head (or upper part), dwelling in light sustaining in machines made of wood and iron etc. the swift vehicles in the form of aero-planes etc., which cause delight

and makes a man rich among human beings. He who knows its real nature, becomes wealthy by utilising it properly and scientifically.

PURPORT

When fire is kindled for the movement of various vehicles like the air-crafts, its two forms are visible, one is bright and the other is black. Therefore Agni (fire is called in Sanskrit by the name of श्याम कर्णाश्व As ears are seen above the head of a horse, in the same manner, above the fire there is a black flame.

This fire when properly used in various works, enables a man to acquire much wealth and then leads to much material happiness.

THE COMMENTATOR'S NOTES

(ललामीः) शिरोवत् उपरिभागः प्रशस्तः यस्याः सा

= The flame whose upper part is beautiful.

(द्युक्षा) दिविप्रकाशे निवासः यस्याः सा अत्रक्षि-निवास-गत्योः इत्यस्मात् औणादिकः डः प्रत्ययः।

= Whose dwelling is in light.

(धूर्षु) अयः काष्ठ विशेषासु कलासु

= In machines made of iron and wood etc.

(नाहुषीषु विक्षु) नहुषाणां मनुष्याणाम् इमाः तासु प्रजासु। = Among human beings.

TRANSLATOR'S NOTES

नहुषा इति मनुष्यनाम (निघ० २.३)

पुनः स कथं भूत इत्युपदिश्यते।

How is Indra is taught further in the seventeenth Mantra.

Mantra 17

एतत्त्यत्त इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः।

ऋज्राश्वः प्रष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र वार्षागिराः यत् एतत् ते (तव) उक्थम् अभि गृणन्ति त्यत् राधः वृष्णो जायते । यः अम्बरीषः सहदेवः भयमानः सुराधाः ऋज्राश्वः भवान् प्रष्टिभिः पृष्टः समादधाति सः अस्माभिः कथं न सेवनीयः ?) ॥

TRANSLATION

O Indra (President of the Assembly) endowed with the wealth of wisdom) all men trained by noble persons, praise thy words and acts who art showerer of happiness for the body and soul. Why should we not serve thee who art to be enquired about or to whom questions are asked, who art the knower of the science of language or grammar, whose great policies are straight forward, who is surrounded by learned persons, who keepest thyself away from all un-righteous acts and art fierce for the wicked and endowed with good wealth.

PURPORT

When learned persons deliver sermons with love, then ignorant persons are convinced of the truth of what they preach and having acquired knowledge, become wealthy and happy.

THE COMMENTATOR'S NOTES

(वार्षागिराः) वृषस्य-उत्तमस्य गीर्भिः निष्पन्नाः पुरुषाः
= Trained by the words of noble persons.

(ऋज्राश्वाः) ऋज्राः-ऋजवः अश्वाः महत्यः नीतयः यस्य सः अश्व इति महन्नाम (निघ० ३.३) (अम्बरीषः) शब्दविद्यावित् अत्र शब्दार्थात् अबि धातोः औणादिकः ईषन् प्रत्ययः रुगागमश्च ।
= Knower of Grammar.

(सहदेवः) देवैः सह वर्तते सः
= He who is surrounded by enlightened persons.

(भयमानः) अधर्माचरणाद्भीत्वा पृथग्वर्तमानः दुष्टानां भयंकरः।

=He who is afraid of doing un-righteous acts and keeping himself away from all evil is fierce for the wicked.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rijrashva, Ambareesha, Sahadeva, Bhayamana, Suradha and other words as proper nouns. According to the Meemansa and other Shastras, Vedas being eternal can not contain proper nouns denoting particular historical persons. Therefore, these words denote various attributes as explained by Rishi Dayananda Sarasvati, according to their derivation. It is strange that Sayanacharya has gone against his own principle of the Vedic terminology expounded by him in his introduction to the Commentary of the Rigveda on the basis of आख्या प्रवचनात् परन्तुश्च ति सामान्य मात्रम् and other aphorisms of the Meemansa.

पुनः स किंकुर्यादित्युपदिश्यते ।

What should Indra do is taught further in the 18th Mantra.

Mantra—18

दस्यूञ्छिम्यूंश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत् ।
सनत्क्षेत्रं सखिभिः श्वित्न्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सुवज्रः पुरुहूतः शर्वा (सभाद्यध्यक्षः) श्वित्न्येभिः सखिभिः एवैः सहितः दस्यून् शान्तान् धार्मिकान् मनुष्यान् भृत्यादीन् च सनत् दुःखानि निबर्हीत् पृथिव्यां क्षेत्रं सूर्यम् अपः सनत् रक्षेत् (स सर्वैः सनत् सेवनीयः) ।

TRANSLATION

Indra (President of the Assembly or the Commander of the army) should be served by all who is the wielder of

powerful weapons like the thunderbolt, who is invoked and respected by many, who is destroyer of all miseries, who with friends full of splendour and with noble knowledge and good actions slays wicked people and removes miseries of all good persons of quiet and calm nature and his servants, who protects in his kingdom on earth his residence, Prana or vital force and waters.

PURPORT

He alone should be regarded as the president of the Assembly, etc. who along with all good people, keeps away all un-righteous conduct, preaches righteous conduct and performs good deeds that are in accordance with true knowledge and thus alleviates the sufferings of the subjects; none else should be accepted as such.

THE COMMENTATOR'S NOTES

(शिम्यून्) शान्तान् प्राणिनः

= Men of peaceful or calm nature.

(शर्वा) सर्वदुःखहिंसकः = Destroyer of all miseries.

(सनत्) यथावत्, निरन्तरम् = Continuously.

पुनः स कीदृशस्तत्सहायेन किं प्राप्नुयामेत्युपदिश्यते ।

How is Indra and what can be gained by his help is taught in the 19th Mantra.

Mantra—19

विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः नः (अस्मभ्यम्) विश्वाहा अधिवक्ता अस्तु तस्मात् अपरिहृताः वयं यं वाजं सनुयाम तत् नः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्ताम् ॥

TRANSLATION

May Indra (a great scholar endowed with the wealth of good knowledge) be the preacher of truth to us for ever. May we acquire and diffuse knowledge to all, being free from crookedness and many friends, noble persons, earth, firmament, river and ocean, the light of sun etc. help us in advancement.

PURPORT

Men should serve uprightly a learned person who is giver of knowledge and having acquired knowledge, they should take benefit from noble friends, sky, rivers, earth and the light of the sun and should be respectful to all good people. None should conceal knowledge, but it should be manifested by all.

THE COMMENTATOR'S NOTES

(इन्द्रः) प्रशस्तविद्यैश्वर्यो विद्वान्

= A learned person endowed with the wealth of good knowledge.

(अपरिहृवृताः) सर्वतोऽकुटिलाः ऋजवः (ह्वृ-कौटिल्ये)

= Upright, free from crookedness.

(अदितिः) अन्तरिक्षम् = Firmament.

अदितिर्द्यौरदितिरन्तरिक्षम् (ऋ० १.८९.१०)

This hymn is connected with the previous hymn, as there is mention of the attributes of the President of the Assembly, teacher and God as in that hymn.

Here ends the hundredth hymn of the first Mandala of the Rigveda.

अथैकशततमं सूक्तम्

HYMN CI (101)

अथास्यैकशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । इन्द्रो देवता । १, ४ निचृज्जगती छन्दः । २, ५, ७ विराट् जगती छन्दः । निषादः स्वरः । ३ भुरिक् त्रिष्टुप् । ८, १० निचृत् त्रिष्टुप् । ६, ११ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the hymn - Angirasa Kutsa, Devata - Indra Metres-Jagati and Trishtup in various forms. Tunes-Nishada and Dhaivata.

अथ शालाध्यक्षः कीदृश इत्युपदिश्यते ।

How should an Acharya or principal be is taught in the first Mantra.

Mantra—1

प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृजिश्वना ।
अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यूयं यः ऋजिश्वा अविद्यात्वं निरहत् तस्मै मन्दते पितुमत् वचः प्रार्चत अवस्यवः कृष्णगर्भाः वयं सख्याय यं वृषणं वज्रदक्षिणं मरुत्वन्तम् अध्यापकं हवामहे तं यूयम् अपि प्रार्चत ॥

TRANSLATION

We honour a great teacher or preceptor with good food and respectful words with other learned teaehers, who with teaching that leads to advancement of all kinds, dispels the darkess of ignorance and who glanddens all. You should also honour that great teacher or preceptor whom we knowers of Algebra desirous of protection invite for friendship, as he is the rainer of wisdom and giver of knowledge (donation) that destroys all ignorance.

PURPORT

Men should respect a teacher who imparts education with mind, word, actions and wealth. The taught or the pupils should be trained with great labour and should be made great scholars. One should have faith in good actions by having the association with noble persons.

THE COMMENTATOR'S NOTES

(कृष्णगर्भाः) कृष्णाः विलिखिता रेखाविद्यादयो गर्भा यैस्ते
= Knowers of Algebra etc.

(ऋजिश्वना) ऋजवः – सरलाः श्वानः – वृद्धयो यस्मिन् अध्ययने तेन । अत्र श्वन् शब्दः श्विधातोः कनिन् प्रत्ययान्तो निपातित उणादौ । (वज्रदक्षिणम्) वज्रा अविद्याछेदका दक्षिणा यस्मात् तम् ॥
= Giver of Dakshina or donation that dispels all darkness of ignorance.

(मरुत्वन्तम्) प्रशस्ताः मरुतः विद्यावन्तः ऋत्विजः अध्यापका विद्यन्ते यस्मिन् तम् ।
= He who has under him learned teachers.

TRANSLATOR'S NOTES

The word कृष्ण is derived from कृष-विलेखने hence it has been interpreted by Rishi Dayananda Sarasvati as विलिखिता रेखा विद्यादयः गर्भो गृह् णातेर्वा गृणतेर्वा इतियास्काचार्यो निरुक्ते How absurd it is on the part of Sayanacharya to say.

कृष्णोनाम कश्चिदसुरः । तेन निषिक्तास्तदीया भार्या इन्द्रः ऋजिश्वनाएतत्संज्ञकेन राज्ञः सख्या सहितः निरहन् - अवधीत् । कृष्णम् असुरं हत्वा पुत्राणामप्यनुत्पत्यर्थं गर्भिणीस्तस्य भार्या अप्यवधीदित्यर्थः ।

Which prof. Wilson has translated :
Who (Indra) with Rijishwa, destroyed the pregnant wives of krishna and has Wilson notes the following absurd observation. (Rigveda Translation P. 153).

The wives of Krishna–Rijishwa is said to be a King, the friend of Indra: Krishna to be an Asura, who was slain, together with his wives, that none of his posterity might survive. Krishna, the black, may be another name for vritra, the black cloud, or we may have here another allusion to the dark-complexioned aborigines". (Page 315)

Is it not strange on the part of Sayanacharya to regard the Vedas as revealed in the beginning of creation and at the same time, to give such absurd and immoral stories ?

अथ सभा सेनाध्यक्षः किं कुर्यादित्युपदिश्यते ।

What should the President of the Assembly or, Commander of an army do is taught in the Second Mantra,

Mantra—2

यो व्यंसं जाहृषाणेन मन्युना यः शम्बरं यो अहन्पिप्रुमव्रतम् ।
इन्द्रो यः शुष्णमशुषं न्यावृणङ्मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः जाहृषाणेन मन्युना, दुष्टं शत्रुं व्यंसं न्यहन् यः शम्बरं न्यहन् । यः पिप्रुं न्यहन् यः अव्रतम् अवृणक् तं शुष्णम् अशुषं मरुत्वन्तम् इन्द्रं सख्याय वयं हवामहे (स्वीकुर्मः) ॥

TRANSLATION

We accept for our friendship, Indra (president of the Assembly or Commander of the army) who with his indignation gladdening all good persons, slays wicked enemy, who kills a mutilated sinner and slays the associate of an un-righteous person and a selfish glutton who does not observe the vows of Brahmacharya (continence, purity and self control) truthfulness etc. We accept that mighty, delightful Indra free from grief as our friend, who is surrounded by great heroes.

PURPORT

Men should regard him only as friend, who slays the wicked with mighty indignation, preaches Brahmacharya and

and other vows for the advancement of knowledge and endeavours for bringing happiness to all, by dispelling ignorance and bad edueation.

THE COMMENTATOR'S NOTES

(जाहृषाणेन) सज्जनानां सन्तोषकेन अत्र हृष-तुष्टौ इत्यस्मात् लिटः कानच् तुजादित्वाद् दीर्घश्च ।

= Gladdening good persons.

(शम्बरम्) अधर्मसम्बन्धिनम् अत्र शम्ब - सम्बन्धने इति धातोः औणादिको रन् प्रत्ययः ॥

= Associate of an un-righteous person.

(पिप्रुम्) उदरम्भरम् । अत्र पृ-पालन पूरणयोः इति धातोः औणादिकः कुः प्रत्ययः सन्वद्भावश्च ।

(शुष्णम्) बलवन्तम् = Mighty.

(अशुषम्) शोकरहितं हर्षितम्

= Delightful, free from grief.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and othere to take Shambara, Pipru, Shushna as proper nouns instead of taking them as adjectives denoting the attributes of persons, according to the principles of the Vedic terminology as admitted by Sayanacharya in his Introduction. How can such selfcontradictory interpretations be taken as authentic ?

Rishi Dayananda Sarasvati is therefore right in giving derivative meanings of the above words. The Vedic Lexicon clearly states.

शुष्णम् इति बलनाम (निघ० २.९)

Why then should it be taken to be the name of a particular Asura or demon ?

अथेश्वरसभाध्यक्षौ कीदृशावित्युपदिश्यते ।

How are God and the President of the Assembly is taught in the third Mantra.

Mantra—3

यस्य॒ द्यावा॑पृथि॒वी पौंस्यं॑ म॒हद्यस्य॑ व्र॒ते वरु॑णो॒ यस्य॒ सूर्यः॑ ।
यस्येन्द्र॑स्य॒ सिन्ध॑वः॒ सश्च॑ति व्र॒तं म॒रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यस्य इन्द्रस्य व्रते महत् पौंस्यम् अस्ति यस्य द्यावा पृथिवी यस्य व्रतं वरुणः यस्य व्रतं सूर्यः सश्चति सिन्धवः च सश्चन्ति तं मरुत्वन्तं सख्याय हवामहे ॥

TRANSLATION

(1) In the case of God :

We invoke Indra (God the Lord of the Universe) for our friendship who is within all beings, who is Almighty by His very nature, whose great power pervedas heaven and earth and who controls all the worlds, in whose service or in whose control are the sun, the moon and oceans.

(2) In the case of the President of the Assembly or the State. We invoke Indra (President of the Assembly) for friendship who is endowed with great might, in whose temperament is the contbination of the Sun, the moon and waters, and who is surrounded by learned priests.

PURPORT

There is Shleshalankara. Men should make God their friend without whose sustaining power, the earth and other worlds can not stand. They should also have friendship with the President of the Assembly etc. who possesses knowledge like the light, forgiveness like the earth, calmness like the moon, brightness of the policy like the sun and depth or sereneness like the ocean. No one who does not possess these virtues, should be regarded as a true friend.

THE COMMENTATOR'S NOTES

(द्यावा पृथिवी) प्रकाश भूमी इव क्षमान्यायप्रकाशौ

= Forgiveness and the light of Justice like the heaven end earth.

(मरुत्वन्तम्) सर्वप्राणियुक्तम् ऋत्विग्युक्तं वा

= Living within all beings in the case of God and surrounded by learned priests in the case of President of the Assembly or State.

(सश्चति) प्राप्नोति सश्चतीति गतिकर्मा (निघ० २.१४)

= Obtains or moves.

अथ सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is the President of the Assembly is taught in the fourth Mantra.

Mantra—4

यो अश्वा॑नां॒ यो गवां॒ गोप॑तिर्व॒शी य आ॑रि॒तः कर्मा॑णि॒ स्थिर॑: ।
वी॒ळोश्चि॒दिन्द्रो॒ यो असु॑न्वतो व॒धो म॒रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः (सभाध्यक्षः) अश्वानाम् (अधिष्ठाता) यः गवां रक्षकः यः गोपतिः वशी आरितः सन् कर्मणि कर्मणि स्थिरः भवेत् यः असुन्वतः वीळोः वधः चित् हन्ता स्यात् तं मरुत्वन्तं सख्याय वयं हवामहे ॥

TRANSLATION

We invoke Indra (President of the Assembly) for friendship who is surrounded by learned priests, who is the protector of the horses, the cattle and the earth, is the controller and master of his senses, is constantly and firmly engaged in doing noble acts as decided by the assembly and who is the slayer of even powerful wicked person that is an opponent of the performers of the Yajnas (non-violent philanthropic acts), with thunderbolt-like powerful weapons.

PURPORT

Men should learn friendship with that Indra (President of the Assembly or the State) who is protector of all, Con-

troller of his senses, peaceful, firm in constantly doing the acts ordered by the Assembly and the conqueror of even the mighty wicked enemies. Having firm friendship with such a righteous person, men should enjoy all happiness.

THE COMMENTATOR'S NOTES

(गोपतिः) गवां स्वेषामिन्द्रियाणां स्वामी

= The master of his senses.

(आरितः) सभया विज्ञापितः

= Informed or ordered by the Assembly. (ऋ-गतिप्रापणयोः)

(असुन्वतः) यज्ञकर्तृ विरोधिनः

= Opponent of the performers of the Yajnas.

(वधः) वज्रः इव, वध इति वज्रनामसु (निघ० २.२०) सेनाध्यक्षः कीदृश इत्युपदिश्यते ।

Mantra—5

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत्।
इन्द्रो यो दस्यूँरधराँ अवातिरन्मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः प्रथमः इन्द्रः ब्रह्मणे गाः दस्यून् अधरान् अवातिरत्, यः विश्वस्य जगतः प्राणतः पतिः वर्तते तं मरुत्वन्तं सख्याय हवामहे ॥

TRANSLATION

We invoke for friendship that Indra (commander of the army) who is the best, controller of animate and inatnimate things, giver of the land to the knower of all Vedas and who with his might, subdues wicked robbers and thieves.

PURPORT

Without exertion one cannot acquire knowledge, wealth and food and can not overcome his adversaries. The commander of the Army who treats all as his own self and

gladdens them, does not suffer. Therefore all should behave in accordance with the above teaching.

THE COMMENTATOR'S NOTES

(ब्रह्मणे) चतुर्वेदविदे

= For the knower of the four Vedas.

(प्रथमः) सर्वस्य प्रथयिता । अत्र प्रथेरमच् उणा० ५.६८, (इन्द्रः) इन्द्रियवान् जीवः = Soul.

(दस्यून्) सहसा परपदार्थहर्तॄन्

= Robbers and thieves.

(अधरान्) नीचान् = Wicked.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

यः शूरेभिर्हव्यो यश्च भीरुभिर्यो धावद्भिर्हूयते यश्च जिग्युभिः ।
इन्द्रं यं विश्वा भुवनाभि संदधुर्मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः शूरेभिः हव्यः यः भीरुभिः च यः धावद्भिः हूयते यः च जिग्युभिः यम् इन्द्रं विश्वा भुवना अभि सन्दधुः तं मरुत्वन्तं सख्याय हवामहे ॥

TRANSLATION

(1) We invoke for friendship Indra (God) who is invoked by the brave and by the timid, by the vanquished and by victors, and whom all beings place before them (in their religious functions).

(2) It is applicable also to the Commander of the army who is invoked and approached by all brave and timid persons, by the victors and by the vanquished and whom all consult regarding future action.

PURPORT

God and Commander of an army who unite all people, should be served and be regarded as friends.

THE COMMENTATOR'S NOTES

(जिग्युभिः) विजेतृभिः = By victors.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the seventh Mantra.

Manta—7

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु ज्रयः ।
इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

विचक्षणः विद्वान् रुद्राणां प्रदिशा पृथुः ज्रयः एति रुद्रेभिः योषा तत् तनुते च अतः यः विचक्षणः मनीषाः श्रुतम् इन्द्रम् अभि अर्चति तं मरुत्वन्तं सख्याय वयं हवामहे ॥

TRANSLATION

An expert learned person gets vast splendour following the directions of the scholars who are like the Pranas and who make wicked persons weep (out of repentance). A learned lady who is endowed with knowledge and free from ignorance develops that splendour with the practice of Pranayama and living along with young students. Therefore we invoke for friendship that Indra (President of the Educational Institute) with other scholars who honour that renowned scholar with noble intellect.

PURPORT

Those persons enjoy happiness who conquer or have control of their Pranas (Vital breaths) with the practice of Pranayama, win good men with honour and overcome wicked persons with showing disrespect, who diffuse the

knowledge of all sciences, adore God and noble preceptor and show respect to all beings by benevolent acts.

THE COMMENTATOR'S NOTES

(रुद्राणाम्) दुष्टान् श्रेष्ठान् च रोदयतां प्राणानाम् इव = Like the Pranas which make people weep when leaving body.

(प्रदिशा) प्रदेशेन-ज्ञानमार्गेण। अत्र घञर्थे क विधानम् इति कः सुपांसुलुक् इत्याकारादेशश्च ।
= According to the directions of.

(योषा) विद्याभिर्मिश्रिताया अविद्याभिः पृथक्भूतायाः स्त्रियाः । अत्र यु-मिश्रणामिश्रणयोरिति धातोर्बाहुलकात् कर्मणि सः प्रत्ययः ।।
= Of a learned lady endowed with knowledge and free from ignorance.

(जयः) तेजः = Splendour

(इन्द्रम्) शालाद्यधिपतिम्
= The President of the Educational Institute.

TRANSLATOR'S NOTES

प्राणा वै रुद्राः । प्राणा हीदं सर्वं रोदयन्ति ।।
(जैमिनीयोपनिषद् ब्राह्मणम् ४. २. ६) ।

कतमे रुद्रा इति दशेमे पुरुषे प्राणाः आत्मा एकादशः ते यदस्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति यद् रोदयन्ति तस्माद् रुद्रा इति (शतपथ ११. ६. ३. ७)

अथ शालाध्यक्षः कीदृश इत्युपदिश्यते ।

How should be an Indra (President of the Educational Institute) is taught in the 8th Mantra.

Mantra—8

यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजने मादयासे ।
अत आ याह्यध्वरं नो अच्छा त्वाया हविश्चकृमा सत्यराधः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुत्वः सत्यराधः विद्वन् ! यत् (यतः) त्वं परमं सधस्थे यत् (यतः) वा अवमे वा (वृजने) व्यवहारे मादयासे अतः नः (अस्माकम्) अध्वरम् अच्छा आयाहि (त्वाया) त्वया सह वर्तमानाः वयम् हविः चकृम ॥

TRANSLATION

O learned person endowed with excellent knowledge, O giver of true wealth of wisdom, whether thou art pleased to dwell in stately mansion or in an humble dwelling or dealing which makes men get rid of suffering, come well to our non-violent and inviolable sacrifice of studying and teaching. Living with thee, we obtain most acceptable good knowledge.

PURPORT

Men should enjoy all bliss by the association of a learned person, who is giver of knowledge, gladdener of all and true in mind, word and deed. They should acquire all true knowledge from him.

THE COMMENTATOR'S NOTES

(मरुत्वः) प्रशस्तविद्यायुक्त

= Endowed with excellent knowledge.

(वृजने) वर्जन्ति दुःखानि जना यत्र तस्मिन् व्यवहारे ।

= In a dealing in which men get rid of all suffering or misery.

(अध्वरम्) अध्ययनाध्यापनाख्यम् अहिंसनीयं यज्ञम् ।

= Inviolable sacrifice in the form of studying and teaching.

(हविः) आदेयं विज्ञानम्

= Acceptable good knowledge.

TRANSLATOR'S NOTES

ध्वरति हिंसा कर्मातत्प्रतिषेधः (निरुक्ते २.७)

हृ-दानादनयोः आदाने च अत्र आदानार्थग्रहणं कृत-मृषिणा दयानन्देन ।

पुनस्तत्संगेन किं कार्यं स चास्माकं यज्ञे किं कुर्यादित्युपदिश्यते ।

Mantra—9

त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया हविश्चकृमा ब्रह्मवाहः ।
अधा नियुत्वः सगणो मरुद्भिरस्मिन्यज्ञे बर्हिषि मादयस्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र त्वाया (त्वया) सह वर्तमाना वयं सोमं सुषुम । हे सुदक्ष ब्रह्मवाहः त्वाया (त्वया) सहिता वयं हविः चकृम । हे नियुत्वः अधा (अथा) मरुद्भिः सहितः सगणः त्वम् अस्मिन् बर्हिषि (यज्ञे) अस्मान् मादयस्व ॥

TRANSLATION

O great scholar possessing the great wealth of wisdom, may we acquire the knowledge of the Vedas which makes us rich and prosperous, living with thee. O possessor of dexterity and strength, possessing infinite wealth of Vedic wisdom and its conveyor, may we perform teachnical and industrial works, while living with thee. O efficient supreme teacher, living with the band of students and surrounded by Priests come to attend this our noble Yajna in the form of studying, teaching and honouring deserving learned persons and gladden us being thyself delighted.

PURPORT

No one can attain the wealth of wisdom and bliss without the association of learned persons. Therefore all should honour learned persons and having acquired knowledge and good education from them, let them be respected everywhere.

THE COMMENTATOR'S NOTES

(इन्द्र) परमविद्यैश्वर्ययुक्त

= Endowed with the great wealth of wisdom.

(सोमम्) ऐश्वर्यकारकं वेदशास्त्रबोधम्

= The knowledge of the Vedas and Shastras that leads to prosperity.

(हविः) क्रियाकौशलयुक्तं कर्म

= Technical and industrial work.

(मरुद्भिः) ऋत्विग्भिः सह = With priests.

(बर्हिषि) अत्युत्तमे = Very good, excellent.

TRANSLATOR'S NOTES

The word (Soma) सोम is derived from षु-प्रसवैश्वर्ययोः, therefore Rishi Dayananda has interpreted it ऐश्वर्यं कारकं वेदशास्त्र बोधम्। The word हविः (Havih) is derived from हु-दानादनयोः आदाने च In all technical works, there is the process of 'give and take.' So it has been taken in the sense of क्रिया कौशल युक्तं कर्म In the Vedic Lexicon - Nighantu we read बर्हिषि इति महन्नाम (निघ० ३.३) Therefore it has been intepreted by Rishi Dayananda Sarasvati as अत्युत्तमे which means very good or great.

पुनः सेनाध्यक्षः किं कुर्यादित्युपदिश्यते ।

What should Indra (a Commander of the army) do is taught further in the tenth Mantra.

Mantra—10

मा॒द्य॑स्व॒ हरि॑भि॒र्ये त॑ इन्द्र॒ वि ष्य॑स्व॒ शिप्रे॒ वि सृ॑जस्व॒ धेने॑ ।

आ त्वा॑ हर॑यो॒ वह॑न्तूशन्ह॒व्यानि॒ प्रति॑ नो जुषस्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुशिप्र इन्द्र ये ते (तव) हरयः सन्ति तैः हरिभिः अस्मान् मादयस्व । शिप्रे धेने विष्यस्व विसृजस्व च । ये

हरयः त्वा (त्वाम्) आ वहन्तु यैः उशन् (कामयमानः) त्वम् हव्यानि जुषसे तान् प्रति नः (अस्मान्) जुषस्व ॥

TRANSLATION

O Indra (Commander of the Army possessing great wealth of strength) and coveyor of good happiness), gladden us with thy well-trained good steeds. Make heaven and earth givers of all delight and like sweet speech, givers of the juice of all bliss and at the time of Banaprastha, give up everything to devote thyself to the worship of God. O bringer of good joy, let thy horses etc. bring thee who art desirous of our welfare to us and who acceptest when occasion demands, battle and other suitable acts. Be source of happiness and joy to us.

PURPORT

It is the duty of the commander in chief of the Army to gladden all people by organising all parts or divisions of the army and making them mighty and trained. He should cast away all obstacles and should protect and preserve his Swarajya or own Government.

THE COMMENTATOR'S NOTES

(हरिभि:) प्रशस्तैर्युद्धकुशलैः सुशिक्षितैरश्वादिभिः

= By well trained good horses, experts in battles.

(शिप्रे) सर्व सुख प्रापिके द्यावापृथिव्यौ शिप्रे इति पद-नाम (निघ० ४.१) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थमादाय सर्व सुख प्रापिके इति व्याख्यातं दयानन्दर्षिणा ।

तथैव (सुशिप्र) सुष्ठु सुख प्रापक

= Conveyor of good delight.

(हव्यानि) आदातुं योग्यानि युद्धादिकर्माणि ।

= Acceptable acts like the battles etc.

पुनः (इन्द्रः) सः कीदृश इत्युपदिश्यते ।

Mantra—11

मरुत्स्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मरुत् स्तोत्रस्य वृजनस्य गोपाः (सेनाधिपतिः) अस्ति तेन इन्द्रेण ऐश्वर्यप्रदेन सह वर्तमानाः वयं यतः वाजं सनुयाम तत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः नः (अस्मान्) मामहन्ताम् (सत्कारहेतवो भवन्तु) ॥

TRANSLATION

May we wage battle and receive sustenance along with a commender of the army who is praised by all for speed and other attributes of the winds and brave soldiers and who is the protector of all dealings free from suffering. May friends, noble persons, earth, firmament, river and ocean, the light of sun etc. help us in advancement so that we may become respectable everywhere.

PURPORT

It is not possible to defeat enemies without a very mighty commander of the army. The Commander in-chief can not overcome foes and preserve the State without the aid of a well-trained strong army, equipped with all weapons and other requisite articles. Without this, friends and others cannot be the givers of perfect happiness. All this must be known well by all people.

THE COMMENTATOR'S NOTES

(मरुत् स्तोत्रस्य) मरुतां वेगादिगुणैः स्तुतस्य

= Praised by the speed and other attributes of the winds and brave soldiers.

(वृजनस्य) दुःखवर्जितस्य व्यवहारस्य

= Of the dealing free from suffering.

This hymn is connected with the previous hymns as there is mention of God, presidents of the Assembly, army and educational institutions as before.

इत्येकधिकशततमं सूक्तं त्रयोदशो वर्गश्च समाप्त:

Here ends the one hundred first hymn of the first Mandala of the Rigveda and the thirteenth Varga.

अथद्व्यधिक शततमं सूक्तम्

HYMN CII (102)

अस्य सूक्तस्यांगिरसः कुत्स ऋषिः। इन्द्रो देवता। १ जगती छन्दः। ३, ५, ६, ७, ८ निचृज्जगती छन्दः। निषादः स्वरः। २, ४, ६ स्वराट् त्रिष्टुप् छन्दः। १०, ११ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः।

The seer of the hymn–Kutsa Angirasa. Devata or subject-Indra. Metres Jagati and Trishtup in Various forms. Tunes—Nishada and Dhaivata.

अथ शालाद्यध्यक्षेण किं किं स्वीकृत्य कथं भवितव्यमित्युपदिश्यते।

How should be the President or Principal of an Educational Institution is taught in the first Mantra.

Mantra—1

इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे।
तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सर्वविद्याप्रद शालाद्यधिपते। यत् (या) ते (तव) अस्य धिषणा सर्वैः आनजे तस्य ते (तव) याम् इमां महः (महीं) धियम् अस्य स्तोत्रे प्रभरे। उत्सवे (अनुत्सवे) न प्रसवे (मरणेच) त्वाम् सासहिम् इन्द्रं देवासः शवसा अनुमदन् तं त्वाम् अहम् अपि अनुमदेयम्।

TRANSLATION

O President or Chief of an educational institution: O giver of all knowledge, I bear thy great intellect and activity which is desired and known by all in this admirable dealing. I also delight thee who art conferer of the great wealth of wisdom and whom therefore, all enlightened persons gladden and support, as thou puttest up with equanimity in

festivals and adversities, in birth and in death. Thou always showest thy power of endurance and perseverance.

PURPORT

All men should behave well having borne the wisdom, intelligence and activity of the righteous and learned persons, praising them at the same time. Those persons from whom one acquires knowledge and happiness should be always respected and gladdened on all occasions of pain and pleasure.

THE COMMENTATOR'S NOTES

(धिषणा) विद्यासुशिक्षिता वाक्

=The speech refined by true knowledge

(इन्द्रम्) विद्यैश्वर्यप्रापकम

=The conferer of the wealth of wisdom.

अथेश्वराध्यापककर्मणा किं जायत इत्युपदिश्यते

What is the effect of the work of God and a noble teacher is taught in the 2nd Mantra.

Mantra—2

अस्य श्रवो नद्यः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः ।
अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द्र चरतो वितर्तुरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र अस्य तव श्रवः सप्तनद्यः दर्शतं वितर्तुरं कं वि वपुः बिभ्रति द्यावाक्षामा पृथिवी सूर्याचन्द्रमसा च बिभ्रति एते सर्वे अस्मे अभिचक्षे श्रद्धे चरन्ति ।

TRANSLATION

O Lord of the world, the flowing rivers display Thy Glory; heaven, earth, and the sun and moon, all manifest Thy admirable Power which is like Thy Body so to speak and which gives us happiness so that we may see and have faith in Thee—in their wonderful Almighty Creator.

PURPORT

It is by the creative Power of God that the earth, sky and other worlds and objects have their visible form for giving happiness to all creatures and creating faith in God their Creator. They cause all movement of going and coming. None can attain happiness from them without knowledge. Therefore one should acquire the knowledge of all objects of the world by having communion with God and the association with the wise.

THE COMMENTATOR'S NOTES

(श्रवः) सामर्थ्यम् = Power

(अभिचक्षे) आभिमुख्येन दर्शनाय = To see

(कम्) सुखकारकम् = Causing happiness.

पुनः सेनापतिः किं कुर्यादित्युपदिश्यते

Mantra—3

तं स्मा रथं मघवन्प्राव सातये जैत्रं यं ते अनुमदाम संगमे ।

आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्यो मघवञ्छर्म यच्छ नः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र (सेनाधिपते) त्वं नः (अस्माकं) सातये तं जैत्रं स्म रथं (योजयित्वा) आजा (संगमे) प्रवातं कम् इत्यपेक्षायाम् आह यं ते (तव) रथं वयम् अनुमदाम । हे पुरुष्टुत मघवन् त्वं मनसा त्वायद्भ्यः नः (अस्मभ्यं) शर्म यच्छ ।

TRANSLATION

O Indra (Commander of the army) possessed of admirable and adorable wealth, giver of prosperity, yoke thy Car in the form of air craft etc. which is victorious and which we rejoice to behold in battle, to acquire much wealth.

O Indra, much praised by us grant happiness to us who are sincerely devoted to thee or earnestly desire thee.

PURPORT

When brave soldiers go to battle along with their commanders, they should please one another, fight with their foes and defeat them. They should gladden their own men and should even please or console their enemies.

THE COMMENTATOR'S NOTES

(जैत्रम्) जयन्ति येन तम्। अत्र जिधातोः सर्वधातुभ्यः ष्ट्रन् इतिष्ट्रन् प्रत्ययो बाहुलकाद् वृद्धिश्च।
=Victotious.

(संगमे) संग्रामे। संगम इति संग्राम नाम (निघं० २.१७) =In the battle.

(आजा) अजन्ति संगच्छन्ते वीराः शत्रुभिर्यस्मिन् तस्मिन्
=In the battle where heroes meet with their foes.

Mantra—4

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे।
अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृष्ण्या रुज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र त्वं भरे भरे अस्माकं वृतम् अंशम् अव अस्मभ्यं वरिवः सुगं कृधि। हे मघवन् त्वं वृष्ण्या स्वसेनया शत्रूणां सेनाः प्ररुज। एवं भूतेन त्वया युजा सहवर्तमानाः वयं शत्रून् उज्जयेम॥

TRANSLATION

O Indra (Commander of the army) may we, having thee for our ally, overcome our adversaries in every battle,

defend our various departments of food, clothing, finance, arms and treasury etc. O destoyer of the army of our enemies, render riches and service easily attained by us; enfeeble O mighty Commander with thy arms that rain down powerful weapons, the vigour of our opponents,

PURPORT

When ever men of the royal army prepare themselves for the battle, they should have full provisions of the arms, treasury, wealth, vehicles and the other requisites of the army and should be guarded well by a mighty noble commander-in-chief of the army. They should resort to good planning and intelligent tactics in order to overcome their adversaries. Without this kind of industriousness, it is not possible for any one to obtain victory. Therefore this sort of preparation must be done by all.

THE COMMENTATOR'S NOTES

(अंशम्) सेवाविभागम् । भोजनाच्छादनधनयान शस्त्रकोषविभागम्

= Various departments of food, clothing, finance, arms and treasury etc.

(इन्द्र) शत्रुदलविदारक

= Destroyer of the band of enemies.

(वृष्ण्या) वृष्णां वर्षकाणां शस्त्राणां वृष्टये हितया सेनया

= With the army equipped with raining down arms. How should they (soldiers) behave with one another is taught in the fifth Mantra,

Mantra—5

नाना हि त्वा हवमाना जना इमे धनानां धर्तरवसा विपन्यवः ।

अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्र निभृतं मनुस्तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे [illegible] त्वं [illegible] सातये [illegible] निभृतं तम् अस्माकं जैत्रं रथम् हि आतिष्ठ हे धर्तः तव आज्ञाया

स्थिता: अवसा सह वर्तमाना: नाना हवमाना: विपन्यव: जना: इमे वयं त्वा (अनुकूलं) हि वर्तेमहि ॥

TRANSLATION

O Indra (Commander of the army and protector of the brave soldiers). Many are the men skilled in archery and the use of various arms. O upholder of wealth, we who are of good conduct and full of intelligence, follow thee and obey thy commands. Thy mind is composed and resolved on victory. Mount on thy victorious car in the form of aeroplane etc, and divide wealth that is obtained from victory among persons justly.

PURPORT

When men are engaged in battles, they should give up all animosity, fear and indolence among themselves, should protect one another, and should be victorious over their foes The commanders of the armies should divide justly the wealth obtained from victory and should honour brave soldiers in order to give them encouragement in future also. They should bear in mind that taking or acceptance of gifts or presents is un-pleasant and giving is source of happiness and joy. Therefore they should behave in accordance with the above instruction.

THE COMMENTATOR'S NOTES

(जना:) शौर्यधनुर्वेदकुशला अतिरथा मनुष्या: ।

= Brave men experts in archery and the use of other arms.

(विपन्यव:) विविधव्यवहारकुशला मेधाविन: ।

= Experts in various dealings of good conduct and intelligence.

(सातये) संविभागाय = For dividing.

TRANSLATOR'S NOTES

पन-व्यवहारे स्तुतौ च विपन्यव इति मेधाविनाम ॥
(निघ० ३.१५)

सातये षरण-संभक्तौ

पुनः स सेनापतिः कीदृश इत्युपदिश्यते ।

How should be Commander of the army is taught in the sixth Mantra.

Mantra—6

गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मञ्छतमूतिः खजङ्करः ।
अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते सिषासवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते यस्य ते गोजिता बाहू यः भवान् इन्द्रः ओजसा कर्मन् कर्मन् अमितक्रतुः अकल्पः सिमः खंजकरः शतमूतिः प्रतिमानं वर्तते अथ त्वां सिषासवः जनाः विह्वयन्ते ॥

TRANSLATION

O Commander of the army, thy arms are the winners of the earth, thy wisdom is boundless by thy strength thou art un-equalled in every act, the binder or overcomer of thy enemies, the giver of protection in a hundred ways, waging war against evil-doers, none can over power thee. Therefore people who are desirous of acquiring and dividing wealth among the needy invoke thee in various ways.

PURPORT

Men should accomplish victory and other acts by appointing him as commander of the army who knows and is able to do all good works, invincible, conqueror of all, desired by all and un-paralleled on account of his virtues.

TRANSLATOR'S NOTES

(सिमः) व्यवस्थया शत्रूणां बन्धकः

= The binder or overcomer of his enemies by his proper arrangements.

(खजंकर:) य: संग्रामं करोति स:

= He who wages war against evil-doers.

(अकल्प:) कल्पैरन्यै: समर्थैरसदृश: अन्येभ्योऽधिक इति

= Incomparable.

पुन: स कीदृश: किं करोतीत्युपदिश्यते ।

Mantra—7

उत्ते शतान्मघवन्नुच्च भूयस उत्सहस्राद्रिरिचे कृष्टिषु श्रवः ।
अमात्रं त्वा धिषणा तित्विषे मह्यधा वृत्राणि जिघ्नसे पुरन्दर ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मघवन् इन्द्र ! ते कृष्टिषु श्रव: शतात् उद्रिरिचे, सहस्राद् रिरिचे भूयस: च उद् रिरिचे अध अमात्रं त्वा मही धिषणा तित्विषे । हे पुरन्दर वृत्राणि सूर्य: इव त्वं शत्रून् जिघ्नसे ।

TRANSLATION

O Indra (commander of the army) possessing infinite wealth, thy glory knowledge and wealth among men exceed a hundred, exceed a thousand and even more. Great cultured speech or intellect, glorifies thee that art possessor of in-numerable attributes. It makes thee shine out. O destroyer of the cities of the foes, thou slayest thy enemies as the sun disperses the clouds.

PURPORT

Men should defeat their enemies by choosing a learned man who is like the sun that is most glorious and resplendent by dispelling darkness and the cloud, manifesting his splendour as the commander of the army or the President of the Assembly.

THE COMMENTATOR'S NOTES

(श्रव:) श्रवणं कीर्तनं धनं वा

= Glory, knowledge or wealth.

(धिषणा) विद्यासुशिक्षिता वाक् प्रज्ञा वा

= Speech or intellect cultivated and refined.

(वृत्राणि) यथा मेघावयवान् सूर्यस्तथा शत्रून्

= Cloud like enemies.

TRANSLATOR'S NOTES

धिषणेति वाङ्नाम (निघ० १.११)

वृत्र इति मेघनाम (निघ० १.१०)

तत् को वृत्र: । मेघ इति नैरुक्ता: । वृणोतेर्वा वर्ततेर्वा वर्धतेर्वा (निरुक्ते २.१६)

पाप्मा वै वृत्र: (शत० ११.१.५.७)

अथेश्वर: सभापतिश्च कीदृश इत्युपदिश्यते ।

How is God and the President of the Assembly is taught in the eighth Mantra.

Mantra—8

त्रिविष्टिधातु प्रतिमानमोजसस्तिस्रो भूमीर्नृपते त्रीणि रोचना ।

अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द्र जनुषा सनादसि ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे नृपते इन्द्र बह्वैश्वर्यवत: अशत्रु: त्वं त्रिविष्टिधातु प्रतिमानं सनात् ओजस: जनुषा तिस्र: भूमी त्रीणि रोचना निवहन् असि त्रिविष्टि धातु प्रतिमानम् इदं विश्वं भुवनम् अतिववक्षिथ (तस्मात् सत्कर्तव्य: असि) ॥

TRANSLATION

(I) In the case of God as Indra :

O God Thou art un-rivalled Lord of this world consist-

ing of the earth, the heaven and the middle region. Thou art the Proto-type or the highest standard of Power and strength from all eternity & by Thy great might, Thou art the Upholder of three luminaries i. e. the sun in the heaven, the lightning in mid-air and terrestrial fire on earth. Thou sustainest all this universe. Therefore, Thou art to be adored by us.

(2) In the case of the king as Indra.

O King, thou art endowed with great wealth and art unrivalled. Thou art the Proto-type of strength and protector of men. Thou on account of thy great virtues art un-rivalled and incomparable, shining with justice, strength and good administration.

PURPORT

Men should regard that God as Adorable who is unparalleled and who creates this world out of the Primordial Matter (as material cause) sustains and dissolves it. They should regard that President of the Assembly or of the council of Ministers who pleases the people of the State by his justice and other virtues being un-equalled in his strength and wisdom etc. He should be respectd.

THE COMMENTATOR'S NOTES

(त्रिविष्टिधातु) त्रिधोत्तममध्यमनिकृष्टा विष्टयो व्याप्तयो धातूनां पृथिव्यादीनां यस्मिन् तत् ।।

= Pervading the earth, the heaven and the middle region.

(सनात) सनातनात् कारणात्

= From eternal cause i. e. the Primordial Matter.

अथ सेनाध्यक्षः कीदृश इत्युपदिश्यते ।

How should be the Commander of the army is taught in ninth Mantra.

Mantra—9

त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु सासहिः ।
सेमं नः कारुमुपमन्युमुद्भिदमिन्द्रः कृणोतु प्रसवे रथं पुरः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते यतः त्वं पृतनासु सासहिः बभूथ तस्मात् प्रथमं त्वां वयं हवामहे। स इन्द्रः भवान् प्रसवे उद्भिदं रथं पुनः करोति स नः (अस्मभ्यम्) इमम् उपमन्युं कारुं कृणोतु ॥

TRANSLATION

O Indra (commander of the army) as thou art the mightiest in our own army as well as that of our adversaries, therefore we regard and invoke thee as the first and foremost among enlightened persons. Thou hast been the victor in all battles. May Indra (Commander of the army) put foremost in the battle the chariot in the form of the aeroplane etc. and may he always encourage educated artists for the benefit of the people of the State

THE COMMENTATOR'S NOTES

(कारुम्) शिल्पकार्यकर्तारम्

= Artist, well-versed in various arts and industries.

(प्रसवे) प्रकृष्टतया सुवन्ति प्रेरयन्ति वीरान् यस्मिन् राज्ये तस्मिन्

= Where brave persons are respected.

PURPORT

Men should appoint him as the Commander of their army who is highly learned, expert in maintaining his own army and destroying the strength of his enemies, who is knower of various arts, and is a mighty hero, loved by the people owing to his extra-ordinary qualities.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should he (Commander of the army) do further is taught in the tenth Mantra.

Mantra—10

त्वं जिगेथ न धना रुरोधिथार्भेष्वाजा मघवन्महत्सु च ।
त्वामुग्रमवसे सं शिशीमस्यथा न इन्द्र हवनेषु चोदय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र यः त्वम् अर्भेषु महत्सु मध्यस्थेषु च आजा शत्रून् जिगेथ धना न रुरोधिथ तम् उग्रं त्वाम् अवसे स्वीकृत्य शत्रून् संशिशीमसि । अथ हवनेषु नः (अस्मान्) चोदय ॥

TRANSLATION

O Indra (Commander of the Army) possessing good wealth, possessing fourfold army thou conquerest thy enemies in all battles whether small or great. Thou withholdest not the riches. We accept thee as our protector, as thou art mighty and fierce for the wicked. Having taken shelter in thee who art able to annihilate the force of thy foes, we weaken the strength of our adversaries. Do thou inspire us to do noble deeds. By fourfold army is meant the army consisting of elephants, chariots, cavalry and infantry.

PURPORT

He alone should be accepted as the Commander of an army who waits for the opportune time and conquers wealth, prompts others to perform noble deeds and is destroyer of the foree of the wicked foes.

THE COMMENTATOR'S NOTES

(इन्द्र) चतुरंगसेनायुक्तः

= Commander of a complete army consisting of elephants, chariots, cavalry and infantry.

(उग्रम्) शत्रुबलविदारणक्षमम्

= Able to destory the force of the enemies.

(आजा) आजिषु-संग्रामेषु = In battles.

(शिशीमसि) शत्रून् सूक्ष्मान् जीर्णान् कुर्मः। अत्र शो तनूकरण इत्यस्माल्लटिश्यनः स्थाने व्यत्ययेन श्रु। छन्दस्युभयथेति श्लोरार्धधातुकत्वादाकारादेशः॥

TRANSLATOR'S NOTES

आजौ इति संग्रामनाम (निघ० २.१७)

पुनः स कीदृश इत्युपदिश्यते।

How is Indra is taught further in the 11th Mantra.

Mantra—11

विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजम्।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अपरिहृताः वयं यः विश्वाहा इन्द्रः नः (अस्माकम्) अधिवक्ता अस्तु तस्मै वाजं सनुयाम येन तत् मित्रः वरुणः सिन्धुः पृथिवी उत द्यौः नः (अस्मान्) मामहन्ताम्॥

TRANSLATION

May Indra (President of the Assembly) who is destroyer of his enemies from all sides, be our instructor for ever. Never forsaken by him and free from crookedness, let us honour him by giving well-cooked food. May friends, noble persons, earth, firmament, river and ocean, light of the sun etc. help us in advancement so that we may become respectable everywhere.

PURPORT

This is the way in which all servants should behave. They should obey the commands of their masters. They should hear sermons delivered by highly educated persons knowing various sciences.

THE COMMENTATOR'S NOTES

(विश्वाहा) विश्वान् सर्वान् हन्ति सः

= Destroyer of all enemies.

(इन्द्रः) परमैश्वर्यः सभाध्यक्षः

= President of the Assembly, possessing much wealth.

(अपरिह्वृताः) अपरिवर्जिताः = Not forsaken.

सर्वतोऽकुटिला ऋजवः

= Free from crookedness.

(Rishi Dayananda in his Commentary on Rig. 7.2 32).

(वाजम्) सुसंस्कृतमन्नम् = Well-cooked food.

TRANSLATOR'S NOTES

वाज इत्यन्ननाम (निघ० २.७)

This hymn is connected with the previous hymn as there is mention of the head of the educational institution etc. of God, good teacher and commander of the army etc. in that hymn.

Here ends the commentary on the One hundred second hymn and fifteenth Varga of the Rigveda.

HYMN CIII (103)

अथ त्र्युत्तरशततमस्याष्टर्चस्य सूक्तस्यांगिरसः कुत्स ऋषिः । इन्द्रो देवता । १, ३, ५, ६ निचृत् त्रिष्टुप् । ७, ८ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer - Angirasa Kutsa. Devata or subject-Indra. Metre-Trishtup in various forms. Tune – Dhaivata.

अथ परमेश्वरस्य कार्यजगति कीदृशं प्रसिद्धं लिंगमस्तीत्युपदिश्यते ।

What is the main proof or sign of God in this world is taught in the first Mantra.

Mantra—1

तत्त इन्द्रियं परमं पराचैरधारयन्त कवयः पुरेदम् ।
क्षमेदमन्यद्दिव्य१न्यदस्य समी पृच्यते समनेव केतुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! यत् ते (तव) जीवस्य च सृष्टौ इदं परमम् इन्द्रियं कवयः पराचैः पुराधारयन्त क्षमा पृथिवी इवं घृतवती यत् दिवि इवं वर्तते यत् अन्यत् कारणे अस्ति अस्य (संसारस्य मध्ये) ई-ईम्-उदकं धरति (यत् अन्यत् अदृष्टे कार्ये भवति) तत् सर्वसंमना इव केतुः सन् प्रकाशयति तत् च अत्र संपृच्यते ॥

TRANSLATION

O God ! The wise sages from the times immemorial see the evidence of Thy Supreme Power with external signs in this Thy world. Thy power shines upon the earth in one form and in heaven in another form. The water also manifests Thy Power. As an army engaged in battle is known by its flag, in the same manner, all the objects of this wonderful world manifest Thy Glory like a banner.

PURPORT

O men, whatever beautiful created object there is in the world, it is also God's creation. This magnificent marvellous world cannot come into existence without God the Creator. Therefore there is God who is the Creator of this Universe and there is the soul, who makes some articles. This should be known by all with certainty.

THE COMMENTATOR'S NOTES

(इन्द्रियम्) इन्द्रस्य परमैश्वर्यवतः तव (परमेश्वरस्य) जीवस्य च लिंगम् ।

= The sign or proof of God-the Possessor of all this infinite wealth and of soul-possessing finite power.

(क्षमा) सर्वसहनयुक्ता पृथिवी = Earth.

क्षमेति पृथिवी नामसु (निघ० १.१) Tr.

(ई) ईम् इत्युदकनामसु (निघ० १.१२) छान्दसो वर्णलोपोवेति म लोपः (समनेव) यथा युद्धे प्रवृत्ता सेना ।

= Like the army engaged in the battle.

(केतुः) विज्ञापकः = Flag that points out.

अथैतस्मिन् जगति तद्रचितोऽयं सूर्यः किं कर्मास्तीत्युपदिश्यते ।

How is the sun created by God in this world is taught in the second Mantra.

Mantra—2

स धारयत्पृथिवीं पप्रथच्च वज्रेण हत्वा निरपः ससर्ज ।
अहन्नहिमभिनद्रौहिणं व्यहन्व्यंसं मघवा शचीभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः मघवा शचीभिः पृथिवीं धारयत् विद्युदादीन् च वज्रेण मेघं हत्वा अपः निससर्ज पुनः अहिम्

अहन् रोहिणमभिनत् न केवलं साधारणम् एव हन्ति किन्तु व्यंसंयथा स्यात् तथा व्यहन् स ईश्वरेण रचितः अस्ति इति विजानीत ।।

TRANSLATION

O men, you should know that the Sun who upholds the earth with his actions, who illuminates the world with his lustre and having struck the lightning with his rays has extricated the waters, strikes the cloud, cutting off its shoulders (so to speak) has been created by God.

PURPORT

Men should clearly understand that the sun that is the upholder of the earth through the rain with his power of destruction, gravitation and illumination, who is the cause of the movement of all beings, can never come into existence without being created by God.

THE COMMENTATOR'S NOTES

(मघवा) सूर्यः = The sun.

(वज्रेण) किरणसमूहेन = With the band of his rays.

(अहिम्) मेघम् = The cloud.

TRANSLATOR'S NOTES

अहिरिति मेघनाम (निघ० १.१०)

शचीति कर्मनाम (निघ० २.१)

इन्द्रो वै मघवान् (शतपथ ४. १. २. १५।१६)

अथ यः स इन्द्रोऽसौ स आदित्यः (शतपथ ८.५.३.२)

एष एवेन्द्रो य एष (सूर्यः) तपति (शत० १.६-४.१८)

इन्द्रः सूर्य इति सायणाचार्योऽपि ताण्ड्य महाब्राह्मणस्य १४. २. ५ भाष्ये ।

Therefore Rishi Dayananda's interpretation of मघवा as सूर्यः or Sun is well-authenticated based upon the above quoted passages from the Brahmanas.

अथ सेनाद्यध्यक्षः कीदृश इत्युपदिश्यते ।

How is the Cammander of the Army or President of the Assembly etc. is taught further in the third Mantra.

Mantra—3

स जातूभर्मा श्रद्दधान ओजः पुरो विभिन्दन्नचरद्वि दासीः ।
विद्वान्वज्रिन्दस्यवे हेतिमस्यार्यं सहो वर्धया द्युम्नमिन्द्र ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र ! यः जातूभर्मा श्रद्दधानः विद्वान् भवान् अस्य दुष्टस्य दासीः पुरः दस्यवे विभिन्दन् सन् व्यचरत् स त्वं श्रेष्ठेभ्यः हेतिम् आर्यं सहः द्युम्नम् ओजः च वर्धय ॥

TRANSLATION

O Indra (Commander of the army etc.) armed with good weapons, nourisher or sustainer of all beings, having genuine faith in the performance of good deeds, highly educated thou goest on destroying the slave-like cities of a wicked ignoble person with thy might. Use thy thunderbolt or powerful weapon which augments happiness, against a plunderer and increase the strength and glory of the Aryas (noble-minded righteous persons.)

PURPORT

That man alone should be honoured and respected by all, who destroys all wicked persons, gladdens good men, develops his physical and spiritual power and augments the happiness by giving wealth in charity.

THE COMMENTATOR'S NOTES

(जातूभर्मा यः जातान्-जन्तून बिभर्ति स-अत्र जनी-धातोर्नकारस्याकारदेशोऽन्येषामपि इति दीर्घः ।

= Sustainer of all beings.

(दासी:) दासीशीलानगरी: अत्र दंसेष्टनी न प्राच (उ०को० ५.१०)

= Slave-like cities.

(हेतिम्) सुखवर्धकं वज्रम्

= Weapon which augments joy.

(द्युम्नम्) धनम् = Wealth.

TRANSLATOR'S NOTES

हेतिरिति वज्रनाम (निघ० २.२०)

It is derived from हि - गतिवृद्ध्योः

द्युम्नमिति धननाम (निघ० २.१०)

सेनेन्द्रस्य पत्नी (गोपथ० उ० २.६)

= So here Indra means the Master or commander of the army.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourth Mantra.

Mantra—4

तदूचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम बिभ्रत् ।
उपप्रयन्दस्युहत्याय वज्री यद्ध सूनुः श्रवसे नाम दधे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मघवा सूनुः वज्री (सेनापतिः) यथा सूर्यः तथा ऊचुषे दस्युहत्याय श्रवसे इमा मानुषा युगानि कीर्तेन्यं नाम बिभ्रत् उपप्रयन् यत् नाम दधे। (तत् ह खलु वयम् अपि दधीमहि) ॥

TRANSLATION

Let us also have name and fame which a Maghava (Noble Commander of an army) armed with all powerful weapons, the son of a hero and himself acting like the sun that dispels darkness and thus gladdens all people has for the admirable destruction of robbers and thieves etc. and

for the acquisition of wealth and reputation in human life, approaching learned and righteous persons.

PURPORT

As the sun upholding water and the parts of time gladdens all by dispelling darkness for the delight of all beings, in the same manner, the commander of an army should earn good reputation in his life by slaying his enemies and by acquiring wealth for the happiness of all.

THE COMMENTATOR'S NOTES

(ऊचुषे) वक्तुमर्हाय = For admirable purpose
(युगानि) वर्षाणि = Years.
(श्रवसे) धनाय = For wealth and reputation.

TRANSLATOR'S NOTES

श्रवः इति धननाम (निघ० २.१०)
श्रवः – श्रूयत इति सतः इति निरुक्ते (१०. १५)
श्रव इच्छमानः (ऋ. १.१२६. १) व्याख्यायांनिरुक्त-
कारः प्रशंसामिच्छमानः तस्माद् यशोऽर्थकः ।
मनुष्यैस्तस्मात् किंकिं कर्मधार्यमित्युपदिश्यते ।

What should men take from Indra is taught in the fifth Mantra.

Mantra—5

तदस्येदं पश्यता भूरि पुष्टं श्रदिन्द्रस्य धत्तन वीर्याय ।
स गा अविन्ददश्वान्त्स ओषधीः सो अपः स वनानि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः स सेनाधिपतिः सूर्यः इव गा अविन्दत् सः अश्वान् अविन्दत् स ओषधीः अविन्दत् सः अपः अविन्दत् सवनानि अविन्दत् तत अस्य इन्द्रस्य इदं भूरि पुष्टं श्रत् (सत्याचरणम्) यूयं पश्यत वीर्याय धत्तन ॥

TRANSLATION

(1) O men ! behold this vast and extensive truthful conduct of the commander of the army who being like the sun has got the lands, has obtained great substances, herbs and plants, waters and forests or the rays of the sun, utilising properly all of them. Hold him as example for virility.

(2) The Mantra is also applicable to God in which case it means Behold this, the vast and extensive might of Indra (God) and have confidence in His Prowess. It is He who has created the earth, the cattle, the horses and all great objects, the herbs and plants, forests and the rays of the sun and He pervades them all.

PURPORT

Men should obtain only that power which is the result of truthful conduct. Without it, it is not possible to achieve true strength and the acquistion of all objects.

THE COMMENTATOR'S NOTES

(ऋत्) सत्याचरणम् ऋत् इति सत्यनाम

(निघ० ३.१०)

= Truthful conduct or the observance of Truth.

(ऋष्वान्) महत: पदार्थान् । ऋष्व इति महन्नाम

(निघ० ३.३)

= Great objects.

(वनानि) जंगलान् किरणान् वा

= Forests or the rays of the sun.

वनमिति रश्मिनाम (निघ० १.५) Tr.

पुनः सः कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 6th Mantra.

Mantra—6

भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमम् ।

य आदृत्या परिपन्थीव शूरोऽयज्वनो विभजन्नेति वेदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यः शूरः आदृत्य परिपन्थी इव विभजन् अयज्वनः वेदः एति तस्मै भूरिकर्मणे वृषभाय वृष्णो सत्यशुष्माय इन्द्राय (सेनापतये) यथा सोमं सुनवाम (तथा यूयम् अपि सुनुत)।।

TRANSLATION

We respectfully offer much wealth to Indra (Commander of the army) who is doer of many noble deeds, the rainer of happiness and joy or showerer of benefits, the possessor of true strength, the hero who takes away wealth from thieves and robbers who do not perform Yajnas and other noble deeds and who are miserly and gives them respectfully to righteous wise men. You should also do like wise.

PURPORT

Men should appoint him as commander of an army who is enterprising like a robber, who is un-equalled in might, is industrious and who snatches away wealth from thieves and gives them to righteous wise men with great respect and honour.

THE COMMENTATOR'S NOTES

(सोमम्) ऐश्वर्यसमूहम् = Much wealth.

(परिपन्थीइव) यथा दस्युस्तथा चोराणां प्राणपदार्थहन्ता

= Is like a robber the snatcher of the life and wealth of the thieves and robbers.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—7

तदिन्द्र प्रेव वीर्यं चकर्थ यत्ससन्तं वज्रेणाबोधयोऽहिम् ।

अनु त्वा पत्नीर्हृषितं वयश्च विश्वे देवासो अमदन्नु त्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! ससन्तम् अहिं यत् वज्रेण अबोधयः तत् वीर्यं प्र इव चकर्थ अनुहृषितं पत्नीः वयः विश्वे देवासः च अनुअमदन् ॥

TRANSLATION

O Indra ! (Commander of the army). Thou doest perform a glorious deeds when thou awakenest a careless enemy with thy thunderbolt or powerful weapon. Then the wives, enlightened persons and all wise men themselves are very much pleased and exulted.

PURPORT

A mighty commander of an army slays wicked enemies and ferocious creatures duly or in proper manner.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनाध्यक्ष = Commander of the army.

(वयः) ज्ञानिनः = Wise men.

(ससन्तम्) स्वपन्तं चिन्तारहितं वा = Sleeping or careless.

TRANSLATOR'S NOTES

सेनेन्द्रस्य पत्नी (गोपथ ब्रा० ३. २. ९) तेनेन्द्रः सेनापतिः वयः – वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु इति धातोः, अत्र गतेर्ज्ञानार्थग्रहणं कृत्वा ज्ञानिनइत्यर्थः कृतो भाष्यकृता सस्ति - स्वपिति कर्मा (निघ० ३.२२)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the eighth Mantra.

Mantra—8

शुष्णं पिप्रुं कुयवं वृत्रमिन्द्र यदावधीर्वि पुरः शम्बरस्य ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यदा त्वं यथा सूर्यः शुष्णं कुयवंपिप्रुं वृत्र शम्बरस्थपुरः च व्यवधीः तत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः अस्मान् मामहन्ताम् सत्कारहेतवो भवेयुः ॥

TRANSLATION

O Indra (Commander of the Army) when thou destroyest the cities or forts of the wicked enemy as the sun destroys the mighty cloud that causes barley and other corns to grow and which fill up the waters of the rivers and as he demolishes the cities or bands of powerful raining cloud, then let friends, noble persons, earth, firmament river and ocean, light of the sun, be the cause of our respectability.

PURPORT

Men should bear the attributes of the sun, and on account of their good virtues should get proper benefits from the earth, rivers etc. and the co-operation of their servants or attendants. Let them enjoy happiness by subduing their adversaries.

THE COMMENTATOR'S NOTES

(शुष्णम्) बलवन्तम् = Mighty.

(पिप्रुम्) प्रपूरकम् । अत्र पृधातोर्बाहुलकादौणादिकः कुः प्रत्ययः = Fulfiller.

(कुयवम्) कौ पृथिव्यां यवा यस्मात् तम्

= The cause of the growth of barley and other corns on earth.

(शम्बरस्य) मेघस्य बलवतः शत्रोर्वा

= Of the powerful cloud or the mighty foe.

This hymn is connected with the previous hymn as there is mention of the attributes of God, sun and commander of the army etc. as in that hymn. Here ends the translation of the 103rd hymn of the Ist Mandala of the Rigveda.

अथ चतुरधिकशततमं सूक्तम्

HYMN CIV (104)

अस्य नवर्चस्य सूक्तस्यांगिरसः कुत्सःऋषि । इन्द्रो देवता १ पंक्तिः २, ४, ५ स्वराट् पंक्तिः ६ भुरिक् पंक्तिश्छन्दः । पंचम स्वरः । ३, ७ त्रिष्टुप् । ८, ९ निचृत् त्रिष्टुप् छन्दः । धैवतः । स्वरः ।

Seer of the hymn–Kutsa Angiras. Devata or subject—Indra. Metres-Pankti and Trishtup in various forms.

स इन्द्रः किं कुर्यादित्युपदिश्यते ।

What should Indra do is taught in the first Mantra.

Mantra—1

योनिष्ट इन्द्र निषदे अकारि तमा नि षीद स्वानो नार्वा ।
विमुच्या वयोऽवसायाश्वान्दोषा वस्तोर्वहीयसः प्रपित्वे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र । ते निषदे योनिः सभासद्भिः अस्माभिः अकारि तं त्वम् आनिषीद स्वानः अर्वा न प्रपित्वे जिगमिषुः त्वं वयः अवसाय अश्वान् विमुच्य दोषावस्तोः वहीयसः अभियुङ्क्ष्व ।

TRANSLATION

O Indra (Dispenser of Justice) the seat has been prepared by us-members for you to sit upon, hasten to sit upon it as a neighing horse (hastens to go to the destination). In order to protect your life, loosen your horses and yoke fire etc, which take you soon to distant places carrying you day and night.

PURPORT

The dispensers of justice should occupy their seat of justice and addressing the clients and the accused, they should try to gladden all by dispensing justice properly. Knowing that by exerting themselves much exertion shortens the space of their life, they should manufacture air-crafts

and other vehicles with the help of technical science for speedy transportation.

THE COMMENTATOR'S NOTES

(इन्द्र) न्यायाधीश = O Judge or dispenser of justice.

(योनि:) न्यायासनम् — The seat of justice.

(प्रपित्वे) प्राप्तव्ये समये स्थाने वा

= Destined time or place.

पुन: स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 2nd Mantra.

Mantra—2

ओ त्ये नर इन्द्रमूतये गुर्नू चित्तान्त्सद्यो अध्वनो जगम्यात् ।
देवासो मन्युं दासस्य श्चम्नन्ते न आ वक्षन्त्सुविताय वर्णम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

त्ये ये नरः ऊतये इन्द्रं सद्यः ओ गुः तान् चित् अयम् अध्वनः जगम्यात् ये देवासः मन्युं श्चमनन्ते नः अस्माकं सुविताय (प्रेरिताय दासाय) वर्णं नुं अवक्षन्

TRANSLATION

Those persons who come to Indra (President of the Assembly or the commander of the army) to solicit his protection, may he quickly direct them to tread upon the path of righteousness. May the learned remove the wrath of their servants and make their attendants to obey them properly.

PURPORT

When men of the public or of the army approach the President of the Assembly or the Commander of the army, they should protect them well. Those learned persons who observe peace by giving the Vedic Knowledge and good education, removing their evils, should be served by all,

THE COMMENTATOR'S NOTES

(इन्द्रम्) सभाधिपतिम्

= The President of the Assembly or Commander or the Army etc.

(श्चम्नन्) हिंसन्तु श्चमुधातुर्हिंसार्थः

= Destroy or remove.

अथ राजप्रजे परस्परं कथं वर्त्तेयातामित्युपदिश्यते ॥

How should the King and his subjects behave towards one another is taught in the 3rd Mantra.

Mantra—3

अव॒ त्मना॑ भरते॒ केत॑वेदा॒ अव॒ त्मना॑ भरते॒ फेन॑मु॒दन् ।
क्षी॒रेण॑ स्नातः॒ कुय॑वस्य॒ योषे॑ ह॒ते ते स्या॑तां प्रव॒णे शिफा॑याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः केतवेदा (राजपुरुषः) त्मना प्रजाधनम् अव भरते (अन्यायेन स्वीकरोति)यः च (प्रजापुरुषः) त्मना फेनं (वर्धितं राजधनम्) अवभरते (अधर्मेण स्वीकरोति) तौ क्षीरेण उदन् जलेन पूर्णे जलाशये स्नातौ उपरिष्टात् शुद्धौ भवतः अपि यथा कुयवस्य योषे शिफायाः प्रवणे हते स्यातां तथा एव विनष्टौ भवतः ।

TRANSLATION

If a Government servant knowing the nature of wealth misappropriates the public funds or a man of the public takes as bribe the money belonging to the State and increased with compound interest, both of them are ruined like the two quarelous and jealous wives of a man committing suicide by drowning themselves in the flow or current of a river.

PURPORT

A Government servant or officer of the State who acts against the interest of the public or a man of the public who

acts in opposition to the righteous Government cannot enjoy happiness. A Government Servant or officer who in order to achieve his self-interest causes harm to the subjects prejudicially and earns much wealth and a man belonging to the public who misuses the Government money by theft and deceit-both of them are ruined like the two wives of an unrighteous wealthy person who drown themselves in the flow or current of the river out of quarrel with and anger towards each other. Therefore a servant of the State should give up opposition to the men of the public and the public should not have any kind of ill-feeling towards the officers or workers of the State. They should co-operate with one another,

THE COMMENTATOR'S NOTES

(फेनम्) चक्रवृद्ध्यादिना वर्धितं धनम्

= The wealth multiplied by compound interest etc.

(क्षीरेण) जलेन क्षीरमित्युदकनाम ।। (निघ० १. १२)

(कुयवस्य) कुत्सिता धर्माधर्ममिश्रिता व्यवहारा यस्य तस्य ।

= Of a person whose conduct is mixed with righteousness and un-righteousness.

(शिफायाः) नद्याः अत्र शिञ् निशाने इति धातोरौणादिकः फक् प्रत्ययः ।

= Of a river.

TRANSLATOR'S NOTES

The simile clearly indicates the evil results of polygamy which is against the teachings of the Vedas.

Ludwig's explanation (as quoted by Griffith in his footnote) is simply absurd and mischievous. It is that while the poor Arya who can only wish for the wealth which he does not possess has not even ordinary water to wash himself in, the wives of the enemy, in the insolent pride of their riches, bathe in milk

(Quoted by Griffith in his foot-note on the Mantra 1. 104. 3).

पुनस्तौ कथं वर्तेयातामित्युपदिश्यते

How should they behave is taught further in the fourth Mantra.

Mantra—4

युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्टि शूरः ।
अञ्जसी कुलिशी वीरपत्नी पयो हिन्वाना उदभिर्भरन्ते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यदा शूरः प्रपूर्वाभिः तिरते (राज्यं संतरति) तत्र (राष्टि) प्रकाशते तदा आयो: उपरस्य नाभि: युयोप (सा न न्यूना) किन्तु अंजसीकुलिशी वीरपत्नी नद्य: पय: हिन्वाना उदभिः भरन्ते ॥

TRANSLATION

A King who is like the navel or the centre of men that unite all and who like clouds are the givers of various prosperity to the public, charms all by his noble conduct. He being a hero and destroyer of his enemies, shines forth along with prosperous subjects. He grows more and more. As flowing rivers with their water fill the ocean, so virtuous, prosperous and famous subjects who regard the brave king as their husband, fill him with riches.

PURPORT

On account of good Government, the subjects enjoy all happiness. Without good Government, there is misery and famine. Therefore a brave King should administer his State properly.

THE COMMENTATOR'S NOTES

(नाभि:) बन्धनमिव =Like the navel or centre.

(उपरस्य) मेघस्य उपरइति मेघनाम (निघ० १. १०)

= Of the cloud or of a man who is benevolent like a cloud.

(आयोः) प्राप्तुं योग्यस्य मनुष्यस्य छन्दसीणः (उणादि० १. २)

= Of a man to be approached by all.

यु-मिश्रणामिश्रणयोः = Tr.

पुनस्ते कथं वर्तेयातामित्युपदिश्यते

How should they (the King and his subjects) behave is taught further in the fifth Mantra.

Mantra—5

प्रति यत्स्या नीथादर्शि दस्योरोको नाच्छा सदनं जानती गात् ।
अध स्मा नो मघवञ्चर्कृतादिन्मा नो मघेव निष्षपी परा दा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सभाधिपतिना यद् या नीथा प्रजा दस्योः ओकः न यथा गृहं तथा पालिता अदर्शि स्या (सा) अच्छा जानती सदनं प्रतिगात् (प्रत्येति) । हे मघवन् निष्षपी सन् त्वं नः (अस्मान्) मघा इव मा परादाः । अथ इत्यनन्तरं नः (अस्माकं) चर्कृतात् इत् (एव) विरुद्धं मा स्म दर्शय ॥

TRANSLATOR'S NOTES

The subjects justly protected by the President of the Assembly etc. from thieves and robbers are seen as a well-guarded dwelling place. Knowing well that they are well-protected, they come and go to their houses. O President of the Assembly or Commander of the Army, do not cast us away as a libertine throws away wealth. Do not act against our interests.

PURPORT

As a well-built and well-guarded house protects its inhabitants from thieves and cold, heat and rain and preserves

the wealth, so the subjects properly protected by the President of the Assembly and other officers of the State, guard them well. The officers of the State should not ruin people as a libertine ruins his body, Dharma (righteousness) knowledge and good manners or as the abundance of wealth is ruined by men out of jealousy and vanity, using it for unjust purposes. But they should always support the subjects with humility and love, knowing the good acts done by them for their welfare. They should never run away from wicked enemies out of fear.

THE COMMENTATOR'S NOTES

(मघवन्) सभाध्यक्ष = President of the Assembly etc.

(निष्पपी) स्त्रिया सह नितरां समवेत:

= Libertine, engrossed day and night in sexual pleasures.

पुनस्ते कथं वर्तेयातामित्युपदिश्यते

How should they behave towards one another is taught further in the sixth Mantra.

Mantra – 6

स त्वं न इन्द्र सूर्ये सो अप्स्वनागास्त्व आ भज जीवशंसे ।
मान्तरां भुजमा रीरिषो नः श्रद्धितं ते महत इन्द्रियाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यस्य ते महते इन्द्रियाय नः (अस्माकं) श्रत्, हितम् अस्ति स त्वं नः (अस्माकं) भुजं प्रजाम् अन्तरा मा रीरिषः । स त्वं सूर्ये अप्सु अनागास्त्वे जीवशंसे च उपसाम् आ भज ॥

TRANSLATION

O Indra (President of the Assembly) As we have trust in thy mighty power and great wealth, do not in any way harm our subjects that are always to be protected.

Give us a share of sun-light or vital power, calmness of the waters, sinlessness and good reputation on account of good conduct.

PURPORT

President of the Assembly or other officers of the State should never give punishment to such people among the subjects of a State as give much wealth for the accomplishment of the works related to the administration with honesty and genuine faith. But those who are thieves and robbers and other wicked people, they should always be punished severaly. He who gets the authority or rank of the Commander of an army, should please his countrymen by spreading the light of knowledge and justice like the sun, by generating like water, peace and satisfaction, by being free from injustice and guilt and by conducting himself in an admirable manner.

THE COMMENTATOR'S NOTES

(इन्द्र) सभादिस्वामिन् ।

= O President of the Assembly or Commander of the army etc.

(सूर्ये) सवितृमण्डले प्राणे वा

= In the solar system or the Prana (Vital breath).

(भुजम्) भोक्तव्यां प्रजाम्

= The subjects that are to be well-guarded.

(इन्द्रियाय) धनाय इन्द्रियमिति धननाम (निघ० २.१०)

= For wealth.

पुनरेताभ्यां कथं प्रतिज्ञातव्यमित्युपदिश्यते ।

How should they (The King and the subjects) take pledges is taught further in the seventh Mantra.

Mantra—7

अधा मन्ये श्रते अस्मा अधायि वृषा चोदस्व महते धनाय ।
मा नो अकृते पुरुहूत योनाविन्द्र क्षुध्यद्भ्यो वयं आसुतिं दाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुहूत इन्द्र ! वृषा त्वम् अकृते योनौ नः (अस्माकम्) वयः आसुतिं च मा दाः। त्वया क्षुध्यद्भ्यः आभादिकम् अधायि: नः (अस्मान्) महते धनाय चोदस्व। अध अस्मै ते (तव) एतत् श्रत् अहं मन्ये ॥

TRANSLATION

O Indra (President of the Assembly) giver of great prosperity and slayer of enemies, you who art invoked by many, showerer of happiness, do not deprive us of good food and noble off-spring for the fault not done by us. You who provide food to the hungry, direct us to great wealth. Do not consignus to destitutie dwelling. I place my trust in you and truthful conduct.

PURPORT

The judges and other dispensers of justice should never punish innocent subjects. They should collect taxes from them and should make them grow in every manner in wisdom and industriousness, thus making them happy and full of bliss. The people of the public should have faith in this true deed of the President of the Assembly and other officers of the State.

THE COMMENTATOR'S NOTES

(श्रत्) श्रद्धां सत्याचरणं वा

= Genuine faith and truthful conduct.

(योनौ) निमित्ते = For reason.

(वयः) कमनीयम् अन्नम् = Admirable or good food.

(आसुतिम्) प्रजाम् = Off-spring or children.

(दाः) छिन्द्याः

= Cut into pieces or destroy (derived from) दंप्-लवने

पुनरेताभ्यां कथं प्रतिज्ञातव्यमित्युपदिश्यते ।

How should they (the King and the subjects) take pledges is taught further in the eighth Mantra.

Mantra—8

मा नो॑ वधीरिन्द्र मा परा॑ दा मा नः॑ प्रिया भोज॑नानि प्र मो॑षीः ।
आ॒ण्डा मा नो॑ मघवञ्छक्र निर्भे॒न्मा नः॒ पात्रा॑ भेत्स॒हजा॑नुषाणि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् शुक्र इन्द्र (सभापते) त्वं नः मा वधीः ! मा परा दाः । नः सह जानुषाणि प्रिया भोजनानि मा प्रमोषीः । नः (अस्माकम्) आण्डा मा निर्भेत् नः (अस्माकं) पात्रा मे भेत् ॥

TRANSLATION

O affluent President of the Assembly ! harm us not, abandon us not, deprive us none of the enjoyments that are dear to us, injure not our in-born off-spring and do not take away from us the vessels of gold, silver and other metals.

PURPORT

O President of the Assembly, you should behave like God who is impartial and just as well as kind. You should not turn your face away from a righteous person and should be absolutely free from theft and all dishonest dealing. Without behaving like this, you cannot please the people.

THE COMMENTATOR'S NOTES

(आण्डा) अण्डवद् गर्भे स्थितान्

= Un-born off-spring in the embryonic state.

(सह जानुषाणि) जनुर्भिः – जन्मभिर्निवृतानि जानुषाणि कर्माणि तैः सह वर्तमानानि ॥

= Earned with good deeds

पुनः प्रजया तेने सह किं प्रतिज्ञातव्यमित्युपदिश्यते ।

What should people pledge to Indra is taught further in the ninth Mantra.

Mantra—9

अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।
उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्ष ! यतः त्वा (त्वाम्) सोमकामम् आहुः त्वम् अर्वाङ् एहि । अयं सुतः तस्य मदाय पिब । उरुव्यचाः त्वम् जठरे आवृषस्व । अस्माभिः हूयमानः त्वं पिता इव नः शृणुहि ॥

TRANSLATION

O Indra (President of the Assembly) you are said to be fond of Soma (juice of various nourishing herbs) we have prepared this for you. So please come into our presence. Drink of this (Soma) for your exhiliration. You who are full of vast knowledge and respected on that account, take this juice into your stomach and when invoked, hear us as a father listens to the words of his sons.

PURPORT

The people belonging to the public should please the President and other officers of the State with food and drinking, clothes, wealth, conveyance and sweet speech etc. The President and officers of the State should also nourish their subjects like their own children.

THE COMMENTATOR'S NOTES

(उरुव्यचाः) उरु बहुविधं व्यचो विज्ञानं:पूजनं सत्करणं वा यस्य सः

= Full of vast knowledge and respected on account of that and other virtues.

(व्यचः) = is drived from

(अचु-गतिपूजनयोः) = hence the above interpretation.

This hymn is connected with the previous hymn as there is mention of the duties of the President of the Assembly as King and his subjects.

Here ends the translation of the Commentary on the 104th hymn and 21st Varga of the First Mandala of the Rigveda.

अथ पञ्चाधिकशततमं सूक्तम्

HYMN CV (105)

अस्य पंचाधिकशततमस्य सूक्तस्याप्त्यस्त्रित ऋषिरांगिरसः कुत्सो वा विश्वेदेवा देवताः । १, २, १६, १७ निचृत् पंक्तिः । ३, ४, ६, ६, १५, १८ विराट् पंक्तिश्छन्दः । ८, १० स्वराट् पंक्तिः । ११, १४ पंक्तिश्छन्दः । पंचमः स्वरः । ५ निचृद् बृहती । ७ भुरिग् बृहती । १३ महाबृहती छन्दः । मध्यमः स्वरः । १६ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer–Aptya Trita or Angirasa Kutsa. Devata or subject-Vishve Devah Metres–Pankti Brihati and Trishtup in various forms. Tunes–Panchama, Madhyama and Dhaivata.

अथ चन्द्रलोकः कीदृश इत्युपदिश्यते

How is moon is taught in the first Mantra.

Mantra—1

चन्द्रमा अप्स्व१न्तरा, सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतोवित्तं मे अस्य रोदसी ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रोदसी मे (मम) सकाशात् यः अप्सु अन्तः सुपर्णः चन्द्रमा दिवि आ धावते हिरण्यनेमयः विद्युतः च धावत्यः वः पदं न विन्दन्ति अस्य (पूर्वोक्तस्य) इमं पूर्वोक्तं विषयं युवां वित्तम् ।

TRANSLATION

The moon that is giver of delight and is graceful moving speeds along the airs in the sky or depends upon the light of the sun or electricity. The lightnings of the bright golden rays do not get the benefit of your thoughtful technical dealing i. e. you are not able to use them properly. O Kings

and subjects who like the heaven and the earth, learn from me–a scientist, all about this subject.

PURPORT

O President and officers of the State and subjects, you should know about the coolness and light of the moon that is the result of her shadow, middle region and water. The electricity that shines is visible, but the sign of that which in hidden, cannot be seen with eyes. You should know all this and enjoy happiness.

THE COMMENTATOR'S NOTES

(अप्सु) प्राणभूतेषु वायुषु
= In the airs that are like Pranas,

(दिवि) सूर्यप्रकाशे = In the bright golden rays.

(हिरण्यनेमय:) हिरण्यस्वरूपा नेमि: सीमा यासां ता:
= Of the bright golden rays.

(पदम्) विचारमयं शिल्पव्यवहारम्
= Thoughtful technical dealing.

(रोदसी) द्यावापृथिव्याविव राजप्रजे जनसमूहौ ।
= The rulers and the subjects who are like the heaven and the earth.

The same subject is continued.

Mantra—2

अर्थमिद्वा उ अर्थिन आ जाया युवते पतिम् ।
तुञ्जाते वृष्ण्यं पय: परिदाय रसं दुहे वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

यथा अर्थिन: अर्थं वै पति: जाया इव आयुवते यथा उ राजप्रजे यत् वृष्ण्यं पय: सम् इत् परिदाय (दु:खानि) तुजाते तथा तत् च अहम् [illegible] दुहे [illegible]

TRANSLATION

Those who seek for wealth, obtain it, a wife enjoys the presence of her husband. The rulers and their subjects having taken nourishing good food and the essence of various vitalising herbs get rid of various maladies, in the same way, I should also do and make others grow.

PURPORT

As a wife enjoys happiness having got a suitable dear husband and a husband is glad to receive a beloved wife, in the same manner, electricity which accomplishes various purposes always causes happiness to the person who acquires the knowledge of electricity, earth and the light of the sun and utilises it properly. None can acquire this knowledge without the association of the knowers of this Science; none can also destroy misery without it, therefore all should acquire such knowledge with great labour.

THE COMMENTATOR'S NOTES

(तुंजाते) दुःखानि हिंसतः । व्यत्ययेनात्रात्मनेपदम्
= Destroy misery.

(पयः) अन्नम् पय इत्यन्न नाम (निघ० २. ७)

(रसम्) स्वादिष्ठम् ओषध्यादिभ्यो निष्पन्नं सारम् ॥
= The delicious essence of the various nourishing herbs.

अत्र जगति विद्वांसः कथं प्रष्टव्या इत्युपदिश्यते ।

How should learned persons be asked questions is taught in the third Mantra.

Mantra—3

मो षु देवा अदः स्व१र्व पादि दिवस्परि ।
मा सोम्यस्य शंभुवः शूने भूम कदाचन विद्धं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः युष्माभिः दिवः परि अदः स्वः कदाचन य उ अवपादि वयं सोम्यस्य शम्भुवः सुशूने विरुद्धकारिणः कदाचित् मा भूम सततम् पूर्णाः ॥

TRANSLATION

O enlightened persons, do not destroy or neglect the Divine Joy (of the communion of God) that is even above the sky or the light of the sun. May we never go against the most desirable spiritual development caused by God who is Lord of the world and source of Peace and Happiness.

PURPORT

Men should never do in this world an act which is against Dharma (righteousness) and happiness. Men should always achieve the progress in happiness by labour. The rest as before.

THE COMMENTATOR'S NOTES

(दिवः) सूर्यप्रकाशात् = From the light of the sun.

(शूने) वर्धने । अत्र नपुंसके भावे क्तः ।

= In the growth of development शूने is derived from श्वि-गतिवृद्ध्योः Here the second meaning of वृद्धि has been taken by the Commentator. Tr.

पुनस्ते प्रष्टृभिः समाधातृभिश्च परस्परं कथं वर्तित्वा वृद्धिः कार्येत्युपदिश्यते ।

How should the enquirers and the scholars who answer their questions behave and make progress is taught further in the fourth Mantra.

Mantra—4

यज्ञं पृच्छाम्यवमं स तद्दूतो वि वोचति ।
क्व ऋतं पूर्व्यं गतं कस्तद्बिभर्ति नूतनो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! अहं त्वा प्रति यम् अवमं यज्ञं पूर्व्यम् ऋतं क्व गतं कः नूतनः तत् बिभर्ति इति पृच्छामि स दूतः भवान् तत् सर्वं विवोचति (विविच्य उपदिशतु) अन्यत् पूर्ववत् ।

TRANSLATION

(1) O learned person : I (a pupil) ask Thee about the Protector and Adorable and Omniscient God. Where is the Vedic Wisdom which is Eternal and acquired by ancient seers and sages? Who among the modern people bears that knowledge. Tell me about all this as thou art a true messenger of Truth. Therefore please instruct me about this. The rest as before.

PURPORT

The students who desire to acquire knowledge should approach great scholars and multiply their knowledge by putting them questions and receiving their answers. O learned teachers, you are welcome : Come here and having acquired the knowledge of the attributes or properties of various articles of the Universe, teach them to others also what is true and what is untrue.

THE COMMENTATOR'S NOTES

(यज्ञम्) सर्वविद्यामयम् = Omniscient.

(अवमम्) रक्षादिसाधकस्य उत्तममर्वाचीनं वा
The good means of protection.

(दूतः) इतस्ततो वार्ताः पदार्थान् वा जानन्
Like a messenger who knows about various things.

TRANSLATOR'S NOTES

विष्णुर्वै यज्ञः (एतरेय १.१५)
यज्ञो वै विष्णुः (शतपथ १. १. ३.१, १३. १. ८. ८)
यज्ञो वै विष्णुः (कौषीतकी ब्रा० ४. १ ॥ १८,८, १४)
(ताण्ड्य ९, ६. १० गोपथ ३. ४ ६)

So it is clear that the word Yajna stands for Omnipresent and Omniscient God.

The same subject is continued.

Mantra—5

अमी ये देवा: स्थन त्रिष्वा रोचने दिवः ।
कद्व ऋतं कदनृतं क्व प्रत्ना व आहुतिर्वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे विद्वांसः । यूयं दिवः रोचने त्रिषु अमी ये देवाः आस्थन वः तेषाम् ऋतं कत् अनृतं कत् । वः तेषां प्रत्ना आहुतिः च क्व भवति (इति एषाम् उत्तराणि ब्रूत) अन्यत् पूर्ववत् ॥

TRANSLATION

O learned persons, you should answer the questions regarding the light of the bright solar world, the name, place and origin of the earth and other worlds or divine attributes. What is their true cause, what is the effect and when and how is their ancient dissolution etc. The rest as before.

PURPORT

The question is when there is dissolution of all worlds, where is then the cause, the effect and the souls ? The answer to the question is. All worlds and souls then stand in Omnipresent God and the sky in causal form. All different worlds which are related to each sun so far as light and gravitation are concerned, have been created and are sustained by God. It is He who keeps them in proper order and Law.

THE COMMENTATOR'S NOTES

(देवा:) दिव्यगुणा: पृथिव्यादयो लोका: = The earth and other worlds possessing divine attributes.

(त्रिषु) नामस्थानजन्मसु = Name, place and orgin.

(दिवः) द्योतकस्य सूर्यमण्डलस्य = Of the refulgent solar world.

(ऋतम्) सत्यकारणम् = True cause.

(अनृतम्) कार्यम् = Effect.

The same subject of questions and answer is continued.

Mantra—6

कद्व॑ ऋतस्य॑ धर्णसि कद्वरु॑णस्य चक्ष॑णम् ।
कद॑र्यम्णो म॒हस्पथाति॑ क्रामेम दूढ्यो॑ वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः (वः) एतेषां स्थूलानां पदार्थानाम् (ऋतस्य) सत्यस्य कारणस्य धर्णसि कत् (क्व) अस्ति वरुणस्य चक्षणम् कत् अस्ति महः अर्यम्णः यः दूढ्यः व्यवहारः तं कत् केन पथा अतिक्रामेम तस्य पारं गच्छाम (तद् विद्यया परिपूर्णाः भवेम इति यावत्) अन्यत् पूर्ववत् ।

TRANSLATION

O learned persons, where is the upholder of the true cause of these gross objects ? Where is the realisation of God the most acceptable or where can we see the water and other elements ? How can we go beyond the difficult dealing and path of the great sun or be fully endowed with this knowledge ? The rest as before.

PURPORT

Those who desire to acquire knowledge, should approach learned persons and ask them questions as to the cause and effect and the path of knowledge. They should get their answers and should enjoy happiness by accomplishing various works with arts and industries, thus destroying all misery.

THE COMMENTATOR'S NOTES

(वरुणस्य) जलादिकार्यस्य = Of water and other objects that have been created by God.

(अर्यम्णः) सूर्यस्य = Of the sun.

(दूढ़य:) दु:खेन ध्यातुं योग्यो व्यवहार:, तस्य
= Of the difficult dealing.

TRANSLATOR'S NOTES

In the case of the spiritual interpretation the word Varuna and Aryama stand for God the most acceptable. How can we get the knowledge of the most abstruse subjects with the path shown by God who is dispenser of justice and Resplendent like the sun.

अन्ये विद्वांस एतेषामुत्तराणि एवं दद्युरित्युपदिश्यते ।

Learned persons should answer the above questions in the following manner is taught in the seventh Mantra.

Mantra—7

अहं सो अस्मि यः पुरा सुते वदामि कानि चित् ।
तं मा व्यन्त्याध्यो३ वृको तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः अहं सृष्टिकर्ता विद्वान् वा सुते अस्मिन् जगति कानि चित् पुरा वदामि सः अहम् अस्मि सेवनीयः । तं मा आध्यः भवन्तः वृकः तृष्णजं मृगं न व्यन्ति कामयन्ताम् अन्यत् पूर्ववत् ॥

TRANSLATION

(1) In the case of God :

O men, I God the Creator of the world who give you instruction (through the Veda) in the beginning of creation, am worthy of adoration. You who are thoughtful and meditative, should long for me, as the wolf desires a thirsty animal.

(2) The Mantra is also applicable to a learned wise person who gives knowledge in the beginning of initiation. Men should always desire his company or association,

PURPORT

There is shleshalankar (double entendre) and Upamalankara (simile) God instructs all persons like this. O men. you must accept the teachings given by me through the Vedas after creating the world. Do not adore any one else except me. As a hunter or thief desires to get an animal, in the same manner, you should always desire to see me, by giving up all vices.

THE COMMENTATOR'S NOTES

(सुते) उत्पन्नेऽस्मिन् कार्ये जगति ।

= In this world created by God.

(व्यन्ति) कामयन्ताम् । वाच्छन्दसि सर्वे विधयो भवन्तीतोयङभावे यणादेशः । लेट् प्रयोगोऽयम् । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (आध्यः) समन्ताद् ध्यायन्ति चिन्तयन्ति ये ते ।

= Those who meditate.

(वृकः) स्तेनो व्याधः । वृक इति स्तेननाम

(निघ० ३.२४)

= Thief or hunter.

अथ न्यायाधीशस्य समीपेऽर्थिनो किंचित् क्लेशादिकं निवेदयतां तयोर्यथा वन्न्यायं स कुर्यादित्युपदिश्यते ।

When respondent and defendant make a request or appeal to aMagistrate or Judge, regarding some grievance, he should deal with it justly is taught in the eighth Mantra.

Mantra 8

सं मा तपन्त्यभितः सपत्नीरिव पर्शवः ।
मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो (न्यायाधीश) ते तव (प्रजास्थं) स्तोतारं मा (माम्) ये पर्शवः सपत्नीः इव अभितः संतपन्ति ये आध्यः मूषः शिश्ना व्यदन्ति न मा (माम्) अभितः संतपन्ति तान् अन्यायकारिणः जनान् त्वं यथावत् शाधि अन्यत् पूर्ववत् ॥

TRANSLATION

O Judge of infinite knowledge and good actions, some neighbours who injure and trouble others, cause harm to me-your subject or soldier who am admirer of Dharma or righteousness. Like the rival wives of one husband, they annoy me as a rat gnaws a weaver's thread. The rest as before.

PURPORT

There is Upamalankara or simile used in the Mantra.

O Magistrate or other dispensers of justice, you should punish those thieves and robbers who trouble us by their false resolves and actions, as co-wives disturb, the peace of mind of their husband, as rats destroy others articles or as prostitutes or women of loose character who are of un-steady mind like lightning cause harm to their licentious lovers by making them diseased and putting an obstacle in the performance of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) you should always protect and preserve us. Without the discharge of this duty on your part, prosperity of the State is impossible.

THE COMMENTATOR'S NOTES

(पर्शवः) परान् अन्यान् शृणन्ति हिंसन्ति ते पर्शवः पार्श्वस्था मनुष्यादयः प्राणिनः

= Neighbours who cause trouble or harm to others.

(शिश्ना) अशुद्धानि सूत्राणि = Unclean threads.

(आध्यः) परस्य मनसि शोकादिजनकाः

= Those who cause grief in the mind or agony.

(स्तोतारम्) धर्मस्य स्तावकम्

= Admirer of Dharma or righteousness.

(शतक्रतो) असंख्यातोत्तमप्रज्ञ बहूत्तमकर्मन्वा न्यायाध्यक्ष

= O Magistrate or judge of many noble deeds.

अथ न्यायाधीशादिभिः सह प्रजाः कथं वर्तेरन्नित्युपदिश्यते ।

How should the subjects deal with Magistrates or Judges is taught in the ninth Mantra.

Mantra—9

अमी ये सप्त रश्मयस्तत्रा मे नाभिरातता ।
त्रितस्तद्वेदाप्त्यः स जामित्वाय रेभति वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अत्र अमी ये सप्त रश्मयः इव सप्तधा नीतिप्रकाशाः सन्ति तत्र मे नाभिः आतता यत्र नैरन्तर्येण स्थितिः मम तद् यः आप्त्यः (विद्वान्) त्रितः वेद स जामित्वाय (राजभोगाय) प्रजा रेभति । अन्यत् सर्वं पूर्ववत् ।

TRANSLATION

The seven Pranas are like seven reins on which is dependent the navel or centre of my body. I continuously live in that position. An absolutely truthful person who knows the true nature of knowledge, action and communion, respects the general public, treats her as his own daughter and is thus able to administer the State properly.

PURPORT

As there is the beauty and association of the rays with the sun, so there should be between the officers of the State and the subjects. Only a man who knows the real nature of

the works, communion and knowledge, can please all his subjects by preserving and supporting them like a father and none else.

THE COMMENTATOR'S NOTES

(जामित्वाय) कन्यावत् पालनाय प्रजाभावाय

= For the protection and nourishment of the subjects like a daughter.

(रेभति) अर्चति = Worships, respects.

रेभति-अर्चतिकर्मा (निघ० ३.१४) Tr.

TRANSLATOR'S NOTES

By seven Pranas are meant according to Rishi Dayananda's commentary on Yaj. 14. 28. Five main Pranas-Prana, Apana, Udana, Vyana, Samana, Mahattatva and Ahankara.

पुनरेते परस्परं कथं वर्तेरन्नित्युपदिश्यते ।

How should they (King and his subjects) deal with one another is taught further in the tenth Mantra.

Mantra—10

अमी ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः ।
देवत्रा नु प्रवाच्यं सध्रीचीना नि वावृतुर्वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्षादयो जनाः ! युष्माभिः अमी उक्षणः पंच महो दिवः मध्ये तस्थुः यथा च सध्रीचीना देवत्रा नि ववृतुः (ये नितरां वर्तन्ते) तान् (प्रजाराजप्रसंगिनः प्रति) विद्यान्याय प्रकाशवचः नु प्रवाच्यम्) अन्यत् पूर्ववत् ॥

TRANSLATION

O President of Assembly and other prominent persons, you should utter words denoting knowledge and light of justice to all men who associate with truthful enlightened

people and who are like the five great objects in the sky full of divine attributes, great as rainers of happiness and water namely fire, air, cloud, lightning and the light of the sun.

PURPORT

As the sun and other objects, being combined with earthern vessels, clothes etc. cause great happiness to all through rain etc. and are connected with the earth etc. with the power of gravitation, in the same manner, the President of the Assembly and other officers of the State, should make men great, endowed with good virtues, should treat with them lovingly and justly and should keep them always happy.

THE COMMENTATOR'S NOTES

(पंच) यथा अग्निवायुमेघविद्युत्सूर्यमण्डलप्रकाशास्तथा ।

= Like fire, air, cloud, lightning and the light of the solar world.

(उक्षणः) जलस्य सुखस्य वा सेक्तारो महान्तः उक्षा इति महन्नाम (निघ० ३.३)

= Great as rainers of water and showerser of happiness.

पुनरेतैः सह प्रजा पुरुषाः कथं वर्तेरन्नित्युपदिश्यते ।

How should men of the public deal with them (The officers of the State) is taught in the 11th Mantra.

Mantra—11

सुपर्णा एत आसते मध्य आरोधने दिवः ।

ते सेधन्ति पथो वृकं तरन्तं यह्वतीरपो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रजास्था मनुष्याः ! यथा एते सुपर्णाः दिवः मध्ये आरोधने आसते । यथा च ते तरन्तं वृकं (प्रक्षिप्य) यह्वतीः

अप: पथ: च सेधन्ति (तथा यूयं) राजकर्माणि सेवध्वम् ।

अन्यत् पूर्ववत् ।।

TRANSLATION

The rays of the sun abide in the surrounding Centre of heaven; they drive back the wolf of darkness having cast the light. In the same manner, you should also discharge your duties regarding the adminstration of the State.

PURPORT

As under the Laws of God, the rays of the sun and other things remain in proper order, in the same manner, you who belong to the public should be law-abiding. As the President of the Assembly and other officers of the State keep away wicked persons and protect them, having given up all jealousy, envy, distrust etc.

THE COMMENTATOR'S NOTES

(सुपर्णा:) सूर्यस्य किरणा: = The rays of the sun.

(वृकम्) विद्युतम् = Lightning.

(यह्वती:) यह्वत: महत: इव आचरन्ती

यह्व इति महन्नाम (निघ० ३.३)

यह्व शब्दादाचारे क्विप् । = Great.

TRANSLATOR'S NOTES

सुपर्णा इति रश्मिनाम (निघ० १.५)

वृक इति पदनाम (निघ०४.२) पद-गतौ गतेस्त्रयोऽर्थ:-ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणात् जलसुखप्रापिका विद्युत् । पुनरेतान् प्रति विद्वांस: किं किमुपदिशेयुरित्युपदिश्यते ।

What should learned persons teach the people is taught in the 12th Mantra.

Mantra—12

नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनम् ।
ऋतमर्षन्ति सिन्धवः सत्यं तातान सूर्यो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवासः ! भवन्तः यथा सिन्धवः सत्यम् अर्षन्ति सूर्यः च ततान तथा यत् ऋतं नव्यम् उक्थ्यं हितं तत् सुप्रवाचनम् अर्षन्तु । अन्यत्पूर्ववत् ॥

TRANSLATION

O enlightened persons, as rivers urge on the waters, and the sun diffuses his constant light, in the same manner, you should teach and preach the eternal Truth which is in accordance with the Vedas, natural laws, Pratyaksha and other Pramanas, (authorities) the conduct of the learned and the wise, experience, conscience and purity, are praiseworthy and beneficial to all.

PURPORT

As the water of the ocean gives happiness to all by going up in the sky and then raining down, in the same manner, learned persons should acquire the knowledge of subtle sciences thoughtfully, should bring about the welfare of all by manifesting it. They should preach and propagate the true Dharma and should make all people happy.

THE COMMENTATOR'S NOTES

(ऋतम्) वेदसृष्टिक्रमप्रत्यक्षादिप्रमाणविद्वदाचरणानुभवस्वात्मपवित्रतानामनुकूलम्
= That Truth which is in accordance with the Vedas, natural laws, pratyaksha (Perception) and other authorities, the conduct of the learned, experience, conscience and purity.

(अर्षन्ति) प्रापयन्तु । लोट् प्रयोगोऽयम्
= Cause to attain.

(सत्यम्) जलम् । सत्यमित्युदकनाम (निघ० १.१२)
= Water.

पुनर्विद्वान् प्रजासु किं कुर्यादित्युपदिश्यते ।

What should a learned man do among the people is taught in the 13th Mantra.

Mantra—13

अग्ने॒ तव॒ त्यदु॒क्थ्यं॑ दे॒वेष्व॒स्त्याप्य॑म् ।
स नः॑ स॒त्तो म॑नु॒ष्वदा दे॒वान्य॑क्षि वि॒दुष्ट॑रो वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यस्य तव त्यत् यत् आप्यं मनुष्वत् उक्थ्यं देवेषु अस्ति स सत्तः विदुः त्वम् नः (अस्मान्) देवान् सम्पादयन् (आयक्षि) अन्यत् पूर्ववत् ॥

TRANSLATION

O learned person, you have that admirable knowledge among the truthful enlightened people which should be attained by all and which becomes all good persons. Destroy all our evils of ignorance etc. and being giver of true knowledge, make us truly learned, being yourself a great scholar.

PURPORT

Men should acquire knowledge and should hear sermons from a great scholar who is able to make people truly learned by teaching them all sciences and not from others.

THE COMMENTATOR'S NOTES

(अग्ने) सकलविद्याविज्ञातः
= Well-versed in all sciences.

(सत्तः) अविद्यादिदोषान् हिंसित्वा विज्ञानप्रदः । अत्र बाहुलकात् सद्लृ धातोः औणादिकः क्तः प्रत्ययः ॥

= Giver of true knowledge by destroying ignorance and othe evils.

TRANSLATOR'S NOTES

सत्तः is derived from षद्लृ-विशरणगत्यवसादनेषु here the meaning of अवसादन or destruction has been taken.

अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च ।

Here the first meaning of Jnana or knowledge has been taken.

पुनः स (विद्वान्) तत्र किं कुर्यादित्युपदिश्यते ।

What should a learned man do is taught further in the 14th Mantra.

Mantra—14

सत्तो होता मनुष्वदा देवां अच्छा विदुष्टरः ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः सत्तः देवान् होता विदुष्टरः अग्निः मेधिरः देवेषु देवः मनुष्वत् हव्या अच्छ सुषूदति (तस्मात् सर्वैः विद्याशिक्षे ग्राह्ये अन्यत् पूर्ववत् ।

TRANSLATION

O men ! All should receive wisdom and education from a person who is highly educated and destroyer of all miseries, who accepts all divine virtues and actions, who is best among scholars, well-versed in various sciences and their teacher, wisest among enlightened truthful persons, acting like an ideal man gives well all desirable objects.

PURPORT

Who will be such an unfortunate person who instead of receiving wisdom and education from learned men will oppose them ?

THE COMMENTATOR'S NOTES

(सत्तः) विज्ञानवान् दुःखहन्ता ।

= Learned destroyer of miseries.

(मनुष्यवत्) यथोत्तमा मनुष्याः श्रेष्ठानि कर्माण्यनुष्ठाय पापानि त्यक्त्वा सुखिनो भवन्ति तथा ।

= Like good men who enjoy happiness by doing good deeds and giving up all sins.

(सुषूदति) ददाति = Gives.

(अग्निः) सद् विद्याया वेत्ता विज्ञापयिता

= Possessor and teacher of good knowledge.

TRANSLATOR'S NOTES

The adjectives like विदुष्टरः, देवेषु देवः, मनुष्वत् and मेधिरः used in this and previous Mantra make it quite clear that here the word Agni stands not for fire but for a highly learned and wise person. It is remarkable that Wilson and Griffith have interpreted these adjectives of Agni in these two Mantras as under.

Prof. Wilson has translated विदुष्टर (Vidushtarah) in 13th Mantra as "most wise."

In the 14th Mantra also he interprets it "as that wise and liberal Agni, a sage among the Gods, and yet he thinks erroneously that the word Agni means material fire. The same is the case with Griffith who in the 43th mantra interprets as wisest Agni मेधिरः(Medhirah) as intelligent and yet thinks like Prof. Wilson that Agni means nothing but material fire. Unfortunately such are the pre-conceived and prejudiced wrong notions of many of these Western Translators of the Vedas. They take Manu as the name of a particular king instead of taking it in the sense of thoughtful learned person from मन-अवगमे or बोधे forgetting or ignoring the authority of the Brahmanic passages like ये विद्वांसस्ते मनवः (शतपथ ८. ६. ३. १८) अग्निर्वै मनुष्यः — अयम् अग्निर्हि सर्वतो मनुष्यैर्वृतः, (ऐतरेय ब्रा० २.३४)

The same subject is continued :

Mantra—15

ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।
व्यूर्णोति हृदा मतिं नव्यो जायतामृतं विश्वं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यत् ऋतं ब्रह्म वरुणः गातुविदं कृणोति तम् ईमहे (तत् कृपया) यः नव्यः विद्वान् हृदा मतिं व्यूर्णोति सः अस्माकं मध्ये जायताम् । अन्यत् पूर्ववत् ॥

TRANSLATION

God the Supreme Being, who is the Best and most acceptable makes a man knower of the Vedic Speech. We pray to Him. By His grace, may new learned persons express or reveal true knowledge from their hearts. The rest as before.

PURPORT

No man can receive the Grace of God without the accumulation of his previous good merits and his present noble actions. Without these two, none can attain perfect wisdom or knowledge. Therefore all men should pray to God that may great scholars endowed with good virtues and actions be born among us again and again. Earnestly prayed in this manner, God will enlighten their souls. Such is our firm conviction.

THE COMMENTATOR'S NOTES

(ब्रह्मा) परमेश्वरः । अत्र अन्येषामपि दृश्यते (अष्टा० इति दीर्घः)

(गातुविदम्) वेदवाग्वेत्तारम् = Knower of the Vedic Speech.

(मतिम्) विज्ञानम् = Special Knowledge.

(ईमहे) याचामहे = Pray.

TRANSLATOR'S NOTES

The word गातु (Gatu) is derived from गाङ् गतौ गतेस्त्रयोऽर्थाः – ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् गीयते ज्ञायते येन सः गातुर्वेदस्तम् गातुरिति पदनामसु (निघ० ४.१) अनेन ज्ञानार्थो गृह्यते ।

So the word गातु Stands for Veda or Vedic speech. ईमहे – याच्ञाकर्मा (निघ० ३.१९) ।

The word मति is from मन-ज्ञाने (धातुपाठे) so the meaning of विज्ञानम् as given by Rishi Dayananda Saraswati.

अथायं मार्गः कीदृश इत्युपदिश्यते ।

How is this Vedic Path is taught in the 19th Mantra.

Mantra - 16

असौ यः पन्था आदित्यो दिवि प्रवाच्यं कृतः ।
न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः ! असौ आदित्यः यः पन्था दिवि प्रवाच्यं कृतः स युष्माभिः न अतिक्रमे (अतिक्रमितुं न उल्लंघितुं न योग्यः) हे मर्तासः तं पूर्वोक्तं यूयं न पश्यथ (अन्यत्पूर्ववत्)॥

TRANSLATION

O enlightened persons ! This is the indestructible Vedic Path that illuminates all like the sun made in the light of all knowledge and most admirable. It is never to be transgressed by you. O learned men O mortals, you behold it not. The rest as before.

PURPORT

Men should always enjoy bliss by knowing that the Path enunciated by the Vedas is absoultely true and they should acquire the knowledge of all sciences. This true Vedic Path should never be transgressed by any one. Without wisdom or knowledge, it cannot even be known.

THE COMMENTATOR'S NOTES

(आदित्यः) विनाशरहितः, सूर्यवत् प्रकाशकः

= Indestuctible and illuminator of all like the sun.

(दिवि) सर्वविद्याप्रकाशे

= In the light of the knowledge of all sciences.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and almost all other interpreters of the Rigveda have taken आदित्यः for the sun here. But Shri Kapali Shastri in his commentary on the Mantra has rightly remarked.

"नायं बाह्यः सूर्यः, लौकिकश्चेत् सर्वेऽपि मर्त्याः पश्येयुः ।"

i. e. It is not the outer Soorya (sun) that is meant here, otherwise all men with eyes could see him. Rishi Dayananda Saraswati is therefore right in taking it to mean indestructible Vedic Path, which can not be seen or properly known by ignorant mortals.

पुनः स कीदृश इत्युपदिश्यते ।

How is that (Path) is taught further in the 17th Mantra.

Mantra—17

त्रितः कूपेऽवहितो देवान्हवत ऊतये ।
तच्छुश्राव बृहस्पतिः कृण्वन्नंहूरणादुरु वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः उरु तत् श्रवणं शुश्राव स विज्ञानं कृण्वन् त्रितः कूपे अवहितः बृहस्पतिः अंहूरणात् पृथक् भूत्वा ऊतये देवान् हवते (अन्यत् पूर्ववत्) ॥

TRANSLATION

Trita – a man who extends or thoroughly observes three subjects i. e. Wisdom, education and Brahmacharya (Continence), who is the master of the grand Vedic Speech,

meditating in the well-like heart centre invokes learned endowed with divine virtues or accepts divine attributes for protection, having heard much the vedic speech, manifesting knowledge and getting rid of sins. The rest as before.

PURPORT

The man who becomes a good scholar having heard, reflected upon, contemplated and realised from highly learned persons all sciences with his intellect and labour and having given up all evil attributes, habits and sins, enjoys much happiness by getting the preservation of the soul and the body.

THE COMMENTATOR'S NOTES

(त्रितः) यः त्रीन् विषयान् विद्याशिक्षाब्रह्मचर्याणि तनोति सः । अत्र त्र्युपपदात् तनोतेः औणादिको डः प्रत्ययः

= A man who extends or thoroughly observes three subjects i. e. wisdom, education and Brahmacharya.

(कूपे) कूपाकारे हृदये = In the heart which is like well.

(अवहितः) = Established.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and other translators take त्रित [Trita] as the name of a particular sage who was thrown into the well by his own brothers, when he quenched their thirst. How absurd and incredible is the story which ascribes such height of ingratitude to sages & yet it is on the basis of this most absurd story that the whole hymn has been translated by so many interpreters Rishi Dayananda does not take त्रित: (Tritah) as the name of any particular sage, as that would be against the fundamental principles of the Vedic terminology, but for a person who thoroughly observes wisdom, education and Brahamacharya यः त्रीन् विषयान् विद्या शिक्षा ब्रह्मचर्याणि तनोति सः । तनु-विस्तारे ।

He takes कूपे in the sense of कूपाकारे हृदये or well-like heart-centre.

A great Yogi and great scholar Shri Kapali Shastri giving a spiritual interpretation of the Mantra rightly observes.

कूपे-नायं कूपो बाह्यः। अन्नमये नीरसे जडे अपाम् उद्भवः। त्रितः तृतीय स्थाने ततः व्याप्तः पुरुषः, अस्य-योद्धाराय जडेऽवरुह्यावस्थित इत्यर्थः ॥

i. e. The well referred to in the Mantra is not external well etc.

पुनः स कीदृश इत्युपदिश्यते ।

How is he is taught further in the 18th Mantra.

Mantra—18

अरुणो मा सकृद्वृकः पथा यन्तं ददर्श हि ।
उज्जिहीते निचाय्या तष्टेव पृष्ठ्यामयी वित्तं मे अस्य रोदसी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अरुणः वृकः मासकृत् पथा यन्तं ददर्श स निचाय्य पृष्ठ्यामयी तष्टा इव उज्जिहीते हि । अन्यत् पूर्ववत् ।

TRANSLATION

A teacher who is a great scholar and is of peaceful and calm nature like the bright moon that is the maker of months and days etc. sees me going by the right path. He hears and clears all my doubts and gives me instruction like a carpenter who although suffering from backache, instructs his apprentices regarding the arts and industries.

THE COMMENTATOR'S NOTES

(अरुणः) यः ऋच्छति सर्वविद्याः सः आरोचकोवा
= A learned person who attains the knowledge of all sciences or bright in the case of the moon.

(वृकः) यथा चन्द्रमाः शीतगुणस्तथा
= Men of peaceful nature like the moon.

(जिहीते) विज्ञापयति = Teaches or instructs.

वृकश्चन्द्रमाभवति विवृतज्योतिष्को वा विकृतज्योतिष्को वा विक्रान्तज्योतिष्कोवा-निरुक्ते ५.२० ।

अरुण: आरोचन: = Bright.

PURPORT

That Scholar is called an Apta [an ideal truthful person] who having accepted the peaceful disposition of the moon and the giving of the light of wisdom or knowledge spreads it through out the world.

How should we be associated with Indra is taught in the 19th Mantra.

Mantra—19

एनाङ्गूषेण वयमिन्द्रवन्तोऽभि ष्याम वृजने सर्ववीरा: ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

येन एव आंगूषेण विदुषा सर्ववीरा: इन्द्रवन्तः वयं वृजने अभि ष्याम नः तत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्ताम् ॥

TRANSLATION

May we being all heroes with the association of a great scholar and having attained all prosperity or devoted to the Lord, overcome all our adversaries in the strength of knowledge and Dharma or righteousness. The rest as before.

PURPORT

Men should get certainty about their knowledge with the association of a great scholar who multiplies Wisdom and good education.

THE COMMENTATOR'S NOTES

(आंगूषेण) परमविदुषा = With a great scholar.

अगि-गतौ अत्र ज्ञानार्थग्रहणम् (वृजने) विद्याधर्मयुक्ते बले

= Strength endowed with wisdom and Dharma (righteousness).

This hymn is connected with the previous hymn, as there is mention of the विश्वेदेवा: as in that hymn.

इति पंचोत्तरशततमं सूक्तं पंचदशोऽनुवाकस्त्रयोविंशोवर्गश्च समाप्तः ।

Here ends the 105th Sookta, 15th Anuvaka and 23rd Varga of the first Mandala of the Rigveda.

अथ षडुत्तरशततमं सूक्तम्

HYMN CVI (106)

अथ षडुत्तरस्य शततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । विश्वे देवा देवताः १-६ जगतीच्छन्दः । निषादः स्वरः । ७ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the Hymn–Kutsa Angiras. Devata or subject—Vishva Dehvah. Metres-Jagati and Trishtup. Tunes. Nishada and Dhaivata.

अथ विश्वस्थानां देवानां गुणकर्माण्युपदिश्यन्ते ।

The attributes and actions of the Devas (divine things and beings in the Universe) are taught in this hymn.

Mantra—1

इन्द्रं मित्रं वरुणमग्निमूतये मारुतं शर्धो अदितिं हवामहे ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुदानवः वसवः (विद्वांसः) यूयं रथं न दुर्गात् नः (अस्मान्) विश्वस्मात् अंहसः निष्पिपर्तन वयम् ऊतये इन्द्रं मित्रं वरुणम् अग्निम् अदितिं मारुतं शर्धश्च च हवामहे ॥

TRANSLATION

O liberal learned persons, we invoke and use for our preservation and protection Indra (Electricity or the President of the Assembly) Mitra (Prana or one who is friendly to all) Varuna (Udana or a noble learned person) Agni (in the form of fire and sun or a highly educated leader, the strength of the Maruts (winds or mighty heroes) Aditi (Mother, father and sun etc.). As a chariot (in the form of aeroplane etc.) is used to pass through a difficult path on earth, water and middle regions, in the same manner, let them extricate us from all sin and its resultant misery.

PURPORT

There is Upamalankara (Simile) used in the Mantra. As men can easily travel by well-manufactured vehicles like air-crafts even in the most difficult paths and having accomplished their tasks, they get rid of all misery born of poverty etc. living happily, in the same manner, men can enjoy much happiness by knowing and utilising properly the objects of the world and learned persons, taking benefits from them.

THE COMMENTATOR'S NOTES

(इन्द्रम्) विद्युतं परमैश्वर्यवन्तं सभाध्यक्षं वा

= Electricity or the President of the Assembly who is lord of wealth.

(मित्रम्) सर्वप्राणं सर्वसुहृदं वा

= Prana or the friend of all.

(वरुणम्) क्रियाहेतुम् उदानं वरगुण युक्तं विद्वांसं वा

= Udana or a noble, virtuous learned person.

(अग्निम्) सूर्यादिरूपं ज्ञानवन्तं वा

= Agni in the form of the fire and sun etc. or a wise leader.

(शर्धः) बलम् = Strength.

(अदितिम्) मातरं पितरं पुत्रम्

= Mother, father and sun.

(दुर्गात्) कठिनाद् भूजलान्तरिक्षस्थमार्गात्

= From a difficult path on land, water and middle regions.

(वसवः) विद्यादिशुभगुणेषु ये वसन्ति तत् सम्बुद्धौ

= Who live in knowledge and other good virtues.

TRANSLATOR'S NOTES

Rishi Dayananda Sarsvati's interpretation of Indra, Mitra, Varuna, Agni, Maruts and other words used in this Mantra is well-authenticated being based npon the authority of the Brahmanas etc.

The following passages from the Brahmanas may be quoted in this connection.

यदशनिरिन्द्रस्तेन (कौषीतकी ६.९) स्तनयित्नुरेवेन्द्रः (शत० ११. ६. ३. ९) ।

= Lightening or electricity.

The President of the Assembly is also called Indra as the word is derived from इदि-परमैश्वर्ये प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे ३. ३. ६)

प्राणोदानौ वै मित्रावरुणौ (शत० १. ८. ३. १२)

प्राणोदानौ मित्रावरुणौ (शत० ३. २. २. १३)

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
(ऋग्वेदे १. ६. १६. १०),

On the authority of this Mantra, the word Aditi. has been interpreted by Rishi Dayananda Sarasvati as मातरं, पितरं, पुत्रम् इ० Father, Mother and son etc.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are the Devas is taught further in the second Mantra.

Mantra—2

त आदित्या आ गता सर्वतातये भूत देवा वृत्रतूर्येषु शम्भुवः ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः (विद्वांसः) यथा ये आदित्याः देवाः सूर्यादयः पदार्थाः ते वृत्रतूर्येषु शम्भुवः भवन्ति तथा एव यूयम् अस्माकं सनीडम् आगत आगत्य वृजतूर्येषु सर्वतातये शम्भुवः भूत अन्यत् पूर्ववत् ॥

TRANSLATION

O learned persons, as the sun and other divine objects are cause of happiness in the destruction of clouds,

in the same manner, please come to us and in all battles with wicked foes, bring joy and happiness to us all. The rest as before.

PURPORT

As the earth and other worlds created by God are for the benefit of all beings, in the same manner, learned persons should always be benevolent to all. As men enjoy happiness by going to different countries on wellbuilt vehicles and by acquiring wealth and getting honour through business and victory, getting rid of poverty and dishonour, in the manner, learned persons should make all happy by giving them knowledge, through their sermons.

THE COMMENTATOR'S NOTES

(सर्वतातये) सर्वस्मै सुखाय

= For the happiness of all.

(वृत्रतूर्येषु) वृत्राणां शत्रूणां मेघावयवानां वा तूर्येषु हिंसनकर्मसु संग्रामेषु

= In the task of destruction or dispelling of the clouds by the sun or destruction of wicked foes in the battles

वृत्र इति मेघनाम (निघ० १.१०) वृत्रतूर्ये इति संग्राम नाम (निघ० २.१७) Tr.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (Devas) is taught further in the third Mantra.

Mantra—3

अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

देवपुत्रे ऋतावृधा देवी यथा नः (अस्मान्) अवतः तथा एव सुप्रवचनाः पितरः अस्मान् उत अवन्तु। अन्यत् पूर्ववत् ॥

TRANSLATION

As the heaven and earth or the earth and the light of the sun which are protected by the Mountains or the divine enlightened persons growing with true eternal laws preserve us, in the same manner, let experienced enlightened persons whose teaching and preaching is very admirable protect us. The rest as before.

PURPORT

As the sun and the earth make all happy and cause their growth through divine herbs and light etc. in the same manner, absolutely truthful learned persons make all happy by developing their knowledge and other virtues, through their good teachings and education. And as men go across even the difficult paths sitting in well-built vehicles and enjoy happiness by getting rid of all misery, in the same manner, let the enlightened persons augment our righteous conduct by extricating us from all vices and bad habits.

THE COMMENTATOR'S NOTES

(पितरः) विज्ञानवन्तो मनुष्याः

= Highly learned, wise and experienced men.

(सुप्रवाचनाः) सुष्ठु प्रवाचनम् अध्यापनम् उपदेशनं च येषां ते

= Whose teaching and preaching is admirable.

The same subject is continued :

Mantra—4

नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुम्नैरीमहे ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यथा वाजयन् इह सुम्नैः युक्तं नराशंसं वाजिनं क्षयद् वीरं पूषणं वा ईमहे तथा त्वं याचस्व । अन्यत् पूर्ववत् ॥

TRANSLATION

O learned person, we fighting with the wicked and teaching others, supplicate an enlightened commander of the army who is highly educated and also expert in military science, who has under him heroes destroyers of the foes, who is praised by all men on account of his bravery, courage and other virtues and who is the nourisher of the body and the soul, so you should also do.

PURPORT

Let us go beyond misery having the association of virtuous and happy men, like the artists possessing good and comfortable vehicles.

THE COMMENTATOR'S NOTES

(वाजिनम्) विज्ञानयुद्धविद्याकुशलम्

= highly educated person well - versed in Military Science.

पुनस्ते कीदृशा इत्युपदिश्यते ।

Mantra—5

बृहस्पते सदमिन्नः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे बृहस्पते ते (तव) यत् मनुर्हितं शं योः च अस्ति यत् सदमित् न नः (अस्मान्) सुगं कृधि तद्वयम् ईमहे । अन्यत् पूर्ववत् ॥

TRANSLATION

O Brihaspati (Great Teacher) we always solicit that happiness which is beneficial to mind, attainment of Dharma (righteousness) Artha (Wealth) and Moksha (emancipation) that you can confer upon us, making our path easy. The rest as before.

PURPORT

As men acquire knowledge from good teachers, they should also destroy all miseries or alleviate all suffering.

THE COMMENTATOR'S NOTES

(बृहस्पते) परमाध्यापक = Great teacher.

(मनुर्हितम्) मनुषो मनसो हितकारिणम्

= Beneficial to the mind of a man.

TRANSLATOR'S NOTES

The word Brihaspati has been interpreted by Rishi Dayananda Saraswati here as परमाध्यापक or great teacher in support of which the following and other passages from the Brahmanas may be quoted.

वाग् वै बृहती तस्या एष पतिस्तस्माद् बृहस्पतिः ॥

शत० १४. ४. १. २२

यदस्य वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः ।

(जैमिनीयोपनिषद् ब्राह्मणे २. २. ५)

पुनरध्यापकोऽध्येता च किं कुर्यादित्युपदिश्यते ।

What should a teacher and a student do is taught further in the sixth Mantra.

Mantra—6

इन्द्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाळ्ह ऋषिरह्वदूतये ।

रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

कुत्सः निवार ऋषिः काटे ऊतये यं वृत्रहणं शचीपतिम् इन्द्रम् अह्वत् । तं वयम् अपि आह्वयेम । अन्यत् पूर्ववत् ॥

TRANSLATION

Let us also invoke or invite the President of an educational institution who is destroyer of internal enemies like ignorance and sin, who is the guardian of the Vedic Speech and whom a sage like noble teacher, bringer of happiness to all, possessing the thunderbolt of knowledge and analyser of various articles invites for protection in the work of teaching where all knowledge rains down.

PURPORT

A student should not stay with a deceitful teacher but he should become a great scholar of the temperament of a Rishi or Sage, being under enlightened persons. A man should be afraid of Adharma or un-righteousness for self-protection and should always be established in Dharma or righteousness.

THE COMMENTATOR'S NOTES

(इन्द्रम्) परमैश्वर्यवन्तं शालाद्यध्यक्षम्

= The President of an educational institution possessing the great wealth of wisdom.

(कुत्सः) विद्या वज्रयुक्तः, छेत्ता पदार्थानां भेत्ता वा

= Having the thunderbolt of knowledge or analyser of various articles, कुत्स इति वज्रनाम (निघ० २.२०)

कुत्स एतत् कृन्ततेः ऋषिः कुत्सो भवति कर्त्ता स्तोमानाम् इत्यौपमन्यवः निरुक्ते ३.११ (काटे) कटन्ति वर्षन्ति सकला विद्या यस्मिन्नध्यापनव्यवहारे तस्मिन् ।

= In the work of teaching where all knowledge rains down.

कटे – वर्षावरणयोः भ्वा (धातु पाठे) Tr.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (teachers and the taught) is taught further in the seventh Mantra.

Mantra—7

देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः देवैः सह वर्तमानः अप्रयुच्छन् त्राता देवः (विद्वान्) अस्ति स नः निपातु या देवी अदितिः सर्वान् (त्रायताम्) तत् नः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्ताम् ॥

TRANSLATION

May a great scholar who is associated with learned persons or divine and who is ever wakeful or free from sloth, protect us. May the glorious knowledge or wisdom full of divine attributes, protect all. The rest as explained before in Hymn 101.11.

Here ends the commantary on one hundred & sixth hymn and twenty fourth Verga of the first Mandala of the Rigveda.

अथ सप्तोत्तरशततमं सूक्तम्

HYMN CVII (107)

अस्य त्र्यृचस्य सप्तोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः। विश्वे देवा देवताः। १ विराट् त्रिष्टुप्। ३ त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer of the hymn-Angirasa Kutsa. Devata or subject-Vishva Devah. Metres-Trishtup in various forms. Tune-Dhaivata.

विश्वे देवाः कीदृशा इत्युपदिश्यते।

How are Devas in taught in this hymn.

Mantra—1

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयन्तः।
आ वोऽर्वाची सुमतिर्ववृत्यादंहोश्चिद्या वरिवोवित्तरासत्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे मृडयन्तः आदित्यासः (विद्वांसः) यूयं यः देवानां यज्ञः सुम्नं प्रति एति (तस्य प्रकाशकाः भवत) या वः अर्वाची सुमतिः ववृत्यात् सा चित् अस्मभ्यं वरिवोवित्तरा असत् (भवतु)॥

TRANSLATION

O learned persons shining with your wisdom like the sun, O givers of delight! be revealers of manifesters of the Yajna of enlightened persons (particularly in the form of arts and industries) which leads to happiness. May your good intellect be full of knowledge and science, so that it may enable us to serve all living beings to the greatest extent and in the best possible manner and to honour great scholars.

PURPORT

Learned persons and artists should reveal to all people the arts they have put into practical shape, so that all may enjoy happiness by applying them properly.

THE COMMENTATOR'S NOTES

(यज्ञः) संगत्यासिद्धः शिल्पयज्ञः

= The Yajna in the form of an industrial work the combination of several articles.

(अंहोः) विज्ञानवत् । अत्राहिधातोः औणादिक उः

= Full of knowledge.

प्रत्ययः = Full of knowledge.

(वरिवोवित्तरा) वरिवः सेवनं विद्वद्वचनं वा यया ॥

(वरिवोवित्तारा) वरिवः सेवनं विद्वद्वचनं वा यया सुमत्या सातिशयिता

= To serve all living beings to the greatest and the best possible manner and to honour great scholars.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are all devas is taught further in the second Mantra.

Mantra—2

उप नो देवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः ।

इन्द्र इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

उपा नः । देवाः । अवसा । गमन्तु । अङ्गिरसाम् । सामभिः । स्तूयमानाः । इन्द्रः । इन्द्रियैः । मरुतः । मरुद्भिः । आदित्यैः । नः । अदितिः । शर्म । यंसत् ।

TRANSLATION

May all enlightened persons, praised with the Sama Vedic hymn sung by the Knowers of the Science of breath (प्राणविद्या) come hither for our protection. May Indra (President of the Assembly etc.) with his treasures, the winds with learned persons and the father of enlightened persons or the glamour of the sun with twelve months or great scholars give us felicity.

PURPORT

When seekers after Truth approach enlightened wise persons or enligtened persons go to the seekers after truth. they should not do anything except the dealing consistent with Dharma (righteousness) Vidya (Wisdom) and good education, so that happiness may be brought about and suffering may have an end soon and for ever.

THE COMMENTATOR'S NOTES

(इन्द्रः) सभाद्यध्यक्ष The President of the Assembly etc.

(इन्द्रियैः) धनैः = With wealth or treasures.

(अदितिः) विद्वत्पिता सूर्यदीप्तिर्वा

= The father of enlightened persons or the splendour of the sun.

TRANSLATOR'S NOTES

इन्द्रियमिति धननाम (निघ० २.१०)

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।
विश्वेदेवा अदितिः पंचजना अदितिर्जातमदितिर्जनित्वम् ॥
(ऋ० १.६.१६।१०) इति श्रुतिप्रामाण्यात् पितृपरकोऽर्थोऽत्र कृतो महर्षिणा दयानन्देन।
द्यौरित्यर्थमादाय च सूर्यदीप्तिः
पुनस्ते कीदृशा इत्युपदिश्यते।

Mantra—3

तन्न इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात्।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः वा मामहन्तां तत् तथा इन्द्रः नः तत् वरुणः तत् अग्निः तत् अर्यमा तत् सविता तत् च नः धात्॥

TRANSLATION

May the lord of Wealth (King) or electricity, bestow upon us wealth and food. May Varuna (water or a noble most acceptable person) give us spiritual happiness, May a learned leader or fire bestow upon us the happiness of senses. May Aryama (the dispenser of justice or air) give us social happiness, may Savita (Inspirer of righteous acts or the sun, bestow upon us happiness. May friends, noble men, earth, firmament, oceans and the sky help us in our advancement. May they not hinder us, so that we may become respectable by bearing noble virtues.

PURPORT

Learned persons should be bestowers of happiness as the objects of the world are.

THE COMMENTATOR'S NOTES

(इन्द्रः) विद्युत्, धनाध्यक्षो वा

= Electricity or the Lord of Wealth (King)

(अग्निः) प्रसिद्धो भौतिको न्यायमार्गे गमयिता विद्वान् वा

= Material fire or a good righteous leader.

(अर्यमा) नियन्ता वायुर्न्यायकर्ता वा

= A dispenser of Justice or air.

(सविता) सूर्यो धर्मकृत्येषु प्रेरको वा

= The sun or the inpeller for righteous acts.

This hymn is connected with the previous hymn, as there is mention of all Devas in this, as in that.

Here ends the commentary on the 107th Hymn of the first Mandala of the Rigveda and the twentyfifth Varga.

अथाष्टोत्तरशततमं सूक्तम्

HYMN CVIII (108)

अस्याष्टोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । १, ८, १२ निचृत् त्रिष्टुप् । २, ३, ६, ११, विराट् त्रिष्टुप् ७, ९, १०, १३ त्रिष्टुप् छन्दः । धैवतः स्वरः । ४ भुरिक् पंक्तिः । ५ पंक्तिश्छन्दः । पंचमः स्वरः ।

Seer-Angirasa Kutsa. Devata or subject-Indragnee. Metre-Trishtup and Pankti in various forms. Tunes – Dhaivata. and Panchama.

Mantra—1

य इ॑न्द्राग्नी चि॒त्रत॑मो॒ रथो॑ वाम॒भि विश्वा॑नि॒ भुव॑नानि॒ चष्टे॑ ।
तेना या॑तं स॒रथं॑ तस्थि॒वांसाथा॒ सोम॑स्य पिबतं सु॒तस्य॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चित्रतमः रथः वाम् (एतौ) तस्थिवांसा इन्द्राग्नी प्राप्य विश्वानि भुवनानि अभिचष्टे (अभितः दर्शयति)। अथयेन एतौ सरथम् आयातं (समन्ताद् गमयतः) सुतस्य सोमस्य रसं पिबतं (पिबतः) (तेन सर्वैः शिल्पिभिः सर्वत्र गमनागमने कार्ये ।)

TRANSLATION

All artists should go and come everywhere sitting on the wonderful car (in the form of air craft etc.) which enables them to see every place in the world with the help of Indra and Agni (air and fire), with good army and materials. May they come and drink of the Soma juice of the various nourishing herbs created by God.

PURPORT

Men should go from country to country travelling by the air craft and other vehicles, moved by air and fire etc.

and travelling on the paths or earth, sky and sea and accomplish their objects, drinking the juice of bliss.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) वायुपावकौ = Air and fire.

(सुतस्य) ईश्वरेणोत्पादितस्य = Created by God.

TRANSLATOR'S NOTES

यो वै वायुः स इन्द्रो य इन्द्रः स वायुः ॥ (शतपथ ४. १. ३. १४)।

It is thus clear that the meaning of Indra as वायु or air given by Rishi Dayananda Sarasvati is based upon the authority of the Brahmanas and other Vedic literature.

By Indragnee (इन्द्राग्नी) may also be taken the king and the Prime Minister who are like air and fire.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Indragni is taught further in the second Mantra.

Mantra—2

यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरम् ।
तावाँ अयं पातवे सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्याम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यावत् उरुव्यचा वरिमता सह वर्तमानं गभीरं भुवनम् इदं विश्वम् अस्ति तावान् अयं सोमः अस्ति मनसः इन्द्राग्नी अरम् अतः युवभ्याम् यावते तावन्तं बोधं पुरुषार्थं च स्वीकुरुतम् ।

TRANSLATION

O men ! Vast as is the whole universe in expanse and profound in depth, such is the group of all those substances created by God. Indra (air) and Agni (fire) are sufficient

to denote the glory of God. You should acquire knowledge and be industrious, drinking the juice of nourishing herbs and plants like Soma.

PURPORT

Wise men should certainly know it that air and electricity pervade all embodied articles. Men should enjoy happiness by acquiring the knowledge of air and fire to the best of their power and utilise them properly.

THE COMMENTATOR'S NOTES

(सोमः) उत्पन्नः पदार्थसमूहः

= The group of articles created by God.

(मनसे) विज्ञापयितुम् = To denote.

पुनस्तौ कथं भूतावित्युपदिश्यते ।

How are they (Indra and agni) is taught further in the third Mantra.

Mantra—3

चक्राथे हि सध्र्य१ङ्नाम भद्रं सध्रीचीना वृत्रहणा उत स्थः ।
ताविन्द्राग्नी सध्र्यञ्चा निषद्या वृष्णः सोमस्य वृषणा वृषेथाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यौ सध्रीचीनौ वृत्रहणा सध्र्यञ्चा निषद्य वृषणः सोमस्य वृषणा इन्द्राग्नी भद्रं सम्यक् नाम चक्राथे उत (अपि) कार्यसिद्धकरौ स्थः (वृषेथाम्) सुखं वर्षतः तौ हि आ विजानन्तु ॥

TRANSLATION

O men, you should know Indra and Agni (air and fire) which are united and are slayers of the cloud, admirable givers of happiness through the rain etc. nourishers, are sustainers of nourishing objects, full of sap, the showerers of happiness; you should know them well.

PURPORT

Why should not people know Indra and Agni (air and fire) and then utilise them properly ?

THE COMMENTATOR'S NOTES

(सध्र्यं॒चा) सह प्रशंसनीयौ= Most admirable together.

(नाम) जलम् = Water. (निघ० १.१२) Tr.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they is taught further in the 4th Mantra.

Mantra—4

समि॑द्धेष्व॒ग्निष्वा॑नजा॒ना य॒तस्रु॑चा ब॒र्हिरु॑ तिस्तिरा॒णा ।
ती॒व्रैः सोमैः॒ परि॑षिक्तेभिर॒र्वागेन्द्रा॑ग्नी सौमन॒साय॑ यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यौ यतस्रुचा तिस्तिराणा आनजाना इन्द्राग्नी तीव्रैः सोमैः परिषिक्तेभिः समिद्धेषु अग्निषु सत्सु अर्वाङ्बर्हिः यातम उ सौमनसाय आयातम् (गमयतः) तौ सम्यक् परीक्ष्य कार्यसिद्धये प्रयोज्यौ ॥

TRANSLATION

O men, you should utilise the air and electricity for the accomplishment of various works after testing or experimenting with them well. When the fires in machines are kindled, these famous fire and air set them in motion like the ladles in the hands of the priests covered with mechanical instruments sprinkled with swift and speedy waters, going to the firmament for bringing about good delight.

PURPORT

When technicians utilise the air and electricity for the accomplishment of various works, they lead to all kinds of happiness.

THE COMMENTATOR'S NOTES

(आनजाना) प्रसिद्धौ प्रसिद्धिकारकौ

= Famous or leading to fame.

(यतस्रुचा) यता उद्यताः स्रुचः स्रुग्वत् कलादयो ययोस्तौ । अत्र सर्वत्र सुपां सुलुगिति द्विवचनस्थान आकारादेशः ॥

= Which have mechanical instruments like the ladles in the hands of the priests.

(सोमैः) रसभूतैर्जलैः

= With Juices in the form of waters.

अथैश्वर्ययुक्तस्य स्वामिनः शिल्पविद्याक्रियाकुशलस्य शिल्पिनश्च कर्माण्युपदिश्यन्ते ।

The duties of a wealthy master and an expert artist or technician are taught.

Mantra—5

यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि ।
या वां प्रत्नानि सख्या शिवानि तेभिः सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्राग्नी या वां (यानि) वीर्याणि यानि रूपाणि वृष्ण्यानि कर्माणि या प्रत्नानि शिवानि सख्या सन्ति तेभिः (तैः) सुतस्य सोमस्य रसं पिबतम् उत अस्मभ्यं सुखं चक्रथुः (कुर्यातम्) ॥

TRANSLATION

O Indra and Agni (Wealthy master and learned artist) whatever heroic deeds you have done, whatever beautiful and wonderful things of art like the air craft you have made and whatever mighty works of labour you have done, whatever benefits you have poured down, whatever ancient auspicious friendships you have contracted, come with them all and drink of the effused juice of the various articles in the world.

PURPORT

Without knowledge and industriousness no work can be accomplished. Without friendship also, it is not possible to complete a good dealing. Therefore these things must be done.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) स्वामिभृत्यौ

= A wealthy Master and a learned artist or technician.

(सोमस्य) संसारस्थपदार्थसमूहस्य

= Of the various things of the world.

TRANSLATOR'S NOTES

The word इन्द्र is derived from इदि-परमैश्वर्यें hence the meaning of a wealthy master. धनाढ्य: स्वामी The word अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च taking the first meaning of ज्ञान or knowledge. Rishi Dayananda Sarsvati has interpreted it (अग्नि:) here as विद्यावान् शिल्पी a learned artisan or technician.

The word सोम षु-प्रसवैश्वर्ययोः henc the meaning of संसारस्थ-पदार्थसमूह: = or things of the world created by God.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Indra and Agni is taught further in the sixth Mantra.

Mantra—6

यदब्रवं प्रथमं वां वृणानो३यं सोमो असुरैर्नो विहव्यः ।
तां सत्यां श्रद्धामभ्या हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्वामिशिल्पिनौ वां प्रथमं यत् अहम् अब्रवम् असुरैः वृणानः विहव्यः अयं सोमः युवयोः अस्ति तेन नः (अस्माकम्) तां सत्यां श्रद्धां श्रद्धाम् अभि आयातम् अथ हि किल सुतस्य सोमस्य रसं पिबतम् ॥

TRANSLATION

O wealthy master and learned technician, as I have told you before, this group of the things created by God, and praised by un-cultured ordinary mortals and to be used properly for accomplishing various purposes is yours. Come to us to fulfil our genuine faith in you and drink of the effused juice of the various articles in the world.

PURPORT

At the time of birth, all are devoid of knowledge. Afterwards they become learned by acquiring knowledge industriously. Therefore in a sense un-educated persons are older in age than the learned. Whatever may be the case, truth alone should be spoken by every one and not un-truth.

THE COMMENTATOR'S NOTES

विहव्य: विविधतया ग्रहीतुं योग्य:
= To be taken or used properly.

(वृणान:) स्तूयमान: = Praised.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Indra and Agni) is taught further in the seventh Mantra

Mantra—7

यदिन्द्राग्नी मदथ स्वे दुरोणे यद्ब्रह्मणि राजनि वा यजत्रा ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे वृषणौ यजत्रौ इन्द्राग्नी युवां यत् (यत:) स्वे दुरोणे यत् यस्मिन् ब्रह्मणि राजनि वा मदथ: अत: कारणात् परिआयातम् अथ हि खलु सुतस्य सोमस्य पिबतम् ॥

TRANSLATION

O respectable and showerers of happiness Indra and Agni (wealthy master and artisan, teacher and pupil, king

and representative of the public) if you are delighted in your own dwelling, in the assembly of the Brahmanas (the knowers of God and Veda) and in the assembly of the Kings and officers of the State, then come hither from wherever you may be and drink of the effused juice of the various articles in the world.

PURPORT

Wherever the wealthy master and learned artisan, teacher and the taught, a King and a representative of the public come and go, they should sit in a civilised manner, should utter words full of wisdom and bringing peace, should speak and hear truth with good manners behaving like cultured persons.

THE COMMENTATOR'S NOTES

(ब्रह्मणि) ब्राह्मणसभायाम्

= In the assembly of the Brahmanas.

(राजनि) राजसभायाम्

= In the assembly of the Kings and officers of the State.

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra — 8

यदिन्द्राग्नी यदुषु तुर्वशेषु यद्द्रुह्युष्वनुषु पूरुषु स्थः ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्राग्नी ! युवां यत् यदुषु तुर्वशेषु यद् द्रुह्युषु अनुषु पूरुषु (यथोचितव्यवहारवर्तिनौ) स्थः अतः कारणात् (सर्वेषु मनुष्येषु) वृषणौ सन्तौ आयातं हि खलु अथ सुतस्य सोमस्य रसं परि पिबतम् ॥

TRANSLATION

O Indra and Agni (wealthy master and artisan, teacher and the taught etc.) you deal in a proper manner with

industrious persons, with the controllers or subduers of the violent, the malevolent or tyrannical, with those who are givers of life or inspiration, with those who are endowed with all good virtues, knowledge and actions. Therefore being showerers of happiness among men, you come and drink the effused juice of the various articles in the world,

PURPORT

Those persons of the Judicial aud Military department, who behave with men in proper manner should be appointed for such purposes and all works should be accomplished.

THE COMMENTATOR'S NOTES

(यदुषु) प्रयत्नकारिषु मनुष्येषु
= Among industrious persons.

(तुर्वशेषु) तूर्वन्तीतितुरवस्तेषां वशाः-वशंकर्तारो मनुष्यास्तेषु = Among the controllers of the violent.

तुर्वी-हिंसायाम् द्रुह्युषु) द्रोहकारिषु
= Among the malevolent or tyrannical.

(पूरुषु) परिपूर्णसद्गुणविद्याकर्मसु मनुष्येषु
= Among men full of noble virtues, wisdom and good actions.

TRANSLATOR'S NOTES

It is gratifying to note that even Sayanacharya takes these words like Yadu यदु तुर्वश, अनु, पुरु not as proper nouns but as derivatives denoting certain attributes. For instance he explains यदुषु as नियतेषु परेषामहिंसकेषुमनुष्येषु तुर्वशेषु-हिंसकेषु मनुष्येषु । अनुषु प्राणत्सु, सबलैः प्राणैर्युक्तेषु ज्ञानिष्वनुष्ठातृमनुष्येषु पूरुषु-कामैः पूरयितव्येषु अन्येषु स्तोतृजनेषु । यदवः यमउपरमे नियम्यन्त इन्द्रियाण्येभिरिति यदवः तुर्वी हिंसार्थः ।

पुरवः [illegible] पूरणादित्युदिश्यते ।

How are these (Indra and Agni) is taught further in the ninth Mantra.

Mantra—9

यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) हे इन्द्राग्नी यद् युवाम् अवमस्याम् मध्यमस्याम् उत अपि परमस्याम् पृथिव्यां (स्वराज्यभूमौ) अधिकृतौ स्थः (तौ सर्वदा सर्वैः रक्षणीये स्तः)। अतः अत्र परिवृषणौ भूत्वा आयातं हि खलु अत्र तत्रस्थं सुतस्य सोमस्य रसं पिबतम् इत्येकः ॥

(२) यत् (यौ) इमौ इन्द्राग्नी अवमस्याम् मध्यमस्यां उत (अपि) परमस्यां पृथिव्यांस्थः अतः अत्र परिवृषणौ भूत्वा आयातम् आगच्छतं हि खलु अथ यौ सुतस्य सोमस्य रसं पिबतं (पिबतः) तौ कार्यसिद्धये प्रयुज्य मनुष्यैः महालाभः सम्पादनीयः ॥

TRANSLATION

O Indra and Agni (Chief Judicial Officer and Chief Commander of the Army.)

You who have sway over the best, middle and low kind of the land, should be always protected and guarded by all men. Being showerers of happiness, come hither from wherever you may be and drink of the effused juice of the various articles in the world.

PURPORT

(1) The State may be divided into three categories on account of the best, the middle and mean attributes and habits of its inhabitants. Persons of the same nature, habits and temparament should be established in the above regions and

should enjoy bliss by having a vast and good Government.

(2) All men should know the atrributes of the air and electricity which reside in all worlds. They should be utilised properly, in order to destroy the misery of poverty etc. having the accomplishment of various works.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) न्यायसेनाध्यक्षौ वायुविद्युतौ वा

= The heads of the judicial department and Army or air and electricity.

The same subject is continued

Mantra—10

यदिन्द्राग्नी परस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
(पूर्ववत् अर्थोऽपि पूर्ववत्)

Translation as given above with this difference that here by परमस्याम्, मध्यमस्याम् and अवमस्याम् पृथिव्यां may be taken the upper, the middle and the lower regions of the earth.

PURPORT

Indra and Agni are of two kinds. Those who are of good virtues, actions and temperament nnd residing in pure and clean places are called उत्तम or the best. Those who are of impure attributes, actions and temperaments and residing in impure or un-clean places are called अवर or low. Air and electricity go from below to up-wards and from above to below. The word परम and अवम used in the Mantras denote this.

Where are material Indra and Agni is further taught in the 11th Mantra

Mantra—11

यदिन्द्राग्नी दिवि ष्ठो यत्पृथिव्यां यत्पर्वतेष्वोषधीष्वप्सु ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् इन्द्राग्नी दिवि यत् पृथिव्यां यत् पर्वतेषु अप्सु ओषधीषु स्थः (वर्तेते) अतः परिवृषणौ तौ हि आयातम् (आगच्छतः) अथ सुतस्य सोमस्य रसं पिबतम् ।

TRANSLATION

Indra and Agni (air and electricity) that are in heavan or solar world or upon earth, in the mountains, in the herbs or in the waters, being showerers of happiness, come here and drink of the effused juice of the various articles of the world.

PURPORT

Dhananjaya air and air in the causal form are present ia all things of the world. When properly known and used methodically they accomplish various works.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they is taught further in the 12th Mantra.

Mantra—12

यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यौ) इन्द्राग्नी उदिता सूर्यस्य दिवः मध्ये स्वधया मादयेथे (हर्षयतः) अतः वृषणौ परि

आयातम् (परित: बाह्याभ्यन्तरत:) आगच्छत: हि खलु अथ सुतस्य सोमस्य रसं पिबतम् (पिबत) ।

TRANSLATION

Indra and Agni (air and electricity) gladden all along with water or corn on the rising of the sun and In the midst of the sky. The rest as before.

PURPORT

Without air and electricity, no world or its creatures can live and get preservation, therefore these two are prominent in sustaining the world. How are Indra and Agni (wealthy treasurer and commander-in-chief of the Army) is taught further in the thirteenth Mantra.

Mantra—13

एवेन्द्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

मित्र: वरुण: अदिति: सिन्धु: पृथिवी उत द्यौ: यानि न: (अस्मभ्यम्) मामहन्ताम् तत् (तानि एव विश्वा धनानि सुतस्य (निष्पन्नस्य) रसं पपिवांसा इन्द्राग्नी संजयतम् (सम्यक्साधयत:) ॥

TRANSLATION

May friends, noble persons, earth, firmament, river and ocean, light of the sun etc. help us in advancement, so that we may become respectable everywhere. May they enable Indra (wealthy treasurer) and (Agni) a commander of the Army who is well-versed in Military Science to conquer all kind of wealth, drinking of the juice of various nourishing objects of the world. They accomplish various works well when used Methodically.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) परमधनाढ्य: शुद्धविद्याप्रवीणश्च ।

= Very wealthy treasurer of the State and expert in Military Science.

PURPORT

Without the learned, mighty and righteous treasuser and commander of the Army, it is not possible to aurgment the knowledge and other kinds of wealth of good and industrious persons. As friends give happiness to their friends, in the same manner, treasurer and commanders of the Army etc give happiness to all men of the public. Therefore, they should be always gaurded well.

This hymn is connected with the previous hymn, as there is mention of the attributes of the air, electricity etc. in this, as in the previous one.

Here ends the commentary on the 108th Hymn and the 27th Varga of the first Mandala of the Rig Veda.

अथ नवोत्तरशततमं सूक्तम्

HYMN - CVIX (109)

अस्य नवोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः। इन्द्राग्नी देवते । १, ३, ४, ६, ८ निचृत् त्रिष्टुप् छन्दः । २,५ त्रिष्टुप् । ७ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn – Angirasa Kutsa. Devata or subject– Indra and Agni. Metres – Trishtup in various forms. Tune – Dhaivata.

पुनस्तौ विद्युत्प्रसिद्धाग्नी कीदृशावित्युपदिश्यते ।

How are electricity and fire is taught in the first Mantra.

Mantra—1

वि ह्यख्यं मन॑सा वस्य॑ इच्छन्निन्द्रा॑ग्नी ज्ञास उत वा॑ सजा॒तान् ।
नान्या यु॒वत्प्रम॑तिरस्ति॒ मह्यं॒ स वां॒ धियं॒ वाज॒यन्ती॑मतक्षम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा इन्द्राग्नी इच्छन् वस्यः अहं ज्ञासः सजातान् उत वा मनसा ज्ञातुम् इच्छन् युवत् अहम् एतानि हि खलु व्यख्यं तथा यूयम् अपि विख्यात । या मम प्रमतिः अस्ति सा युष्मभ्यम् अपि अस्तु, न अन्या यथा अहम् वाम् (अध्यापकाध्येतृभ्याम्) वाजयन्तीं धियम् अतक्षम् तथा सः अध्यापकः अध्येता च एतां मह्यं तक्षतु ।

TRANSLATION

As desirous of wealth, I who try to be the best among the Vasu Brahmacharis (observing Brahmacharya upto the age of atleast 24 years) accept with knowledge Indra and Agni (electricity and fire) and instruct about them to the learned (the students) born together, of equal age, you should also do likewise. The clear understanding or sharp

intellect that I possess by God's grace, may be possessed by all and none different from it. As I give this good intellect to you O teachers and the taught which enables you to acquire good knowledge, so you should also give to me. So mutually we may help one another.

PURPORT

It is the duty of men to teach with admirable love and exertion good sciences and create pure intellect and thus to accomplish all acts that lead to worldly prosperity and emancipation.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) विद्युत्भौतिकौ अग्नी=Electricity and fire.

(वाजयन्तीम्) सकलानां विद्यानां विज्ञापिकाम्

= Teaching all sciences.

TRANSLATOR'S NOTES

वज-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च णिच्

अत्र ज्ञानार्थग्रहणम् ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Indra and Agni) is taught further in the second Mantra.

Mantra—2

अश्र॑वं॒ हि भू॑रि॒दाव॑त्तरा वां॒ विजा॑मातुरु॒त वा॑ घा स्या॒लात् ।

अथा॒ सोम॑स्य॒ प्रय॑ती यु॒वभ्या॒मिन्द्रा॑ग्नी॒ स्तोमं॑ जनयामि॒ नव्य॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ वाम् (एतौ) भूरिदावत्तरा इन्द्राग्नी वर्तेते यौ विजामातुः स्यालात् उत (अपिवा) घ अन्येभ्यः च एव धनानि दापयतः इति अहम् अश्रवम् अथ हि युवभ्याम् एताभ्याम् सोमस्य प्रयती (ऐश्वर्यप्रदानाय) नव्यं स्तोमम् अहं जनयामि ।

TRANSLATION

O Indra and Agni (Electricity and fire or father and Acharya) I have heard that you are more munificent givers than an un-worthy son-in-law or the brother of the bride. Therefore for giving wealth (spiritual and material) I reveal your admirable attributes.

PURPORT

All men should accomplish various works by knowing the attributes of electricity and other objects and by using them scientifically for constructing useful machines. Having done this, they should achieve and accomplish Dharma (righteousness), Artha (wealth) Karma (fulfilment of noble desires) and Moksha (Emancipation).

THE COMMENTATOR'S NOTES

(सोमस्य) ऐश्वर्यप्रापकस्य व्यवहारस्य

=Of a dealing leading to prosperity षु-प्रसवैश्वर्ययोः ।

(स्तोमम्) गुणप्रकाशम्

=Manifesting or expressing the attributes.

पुनरेताभ्यां किं न कर्त्तव्यमित्युपदिश्यते ।

What should not be done with them (Indra and Agni) is taught further in the third Mantra.

Mantra—3

मा च्छेद्म रश्मीँरिति नाधमानाः पितृणां शक्तीरनुयच्छमानाः ।
इन्द्राग्निभ्यां कं वृषणो मदन्ति ता ह्यद्री धिषणाया उपस्थे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा वृषणः यौ अद्री वर्त्तेते ता सम्यग् विज्ञाय एताभ्याम् इन्द्राग्निभ्यां धिषणायाः उपस्थे कं प्राप्य मदन्ति तथा पितृणां रश्मीन नाधमानाः शक्तीः अनुयच्छमानाः वयं मदेमहि इति विज्ञाय एतासां विद्यानां मूलं मा छेद्म ।

TRANSLATION

As mighty persons enjoy happiness by knowing well electricity and fire which are indestructible in their causal form and utilise them in all dealings of intellect, in the same manner, let us also enjoy happiness following the knowledge, wisdom and splendour of the experienced father by approching learned persons or acting according to different seasons in order to keep health. Let us never cut off the root of these sciences.

PURPORT

Those persons who are desirous of gaining prosperity, should never give up the service and association of learned persons. They should not also go against the knowledge and proper conduct according to different seasons like the spring and summer etc. They should laboriously develop their knowledge and intellect and thus accomplish all their works well.

THE COMMENTATOR'S NOTES

(रश्मीन्) विद्याविज्ञानतेजांसि

Wisdom, Scientific and other knowledge and splendour.

(पितॄणाम्) पालकानां विज्ञानवतां विदुषां रक्षानुयुक्तानाम् ऋतूनां वा

= Of learned experienced guardians of seasons.

(धिषणायाः) प्रज्ञायाः = Of the intellect.

TRANSLATOR'S NOTES

The word पितरः (Pitarah) is derived from पा-रक्षणे hence the interpretation of पितॄणाम् as पालकानां विदुषाम् ।

षड्वा ऋतवः पितरः ।। (शतपथ ६. ४. ३. ८)

ऋतवो वै पितरः ।। (शतपथ २. ६. १. ३२)

ऋतवः पितरः (कौषीतकी ब्राह्मणे ५. ७ गोपथ उ० १. २४) ।

Rishi Dayananda Sarasvati's interpretation of पितॄणाम् as रक्षायुक्तानाम् ऋतूनां वा is based upon the above authority of the Brahmans. The word धिषणा is used for धी and प्रज्ञा (Intellect) even in classical Sanskrit as stated in मेदिनी कोष धिषणा धियि योषिति (मेदिनी कोषे ५८) and बुद्धिर्मनीषाधिषणा धीः प्रज्ञा शेमुषी मतिः ॥ (अमर कोष० १, २७८) । (नाधमानाः) ऐश्वर्याप्तिमिच्छुकाः Desiring wealth or prosperity. नाधृयाञ्चोपतापैश्वर्याशीःषु अत्र प्रथमार्थ ग्रहणम् ॥ Sayanacharya interprets the Mantra only for begetting children which is not correct.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Indra and Agni is taught further in the fourth Mantra.

Mantra—4

युवाभ्यां देवी धिषणा मदायेन्द्राग्नी सोममुशती सुनोति ।
तावश्विना भद्रहस्ता सुपाणी आ धावतं मधुना पृङ्क्तमप्सु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या सोमम् उशती देवी धिषणा मदाय युवाभ्यां (कार्याणि) सुनोति तथा यौ इन्द्राग्नी अप्सु मधुना पृङ्क्तं भद्रहस्ता सुपाणी अश्विना स्तः तौ इन्द्राग्नी (यानेषु संप्रयुक्तौ सन्तौ) आधावतम् (समन्तात् यानानि धावयतम्) ।

TRANSLATION

The intellect bright or shining with divine education and Shastric Knowledge, desiring prosperity accomplishes for delight many works with the help of Indra and Agni (elecricity and fire). Those two which are pervasive of auspicious attributes like hands of noble dealings when mixed with water and used methodically in various vehicles, enable them to run swiftly.

PURPORT

Men can not take benefits out of electricity and other objects unless they receive good education. good knowledge of various arts and industries with their intellects. Therefore they must accomplish this with labour.

THE COMMONTATOR'S NOTES

(देवी) दिव्यशिक्षाशास्त्रविद्याभिर्देदीप्यमाना
=Shining with divine education and Shastric Knowledge.

(अश्विना) व्याप्तिशीलौ अशूङ्-व्याप्तौ
(सुपाणी) शोभनाः पाणयो व्यवहारा ययोस्तौ ।
(पण-व्यवहारे) स्तुतौ च धातुपाठे ।
पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Indra and Agni) is taught further in the fifth Mantra.

Mantra—5

युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रुव वृत्रहत्ये ।
तावासद्या बर्हिषि यज्ञे अस्मिन्प्र चर्षणी मादयेथां सुतस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं वसुनः विभागे वृत्रहत्ये वा युवाम् इन्द्राग्नी तवस्तमा स्तः इति शुश्रुव (शृणोमि) । अतः तौ प्रचर्षणी अस्मिन् बर्हिषि यज्ञे सुतस्य (निष्पादितं यानम्) आसद्य मादयेथाम् ।

TRANSLATION

I have heard that at the division or distribution of wealth and in the destruction of enemeis, these two (Indra and Agni or electricity and fire) are most vigorous and givers of strength, May they which are bringer of happiness, make

us delighted in developing this Yajna (unified technical dealing) having prepared a car in the form of an aircraft.

PURPORT

Why should not men use methodically and scientifically electricity and fire by the aid of which they earn and distribute wealth among the needly and are able to rule over a vast and good Government having got victory over their enemies ?

THE COMMENTATOR'S NOTES

(तवस्तमा) अतिशयेन बलयुक्तौ बलप्रदौ वा

= Vigorous and givers of strength.

(बर्हिषि) उपवर्धयितव्ये = To be developed.

(यज्ञे) संगमनीये शिल्पव्यवहारे

= In the technical dealing that is to be unified.

तव इति बलनाम (निघ० २. ६)

The word बर्हिः is derived from बृह-बृद्धौ hence the interpretation of बर्हिषि as उपवर्धयितव्ये. The word Yajna is derived from यज-देव-पूजा संगतिकरणदानेषु. Here Rishi Dayananda Sarasvati has taken it in the sense of संगतिकरण or unification, particularly शिल्पयज्ञ.

अथ वायुविद्युतौ कीदृशावित्युपदिश्यते

How are air and elctricity is taught in the sixth mantra.

Mantra—6

प्र च॑र्षणिभ्यः पृतनाहवेषु प्र पृ॑थिव्या रि॑रिचाथे दिवश्च ।
प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा प्रेन्द्राग्नी विश्वा भुवनात्यन्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्राग्नी अन्या विश्वा भुवना (अन्यान् सर्वान् लोकान्)
महित्वा पृतनाहवेषु चर्षणिभ्यः प्र पृथिव्या प्र सिन्धुभ्यः

प्र गिरिभ्यः प्रदिवः च प्र अतिरिचाथे (प्रातिरिक्तौ भवतः) ॥

TRANSLATION

At the time of battle, Indra and Agni (air and electricity) surpass all men (in magnitude) are vaster than the earth, than the sky, than the rivers and than the mountains. They exceed all worlds and all existent things.

PURPORT

There cannot be a greater world than the air and electricity, for, they pervade all worlds.

THE COMMENTATOR'S NOTES

(पृतनाहवेषु) सेनाभिः प्रवृत्तेषु युद्धेषु
(इन्द्राग्नी) वायुविद्युतौ = Air and electricity.
पृतना इति संग्राम नाम (निघ० २.१७) Tr.

अथाध्यापकाध्येतारौ कीदृशावित्युपदिश्यते

How are teachers and the taught is instructed in the seventh Mantra.

Mantra—7

आ भरतं शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी अवतं शचीभिः ।
इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रबाहू ! इन्द्राग्नी युवां ये इमे सूर्यस्य रश्मयः सन्ति ते रक्षणादिकं च कुर्वन्ति यथा च पितरः येभिः (यैः कर्मभिः) नः (अस्मभ्यं) सपित्वं प्रदाय (उपकारकाः आसन्) तथा शचीभिः अस्मान् आभरतम् (शिक्षतं) सततं नु अवतं च ।

TRANSLATION

O Indra and Agni (Teacher and the taught) you have force and vitality as your arms, teach us and protect us by your deeds and intellects like the rays of the sun and like fathers who were benevolent to us by giving education and useful things.

PURPORT

O men ! You should always honour that teacher who among you is illuminer of knowledge like the sun, guardian with kindness like the parents and a student who has enlightened intellect like the sun. Without this (showing due respect to the teacher and the taught) there can be no progress in the spread of knowledge.

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) अध्येत्रध्यापकौ = The teacher and the taught.

(सपित्वम्) समानं च तत् पित्वं प्रापणं विज्ञानं च तत् । अत्र पि गतौ इत्यस्माद् धातोः औणादिकः त्वम् प्रत्ययः = Education given together to all pupils.

TRANSLATOR'S NOTES

Rishi Dayananda Sarasvati has interpreted इन्द्राग्नी here as अध्येत्रध्यापकौ By Indra is meant a teacher full of the great wealth of wisdom विद्यारूप परमैश्वर्ययुक्तोऽध्यापकः = as Rishi Dayananda has stated specifically in his commentary on Rig. 1. 106. 6 इन्द्रम्-परमैश्वर्यवन्तंशालाध्यक्षम् अथवा इन्द्रम्-अविद्याविदारकम् आप्तं विद्वांसम् Rig. 7. 81. 12

By Agni is here meant a student desirous of getting knowledge as stated by the Rishi in his commentary on Rig. 5. 11. 6.

अग्ने-विद्यां जिघृक्षो अगि-गतौ अत्र गतेर्ज्ञानार्थग्रहणम्

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Indra and Agni is taught further in the 8th Mantra.

Mantra – 8

पुरंदरा शिक्षतं वज्रहस्तास्माँ इन्द्राग्नी अवतं भरेषु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरन्दरा वज्रहस्ता इन्द्राग्नी ! युवां यथा मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः नः मामहन्ताम् तथा अस्मान् तद् विज्ञानं शिक्षतं भरेषु अवतं च ।

TRANSLATION

O Indra and Agni Preacher and audience the destroyers of the cities of enemies in the form of ignorance, selfishness etc. O holders of the thunderbolt of knowledge and strength like hands, like the persons friendly to all, noble persons, earth, firmament, river and ocean and light of the sun etc. helping us in advancement so that we may become respectable everywhere, instruct us in all sciences and protect us in battles.

PURPORT

As friends protect and help in all round growth of their friends, being agreeable to one another, in the same manner, the preachers and audience should augment one another's knowledge and should remain always friendly with true love.

THE COMMENTATOR'S NOTES

(वज्रहस्ता) वज्रहस्तौ वज्रं विद्यारूपं वीर्यं हस्त इव ययोस्तौ । वज्रो वै वीर्यम् शत० ७. ४. २. २४ अत्रोभयत्र सुपांसु लुक् इत्याकारादेशः (इन्द्राग्नी) ।
=Holders of the thunderbolt of knowledge and force like the hands.

(इन्द्राग्नी) उपदेश्योपदेष्टारौ = The preachers and the audience.

This hymn is connected with the previous hymn as there is mention of Indra and Agni as in the previous hymn.

Here ends the commentaty on one hundred ninth hymn and 29th Varga of the first Mandala of the Rigveda.

अथ दशोत्तरशततमं सूक्तम्

HYMN CX (110)

अस्य दशोत्तर सूक्तस्य नवर्चस्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । ऋभवो देवताः । १, ४ जगती २, ३, ७ विराड् जगती । ६, ८ निचृज्जगती छन्दः । निषादः स्वरः । ५ निचृत् त्रिष्टुप्, ९ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn – Kutsa Angiras. Devata or subject Ribhus. Metres–Jagati and Trishtup of various kinds. Tune–Dhaivata.

अथ विद्वांसो मनुष्याः कथं वर्तेरन्नित्युपदिश्यते ।

How should learned men behave is taught in the first Mantra.

Mantra—1

ततं मे अपस्तदु तायते पुनः स्वादिष्ठा धीतिरुचथाय शस्यते ।
अयं समुद्र इह विश्वदेव्यः स्वाहाकृतस्य समु तृप्णुत ऋभवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः (मेधाविनो विद्वांसः) यथा इह अयं विश्वदेव्यः समुद्रः यथा च युष्माभिः स्वाहा कृतस्य उचथाय स्वादिष्ठा धीतिः शस्यते यथा उ मे ततम् अपः तायते तत् उ पुनः अस्मान् यूयं संतृप्णुत ।

TRANSLATION

O Ribhus (geniuses) as there is the ocean full of gems or divine attributes, as you have the sweetest intellect for teaching and preaching Dharma revealed through the True Vedic Speech, as the noble deed done by me protects and preserves me, in the same manner, make us fully happy again and again.

PURPORT

As the ocean full of all gems is endowed with divine attributes, in the same manner, righteous teachers should

manifest divine virtues among the people by preaching noble deeds and good intellect.

THE COMMENTATOR'S NOTES

(तायते) पालयति । अन्तर्गतोण्यर्थः = Protects.

(उचथाय) प्रवचनाय, अध्यापनाय

= For teaching and preaching.

(स्वाहाकृतस्य) सत्यवाङ् निष्पन्नस्य धर्मस्य ।

= Of the Dharma revealed through the True Vedic Speech.

(ऋभवः) मेधाविनः । ऋभुरिति मेधाविनाम

अत्राह निरुक्तकारः ऋभवः उरुभान्तीति वा ऋतेन भान्तीति वा ऋतेन भवन्तीतिवा

= Geniuses who shine much with truth.

TRANSLATOR'S NOTES

तायते is from तायृ-सन्तानपालनयोः अत्रपालनार्थं ग्रहणम् उचथाय is derived from वच-परिभाषणे स्वाहेति वाङ्नाम (निघ० १. ११) ।

पुनस्ते कीदृशा इत्युपदिश्यते ।

Mantra—2

आभोगयं प्र यदिच्छन्त ऐतनापाकाः प्राञ्चो मम के चिदापयः ।
सौधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्राञ्चः अपाकाः यतयः यूयं येकेचित् मम आपयः यत् (यम्) आभोगयम् इच्छन्तः (वर्तन्ते) तान् तं प्र एतना हे सौधन्वनासः यदा यूयं भूमना चरितस्य सवितुः दाशुषः गृहम् आगच्छत (खलु तदा जिज्ञासून्प्रति सत्यधर्मग्रहणम् उपदिशत) ।

TRANSLATION

O aged Sanyasis, go to those of my kith and kin who desire to acquire knowledge and good dealing leading to

happiness. O men full of true wisdom and knowledge : When you go to the house of a man of charitable disposition who has become prosperous on account of good deeds done constantly, preach to the seekers of truth, to accept true Dharma

PURPORT

O householders, you should acquire true knowledge sitting at the feet of the Sanyasis and when you go to the assembly of liberal persons, sit there properly and behaving humbly preach knowledge and humility.

THE COMMENTATOR'S NOTES

(आभोगयम्) आसमन्तात् भोगेषु साधुं व्यवहारम् ।
= Good treatment leading to the enjoyment of happiness.

(अपाका:) वर्जितपाकयज्ञा यतय:

(षू-प्रसवैश्वर्ययो:) = Sanyasis

(सवितु:) ऐश्वर्ययुक्तस्य = Of a rich man.

पुनस्ते कथं वर्त्तेरन्नित्युपदिश्यते ।

Mantra—3

तत्स॑वि॒ता वो॑ऽमृत॒त्वमासु॑व॒दगो॑ह्यं॒ यच्छ्र॒वय॑न्त॒ ऐत॑न ।
त्यं चि॑च्चम॒सम॑सु॒रस्य॒ भक्ष॑ण॒मेकं॒ सन्त॑मकृणुता च॒तुर्व॑यम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

(हे बुद्धिमन्त:) यूयं य: सविता व: यत् अमृतत्वम् आसुवत् तत् अगोह्यं श्रवयन्त: (सकला विद्या:) ऐतन (विज्ञापयत) असुरस्य चमसं त्यं भक्षणं चित् (इव) चतुर्वयम् एकम् अकृणुत ।

TRANSLATION

O wisemen : When a learned man giving you the wealth of wisdom leads you to immortality, then revealing

the knowledge that can not be concealed, spread it to all. Like the cloud that eats the light of the sun, make the person who is engrossed in the enjoyment of life, follow the fourfold path of Dharma (righteousness and duty) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

PURPORT

O learned men, as a cloud gladdens all by giving water and nourishing food materials etc. so you should benefit all students by making them truly learned persons.

THE COMMENTATOR'S NOTES

(सविता) ऐश्वर्यप्रदोविद्वान्

= A learned man giving wealth of wisdom.

(चमसम्) चमन्त्यस्मिन् मेघे

(चतुर्वयम्) चत्वारो धमार्थकाममोक्षा वया व्याप्तव्या येन तम् ।

= He who pervades fourfold path of Dharma, Artha, Kama and Moksha.

पुनस्ते कीदृशा इत्युपदिश्यते

How are the Ribhus is taught in the fourth Mantra.

Mantra—4

विष्ट्वी शमी तरणित्वेन वाघतो मर्तासः सन्तो अमृतत्वमानशुः ।
सौधन्वना ऋभवः सूरचक्षसः संवत्सरे समपृच्यन्त धीतिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये सौधन्वना सूरचक्षसः वाघतः मर्तास ऋभवः संवत्सरे धीतिभिः सततं पुरुषार्थयुक्तैः कर्मभिः कार्यसिद्धि समपृच्यन्त (सम्यक्पृचंति) ते तरणित्वेन: विष्ट्वी शमी कुर्वन्तः सन्तः अमृतत्वं (मोक्षभावम्) आनशु (शक्नुवन्ति) ।

TRANSLATION

Men full of good knowledge and wisdom, brilliant as the sun, doing noble deeds, being mortals, soon acquire immortality through those benevolent acts.

PURPORT

Those men who are always engaged in doing noble deeds industriously, enjoy happiness and emancipation. Lazy persons can never enjoy true delight.

THE COMMENTATOR'S NOTES

(विष्ट्वी) व्यापनशीलानि= Pervasive.

(शमी) कर्माणि विष्ट्वीशमीत्येतद्द्वयं कर्मनाम(निघ० २. १)

(तरणित्वेन) शीघ्रम्= Soon.

(सौधन्वना:) शोभनविज्ञाना:
= Full of good knowledge.

(धीतिभि:) कर्मभि:

TRANSLATOR'S NOTES

तरणिरिति क्षिप्रनाम (निघ० २. १५) सौधन्वना: is derived from धाव–गतौ गतेस्त्रयोऽर्था: ज्ञानं ज्ञान प्राप्तिश्च Here the first meaning of ज्ञान or knowledge has been taken. It is wrong to take सौधन्वना: as the sons of Sudhanvan as it is against the fundamental principles of the Vedic terminology as pointed out before. Unfortunately Sayanacharya. Prof. Wilson, Griffith and many other translators have committed the same mistake.

पुनस्ते कीदृशा इत्युपदिश्यते

How are Ribhus is taught further in the fifth Mantra.

Mantra—5

क्षेत्रमिव वि ममुस्तेजनेनँ एकं पात्रमृभवो जेहमानम् ।
उपस्तुता उपमं नाधमाना अमर्त्येषु श्रव इच्छमाना: ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

ये उपस्तुता नाधमाना अमर्त्येषु श्रव इच्छमाना: ऋभव: (मेधाविन:) तेजनेन क्षेत्रम् इव जेहमानम् एकम् उपमं पात्रं विममु: (विविधं मान्ति ते सुखं प्राप्नुवन्ति) ॥

TRANSLATION

Those Ribhus (Geniuses) enjoy happiness who lauded by the by standers soliciting the food (of knowledge) among the immortals (enlightened persons who know their soul to be immortal) measure out like the field, their own unique knowledge which leads to industriousness in various ways.

PURPORT

As men enjoy happiness by ploughing the field by sowing seeds, preserving and guarding them and by obtaining foodstuff, in the same manner, people enjoy happiness by manufacturing good vehicles, by sitting and moving them and taking them to distant places for business and by ruling over them, thus earning much wealth.

THE COMMENTATOR'S NOTES

(पात्रम्) पात्राणां-ज्ञनानां समूहः

= The band of knowledge.

(श्रवः) अन्नम् (नाधमानाः) नाधृ-याञ्चोपतापैश्वर्या-शीःषु ॥

= Food (of knowledgd).

अथ सूर्यकिरणाः कीदृशा इत्युपदिश्यते ।

How are the rays of the sun is taught in the sixth Mantra.

Mantra—6

आ मनीषामन्तरिक्षस्य नृभ्यः स्रुचेव घृतं जुहवाम विद्मना ।
तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहन्दिवो रजः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये ऋभवः तरणित्वा वाजम् अरुहन् दिवः रजः सश्चिरे। अस्य अन्तरिक्षस्य मध्येवर्तमानाः नृभ्यः स्रुचा इव घृतं पितुः अन्नं च सश्चिरे तेभ्यः वयं विद्मना मनीषाम् आजुहवाम ।

TRANSLATION

These rays of the sun, which soon reach the earth and corn, which reach various worlds in the sky, being in the

firmament, they cause men to attain water or clarified butter, like the ghee with a ladle. From them, with knowledge we take intellect. [By the proper use of the sun, a man becomes healthy and wise.]

PURPORT

As the rays of the sun make all people happy by ascending various worlds, raining down water and generating herbs, in the same manner, kings and other officers of the State should make all people delighted by their good conduct and behaviour.

THE COMMENTATOR'S NOTES

(घृतम्) उदकम् आज्यं वा

= Water or Ghee (Clarified butter).

(ऋभवः) किरणाः आदित्यरश्मयोऽपि ऋभवः उच्यन्ते (नि० ११. १६)

(वाजम्) पृथिव्यादिकमन्नम् ।

TRANSLATOR'S NOTES

घृतमिति उदकनाम (निघ० १. १२)

वाज इति अन्नम (निघ० २. ७)

पुनर्विद्वानस्मदर्थं केन किं कुर्यादित्युपदिश्यते ।

What should a learned man do and by what means is taught further in the 7th Mantra.

Mantra—7

ऋभुर्न इन्द्रः शवसा नवीयानृभुर्वाजेभिर्वसुभिर्वसुर्ददिः ।

युष्माकं देवा अवसाहनि प्रियेऽभि तिष्ठेम पृत्सुतीरसुन्वताम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः नवीयान् ऋभुः यथा इन्द्रः तथा शवसा नः (अस्मभ्यम्) सुखं प्रयच्छेत ऋभुः वाजिभिः वसुभिः वसुः ददिः

तेन (स्वराज्यसेनानाम्) अवसा सह देवाः वयम् प्रिये

अहनि असुन्वतां (युष्माकं सेनानाम्) पृत्सुतीः सेनाः अभि-तिष्ठेम (अभि भवेम-सदा तिरस्कुर्याम) ॥

TRANSLATION

An ever new Ribhu (genius) who is illuminator of various sciences like the sun with the strength of wisdom and good education may bestow happiness on us. We may with a genius who is manifester of true civilisation, being himself always happy and giver of happiness, with knowledge and food, overcome the prosperous hosts of the wicked persons, who do not perform Yajnas, through your protection O enlightened persons, on a suitable or favourable day.

PURPORT

As the bright sun gladdens all with his light and in a way, infuses new life in them, in the same manner, let us subdue all enemies with their armies, by our own well-trained strong forces being endowed with educated, heroic expert assistants or companions.

TRANSLATOR'S NOTES

(ऋभुः) (१) बहुविद्याप्रकाशको विद्वान्
(२) आयुः सभ्यता प्रकाशकः

(1) A learned man illuminator of various sciences.
(2) A genius who manifests the way of long life and true civilistation.

(इन्द्रः) यथा सूर्यः = Like the sun.

TRANSLATOR'S NOTES

असौ यः स इन्द्रोऽसौ स आदित्यः (शत० ८. ५. ३. २)
एष एवेन्द्रो य एष (सूर्यः) तपति (शत० १. ६. ४. १८)
पुनर्विद्वांसः किं कुर्युरित्युपदिश्यते

What should learned men do is taught in the 8th Mantra

Mantra—8

निश्चर्मण ऋभवो गामपिंशत सं वत्सेनासृजता मातरं पुनः ।
सौधन्वनासः स्वपस्यया नरो जिव्री युवाना पितराकृणोतन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे ऋभवः (मेधाविनः मनुष्याः) यूयं चर्मणः गां निरपिंशत वत्सेन पुनः मातरं समसृजता । हे सौधन्वनासः नरः यूयं स्वपस्यया जिव्री (वृद्धौ) पितरा युवाना अकृणोतन ॥

TRANSLATOR

O Ribhus (Geniuses) you strengthen the cow which has become very weak and in which only skin has remained and re-unite the Mother (cow) with the calf. O experts in the science of archery, through your good works you render your aged parents leading good lives young-make them strong like young people by serving and feeding them well.

PURPORT

Without such acts of making the cattle strong and serving the aged parents, none can rule over a State well. Therefore, all such good deeds must be performed well by all.

अथ सेनाध्यक्षः कीदृश इत्युपदिश्यते ।

How should a commander of the army be is taught in the 9th Mantra.

Mantra—9

वाजेभिर्नो वाजसातावविड्ढ्यृभुमाँ इन्द्र चित्रमा दर्षि राधः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे इन्द्र ऋभुमान् त्वं नः यत् राधः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्तां तत् चित्रं राधः

अविड्ढ नः (अस्मान्) च वाजेभिः वाजसातौ आर्वषि (समन्तात् आदरयुक्तान् कुरु) ।

TRANSLATION

O most prosperous Commander of the army, you who are a great genius and are associated with such wise men, supply us at the time of war with food-stuffs and wonderful wealth. Make us most respectable like the persons friendly to all, noble men, earth, firmanent, river, ocean, and light of the sun.

PURPORT

No commander of the army can vanquish his enemies without the help of wise men.

This hymn is connected with the previous hymn as there is mention of the attributes and actions of wise men as in the previous hymn.

Here ends the commentary on the 110th. hymn and 31st Varga of the first Mandala of the Rigveda.

अथैकादशोत्तरशततमं सूक्तम्

HYMN - CXI (111)

अथ पंचर्चस्यैकादशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । ऋभवो देवताः १—४ जगती छन्दः निषादः स्वरः । ५ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn — Angirasa Kutsa. Devta Ribhus, Metres Jagati and Trishtup. Tunes Nishada and Dhaivat.

अथ शिल्पकुशला मेधाविनः किं कुर्युरित्युपदिश्यते ।

What should artisan geniuses do is taught in the first Mantra.

Mantra—1

तक्षन्रथं सुवृतं विद्मनापसस्तक्षन्हरी इन्द्रवाहा वृषण्वसू ।
तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये पितृभ्यां युक्ता विद्मनापसः ऋभवः (मेधाविनः जनाः) वृषा वसूहरी इन्द्रवाहा तक्षन् सुवृतं रथं तक्षन् वयः तक्षन् वत्साय सचाभुवं मातरं युवत् तक्षन् (ते अधिकम् ऐश्वर्यं लभेरन्) ॥

TRANSLATION

Those Ribhus (Artisan genuises) possessed of skill and wisdom in their works, associated with gaurdians and teachers, construct a well-built car in the form of aeroplane etc. they use with subtle intellect water and fire which generate electricity and lead to great wealth carrying mighty persons educated and active. They expand life. They give youthful vigour to their parents, they unite mother full of knowledge with her son.

PURPORT

Men cannot make progress in arts and industries unless after examining and testing the the attributes of the effects, they go to the cause.

THE COMMENTATOR'S NOTES

(पितृभ्याम्) अधिष्ठातृशिक्षकाभ्याम् — पा-रक्षणे इति धातोः = Guardians and teachers.

(हरी) हरणशीलौ जलाग्न्याख्यौ = Water and fire.

(इन्द्रवाहा) यौ इन्द्रं विद्युतं परमैश्वर्यं वहतस्तौ = Which generate electricity and lead to great wealth.

पुनस्ते कीदृशाइत्युपदिश्यते ।

How are they (Ribhus) is taught further in the second Mantra.

Mantra—2

आ नो॑ यज्ञाय॑ तक्षत ऋभुमद्वय॒: क्रत्वे॒ दक्षा॑य सुप्रजाव॑तीमिषम् ।
यथा॒ क्षया॑म सर्ववीरया विशा तन्न॒: शर्धा॑य धासथा स्विन्द्रियम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः ! यूयं नः (अस्माकम्) यज्ञाय क्रत्वे दक्षाय ऋभुमत् वयः सुप्रजावतीम् इषं च अतक्षत यथा वयं सर्ववीरया विशा क्षयाम (तथा यूयम् अपि प्रजया सह निवसत) यथा वयं शर्द्धाय स्विन्द्रियं दध्याम तथा यूयम् अपि नः (अस्माकं) शर्द्धाय तत् स्विन्द्रियं धासथ ॥

TRANSLATION

O Ribhus (artisan geniuses) prepare fully for our Yajna in the form of Industrial and Technological work, for our intelligence and the work of Justice for our strength;

such nutritious desirable food as may be the cause of excellent progeny, so that we may live surrounded by vigorous people. Confer upon us this such excellent knowledge and wealth for our strength.

PURPORT

Highly learned men should live lovingly with ordinary people; not highly educated and ordinary persons should live with love with highly educated people. Without this, it is not possible to make progress in arts and industries, to augment the strength of the people and to have good progeny.

THE COMMENTATOR'S NOTES

(यज्ञाय) संगतिकरणाख्यशिल्पक्रियासिद्धये

= For the accomplishment of the Yajna in the form of Industrial or artistic work.

(इन्द्रियम्) विज्ञानं धनं वा = Good knowledge or wealth.

TRANSLATOR'S NOTES

इन्द्रियम् इति धननाम (निघ० २. १०)

इदि—परमैश्वर्ये इति धातोरिन्द्रियम् विज्ञानरूपं परमैश्वर्यम् विद्याधनं सर्वधनप्रधानम् इति भर्तृहरिकृतनीतिशतके ।

पुनस्ते किं कुर्युरित्युपदिश्यते ।

How are Ribhus is taught further in the third Mantra.

Mantra—3

आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।
सातिं नो जैत्रीं सं महेत विश्वहा जामिमजामिं पृतनासु सक्षणिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः नरः यूयं अस्मभ्यं विश्वहा रथाय सातिम् अर्वते च सातिम् आतक्षत पृतनासु सातिम् जामिम् अजामिम् सक्षणि शत्रुं जित्वा नः (अस्मभ्यम्) जेत्री साति संमहेत ॥

TRANSLATION

O Ribhus (geniuses-leaders of knowledge or learned persons) bestow upon us the gift of knowledge. Bestow upon us ample sustenance for the construction of aircraft and other chariots. Bestow upon us the knowledge for the welfare of horses. Let every one daily acknowledge our victorious wealth, and may we triumph in battles over our mighty foes whether they are well-known or otherwise.

PURPORT

Let us always honour those learned persons who are our protectors and conquerors of all enemies. (Whether internal and external).

THE COMMENTATOR'S NOTES

(सातिम्) विद्यादिदानम् = The gift of knowledge etc.

(सातिम्) संविभागम्, अश्वशिक्षाविभागम्
= Division or department. Tr.

(जामिम्) प्रसिद्धम् = Well-known.

(अजामिम्) अप्रसिद्धं वैरिणम् = An enemy who is not so well-known.

TRANSLATOR'S NOTES

The word साति is derived from षणु-दाने and संभक्तौ hence the two different meanings given by Rishi Dayananda Sarasvati as quoted above. The Jami (जामि) is derived from जनी-प्रादुर्भावे hence the meaning of प्रसिद्धम् or well-known as given by Rishi Dayananda. It is remarkable that Sayanacharya has

interpreted रथाय as रंहण शीलायपुत्रादये = for active children besides अश्वायैव वा horses.

एतान् किमर्थं सत्कुर्यामेत्युपदिश्यते

Why should we honour Ribhus is taught further in the fourth Mantra.

Mantra—4

ऋभुक्षणमिन्द्रा हुव ऊतयं ऋभून्वाजान्मरुतः सोमपीतये ।
उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् ऊतये ऋभुक्षणम् इन्द्रम् आहुवे । अहं सोमपीतये मरुतः ऋभून् आह्वये । अहम् उभा मित्रावरुणा अश्विना हुवे ये धिये सातयेशत्रून् जिषे नः (अस्मान्) विज्ञापयन्तु वर्द्धयितुं शक्नुवन्तु ते विद्वांसः नः (अस्मान्) हिन्वन्तु ॥

TRANSLATION

I invoke for protection the mighty Indra (the lord of wealth of wisdom etc.) who teaches or makes arrangements for the residence and sustenance of the Ribhus or wise men. I invoke for Yajna (where Soma the essence of nourishing herbs is drunk) Ribhus (geniuses) Vajas (men superior in knowledge, Maruts (Priests) Mitra Varuna (men friendly to all and the best) and Ashvins teachers and the taught who pervade in all good qualities i.e. are virtuous. May they teach us for the acquirement of knowledge, for distribution of wealth and for the victory over our enemies and thus enable us to grow harmoniously.

PURPORT

Those who serve absolutely truthful learned men who are also experts in various arts, why should not they grow ever more after receiving good education and wisdom and conquering their foes ?

THE COMMENTATOR'S NOTES

(ऋभुक्षणम्) यः ऋभून् मेधाविनः क्षाययति निवासयति ज्ञापयति वा तम्।

=He who teaches or makes arrangements for the residence of wise men.

(वाजान्) ज्ञानोत्कृष्टान्=Men superior in knowledge.

(मरुतः) ऋत्विजः = Priests.

(अश्विना) सर्वशुभगुण व्याप्तशीलौ अध्यापकाध्येतारौ=The teachers and the taught prevading in all good qualities i e. virtuous.

TRANSLATION

ऋभुरिति मेधाविनाम (निघ० ३.१५)

क्षि-निवासगत्योः।

The word वाज is derived from वज-गतौ-गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च here the first meaning of knowledge has been taken, hence the interpretation of वाजान् as ज्ञानोत्कृष्टान् or superiors in knowledge,

मरुतः इति ऋत्विङ्नाम (निघ० ३.१८) = Priests

हि - गतिवृद्धयोः Hence both meanings of the verb हि have been taken as विज्ञापयन्तु वर्द्धयन्तु. Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken here.

पुनः स मेधावी नरः किं कुर्यादित्युपदिश्यते।

What should a genius do is taught further in the fifth Mantra.

Mantra—5

ऋभुर्भराय सं शिशातु साति समर्यजिद्वाजो अस्माँ अविष्टु।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मेधाविन्) सम् अर्यजित् ऋभुः वाजः (भवान्) भराय शत्रून् संशिशातु अस्मान् अविष्टुः तथा नः (अस्मदर्थम्) यत् मित्रः, वरुण: अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्ताम् (तथा एव भवान्) तत् तां साति नः (अस्मदर्थम् निष्पादयतु) ॥

TRANSLATION

O talented learned man, you who are quick in action and movement and conqueror of your enemies, be victorious in battles and protect us. May persons who are friendly to all and noble, the earth, firmament, ocean and heaven make us respectable everywhere.

PURPORT

The paramount duty of learned persons is to enable all seekers after truth who are not so learned, to grow more and more by the gift of good education and wisdom. As friendly persons or Prana etc. make all happy by augmenting their knowledge and strength, scholars should also do likewise.

THE COMMENTATORS'S NOTES

(समर्यजित् यः समर्यान् संग्रामान् जयति सः) समर्य इति संग्रामनाम (निघ० २. १७)

=Conqueror in battles.

(वाजः) वेगादिगुणयुक्तः = Quick or active from वज-गतौ. This hymn is connected with the previous hymn as there is mention of the attributes of talented persons in this as in that hymn.

Here ends the commentary on the 111th hymn and 32nd Varga of the first Mandala of the Rigveda.

अथ द्वादशोत्तरशततमं सूक्तम्

HYMN CXII (112)

अस्य पंचविंशत्यृचस्य द्वादशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः। आदिमे मन्त्रे प्रथमपादस्य द्यावापृथिव्यौ द्वितीयस्याग्निः शिष्टस्य सूक्तस्याश्विनौ देवते। १, २, ६, ७, १३, १५, १७, १८, २०, २१ निचृज्जगती। ४, ८, ९, ११, १२, १४, १६, २३ जगती १९, विराड् जगती छन्दः। निषादः स्वरः। ३, ५, २४, विराट् त्रिष्टुप् छन्दः। १० भुरिक् त्रिष्टुप्। २५ त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer of the hymn - Angirasa Kutsa.
Devata-Dyava Prithivyau-Ashvinau.

तत्रादौ द्यावाभूमिगुणा उपदिश्यन्ते।

The attributes of the heaven and earth are taught in the first Mantra.

Mantra—1

ईळे द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामन्निष्टये।
याभिर्भरे कारमंशाय जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम्।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना सर्वविद्याव्यापिनौ अध्यापकोपदेशकौ भवन्तौ यथा यामन् पूर्वचित्तये इष्टये द्यावापृथिवी याभिः ऊतिभिः भरे घर्मं सुरुचम् अग्निं (प्राप्नुतः) ताभिः अंशाय कारं सु जिन्वथः (कार्यसिद्धये आगतम्) इति अहम् ईडे।

TRANSLATION

O Ashivinau (Teachers and preachers who pervade all sciences - are experts in all sciences) I praise you for the achievement of all desirable happiness in the world, as the hot and bright shining Agni (electricity) is praised for its attributes As an active man is invited for the discharge of

the share of his duty, so I invite you sincerely. Please come for the accomplishment of the noble task with all your protection, in the battle of life.

PURPORT

O men, as the sun and the earth support the whole world and uphold it when united with electricity, so you should also do likewise, supporting and sustaining all people.

THE COMMENTATOR'S NOTES

(अग्निम्) विद्युतम् = Electricity.

(इष्टये) इष्टसुखाय = For desirable happiness.

(जिन्वथः) प्राप्नुतः जिन्वतीति गतिकर्मा (निघ० २.१४) = Attain.

(अश्विना) विद्याऽध्यापनशीलौ – अध्यापकोपदेशकौ = The teachers and preachers-experts in all sciences.

(अशूङ्-व्याप्तौ)

अध्यापकोपदेशकविषयमाह

The duties of the teachers and the preachers are taught in the 2nd Mantra.

Mantra—2

युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचसं न मन्तवे ।
याभिर्धियोऽवथः कर्मन्निष्टये ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना सुभरा असश्चतः जनाः मन्तवे वचसं न युवोः यं रथम् अतस्थुः ते नः याभिः ऊतिभिः च युवां दानाय सु आगतम् (अस्मान् प्रति श्रेष्ठतया आ गच्छतम्) ॥

TRANSLATION

O teachers and preachers who are givers of knowledge, persons who uphold and sustain people well, who are free from evils and are earnest, sit with you in your Car and listen to you attentively, as disciples listen to the words of an admirable teacher for instruction. Please come to us gracefully for giving us delight with all your protections, with which you preserve intellect in every noble deed.

THE COMMENTATOR'S NOTES

(अश्विना) विद्यादातारौ अध्यापकोपदेशकौ

= Teachers and preachers who are givers of knowledge.

(असश्चतः) असमेता दुर्व्यसनेभ्यः

= Free from all vices.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—3

युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना ।
याभिर्धेनुमस्वं पिन्वथो नरा ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना युवं दिव्यस्य अमृतस्य मज्मना सह याः तत्सम्बन्धे प्रजाः सन्ति तासां दिशां प्रशासने क्षयथः उ याभिः ऊतिभिः अस्वं धेनुं पिन्वथः ताभिः स्वागतम् ॥

TRANSLATION

O leading teachers and preachers, you dwell in ruling over the subjects who are connected with the power of the Divine Immortal Supreme Being. Please come to us with your protective powers with which you use the speech that does not generate any evil thought or action.

PURPORT

Blessed are those scholars who please the people for the multiplication of wisdom, good education and happiness.

THE COMMENTATOR'S NOTES

(मज्मना) बलेन = With the Power.

मज्मना बलनाम (निघ० २.६) Tr.

(धेनुम्) वाचम् = Speech.

(अस्वम्) या दुष्कर्म न सूते नोत्पादयति ताम्

= That which does not generate evil thought or action.

धेनुरिति वाङ्नाम (निघ० १.११) Tr.

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—4

याभिः परिज्मा तनयस्य मज्मना द्विमाता तूर्षु तरणिर्विभूषति ।

याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः द्विमाता तूर्षु तरणिः परिज्मा वायुः तनयस्य मज्मना सु विभूषति उ याभिः ऊतिभिः त्रिमन्तुः विचक्षणः अभवत् (भवेत्) ताभिः ऊतिभिः सर्वान् अस्मान् (विद्यादानाय) आगतम् ।

TRANSLATION

Please come to us with those protective powers with which the circumambient wind endowed with the vigour of its son (fire), the measurer of fire and water and swiftest of the swift, beautifies all things and by which the knower of Jnana, (knowledge) Karma (action) and Upasana (Communion) becomes a wonderful guide.

PURPORT

Men should diffuse knowledge with love like the very life and with the benevolent spirit of the Sanyasis.

THE COMMENTATOR'S NOTES

(परिज्मा) परितः सर्वतो गन्ता (वायुः)

= Wind that goes in all directions.

अत्र (त्रिमन्तुः) तिसृणां कर्मोपासनाज्ञानविद्यानां मन्तुः-मन्ता ।

= Knower of the three-action, communion and knowledge.

TRANSLATOR'S NOTES

The word परिज्मा is from परि-अज-गति क्षेपणयोः परिपूर्वकादज-गतिक्षेपणयोरित्यस्मात् श्वन्नुक्षन्नित्यादौनिपात्यते The word is used also for a Sanyasi, who goes from place to place for preaching Dharma. Rishi Dayananda Sarasvati hints at this second meaning in his Bhavarth or purport saying मनुष्यैः सन्यासिवदुपकारकत्वेन सर्वेभ्यो विद्योन्नतिः सम्पादनीया ॥

Sayanacharya, Prof. Wilson and Griffith take सुमन्तु (Sumantu) to be the name of Kaksheevan. Sayanacharya interprets it is त्रयाणां मन्ता त्रिविधेषु पाकयज्ञ हविर्यज्ञ सोम यज्ञेष्वासादित ज्ञानः कक्षीवान् = Kakshevan who had acquired knowledge of three kinds of Yajnas which Griffith translates as the sapient one acquired his triple lore, explaining in the footnote.

"Knowledge of sacrificial food, oblations of the clarified butter, and libations of Soma Juice. But he frankly adds"– 'The meaning of the passage is uncertain.' Rishi Dayananda Saraswati's interpretation of सुमन्तुः has been quoted above which is quite correct as तिसृणां कर्मोपासना ज्ञानविद्यानां मन्तुमन्ता The knower of the Sciences of Karma, Upasana and Jnana as it is derived from मनु-अवगमे ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Ashvinau) is taught further in the fifth Mantra.

Mantra—5

याभी रेभं निवृतं सितमद्भ्य उद्वन्दनमैरयतं स्वर्दृशे ।
याभिः कण्वं प्र सिषासन्तमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः सितं निवृतं रेभं वन्दनं स्वर्दृशे अद्भ्यः उदैरयतं याभिः च सिषासन्तं कण्वं प्रावतं ताभिः उ स्वागतम् ॥

TRANSLATION

O teachers and preachers possessing self-control ! Come to us willingly with those protective powers, by which you raise from the waters of difficulties a devotee who is admirer of the pure Dharma, the Shastric knowledge and the glorification of God, to behold the path of happiness, by which you protect a genius who desires to distribute his wealth and knowledge among the needy.

PURPORT

Those people who grow ever more by protecting learned persons, having acquired spiritual knowledge from them and put into use the industrial knowledge from the water and other elements, enjoy all kinds of happiness.

THE COMMENTATOR'S NOTES

(रेभम्) स्तोतारम् = Admirer.

(निवृतम्) नितरां स्वीकृतं शास्त्रबोधम्

= The Shastric Knowledge that has been accepted as true.

(सितम्) शुद्धधर्मम्

= Pure Dharma or righteousness.

कण्व इति मेधाविनाम (निघ० ३.१५)

रेभ इति स्तोतृनाम (निघ० ३.१६)

वदि-अभिवादनस्तुत्योः

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rebha, Vandana and Kanva as the names of particular persons instead of taking them as general terms denoting certain attributes as their derivation

and the quotation from the Nighantu (Vedic Lexicon) clearly denote.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Ashvinau) is taught further in the sixth Mantra.

Mantra—6

याभिरन्तकं जसमानमारणे भुज्युं याभिरव्यथिभिर्जिजिन्वथुः ।
याभिः कर्कन्धुं वय्यं च जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः आरणे अन्तकं जसमानम् याभिः अव्यथिभिः भुज्युं च जिजिन्वथुः याभिः कर्कन्धुं वय्यं च जिन्वथुः ताभिः ऊतिभिः ऊ स्वागतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army who possess self-control! Please come to us willingly with those protective powers by which you protect a destroyer of miseries and a killer of enemies in a battle, by which inflicting no distress, you preserve a sustainer or nourisher of people, by which you satisfy a man who gives work to many persons by employing them and to a scholar who knows many sciences.

PURPORT

Without guardians and protectors, the worriors cannot fight in the battle with their enemies and they cannot preserve the people. Those who do not protect learned persons by making proper arrangements, are defeated and cannot rule over a State properly.

THE COMMEN TTOR'S NOTES

(अन्तकम्) दुःखनाशकर्त्तारम्
= Destroyer of miseries.

(जसमानम्) शत्रून् हिंसन्तम् = Slaying the foes.

(भुज्युम्) पालकम् = Protector or sustainer.

(कर्कन्धुम्) कारुकान अन्तति-व्यवहारे बध्नाति तम् ।

= One who employs many artisans in a business.

(वय्यम्) ज्ञातारम् = Knower or many sciences.

अत्र बाहुलकाद् गत्यर्थाद् वयधातोर्यत् प्रत्ययः

TRANSLATOR'S NOTES

जसमान	is from	जसु-हिंसायाम् चुः
भुज्युम्	is from	भुज-पालनाभ्यवहारयोः
अन्तक	is from	अति-बन्धने
वय्यम्	is from	वय - गतौ गतेस्त्रयोऽर्थाः ज्ञानंगमनं

प्राप्तिश्च अत्र ज्ञानार्थे ग्रहणाद्वय्यं-ज्ञातारमिति व्याख्या

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Antaka, Jasamana, Bhujyu and Vayya as the names of certain persons instead of taking them as common nouns denoting certain attributes as the Vedic Terminology requires.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How is they (Ashvinau) is taught further in the seventh Mantra.

Mantra—7

याभिः शुचन्तिं धनसां सुषंसदं तप्तं घर्ममोम्यावन्तमत्रये ।
याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिविच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः अत्रये शुचन्तिं धनसां सुषंसदं तप्तं घर्मम् ओम्यावन्तं जनं पृश्निगुं पुरुकुत्सं च आवतं ताभिः ऊ स्वागतम् ॥

TRANSLATION

O Ashvinau (teachers and preachers) please come to us willingly with those protecting powers by which you protect

him who purifies all, who distributes wealth among the needy, who is associated with good assembly, who is endowed with the admirable wealth of wisdom, is performer of admirable Yajnas (non-violent sacrifices), who is surrounded by noble persons that protect others, who travels to the firmament by means of air-craft and who has powerful arms to overcome the wicked, in order to have a dealing where there is absence of internal social and cosmic suffering.

PURPORT

Learned persons should manifest and diffuse true knowledge by protecting the righteous persons and by punishing the wicked.

THE COMMENTATOR'S NOTES

(शुचन्तिम्) पवित्रकारकम् = Purifier.

(घर्मम्) प्रशस्ता: घर्मा: यज्ञा विद्यन्ते यस्य तम् घर्म इति यज्ञ नाम (निघ० ३.१७ घर्म शब्दादर्श आदित्वादच्।) = Performer of admirable Yajnas.

(पृश्निगुम्) अन्तरिक्षे गन्तारम् = Travelling to the firmament by means of an aircraft.

पृश्निरित्यन्तरिक्षनाम (निघ० १.४) तप-ऐश्वर्येदिवा०

अथ सभासेनाध्यक्षौ किं कुर्यातामित्युपदिश्यते ।

How should the President of the Assembly and the Commander of the Army do is taught in the eighth Mantra.

Mantra—8

याभि: शचीभिर्वृषणा परावृजं प्रान्धं श्रोणं चक्षस एतवे कृथ: ।
याभिर्वर्तिकां ग्रसिताममुञ्चतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे वृषणौ अश्विनौसभासेनाध्यक्षौ युवां याभि: शचीभि: परावृजम् अन्धं श्रोणं च चक्षसे एतवे (विद्यांगन्तुं)

प्र कृथः । याभिः ग्रसितां वर्तिकाम् इव (प्रजाम्) अमुंचतं ताभिः ऊ सु ऊतिभिः अश्विना गतम् ।।

TRANSLATION

O showerers of happiness, President of the Assembly and Commander of the Army ! (who pervade in noble virtues and habits like the earth and the heaven by your protective actions, you enable a man going against the path of Dharma (righteousness) surrounded by the darkness of ignorance and acting like a deaf man to the advice of learned persons, to manifest the speech endowed with wisdom. Please come to us willingly with those protective powers by which you set free the quail - like subjects (when seized by a wolf-like thief or tyrannical person).

PURPORT

The President of the Assembly and the Commander of the Army should make people fearless by preaching wisdom and humility among them by means of knowledge and Dharma (righteousness) and by the removal of ignorance and un-righteousness.

THE COMMENTATOR'S NOTES

(परावृजम्) धर्मविरुद्धगामिनम्

= Going against the injunctions of Dharma.

(अन्धम्) अविद्यान्धकारयुक्तम्

= Surrounded or covered by the darkness of ignorance.
= Spiritually blind.

(श्रोणम्) बधिरवद् वर्तमानं पुरुषम्

= A person who is acting like a deaf (to the advice of good people).

(अश्विना), द्यावापृथिवी वच्छु भगुणकर्मस्वभावव्यापिनौ सभासेनाध्यक्षौ ।

= President of the Assembly and Commander of the Army who pervade in noble virtues, actions and temperament like the heaven and earth.

पुनस्तौ किं कुर्यातामित्याह ।

What should they (Ashvinau) do is taught further in ninth Mantra.

Mantra—9

याभिः सिन्धुं मधुमन्तमसंश्चतं वसिष्ठं याभिरजरावजिन्वतम् ।
याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे अश्विना अजरौ युवां याभिः ऊतिभिः मधुमन्तं सिन्धुम् असश्चतं याभिः वसिष्ठम् अजिन्वतं याभिः कुत्सं श्रुतर्यं नर्यं च अवतम् ताभिः (अस्माकं रक्षायै) स्वागतम् (अस्मान् प्राप्नुतम्) ॥

TRANSLATION

O Ashvins (Teachers and preachers) please come to us willingly with those protective powers by which you being free from decay, know God the ocean of virtues to be full of or embodiment of sweetness and by which you satisfy a man who follows the path of Dharma always dwelling in righteous actions and by which you protect a brave person holding thunderbolt and other powerful weapons, who has heard or studied spiritual and scientific Shastras, being the best among leaders.

PURPORT

Men should enjoy happiness for ever by purifying all substances with the proper rites of the Yajnas and by removing all diseases by taking those purified articles properly.

THE COMMENTATOR'S NOTES

(असश्चतम्) जानीतम् (अत्र सर्वत्र लोडर्थे लट् सश्चतीति गतिकर्मा) (निघ० २.१४) = Know.

(वसिष्ठम्) यो वसति धर्मादिकर्मसु सोऽतिशयितस्तम्
(कुत्सम्) वज्रायुधयुक्तम्

= To him who dwells always in righteous actions.

कुत्स इति वज्रनाम (निघ० २.७०)

= Holding thunderbolt and other powerful weapons.

(श्रुतर्यम्) श्रुतानि श्रर्याणि विज्ञानशास्त्राणि येन तम्।
अत्र शकन्ध्वादिना ह्यकारलोपः ॥

= To him who has or studied the Shastras.

पुनस्तौ कीदृशावित्याह ।

How are they (Ashvinau) is taught further in the tenth Mantra.

Mantra—10

याभिर्विश्पलां धनसामथर्व्यं सहस्रमीळ्ह आजावजिन्वतम् ।
याभिर्वशमश्व्यं प्रेणिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सेनायुद्धाधिकृतौ) युवां याभिः ऊतिभिः सहस्रमीळ्हे आजौ विश्पलां धनसाम् अथर्व्यम् अजिन्वतं याभिः वशम् प्रेणिम् अश्व्यम् आवतं ताभिः ऊतिभिः युक्तौ भूत्वा (प्रजापालनाय) स्वागतम् ॥

TRANSLATION

O Commander of the Army and in-charge of Military operations, Please come us willingly with those protective powers by which you protect the army which accepts a guardian of the people as its chief in the battle field, that bestows much wealth upon the victor and is inviolable being invincible and which distributes wealth among the needy. Come with those aids by which you protect a hero who is desired by all, who is an expert horse rider and is a destroyer of enemies.

PURPORT

Men must know this, that without the dovelopment of physical and spiritual powers and without a well-trained army, it is not possible to achieve victory in a battle, preserve the people to gather wealth and to develop the State.

THE COMMENTATOR'S NOTES

(विश्पलाम्) विशः प्रजाः पाति श्रनेन सैन्येन तत् लाति यया ताम् ।

= An army which accepts as Chief the hero who protects the people.

(सहस्रमीळे) सहस्राणिमीळानि धनानि यस्मात् तत्

= Giver of much wealth.

(अथर्वाम्) अहिंसनीया स्वसेनाम्

= An army which is inviolable and invincible.

TRANSLATOR'S NOTES

मोळमिति धननाम (निघ० २.१०)

थर्व-हिंसायाम् (काशकृत्सन् धातुपाठे)

(वशम्) कमनीयम् वश-कान्तौ इत्यस्मात्

= Desired by all.

पुनस्तौ किं कुर्यातामित्युपदिश्यते ।

What should they (Ashvinau) do is taught in the 11th Mantra.

Mantra—11

याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।
कक्षीवन्तं स्तोतारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गंतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुदानू अश्विना ! याभिः ऊतिभिः दीर्घश्रवसे वणिजे औशिजाय कोशः मधु अक्षरत् याभिः वा युवां कक्षीवन्तं

स्तोतारम् आवतं ताभिः उ ऊतिभिः (अस्मान्) रक्षतम् सुआगतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army of charitable disposition, please come to us willingly with those protective powers by which the cloud pours out sweet water for a very learned trader, the son of a highly intelligent person and by which you protect an admirer of wisdom who has noble companions.

PURPORT

It is the duty of the officers of the State to provide special protection for those traders who go to distant contries for carrying on business.

THE COMMENTATOR'S NOTES

(औशिजाय) मेधाविपुत्राय उशिज इति मेधाविनाम (नि० ३.१५)

= The son of a highly intelligent person.

(दीर्घश्रवसे) दीर्घाणि महान्ति श्रवांसि विद्यादीन्यन्नानि धनानि वा यस्य तस्मै

श्रव इत्यन्ननाम (निघ० २.७) धननाम (निघ० २.१०)

= A man possessing great wealth or food of knowledge etc.

(कोशः) मेघः कोश इति मेघनाम (निघ० १.१०)

= Cloud.

(कक्षीवन्तम्) प्रशस्ताः कक्षाः सहाया विद्यन्ते यस्य तम्

= Having noble companions.

अथ शिल्पदृष्टान्तेन सभासेनापतिकृत्यमुपदिश्यते ।

Mantra—12

याभी॑ र॒सां क्षोद॑सो॒द्नः पि॑पि॒न्वथु॑रन॒श्वं याभी॒ रथ॒माव॑तं जि॒षे ।
याभि॑स्त्रि॒शोक॑ उ॒स्रिया॑ उ॒दाज॑त॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्विना ग॑तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः उद्नः क्षोदसा रसां पिपिन्वथः याभिः जिषे अनश्वरथम् आवतं याभिः वा त्रिशोकः विद्वान् उस्रियाः उदाजत ताभिः ऊ ऊतिभिः सु आगतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army! please come to us willingly with those protective powers by which industrial processes you fill up a canal with the flow of waters and by which in order to conquer the enemies, you arrange to manufacture the group of air-crafts without horses and by which a man who strongly dislikes evil thoughts, actions and temperament utilises the electric currents.

PURPORT

As an expert artisan goes from place to place by making machines in the aero-planes and using water and electricity there, so should the President of the Assembly and the Commander of the Army do.

THE COMMENTATOR'S NOTES

(रसाम्) प्रशस्तं रसं जलं विद्यते यस्यां ताम्
= Canal full of good water.

(उस्रियाः) उस्रासु रश्मिषु भवा विद्युतः उस्रा इति रश्मिनाम (निघ० १.५) = Electric currents.

पुनस्तौ काविव किं कुर्यातामित्युपदिश्यते ।

Mantra—13

**याभिः सूर्यं परियाथः परावति मन्धातारं क्षैत्रपत्येष्वावतम् ।
याभिर्विप्रं प्र भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥**

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (शिल्पविद्यास्वामिभृत्यौ) युवां याभिः ऊतिभिः परावति (सूर्यम् इव) मन्धातारं परियाथः । याभिः क्षेत्र-पत्येषु तम् आवतं भरद्वाजं विप्रं च प्रावतं ताभिः उसुआगतम् ॥

TRANSLATION

O master of technical art and his associate, Please come to us with those protective powers by which you protect a genius who by manufacturing air-crafts and other vehicles takes men to distant lands soon, like the sun shining in the distant sky, by which you protect a highly intelligent and a teacher of the bearers of knowldge and noble virtues in the discharge of his duties of the preservation of the people.

PURPORT

Business men cannot carry on trade without going to distant lands by air-crafts or other swift-going vehicles. They cannot get much profit without this. Therefore they should use such vehicles.

THE COMMENTATOR'S NOTES

(मन्धतारम्) यानेन सद्यो दूरदेशं गमयितारं मेधाविनम् मन्धातेति मेधाविनाम (निघ० ३.१५)

= A genius who takes people to distant places soon by manufacturing aero-planes etc.

(भरद्वाजम्) विद्या सद्गुणान् भरतां वाजं विज्ञापयितारम् ।

= Teacher of the bearers of knowledge and noble virtues.

भृ-भरणपोषणयोः वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take मन्धाता and भरद्वाज etc. as the names of particular persons when in the Vedic Lexicon Nighantu, it is clearly stated मन्धातेति मेधावि नाम (निघ० ३.१५) ।

अथ प्रजा सेनाजनसभाध्यक्षैः परस्परं किंकिकर्तव्यमित्याह ।

What should the presidents of the Assembly and the Army etc. do towards one another is taught in the fourteenth Mantra.

Mantra—14

याभिर्मुहामतिथिग्वं कशोजुवं दिवोदासं शम्बरहत्य आवतम् ।
याभिः पूर्भिद्ये त्रसदस्युमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (राजप्रजयोः शूरवीरजनौ) युवां शम्बरहत्ये याभिः ऊतिभिः महाम् अतिथिग्वम् कशोजुवं दिवोदासं (सेनापतिम्) अवतम् । याभिः पूर्भिद्ये त्रसदस्युम् आवतं ताभिः उ सु आगतम् ॥

TRANSLATION

O Ashvins (Brave persons representing the King and public) come to us willingly with those protective powers by which you protect in the battle a respectable person who is hospitable to his guests, who arranges for the proper flow of waters or uses them for the honour of venerable people and who is giver of the light of Vidya and Dharma (Wisdom and Righteousness), by which you protect in war where the forts or cities of enemies are destroyed a man who is afraid of the strong robbers, thieves and other wicked persons.

PURPORT

The people belonging to the public and army should elect and guard a very learned and righteous person as President of the Assembly and then should enjoy all happiness themselves and help others to do so by slaying a wicked thief who is fierce to all.

THE COMMENTATOR'S NOTES

(अतिथिग्वम्) अतिथीन् प्राप्नुवन्तम्

= Going to receive venerable guests.

(कशोजुवम्) कशांसि उदकानि जवयति गमयति तम्

कश इत्युदकनाम (निघ० १.१२)

(दिवोदासम्) दिवो विद्याधर्मप्रकाशस्य दातारम् ।

दिवश्चदास उपसंख्यानम् अष्टा० ६. ३. २१ इति

षष्ठ्या अलुक् ॥

= Giver of the light of Vidya and Dharma (Wisdom and righteousness).

मनुष्यैर्वैद्य शिल्पपुरुषार्थिनः किमर्थं सेव्या इत्युपदिश्यते ।

Why should men serve good Vaidyas (physicians) and artists is taught in the fifteenth Mantra.

Mantra—15

याभिर्वम्रं विपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं दुवस्यथः ।

याभिर्व्यश्वमुत पृथिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (राजप्रजाजनौ) युवां याभिः ऊतिभिः विपिपानम् उपस्तुतं कलिं वित्तजानिं वम्रं दुवस्यथः । याभिः व्यश्वं दुवस्यथः उत याभिः पृथिम् आवतं ताभिः उ नैरोग्यं सु आगतम् ॥

TRANSLATION

O Ashvins (representives of the King and the Public) please come to us willingly with those protective powers by which you serve a person who takes the essence of nourishing herbs, who is admired by all, who is destroyer of miseries, who has a good and beloved wife and who resorts to vomiting and other processes for the removal of all diseases, by which you desire a person who is highly intelligent and who has got many horses or uses fire in their place for the preservation of our health.

PURPORT

Men should enjoy all physical and spiritual delights by taking medicines prescribed by good vaidyas, removing all-diseases, augmenting strength and intellect, serving the commander of the Army, an artist and an industrious person.

THE COMMENTATOR'S NOTES

(वम्रम्) रोगनिवृत्तये वमनकर्तारम्

= Vomiting for the removal of diseases.

(कलिम्) यः किरति विक्षिपति दुःखानि दूरीकरोति तं गणकं वा ।

= He who destroys miseries or a calculator.

(पृथिम्) विशालबुद्धिम्

= A highly intelligent person.

(आवतम्) कामयतम् = Desire.

TRANSLATOR'S NOTES

The word कलि चु० is derived from कल-क्षेपे चु० hence the meaning of विक्षिपति-दूरीकरोति दुःखानि or destroyer of miseries.

कल-संख्याने चु hence meaning of गणकम् प्रथ-विस्तारे ।

अवधातोरनेकार्थेषु कान्त्यर्थग्रहणमत्र कान्तिः-कामना or derire.

अध्यापकोदेशकाभ्यां किं कर्तव्यमित्याह ।

Mantra—16

याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः ।
याभिः शारीराजतं स्यूमरश्मये ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना (अध्यापकोदेशकौ विद्वांसौ) युवां पुरा याभिः ऊतिभिः शयवे (शान्तिः) याभिः अत्रये (सर्वाणि सुखानि) याभिः मनवे गातुं च ईषथुः । याभिः स्यूमरश्मये (न्यायकारिणे) च ईषथुः याभिः शत्रुभ्यः शारीः आजतं ताभिः उ स्वसेनारक्षायै सु आगतम् ॥

TRANSLATION

O leaders of men, O teachers and preachers, please come with those protective powers to us willingly, by which you give peace to the person who has a sound sleep at night (owing to the exertion in day time) by which you cause all happiness to the person who is free from all spiritual, vocal and physical defects and by which you give land to a righteous King protector of his subjects; kindly come to us with those aids which you give to a dispenser of justice literally endowed with the rays of justice) and by which you shoot arrows upon the foes.

PURPORT

It is the duty of the teachers and preachers to make all men learned, righteous and industrious by giving sermons about Vidya (knowledge) and Dharma (righteousness).

THE COMMENTATOR'S NOTES

(अत्रये) अविद्यमाना आत्मिकवाचिकशारीरिकदोषा यस्मिन् तस्मै ।

= To him who is free from the spiritual, vocal and physical defects.

(मनवे) धार्मिकप्रजापतये राज्ञे प्रजापतिर्वै मनुः (शतपथ० ६. ४. ३. १९)

= A righteous king who is protector of his subjects.

(स्यूमरश्मये) स्यूमाः संयुक्तरश्मयो न्यायदीप्तयो वा यस्य तस्मै ।

= To a just person.

(गातुम्) पृथिवीम् = Earth.

अथ सभासेनाधिपतिभ्यां कथमनुष्ठेयमित्याह ।

What should the President of the Assembly and the Commander of the army do is taught further in the 17th Mantra.

Mantra—17

याभिः पठर्वा जठरस्य मज्मनाग्निर्नादीदेच्चित इद्धो अज्मन्ना ।
याभिः शर्यातमवथो महाधने ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः पठर्वा मज्मना जठरस्य मध्ये चितः इद्धः अग्निः न (इव) अज्मन् महाधने आदीदेत् याभिः शर्यातम् अवथः ताभिः प्रजासेनारक्षार्थं सु आगतम् ॥

TRANSLATION

O President of the Assembly and Commander of the army, please come to us willingly with those protective powers by which an Acharya (Preceptor) protects his pupils with his spiritual force or a commander of the Army shines forth in battle with his strength like the digestive fire within the stomach and a hero in war who is attacked by his enemies.

PURPORT

There is Upamalankara or simile used in the Mantra. As a brave king shining with his strength and other noble

virtues protects his subjects, kills the wicked and burns the army of his foes as fire burns a forest and having done so, he gains much wealth and gladdens all people, the President of the Assembly and Commander of the Army should also do likewise.

THE COMMENTATOR'S NOTES

(पठर्वा) ये पठन्ति तान विद्यार्थिनः ऋच्छति-प्राप्नोतीति पठर्वा (आचार्यः) अर्व-गतौ (पठर्वा) पतत् अर्वा-सेनापतिर्वा) (शर्यातम्) शरो हिंसकात् प्राप्तम्

= Surrounded by violent people.

अथ सर्वैः राजजनैः किंवत् सुखानि भोग्यानीत्याह ।

How should all officers of the state enjoy all happiness is taught in the 18th Mantra.

Mantra—18

याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गोअर्णसः ।
याभिर्मनुं शूरमिषा समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंगिरः त्वं मनसा विद्याधर्मौ सर्वान् बोधय । हे अश्विना (सेनापालकयोधयितारौ) युवां याभिः ऊतिभिः गो अर्णसः विवरे निरण्यथः (अग्रं गच्छथः) याभिः शूरंमनुं समावतं ताभिः ऊ इषा (अस्मद् रक्षणाय) सुआगतम् ॥

TRANSLATION

O learned person, teach Dharma (righteousness) and Vidya (knowledge) to all. O commander of the army and warrior, please come to us with those protective powers by which you protect a brave person who knows the technique of military science.

PURPORT

As a learned man achieves all happiness with knowledge, in the same manner, the officers and workers of the

State should enjoy all delight by conquering their enemies on land, sea and sky by all legitimate means.

THE COMMENTATOR'S NOTES

(अंगिरः) अंगति जानाति यो विद्वान् तत्सम्बुद्धौ
= O Scholar.

(मनुम्) युद्धज्ञातारम्
= Knower of the science of war (मन-अवगमे)।

अथ स्त्रीपुंसाभ्यां कथं कदा विवाहः कार्य इत्याह ।

How and when men and women should marry is taught in the 19th Mantra.

Mantra—19

याभिः पत्नीर्विमदाय न्यूहथुरा घं वा याभिररुणीरशिक्षम् ।
याभिः सुदास ऊहथुः सुदेव्य१न्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे अश्विनौ (अध्यापकाध्येतारौ) युवां याभिः ऊतिभिः विमदाय पत्नीः नि ऊहथुः वा याभिः ऊतिभिः अरुणीः घ (एव) अशिक्षतम् याभिः सुदासे सुदेव्यम् ऊहथुः च ताभिः विद्याः उ विनयं सुआगतम् ॥

TRANSLATION

O teachers and students; Please come to us with those protective powers by which you arrange good brides to marry suitable bride-grooms in order to make them particularly happy, by which you teach Brahmacharini girls (girls observing continence) and by which you acquire good knowledge in order to give it freely and liberally to others.

PURPORT

Those men and women who desire to get happiness should marry each other suitably, only after observing Brahamcharya with Dharma and attaining youth or if they

do not desire to marry, they should remain in Brahmacharya (perfect continence) through out their lives. No one can attain happiness and good progeny without suitable and agreeable marriage, therefore marriage should always be performed after taking into consideration the merits, actions and temperaments of the parties concerned.

THE COMMENTATOR'S NOTES

(विमदाय) विविधानन्दाय

= For various delight.

(अरुणी:) ब्रह्मचारिणी: कन्या:

= Brahamcharini girls (observing continence and full of splendour).

(सुदेवम्) देवेषु विद्वत्सु भवं विज्ञानम् ।

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take विमद as the name of a particular Rishi instead of taking it as denoting the purpose of marriage as विविधानन्दाय = For various delight मदी-हर्षे ।

अरुणी :-- उषसोऽरुण्यो दीप्तय इव (ऋ० १.१२१.३ भाष्ये दयानन्द: अरुण आरोचन: इति निरुक्ते ५.२० ।

अथ सभाध्यक्षादि राजपुरुषै: कथं भवितव्यमित्याह ।

How should be the President of the Assembly and other officers of the State is taught in the 20th Mantra.

Mantra—20

याभि॑: शंता॑ती भव॑थो ददा॒शुषे॑ भु॒ज्युं याभि॒रधि॑गुम् ।
ओ॒म्याव॑तीं सु॒भरा॑मृत॒स्तुभं॒ ताभि॑रू॒ षु ऊ॒तिभि॑रश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अश्विना (सभासेनेशौ) यौ वां ददाशुषे याभि: ऊतिभि: शन्तातीभवथ: याभि: भुज्युम् अवथ: (अवतम्)

याभिः अध्रिगुम् ओम्यावतीम् ऋतस्तुभं सुभरां नीतिम् अवथः (अवतम्) ताभिः ऊतिभिः सत्यं सु आगतम् ॥

TRANSLATION

O President of the Assembly & Cammander of the Army ! Please come to uswillingly with those protective powers or aids, by which you are bestowers of peace and happiness to a man who is in the habit of giving knowledge and happiness to all, by which you protect a noble wealthy person and maintain a policy endowed with wisdom, well bringer of all delight and bearer of truth.

PURPORT

The King and other officers of the State should bestow happiness upon all. They should enjoy happiness by bearing the wisdom of absolutely truthful persons and their policy.

THE COMMENTATOR'S NOTES

(ददाशुषे) विद्यासुखं दातुं शीलाय

= To the person who is in the habit of giving knowledge and happiness to all.

(भुज्युम्) सुखस्य भोक्तारं पालकं वा

Enjoyer or preserver of happiness.

(अध्रिगुम्) इन्द्रं परमैश्वर्यवन्तम् । इन्द्रोऽप्यध्रिगुरुच्यते (निरु० ५.११)

= To a wealthy person.

(ओम्यावतीम्) अवन्ति ते ओमाः तेषु भवा प्रशस्ता विद्या तद्वतीम् ।

= A policy which bears the wisdom of the protectors.

TRANSLATOR'S NOTES

It it wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Bhujyu, Adhrigu, as the names of certain persons, instead of taking them adjectives as explained by Rishi Dayananda Sarsvati.

पुनस्तैः किं कर्तव्यमित्याह ।

What should they do is taught in the 21st Mantra.

Mantra—21

याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो अर्वन्तमावतम् ।
मधु प्रियं भरथो यत्सरड्भ्यस्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सभासेनेशौ) युवां याभिः ऊतिभिः असने कृशानुं दुवस्यथः । याभिः जवे यूनः अर्वन्तं च अवतम् उ सरड्भ्यः यत् प्रियं तत् मधु च भरथः ताभिः (राष्ट्रपालनाय) सु आगतम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army, Please come to us willingly with those protective aids for the preservation of the State by which you serve a weak person in the act of throwing away diseases and distress, by which you protect in an act of speedy movement the youthful brave persons and their horses and by which you provide for the soldiers of the victorious armies delicious honey and other good food.

PURPORT

It is the duty of the State to protect the weak from the distress and young men from debauchery and other evil acts. They should provide all good articles for the horses and other ingredients of the army. They should inspect them well and make them to grow properly.

THE COMMENTATOR'S NOTES

(कृशानुम्) कृशम् = Weak.

(सरड्भ्यः) युद्धे विजयकर्तृ सेनाजनादिभ्यः

= For the persons of the victorious army.

पुनस्तैर्युद्धे कथमाचरणीयमित्याह ।

How should they do in the battle is taught in the 22nd Mantra.

Mantra—22

याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः ।
याभी रथाँ अवथो याभिरर्वतस्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सभासेनाध्यक्षौ) युवां नृषाह्ये साता (संग्रामे) याभिः ऊतिभिः गोषुयुधं नरं जिन्वथः याभिः क्षेत्रस्य तनयस्य जिन्वथः उ याभिः रथान् अर्वतः अवथः ताभिः (सर्वाः प्रजाश्च संरक्षितुं) सु आगतम् ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army), Please come to us willingly to protect the people with those aids by which you protect a brave person in the battle, by which you assist him in the acquisition of houses and wealth and particularly please women and children and by which you protect his air-craft and other vehicles and horses.

PURPORT

Men should slay their enemies in the battle, should properly maintain their servants etc. and should never kill women and children, nor massengers and mere spectators who are not fighting.

THE COMMENTATOR'S NOTES

(क्षेत्रस्य) स्त्रियाः = Of a woman.

(साता) समजनीये संग्रामे । अत्र सप्तम्येकवचनस्य डादेशः ।

= In the battle in which soldiers should take active part.

अथ ते दुष्टनिवृत्तिं श्रेष्ठरक्षां कथं कुर्युरित्याह ।

How should they (officers of the State) protect good people is taught further in the 23rd Mantra.

Mantra—23

याभिः कुत्समार्जुनेयं शतक्रतू प्र तुर्वीतिं प्र च दभीतिमावतम् ।
याभिर्ध्वसन्तिं पुरुषन्तिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतू अश्विना (सभासेनेशौ) युवां याभिः ऊतिभिः सूर्यचन्द्रवत् प्रकाशमानौ सन्तौ आर्जुनेयं कुत्सं संगृह्य तुर्वीतिं दभीतिं ध्वसन्तिं प्रावतम् । याभिः पुरुषन्तिं च प्रावतं ताभिः (धर्मं रक्षितुं) सु आगतम् ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army) O men of abundance of intelligence and noble actions, please come to us willingly with those aids by which you shining like the sun and the moon kill with beautiful thunderbolt a violent hypocrite and a great sinner and protect a liberal man distributing his wealth and useful articles among the needy.

PURPORT

The King and other officers of the State should know well the use of weapons and arms, should keep away the wicked enemies, should annihilate evil actions by preaching Dharma (righteousness), should protect and preserve the subjects and thus enjoy great joy and bliss.

THE COMMENTATOR'S NOTES

(कुत्सम्) वज्रम् = Thunderbolt.

(तुर्वीतिम्) हिंसकम् = Violent person.

(दभीतिम्) दम्भिनम् = Hypocrite.

(ध्वसन्तिम्) अधोगन्तारं पापिनम्
= A sinner who goes down or falls.

(पुरुषन्तिम्) पुरूणां बहूनां (वस्तूनाम्) विभाजितारम् ।
= Distributor of many articles among the needy.

(अर्जुनेयम्) अर्जुनेन रूपेण निर्वृत्तम् अत्र चातुर्थिकोढक् ।

TRANSLATOR'S NOTES

कुत्सइति वज्रनाम (निघ० २. २०)

अर्जुनमिति रूपनाम (निघ० ३. ७)

तुर्वी-हिंसायाम् दम्भु-दम्भने

ध्वंसु-अवस्रंसने-ध्वंसु-गतौ च भ्वा० (पा० धातुपाठे)

सन-संभक्तौ

It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take आर्जुनेय, तुर्वीति, दभीति ध्वसन्ति, and पुरुषन्ति as the names of certain persons instead of taking them as adjectives denoting some particular qualities. Even Sayanacharya has given the derivative meanings of तुर्वीतिः तुर्वी-हिंसार्थः शत्रून् तुर्वतीति तुर्वीतिः दम्भु-दम्भे ध्वंसु-गतौ च । पुरु सनोति ददातीति पुरुषन्तिः क्तिच् ।

Why then to take them as the names of particular persons which is opposed to the fundamental principles of the Vedic terminology as pointed out before ?

One of the various meanings of अव हिंसायाम् अध्यापकोपदेशकाभ्यां किंकर्तव्यमित्याह ।

Mantra—24

अप्नंस्वतीमश्विना वाचंमुस्मे कृतं नो दस्रा वृषणा मनीषाम् ।
अद्यूत्येऽवंसे नि ह्वये वां वृधे च नो भवतुं वाजंसातौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा वृषणा अश्विना (अध्यापकोपदेशकौ) युवाम् अस्मे (अस्मभ्यम्) अप्नस्वतीं वाचं कृतम् । अद्यूत्ये नः अवसे मनीषां कृतम् । वाजसातौ नः (अस्माकम् अन्येषां च) वृधे सततं भवतम् एतदर्थं वां (युवाम्) अहं निह्वये ।

TRANSLATION

O Ashvins (Absolutely teachers and preachers) who are destroyers of all miseries and showerers of happiness, please endow us with cultured speech refined by the Vedic knowledge and noble progeny. In a dealing free from deceit, endow us with an intellect full of the knowledge of Yoga for our preservation. We invoke you both, in the battle with evil propensities and wicked persons for our harmonious development and for the growth of others' prosperity.

PURPORT

None can obtain speech endowed with full wisdom and intellect without the association of absolutely truthful scholars, nor can one achieve victory over his foes and development of all kind with out such association.

THE COMMENTATOR'S NOTES

(अप्नस्वतीम्) प्रशस्तापत्ययुक्ताम्

= Accompanied by noble progeny.

(अद्यूत्ये) द्यूतभवो व्यवहारो द्यूत्यः छलादि दूषितस्तद्रहिते

= In a dealing free from deceit as in gambling.

(वाजसातौ) युद्धादिव्यवहारे
= In battle and other dealings.

TRANSLATOR'S NOTES

अप्न इत्यपत्यनाम (नि० २१. १)

Rishi Dayananda has taken this meaning of progeny.

Shri Kapali Shastri while quoting Sayanacharya's meaning of अद्यूत्ये द्योतनरहिते प्रकाशन रहिते रात्रे:पश्चिमयामे does not agree with it and interprets it as द्यूतरहिते साधुवृत्ते कर्मणि= in a noble act free from gambling etc. which is akin to Rishi Dayananda Sarasvati's interpretation as quoted above.

पुनस्तमेव विषयमाह

Mantra—25

द्युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (पूर्वमन्त्रोक्तौ अध्यापकोपदेशकौ) युवां द्युभिः अक्तुभिः अरिष्टेभिः सौभगेभिः सह वर्तमानान् अस्मान् सदा परिपातं तत् (युष्माकं कृत्यं) मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः अस्मभ्यं मामहन्ताम् ॥

TRANSLATION

O Ashvins (Absolutely truthful teachers and preachers) protect us always, by night and day, with undiminished or indestructible prosperity and may a man friendly to all, a noble person acceptable to all, firmament, ocean, earth and sky be favourable to us and may your noble work make us respectable everywhere.

PURPORT

As parents gladden their children, a friend his friend and Prana (Vital breath) the body, as ocean makes all happy and benefits others, by bearing solemnity and depth

etc. as earth upholds or sustains trees and the sun gives the light, in the same manner, let teachers and preachers cause desired happiness to all, by giving them the knowledge of all sciences and good teaching.

This hymn is connected with the previous hymn as there is mention of heaven and earth, the duties of the President of the Assembly and commander of the Army and allied subjects as in that hymn.

(द्युभिः) दिवसैः = By day.

(अक्तुभिः) रात्रिभिः = By night.

(अरिष्टेभिः) हिंसितुम् अनर्हैः

= Indestructible or inviolable.

TRANSLATOR'S NOTES

द्युरित्यहर्नाम (निघ० १.९)

अक्तुरितिरात्रिनाम (निघ० १.७)

रिष-हिंसायाम्

Here ends the commentary on 112th Hymn and 37th Varga of the first Mandala of the Rigveda

Here ends the seventh Chapter.

This seventh Chapter is connected with the sixth Chapter as there is the mention of the attributes of the earth and the sky, fire and learned persons etc. as in that Chapter.

अथाष्टमोऽध्यायः

सूक्तम्–त्रयोदशोत्तरशततमम्
HYMN - CXIII (113)

ओं विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ॥

अथास्य विंशत्यृचस्य त्रयोदशोत्तरशततमस्य सूक्तस्य आंगिरसः कुत्सः ऋषिः । उषा देवता । ३,६,१२,१७ निचृत् त्रिष्टुप् ६ त्रिष्टुप् । ७,१८,१९,२० विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः । २,५ स्वराट् पंक्तिः ४,८,१०,११, १५,१६ भुरिक् पंक्तिश्छन्दः १३,१४ निचृत् पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer of the hymn – Kutsa Angiras. Devata or subject – Usha. Metres – Tristup and Pankti of various kinds. Tunes– Dhaivata and Panchama.

तत्रादिममन्त्रे विद्वद्गुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of a learned man are taught.

Mantra—1

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा ।
यथा प्रसूता सवितुः सवायँ एवा रात्र्युषसे योनिमारैक् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा प्रसूता रात्री सवितुः सवाय उषसे योनिम् प्रारैक् तथा एव चित्रः प्रकेतः विद्वान् यत् इदं ज्योतिषां श्रेष्ठं

ज्योतिः ब्रह्म अगात् तेन एव विभ्वा सह सुखैश्वर्याय अजनिष्ट (दुःखस्थानात्) आरैक् ॥

TRANSLATION

As the born night gives place to the dawn by the association of the Sun, so a wonderful highly learned and wise person attains God the Best Light of lights and in association with that Omnipresent Supreme Being enjoys all happiness and bliss and rises above misery and suffering.

PURPORT

As darkness vanishes when the sun rises, so all misery is annihilated when the knowledge of God is attained. Therefore all should try to acquire the knowledge of God.

THE COMMENTATOR'S NOTES

(प्रकेत:) प्रकृष्टप्रज्ञ:=A highly learned wise man.

(विभ्वा) विभुना परमेश्वरेण सह = With the all-pervading God.

(योनिम्) गृहम् = Abode.

TRANSLATOR'S NOTES

प्रकेत: is derived from कित-संज्ञाने

योनिरिति गृहनाम (निघ० ३.४)

अथोषोरात्रिव्यवहारमाह

Now something about the dawn and night is taught in the second Mantra.

Mantra—2

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।

समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः या इयं रुशद् वत्सा वा रुशती इव श्वेत्या उषा आगात् अस्याः उ सदनानि प्राप्ता कृष्णा रात्री

आरैक् । ते द्वे अमृते आमिनाने अनूची यावा समानबन्धू इव वर्णं चरतः ते यूयं युक्त्या सेवध्वम् ॥

TRANSLATION

The white shining dawn, the mother of the sun has arrived, dark night sought her own abode. Both allied to the sun, immortal (by flow or cycle) succeeding each other and mutually effacing each other's complexion, traverse the heaven.

PURPORT

O men, you should know the nature of the night and the dawn. The dawn takes possession of the place where there was night before. The sun born from or after these has two mothers (so to speak). They (night and dawn) follow each other like kith and kin.

THE COMMENTATOR'S NOTES

(रुशद्वत्सा) रुश उज्ज्वलितः सूर्यो वत्सो यस्याः सा = Who has the sun as her child.

(अनूची) अन्योन्यवर्तमाने = Related to each other, following one another.

(आमिनाने) परस्परं प्रक्षिपन्तौ पदार्थाविव । = Like two articles, throwing each other.

(वर्णम्) वरणीयं श्रेष्ठं ज्ञानम् आनन्दं च

The same subject is continued.

Mantra—4

समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ययोः स्वस्रोः अनन्तः अध्वा अस्ति ये देवशिष्टे विरूपे समनसा इव वर्तमाने सुमेके

नक्तोषसा तम् अन्यान्या चरतः ते कदाचित् न मेथेते न च तस्थतुः (ते यूयं यथावत् जानीत) ।

TRANSLATION

O men ! You should know accurately the nature of the dawn and night. They are like sisters whose path is unending, they travel it alternately guided by the radiant sun, combined in purpose, though of different forms, night and dawn stand in the law of God. They obstruct not each other, neither do they stand still.

PURPORT

As two persons who are of contradictory temperaments, behave all friends as restrained and controlled by a dispenser of justice, in the same manner, the night and dawn act as ordained by the laws of God.

THE COMMENTATOR'S NOTES

(देवशिष्टे) देवस्य जगदीश्वरस्य शासनं नियमं प्राप्ते = As ordered by the laws of God.

(सुमेके) नियमे निक्षिप्ते = Controlled.

पुनरुषोविषयमाह

The attributes of Usha (Dawn) are taught in the fourth Mantra.

Mantra—5

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।
प्रार्प्या जगद्व्यु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः मनुष्याः ! युष्माभिः या भास्वती सूनृतानां नेत्री चित्रा उषा नः दुरः वि आवः या नः अस्मभ्यं जगत्

प्राप्य रायः विस्रस्यत् उ इति वितर्के विश्वा भुवनानि सा अचेति (अवश्यं विज्ञायताम्) ॥

TRANSLATION

Brilliant guide of the speakers of the pleasant truth, the many-tainted wonderful dawn should be known well by us. She has opened the doors of light having illuminated the world, she has made all our riches manifest. The Usha (Dawn) manifests the world that had been in a way swallowed up by the night.

PURPORT

The dawn that illuminates the whole world awakens all beings, impels them to discharge their duties and thus helps them in earning riches and protects them like mother, should never be wasted in laziness. It should be properly utilised for meditation and planning the course of life etc.

TRANSLATOR'S NOTES

The Dawn of Divine illumination which is got by concentrating on the heart centre may also be taken in spiritual interpretation.

पुनस्तमेव विषयमाह

Mantra—5

जिह्मश्ये॒ चरि॑तवे म॒घोन्या॑भो॒गय॑ इ॒ष्टये॑ रा॒य उ॑ त्वम् ।
द॒भ्रं पश्य॑द्भ्य उर्वि॒या वि॒चक्ष॑ उ॒षा अ॑जीग॒र्भुव॑नानि॒ विश्वा॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं या उर्विया मघोनी उषा विश्वा भुवनानि अजीगः जिह्मश्येचरितवे विचक्षे आभोगये इष्टये रायेधनानि पश्यद्भ्यः दभ्रम् उ (ह्रस्वम् अपि वस्तु) प्रकाशयति तां विजानीहि ॥

TRANSLATION

The dawn that is full of the wealth of wisdom (through meditation) many-formed arouses to exertion the man bowed in sleep-one man to enjoyment of happiness, one to the performance of Yajna where all are united, another for the prosperity of the State or acquirement of wealth, she has enabled those who were almost sightless (on account of dark) to see distinctly. The Ushas has awakened the whole world and illuminated it. You must know well the nature of this dawn.

PURPORT

Only those men and women who get up early in the morning at the time of the dawn (in the last part of the night) and having got up do not waste their time till they go to bed, egjoy happiness and not others.

THE COMMENTATOR'S NOTES

(जिह्मश्ये) जिह्मः शेते स जिह्मशयित: तस्मै शयने वक्रत्वं प्राप्ताय जनाय । जहाते: सन् वदाकारलोपश्च (उणा० १.१४०) अनेनायं सिद्धः ।

= One bowed down in sleep.

(मघोनी) प्रशस्तानि मघानि धनानि प्राप्तानि यस्यां सा ।

= Full of the wealth of wisdom (through meditation).

(दभ्रम्) ह्रस्वं वस्तु । दभ्रमितिह्रस्वनामसु पठितम् । (निघ० ३.२)

The same subject is continued :

Mantra—6

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै ।
विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन् सभाध्यक्ष राजन्) यथा उषाः स्वप्रकाशेन विश्वाभुवनानि अजीगः तथा त्वम् अभिप्रचक्षे क्षत्राय त्वं श्रवसे त्वम् इष्टये महीयै त्वम् इत्यै विसदृशा अर्थम् इव जीविता (सदा साध्नुहि) ॥

TRANSLATOR

O learned President of the Assembly or Council of of ministers! As the dawn illuminates all worlds by her light, in the same manner, you should accomplish all life's tasks for the well-known vocal dealings, for studying all sciences, for food, for desirable honourable good policy, for unification or acquisition of wealth and various means of maintaining life which are in accordance with Dharma.

PURPORT

As good men shining with Vidya (knowledge) and humility, accomplish all good works by manifesting the attributes of all objects that are at hand, in the same manner, the king and other officers of the State should enjoy complete bliss by being endowed with knowledge, justice and Dharma (righteousness) and by protecting a good and vast Government.

THE COMMENTATOR'S NOTES

(महीयै) पूज्यायै नीतये

= For honourable policy.

(विसदृशा) विविधधर्म्यव्यवहारैः स्तुत्यानि

= Similar on account of various dealings in accordance with Dharma.

(अभिप्रचक्षे) अभिगत प्रसिद्ध वागादिव्यवहाराय

= For well-known dealings with speech etc.

अथोषो दृष्टान्तेन विदुषो व्यवहारमाह –

The duties of a learned lady are taught by the illustration of the dawn in the seventh Mantra.

Mantra – 7

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

यथा शुक्रवासाः (शुद्धवीर्या) विश्वस्य पार्थिवस्य वस्वः ईशाना व्युच्छन्तीएषा दिवः युवतिः दुहिता उषा प्रत्यदर्शि (वारं वारम् प्रदर्शि) तथा हे सुभगे उषः अद्य दिने इह व्युच्छ (दुःखानि विवासय) ॥

TRANSLATION

As this dawn-daughter of the shining sun, young, white-robed, the mistress of all earthly treasure, is beheld dissipating the darkness, so O auspicious learned lady giver of happiness, dispel all our miseries today in this world behaving like the beautiful and charming dawn, full of vitality and putting on clean clothes.

PURPORT

When a good young girl who has observed Brahmacharya upto the age between 20 to 24, beautiful and full of vitality, giver of happiness and suitable is married by a good learned man who has observed Brahmacharya, it is only then the married couple enjoy all kinds of happiness, shining well like the dawn.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) विविधानि तमांसि विवासयन्ती
= Dispelling all darkness.

(शुक्रवासाः) शुक्रानि शुद्धानि वासांसि यस्याः सा शुद्धवीर्या वा

= Putting on spotless clean clothes or full of vitality.

(उषः) सुखे निवासिनि विदुषि

= Learned lady making the husband and others to dwell in happiness.

उषा is derived from उच्छ-विवासे or उष-दाहे ।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—8

पुरायुतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम् ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुभगे ! यथा इयम् उषाः शश्वतीनांपरायतीनाम् उषसाम् अन्त्या आयतीनां प्रथमा व्युच्छन्ती जीवम् उदीरयन्ती कंचन मृतम् इव (अपि) बोधयन्ती सती पाथः अनु एति (तथा एव त्वं पतिव्रताभव) ॥

TRANSLATION

O auspicious lady, as this Usha (Dawn) following the path of the endless mornings that have passed, and first of the endless mornings that are to come (eternal in the form of the flow or the cycle) being the dispenser of darkness arouses living beings and awakens every one that lay as dead, so you should also be a chaste lady (Pati Vrata) dispelling the darkness of ignorance and leading women towards the path of righteousness.

PURPORT

Women who desire to have true happiness should gladden all by following the eternal Dharma adopted by all good, pious and chaste ladies of the past, present and future ages, delighting their husbands, charming, begetting virtuous progeny, bringing them up properly and giving them good education and wisdom.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) तमो नाशयन्ती = Dispelling darkness.

(उदीरयन्ती) कर्मसु प्रवर्तयन्ती

= Arousing or impelling to do their work.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—9

उषो यद॒ग्निं स॒मिधे॑ च॒कर्थ॒ वि यदाव॒श्चक्ष॑सा॒ सूर्य॑स्य ।
यन्मानु॑षान्य॒क्ष्यमा॑णाँ॒ अजी॑ग॒स्तद्दे॒वेषु॑ चकृषे भ॒द्रमप्नः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने यत् (या) त्वं सूर्यस्य चक्षसा समिधे अग्निं चकर्थ यत् (या) दुःखानि विआवः यत् (या) यक्ष्यमाणान् मानुषान् अजीगः (प्रीणासि) तत् (सा) त्वं देवेषु (पतिषु) भद्रम् अप्नः चकृषे (कुर्याः) ।

TRANSLATION

O Dawn-like good lady, you who kindle the electric fire in the light of the sun, who gladden the persons who perform the Yajna (non-violent sacrifice) who dissipate all miseries or put an end to all sufferings, beget good children, giving happiness to all, serving your husband.

PURPORT

As the dawn associated with the sun gladdens all beings, being united with them, in the same manner, only the learned, chaste and pious ladies who always keep their husbands satisfied and delighted can beget good children and not wicked or ignoble wives.

THE COMMENTATOR'S NOTES

(अग्निम्) विद्युदग्निम्
= Fire in the form of electricity.
(अजीग:) प्रसन्नान् करोति = Gladdens.
(अप्न:) अपत्यम् = Progeny.
(अप्न इत्यपत्यनाम निघ० २.२) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—10

कियात्या यत्समया भवाति या व्यूषुर्याश्च नूनं व्युच्छान् ।
अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषमन्याभिरेति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि यत् (यथा) याः पूर्वाः उषसः ताः सर्वान् पदार्थान् कियाति समयाः वि ऊषुः याः च विउच्छान् वावशाना प्रदीध्याना सती कृपते नूनम् आभवाति तद्वत् अन्याभिः सह जोषम् अनुएति (तथा मया पत्या सह वर्तस्व) ॥

TRANSLATION

For how long a period is it that the dawns have arisen, for how long a period will they rise still desirous to bring us light; ushas pursues the fnnctions of those that have gone before, and shining brightly, proceeds with the others, that are to follow. O my noble wife! You should also behave with me lovingly like the auspicious Usha (Dawn).

PURPORT

The question is how long does Usha last ? The answer is some five Ghatikas (a measure of time equal to 24 minutes

before the rise of the Sun. The second question is which women attain happiness ? The answer is those who associate themselves with other learned ladies and with their husbands, are admirable on account of their virtues. Those who are kind-hearted, please their husbands and those who are agreeable to their husbands, are always happy and full of joy.

THE COMMENTATOR'S NOTES

(वावशाना) भृशं कामयमाना

= Desiring much.

(जोषम्) प्रीतिम् = Love or affection.

(जुष-प्रीतिसेवनयो: इति धातु पाठे) Tr.

पुन: प्रभातविषयमाह ।

The same subject is continued ;

Mantra—11

ईयुष्टे ये पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मर्त्यास: ।
अस्माभिरू नु प्रतिचक्ष्याभूदो ते यन्ति ये अपरीषु पश्यान् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मर्त्या: व्युच्छन्तीं पूर्वतराम् उषसम् ईयु: ते अस्माभि: सह (सुखम्) अपश्यन् या उषा अस्माभि: प्रतिचक्ष्या अभूत् (भवति) सा नु सुखप्रदा भवति) । उ ये अपरीषु पूर्वतरा पश्यान् ते ओ (एव) (सुखं) यन्ति (प्राप्नुवन्ति)॥

TRANSLATION

Those mortals who behold the pristine Ushas (dawn) awakening from sleep enjoy happiness with us. The dawn

that is visible to us, is giver of delight. Those who will behold the dawn in future times will also attain happiness.

PURPORT

Those persons who get up early in the morning before the appearance of the dawn and after daily oblations meditate on God, become wise and righteous. Those husbands and wives who talk with each other lovingly after meditating on God, enjoy happiness of various kinds.

THE COMMENTATOR'S NOTES

(व्युच्छन्तीम्) निद्रां विवासयन्तीम्

= Awakening from sleep.

पुनरुषः प्रसंगेन स्त्रीविषयमाह

The attributes of a good lady are taught by the illustration of the dawn in the 12th Mantra.

Mantra—12

यावयद्द्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनृता ईरयन्ती ।
सुमङ्गलीर्बिभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषः (उषर्वत्) यावयद् द्वेषा ऋतपाः ऋतेजाः सुम्नावरी या सुमङ्गलीः सुनृता ईरयन्ती श्रेष्ठतमा देववीतिं बिभ्रती त्वम् इह अद्य व्युच्छ ॥

TRANSLATION

O learned lady shining like the dawn, you who are remover of all hostility and animosity, guardian of truth, manifested in truth, giver of happiness, most auspicious, utterer of the true and pleasant words of the teachings of the Vedas, most excellent, bearing the policy or good conduct of scholars destroy all miseries to-day.

PURPORT

As the dawn gladdens all living beings by dispelling darkness, by manifesting light. giving delight to all righteous persons and pain to thieves and other wicked persons, in the same manner, noble learned wives full of the light of Vidya (Knowledge) and Dharma (righteousness) and endowed with peace and other Virtues give birth to good children by Union with the husbands and adorn their family by dispelling tke darkness of ignorance with the spread of good education and by causing the rise of the sun of knowledge.

THE COMMENTATOR'S NOTES

(यावयद् द्वेषा:) यावयन्तिदूरीकृतानि द्वेषांसि-अप्रिय-कर्माणि यया सा = Who has removed all hostile acts and animosity.

(देववीतिम्) विदुषां वीतिं विशिष्टांनीतिम् ।
=The good policy of learned persons.

TRANSLATOR'S NOTES

Shri Sayanacharya, Prof. Wilson, Griffith and other translators have taken the word उषा: (Ushas) only in the sense of the dawn, while as Rishi Dayananda Sarasvati has taken it in the sense of a learned lady like the dawn who dispels darkness of ignorance and gives happiness to her husband and others. The adjectives used in this and other mantras like यावयद् द्वेषा:, ऋतपा, ऋतेजा:, सूनृता ईरयन्ती, सुमङ्गली: etc. bear out his interpretation. They are not applicable to the natural dawn and Sayanacharya and others had to give a fat-fetched meaning to these words qualifying the dawn. For instance the word यावयत् द्वेषा: which clearly means-free from or removing hostility or animosity, has heen interpreted by Sayanacharya as यावयन्ति अस्मत्त: पृथक् कृतानि द्वेषांसि द्वेष्टॄणि राक्षसादीनि यया सा i.e. she who has kept away Rakshasas etc. This is evidently a far-fetched interpretation.

Prof. Wilson has translated it as "The beings hostile to acts of devotion now withdraw, and has added in the foot

note "Rakshasas and other malignant spirits, vanish with the dawn Griffith has translated it as "foe-Chaser".

Evil spirits vanish when Dawn appears, translating सुमङ्गली: as सौमङ्गल्योपेता पत्या कदाचिदपि न वियुक्तेत्यर्थः. Wilson translates it as the enjoyer of felicity and Griffith as 'Auspicious'.

It is clear that the adjective सुमङ्गली: even as interpreted by Sayanacharya is applicable more to a learned married lady than to the natural dawn. Rishi Dayananda Sarasvati's interpretation is therefore quite authentic on the Brahmana passages like उषा: पत्नी: (शत० ६. १. ३). Shri Kapali Shastri has tried to give a spiritual interpretation to this and other mantras of the hymn taking उषा: to be the Divine Dawn of illumination. He has interpreted सुनृता ईरयन्ती शोभनास्सत्यावाच: प्रेरयन्ती i.e. impelling pleasant and true speech which is better than Sayanacharya's farfetched interpretation as पशु पक्षिमृगादीनां वचांसि ईरयन्ती प्रेरयन्ती उत्पादयन्ती ।

This adjective is clearly applicable to a learned lady, uttering true and sweet words.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—13

शश्वत्पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी ।
अथो व्युच्छादुत्तराँ अनु द्यूनजरामृता चरति स्वधाभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! त्वं पुरादेवी मघोनी अजरा अमृता उषा इव उवास अथ उ यथा उषा उत्तरान् अनुद्यून् च स्वधाभिः शश्वत् विचरति व्युच्छात् अथ इदं वि आव: (तथा त्वं भव) ।

TRANSLATION

O noble lady, you should be like the Ushas which dawned continually in former times, the source of wealth

through various activities, she still rises in this world, so will she give light hereafter, through future days. You should give right knowledge to all like the dawn being exempt from decay or death in the form of the soul which is your real nature and moving with the attributes and articles upheld by you.

PURPORT

O good lady, as the dawn being eternal in the causal form or the cycle (flow) illuminates all objects at all times, in the same manner, being eternal in the form of the soul, you should illuminate all good dealings with wisdom and good education and always enjoy happiness being devoted to your husband and having good luck in auspicious wife-hood.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—14

व्य१ञ्जिभिर्दिव आतास्वद्यौदप कृष्णां निर्णिजं देव्यावः ।

प्रबोधयन्त्यरुणेभिरश्वैरोषा याति सुयुजा रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रियः ! यूयं यथा प्रबोधयन्ती देवी उषा अंजिभिः दिवः आतासु सर्वान् पदार्थान् व्यद्यौत् निर्णिजं कृष्णाम् अपावः अरुणेभिः अश्वैः सह वर्तमानेन सुयुजा रथेन आयाति (तद्वत् वर्त्तध्वम्) ॥

TRANSLATION

O good ladies ! As the divine Ushas (dawn) lights up with her beams or manifesting attributes coming from the sky all objects in different directions and throws off the gloomy or dark form of the night and awakening (those who sleep) comes in her charming form with purple rays that are like the steeds, so you should also behave.

PURPORT

As the dawn pervades all directions, so girls should pervade in (be well-versed in) all knowledge. As the dawn shines well in her charming form, so should the girls shine beautifully on account of their good character and sweet temperament etc. As the dawn dispels all darkness and creates light, so they should dispel the darkness of ignorance or folly and should shine on account of their civilised good manners and other virtues.

THE COMMENTATOR'S NOTES

(अंजिभिः) प्रकटीकरणैर्गुणैः
= With manifesting attributes.

(आतासु) व्याप्तासु दिक्षु आता इति दिङ्नामसु (निघ० १.६) = In all directions.

(निर्णिजम्) रूपम् निर्णिक् इति रूपनाम (निघ० ३.७)
= Form.

(अश्वैः) व्यापनशीलैः किरणैः = With pervading rays.

(रथेन) रमणीयस्वरूपेण = With charming form.

TRANSLATOR'S NOTES

अंजू - व्यक्तिम्रक्षणकान्तिगतिषु अत्र प्रथमार्थग्रहणम् अशूङ् - व्याप्तौ रथो रंहतेः गतिकर्मणः रममाणोऽस्मिन्तिष्ठतीति (निरुक्ते ९. २. ११)।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—15

आवहन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।
ईयुषीणामुपमा शश्वतीनां विभातीनां प्रथमोषा व्यश्वैत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रियः ! यूयं यथा उषा पोष्या वार्याणि आवहन्ती चेकिताना चित्रं केतुं कृणुते विभातीनाम् ईयुषीणां शश्वतीनां प्रथमा उपमा व्यश्वैत् (तथा शुभगुणकर्मसु विचरत) ।।

TRANSLATION

O good ladies ! You should move in good virtues and deeds as the dawn who bringing with her life sustaining blessings and awakening them who sleep imparts (to the world) her wonderful radiance or rays; she is the similitude of the numerous dawns that have gone by, the first of the brilliant (dawns that are to come) has appeared to-day, you should also be like her.

PURPORT

O men, you should know for certain that as all works begin with the appearance of the dawn, so all domestic activities begin with good women.

THE COMMENTATOR'S NOTES

(केतुम्) किरणम् = Ray.
(चेकिताना) भृशं चेतयन्ती = Awakening well.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—16

उदीर्ध्वं जीवो असुर्न आगादप प्रागात्तम आ ज्योतिरेति ।
आरैक्पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्याः उषसः सकाशात् नः (अस्मान्) जीवः असुः आगात् ज्योतिः प्र आगात् तमः अप एति यातवे

पन्थाम् ग्रारैक् तथा यतः वयं सूर्याय ग्रगन्म (प्राणिनः) यत्र ग्रायुः प्रतिरन्ते (तां विवित्वा) उत् ईर्ध्वम् ॥

TRANSLATION

O men ! artise; inspiring life revives, darkness has departed. Ushas has opened the road for the sun to travel. Let us go to that state where men increase their vitality of lives. You should know thoroughly the nature of the dawn and be fully awake.

PURPORT

The dawn of the morning awakens all living beings and dispels darkness. The dawn in the evening makes men retire from active works and leads to sleep. She guards all like the mother. So should a chaste and learned lady behave.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—17

स्यूमना वाच उदियर्ति वह्निः स्तवानो रेभ उषसो विभातीः ।

अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघोनि स्त्रि ! त्वम् ग्रस्मै गृणते पत्ये च प्रजावत् ग्रायुः ग्रस्ति तत् ग्रद्य निदिदीहि यः तव रेभः स्तवानः वह्निः (वोढा पतिः) त्वदर्थं विभातीः उषसः सूर्यः इव स्यूमनाः प्रियाः वाचः उदियर्ति तं त्वम् उच्छ ॥

TRANSLATION

O lady possessor of the wealth of wisdom, bestow upon us that food, whence progeny may be obtained (by taking it properly to increase vitality). Provide that to your noble husband who is a devotee of God and Who is full of splendour like the fire who studies well and utters the well-

connected and pleasant words of the Vedas full of the knowledge of various sciences. He delights you as the sun gladdens the charming dawns You must give him all delight.

PURPORT

When husband and wife live in happiness dealing with each other in a friendly manner, having received wisdom and good education and having collected good food and wealth, illuminating the Dharma (righteousness) and justice, it is only then that the full delight of the domestic life is obtained by them.

THE COMMENTATOR'S NOTES

(स्यूमनाः) स्यूमनः सकलविद्यायुक्ता अत्राकारादेशः
= Full of all knowledge or well-connected.

रेभ इति स्तोतृनाम (निघ० ३.१६)
= A devotee or admirer.

(वह्निः) पावकवद् वोढा विद्वान्
= A learned person who is full of splendour like the fire.

पुनरुष: प्रसंगेन स्त्रीपुरुषविषयमाह ।

Then again the duties of men and women are taught by the illustration or context of the Ushas (dawn).

Mantra—18

या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।
वायोरिव सूनृतानामुदर्के ता अश्वदा अश्नवत्सोमसुत्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं या सूनृतानाम् उदर्के वायोः इव वर्तमानाः गोमतीः उषसः (विदुष्यः स्त्रियः) दाशुषे मर्त्याय व्युच्छन्ति [illegible] सर्ववीराः प्र[illegible] यथा सोमसुत्वा अश्नवत् तथा एता प्राप्नुत ॥

TRANSLATION

O men ! as a man who performs Yajna with Soma (nourishing herb) or tries to earn riches, achieves health and wealth, in the same manner, learned women who have cows and rays of knowledge give them to men of charitable disposition and alleviate all sufferings, get for marriage such women who give happiness to all who have true and sweet speech and who take only pure food, give horses and other animals in charity and beget heroic children mighty like the wind, being full of vitality themselves.

PURPORT

It is the duty of the Brahmacharis to marry after Samavartana (return to home afte the completion of education at the Gurukula) such suitable Brahmacharinies as are endowed with Vidya (knowledge) good manners, good character and beauty and who are lovely and charming like the admirable dawns, Let them then enjoy happiness in the married life.

THE COMMENTATOR'S NOTES

(दाशुषे) सुखं दात्रे
= For giver of happiness.

(सूनृतानाम्) वाचाम् अन्नादिपदार्थानाम्
= Of the speech (true and sweet) and food etc,

(उदर्के) उत्कृष्टतया प्राप्तौ
= On good achievement.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—19

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भाहि ।
प्रशस्तिकृद्ब्रह्मणे नो व्यु१च्छा नो जने जनय विश्ववारे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्ववारे कुमारि ! यज्ञस्य केतुः अदितेः पालनाय अनीकम् इव प्रशस्तिकृद् बृहती देवानां माता सती ब्रह्मणे त्वम् उषः वत् विभाहि नः (अस्माकं) जने प्रीतिम् व्युच्छ च ॥

TRANSLATION

O girl-chooser of all that is noble and auspicious, thou who art instructress of the Yajna in the form of the honour shown to enlightened persons and other noble acts, who after marriage art the protector of thy progeny like the army, who singest the glory of God and the Veda, augmenter of great happiness, mother of highly educated truthful progeny, shine forth like thedawn, marry a suitable person whom thou lovest and firmly establish him in happiness.

PURPORT

A good man should marry only a good girl, so that the marriage may result in good progeny and augmentation of wealth. There is no greater misery in the world than one that is brought about by union with an ignoble wife. Therefore a man should marry after proper test a virtuous and auspicious girl and a girl should marry a lovely husband, endowed with noble virtues and beauty.

THE COMMENTATOR'S NOTES

(अदितेः) जातस्य अपत्यस्य "अदितिर्जातमदितिर्जनित्वम् इति मंत्रप्रामाण्यात् ।

= Of the progeny.

(अनीकम्) सैन्यवत् रक्षयित्री

= Protector like the army.

(केतुः) प्रज्ञापयित्री पताका इव प्रसिद्धा

= Famous and instructress like the flag.

The same subject is continuen.

Mantra—20

यच्चित्रमप्न उषसो वहन्तीजानाय शशमानाय भद्रम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! याः उषसः इव वर्तमानाः सत् स्त्रियः शशमानाय जनाय पुरुषाय नः (अस्मभ्यम्) च यत् चित्रं भद्रम् अप्नः वहन्ति याभिः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत अपि द्यौः च पालनीयाः सन्ति ताः तत् च भवन्तः सततं मामहन्ताम् ॥

TRANSLATION

O men, good women behaving like the dawns beget wonderful and auspicious children for the happiness of their husbands who perform Yajnas and who are admired by all on account of their noble virtues. They protect and show respect to the friends, father, mother, who are oceans of virtues and serve mother earth. you should also honour them.

PURPORT

It is only learned ladies that can truly train their children after begetting them well. Those husbands who respect their wives and those wives who respect their husbands dwell in happiness along with the members of their families. All miseries fly away from their homes.

THE COMMENTATOR'S NOTES

(अप्नः) अपत्यम् (निघ० २.२) = Off-spring.

(शशमानाय) प्रशंसिताय = Admirable.

This hymn is connected with the previous hymn, as there is mention of the men and women by the illustration of night and dawn as in that hymn.

Here ends 113th hymn of the first Mandala of the Rigveda.

अथ चतुर्दशोत्तरशततम सूक्तम्

HYMN CXIV(114)

अस्य चतुर्दशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । रुद्रोदेवता। १ जगती २।७ निचृज्जगती । ३,६,८,९, विराड् जगती च छन्दः निषादः स्वरः । १०,४,५,११ भुरिक् त्रिष्टुप् निचृत् त्रिष्टुप् छन्दः धैवतः स्वरः ।

Seer of the hymn – Angirasa Kutsa. Devata or subject–Rudra. Metres–Jagati and Trishtup of various kinds. Tunes–Nishada and Dhaivata.

अथ विद्वद्विषयमाह

Now the attributes and duties of a learned person are told.

Mantra—1

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद्द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयम् (अध्यापकाः उपदेशकाः वा) यथा द्विपदे चतुष्पदे शम् असत् अस्मिन् ग्रामे विश्वम् अनातुरं पुष्टम् असत् तथा तवसे क्षयद् वीराय रुद्राय कपर्दिने इमाः मतीः प्रभरामहे ॥

TRANSLATION

We (teachers and preachers) offer these praises and words of advice full of Vedic wisdom to the mighty Rudra (a person who has observed Brahma Charya upto the age of 44 years) with the braided or matted hair, the master of heroes who are destroyers of all defects, in order that health may be enjoyed by bipeds and quadrupeds, and that all beings in this village and city nay, in the whole world may be well-nourished and exempt from diseases.

PURPORT

When absolutely truthful knowers of the Vedas and preachers (both men and women) make Brahmacharis and Brahamcharinis and the audience endowed with knowledge and wisdom, it is then that they make the world delighted having attained physical and spiritual strength.

THE COMMENTATOR'S NOTES

(रुद्राय) कृत चतुश्चत्वारिंशद्वर्षब्रह्मचर्याय

= For a person who has observed Brahamcharya. up to the age of 44 years.

(क्षयद्वीराय) क्षयन्तो दोषनाशका वीरा यस्य तस्मै

= For a person whose heroes are destroyers of all defects.

TRANSLATOR'S NOTES

Regarding a Rudra Brahamchari, it is stated in the Chhandogya Upanishad 3. 16.

अथ यानि चतुश्चत्वारिंशद् वर्षाणि तन्माध्यन्दिनं सवनं चतुश्चत्वारिंशदक्षरा, त्रिष्टुप्, त्रैष्टुभं सवनं तदस्य रुद्रा अन्वायत्ताः ॥

This quotation from the Chhandogya Upanished clearly coroberates Rishi Dayananda Sarasvati's interpretation of Rudra as a man who has observed Brahmacharya upto the age of 44 years.

अथ राजविषयः प्रोच्यते ।

Now the attributes and duties of a King & Judge are told.

Mantra—2

मृळा नो' रुद्रोत नो मर्यस्कृधि क्षयद्वीराय नमसा विधेम ते ।

यच्छं च योश्च मनुरायेजे पिता तदश्याम तव रुद्र प्रणीतिषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुद्र ! ये वयं क्षयद्वीराय ते (तुभ्यं) नमसा विधेम

तान् नः त्वं मृड नः (अस्मभ्यं) मयः कृधि च । हे रुद्र !

मनुः पिता इव भवान् यत् शं च योः च श्रायेजे तत् अश्याम वयं तव प्रणीतिषु (वर्तमानाः सततं सुखिनः स्याम)[1]

TRANSLATION

O dispenser of justice making wicked persons to weep. We make obeisance to you and honour you who are destroyer of inimical heroes (by offering food). Be gracious to us and grant us happiness. May we enjoy that happiness and exemption from disease that you bestow upon us like a thoughtful or wise father, following your noble directions. May we obtain freedom from disease, knowledge, exemption from miseries and acquisition of merits.

PURPORT

The officers of the State should enjoy happiness themselves and should make the people to do so. They should never show laziness in the discharge of this duty. The subjects also should always please the officers of the State by abiding by the laws of the State.

THE COMMENTATOR'S NOTES

(नमसा) अन्नेन सत्करणेन
= By offering food and making obeisance.

(शम्) रोगनिवारणम् (च) ज्ञानम्
= Removal of diseases and knowledge.

(योः) दुःखवियोजनम् (च) गुणप्रापणम्
= Exemption from miseries and acquisition of merits.

(रुद्र) न्यायाधीश = Dispenser of Justice.

(मनुः) मननशील: = Thoughtful or wise.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Manu as the name of a particular person, while it simply means a thoughtful, reflective or wise man, as the word is derived from मन-ज्ञाने or मनु-अवगमे In the

Shatapatha Brahmana 8. 6. 3. 19 it is clearly stated ये विद्वांसस्ते मनवः (शतपथ० ८. ६. ३. १६) i. e. by manus are meant learned persons.

Rishi Dayananda Sarasvati's interpretation is therefore authentic, being based upon the root-meaning and the Brahmana (Ancient Vedic Commentary).

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra – 3

अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढ्वः ।
सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते हविः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मीढ्वः रुद्र (सभाध्यक्ष राजन्) वयं देवयज्यया क्षयद्वीरस्य तव सुमतिम् अश्याम यः सुम्नायन् त्वम् अस्माकम् अरिष्टवीराः विशः आचर (समन्तात् प्राप्नुयाः) तस्य ते (तव) विशः वयम् अश्याम ते (तुभ्यं) हविः जुहवाम च ॥

TRANSLATION

O President of the Assembly giver of true teaching and showerer of happiness, May we obtain through the honour and association of the enlightened persons, your wisdom and favour, who are the giver of shelter to the heroes. Promoting the happiness of the subjects whose heroes are in safety, you may receive them well from all sides and we may also receive them lovingly and pay due taxes to you with pleasure.

PURPORT

The King should always bestow happiness upon his subjects and they should please him. If a king does not protect his subjects well having received taxes he should be known as a robber. The subjects also should be regarded as thieves if they are not loyal to the king even when

properly guarded by him. It is with the object of getting protection from him, that the subjects pay taxes to him.

THE COMMENTATOR'S NOTES

(रुद्र) रुत: सत्योपदेशान् राति-ददाति तत्सम्बुद्धौ

= Giver of true teachings (रु-शब्दे, रा-दाने) Tr.

(देवयज्यया) विदुषां संगत्या सत्कारेण च

= With the association and honour of the enlightened persons.

(यज-देवपूजा संगतिकरणदानेषु)

(हविः) ग्रहीतुं योग्यं करम्

= Tax that is to be received from the subjects.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि ह्वयामहे ।
आरे अस्मद्दैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयम् अवसे यं त्वेषं वंकुं कविं यज्ञसाधं देव्यं रुद्रं निह्वयामहे तथा वयं यस्य सुमतिम् आवृणीमहे स इत् (एव) सभाध्यक्षः हेडः अस्मत् आरे अस्यतु ॥

TRANSLATION

We invoke and tell our pleasure and pain for our preservation to the illustrious President of the Assembly who is restrainer of all enemies, who is accomplisher of Yajna in the form of the protection of his subjects, who is crooked or tactful to wicked foes, expert among enlightened persons and exceedingly wise. May he remove far from us such unrighteous persons as insult righteous scholars. We earnestly solicit his noble intellect.

PURPORT

As the subjects obey the orders of the King, the officers of the State should also go according to the noble wishes of the subjects.

THE COMMENTATOR'S NOTES

(रुद्रम्) शत्रुरोद्धारम् = Restrainer of enemies.

(यज्ञसाधम्) यो यज्ञं प्रजापालनं साध्नोति तम्

= The accomplisher of Yajna in the form of protection of the subjects.

(वंकुम्) दुष्टशत्रून् प्रति कुटिलम् ।

= Crooked insulter of un-righteous foes.

(हेड:) धार्मिकाणाम् अनादरकर्तृन् अधार्मिकान् जनान् ।

= Unrighteous insulters of righteous persons.

TRANSLATOR'S NOTES

हेड्-अनादरे ।

वंकि-कौटिल्ये ।

अथ वैद्यविषयमाह

Now the attributes of a Vaidya (Physictan) are told.

Mantra—5

दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।
हस्ते बिभ्रद्भेषजा वार्याणि शर्म वर्म छर्दिरस्मभ्यं यंसत् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

वयं नमसा यो हस्ते भेषजा वार्याणि बिभ्रत् सन् शर्म वर्म छर्दि: अस्मभ्यं यंसत् तं कपर्दिनं (वैद्यं) दिवो वराहम् अरुषं त्वेषं रूपं च निह्वयामहे ॥

TRANSLATION

We invoke with reverence and food, a good physician who is radiant and has braided hair, who is brilliant, holding

in his hands excellent medicaments; may he grant us health and happiness, defensive armour and glorious weapons and arms.

PURPORT

Those persons who are friendly to good physicians, taking nourishing diet self-controlled and good mannered, enjoy happiness being healthy and having attained kingdom.

THE COMMENTATOR'S NOTES

(दिवः) विद्यान्यायप्रकाशितव्यवहारान्
= Dealings illuminated with knowledge and justice.
(वराहम्) मेघम् इव = Like the cloud.
(वराह इति मेघ नाम नि० १. १०) Tr.
(कपर्दिनम्) कृतब्रह्मचर्यं जटिलं विद्वांसम्
= A scholar who has observed Brahmacharya and has matted hair.
(छर्दिः) दीप्तियुक्तं शस्त्रास्त्रादिकम्
= Glorious weapons and arms.

पुनर्वैद्योपदेशकौ कथं वर्तेयातामित्युपदिश्यते ।

How should Vaidyas and preachers behave is taught in the 6th Mantra.

Mantra—6

इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।
रास्वा च नो अमृत मर्तभोजनं त्मने तोकाय तनयाय मृळ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अमृत विद्वन् वैद्य राजोपदेशक वा त्वं नः (अस्मभ्यं अस्माकं वात्मने तोकाय तनयाय च स्वादोः स्वादीयः मर्तभोजनं रास्वा यत् इदं मरुतां वर्धनं वचः मित्रे रुद्राय त्वया उच्यते तेन अस्मान् मृड ॥

TRANSLATION

O Learned Vaidya or preacher, remover of the fear of death, grant us food, good for mortals which is the sweetest of the sweet, grant it to our sons. (Both grown up and infants) Bestow happiness upon us by words of praise addressed by you to Rudra (President of the Assembly) which are increasers of the joy of the priests, performing Yajna in every season.

PURPORT

It is the duty of a Vaidya and preacher to be free from diseases and benefit all men By giving them proper medicines and sermons and thus to protect them.

THE COMMENTATOR'S NOTES

(मरुताम्) ऋतौ ऋतौ यजतां विदुषाम्
= Of the priests performing Yajna in every season.

(रुद्राय) सभाध्यक्षाय
= For the President of the Assembly.

(तोकाय) ह्स्वाय बालकाय = Infant child

(तनयाय) यूने पुत्राय = For a grown up son.

TRANSLATOR'S NOTES

मरुत इति ऋत्विङ्नाम (निघ० ३. १८) Priests.

तनय इत्यपत्यनाम (निघ० २. २) = Grown up son.

तोकाय-ह्स्वाय बालकाय = For a small child.

तोकमित्यपत्यनाम (निघ० २. २)

अथ न्यायाधीशः कथं वर्त्ततेत्युपदिश्यते

How should a Judge behave is taught in the seventh Mantra.

Mantra—7

मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुद्र ! त्वं नः अस्माकं महान्तं मा वधीः उत (अपि) नः अर्भकं मा वधीः । नः उक्षन्तं मा वधीः उत (अपि) नः उक्षितं मा वधीः । नः पितरं मा वधीः । नः प्रियाः तन्वः (तनूः) मा वधीः (अन्यायकारिणः दुष्टान् च) रीरिषः ।

TRANSLATION

(1) O Rudra (Dispenser of Justice) please do not unjustly injure or harm those amongst us who are old or young, who are capable of begetting or who are begotten, nor a father, nor a mother, nor afflict our dear ones, but punish the unjust and the wicked.

(2) The prayer is also addressed to God as Dispenser of Justice who by giving just punishment to the wicked, causes them to weep. In Aryabhivinaya, Rishi Dayananda has taken the Mantra as prayer to God. In the Bhavartha (purport) there is a clear hint to that effect.

PURPORT

O men ! You should also try to be like God who impartially gladdens righteous persons by giving the fruit of their good deeds and causes pain to the sinners by giving the fruit of their sins.

THE COMMENTATOR'S NOTES

(रुद्र) [१] न्यायाधीश दुष्टरोदयितः

= O dispenser of Justice, causing the wicked to weep by meting out just punishment for their evil deeds.

[२] न्यायकारिन् दुष्टरोदयितः

= God as dispenser of Justice.

पुनः राजजनाः कथं वर्तेरन्नित्युपदिश्यते

How should the officers of the State behave is taught in the 8th Mantra.

Mantra—8

मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुद्र ! हविष्मन्तः वयं यतः सदं त्वाम् इत् (एव) हवामहे तस्मात् भामितः त्वं नः तोके तनये मा रीरिषः नः आयौं मा रीरिषः । नः गोषु मा रीरिषः । नः अश्वेषु मा रीरिषः । नः वीरान् मा वधीः ॥

TRANSLATION

(1) O Rudra (Chastiser of the wicked and unjust, President of the Assembly) May thou not cause any suffering to our infants and grown up sons grand sons and others. Mayest thou not cause harm to our horses and other animals. Mayest thou not wrathfully deprive us of our valorous men. Doing good deeds that are benevolent, we constantly invoke thee who art possessed of knowledge and wisdom.

(2) Rishi Dayananda Sarasvati has interpreted the Mantra spiritually taking Rudra as God the Chastiser of the wicked and unjust, in the Aryabhivinaya. The prayer is then addressed to God as above.

PURPORT

The officers of the State should never kill any one unjustly. The cows and other animals should be always protected. The subjects should enjoy happiness constantly with the help of the King. All should thus pray to God unitedly. O God : May we never harm our sons and daughters by bad deeds like Child-marriage. May not our sons also do anything that is disagreeable to us. May we never kill cattle, cows and other animals.

THE COMMENTATOR'S NOTES

(हविष्मन्तः) हवींषि प्रशस्तानि जगदुपकरणानि विद्यन्ते येषां ते ।

= Doing noble benevolent deeds.

(सदम्) स्थिरं वर्तमानं ज्ञानम् आप्तम्

= Possessing permanent knowledge and wisdom.

पुनः राजप्रजाजनाः परस्परं कथं वर्तेरन्नित्युपदिश्यते

How should the King and his subjects deal with one another is taught in the ninth Mantra.

Mantra—9

उप॑ ते॒ स्तोमा॑न्पशु॒पा इ॒वाक॑रं॒ रास्वा॑ पितर्मरुतां सु॒म्नम॒स्मे ।
भ॒द्रा हि ते॑ सुम॒तिर्मृ॒ळय॑त्त॒माथा॑ व॒यम॒व इत्ते॑ वृणीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतां पितः ! हि अहं पशुपाः इव स्तोमान् ते उपाकरम् अतः त्वम् अस्मे (मह्यम्) सुम्नं रास्व अथ या ते (तव) मृळयत्तमा भद्रा सुमतिः यत् ते (तव) अवः अस्ति तां तत् च वयं यथा वृणीमहे तथा इत् (त्वम् अपि अस्मान् स्वीकुरु) ॥

TRANSLATION

O Protector of the priests or performers of the Yajnas in every season : I restore to the admirable jewels and other articles (got from thee) as a shepherd (returns his sheep to their owner) Bestow happiness upon me, thy auspicious benignity is the cause of constant delight and good intellect, therefore, we especially solicit thy protection.

PURPORT

The subjects should learn politics from the officers of the State and they (officers of the State) should learn the way of dealing with the subjects from the people and should observe the principles of Sanatana Dharma (eternal righteousness) after knowing their duties well.

THE COMMENTATOR'S NOTES

(स्तोमान्) स्तुत्यान् रत्नादिद्रव्यसमूहान्

= Admirable gems and other articles.

(मरुताम्) ऋत्विजाम् (निघ० ३.१) = Of the priests.

पुनः राजप्रजाधर्म उपदिश्यते

Again the duties of Kings end their subjects are taught in the tenth Mantra.

Mantra—10

आरे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्नमस्मे ते अस्तु ।
मृळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विबर्हाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे क्षयद् वीर देव पूरुषघ्नं गोघ्नं च निवार्य ते अस्मे च सुम्नम् अस्तु । अद्य (अथ) त्वं नः (अस्मान) मृड अहं च त्वां मृडानि त्वं नः (अस्मान्) अधि ब्रूहि । अहं त्वां च अधि ब्रुवाणि । द्विबर्हाः त्वं नः शर्म यच्छ । अहं वः शर्म यच्छामि सर्वे वयम् आरे (धर्मात्मनां निकटे दुष्टात्मभ्यः दूरे च वसाम)॥

TRANSLATION

O cause of inhabitation of heroes, let a man-killing and cow-killing person be kept away from us. By so doing, let the felicity be ours. Make us happy and may I make thee happy. Speak O brilliant hero to me and let me speak to thee. Thou who art augmenter of dealing in this and the next world, grant us home and happiness, O Self-refulgent God.

PURPORT

Men should remain at a distance from the killers of men and the animals, and they should be kept at a long distance. The King and subjects should accomplish the task of this world and the next by teaching mutually, by starting an assembly and by protecting one another.

THE COMMENTATOR'S NOTES

(आरे) समीपे दूरे च = Far and near.

(शर्म) गृहसुखम् = The happiness of home.

(द्विबर्हाः) द्वयोर्व्यवहारः परमार्थयोर्वर्धकः

= The accomplisher of the works of this world and the next.

TRANSLATOR'S NOTES

आरे-दूरसमीपयोः = Far and nigh.

बृहि-वृद्धौ (धातु.) शर्मेति गृहनाम (निघ० ३. ४)

शर्मेति सुखनाम (निघ० ३. ६)

पुनरध्यापकोपदेशकव्यवहारमाह

The duties of the teachers and preachers are taught further in the 11th Mantra.

Mantra—11

अवो॑चाम॒ नमो॑ अस्मा अव॒स्यवः॑ शृ॒णोतु॑ नो॒ हवं॒ रु॒द्रो म॒रुत्वा॑न् ।

तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अवस्यवः वयम् अस्मै [सभाध्यक्षाय] नमः अवोचाम स मरुत्वान् रुद्रः नः [अस्माकं] हवं च शृणोति । हे मनुष्याः यत् नः नमः मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः वर्धयन्ति तत् भवन्तः मामहन्ताम् ॥

TRANSLATION

Desirous of protection, we say Namaste, (we bow before thee) to the learned and mighty Rudra (President of the Assembly). May he listen to our invocation. May Prana, a noble person, earth, ocean and heaven make us grow. You also make us respectable everywhere.

TRANSLATOR'S NOTES

Rishi Dayananda Sarasvati has taken the following meanings of the word रुद्र (Rudra) which is the subject of this hymn, taking into consideration the adjectives, used or the description.

[१] कृतचतुश्चत्वारिंशद्वर्षब्रह्मचर्यः

= A man who has observed Brahmacharya upto the age of 44 years.

[२] दुष्टान् शत्रून् रोदयिता (राजा सभाध्यक्षो वा)

= A king or President of the Assembly who causes enemies to weep.

[३] दुष्टान् रोदयिता कर्मफलप्रदानेन रुद्रः-परमेश्वरः

= God the Dispenser of Justice.

= According to the above derivation from रुदिर्-अश्रुविमोचने the word रुद्र has been interpreted as दुष्टान् शत्रून् रोदयिता सेनापतिः = Commander of an army.

[४] रुत्-रोगं द्रावयतीति रुद्रः-वैद्यः ।

= A vaidya or physician who drives away all diseases.

[५] रुतः-सत्योपदेशान् राति-ददातीति रुद्रः-उपदेशको ऽध्यापको वा अत्र रुद्रशब्दः रु-शब्दे, रा-दाने इति धातुभ्यां निष्पन्नो गृह्यते ।

= A Preacher or a teacher who utters true words giving good teachings.

[६] रुद्रः-दुष्टरोदयिता न्यायाधीशः ।

= A Judge who causes the wicked or unjust persons to weep by meting out proper punishment.

Let us see by the way of companison what Sayanacharya, Prof. Wilson and others say about Rudra and Maruts whose father he is said to be in this and in some other hymns.

Shri Sayanacharya has also given similar derivations of the word Rudra in his commentary on this hymn 1. 114.

[१] रोदयतिसर्वम् अन्तकाले इति रुद्रः ।

[२] रुत्-संसाराख्यं दुःखं तद्द्रावयति अपगमयतीति रुद्रः ।

[३] रुतः शब्दरूपा उपनिषदः ताभिर्द्रूयते गम्यते प्रतिपाद्यत इति रुद्रः ।

[४] यद् वा रुत् शब्दात्मिका वाणी तत्प्रतिपाद्या आत्म-विद्या वा ताम् उपासकेभ्यो राति ददातीति वा रुद्रः ।

This hymn is connected with the previous hymn, as there is mention of Brahmacharis, a learned person, the members or the President of the Assembly as in that hymn.

Here ends the commentary on the 114th hymn and sixth Varga of the first Mandala of the Rigveda.

अथ पंचदशोत्तरशततमं सूक्तम्

HYMN CXV (115)

अस्य षड्‌चस्य पंचदशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स ऋषिः । सूर्यो देवता । १, २, ६ निचृत् त्रिष्टुप् छन्दः । ४, ५ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the Hymn – Kutsa Angiras. Devata or subject matter - Soorya. Metre – Trishtup of various kinds. Tune - Dhaivata.

तत्रादावीश्वरगुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of God are taught.

Mantra—1

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यत् अनीकं देवानां मित्रस्य वरुणस्य अग्नेः चित्रं चक्षुषः उत् अगात् यः (जगदीश्वरः) सूर्यः इव विज्ञानमयः जगतः तस्थुषः च आत्मा यः अन्तरिक्षं द्यावा पृथिवी च आप्रा (पूरितवान् अस्ति) (तम् एव यूयम् उपाध्वम्) ॥

TRANSLATION

O men, you should adore only that God who is wonderful, who cannot be attained by eyes and other senses, who is the Illuminator of the sun, the moon, the fire or electricity etc. He has filled up the heaven, the earth and the firmament. He is the Creator and the Spirit of all the movable objects. He the Divine Sun is always before us.

PURPORT

No visible and finite object can be God. None except the omnipotent God can create this world; nor except the

omnipresent, Infinite, All blissful innermost Spirit of all beings can uphold the universe, can be the witness of all sins and merits, can give the fruit of all actions. Without communion with Him, none can attain Dharma (righteousness) Arth a (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation). Therefore He alone should be regarded as adorable by all.

THE COMMENTATORS'S NOTES

(चक्षुः) दर्शकं ब्रह्म = God the illuminator of all.

(अनीकम्) चक्षुरादीन्द्रियैरप्राप्तम्
= Not attained by the eyes and other senses.

(सूर्यः) सवितेव ज्ञानप्रकाशः
= Who like the sun is full of and giver of the light of knowledge.

(आत्मा) अतति सर्वत्र व्याप्नोति सर्वान्तर्यामी
= Omnipresent and Innermost Soul of all.

पुनरीश्वरकृत्यमाह ।

The attributes of God are told in the 2nd Mantra.

Mantra—2

सूर्यो॑ दे॒वीमु॒षसं॒ रोच॑माना॒ं मर्यो॒ न योषा॑म॒भ्ये॑ति प॒श्चात् ।
यत्रा॒ नरो॑ देव॒यन्तो॑ यु॒गानि॑ वित॒न्वते॒ प्रति॑ भ॒द्राय॑ भ॒द्रम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! येन ईश्वरेण उत्पाद्य स्थापितः अयं सूर्यः रोचमानां देवीम् उषसं पश्चात् मर्यः योषां न अभ्येति यत्र अस्मिन् विद्यमाने (मार्तण्डे) देवयन्तः नरः युगानि विज्ञाय भद्राय भद्रं प्रति वितन्वते । तम् एवं सकलस्रष्टारं यूयं विजानीत ॥

TRANSLATION

O men, know that God to be the Creator of the whole world, in whose creation this sun follows the divine and brilliant usha (dawn) as a man follows a young and elegant woman, in whose (of the sun) presence, leading knowers of the Mathematics and astronomy teachingthe same to others and desirous of being enlightened, calculate the years or four ages named Krita, Treta, Dvapara and Kali for the sake of doing good to others.

PURPORT

O learned persons, why should not that God be adored by all who has created the sun and established it in every world and on the basis of which (Sun) all calculations in Mathematics are made?

THE COMMENTATOR'S NOTES

(नरः) नयनकर्तारो गणकाः

= Leading Mathematicians or astronemers.

(युगानि) वर्षाणि कृतत्रेताद्वापरकलिसंज्ञानि वा

= Years or four ages named Krita, Treta, Dvapara and Kali.

पुनः सूर्यकृत्यमाह ।

The functions of the sun are told in the third Mantra.

Mantra—3

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।
नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भद्राः अनुमाद्यासः नमस्यन्तः विद्वांसः जनाः ये सूर्यस्य चित्राः एतग्वाः (अश्वाः किरणाः) हरितः द्यावापृथिवी सद्यः परियन्ति दिवः पृष्ठम् आस्थुः (समन्तात् तिष्ठन्ति) (तान् विद्यया उपकुर्वन्तु) ॥

TRANSLATION

Auspicious (benevolent) and admirable learned humble persons should know and utilise properly the swift and wonderful rays of the sun which go to (penentrate into) various objects and quickly circumambulate earth and heaven.

PURPORT

It is the duty of men to approach good and absolutely truthful persons, bow down before them, and receive from them the knowledge and practical application of mathematics and other subjects and accomplish their works with the help of dealings done in the light of the sun.

THE COMMENTATOR'S NOTES

(अश्वाः) महान्तो व्यापनशीलाः किरणाः

= Great and pervading rays.

(हरितः) दिशः । हरित इति दिङ्नाम (निघ० १.६)

= Directions.

(एतग्वाः) एतान् प्रत्यक्षान् गच्छन्तीति एतग्वाः

= Going to and penentrating into the visible objects.

पुनस्तत्कृत्यमाह ।

The functions of the sun are taught further in the fourth Mantra.

Mantra 4

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यदा तत् सूर्यस्य मध्यमा विततं सत् तत् एतस्य देवत्वं महित्वं कर्तोः संजभार (प्रलयसमये संहरति) आत् (यदा सृष्टिं करोति) तदा सूर्यम् अयुक्त

(उत्पाद्य कक्षायां स्थापयति) सूर्यः सधस्थात् हरितः किरणाः व्याप्य सिमस्मै वासः तनुते (यस्य तत्वात्) रात्री (जायते) तत् (एव) ब्रह्म यूयम् उपाध्वं, तत् एव जगत्कर्तृ विजानीत ॥

TRANSLATION

O men ! God who is within the sun withdraws the divinity, majesty and work of the solar world, at the time of dissolution. When (God) creates the universe, He having generated establishes the sun in his axis. He pervades the directions with his rays from the same place and clothes the whole world (gives light and shelter). It is by God's ordained law that the night extends the veiling darkness over all after the sunset. You must adore only that one God and know Him to be the Creator of the world.

PURPORT

O good men ! You should know that the sun upholds the earth and other worlds by His attracting gravitating Power, illuminates them and is greater than these worlds. But he (sun) can not generate, uphold or gravitate without the creative, upholding and gravitative power of God. None except God is able to create, uphold and dissolve these worlds.

THE COMMENTATOR'S NOTES

(कर्ता:) कर्म = Work, act.

सधस्थात् समानस्थानात् = From the same place.

(सिमस्मै) सर्वस्मै लोकाय = For the whole world.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—5

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यस्य सामर्थ्यात् मित्रस्य वरुणस्य अभिचक्षे द्योः उपस्थे (स्थितः सन्) सूर्यः (अनेकविधं रूपं) कृणुते अस्य सूर्यस्य अन्यत् रुशत् पाजः रात्रेः अन्यत् कृष्णं रूपं हरितः (दिशः) संभरन्ति (तत् अनन्तं ब्रह्म सततं सेवध्वम्) ॥

TRANSLATION

O men ! You should serve or worship only that One God by whose Power, the sun displays his various form (of brightness) in the middle of the heavens, so that Prana, Udana and other vital breaths may enable all beings to see all objects, His rays extend, on one hand, his infinite and brilliant power, on the other, by their departure bring on the blackness of night.

PURPORT

Learned persons should always teach men to worship that One God only and none else by whose Power, the sun causes the division of day and night distinguishing the bright from the black.

THE COMMENTATOR'S NOTES

(मित्रस्य) प्राणस्य

= Of the Prana (a vital breath.)

(वरुणस्य) उदानस्य

= Of the Udana (another kind of the vital breath.)

प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे ३. ३. ६)
प्राणोदानौ वै मित्रावरुणौ (शतपथ १. ८. ३. १२ ॥ ३. ६. १. १६)

प्राणोदानौ मित्रावरुणौ (शतपथ ३. २. २. १३)

Thus it is clear that Rishi Dayananda Sarasvati's interpretation of मित्र (mitra) and (वरुण) as quoted above is based upon the authority of the Brahmanas and is not imaginary.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—6

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः ! सूर्यस्य उपासनेन उदिता प्रकाशमानाः सन्तः यूयं निः अवद्यात् अंहसः निः पिपृत यत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः प्रसाध्नुवन्ति तत् नः (अस्मान्) सुखयन्ति तत् अद्य भवन्तः मामहन्ताम् ॥

TRANSLATION

O truthful learned persons, being enlightened by the Communion with God-the Divine Sun-the Light of Lights, deliver us from all heinous crimes and sins. May that which Prana, Udana, (two kinds of vital breaths) firmament, Ocean, earth and heaven accomplish, make us happy and respectable everywhere. You may admire them.

PURPORT

Men should always keep themselves away from sins, should observe Dharma (righteousness) should have communion with God and having thus attained peace should accomplish Dharma, Artha (wealth) Karma (fulfilment of noble desires) and Moksha (emancipation).

This hymn is connected with the previous hymn as by the word सूर्य is meant here God and sun.

THE COMMENTATOR'S NOTES

(उदिता) उत्कृष्टप्राप्तौ

= On the sublime attainment.

(सूर्यस्य) जगदीश्वरस्य = Of God.

(अवद्यात्) गर्ह्यात्

= Worthy of condemnation, despicable.

Here ends the commentary on the 115th hymn and seventh Varga of the first Mandala of the Rig Veda.

अथ षोडशोत्तरशततमं सूक्तम्

HYMN CXVI (116)

अस्य पंचविंशत्यृचस्य सूक्तस्य कक्षीवान् ऋषिः। अश्विनौ देवते। १, १०, २२, २३ विराट् त्रिष्टुप् छन्दः। २, ८, ६, १२, १३, १४, १५, १८, २०, २४, २५ निचृत् त्रिष्टुप् छन्दः। ३, ४, ५, ७, २१ त्रिष्टुप् छन्दः। धैवतः स्वरः। ६, १६, १६ भुरिक् पंक्तिश्छन्दः। ११ पंक्तिः १७ स्वराट् पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer of the hymn - Kasheevan. Devata or subject - Ashvins. Metres - Trishtup and Pankti of various kinds. Tunes-Dhaivata and Panchama.

अथ शिल्पविषयमाह।

Some thing relating to art is told in the first Mantra.

Mantra—1

नासत्याभ्यां बर्हिरिव प्र वृञ्जे स्तोमाँ इयर्म्यभ्रियेव वातः।
यावर्भगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा नासत्याभ्यां (शिल्पिभ्यां) योजितेन (रथेन) यौ सेनाजुवा अर्भाय विमदाय जायाम् इव संभारान् न्यूहतुः (तथा प्रयत्नवान्) स्तोमान् बर्हिः इव प्रवृंजे वातः अभ्रिया इव सद्यः इयर्मि॥

TRANSLATION

O men; as by the vehicle in the form of an aeroplane yoked or driven by absolutely truthful artisans of righteous nature, commanders of the Army carry various articles to distant places, as a mother arranges everything for a child who is source of great joy, so I who am industrious, cut into pieces necessary articles for proper utilisation as the

water shatters the earth and hillocks etc. or as the wind scatters the clouds full of water ?

PURPORT

When water, air and pieces of earth are used methodically in various cars or vehicles, what wonderful works can they not accomplish.

THE COMMENTATOR'S NOTES

(बर्हिः) परिबृंहकं छेदकम् उदकम् बर्हिरित्युदकनाम (निघ० १-१२) = Water.

(विमदाय) विशिष्टो मदो हर्षो यस्मात् तस्मै = For the source of great joy.

(स्तोमान्) मार्गाय संमूढान् पृथिवीपर्वतादीन् = Earth and stones etc. used for building roads.

(नासत्याभ्याम्) अविद्यमानासत्याभ्यां पुण्यात्मभ्यां शिल्पिभ्याम्

= By absolutely truthful righteous artisans.

अथ युद्धविषयमाह ।

Now something absout the warfare is told in the second Mantra.

Mantra—2

वीळुपत्मभिराशुहेमभिर्वा देवानां वा जूतिभिः शाशदाना ।
तद्रासभो नासत्या सहस्रमाजा यमस्य प्रधने जिगाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शाशदाना नासत्या (सभासेनापती) भवन्तो यथा वीळुपत्मभिः आशुहेमभिः वा देवानां जूतिभिः वा स्वकार्याणि नि ऊहथुः तथा तत् आचरन् रासभः प्रधने आजा संग्रामे यमस्य सहस्र जिगाय (शत्रोः असंख्यातान् वीरान् जयेत्) ॥

TRANSLATION

O absolutely truthful and destroyers of the foes, O President of the Assembly and commander of the Army, as you accomplish your works with mighty and quick-going articles or with the activities of the battle whenever necessary, done by learnd persons, doing like that or following into your foot-steps, a man possessing the knowledge about the earth, water and fire etc. can conquer in battle thousands of enemies.

PURPORT

As the fire burns the forest and water shatters the earth, so enemies should be conquered by rapid and effective weapons.

THE COMMENTATOR'S NOTES

(वीळुपत्मभिः) बलेन पतनशीलैः

= Mighty or flying with force. (वीळु इतिबलनाम निघ० २.६)

(शाशदानौ) छेदकौ = Destroyers of enemies.

(रासभः) आदिष्टोपयोजनपृथिव्यादिगुण - समूहवत्पुरुषः । रासभावश्विनोरित्यादिष्टोपयोजननाम (निघ०) ।

= A man utlising the earth, water, fire etc. knowing their attributes.

(यमस्य) उपरतस्य मृत्योरिव शत्रुसमूहस्य

= Of death-like band of enemies.

अथ नौकादिनिर्माणविद्योपदिश्यते ।

Now the science of building boats and ships is taught.

Mantra—3

तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहाः ।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना सेनापती युवां तुग्रः शत्रुहिंसनाय यं भुज्युम् उदमेघं कश्चित् ममृवान् रयिं न (इव) अवाहाः तं ह अपोदकाभिः अन्तरिक्षप्रुद्भिः आत्मन्वतीभिः नौभिः ऊहथुः (वहेतम्) ॥

TRANSLATION AND EXPLANATION

A man desirous of possessing and enjoying wealth, riches, necessaries of life, comforts and victory should fulfil his desires with the help of physical sciences. By constructing ships of wood, iron etc. and by using fire and water (for generating steam for propulsion) he may make voyages on the seas backwards and forwards and in this way he may amass wealth. Such a man never dies in want and without assets, for he has laboured as a man. Men should, therefore, spend all their efforts in building ships and boats for going and coming from one country to another by water. The ships are to be constructed with metals such as iron, copper, silver or with wood etc. and by the use of heat and light-producing fire. These substances when properly used enable men to go from one country to another with ease and comfort. The ships which carry men on their forward and return Voyages on the sea should be strong and able to stand (on the waters). The officers of the State and the merchants should make voyage by means of ships whenever the exigencies of business might require it. (Pt. Ghasi Ram ji's translation in Introduction to the Vedic Commentary).

THE COMMENTATOR'S NOTES

(तुग्रः) शत्रुहिंसकः सेनापतिः

= A commander of the Army who destroys his enemies.

(अश्विना) वायु विद्युताविव बलिष्ठौ

= Mighty like the wind and lightning.

(आत्मन्वतीभिः) आत्मानः प्रशस्ताः आत्मवन्तः विचारवन्तः क्रियाकुशलाः पुरुषाः विद्यन्ते यासु ताभिः

= Having men who are thoughtful and experts.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—4

तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या (सभासेनापती) युवां तिस्रः क्षपः अहा (दिनानि) अति व्रजद्भिः पतंगैः सहयुक्तैः शतपद्भिः त्रिभिः रथेभिः भुज्युं समुद्रस्य धन्वन् आर्द्रस्य पारे त्रिः ऊहथुः (गमयेताम्) ॥

TRANSLATION AND EXPLANATION

The three kinds of cars, the ships etc. should be provided with means of comfort and they should be able to move at such a great speed that they may cross the watery ocean, the land, the upper region in three days and three nights, rushing on their course as if they were provided with innumerable feet. They should have six mechanisms, fire chambers for securing swift motion. Let men travel comfortably in three regions. Men can enjoy the best comforts by acting in this way, but not otherwise.

PURPORT

Oh when men shall be able to cross the ocean etc. within three days and three nights, what happiness is there that they may not attain ?

THE COMMENTATOR'S NOTES

(क्षपाः) रात्रीः = Nights.

(समुद्रस्य) सम्यग्द्रवन्ति आपो यस्मिन् तस्य अन्त-

रिक्षस्य = Of the firmament.

(धन्वन्) धन्वन: बहुसिकतस्य स्थलस्य
= Of a sandy place or desert.

(त्रिभि:) भूम्यन्तरिक्षजलेषु गमयितृभि:
= Enabling to travel on earth, the water and the firmament.

(षडश्वै:) षट् अश्वा: आशुगमका: कलायन्त्रस्थितिप्रदेशा येषु ते = With six mechanisms.

TRANSLATOR'S NOTES

क्षपेतिरात्रिनाम (निघ० १.७)
समुद्र इत्यन्तरिक्षनाम (निघ० १.३)

पुनस्तमेव विषयमाह
The same subject is continued.

Mantra—5

अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अश्विनौ यत् (यौ) युवाम् अनारम्भणे अनास्थाने अग्रभागे समुद्रे शतारित्रां नावम् ऊहथु: तम् आतस्थिवांसं भुज्युम् अवीरयेथाम् विक्रमेथाम् (तत् तां वयं सदा सत्कुर्याम) ॥

TRANSLATION

Ye men ! in the ocean full of water and in the upper region where there is no means of support for land, where none can stand, you should travel for success in your undertakings, by building ships and aerial cars in the way des-

cribed above. Such cars when moved by the properly yoked Ashvins (fire and water or electricity and wind) bring success to the undertakings. There should be a hundred iron bars (i. e. apparatus) for supporting the cars on land, or water and in the air and keeping them steady and for taking the bearings. These apparatus should be fixed to the land conveyances, ships and aerial cars. These three kinds of cars should be constructed for making them steady. Such cars secure permanent and abiding enjoyments.

PURPORT

The officers of the State should travel in a supportless path (firmament or sky) by aircrafts. Unless the soldiers are protected well, it is not possible to get victory. Such a great ship should be built where there are a hundred or more oars. Men should build the largest possible ships or steamers. In the same manner, a man desirous of speedy transport, should build vehicles which may go to the earth as well as to the firmament or middle regions.

THE COMMENTATOR'S NOTES

(समुद्रे) अन्तरिक्षे सागरे वा
= In the firmament or the Ocean.

(अश्विनौ) विद्याप्राप्तिशीलौ = Learned men and women

(भुज्युम्) भोगसमूहम् = Enjoyment

TRANSLATOR'S NOTES

अश्विनाविति पदनाम (निघ० ५. ६)
पद-गतौ गतेस्त्रयोऽर्थाः – ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थं ग्रहणं कृत्वा विद्याप्राप्तिशीलौ इति महर्षि दयानन्द व्याख्या।
भुज–पालनाभ्यवहारयोः

पुनस्तमेव विषयमाह

Mantra—6

यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित् स्वस्ति ।
तद् वां दात्रं महि कीर्तेन्यं भूत् पैद्वो वाजी सदमिद्धव्यो अर्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवाम् अघाश्वाय (वैश्याय) यं श्वेतम् अश्वं भास्वरं विद्युदाख्यं ददथुः (दत्तः) येन शश्वत् स्वस्ति प्राप्य वां कीर्तेन्यं महि दात्रम् इत् (एव) गृहीत्वा पैद्वः वाजी तत् सदं रचयित्वा अर्यः च हव्यः भूत् तत् इव (एव) विधताम् ॥

TRANSLATION

All men should exert themselves in this way, because it helps to secure enjoyments. These cars mentioned above are to be constructed by the use of the white steam which the scientific men generate by properly employing the aforesaid Ashvins (water and fire) for the purpose of swift locomotion. Those conveyances are always a source of comfort. This power of the Ashvins (Water and fire etc.) is fit to be bestowed as a gift and as it is conductive to happiness, it is invigorating. It is full of great capabilities and most praiseworthy. It is productive of excellent good to others. This fire is a swift horse which causes these cars to move rapidly on their tracks. We should employ this fire, the cause of swift locomotion, to our use. The merchants should use it in particular.

PURPORT

Those Presidents of the Assembly and Commanders of the Army, who protect the traders well and send them to distant lands for business become prosperous and enjoy happiness constantly.

THE COMMENTATOR'S NOTES

(अश्विना) जलपृथिव्याविव आशु सुखदातारौ
= Quick givers of happiness like the earth and water.

(अश्वम्) अध्वव्यापिनमग्निम्
= Fire which pervades the path, here the meaning of electricity has been taken.

(अघाश्वाय) हन्तुम् अयोग्याय शीघ्रं गमयित्रे
= For a vaishya (Trader) who is not to be killed and who makes things move rapidly by the use of steam and electricity etc.

(पैद्वः) सुखेन प्रापकः = Conveyer with ease.

(वाजी) ज्ञानवान् = Full of knowledge or wisdom.

TRANSLATOR'S NOTES

अग्निर्वा अश्वः श्वेतः (शतपथ० ३.६.२.५)

So the meaning of अश्व as अग्नि (fire in the form of electricity) given by Rishi Dayananda is well authenticated. पैद्वः is from पद-गतौ गतेस्त्रयोऽर्थाः - ज्ञानं गमनं प्राप्तिश्च here the third meaning has been taken. वाज is derived from वज-गतौ here the first meaning of गति as ज्ञान or knowledge has been taken. It is note-worthy that while Sayanacharya, Venkata Madhava, Prof. Wilson, Griffith and some other commentators have taken श्वेत अश्व to be a white horse, Rishi Dayananda Sarasvati on the clear authority of the Shatapath Brahmana ३.५.२.५ अग्निर्वा अश्वः श्वेतः (शतपथ ३. ६. २. ५) has taken it for fire in the form of electricity.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

युवं नरा स्तुवते पज्रियाय कक्षीवते अरदतं पुरंधिम् ।

कारोतराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा युवं (युवां) पज्रियाय कक्षीवते (विद्यार्थिने) पुरन्धिम् अरदतम् । वृष्णः अश्वस्य कारोतरात् शफात् सुरायाः पूर्णान् शतं कुम्भान् असिचतम् ॥

TRANSLATION

O learned leaders, President of the Assembly and commanders of the army, you give to a student who is an enquirer after truth a devotee of God and obedient and disciplined much and various knowledge and power of action. You give him good guidance of the path of wisdom. From the mighty room of fire which is like a horse, you fill hundreds of jars of the distilled juice from the place of the sprinkling of water, which is like the hoof of the horse and which pleases active artisans.

PURPORT

A student who is endowed with peaceful disposition, humility, self-control and other virtues is able to manufacture various conveyances, having become a great artisan or expert in various arts and industries, who is trained by absolutely truthful instructors as for both in the theory and and practice of arts. When artisans manufacture vehicles, sprinkle water, kindle the fire below and move the cars with steam etc., they are able to travel to distant lands by the use of electricity etc. which are like horses.

THE COMMENTATOR'S NOTES

(कक्षीवते) प्रशस्तशासनयुक्ताय

= Obedient who gets and obeys good orders.

(कारोतरात्) कारान् व्यवहारान् कुर्वतः शिल्पिनः उ वितर्के तरति येन

= From which makes pleased active or industrious artisans.

(शफात्) खुरात् इव जलसेकस्थानात्
= From the place of sprinkling which is like a hoof.

(अश्वस्य) तुरंगस्येव अग्निगृहस्य
= Of the room of fire which is like a horse.

(सुरायाः) अभिषुतस्य रसस्य
= Of the distlled juice.

TRANSLATOR'S NOTES

सुरा इत्युदकनाम (नि० १.१२) = Water or juice.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—8

हिमेनाग्निं घ्रंसमवारयेथां पितुमतीमूर्जमस्मा अधत्तम् ।
ऋबीसे अत्रिमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां हिमेन (उदकेन) अग्निं घ्रंसं च अवारयेथाम् अस्मै पितुमतीम् ऊर्जम् अधत्तम् ऋबीसे अत्रिम् अवनीतं सर्वगणं स्वस्ति च उत् निन्यथुः (ऊर्ध्वं नयतम्) ॥

TRANSLATION

O men and women who are performers of the Yajnas, quench with cold water the blazing fire and remove the darkness of night with the day's light. Give to men strength by feeding them on nourishing food. You extricate a man fallen below in the dark of ignorance and worldly passions and restore him to every kind of welfare.

PURPORT

It is the duty of great scholars to remove the heat by the water purified by Yajna and by the preservation of the

forests. They should make men strong by supplying them invigorating and purified food. They should make all men enjoy happiness and remove three-fold misery by the performance of the Yajnas.

THE COMMENTATOR'S NOTES

(घ्रंसम्) दिनम् घ्रंस इत्यहर्नाम (निघ० १.९) = Day.

(ऋबीसे) दुर्गतभासे व्यवहारे

= In a bad dealing or State.

(अत्रिम्) अत्तारम् । अदेस्त्रिनिश्च । उणा० ६.६९

अत्र चकारात् त्रिबनुवर्तते । तेन अद् धातोस्त्रिप् ।

= Eater of fruits or enjoyer of worldly pleasures.

(अश्विना) यज्ञानुष्ठानशीलौ

= Performers of Yajnas.

TRANSLATOR'S NOTES

By three fold or three kinds of miseries are meant आध्यात्मिक Spiritual, internal or individual misery caused by illness or ignorance etc.

आधि भौतिक दुःख Social misery caused by the absence of love and sympathy आधि दैविक दुःख = Cosmic misery caused by storm, over rain, absence of rain, fire, floods etc.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—9

परावृतं नासत्यानुदेथामुच्चाबुध्नं चक्रथुर्जिह्मवारम् ।

क्षरन्नापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्निवायुवद् वर्तमानौ नासत्या अश्विनौ युवां जिह्मवारम् उच्चा बुध्नम् अवतम् अनेन (कार्यसिद्धि) चक्रथुः

(कुरुतम्) तं पदा नुवेथां यो गोतमस्य याने तृष्यते पाय-नाय अपः क्षरन् एव सहस्राय राये जायेत तादृशं निर्मिमाथाम् ।।

TRANSLATION

O learned President of the assembly and commander of the Army who are truthful and are like fire and air, you should send the protecting army to distant places, keeping it properly under the charge of efficient high officers and fit to keep awaywicked enemies. In the chariot of the persons who is the greatest devotee of God and sincere admirer of of wise men, let there be proper arrangements for quenching the thirst of travellers and let there be abundant wealth for the fulfilment of all legitimate desires.

PURPORT

It is the duty of the artisans to have a reservoir of sweet water in the vehicles like the aeroplanes which may be im-pelled with the help of fire in the form of electricity. Let all requisite articles be placed there and travelling to distant countries let people earn much wealth and utilise it for Charitable purposes.

THE COMMENTATOR'S NOTES

(नासत्या) अग्निवायू इव वर्तमानौ

= Those who are like fire and air.

(गोतमाय) अति शयेन गौः स्तोता गोतमस्तस्य

= Of the greatest devotee of God and sincere admirer of wise men.

TRANSLATOR'S NOTES

(गौरिति स्तोतृनाम निघ० ३।१६)

(अतिशयेन स्तौति परमात्मानं ज्ञानिनो विदुषश्च सः

The same subject is continued :

Mantra—10

जुजुरुषो नासत्योत वव्रिं प्रामुञ्चतं द्रापिमिव च्यवानात् ।
प्रातिरतं जहितस्यायुर्दस्रादित्पतिमकृणुतं कनीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या राजधर्मसभापती युवां च्यवानात् द्रापिम् इव वव्रिं प्रामुंचतम् (दुःखात् पृथक् कुरुतम्) उत (अपि) जुजुरुषः विद्यावयोवृद्धात् आप्तात् अध्यापकात् कनीनां शिक्षाम् अकृणुतम् आत् समये प्राप्ते) एकैकस्याः इत् (एव) एकैकं पतिं च । हे दस्रौ (वैद्यौ इव प्राणदातारौ) जहितस्य आयुः प्रातिरतम् ॥

TRANSLATION

O truthful Presidents of the Raja Sabha (Council of ministers) and Dharma Sabha (Religious Assembly) as they remove an armour from a renegade. keep a distributor of wealth or charitable person from all misery. Make arrangements for the education of the Brahmacharinis who are full of splendour from absolutely truthful aged and experienced for their marriage with suitable husbands (one for one). O givers of new life like the Vaidyas or physicians who are destroyers of all diseases, augment the life span of a man of renunciation (by providing him with all necessities).

PURPORT

It is the duty of the officers of the State and preachers to eliminate the troubles of charitable persons. They should protect all students whether boys and girls and arrange to impart them wisdom and good education. They should prevent by law the marriage of boys before 25th year and of the girls before 16th and should allow their marriage by self selection (Svayamvara system) upto the minimum age of 48 in the caseof men and 24 in the case of women. In this way, they should help the growth of their physical and spiritual power.

THE COMMENTATOR'S NOTES

(वव्रिम्) संविभक्तारम्
= A man of charitable disposition distributing wealth and articles among the needy.

(द्रापिम्) कवचम् = Armour.

(च्यवानात्) पलायमानात्
= From a run-away or renegade.

(जहितस्य) हातुः = Of a man of renunciation.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—11

तद्वां नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथम् ।
यद्विद्वांसा निधिमिवापगूळ्हमुद्दर्शतादूपथुर्वन्दनाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा नासत्या विद्वांसा धर्मराजसभास्वामिनौ वां युवां युवयोः यत् शंस्यं राध्यं च अभिष्टिमत् वरूथम् अपगूढं (गृहाश्रमसंबंधि कर्म) अस्ति तत् निधिम् इव दर्शतात् वन्दनाय उत (ऊपथुः ऊर्ध्वं सततं वपेथाम्) ॥

TRANSLATION

O leaders of Dharma (righteousness) O absolutely truthful presidents of the Dharma Sabha (Religious Assembly) and Raja Sabha (Council of Ministers) glorious and admirable is your work which is the bringer of welfare and good happiness that you being highly learned, manifest or reveal in charming form like the treasure,knowledge pertaining to the obvious duties of household life etc. for your respectable progeny and for aquiring praise from all quarters.

PURPORT

O man, you should not regard any treasure giver of greater happiness like the treasure of knowledge. Without this, it is not possible to get desirable progeny and happiness. You should also know that there is no development or advancement of knowledge without genuine or bonafide criticism.

THE COMMENTATOR'S NOTES

(वन्दनाय) अभितः सत्कारार्हाय अपत्याय प्रशंसायै च
= For respectable progeny and praise from all sides.

(राध्यम्) राद्धुं संसाद्धुं योग्यम्
= Worthy to be accomplished.

(अपगूळ्हम्) अवगतं संवरणम् – आच्छादनं यस्मात् तत्
= Without veil-clear, obvious or evident.

TRANSLATOR'S NOTES

It is wrong on the part of Shri Sayanacharya, Prof. Wilson and others to take Vandana as the name of a particular Rishi while as it is derived from वदि-अभिवादनस्तुत्योः and means–admirable and respectable.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—12

तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।
दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा वां (युवयोः) सकाशात् दध्यङ् आथर्वणः अहं सनये तन्यतुः वृष्टिं न (इव) यत् उग्रं दंसः

आविष्कृणोमि यत् (यः) विद्वान् वां मह्यं च अश्वस्य शीर्ष्णा मध्वीं ह प्रोवाच तत् युवां लोकं सततम्। आविष्कृण्वाथाम् ॥

TRANSLATION

O leaders (teachers and preachers) pursuing a good and wise policy, having acqired knowledge from you, I who am the son of a man of non-violent nature and one who approaches the upholders of Dharma (righteousness) and Vidya (wisdom) reveal for the enjoyment of happiness, as the lightning manifests or produces rain, your sublime and mighty deed. You should also manifest or bring before the public that great scholar who has taught you and me the sweet knowledge of the Shastras, with the noble action like that of the Acharya who pervades (is expert in) all sciences.

PURPORT

As no one can get happiness without the rain, so none can get delight and increase his intellectual power, without the help of knowledge and great scholars. Without them knowledge and happiness, Dharma and other objects of life cannot be accomplished. Therefore this act of acquiring knowledge and association with great scholars must be done by all.

THE COMMENTATOR'S NOTES

(दंसः) कर्म = Deed.

(तन्यतुः) विद्युत = Lightning.

(दध्यङ्) दधीन विद्याधर्मधारकान् अंचति प्राप्नोति सः
= Who approaches the upholders of Vidya (wisdom) and Dharma (righteousness).

(शीर्ष्णा) शिरोवत् कर्मणा

= By the sublime deed that is like the head in the body.

TRANSLATOR'S NOTES

(आथर्वणः) अहिंसकस्यापत्यं दंस इति कर्मनाम (निघ० २. १)

The word दध्यङ् is derived from डु धाञ्-धारणपोषणयो and अञ्चु-गति पूजनयोः hence the above meaning given by Rishi Dayananda Sarasvati. It is wrong on the part of Sayanacharya and others to take it as the name of a particular sage and to associate absurd myth with it.

आथर्वण is from अ+थर्व हिंसायाम् (काशकृत्स्न धातु पाठे) अथर्वणः अपत्यम् आथर्वणः ।

Therefore the above meaning has been given by Rishi Dayananda.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra--13

अजोहवीन्नासत्या करा वां महे यामन्पुरुभुजा पुरंन्धिः ।
श्रुतं तच्छासुरिव वध्रिमत्या हिरण्यहस्तमश्विनावदत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या पुरुभुजा अश्विनौ (अध्यापकौ) यः पुरन्धिः (विद्वान्) वध्रिमत्याः करा महे यामन् अजोहवीत् तौ युवां (सर्वेभ्यः विद्या-जिज्ञासुभ्यः) यत् हिरण्यहस्तं श्रुतं तत् दत्तम् (सततं दद्यातम्) ॥

TRANSLATION

O absolutely truthful and revealers of truth by dispelling the darkness of ignorance, enjoying much bliss, a highly learned person for the achievement of happiness takes in marriage the hand of a virtuous virgin from whom he gets development of various faculties and he acquires much knowledge from you as from a noble teacher. Please impart

that (technical and other) knowledge which enables a man to earn much gold and other kinds of wealth with one's hand to all the seekers of knowledgs.

PURPORT

O Scholar ! as a learned man accomplishes all household duties having taken the hand of a learned lady, in the same manner, you should propagate or diffuse knowledge having gathered around you intelligent students. As students get delight and bliss by acquiring knowledge from a good teacher, in the same way, learned husbands and wives should always enjoy happiness, by imparting good education to others' and their own children.

THE COMMENTATOR'S NOTES

(यामन्) याम्ने-सुखप्राप्तये । अत्र या धातोरौणादिको मनिन्

= For the achievement of happiness.

(पुरन्धिः) बहुविद्यायुक्तः = Endowed with much knowledge.

(वध्रिमत्याः) वध्रय:-प्रशस्ता वृद्धयो विद्यन्ते यस्यास्तस्याः सत्स्त्रियाः

= Of a good woman who causes development of various faculties.

(हिरण्यहस्तम्) हिरण्यं हस्ते यस्मात् तं बोधम्

= The knowledge that enables a man to aquire much gold or other kinds of wealth.

TRANSLATOR'S NOTES

There is not a single word in the text to show that Vadhriwati was the wife of an impotent husband and that Ashvins gave her a son named Hiranya hasta and yet Sayanacharya prefaces his commentary with these words—

वध्रिमती नाम कस्य चिद्राजर्षेः पुत्री नपुंसकभर्तृका ।

सा पुत्रलाभार्थम् अश्विनावाजुहाव ॥

How should men deal with others is told in the fourteenth Mantra.

Mantra — 14

आ॒स्नो वृक॑स्य व॒र्तिका॑म॒भीके॑ यु॒वं न॑रा नासत्या मुमुक्तम् ।
उ॒तो क॒विं पु॑रुभुजा यु॒वं ह॒ कृप॑माणमकृणुतं वि॒चक्षे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुभुजा नासत्या नरा अश्विनौ युवं (युवाम्) अभीके वृकस्य आस्नः (आस्यात्) वर्तिकाम् इव (सर्वान् मनुष्यान् अविद्याजन्यदुःखात्) अमुमुक्तम् (मोचयतम्) उत-उ खलु अपि युवं सर्वा विद्या विचक्षे कृपमाणं कविम् अकृणुतम् ॥

TRANSLATION

O absolutely truthful leaders of men, teachers and preachers, you liberate all men from the misery caused by ignorance as a quail is liberated from the mouth of wolf. You are benefactors of many, you make a man wise and kind-hearted to impart true wisdom to all.

PURPORT

It is the duty of all learned persons to lead men to the desirable act of the acquisition of knowledge and to keep them away from all unjust acts, having kindness to all beings. It is by doing this, that they enjoy happiness.

THE COMMENTATOR'S NOTES

(अभीके) कामिते व्यवहारे = Desired act.

(विचक्षे) विस्थापयितुम् = To impart knowledge.

(पुरुभुजा) पुरून् बहून् जनान् सुखानि भोजयितारौ = Benefactors of many men.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—15

चरित्रं हि वेरिवाच्छेदि पर्णमाजा खेलस्य परितक्म्यायाम् ।
सद्यो जङ्घामायसीं विश्पलायै धने हिते सर्तवे प्रत्यंधत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ युवाभ्याम् आजा परितक्म्या खेलस्य चरित्रं वेः इव पर्णं सद्यः अच्छेदि । हिते धने विश्पलायै आयसीं जंघां सर्तवे हि प्रत्यधत्तम् ॥

TRANSLATION

O President of Assembly and Commander of the Army, you immediately cut off the evil character or mischief of the army of the enemies in the battle at night like the wing of a bird. Then you give the strong army (made of iron-so to say) for the protection or preservation of the beneficial wealth and for carrying on the policy that protects the people.

PURPORT

It is the duty of the noble king and othe officers of the State who are engaged in bringing about the welfare of the subjects, to cut off in battle the evil character or mischief of the wicked, like the wing of a bird. The subjects should be protected well, for, protection is the recompense of the revenue received from the people.

THE COMMENTATOR'S NOTES

(चरित्रम्) शत्रुशीलम्

= The evil character or mischief of the enemies.

(परितम्यायाम्) रात्रौ । परितक्म्याः रात्रिः परितः

एनां तक्मे। तक्मेत्युष्णनाम तकत इति सतः (नि० ११. २५)

= Army that kills the wicked.

(जङ्घाम्) हन्ति यया ताम्

= For the policy that protects the people.

(खेलस्य) शत्रुखंडस्य

= Of the unit of the army of the foes.

TRANSLATOR'S NOTES

While Sayanacharya, Prof. Wilson and others take it as a reference to the cutting off the foot of a queen named Vishpala the wife of Khela, and to the giving of an iron leg by Ashvins, Shri Kapali Shastri has tried to explain it spiritually in the words like अत्र पादच्छेदः दिव्याध्वनि गच्छन्त्या गतिमंगम् असुरकृतं लक्ष्ययति। तथा रात्रिः अन्यैरलक्षित एव कृतः अश्विनोऽनुग्रहः इति द्योतयति आयसी जंघाम् । इति गमन बलवीर्यद्योतनाय विश्पला-विशां पालयित्रीति – स एव ।

This spiritual interpretation is certainly better than that of Sayanacharya and his followers.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—16

शतं मेषान्वृक्ये चक्षदानमृज्राश्वं तं पितान्धं चकार ।
तस्मा अक्षी नासत्या विचक्ष आधत्तं दस्रा भिषजावनर्वन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वृक्ये शतं मेषान् दद्यात् या ईदृक् उपदिशेत् यः स्तेनेषु ऋज्राश्वः स्यात् तं चक्षदानम् ऋज्राश्वं पिता अन्धम् इव दुःखारूढं चकार । हे नासत्या दस्रा भिषजौ इव वर्तमानौ [illegible] युवां [illegible] (अविद्यावान् कुपथगामी जारः रोगी वर्तते) तस्मै अनर्वन्

(अविदुषे) विचक्षे अक्षी (व्यवहारपरमार्थं विद्यारूपे अक्षिणी) आधत्तम् (समन्तात् पोषयतम्) ।

TRANSLATION

A King who is the protector of his subjects like their father, causes a man who cuts into pieces hundreds of sheep and gives them to a female thief and who having a trained horse tells others by his discourses to do such evil deeds, to suffer in prison etc. like a blind man. O ye absolutely truthful Ashvins (President of the Dharma Sabha — Religious assembly and Rajya Sabha — Council of Ministers) who are like expert physicians destroyers of all diseases, you give eyes of secular and spiritual knowledge to the person who is ignorant,licentious, debauchee and suffering from various diseases, so that he may clearly see the path of righteousness and tread uponit.

PURPORT

It is the duty of a King with his council of Ministers to put into prison like blind persons those who are violent, thieves and debauchees and to make them lovers of Dharma and knowledge by arranging lectures for their benefit and reform and to make them healthy by supplying proper medicines and wholesome food.

THE COMMENTATOR'S NOTES

(वृक्ये) वृकस्य स्तेनस्य स्त्रियं स्तेन्यै

= For the wife of a thief or female thief.

(चक्षदानम्) व्यक्तोपदेशम् । अत्र चक्षिङ् धातोः औणादिकः आनक् प्रत्ययोऽडुगागमश्च बाहुलकात्

= Preacher or instigator.

(अनर्वन) अनर्वणे अविद्यमानज्ञानाय

= For an ignorant person, not possessing wisdom or knowledge.

TRANSLATOR'S NOTES

चक्षिङ्-व्यक्तायां वाचि दर्शनेऽपि (धातुपाठेऽदादि: उणा०) अनर्वा is derived from ऋ-गतिप्रापणयो: गतेस्त्रयोऽर्था:-ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् स्नामदिपद्यर्तिपृशकिभ्यो वनिप् (उणादि० ४, ११३) इति वनिप् । ऋच्छतीत्यर्वा so अनर्वा means an ignorant person.

वृक इति स्तेननाम (निघ० ३. २४)

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती ।
विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या (सभासेनेशौ) सूर्यस्य दुहिता इव कार्ष्म इव वां (युवयो:) जयन्ती सेना अर्वता युक्तं रथम् आतिष्ठत् (समन्तात् तिष्ठतु) । यं विश्वेदेवा: हृद्भिः अनु अमन्यन्त ताम् उ श्रिया युक्तां सेना युवां सं सचेथे ॥

TRANSLATION

O President of the assembly and commander of the Army who are illuminators of true knowledge, May your conquering army which is like the daughter of the Sun i. e. Dawn and useful like wooden articles, ascend your cars which are followed by horsemen. When you are associated with this glorious army, all enlightened persons heartily applound and support you.

PURPORT

O Officers of the State, you shou'd manifest the justice of Dharma (righteousness) like the sun by organising an army which is praised by all learned persons and which is equipped with all powerful arms and requisite materials.

THE COMMENTATOR'S NOTES

(सूर्यस्य दुहिता) सूर्यस्य दूरेहिता कन्या इव कान्तिः उषाः

= The Dawn who is like the Daughter of the Sun.

(काष्मेव) यथा काष्ठादिकं द्रव्यम्

= Like the wooden articles.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra — 18

यदयातं दिवोदासाय वर्तिर्भरद्वाजायाश्विना हयन्ता ।
रेवदुवाह सचनो रथो वां वृषभश्च शिंशुमारश्च युक्ता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे हयन्ता युक्ता अश्विना (सभासेनाधीशौ) युवां दिवोदासाय भरद्वाजाय यत्वर्तिः रेवत् अयातं (प्राप्नुतम्) यं च वां (युवयोः) वृषभः शिंशुमारः सचनः रथः उवाह (तं तत् च सततं संरक्षतम्) ॥

TRANSLATION

O active President of the Assembly and Commander of the Army who practise Yoga (concentration of mind and self-control) what wealth with house and other things you give to a man who is the giver of the light of justice and knowledge and whose soldiers are mighty and strong and

your charming chariot that destroys the wicked going away from the path of Dharma (righteousness and duty) and which is endowed with all the parts of the Army and therefore showerer of victory protect them well.

PURPORT

It is the duty of the King and officers of the State to use all that they have, for the protection and preservation of their kingdom with justice.

THE COMMENTATOR'S NOTES

(दिवोदासाय) न्यायविद्याप्रकाशस्य दात्रे
= For the giver of justice and knowledge.

(भरद्वाजाय) भरन्त: पुष्यन्त: पुष्टिमन्तो वाजा: वेगवन्तो योद्धारो यस्य तस्मै
= For the person whose soldiers are mighty, strong and quick moving.

(वृषभ:) विजयवर्षक: = The showerer of victory.

TRANSLATOR'S NOTES

The word दिवोदास is derived from two roots दिवु-क्रीड़ा विजिगीषा व्यवहार द्युतिस्तुति मोदमदस्वप्नकांति गतिषु here the meaning of द्युति or light has been taken particularly the light of justice and knowledge दासृ-दाने ।

Therefore the meaning given above by Rishi Dayananda Sarasvati is on the basis of the roots from which the word is derived. It is certainly wrong on the part of Shri Sayanacharya, Prof. Wilson and others taking Divodas and Bharadwaja as the name of a particular historical person as it is opposed to the fundamental principle of the Vedic Terminology.

पुनस्तमेव विषयमाह

The same subject is continued,

Mantra—19

रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता ।
आ जह्नावीं समनसोप वाजैस्त्रिरह्नो भागं दधतीमयातम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे समनसा वहन्ता नासत्या अश्विनौ (सभासेनेशौ) युवां सनातनन्यायसेवनात् रयिं सुक्षत्रं स्वपत्यम् आयुः सुवीर्यं वाजैः सह वर्तमानां जह्नावीम् अह्नः भागं त्रिः दधतीं (सेनायै) उपायातम् (सम्यक् प्राप्नुतम्) ।।

TRANSLATION

O President of the Assembly and Commander of the Army who are endowed with good knowledge, absolutely truthful and conferers of happiness bearing the observance of eternal justice, strength and wealth, good progeny, long life, and vitality, approach your army which withstands the foes' army heroically, which follows a well-regulated time-table dividing it into three parts (morning, after noon and evening or night) and discharging its duties properly at apportioned time.

PURPORT

No one can earn and preserve wealth and health without knowledge, truth and justice and none can enjoy happiness without them. Therefore it is possible to preserve the State, with the observance of Dharma (righteousness and duty) only.

THE COMMENTATOR'S NOTES

(जह्नावीम्) जहत्याः त्याज्यायाः शत्रुसेनायाः इमां विरोधिनीं सेनाम् । अत्र जहातेर्द्वित्वमलोपश्च [उणा० ३. ३६] इति हाधातोर्नुस्ततस्तस्येदमित्यण् । पृषो-

दरादित्वाद्वर्णव्यत्ययः ।

= Withstanding the foe's army herocially.

पुनस्तमेव विषयमाह

Mantra—20

परिविष्टं जाहुषं विश्वतः सीं सुगेभिर्नक्तमूहथू रजोभिः ।
विभिन्दुना नासत्या रथेन वि पर्वताँ अजरयू अयातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां यथा अजरयू [सूर्याचन्द्रमसौ] रजोभिः [लोकैः] सह नक्तं पर्वतान् (मेघान्) बहतः तथा विभिन्दुना रथेन [सैन्यम्] ऊहथुः । विश्वतःसीं परिविष्टं जाहुषं [राज्यं प्राप्य पर्वततुल्यान् शत्रून्] व्यपातम् ॥

TRANSLATION

O absolutely truthful President of the Assembly and Commander of the Army, as un-aging sun and moon with worlds and easy paths uphold mountains and clouds, so with the chariot that destroys enemies, you maintain the army. Having attained a desirable kingdom drive away enemies even if they are like mountains.

PURPORT

As the members of the Council of Ministers having obtained kingdom with righteous means conquer even the enemies that are in forts or in mountains and thus show their great influence and splendour, in the same manner, the sun and the moon illuminate all objects of the world. As there is darkness in the absence of the sun and the moon, in the same manner, there is the darkness of injustice in their absence.

THE COMMENTATOR'S NOTES

[जाहुषम्] जाहुषां गन्तव्यानामिदं गमनम् । अत्र ओहाङ् गतौ इत्यस्मात् औणादिक उसिः ततः तत्-तस्येदमित्यण् ॥

= Attainment or desirable State.

[पर्वतान्] मेघान् शैलान्वा

= The clouds or the mountains. (पर्वत इति मेघनाम— निघ० १. १०) ।

[विभिन्दुना] विविधभेदकेन = Dessroyer of enemies.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—21

एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्रा ।
निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ इन्द्रवन्ता अश्विना (सभासेनेशौ) यथा तमः मेघान् च सूर्यः जयति तथा एकैकस्याः सेनायाः रणाय प्रेषणेन वस्तोः (दिनस्य मध्ये) स्वसेनाम् आवतम् वशं प्रापय्य सहस्रा सनये पृथुश्रवसः अरातीः दुच्छुनाः [शत्रुसेनाः] निरहतम् ॥

TRANSLATION

O wealthy President of the Assembly and Commander of the Army, who are benevolent like the sun and the moon, who are mighty showeres of powerful arms, as the sun conquers darkness and clouds, in the same manner, protect your army by sending it in day time to fight your adversaries and desire that it should conquer them. For the enjoy-

ment of Kingdom, overcome and bring under your control the army of the wicked foes, who cause you suffering and not happiness and possess much grain.

PURPORT

As by the rise of the sun and the moon, all living beings get delighted, in the same manner, all righteous persons enjoy happiness in good State, by righteous dealing and by the removal of the enemies and unrighteousness.

THE COMMENTATOR'S NOTES

[अश्विना] सूर्याचन्द्रमसाविव सभासेनेशौ = The President of the Assembly and commander of Army who are benevolent like the sun and the moon.

[दुच्छुनाः] दुर्गतं शुनं सुखं याभ्यस्ताः । अत्र वर्णव्यत्ययेन सस्य तः । शुनमिति सुखनाम [निघ० ३. ६] = Causing misery, devoid of happiness.

TRANSLATOR'S NOTES

About Ashvinau it is stated in the Nirukta Chapter VI.

तत् काविश्वनौ ? द्यावापृथिव्यावित्येके । अहोरात्रावित्येके सूर्याचन्द्रमसावित्येके । [निरुक्ते ६. १] ।

So by the analogy of the Sun and Moon, the meaning of the President of the Assembly and Commander of the Army has been taken.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra--22

शरस्य चिदार्चत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः ।
शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे नासत्या युवां शचीभिः शरस्य सकाशादगतात् नीचात् अवतात् चित् [अपि] आर्चत्कस्य सकाशात् आगतात् उच्चावतात् प्रजाः पातवे बलम् आचक्रथुः चित् [अपि] शयवे जसुरये स्वर्यं वाः गा च पिप्यथुः ॥

TRANSLATION

O men of true knowledge, with your wisdom, you use your power to protect the people from a wicked mean person engaged in doing ignoble deeds, coming from a man of violent nature and also through a good man coming from one who respects all righteous persons and who himself is engaged in doing noble deeds. For a person who sleeps well (as a result of proper exertion in day time) and for a destroyer of wicked persons, you multiply good water for the use of boats and land for distribution among the industrious needy men-

PURPORT

O men, you should honour a man who is destroyer of his enemies and respector of his friends and give him plots of land. As air and sun cause growth by drawing up water from the earth and trees and by raining it down, in the same manner, you should uplift the world by noble deeds.

THE COMMENTATOR'S NOTES

[शरस्य] हिंसकस्य = Of a man of violent nature.

[जसुरये] हिंसकाय = Here for the destroyer of enemies.

TRANSLATOR'S NOTES

शर is derived from शृ-हिंसायाम् क्रया०

जसुरये is from जसु-हिंसायाम् पराः

अवतात् is from अव-रक्षणगति कान्ति प्रीतितृप्त्यवगम

प्रवेश श्रवण स्वाम्यर्थ याचन क्रियेच्छा व्यवहार दीप्त्यालिंगन हिंसादानभागवृद्धिषु

= Here two meanings of हिंसा and रक्षण have been taken in different contexts.

अथाध्यापकोपदेशकौ किं कुर्यातामित्याह

What should teachers and preachers do is taught in the 23rd Mantra.

Mantra—23

अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे नासत्या उपदेशकाध्यापकौ युवां शचीभिः अवस्यते स्तुवते ऋजूयते कृष्णियाय विश्वकाय दर्शनाय पशुं नष्टम् इव विष्णाप्वं ददथुः ॥

TRANSLATION

O absolutely truthful preachers and teachers, from your refined words imparting good teachings, you give to a man who desires his protection, is admirer of Dharma (righteousness and duty), is a man of upright nature, is of attractive nature and kind to all beings, true knowledge to be attained by learned persons, so that he may see well the path of Dharma, as a lost animal is restored to its master.

THE COMMENTATOR'S NOTES

(कृष्णियाय) कृष्णम् आकर्षणम् अर्हाय

= For a man of attractive nature on account of his extra-ordinary virtues.

(विष्णाप्वम्) विष्णान् विद्याव्यापिनो विदुषः आप्नोति बोधस्तम् ।
= Knowledge to be attained by learned persons.

(विश्वकाय) विश्वस्य अनुकम्पकाय For a person kind to all.

PURPORT

It is the duty of absolutely truthful preachers and teachers to impart true knowledge of all sciences to the hearers and students endowed with peacefulness and other virtues and intelligent. They should give them the knowledge of all objects from earth to God as cows and other animals are shown. Here no kind of laziness and deception should be resorted to as they are abominable.

TRASLATOR'S NOTES

It is very wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take Krishna, and Vishvaka as the proper nouns denoting some particular persons, instead of taking them, as denoting certain attributes as clearly explained by Rishi Dayananda Sarasvati.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra – 24

दश रात्रीरशिवेना नव द्यूनवनद्धं श्नथितमप्स्वन्तः ।
विप्रुतं रेभमुदनि प्रवृक्तमुन्निन्यथुः सोममिव स्रुवेण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां यथा शचीभिः अशिवेन (अमङ्गलकारिणा युद्धेन) सह वर्तमानौ शिल्पिनौ अवनद्धं श्नथितम् उदनि प्रवृक्तं नौकादिकं दश रात्रीः नवद्यून् अप्सु अन्तः

संस्थाप्य पुनः ऊर्ध्वंनयतः एवं स्रवेण सोमम् इव रेभम् उत् निन्यथुः ॥

TRANSLATION

O absolutely truthful preachers and teachers, you raise up or uplift a devotee of God and an admirer of wisemen, as two artisans when an auspious battle is going on, have the boat or steamer in the water for ten nights and nine days, bound with tight bonds, take it out like Soma and other oblations with a ladle.

PURPORT

As armies within the water or submarines can not be killed by the enemies, in the same manner, men established in wisdom and sermons on true Dharma can not be troubled by the misery caused by ignorance. As artisans take the boat or steamer to and fro at appropriate time and conquer their enemies, in the same manner, you should conquer ignorance by imparting education. As a substance when put in the Yajna becomes purifier of air and water, in the same manner, good sermon purifies.

THE COMMENTATOR'S NOTES

(रेभम्) स्तोतारम् रेभम् इति स्तोतृनाम (निघ० ३.१६) ।

= Devotee of God or admirer of wisdom and Dharma (righteousness).

पुनस्तमेव विषयमाह ।

The same subject is continued,

Mantra—25

**प्र वां दंसांस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यन्नश्नुवन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥**

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ अहं वां (युवयोः) दंसासि प्रावोचं तेन सुगवः सुवीरः पश्यन् उत (अपि) दीर्घम् आयुः अश्नुवन् अस्य पतिः स्याम् । परिव्राजकः अस्तम् इव जरिमाणं देहंत्यक्त्वा सुखेन इत्जगम्याम् ॥

TRANSLATION

O highly learned and active teachers and preachers, I have thus told your noble acts like the teaching and preaching etc. May I be the master of this place having good cattle and noble progeny retaining my sight and seeing the real nature of truth and untruth and enjoying a long life. As a Sanyasi gives up his home, in the same manner, having given up worn out body caused by old age, let me enjoy the bliss of emancipation.

THE COMMENTATOR'S NOTES

(दंसांसि) उपदेशाध्यापनादीनि कर्माणि = Good actions like the preaching and teaching etc.

(अस्तम्) गृहम् = Home.

TRANSLATOR'S NOTES

दंस इति कर्मनाम (निघ० २. १)

अस्तमिति गृहनाम (निघ० ३. ४)

PURPORT

Men shou'd preserve the world by doing the deeds done by absolutely truthful righteous people and having augmented their age and acquired knowledge with the observance of Dharma and self-control and having got good helpers. They should cast off their old and shattered bodies by the practice of Yoga and should enjoy the bliss of emancipation.

This hymn is connected with the previous hymn, as there is mention of the attributes of the earth and attributes of the President of the Assemblies and commander of the Army.

Here ends the commentary on the 116th Hymn and 12th Varga of the first Mandala of the Rigveda.

अथ सप्तदशोत्तरशततमं सूक्तम्

HYMN - CXVII (117)

अस्य पंचविंशत्यृचस्य सूक्तस्य कक्षीवान् ऋषिः । अश्विनौ देवते । १ निचृत् पंक्तिश्छन्दः । ६.२२ विराट् पंक्तिः । २१, २५, ११ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः । २, ४, ७, १२, १६, १७, १८, १९ निचृत् त्रिष्टुप् । ८, ९, १०, १३, १४, १५, २०, २३ विराट् त्रिष्टुप् । ३, ५, २४ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

The seer of theHymn-Kaksheevan. Devata or subject-Ashvinau. Metres-Pankti and Trishtup of various kinds. Tunes-Panchama and Dhaivata.

अथ राज धर्म विषयमाह ।

The duties of a King are taught in the first Mantra.

Mantra—1

मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।
बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नासत्योप वाजैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना नासत्या युवाम् इषा प्रत्नः होता वाजैः मदाय वां (युवयोः) मध्वः सोमस्य या बर्हिष्मती रातिः विश्रिता गीः च अस्ति तां विवासते इव उपयातम् ॥

TRANSLATION

O absolutely truthful President of the assembly and Commander of the Army, a man who is the Scholar of ancient lore(Veda) giver of happiness to all, volutarily serves you for the enjoyment of bliss by the elimination of all diseases, with the virtues like knowledge and others He gladly accepts your gift of sweet Soma (juice of some nourishing and invigorating herbs, which augments all physical

and mental faculties and which is resorted to by truthful learned persons and he delights in your true and pleasant speech. Please come to us.

PURPORT

O President of the Assembly and commander of the Army, enjoy all desirable happiness by acquiring knowledge by serving absolutely truthful persons and by bearing their attributes and their noble acts, by taking Soma and other medicinal juices for the removal of all Physical diseases and ignorance of medical and other subjects by the study of various sciences.

THE COMMENTATOR'S NOTES

(प्रत्नः) प्राचीनविद्याध्येता = A Scholar of ancient lore.

(बर्हिष्मती) प्रशस्तवृद्धियुक्ता = Augmenter of all faculties.

(वाजैः) विज्ञानादिभिर्गुणैः

= By virtues like knowledge and others.

TRANSLATOR'S NOTES

The word बर्हिः is derived from बृह-वृद्धौ वाज is derived from वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च here the first meaning of knowledge has been taken.

पुना राजधर्ममाह ।

The same subject is continued :

Mantra—2

यो वांमश्विना मनसो जवीयान्रथः स्वश्वो विश आजिगाति ।
येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिरस्मभ्यं यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना (सभासेनेशौ) यः सुकृतः स्वश्वः मनसः जवीयान् रथः अस्ति स विशः आजिगाति वां (युवां) येन रथेन वर्तिः दुरोणं गच्छथः तेन अस्मभ्यं यातम् ॥

TRANSLATION

O leaders of justice, O President of the Assembly and Commander of the Army, please come to our abode with that car which has been well manufactured, which is swifter than the mind of a man, drawn by electric forces or horses which appears before men and with which you repair to the dwelling of the virtuous.

PURPORT

It is the duty of the King and officers of the State to please their subjects by approaching them on the cars drawn by electric forces. They should do only such acts as increase their glory and reputation.

THE COMMENTATOR'S NOTES

(स्वश्वः) शोभना अश्वा वेगवन्तो विद्युदादयस्तुरंगा वा यस्मिन्

= Having electric forces or good rapid horses.

(सुकृतः) सुष्ठु साधनैः कृतो निष्पादितः

= Manufactured by good means.

अथाध्ययनाध्यापनाख्यमाह ।

Now the subject of reading and teaching is dealt with.

Mantra—3

ऋषिं नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथो गुणेन ।
मिनन्ता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरौ वृषणा चोदयन्ता अशिवस्य दस्योः मायाः मिनन्ता अनुपूर्वं पाञ्चजन्यम् अत्रिं गणेन ऋषिम् ऋबीसात् अंहसः मुंचथः ॥

TRANSLATION

O leaders of knowledge, Showerers of joy, urging upon all to acquire knowledge and other virtues, destroying the devices of the malignant wicked persons, you liberate a man who is free from the spiritual, mental and physical miseries, a follower of eternal Vedic Principles, one who has attained the Yogic Siddhis (accomplishments) by the practice of Pranayama etc. from all ignorance. sins and obstacles that come in the way of his study and diffusion of knowledge, along with other teachers and students.

PURPORT

It is the greatest duty of the King and other officers of the State, to protect the propagators or diffusers of know-ledge from all miseries and to establish them in happiness, to remove all robbers, thieves and other wicked persons. They should accomplish the four objects of human life. i. e. Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desire) and Moksha (emancipation) being themselves endowed with Vidya (wisdom) and Dharma, and to induce all to propagate them.

THE COMMENTATOR'S NOTES

(अंहसः) विद्याध्ययननिरोधकाद् विघ्नाख्यात् पापात्

= From all sin and obstacles that obstruct the acquirement of knowledge.

(पांचजन्यम्) पंचसु जनेषु प्राणादिषु भवं, प्राप्त योगसिद्धिम्

= One who has attained the Yogic Siddhis (accomplishments) by the practice of Pranayama etc.

[ऋबीसात्] नष्टविद्याप्रकाशात् अविद्यारूपात् । ऋबीसमपगतभासम् अपहृतभासम् अन्तर्हितभासं गतभास वा [निरु० ६.३५]

= From ignorance where the light of knowledge is lost.

(अत्रिम्) अविद्यमानानि आत्ममनः शरीरदुःखानि येन

= Free from the spiritual, mental and physical miseries.

(अनुपूर्वम्) अनुकूलाः पूर्वे वेदोक्ता आप्तसिद्धान्ता यस्य

= Following the eternal Vedic principles.

TRANSLATOR'S NOTES

The word पंचजनाः means according to Nighantu and Nirukta all men as stated in the Nighantu पंचजनाइति मनुष्यनामसु (निघ० २.३) and पंचजनाः चत्वारो वर्णा निषादपंचमा इत्यौपमन्यवः (निरुक्ते ३.२.८) So it may mean benefactor of all humanity. Rishi Dayananda himself has given the meaning of पंचानाम् in Rig 1. 176. 3 as ब्राह्मणक्षत्रियवैश्यशूद्र निषादानाम् in his commentary on Rig 2. 34. 14 he has said. प्राणापान व्यानोदानसमानान् It is noteworthy that चोदयन्ता used in the Mantra has been explained by Sayanacharya also as प्रेरयन्तौ but he adds निवारयन्तौ Though every grammarian knows that the two words are opposite to each other. Rishi Dayananda explains it correctly as विद्यादिशुभगुणेषु प्रेरयन्तौ Who is more faithful to the text is for impartial scholars to judge.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—4

अश्वं न गूळ्हमश्विना दुरेवैॠषिं नरा वृषणा रेभमप्सु ।
सं तं रिणीथो विप्रुतं दंसोभिर्न वां जूर्यन्ति पूर्व्या कृतानि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा वृषणा अश्विना दुरेवैः दंसोभिः पीडितम् अश्वम् इव विप्रुतं रेभम् अप्सु सुनिष्ठितं तम् ऋषिं न सुखेन गूढं संरिणीथः (यतः) वां (युवयोः) पूर्व्या कृतानि (एतानि कर्माणि) न जूर्यन्ति ॥

TRANSLATION

O leaders of happiness, showerers of knowledge, President of the Assembly and Commander of the Army, you protect a man who praises all sciences and virtues, is well-versed in the Vedas which are repositaries of all knowledge, a seer revealing the secret wisdom, himself a great mystic, troubled by ignorant and stupid people like a horse troubled and hidden by hard-hearted persons. Such acts done by you for the preservation and propagation of knowledge never fade away. (They make you immortal).

PURPORT

There is simile used in the Mantra. The King and officers of the State should protect the diffusers of knowledge who are troubled by ignorant and wicked persons, as a horse troubled and stolen away by robbers or thieves and kept in a hidden place is restored to its owner. They are honoured, adored and served, for their actions like the propagation of electricity and other sciences are and immortal and undecayable. They do not fade away.

THE COMMENTATOR'S NOTES

(अश्वम्) विद्युतम् = Electricity.

(रेभम्) सकलविद्यागुणस्तोतारम्

= Praiser or admirer of all the sciences and virtues.

(अप्सु) विद्याव्यापकेषु वेदादिषु सुनिष्ठितम्

= Well versed in and devoted to the study of the Vedas etc. which are repositories of all knowledge.

(विप्रुतम्) विविधानां व्यवहाराणां वेत्तारम्

= Knower of all dealings.

TRANSLATOR'S NOTES

For the meaning of the word अश्वम् विद्युतम् see Shatapath Brahmanas 3. 6. 2. 5.

अग्निर्वा अश्वः श्वेतः (शत० ३.६.२.५)

रेभ इति स्तोतृनाम (निघ० ३.१६)

विप्रुतम् is derived from — विप्रुङ् गतोऽमतेरर्थेषु ज्ञानार्थग्रहणमत्र = Among the three meanings of गति the first of knowledge has been taken here. Though in the Vedic Lexicon Nighantu it is clearly stated in 3.16 रेभ इति स्तोतृनाम (निघ० ३.१६) Sayanacharya, Prof. Wilson, Griffith and others take it to be the name of a particular sage अप्सु is from आप्लृ-व्याप्तौ hence Rishi Dayananda Sarasvati's interpretation as विद्याव्यापकेषु परिनिष्ठितम् ।

अथ राजधर्मविषयमाह ।

The duties of a King are told in the fifth Mantra.

Mantra—5

सुषुप्वांसं न निर्ऋतेरुपस्थे सूर्यं न दस्रा तमसि क्षियन्तम् ।
शुभे रुक्मं न दर्शतं निखातमुदूपथुरश्विना वन्दनाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा अश्विना युवां वन्दनाय निर्ऋतेः तमसि क्षियन्तं सुषुप्वांसं न सूर्यं न शुभे रुक्मं न दर्शतं निखातम् उत ऊपथुः ॥

TRANSLATION

O destroyers of miseries, experts, in the science of agriculture, for getting admiration, you put some seeds in the field, like a person sleeping in the lap of the mother earth fearlessly at night, like the ornament, used for embellishment and like the bright sun.

PURPORT

There are three similes used in the Mantra. As people sleep well and without any anxiety when there is a good Government and after getting up do their deeds in day time as men get gold and its ornaments for ombellishment and as they do agriculture and other works, in the same manner, the king and officers of the State get delighted and are respected on getting good subjects.

THE COMMENTATOR'S NOTES

(निऋर्तेः) भूमेः निऋर्तिरितिपृथिवीनाम (निघ० १.१)

= Of the earth.

(तमसि) रात्रौ तम इति रात्रिनाम (निघ० १.७)

= At night.

(अश्विना) कृषिकर्मविद्याव्यापिनौ

= Experts in the science of agriculture.

(वन्दनाय) स्तवनाय

= For getting praise or admiration.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra 6

तद्वां नरा शंस्यं पज्रियेण कक्षीवता नासत्या परिज्मन् ।
शफादश्वस्य वाजिनो जनाय शतं कुम्भाँ असिञ्चतं मधूनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पज्रियेण कक्षीवता सह वर्तमानौ नासत्या नरा वां यत् परिज्मन् वाजिनः अश्वस्य शफात् इव विद्युद्वेगात् जनाय मधूनां शतं कुम्भान् असिचतं तत् वां (युवयोः) शंस्यं कर्म (विजानीमः) ॥

TRANSLATION

O President of the Assembly and commander of the Army, O good leaders, It is your noble act that you who are absolutely truthful being present with a noble ever alert learned teacher, you arrange hundred jars of water to be sprinkled daily on the roads for the convenience of all men and for the welfare of the hoof and speed of the horses.

PURPORT

The King and officers of the State should get the water sprinkled with hundreds of water pots everyday for the comfort and happiness of all men, so that the dust from the hoofs of the horses may not go up and men of the army may go and come conveniently without any difficulty. They should please their subjects by doing such noble deeds for the welfare and comfort of all.

THE COMMENTATOR'S NOTES

(पज्रियेण) प्राप्तव्येषु भवेन
= Noble person who is to be attained or desired by all.

(कक्षीवता) शिक्षकेन विदुषा सह
= With the learned teacher.

(शफात्) खुरात् शंकरणति प्राप्यतीति शफो वेगस्तस्माद् वा अत्रान्येभ्योऽपि दृश्यत इति डः पृषोदरादित्वान्मलोपः ।

(मधूनाम्) उदकानाम् । मध्वित्युदकनाम (निघ० १. १२. ६) = From hoof or speed.

TRANSLATOR'S NOTES

The word पज्रिय is drieved from पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणम् पदधातोरौणादिकोरक् वर्णव्यत्ययेन दस्य जः, ततोभवार्थे घः ॥
कक्षीवान् has been explained by Rishi Dayananda Saraswati as बृहत्यः कक्षयो विद्याप्रदेशा विदिताः सन्ति यस्य सः in Rig. 1. 126.

2 So it means a very learned person-knower of many sciences.

कक्षा इत्यंगुलिनामसु (निघ० २.५) अत्र कक्षशब्दात् भवे छन्दसीति यत् । ततः प्रशंसायां मतुप् ॥

Shri Sayanacharya explains असिञ्चतम् as अपूरयतम् though that is not the meaning in धातु पाठ It is षिच्-क्षरणे तुदा० Sayanacharya has therefore to add सिंचतिरत्र पूरणार्थः Rishi Dayananda has given the natural and well-known meaning of sprinkling as shown above. Who is more faithful to the text is for impartial scholars to decide.

पुनरध्यापकोपदेशकगुणा उपदिश्यन्ते ।

The attributes of teachers and preachers are taught again in the seventh Mantra.

Mantra—7

युवं नरा स्तुवते कृष्णियाय विष्णाप्वं ददथुर्विश्वकाय ।
घोषायै चित्पितृषदे दुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे नरा अश्विनौ (युवां) कृष्णियाय स्तुवते पितृषदे विश्वकाय दुरोणे विष्णाप्वं पतिं ददथुः । चित् [अपि] जूर्यन्त्यै घोषायै पतिम् अदत्तम् ॥

TRANSLATION

O leaders, O President of the Assembly and Commander of the Army ! Please give to a King who is kind to all good people, who desires to have agriculture in his land and State, who is truthful, who sits at the feet of experienced elderly scholars, a man who is well-versed in agriculture as guardian or supervisor of that work. You also give or arrange to give a suitable worthy husband to a learned lady uttering always noble words and having cowsheds so that she may lead happy life and attain old age comfortably.

PURPORT

It is the duty of King and other dispensers of justice to supply agriculturists, all requisite implements and experts in agriculture to protect and supervise their work. They should also grant true justice to their subjects and urge upon them

to be industrious. They should then receive their due revenue in accordance with Dharma from them when they accomplish their works.

THE COMMENTATOR'S NOTES

(कृष्णियाय) कृषणं विलेखनं कृषिकर्म अर्हति यस्तस्मै

= He who desires to have agriculture.

(विश्वकाय) अनुकम्पिताय समग्राय राज्ञे

= For a king who is kind to all.

(घोषायै) घोषाः प्रशंसिताः शब्दाः गवादिस्थित्यर्थाः स्थानविशेषा वा विद्यन्ते यस्यां तस्यै

= For a lady who utters noble words and has a cow-shed for the service of the cows.

(पतिम्) पालकं स्वामिनम् ।

= A guardian or husband.

पुनरत्र राजधर्ममाह ।

Again the duties of a King are told.

Mantra—8

युवं श्यावाय रुशतीमदत्तं महः क्षोणस्याश्विना कण्वाय ।

प्रावाच्यं तद्वृषणा कृतं वां यन्नार्षदाय श्रवो अध्यधत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना युवं (युवां) महः क्षोणस्य (सकाशात्) श्यावाय कण्वाय रुशतीम् अदत्तम् । यत् वां (युवयोः) प्रवाच्यं कृतं श्रवः अस्ति तत् नार्षदाय अधि अधत्तम् ॥

TRANSLATION

O mighty highly educated leaders, President of the Assembly and commander of the Army ! You give illuminating or shining knowledge to a wise and learned person through a good teacher, who utters always words of deep

wisdom. You give to the son of a noble leader, the knowledge of the sublime shastra (which must be instructed) and of the duties to be performed.

PURPORT

The President should give proper instruction to intelligent persons and to rulers on earth. He should deal with all men lovingly and justly.

THE COMMENTATOR'S NOTES

(श्यावाय) ज्ञानिने । श्यैङ् धातोरौणादिको वन्
= For a learned person.

(रुशतीम्) प्रकाशिकां विद्याम्
= Illuminating knowledge.

(क्षोणस्य) अध्यापकस्य = Of a teacher.

(कण्वाय) मेधाविने = To a wise man.

(नार्षदाय) नृषु नायकेषु सीदति तदपत्याय
= For the son of a leader.

TRANSLATOR'S NOTES

(रुशतीम्) is from रुश-भासार्थः धातुकल्पद्रुमादौ
= Illuminating or shining (knowledge) (क्षोणस्य) is derived from क्षु-शब्दे इत्यस्मादौणादिको न प्रत्ययः
= Of a teacher who utters good words of wisdom. Sayanacharya gives two quite different so-called stories or myths in his commentary. In the first story, he explains क्षोण as क्षोणस्य-क्षोणाय दृष्टिराहित्येन गन्तुम् अशक्ताय एकस्मिन्नेव स्थाने निवसते कण्वाय महः तेजः – तैजसं चक्षुरिन्द्रियमदत्तम् ॥
=Gave eye-sight to Kanva who was blind & therefore could not go anywhere. क्षितिनिवास मत्यो According to the other quite different story. अपर आह = He explains क्षोणः as

शब्दकारी वीणाविशेषः तस्य श्रवः (शब्दम्) अध्यधत्तम् उषसो विज्ञानार्थमधिकं कुरुतम् ॥

Which of these two quite different stories is to be relied upon ? None of them, of course as they are imaginary or ingenuous. Rishi Dayananda Sarsvati never relied upon these absurd myths and gave derivative meanings of the Vedic words and Universal teachings. Even Prof. Wilson who has mainly translated Sayanacharya's Sanskrit Commentary into English was forced to remark in his notes on volume 1, P. 358. "The blindness of Kanwa is not adverted to in any of his hymns hither to met with.

अथात्र तार विद्यामूलमाह ।

Mantra—9

पुरू वर्पांस्यश्विना दधाना नि पेदव ऊहथुराशुमश्वम् ।
सहस्रसां वाजिनमप्रतीतमहिहनं श्रवस्यं तरुत्रम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना पुरू वर्पांसि दधाना सन्तौ युवां पेदवे श्रवस्यम् अप्रतीतं वाजिनम् अहिहनं सहस्रसाम् आशुं तरुत्रम् अश्वं न्यूहथुः ॥

TRANSLATION

O Ashvins (artisans) you who are beautiful and assume various forms, give for quick movement a horse in the form of electricity which is present on the earth, is accomplisher of innumerable works, powerful, swift, rapid, invisible, destroyer of clouds and taking across the ocean.

PURPORT

It is not possible to go to distant countries easily and to get the news soon from distant places without the use of electricity to various steamers and telegraph etc.

THE COMMENTATOR'S NOTES

(पेदवे) गमनाय पदधातोरौणादिक उप्रत्ययः, वर्णव्यत्ययेनास्येकारश्च (अश्वम्) विद्युदाख्यमग्निम्
= Fire in the form of electricity or quick movement.

(अप्रतीतम्) अदृश्यम् = Invisible.

(श्रवस्यम्) श्रवसि अन्ने पृथिव्यादौ भवम्
= Presient on earth etc.

(तरुत्रम्) समुद्रादितारकम् = That takes across the ocean.

God alone who is the Creator of electricity and the whole world is to be adored is taught in the tenth Mantra.

Mantra--10

एतानि वां श्रवस्यां सुदानू ब्रह्माङ्गूषं सदनं रोदस्योः ।
यद्वां पज्रासो अश्विना हवन्ते यातमिषा च विदुषे च वाजम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुदानू अश्विना वां (युवयोः) एतानि श्रवस्या कर्माणि (प्रशंसनीयानि) सन्ति अतः वांपज्रासः यत् रोदस्योः सदनम् आंगूषं ब्रह्म हवन्ते यत् च युवां यातं तस्य वाजम् इषा च विदुषे सम्यक् प्रापयतम् ॥

TRANSLATION

O liberal givers, teachers and preachers, These your philanthropic acts are praiseworthy. Therefore please give us the knowledge of Brahma (God) Who is the Support of the sun and the earth and Supreme Teacher of all sciences, Whome all your preceptors and friends also invoke. Give the knowledge of that Supreme Being to all scholars willingly and with the constant practice of Yoga.

PURPORT

It is the duty of all men to know the means by which Brahma (God) who is the support of all, worthy of Adora-

tion by all and creator of the whole world is attained and to teach them to others and thus to attain all Bliss.

THE COMMENTATOR'S NOTES

(आंगूषम्) आंगूषाणां विद्यानां विज्ञापकमिदं (ब्रह्म) अत्र अगिगतेरुषन् ततस्तस्येदमित्यण्

= God who is the Supreme Teacher of all sciences.

(पज्रासः) विज्ञापयितृणि मित्राणि

= Teachers and friends.

(वाजम्) विज्ञानम् = Knowledge or wisdom.

TRANSLATOR'S NOTES

The word आंगूषम् Angoosham is derived from अगि-गतौ गतेस्त्रिष्वर्थेषु अत्र ज्ञानार्थं ग्रहणम् Among the three meanings of गति the first meaning of knowledge has been taken here. Angoosham is the adjective of Brahma which therefore means as given above. पज्रासः is from पद-गतौ among the three meanings of गति-the first that of knowledge has been taken here in implied causative form लुप्तण्यन्तः It is wrong on the part of Sayanacharya to interpret it as पज्रासोऽङ्गिरसां गोत्रोत्पन्ना यजमानाः = 'Sacrificers born in Angirasa family. It simply means learned persons and their preceptors.

पुनर्विद्युद् विद्योपदिश्यते ।

The science of telegraphy is taught further in the 11th Mantra.

Mantra—11

सूनोर्मानेनाश्विना गृणाना वाजं विप्राय भुरणा रदन्ता ।
अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रदन्ता सूनोः इव मानेन विप्राय वाजं गृणाना भुरणा नासत्या वावृधाना ब्रह्मणा अगस्त्ये विश्पलां न अश्विना (मित्रत्वेन प्रजया सह) सम् अरिणीतम् (सगच्छेथाम्) ॥

TRANSLATION

O President of the Assembly and Commander of the Army who are absolutely truthful, who write so well and are nourishers of men, you should have that friendship, rsepect and love towards the subjects, as a son has towards his parents and parents towards their children. You should mingle with your subjects, give true knowledge to a wise man, growing with Vedic wisdom and imparting that to others as it protects all people, so that they may always perform noble deeds.

PURPORT

As parents please their children and children please their parents, as teachers please their pupils and pupils please their teachers, as husbands please their wives and wives please their husbands and as friends please one another, in the same manner, rulers should always please their subjects and the subjects should constantly please their rulers.

THE COMMENTATOR'S NOTES

(रदन्तौ) सुष्ठु लिखन्तौ

= Writing well. The rulers and other officers of the State should write well and should preserve all important documents. This refutes the wrong theory that in the Vedic age writing was not known.

[रद-विलेखने] Tr.

(अगस्त्ये) अगस्तिषु-ज्ञातव्येषु व्यवहारेषु साधूनि कर्माणि । अत्र अग गतौ इति धातोरौणादिकस्ति-प्रत्ययोऽसुडागमश्च । (विसेस्ति: उण० ४. १८०) (विश्पलाम्) विशां पालिकां विद्याम् ।

= The knowledge that protects all subjects.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—12

कुह यान्ता सुष्टुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा ।
हिरण्यस्येव कलशं निखातमुदूपथुर्दशमे अश्विनाहन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यान्ता न पाता वृषणा शयुत्रा अश्विना युवां दशमे अहन् हिरण्यस्य इव निखातं कलशं दिवः काव्यस्य सुस्तुतिं कुह उत् ऊपथुः ॥

TRANSLATION

O active, never falling down showerers of noble desires, learned President of the Assembly and Commander of the Army, protecting sleeping people, like a hidden vessel full of gold, where did you show the seed of poetry full of sublime wisdom, on the tenth day ?

PURPORT

As rich men keep milk and other articles in the Vessels of gold and silver etc. and are glorified on account of their virtues, in the same manner, artists establishing the people in the paths of knowledge and justice and making them mature by the sermons on wisdom and justice, enjoying the prosperity and beauty of the kingdom and being admired by all, where do they dwell ? The answer to this question is that they dwell among or in association with the righteous and learned persons.

THE COMMENTATOR'S NOTES

(दिवः) विज्ञानयुक्तस्य = Full of wisdom.

(शयुत्रा) यौ शयून् – शयानान् त्रायतः तौ
= Protecting the sleeping men and women.

TRANSLATOR'S NOTES

Sayanacharya gives two different interpretations of शयुत्रा which is so clear, as explained by Rishi Dayananda Saras-

vati in the manner given above. It shows the duty of the President of the Assembly and other officers of the State to make arrangements for proper watch at night so that men and women may sleep well without any anxiety. Sayanacharya takes it to mean (1) शयुना-शयने-निवासस्थाने or in dwelling. (2) शयुन्नेत्येतदश्विनोर्विशेषणम् । शयुनाम्नस्त्रायको Protector of a person named शयु This is erroneous as it is opposed to the Principles of the Vedic terminology as it is given in the Meemansa aphorisms like परन्तु श्रुति सामान्य मात्रम् (मीमांसा १-३३) There can not be proper nouns in the Vedas but only common nouns denoting certain attributes. Even Sayanacharya admits that there is no mention of Rebha in the text and yet supposes the reference to him. The exact significance of the दशमेऽह्नन् or tenth day is a matter of research yet. It may signify that after testing the ability and other virtues of the pupil, secret knowledge may be given to him.

पुनर्युवावस्थायामेव विवाहकरणावश्यकत्वमाह ।

The necessity of marriage in youth only is told in the 13th Mantra.

Mantra – 13

युवं च्यवानमश्विना जरन्तं पुनर्युवानं चक्रथुः शचीभिः ।
युवो रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना युवं शचीभिः सह वर्तमानान् स्वसन्तानान् सम्यक् यूनः चक्रथुः । पुनः युवयोः युवतिः सूर्यस्य उषा इव दुहिता श्रिया सह वर्तमानं च्यवानं जरन्तं युवानं रथंपतिं च अवृणीत । पुत्रः अपि युवा सन् युवतिं च ॥

TRANSLATION

O absolutely truthful and persons endowed with physical and spiritual power, you should make your sons full of youth, endowing them with good intellect and power of

action. Your youthful learned daughter who is charming and full of splendour and beauty like the Dawn the Daughter of the sun, should select a husband who is devoted to God and admirer of good men and charming on account of his noble virtues. Your young sons also should select for wedlock young learned and virtuous girls.

PURPORT

It is the duty of parents to tell their sons when they are endowed with thoroughly good education, wisdom, physical and spiritual power, beauty, good character and temperament, health and knowledge of Dharma and good virtues that they should marry with their free will or of their own accord and after proper test, according to the injunctions of selection of suitable match strong and young and after marriage observing self restraint. They should beget good progeny. There can not be true progress of the family line without it. Therefore all good people should do likewise.

THE COMMENTATOR'S NOTES

(**जरन्तम्**) **स्तवानम्**
= Praising God and admiring noble men.

(**च्यवानम्**) **गच्छन्तम्** = Going about or active.

(**रथम्**) **रमणीयं पतिम्** = Charming husband.

(**श्रिया**) **लक्ष्म्या, शोभया विद्यया सेवया च**
= By wealth, beauty, knowledge and the spirit of service.

TRANSLATOR'S NOTES

(जरन्तम्) is derived from जरति अर्चति कर्मा (निघ० ३.१) जरिता स्तोतृनाम (निघ० ३.१६) च्यवानम् is from च्युङ्-गतौ भ्वा. hence the meaning given by Rishi Dayanauda as गच्छन्तम् or going about, active.

श्रिया is from श्रिञ-सेवायाम् hence the meaning of सेवया or with the spirit of service in Rishi dayananda's Commentary. What a world of difference between this interpretation based upon the Vedic Lexicon-Nighantu and Dhatu path and the

हे नासत्या अश्विना युवं शचीभिः सह वर्तमानान् स्वसन्तानान् सम्यक् यूनः चक्रथुः । पुनः युवयोः युवतिः सूर्यस्य उषा इव दुहिता श्रिया सह वर्तमानं च्यवानं जरन्तं युवानं रथंपतिं च अवृणीत । पुत्रः अपि युवा सन् युवतिं च ॥

TRANSLATION

O absolutely truthful and persons endowed with physical and spiritual power, you should make your sons full of youth, endowing them with good intellect and power of

हे नासत्या अश्विना युवं शचीभिः सह वर्तमानान् स्वसन्तानान् सम्यक् यूनः चक्रथुः । पुनः युवयोः युवतिः सूर्यस्य उषा इव दुहिता श्रिया सह वर्तमानं च्यवानं जरन्तं युवानं रथंपतिं च अवृणीत । पुत्रः अपि युवा सन् युवतिं च ॥

TRANSLATION

O absolutely truthful and persons endowed with physical and spiritual power, you should make your sons full of youth, endowing them with good intellect and power of

हे नासत्या अश्विना युवं शचीभिः सह वर्तमानान् स्वसन्तानान् सम्यक् यूनः चक्रथुः । पुनः युवयोः युवतिः सूर्यस्य उषा इव दुहिता श्रिया सह वर्तमानं च्यवानं जरन्तं युवानं रथंपतिं च अवृणीत । पुत्रः अपि युवा सन् युवतिं च ॥

TRANSLATION

O absolutely truthful and persons endowed with physical and spiritual power, you should make your sons full of youth, endowing them with good intellect and power of

What a world of difference between this interpretation based
upon the Vedic Lexicon-Nighantu and Dhatu path and the

(श्रिया) लक्ष्म्या, शोभया विद्यया सेवया च

= By wealth, beauty, knowledge and the spirit of service.

TRANSLATOR'S NOTES

(जरन्तम्) is derived from जरति अर्चति कर्मा (निघ० ३.१) जरिता स्तोतृनाम (निघ० ३.१६) च्यवानम् is from च्युङ्-गतौ भ्वा. hence the meaning given by Rishi Dayanauda as गच्छन्तम् or going about, active.

श्रिया is from श्रिञ्-सेवायाम् hence the meaning of सेवया or with the spirit of service in Rishi dayananda's Commentary. What a world of difference between this interpretation based upon the Vedic Lexicon-Nighantu and Dhatu path and the

(श्रिया) लक्ष्म्या, शोभया विद्यया सेवया च

= By wealth, beauty, knowledge and the spirit of service.

TRANSLATOR'S NOTES

(जरन्तम्) is derived from जरति अर्चति कर्मा (निघ० ३.१) जरिता स्तोतृनाम (निघ० ३.१६) च्यवानम् is from च्युङ्-गतौ भ्वा. hence the meaning given by Rishi Dayanauda as गच्छन्तम् or going about, active.

श्रिया is from श्रिञ्-सेवायाम् hence the meaning of सेवया or with the spirit of service in Rishi dayananda's Commentary. What a world of difference between this interpretation based upon the Vedic Lexicon-Nighantu and Dhatu path and the

(श्रिया) लक्ष्म्या, शोभया विद्यया सेवया च

= By wealth, beauty, knowledge and the spirit of service.

TRANSLATOR'S NOTES

(जरन्तम्) is derived from जरति अर्चति कर्मा (निघ० ३.१) जरिता स्तोतृनाम (निघ० ३.१६) च्यवानम् is from च्युङ्-गतौ भ्वा. hence the meaning given by Rishi Dayanauda as गच्छन्तम् or going about, active.

श्रिया is from श्रिञ्-सेवायाम् hence the meaning of सेवया or with the spirit of service in Rishi dayananda's Commentary. What a world of difference between this interpretation based upon the Vedic Lexicon-Nighantu and Dhatu path and the

PURPORT

When a man after the completion of his Brahmacharya may desire to go across the ocean for getting victory over the enemies of the State, let him go there and come back, with rapid-going vehicles.

THE COMMENTATOR'S NOTES

(तौग्र्यः) तुग्रेण बलेन निर्वृत्तः सेनावृन्दः
= Powerful and strong army.

(अश्विना) विद्यासुशीलव्यापिनौ ।
= Pervading knowledge and good character (अशूङ्-व्याप्तौ) Tr.

पुना राजधर्ममाह

The duties of a King are told further in the sixteenth Mantra.

Mantra – 16

अजोहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चतं वृकस्य ।
वि जयुषा ययथुः सान्वद्रेर्जातं विष्वाचो अहतं विषेण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना वर्तिका (सेना) यत् सीम् वाम् अजोहवीत् तदा तां वृकस्य आस्नः इव (शत्रुमण्डलात्) अमुंचतम् । युवां जयुषा निजरथेन सानु वियथथुः विश्वाचः जातं बलं विषेण अहतं च ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the army) when an army engaged in battle invokes you, you save her from the mouth of the band of enemies like the quail from the mouth of the wolf by a kind-hearted hero. You go to the tops of the mountain by your triumphant chariot. With your destructive power, you annihilate the strength of the foes' army.

PURPORT

It is the duty of the King and the officers of the State to save and protect the subjects from the fear of thieves and robbers, as a kind-hearted hero saves a quail or shegoat from the mouth of a wolf. When it seems that to slay the powerful and active foes camping in the hills is impossible, they may be subdued by poisoning their food and water, as the last step.

THE COMMENTATOR'S NOTES

(वर्तिका) संग्रामे प्रवर्तमाना (सेना)

= The army engaged in the battle. (वृत्-वर्तने) Tr.

(विष्वाचः) विविधगतिमतः शत्रुमण्डलस्य

= Of the band of active and powerful enemies.

(विषेण) विपर्ययकरेण निजबलेन

= By destructive force or by poison as an alternative meaning.

TRANSLATOR'S NOTES

Besides giving the myth of a quail being saved from the mouth of a wolf when she invoked Ashvins, Sayanacharya gives another interpretation following Yaskacharya, according to which by वर्तिका is meant "Dawn" वर्तते प्रतिदिनम् आवर्तते इति वर्तिका उषाः वृक इति विवृतज्योतिष्कः सूर्य उच्यते and by वृक is meant the sun. आदित्योऽपि वृक उच्यते यदा वृक्ते (निरुक्ते २.२१)

This interpreation is better than the Mythical absurd interpretation unless that is taken as figurative or allegorical as Rishi Dayananda Sarswati has done.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

शतं मेषान्वृक्ये मामहानं तमः प्रणीतमशिवेन पित्रा ।
आक्षी ऋज्राश्वे अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥

annihilate the strength of the foes' army.

तद। ता। वृकस्य आस्नः इव (शत्रुमण्डलात्) अमुञ्चतम् ।

युवां जयुषा निजरथेन सानु वियथुः विश्वाचः जातं बलं विषेण अहतंच ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the army) when an army engaged in battle invokes you, you save her from the mouth of the band of enemies like the quail from the mouth of the wolf by a kind-hearted hero. You go to the top of the mountain by your triumphant chariot. With your destructive power, you annihilate the strength of the foes' army.

तद। ता। वृकस्य आस्नः इव (शत्रुमण्डलात्) अमुञ्चतम् ।
युवां जयुषा निजरथेन सानु वियथुः विश्वाचः जातं बलं विषेण अहतंच ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the army) when an army engaged in battle invokes you, you save her from the mouth of the band of enemies like the quail from the mouth of the wolf by a kind-hearted hero. You go to the top of the mountain by your triumphant chariot. With your destructive power, you annihilate the strength of the foes' army.

तद। ता। वृकस्य आस्नः इव (शत्रुमण्डलात्) अमुञ्चतम् ।
युवां जयुषा निजरथेन सानु वियथुः विश्वाचः जातं बलं विषेण अहतंच ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the army) when an army engaged in battle invokes you, you save her from the mouth of the band of enemies like the quail from the mouth of the wolf by a kind-hearted hero. You go to the top of the mountain by your triumphant chariot. With your destructive power, you annihilate the strength of the foes' army.

This interpreation is better than the Mythical absurd interpretation unless that is taken as figurative or allegorical as Rishi Dayananda Sarswati has done.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

शतं मेषान्वृक्ये' मामहानं तमः प्रणीतमशिवेन पित्रा ।
आक्षी ऋज्राश्वे' अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥

46

This interpreation is better than the Mythical absurd interpretation unless that is taken as figurative or allegorical as Rishi Dayananda Sarswati has done.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

शतं मेषान्वृक्ये' मामहानं तमः प्रणीतमशिवेन पित्रा ।
आक्षी ऋज्राश्वे' अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥

46

This interpreation is better than the Mythical absurd interpretation unless that is taken as figurative or allegorical as Rishi Dayananda Sarswati has done.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

शतं मेषान्वृक्ये' मामहानं तमः प्रणीतमशिवेन पित्रा ।
आक्षी ऋज्राश्वे' अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥

46

words of wisdom to a pupil, you give sustaining joy to a blind-like ignorant person by enlightening him.

PURPORT

It is the duty of the king and the officers of the State to save people, suffering from the darkness of ignorance like the blind by giving true education. They should save them like chaste women from the clutches of unjust debauchees and goat from the clutches of the wolves.

THE COMMENTATOR'S NOTES

(शुनम्) सुखम् = Happiness or joy.

(वृकी) स्तेनस्त्री = The wife of a thief or a female thief.

(अक्षदानः) चक्षो विद्या वचो दीयते येन सः

= Giver of good words of knowledge.

TRASLATOR'S NOTES

शुनमिति सुखनाम (निघ० ३.६)

वृक इति स्तेननाम (निघ० ३.२४)

चक्षिङ् व्यक्तायां वाचि दर्शनेऽपि अदा०

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—19

मही वामूतिरश्विना मयोभूरुत स्रामं धिष्ण्या सं रिणीथः ।
अथा युवामिदह्वयत्पुरन्धिरागच्छतं सीं वृषणाववोभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ धिष्ण्या अश्विनौ वां या मही उत मयोभूः ऊतिः (नीतिः) अस्ति तया स्रामं युवां रिणीथः । अथ यः पुरन्धिः युवा युवतिम् अह्वयत् तम् इत् (एव) अवोभिः सह सीम् आगच्छतम् ॥

TRANSLATION

O Ashvins (President of the Council of Ministers and Chief Commander of the Army) you who are showerers of happiness and engaged in the protection of the subjects) your great powerful protective policy is the source of happiness and joy. O wise men, drive away all injustice that is the cause of suffering. As an intelligent youthfnl husband calls his young wife with love, so we invoke you lovingly. Please do come with your protective powers.

PURPORT

The officers of the State should seperate or sift injustice from justice, should protect from all sides righteous persons who approach them in difficulties and should have true satisfaction, having discharged their duties properly.

THE COMMENTATOR'S NOTES

(स्त्रामम्) दुःखप्रदमन्यायम्
= Injustice that causes misery or suffering.

(रिणीथः) हिंस्तम् = Destroy.

(री-गति रेषणयोः क्र्या० रिष्-हिंसायाम्) Tr.

अथ स्त्रीपुरुषविषयमाह ।

The duties of the husband and wife are told in the Twentieth Mantra.

Mantra—20

अधेनुं दस्रा स्तर्यं१ विषक्तामपिन्वतं शयवे अश्विना गाम् ।
युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा अश्विना युवं (युवां) शचीभिः विषक्तांस्तर्यं (स्तरीम्) अधेनुं गाम् अपिन्वतं विमदाय शयवे पुरुमित्रस्य योषां जायां न्यूहथुः (नितरां प्राप्नुतम्) ॥

TRANSLATION

O destroyers of distress, O men and women well-versed in Geology, you sprinkle the land, having various substances in her womb and able to cover men with happiness, but remaining un-utilised or uncultivated like a barren land; you arrange for a cheerful youngman properly sleeping at night as a result of exertion in day time, the young girl of a man having many friends.

PURPORT

O officers of the State, as you protect a beautiful, Brahmacharini learned, righteous, good natured girl by arranging her marriage with a suitable cheerful young man of jovial nature, in the same manner, having attained the kingdom, you should preserve and protect it by all legitimate means.

THE COMMENTATOR'S NOTES

(स्तर्यम्) सुखेराच्छादिकाम्
= Covering with happiness.

(विषक्ताम्) विविधैः पदार्थैर्युक्ताम्
= Possessed of various articles.

(विमदाय) विशेषमदयुक्ताय
= Full of great joy or cheerful.

(योषाम्) युवति कन्याम् = Youthful daughter.

TRANSLATOR'S NOTES

स्तर्यम् is derived from स्तृ ञ्-आच्छादने क्र्या० अवितस्तृतन्त्रिभ्यईः (उणा० ३.१५८) इति ई प्रत्ययः। विषक्ताम् विपूर्वात् षंजसंगे इति धातोः (क्तः ततः स्त्रियां टाप्।

मद-तृप्तियोगे चुरा० अथवा मदी-हर्षे

योषाम्-कुमारीम् इति सायणाचार्योऽपि

It is wrong on the part of Sayanacharya, Prof. Wilson and others to take the words like विमद and पुरुमित्र as the names of particular persons instead of taking them as denoting certain attributes as the Vedic exegesis requires.

पुना राजधर्ममाह ।

The duties of a King are told again in the 21st Mantra.

Mantra—21

यवं वृकेणाश्विना वपन्तेषं दुहन्ता मनुषाय दस्रा ।
अभि दस्युं बकुरेणा धमन्तोरु ज्योतिश्चक्रथुरार्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा अश्विना युवां मनुषाय वृकेण यवम् इव वपन्ता इषं दुहन्ता आर्याय बकुरेण ज्योतिः तमः इव दस्युम् अभि धमन्ता उरु राज्यं चक्रथुः (कुरुतम्) ॥

TRANSLATION

O President of the Assembly and Chief Commander of the Army, O destroyers of all miseries. you can rule over a vast State, making proper arrangements for causing the barley etc. to be sown in the fields that have been prepared by the thoughtful persons, as the bright sun dispels darkness by his ray, so dispelling the darkness of ignorance by spreading the light of knowledge and humility and by destroying thieves and robbers etc. by the shining thunderbolt, bestowing brilliant light of wisdom upon the Aryas–righteous or noble persons.

PURPORT

It is the duty of the officers of the State to restrain all wicked persons who are like thorns in the eyes of the pubiic and all voluptuous thieves and speakers of false and piercing words, to give protection to all Vaishyas (engaged in agriculture and trade) and to develop agriculture particularly. They should pay special attention to the discharge of these duties.

THE COMMENTATOR'S NOTES

(वृकेण) छेदकेन शस्त्रास्त्रादिना

= By the cutting plough.

वृको लांगलंभवतिविकर्तनात् (निरुक्ते ६. २६. २१)

(वकुरेण) भासमानेन सूर्येण = By the brigh sun.

बकुरो भास्करो भासमानो द्रवतीति (निरुक्ते ६. २६. २१)

(मनुषाय) मननशीलाय जनाय = For a thoughtful person.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya to interpret मनुषाय as मनवे मनोरर्थम् = for the sake of Manu. Even Prof. Wilson rightly found fault with this interpretation remarking in the Notes:— "It may also be observed that the text has मनुष Manusha which the scholiast (Sayancharya) says is here a Synonym of Manu, but which more usually designates men."

(Prof. Wilson's Notes on Vol. 1 P. 332). Even the word Manu is used for all thoughtful persons as clearly stated in the Shatpath Brahmana 8. 6. 3. 18.

ये विद्वांसस्ते मनवः (शतपथ ८. ६. ३. १८)

This clearly corroborates Rishi Dayananda Sarasvati's interpreatition as given above.

मनुषे-मननशीलाय जनाय

The word आर्याय has been rightly interpreted by Sayanacharya as विदुषे = Learned.

पुनस्तमेव विषयमाह

The same subject is continued in the 22nd Mantra.

Mantra – 22

अथर्वणायाश्विना दधीचेऽश्वयं शिरः प्रत्यैरयतम् ।

स वां मधु प्र वो वोचदृतायन्त्वाष्ट्रं यद्दस्रावपिकक्ष्यं वाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रौ अश्विनौ वां (युवां) यत् आथर्वणाय दधीचे अश्व्यं शिरः प्रत्यैरयतम् । स ऋतायन् वाम् अपि कक्ष्यं त्वाष्ट्रं मधु प्रवोचत् ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the Army) O destroyers of all distress, you give honour to the extra-ordinary head or brain of a mighty "Karma Yogi", to a person who is the son of a great Yogi, free from all doubt, himself the worshipper of the upholders of Vidya (Knowledge) and Dharma (righteosness) and true to his promise, he gives to you in turn, the sweet knowledge and instructions received from great scholars.

PURPORT

It is proper on the part of the Prasident of the Assembly and Commauder of the Army to have genuine faith in highly learned persons and urge upon all to engage themselves in righteous acts. It is the duty of great scholars to preach truth and keep all persons away from idleness and un-righteousness.

THE COMMENTATOR'S NOTES

(आथर्वणाय) छिन्नसंशयस्य पुत्राय

= The son of a man free from all doubt-a man of true wisdom.

(दधीचे) दधीन् विद्याधर्मधरान् अञ्चति पूजयति तस्मै

= For a worshipper or devotee of the upholders of Vidya and Dharma.

(त्वाष्ट्रम्) तूर्णंयः सकला विद्याश्नुते तस्येदं विज्ञानम् त्वष्टा तूर्णमश्नुते इति नैरुक्ताः (निरुक्ते ८.१३)

= Knowledge received from great scholars.

(अपिकक्ष्यम्) कक्षासु विद्याप्रदेशेषु भवा बोध्याः कक्ष्याः तान् प्रति वर्तते तत् ।

= Knowledge connected with various fields or departments.

Mantra—23

सदा॑ कवी सुम॒तिमा च॑के वां॒ विश्वा॒ धियो॑ अश्विना॒ प्राव॑तं मे ।
अ॒स्मे र॒यिं ना॑सत्या बृ॒हन्त॑मपत्य॒साचं॒ श्रुत्यं॑ रराथाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या कवी अश्विना वां सुमतिम् अस्मे बृहन्तम् अहम् आचके युवां मे (मह्यम्) विश्वा धियः सदा प्रावतम् अस्मे बृहन्तम् अपत्यसाचं श्रुत्यं रयिं रराथाम् ॥

TRANSLATION

O wise, absolutely truthful, conveyors of knowledge. O Ashvins - Teachers and Preachers, let me always listen to the advice of your righteous intellect. Protect all my pure understanding or intellect for ever. Grant us abundant and excellent wealth (both spiritual and material) together with noble progeny.

PURPORT

It is the duty of all students and the rulers etc. who are householders to get all good knowledge and advice from absolutely truthful scholars. It is also the duty of those scholars to make them highly learned and righteous by giving them the wealth of knowledge and wisdom.

THE COMMENTATOR'S NOTES

(चके) शृणुयाम् । कै शब्दे अस्मात् लिट् व्यत्ययेनात्मनेपदम् ॥ = Let me hear.

(कवी) सर्वेषां क्रांतप्रज्ञौ = Wise.

= Extra-ordinarily wise, exceeding all in intellectual power.

अथाध्यापककृत्यमाह ।

Mantra—24

हिरण्यहस्तमश्विना रराणा पुत्रं नरा वध्रिमत्या अदत्तम् ।
त्रिधा ह श्यावमश्विना विकस्तमुज्जीवस ऐरयतं सुदानू ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे रराणा नरा अश्विना युवां हिरण्यहस्तं वध्रिमत्याः पुत्रं मह्यम् अदत्तम् । हे सुदानू अश्विना युवां तं श्यावं जीवसे ह किल त्रिधा उत् ऐरयतम् ॥

TRANSLATION

O liberal leaders of men, O teachers and preachers full of the wealth of knowledge, you give me back the father, the protector of the great knowledge that makes people advanced in every field and one whose hands are full of the splendour of sciences. O generous donors, you make a man good administrator, after the completion of his education for leading a useful life for a long time, by giving him physical, vocal and mental education.

PURPORT

The teachers and teacheresses should educate the boys and girls respectively with Brahmacharya, thus giving them second birth, training them well also in the means of livelihood. Then they should give them back to their parents. The pupils so trained should never forget what they have learnt sitting at the feet of their noble teachers.

THE COMMENTATOR'S NOTES

(हिरण्यहस्तम्) हिरण्यानि सुवर्णादीनि हस्ते यस्य यद्वा विद्यातेजांसि हस्ताविव यस्य ॥

= He who has in his hand gold and other articles or whose splendours of knowledge are like his hands.

(वध्रिमत्याः) वर्धिकायाः विद्यायाः

= Of the knowledge that makes a man advanced in every field.

(श्यावम्) प्राप्तविद्यम् = Educated.

(पुत्रम्) त्रातारम् = Protector.

(विकस्तम्) विविधतया शासितारम्

TRANSLATOR'S NOTES

तेजो वै हिरण्यम् (मैत्रायणी सं० १. ११. ८ काठक सं० ११.४, ८) वध्रिमती is derived from वृध-वृद्धौ वर्ण-व्यत्ययः पुत्र is from पूङ्-पवने त्रै-रक्षणे ।

= The Purifier and protector.

श्याव is derived from श्यैङ्-गतौ म्वा० Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken here.

विकस्तम् is derived from वि + कस - गति शासनयोः Here the second meaning of शासन or ruling has been taken.

The same subject is continued.

Mantra—25

एतानि वामश्विना वीर्याणि प्र पूर्व्याण्यायवोऽवोचन् ।
ब्रह्म कृण्वन्तो वृषणा युवभ्यां सुवीरासो विदथमा वदेम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना वां यानि एतानि पूर्व्याणि वीर्याणि कर्माणि तानि आयवः प्रवोचन् युवभ्यां ब्रह्म कृण्वन्तः सुवीरासः वयं विदथम् आवदेम ॥

TRANSLATION

O showerers of knowledge, virtuous men and women! These are your admirable deeds as done by the ancient-learned people that men now proclaim with great reverence. May we instruct people about the Yajna in the form of learning and teaching, acquiring good food and wealth, under your guidance and being blessed with highly educated and brave children, grand children and attendants.

PURPORT

It is the duty of men to praise and serve with food and wealth those learned persons who have engaged themselves in the propagation of Vidya and Dharma and other benevolent acts. It is not possible for any one to obtain the gems of knowledge without the association of great scholars. It is also not possible for any one to spread knowledge and good character without the association with and education from absolutely truthful learned persons who are free from deceit and other evils.

As there is mention of learning and teaching etc. in this hymn, it is connected with the previous hymn.

Here ends the commentary on the 117th hymn and seventh Varga of first Mandala of the Rigveda Samhita.

अथाष्टादशोत्तरशततमं सूक्तम्

HYMN - CXVIII (118)

अस्य सूक्तस्य कक्षीवान् ऋषिः । अश्विनौ देवते । १, ११ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः । २, ५, ७, त्रिष्टुप् । ३, ६ ६, १० निचृत् त्रिष्टुप् । ४, ८ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the hymn-Kasheevan. Devata or subject matter-Ashvinau. Metres-Pankti and Trishtup of various kinds. Tunes-Panchama and Dhaivata.

अस्यादौ विद्वत्स्त्रीपुरुषौ किं कुर्यातामित्युपदिश्यते ।

What should learned men and women do is taught in the first Mantra

Mantra—1

आ वां रथो अश्विना श्येनपत्वा सुमृळीकः स्ववां यात्वर्वाङ् ।
यो मर्त्यस्य मनसो जवीयान्त्रिवन्धुरो वृषणा वातंरंहाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना ! वां यः त्रिबन्धुरः श्येनपत्वा वातरंहाः मर्त्यस्य मनसः जवीयान् सुमृडीकः स्ववान् रथः अस्ति सः अर्वाङ् आयातु ॥

TRANSLATION

O mighty Ashvinau (husband and wife, experts in rrts and industries) let your wonderful car in the form of an aircraft, which flies in sky like the hawk, is swift like the mind of the man, having three ligatures or bonds up, below and middle, containing servants and necessary articles, going up like the mind, giver of abundant and good delight come down.

PURPORT

When men and women manufacture such wonderful vehicles like the aero-plane, what happiness is there which they may not be able to accomplish.

THE COMMENTATOR'S NOTES

(अश्विना) शिल्पविदौ दम्पती

= Husband and wife - knowers of arts and industries.

(त्रिबन्धुरः) त्रयः बन्धुराः – अधोमध्योर्ध्वबन्धाः यस्मिन्

= Containing three bonds or ligatures.

TRANSLATOR'S NOTES

अश्विनौ has been explained variously in the Nirukta (2.1.1) as द्यावापृथिव्यौ, सूर्याचन्द्रमसौ, अहोरात्रौ, देवानां भिषजौ (निरु.१२.१.१)

The husband and wife have been compared in the Vedas themselves to the sun and the earth द्यौरहं पृथिवी त्वम् (अथर्व १४.२७१) so it is clear that the word Ashvinau can very well be used for husband and wife who are like the sky and the earth or like the sun and the moon.

The adjectives श्येनपत्वा, मर्त्यस्य मनसो जवीयान् , वातरंहाः clearly denote that the रथ or car referred to is not ordinary chariot, but one like the aircraft, swift like the mind of a man, swift like the wind.

Prof. Wilson has translated श्येनपत्वा as Swift as a hawk मर्त्यस्य मनसो जवीयान् is translated by Prof. Wilson as "As quick as the mind of man" and by Griffith as 'Swifter than the mind of mortal वातरंहाः has been translated as 'rapid as the wind by Prof. Wilson and by Griffith "fleet as the wind त्रिबन्धुरः has been rendered into English by Griffith as "Three-seated. These adjectives justify Rishi Dayananda Saraswati's interpretation as given above, though some Western Scholars may not understand or admit it. Even Sayanacharya has given the alternative meaning of श्येन as पक्षी or bird.

पुनः राज्यसहायेन स्त्रीपुरुषविषयमाह ।

The same subject is continued regarding the duties of men and women done with the help of the State.

Mantra—2

त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक् ।
पिन्वतं गा जिन्वतमर्वतो नो वर्धयतमश्विना वीरमस्मे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां त्रिबन्धुरेणत्रिवृता सुवृता रथेन अर्वाक् आयातम् । नः गाः पिन्वतम् अर्वतः जिन्वतम् अस्मे (अस्मान्) अस्माकं वीरं च वर्धयतम् ॥

TRANSLATION

Come down to us with your tri-columned, tri-angular well-constrncted vehicle with three mechanical wheels and seating good men. Serve the people of the earth, gladden our rulers or horses and make us and our heroes grow strong.

PURPORT

The officers of the State should make all men and women prosperous, possesing good materials and honest and truthful assistants. Thus they should become praise-worthy.

THE COMMENTATOR'S NOTES

(त्रिचक्रेण) त्रीणि कलानां चक्राणि यस्मिन्

= With three mechanical wheels.

(सुवृता) शोभनैर्मनुष्यैः शृंगारैर्वा सहवर्तमानेन

= Seating good men or having requisite articles for decoration and beauty.

(गाः) भूगोलस्थ भूमीः = Lands or men of the lands.

(अर्वतः) प्राप्तराज्यान् अश्वान् वा = Rulers or horses.

TRANSLATOR'S NOTES

In the Shatpath Brahmana 3.3.4.7 it is stated पुमांसोऽर्वन्तः ॥ (शतपथ ३. ३. ४. ७) so the word अर्वन्तः means heroic men besides

horses as it is derived from अर्व-गतौ गतेस्त्रयोऽर्था:-ज्ञानं गमनं प्राप्तिश्च here the second and the third meaning has been taken.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—3

प्रवद्यामना सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे प्रवद्यामना सुवृता रथेन अद्रेः उपरि गच्छन्तौ दस्रौ अश्विना वां (युवाम्) इमं श्लोकं शृणुतम् । अंग (हे सभासेनेशौ) पुराजाः विप्रासः गमिष्ठा वां प्रति किम् अवर्तिम् आहुः किमपि न इत्यर्थः ॥

TRANSLATION

O Ashvins (The President of the Assembly and Commander of the army) travelling over the hills with your quick-moving well-constructed charming vehicles like the aeroplane, containing requisite articles, liberal and destroyers of all miseries, listen to this speech. Do the old or experienced wise men ever tell condemnatory words, regarding you ? (never. They all praise you.)

PURPORT

O King and other officers of State both men and women ! You should accept only what is told by the absolutely truthful learned persons. Men can not make progress without the teachings given by good persons. Where absolutely truthful learned and wise persons do not teach others through their imspiring sermons, men are steeped in ignorance and suffer, behaving like beasts.

THE COMMENTATOR'S NOTES

(सुवृता) शोभनैः सह वर्तमानेन

= Containing good means or requisite articles.

(अवर्तिम्) अवाच्यम् = Reproach or censuring words.

पुनस्तौ किं कुर्यातामित्युपदिश्यते ।

What should they (Ashvins) do is taught further in the fourth Mantra.

Mantra—4

आ वां श्येनासो अश्विना वहन्तु रथे युक्तास आशवः पतङ्गाः ।
ये अप्तुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना ये अप्तुरः दिव्यासः गृध्राः (न इव) प्रयः अभि वहन्ति ते श्येनासः पतंगाः आशवः रथे युक्तासः सन्तः वाम् आवहन्ति ॥

TRANSLATION

O ever truthful men and women; May the fire, electricity and other things like the speedy horses which go quickly to the firmament, which are like vultures flying through the air, take you to the desired destination. May those divine things which shine like the sun and are quick like the hawks when yoked in the vehicles like the aircraft take you to the place of Yajna or non-violent sacrifice.

PURPORT

There is simile used in the Mantra twice. O men and women : As vultures and other birds easily go to the sky with their birds and come back, in the same manner, you should go to the sky with well-manufactured aero-planes and come back comfortably.

THE COMMENTATOR'S NOTES

(श्येनासः) श्येन इव गन्तारः

= Going quickly like the hawks.

(पतंगाः) सूर्य इव देदीप्यमानाः

= Shining like the sun.

(अप्तुरः) अप्सु अन्तरिक्षे त्वरन्ति

= Those which go to the firmament.

(प्रयः) प्रियमाणं स्थानम् = Desired place.

TRANSLATOR'S NOTES

आपः इति अन्तरिक्षनाम (निघ० १.३)

The word पतंग is used for the sun even in the classical Sanskrit. See पतङ्गः पक्षिसूर्यौ च (अमर का. ३-२३७४) पतङ्गः पक्षिसूर्यौ: (मेदिनीकोषे ४२) The adjectives and similes श्येनासः आशवः आशवः, दिव्यासः, गृध्रा न, make it quite clear that the vehicle referred in the Mantra is not an ordinary chariot, but something like an aircraft which can quickly take men and women to the firmament.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

आ वां रथं युवतिस्तिष्ठदत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।
परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा (नेतारौ सभासेनाधीशौ) वपुषो जुष्ट्वी युवतिः दुहिता सूर्यस्य उषाः पृथिवीम् इव वां रथम् आ अतिष्ठत् । अत्र अभीके पतंगा अरुषाः वयः अश्वाः वाम् परिवहन्तु ॥

TRANSLATION

O leaders of men (The President of the Assembly and commander of the Army) A beautiful young lady who is like the daughter of the sun (dawn) ascends your vehicle. May the fire and other shining articles which are quick-moving like the birds take you to the battle field.

PURPORT

As the rays of the sun go around in all places, as a chaste wife delights her husband and as the birds go above and below with ease, in the same manner, well-built vehicles take the heroes easily to their desired place in the battle field.

THE COMMENTATOR'S NOTES

(अरुषा:) रक्तादिगुणविशिष्टा:
= Ruddy fire and other articles.

(अभीके) संग्रामे अभीक इति संग्रामनाम
(निघ० २.१७)

= In the battle field.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—6

उद्वन्दंतुमैरतं दंसनाभिरुद्रेभं दस्रा वृषणा शचीभिः ।
निष्टौग्र्यं पारयथः समुद्रात्पुनश्च्यवानं चक्रथुर्युवानम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रा वृषणा युवां शचीभिः यथा तौग्र्यं च्यवानं युवानं समुद्रात् नि पारयथः । पुनरवारं प्राप्तम् उत चक्रथुः तथा एव वन्दनम् रेभं च उत ऐरतम् ॥

TRANSLATION

O destroyers of all miseries, O showerers of happiness, President of the Assembly and Commander of the Army.

By your wisdom, deeds and good words, you raise up the son of a mighty king an active youngman and make him go to the other shore of the sea. (You make proper arrrngements for the safe voyage). In the same manner, you raise up or get manufactured an admirable steamer or air-craft and make a devotee of God travel safely and comfortably.

PURPORT

As sailors take travellers across the sea and gladden them, in the same manner, it is the duty of the Royal council to make artisans and preachers get rid of all trouble and make them happy.

THE COMMENTATOR'S NOTES

(शचीभिः) कर्मभिः प्रज्ञाभिर्वा
= By wisdom and deeds.

(दंसनाभिः) भाषणैः
= By your words or speeches.

(तौग्र्यम्) बलवतो हिंसकस्य राज्ञः पुत्रं राजन्यम्
= The son of a mighty king.

(च्यवानम्) गन्तारम् = Moving swiftly or active.

TRANSLATOR'S NOTES

वन्दनम् is from वदी-स्तुत्यभिवादनयोः दंसना is derived from दसि-भाषार्थः चु. hence the meaning भाषणैः = By speeches. तौग्र्यम् is derived form तुजि-हिंसायाम्, रेभम् is from रेभ-शब्दे च्यवनम् is from च्युङ्-गतौ hence the interpretation गन्तारम् It is wrong on the part of Sayanacharya, Prof. Wilson and others to take Vandana, Togra Rebha and Chyavana as the names of particular persons instead of taking as denoting certain attributes, as it is opposed to the fundamantal principles of the Vedic terminology as pointed out before.

पुनस्तमेव विषयमाह
The same subject is continued.

Mantra—7

युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विनावधत्तम् ।
युवं कण्वायापिरिप्ताय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जुजुषाणा अश्विनौ युव (युवाम्) अवनीताय अपि-

रिप्ताय अत्रये कण्वाय तप्तम् ओमानम् ऊर्जम् अधत्तम् ।
युवं (युवां) तस्मात् चक्षुः सुष्टुतिं च प्रति अधत्तम् ।।

TRANSLATION

O learned men and women, you who love and serve all and are loved and served by others, you bestow upon a wise man who has got rid of all three kinds of misery, strength born of tapas (austerity or meditation etc.) that protect good deeds, so that he may dispel the darkness of ignorance and gather all knowledge. You give him the eye of knowledge and true praise.

PURPORT

It is the duty of the President of the Assembly and the commander of the Army to protect those learned and righteous persons who are trying their level best for the propagation of the knowledge of the Vedas etc. and to preserve and guard the people having acquired humility from them.

THE COMMENTATOR'S NOTES

(अत्रये) अविद्यमानत्रिविधदुःखाय
= For a man who is free from all the three kinds of misery i. e. (1) Individual or physical (2) Social (3) and cosmic known as आध्यात्मिक, आधिभौतिक आधिदैविक दुःख,

(कण्वाय) मेधाविने = A wise man or genius.
(कण्व इति मेधाविनाम नि० ३.१५) Tr.

(चक्षुः) दर्शकं विज्ञानम्
= Knowledge which shows the right path.

(अपिरिप्ताय) सकलविद्योपचयनाय
= For gathering all knowledge.

लिप् धातोर्निष्ठा कपिलादित्वात्लत्व विकल्पः

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—8

युवं धेनुं शयवे नाधितायापिन्वतमश्विना पूर्व्याय ।
अमुञ्चतं वर्तिकामंहसो निः प्रति जङ्घां विश्पलाया अधत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सकलविद्याव्यापिनौ) स्त्रीपुरुषौ युवं (युवाम्) नाधिताय पूर्व्याय शयवे धेनुम् अपिन्वतम् अम् अंहसः निः अमुंचतं तस्मात् विश्पलायाः पालनाय जंघां वर्तिकां प्रति अधत्तम् ॥

TRANSLATION

O highly learned men and women ! You endow with cultured speech a man who is wealthy, who sleeps well on account of exertion in day time and who has been trained by elderly experienced persons. You restrain a wise person from sinful activities and give him knowledge of true policy that confers happiness for the protection of the subjects and is endowed with humility.

PURPORT

O officers of the State, It is your duty to please all wealthy people and other subjects with true justice and prompt them to acquire knowledge with the observance of Brahmacharya (continence) so that no son or daughter of any family remains devoid of wisdom and good education.

THE COMMENTATOR'S NOTES

(धेनुम्) सुशिक्षितां वाचम् = Refined speech.

(नाधिताय) ऐश्वर्ययुक्ताय = Wealthy.

(वर्तिकाम्) विनयादिसहितां नीतिम्
= The policy endowed with humility.

(जंघाम्) सर्वसुखजनिकाम् । अत्र तस्य जंघच

(उणादि० ५.३१) इति जनधातोरच् प्रत्ययो जंघा-देशश्च ।

= Conferer of all happinees.

(विश्पलायाः) प्रजायाः = Of the subjects.

TRANSLATOR'S NOTES

नाधिताय is from नाधृ-याच्यौपतापैश्वर्याशीःषु here the third meaning of ऐश्वर्य has been taken by the Rishi. धेनुरिति वाङ्नाम (निघ० १.११)

अथ विद्युद्विद्यां दम्पती गृह्णीयातामित्याह ।

Both husband and wife should acquire the knowledge of electricity is told in the ninth Mantra.

Mantra—9

युवं श्वेतं पेदव इन्द्रजूतमहिहनमश्विनादत्तमश्वम् ।
जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीड्वङ्गम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवं (युवां) पेदवे अर्यः इन्द्रजूतं जोहूत्रं वृषणं वीड्वंगम् उग्रम् अभिभूतिं सहस्रसां श्वेतम् अश्वम् अहिहनम् इव युवाभ्यां ददाति (तस्मै सततं सुखम् अदत्तम्) ॥

TRANSLATION

O learned men and women, you should confer always happiness upon the person who gives you for easy locomotion or going from place to place a horse in the form of electricity that is impelled by the PRESIDENT of the Assembly which is desired by all, which over-comes enemies when properly utilised in strong weapons which is irrestible by the wicked foes, which can accomplish thousands of works, which is vigorous, which makes the limbs of the body strong, which is shining like the sun-disperser of the clouds and which can shower weapons upon the wicked enemies.

PURPORT

As the sun gives happiness to all by raining down the cloud, in the same manner, knowers of arts and industries should bestow happiness upon all people. They should honour mighty brave men and women.

THE COMMENTATOR'S NOTES

(इन्द्रजूतम्) सभाध्यक्षेण प्रेरितम्
= Impelled by the President of the Assembly or the Council of Ministers.

(अश्वम्) व्यापनशीलम् = Of pervasive nature.

(अशूङ्-व्याप्तौ)

(पेदवे) गमनागमनाय = For going and coming.

पद-गतौ

TRANSLATOR'S NOTES

There is clear reference to the attributes of electricity though un-fortunately other translators have not been able to know the significance of the attributes and have taken अश्व to mean ordinary horse.

पुनस्तमेव विषयमाह

Mantra—10

ता वां नरा स्ववसे सुजाता हवामहे अश्विना नाधमानाः ।
आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुजाता गिरः जुषाणा अश्विना नरा नाधमानाः वयं ययोः वाम् अवसे सुहवामहे ता युवां वसुमता रथेन नः अस्मान् सुविताय उप आयातम् ॥

TRANSLATION

O leaders, manifested in the acquisition of knowledge and other good virtues according to our requests, with love,

we earnestly call you to our succour possessing wealth of knowledge. Please come to us with your wealthy car in the form of aero-plane, to bring us felicity.

PURPORT

The Officers of the State who are pleased and served by the people should also please them constantly, so that prosperity may increase by their mutual co-operation and protection.

THE COMMENTATOR'S NOTES

(नरा) नेतारौ स्त्रीपुरुषौ

= Leading men and women.

(रथेन) रमणीयेन विमानादियानेन

= By a charming vehicle like the aero-plane etc.

रममाणोऽस्मिस्तिष्ठतीतिरथः (निरुक्ते ६-२.१)।

पुनस्तमेव विषयमाह

The same subject is continued in the eleventh and the last Mantra of the hymn.

Mantra--11

आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।
हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना सजोषाः रातहव्यः अहं शश्वत्तमाया उषसः व्युष्टौ यौ वां हवे तौ युवां हि (किल) श्येनस्य जवसा इव नूतनेन रथेन अस्मान् आयातम् ॥

TRANSLATION

O learned men and women who are absolutely truthful or in whom there is not the least element of un-truth, I full of love in my heart, invoke you at the rising of the ever

constant dawn. Please come to us with your new car in the form of an air-craft which has the speed of a hawk.

PURPORT

Men and women should get up early in the morning, should do their daily duties, should practise Yoga and meditate upon God and should begin to discharge the duties of the rulers and the subjects, as the case may be. The King and other officers should honour praiseworthy people among their subjects, and the subjects should praise only admirable officers of the State. It is not proper on the part of anyone to praise an un-righteous person or to censure or condemn a righteous person. therefore all should act according to to the injunctions of Dharma (righteousness).

This hymn is connected with the previous hymn, as there is mention of the duties of the husband and wife and king and his subjects in this hymn.

Here ends the commentary on the 118th hymn of the first Mandala of the Rigveda Samhita and Twenty-first Varga.

अथैकोनविंशतिशततमं सूक्तम्

HYMN CXIX (119)

अथास्य दशर्चस्य सूक्तस्य दैर्घतमसः कक्षीवान् ऋषिः। अश्विनौ देवता। १,४,६ निचृज्जगती। ३।७,१० जगती छन्दः। ८ विराड् जगती छन्दः। निषादः स्वरः। २,५,९ भुरिक् त्रिष्टुप् छन्दः। धैवतः स्वरः॥

Seer-Kaksheevan. Devata- Ashvinau. Metres- Jagati and Trishtup of various kinds. Tunes- Nishada and Dhaivata.

पुनः स्त्रीपुरुषौ कथं वर्तेयातामित्युपदिश्यते

How should men and women behave is taught further in the first Mantra.

Mantra—1

आ वां रथं पुरुमायं मनोजुवं जीराश्वं यज्ञियं जीवसे हुवे।
सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधामभि प्रयः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! प्रयः अहं जीवसे वां (युवयोः) पुरुमायं जीराश्वं यज्ञियं सहस्रकेतुं शतद्वसुं वनिनं श्रुष्टीवानं मनोजुवं वरिवोधां रथम् अभ्याहुवे॥

TRANSLATION

O learned men and women, I who try to please all by my respectful treatment, invoke you in order to support my life, your wonderful and charming car in the form of an aircraft etc. swift as mind, manufactured with much wisdom and keen intelligence, going to the place of Yajna approaching noble living beings, with thousand banners and hundred treasures, containing arrangements for much water, abundantly yielding delight, and leading to quick movement. I appreciate it very highly.

PURPORT

If industrious artists desire, they can certainly manufacture such a wonderful and charming vehicle in the form of an aero-plane etc.

THE COMMENTATOR'S NOTES

(पुरुमायम्) पुर्व्या मायया प्रज्ञया निष्पादितम्

=Manufactured with much wisdom and intelligence.

मायेतिप्रज्ञानाम (निघ० ३,६)

(वनिनम्) वनं बृहदुदकं विद्यते यस्मिन् तम् वनमित्युदक नाम (निघ० १.१२) (श्रुष्टीवानम्) श्रुष्टीः क्षिप्रगतीः वनति भाजयति यः तम्। श्रुष्टीति क्षिप्रनाम। वनधातोर्ण्यन्तादच्।

=Leading to quick movement.

(प्रयः) प्रीणाति यः सः। औणादिकोऽन् प्रत्ययः

=He who pleases or satisfies all

पुनर्मनुष्याः किं कुर्युरित्युपदिश्यते

What should men do is taught further in the second Mantra.

Mantra—2

ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ दिशः।
स्वदामि घर्मं प्रति यन्त्यूतय आ वामूर्जानी रथमश्विनारुहत्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना वां (युवयोः) अस्मिन् प्रयामनि ऊर्जानी ऊर्ध्वा धीतिः च यैः जनैः अधायि ते दिशः सम् आयन्त। यं रथं शिल्पी आरुहत् तं युवाम् आरोहेताम्। यं घर्मम् ऊतयः न यन्ति तं युवां प्रतियन्तु। यं घर्मम् अहं स्वदामि अस्य स्वादं युवां प्रतियातम्॥

TRANSLATION

O President of the Assembly and commander of the Army, those liberal men who have adopted a heroic policy and uplifting meditation, when you march, come well. You should ascend the car which an artisan rides on. Let there be protection in the enjoyment of the bright and fragrant thing. You should also take the shining and fragrant article that I take.

PURPORT

O men : You should always take well-cooked food which is the destroyer of all dissases and invigorating. When you go on tour, you should take with you all necessary articles and love one another and protect mutually. Never give up good policy and conduct any where.

THE COMMENTATOR'S NOTES

(दिशः) ये दिशन्ति - अतिसृजन्ति ते जनाः

= Men of liberal disposition. (दिश-अतिसर्जने)

(धर्मम्) प्रदीप्तं सुगन्धियुक्तं भोज्यं पदार्थम् ॥

= An eatable that is shining and fragrant.

(ऊर्जानी) पराक्रमयुक्तानीतिः = A heroic policy.

पुनः स्त्री पुरुष कृत्यमाह

Mantra—3

सं यन्मिथः पस्पृधानासो अग्मत शुभे मखा अमिता जायवो रणे
युवोरह प्रवणे चेकिते रथो यदश्विना वहथः सूरिमा वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! तत् (यः) विद्वान् चिकिते युवयोः रथो मिथोयुद्धे साधकतमः अस्ति यं वरं सूरिं युवां वहथः । तेन अह सह वर्तमानाः यत् शुभे प्रवणे रणे पस्पृधानासः मखाः अमिताः जायवः सम् अग्मत (संगच्छन्ताम्) तस्मै आश्रयत-न्ताम् ॥

TRANSLATION

O learned men and women, O President of the Assembly and Commander of the Army; let us always try to be victorious in battles with the help of a learned leader who knows well the science and technique of war, whom you always take with you as he is an expert and noble wise man. Accompanied by such wise men and brave soldiers contending for victory, let us overcome our enemies, not defeated or thrown away by them and being benevolent like Yajnas.

PURPORT

When officers of the State send their armies to conquer their foes, then some wealthy grateful faithful experts in the art and technique of war must accompany them. All armies and their soldiers should fight after their consent, so that their victory may be certain. When the war ceases and all heroes return to their camps, then these experts in the military science should deliver them discourses for instilling in them the spirit of their duty and victory, so that being inspired, they may surely conquer their enemies.

THE COMMENTATOR'S NOTES

(मखाः) यज्ञा इवोपकर्तारः

= Benevolent like the Yajnas.

(जायवः) शत्रून् विजेतारः

= Conquerors of their enemies

(प्रवणे) प्रवन्ते गच्छन्तिवीरा यस्मिन्

= In the battle.

TRANSLATOR'S NOTES

मख इत्येतद् यज्ञनामधेयं छिद्रप्रतिषेधसामर्थ्यात् छिद्रं खमित्युक्तम् तस्य मेति प्रतिषेधः मा यज्ञं छिद्रं करि-ष्यतीति (गोपथ ब्राह्मणे २.२.५)यज्ञो वै मखः (तैत्तिरीय

संहिता ५.१.६.३ काण्व संहिता ३१.७ शतपथ ६.५.२.१) मख इति यज्ञनाम (निघ० ३.१७)

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—4

युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ ।
यासिष्टं वर्तिर्वृषणा विजेन्यं दिवोदासाय महि चेति वामवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना युवां भुरमाणं भुज्यु विभिः गतम् इवं स्वयुक्तिभिः पितृभ्यः निवहन्ता सन्तौ यत् वा महि अवः वर्तिः सैन्यं च अस्ति तत् च संगृह्य दिवोदासाय विजेन्यम् आयासिष्टम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army, O showerers of happiness, you supply methodically to the brave soldiers who are protectors of your State, enjoyable or delicious and nourishing food like the one picked up by birds. What ever protecting and conquering army you have got, you put it under the charge of the Chief Commander who is giver of the light of knowledge,

PURPORT

It is the duty of the Commanders of the Army to feed and train well the army that is strong brave and loyal, so that it may be utilised for conquering the enemies whenever a battle becomes inevitable.

THE COMMENTATOR'S NOTES

(पितृभ्यः) राज्यपालकेभ्यः वीरेभ्यः
= For the brave soldiers who are protectors of the State.

(दिवोदासाय) विद्याप्रकाशदात्रे सेनाध्यक्षाय

= For the Chief Commander who is giver of the light of knowledge.

TRANSLATOR'S NOTES

The word दिवोदास is derived from दिवु-क्रीडा विजिगीषा व्यवहार द्युतिस्तुतिमोदमद स्वप्न कान्तिगतिषु Here the meaning of द्युति or light has been taken. दास is derived from दासृ-दाने स्वा० Therefore the meaning of giver has been taken.

It is wrong on the part of Sayanacharya, Prof. Wilson and others to take it as the name of a particular King, instead of taking it as a derivative noun, denoting certain attributes.

पुनस्तमेव विषयमाह

Mantra—5

युवोरश्विना वपुषे युवायुजं रथं वाणी येमतुरस्य शर्ध्यम् ।
आ वां पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवोः शर्ध्यं युवायुजं रथम् अस्य मध्ये स्थितौ वाणी वपुषे येमतु वां (युवयोः) सख्याय जेन्यापती युवां पतित्वं जग्मुषी योषा सती हृद्यं पतिम् आवृणीत ॥

TRANSLATION

O Ashvins (President of the Assembly aud Commander of the Army), the preachers of true knowledge occupy the Charming and strong Car in the form of an air craft drivern by you, as they are engaged in bringing about the welfare of the State. A Brahmacharini selects a suitable bridgroom for constant friendship in married life and she regards you who are excellent leaders, as protecters of the State.

PURPORT

As a youthful learned woman gets a husband dear and suitable to her, after the completion of her Bramacharya

and serves him well and as a young man who has observed Brahmacharya (continence) enjoys delight having got an agreeable and suitable wife, in the same manner, the President of thr Assembly and the Commander of the Army should behave lovingly and faithfully.

THE COMMENTATOR'S NOTES

(वाणी) उपदेशकौ = Good speakers or preachers.

(जेन्या) जनेषु नयन-कर्तृषु = Good leaders.

(अश्विना) सभासेना धीशौ

= The President of the Assembly and commander of the Army.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—6

युवं रेभं परिषूतेरुरुष्यथो हिमेन घर्मं परितप्तमत्रये ।
युवं शयोरवसं पिप्यथुर्गवि प्र दीर्घेण वन्दनस्तार्यायुषा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! यथा युवम् अत्रये परिसूतेः प्राप्तविद्यं परितप्तं रेभं विद्वांसं जनं हिमेन घर्मम् इव उरुष्यथः । युवं गवि शयोः अवसं पिप्यथुः वन्दनः दीर्घेण आयुषा युवाभ्यां तारि (तथा वयम् अपि) प्रयतेमहि ॥

TRANSLATION

O married men and women, you protect a man who has received knowledge from a twice-born preceptor for the attainment of happiness, in which there is absence of physical, social, and cosmic misery. You protect him as they guard a person suffering from heat with snow. You protect an admiring scholar who is accustomed to sleep well at night on account of exertion in day time and multiply his

protection on earth. You give a long life to a praise-worthy person. Let us also try like this.

PURPORT

O married men and women, as cold is removed by heat, in the same way, dispel the darkness of ignorance with the light of knowledge, so that physical, social and cosmic miseries may have an end. You must act in this world like the sun and the moon which nourish the universe or as righteous officers of the State protect even sleeping persons by keeping far away thieves and robbers.

THE COMMENTATOR'S NOTES

(रेभम्) सकलविद्यास्तोतारम्

= The admirer of all good sciences.

(अत्रये) अविद्यमानान्याध्यात्मिकादित्रीणि दुःखानि यस्मिन् तस्मै सुखाय ।

= He who has no misery anywhere.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

युवं वन्दनं निर्ऋतं जरण्यया रथं न दस्रा करणा समिन्वथः ।
क्षेत्रादा विप्रं जनथो विपन्यया प्र वामत्र विधते दंसना भुवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे करणा दस्रा अश्विनौ स्त्रीपुरुषौ-युवां जरण्यायुक्तं निर्ऋतं वन्दनंविप्रं रथं न समिन्वथः क्षेत्रात् उत्पन्नमिव आजनथः यः अत्र वां (युवयोः) गृहाश्रमे सम्बन्धः प्रभुवत् तत्र विपन्यया युक्तानि दंसना (कर्माणि) विधते (विधातुं प्रवर्तमानान् उत्तमान् (राज्यधर्माधिकारान्) दधातम् ॥

TRANSLATION

O active learned men and women who are destroyers of miseries, you should get an offspring that is endowed with knowledge, absolutely truthful and highly intelligent. You must get him like a good vehicle in the form of an air-craft or something produced in the field. You must be engaged in doing praiseworthy noble deeds, with this object in view.

PURPORT

It is the duty of thoughtful parents to train their children well by making them observe the rules of Brahma-charya from birth onward and to urge upon them to engage themselves in proper activities.

THE COMMENTATOR'S NOTES

(निऋंतम्) निरन्तरम् ऋतम् अस्मिन्
= Honest and absolutely truthful.

(जरन्यया) जरणान् विद्यावृद्धान् अर्हति यया विद्यया तया युक्तम् ॥
= Eudowed with good knowledge.

(विपन्यया) स्तोतुं योग्यया धर्म्यया नीत्या युक्तानि
= Endowed with praise worthy rightheous policy.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—8

अगच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा निबाधितम् ।
स्वर्वतीरित ऊतीर्युवोरह चित्रा अभीके अभवन्नभिष्टयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ स्त्री पुरुषौ भवन्तौ स्वस्य पितुः परावति स्थितं त्यजसः निबाधितं कृपमाणं (परिव्राजं) नित्यम् अगच्छतम् । यतः यत्र युवयोः अभीके अहनि चित्राः अभिष्टयः स्ववंतीः ऊतीः अभवन् ॥

TRANSLATION

O learned men and women,you should go to a kind Sanyasi who has given up worldly happiness and is leading a life of austerity, far away from his own father or teacher in order to preach truth everywhere. By his association and teaching, your noble desires will be fulfilled and you will get wonderful protections leading you to happiness.

PURPORT

It is the duty of all to achieve the accomplishment of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires and Moksha emancipation) by apporaching a great sanyasi who is highly learned, free from all attachment and jealousy, showing kindness to all, absolutely truthful and renouncer of all falsehood, self-controlled, a great Yogi knowing the reality and liberated while in this life itself, wandering all over the world for preaching truth. No one can acquire true knowledge without association with and listening sermons of such a truly great man.

THE COMMENTATOR'S NOTES

(त्यजसा) संसारसुखत्यागेन ।

= By the renouncement of worldly happiness.

(इतः) अस्माद् वर्तमानाद्यतेः

= From this Sanyasi.

(अभीके) समीपे

TRANSLATOR'S NOTES

(अभीके उत्तराणिपदानि (निघ० ३.२९)

(पद्-गतौ) गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

Here by taking the third meaning of प्राप्ति or appraachment, the idea of nearness is clear.

In this Mantra, there is clear reference to the duties of Sanyasi. It is wrong therefore to say that the Vedas do not sanction the fourth or the Sanyasa Ashrama as some modern Scholars maintain.

पुनस्तमेव विषयमाह ।

Mantra—9

उत स्या वां मधुमन्मक्षिकारपन्मदे सोमस्यौशिजो हुवन्यति।
युवं दधीचो मन आ विवासथोऽथा शिरः प्रति वामश्व्यं वदत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (मांगलिकौ राजप्रजाजनौ) युवं (युवां) यः औशिजः (परिव्राड्) मदे प्रवर्तमाना मक्षिका स्या मक्षिका यथा अरपत् तथा वां मधुमत् हुवन्यति तस्य सोमस्य दधीचः सकाशात् मनः आविवासथः। अथ उत स वां प्रीत्या एतत् अश्व्यं शिरः सततं प्रतिवदत् ॥

TRANSLATION

O auspicious men belonging to the State and the Public you should get knowledge from that great Sanyasi who is the son of a noble and charming person and who sings sweet words to you, like a murmuring honey-seeking bee in an exhilirating state. He is impeller of Dharma (righteousness) and instructor of those who uphold knowledge and Dharma. Let him lovingly impart that sublime teaching like the head to you that is given by great scholars.

PURPORT

O men! You should listen to the teaching of a highly learned and Yogi Sanyasi who is always devoted to God and having reflected and meditated upon it, you should enjoy happiness, as the bees having picked up juice from various flowers are delighted.

THE COMMENTATOR'S NOTES

(सोमस्य) धर्मप्रेरकस्य
= Impeller or promptor of Dharma (righteousness).

(औशिजः) कमनीयस्य पुत्रः
= The son of a noble or desirable person.

(मनः) विज्ञानम् = Knowledge.

(अश्व्यम्) अश्वेषु व्याप्तविद्येषु साधु

= That is good among great scholars.

(दधीच:) विद्याधर्मधारकान् अंचति विज्ञापयति तस्य सकाशात्

= From a Sanyasi who instructs the upholders of a knowledge and Dharma.

TRANSLATOR'S NOTES

षु-प्रसवैश्वर्ययो: Here the first meaning प्रसव has been taken in the sense of impelling औशिज: is derived from वश-कान्तौ to desire. Hence it means-one who is the son of a desirable or noble person दधीच: is from धा-धारणपोषणयो: and अंचुगतिपूजनयो: hence the meaning as विद्याधर्मकारन् अंचति विज्ञापयति तस्य Among the three meanings of गति the first i. e. ज्ञान or knowledge has been taken here.

अशूङ्-व्याप्तौ

अथ तडित्तारविद्योपदेश: क्रियते

Now there is the instruction given about the electric wire or telegraphy.

Mantra—10

युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथ: ।
शर्यैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अश्विना युवं पेदवे स्पृधां पृतनासु चर्कृत्यं श्वेतं पुरुवारं दुष्टरं चर्षणीसहं शर्यै: अभिद्युम् इन्द्रम् इव तरुतारं दुवस्यथ: ॥

TRANSLATION

O Ashvins (highly learned President of the Assembly and commander of the Army) who utilise electric or telegraphic wire for quick movement which can accomplish many

good works, which is desired by many, which can go or convey message to distant places, which has electric light which can not be easily transgressed by enemies going rapidly like the rays of the sun and able to overcome foes by conquering secretly the instructions regarding conquering enemies and which is connected with various machines.

PURPORT

As men can accomplish many desired purposes by the utilisation of the telegraph, in the same manner many righteous works can be accomplished by acquiring the knowledge of various sciences, from the association of the great Sanyasis. By these two, worldly and other worldly happiness can be achieved. therefore the science of electricity must be learned with great labour.

This hymn is connected with the previous hymn, as there is the mention of the King and his subjects, the duties of Sanyasi and knowledge etc, as in that hymn.

Here ends the 119th hymn and 21st Varga of the first Mandala of the Rigveda.

अथ विंशत्युत्तरशततमं सूक्तम्

HYMN CXX (120)

अथास्य द्वादशर्चस्य विंशत्युत्तरशततमसूक्तस्य उशिक्पुत्रः कक्षीवान् ऋषिः। अश्विनौ देवते। १, १२ पिपीलिका मध्यानिचृद् गायत्री। २- भुरिग् गायत्री १० गायत्री ११, पिपीलिका मध्या विराड् गायत्री छन्दः। षड्जः स्वरः। ३ स्वराट् ककुप् उष्णिक्। ५, आर्षी उष्णिक्। ६ विराट् आर्षी उष्णिक्। ८ भुरिक् उष्णिक् छन्दः। ऋषभः स्वरः। ४ आर्षी अनुष्टुप्। ७ स्वराट् आर्षी अनुष्टुप्। ९ भुरिक् अनुष्टुप् छन्दः। गन्धारः स्वरः॥

The seer of the hymn-Kakshivan. Devata or subject-Ashvinau. Metres-Gayatri, Ushnik and Anushtup of various kinds. The-Shadja, Rishabha and Ghandara.

तत्रादौ प्रश्नोत्तर विधिमाह

In the first Mantra, the method of question and answer is tauhgt.

Mantra—1

का राध॒द्धोत्रा॑श्विना वां को वां जोष॑ उ॒भयोः॑।

कु॒था वि॑धा॒त्यप्र॑चेताः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ वाम् (उभयोः) का होत्रा सेना (विजयं राधत्) वां जोषे कथा (कः) अप्रचेताः (पराजयं) विधाति॥

TRANSLATION

O Ashvinau (The President of the Assembly and Commander of the Army) or householders husband and wife, which is the conquering and subduing army that can make you victorious? Who is the ignorant person that can defeat or put obstacles in your loving dealing?

PURPORT

The President of the Assembly and Commander of the Army) should deal lovingly with the brave and learned persons. Then they can defeat their enemies and subdue them, getting victory over them. No work can be accomplished with the help of foolish persons and therefore a man should always keep friendship with learned persons.

THE COMMENTATOR'S NOTES

(होत्रा) शत्रुबलम् आदातुं विजयं च दातुं योग्या सेना ।
= The army that can subdue enemies and achieve victory over them.

(अश्विना) गृहाश्रमधर्मव्यापिनौ स्त्रीपुरुषौ
= Husband and wife pervading in or discharging the duties of a householder's life.

(जोषे) प्रीतिजनके व्यवहारे = In a loving dealing.

TRANSLATOR'S NOTES

अश्विनौ is from अशूङ्-व्याप्तौ
जोषे is from जुषी-प्रीति सेवनयोः
होत्रा is from हु-दानादनयोः आदाने च

पुनस्तमेव विषयमाह ।
The same subject is continued :

Mantra—2

विद्वांसाविदुरः पृच्छेदविद्वानित्थापरो अचेताः ।
नू चिन्नु मर्ते अक्रौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अचेताः अविद्वान् विद्वांसौ दुरः पृच्छेत् इत्था अपरः विद्वान् इत् (एव) नु पृच्छत । अक्रौ मर्ते चित् (अपि) नु पृच्छेत् (यतः) अयम् आलस्य त्यक्त्वा पुरुषार्थे प्रवर्तेत) ॥

TRANSLATION

An ignorant person devoid of wisdom should put questions to a learned wise man regarding destroying enemies (internal and external) learned person should also put such questions to him in order to gain more knowledge. Question should also be put to a lazy person so that he may give up indolence and may become industrious.

THE COMMENTATOR'S NOTES

(दुरः) शत्रून् हिंसितुं हृदयहिंसकान् प्रश्नान् वा ।

= Questions about destroying the internal or external enemies or piercing the heart of the wicked.)

(अक्रौ) अकर्तरि । अत्र नञुपपदात् कृधातोः इष् कृपादिभ्य इति बहुलवचनात् कर्तरि इक् ।।

= A man who is not active or does not discharge his duties well.

PURPORT

As learned persons behave or act upon the advice of the wise, so should others also do. Having put questions to learned persons and having ascertained what is truth and what is un-truth, men should act righteously and should give up falsehood. None should show laziness in this, because none can attain knowledge without putting questions to the wise. None should believe in the teaching given by ignorant or un-educated persons.

अथाध्यापकोपदेशकौ विद्वांसौ किं कुर्यातामित्युपदिश्यते

What should lerrned teachers and preachers do is taught in the third mantra.

Mantra—3

ता विद्वांसा हवामहे वां ता नो विद्वांसा मन्म ।

प्राचद्दयमानो युवाकुः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ विद्वांसा अद्य नः मन्म वोचेतं ता विद्वांसा वां वयं हवामहे यः वयमानः युवाकुः जनः ता प्राचंत् (तं सत्कुर्यातम्) ॥

TRANSLATION

We accept you as teachers and preachers who are great scholars able to solve our problems or answer all our questions satisfactorily. Please tell us about the Vedic Wisdom to-day. You should also honour the person who is kind to all beings and who endowing with good knowledge honours you.

PURPORT

A man should serve a good teacher or preceptor with body, mind and speech. The man who conceals knowledge deceitfully, should be dishonoured. So all should honour great scholars and disrespect the ignorant, so that respected scholars be always engaged in spreading knowledge and dishonoured ignorant persons may also be compelled to acquire knowledge.

THE COMMENTATOR'S NOTES

(मन्म) मन्तव्यं वेदोक्तं ज्ञानम्

= The Vedic Wisdom that is to be reflected upon.

(मन-ज्ञाने दिवा०) Tr.

(युवाकुः) यः यावयति मिश्रयति संयोजयति सर्वाभिः विद्याभिः सह जनान्

= Who makes men endowed with the knowledge of all Sciences.

(यु-मिश्रणामिश्रणयोः)

= Here the first meaning of मिश्रण is taken.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—4

वि पृच्छामि पाक्या३ न देवान्वषट्कृतस्याद्भुतस्य दस्रा ।
पातं च सह्यसो युवं च रभ्यसो नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्रौ अश्विनौ (अध्यापकोपदेशकौ) अहं युवं (युवाम्) सह्यसः रभ्यसः पाक्या देवान् एव वषट् कृतस्य अद्भुतस्य विज्ञानाय (प्रश्नान्) विपृच्छामि युवां च तान् समाधत्तम् । यतः अहं भवन्तौ सेवे युवां च नः (अस्मान्) पातम् ॥

TRANSLATION

O teachers and preachers, destroyers of all miseries, I ask you questions like the scholars who are mighty, quick, industrious, of mature wisdom, with knowledge and the practice of Yoga, for acquiring the knowledge of wonderful industrial productions. Please answer our questions. As we serve you, you may also protect us.

THE COMMENTATOR'S NOTES

(पाक्या) विद्यायोगाभ्यासेन परिपक्वधियः अत्राकारादेशः ।

= Men of mature wisdom on account of knowledge and the practice of Yoga.

(वषट्-कृतस्य) क्रियानिष्पादितस्य शिल्पविद्याजन्यस्य ।

= Of the Industrial production.

(रभ्यसः) अतिशयेन रभस्विनः सततं प्रौढपुरुषार्थान्

= Constantly industrious.

PURPORT

Scholars should instruct all persons, the aged as well children about the principles of all sciences so that they get protection aod achieve progress. They (People) should serve them and ask them questions with humility and get

their answers with the solution of their problems. Thus benefiting mutually, all may enjoy happiness.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—5

प्र या घोषे भृगंवाणे न शोभे यया वाचा यजंति पज्रियो वाम् । प्रैषयुर्न विद्वान् ॥५॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ पज्रियः इषयुः विद्वान् न यया वाचा वां प्रयजति तया अहं शोभे या विदुषी स्त्री भृगवाणे घोषे यजति न दृश्यते तया अहं तां प्रयजेयम् ॥

TRANSLATION

O Ashvins-teachers and preachers, may I shine with that refined speech with which a man desirous of acquiring good knowledge and wisdom honours you like a scholar. I respect a learned lady who honours deserving virtuous persons, with the noble speech used by men of mature wisdom.

PURPORT

O teachers and preachers, you should always be engaged in bringing about the welfare of all, like absolutely truthful persons. A learned lady should also do likewise. Let all men shine constantly being endowed with knowledge, Dharma (righteousness) and good temperament and character. No scholar should marry an un-educated woman and no highly educated womans hould marry an un-educated man. But men and women of like nature and education should marry one another.

THE COMMENTATOR'S NOTES

घोषेउत्तमायां वाचि = In good speech.

(भृगवाणे) यो भृगुः परिपक्वधीर्विद्वान् इव आचरति तस्मिन् । भृगुशब्दादाचारे क्विप् ततो नामधातोर्व्यत्ययेनात्मनेपदे शानच् छन्दस्युभयथेति शानच् आर्धधातुकत्वाद् गुणः

= Behaving or acting like a man of mature wisdom.

(पज्रियः) यः पज्रान् प्राप्तव्यान् अर्हति सः

= He who deserves to acquire good knowledge.

(इषयुः) इष्यते सर्वैः जनैः विज्ञायते यत् तद् याति प्राप्नोति इति ॥

= He who acquires the desirable wisdom.

TRANSLATOR'S NOTES

It is absurd and ridiculous on the part of Sayanacharya and his followers to interpret the word घोषे as घोषाख्याय पुत्रे सुहस्त्याख्ये ऋषौ = In the son of Ghosha by name Suhastya, while as the Vedic Lexicon Nighantu clearly tells us in 1.11 घोष इति वाङ्नाम (निघ० १.११). Griffith's note is "Ghosha-Sayana says that Suhastya, the son of Ghosha is intended. About Pajniyah also he remarks—

One of the descendants of the Angirasas here according to Sayana, the Rishi Kakshivan.

Then Griffith adds a note which is remarkable showing how often the Western scholars have given merely conjectural meanings of the Vedic words, not under standing them. "In this Hymn, as in the preceding, there are several very obscure passages which can only conjecturally be translated and explained.

(Griffith's translation of the Hymns of the Rigveda Vol. 1 P.164).

The word पज्रियः has been explained by Rishi Dayananda in Rig. 1. 116. 7 as पद-धातोः औणादिको रक् वर्णव्यत्ययेन दस्य जः, ततो भावार्थे घः ॥ (ऋ० १.११६.७) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च इत्यर्थग्रहणं कृतं महर्षिणा ।

Though there is no mention of Kakshivan or any other particular sage in the Mantra, Sayanacharya has taken it to mean (without any authority).

पज्राः – अंगिरसः तेषां कुलोत्पन्नः कक्षीवान्

It is therefore to be rejected.

पुनरध्ययनाध्यापनविधिरुच्यते

The method of learning and teaching is now told in the sixth Mantra.

Mantra– 6

श्रुतं गा॑यत्रं तक॑वानस्या॒हं चि॒द्धि रि॒रेभा॑श्विना वाम् ।
आक्षी शु॑भस्पती दन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अक्षी इव वर्तमानौ शुभस्पती अश्विना वां (युवयोः) सकाशात् तकवानस्य चित् (अपि) गायत्रं श्रुतम् आदन् अहं हि रिरेभ ॥

TRANSLATION

O teachers and preachers who are like the eyes of men, showing them true path (of Dharma) and enabling them to attain knowledge, protectors of good works, I glorify you, accepting from you the knowledge of a learned person that protects a singer of God's glory.

PURPORT

What ever is heard and learnt by men from absolutely truthful scholars, should be taught and told to others. A man should impart knowledge to others as he receives it. There is no greater Dharma (duty) than imparting knowledge to others.

THE COMMENTATOR'S NOTES

(गायत्रम्) गायन्तं त्रातृ विज्ञानम्

= The knowledge that protects a singer.

(तकवानस्य) प्राप्तविद्यस्य । गत्यर्थात् तकधातोः औणादिकः उः प्रत्ययः

= Of a learned person

तक-गतौ अत्र गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

(रिरेभ) रेभा उपदिशानि । व्यत्ययेन परस्मैपदम् ।
(रेभृ-शब्दे भ्वा० आ०)

(अश्विनौ) विद्याप्रापकौ अध्यापकोदेशकौ

= Teachers and preachers who enable one to acquire knowledge.

अश्विनाविति पदनाम (निघ० ५.६)
पद-गतौ गतेस्त्रयोऽर्था-ज्ञानं गमनं प्राप्तिश्च अत्र तृतीयार्थग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—7

युवं ह्यास्तं मुहो रन्युवं वा यन्निरततंसतम् ।
ता नो वसू सुगोपा स्यातं पातं नो वृकांदघायोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वसू अश्विनौ रन् यौ युवं यद् आस्तं वा युवं नः (अस्माकं) सुगोपा स्यातं तौ महः अघायोः वृकात् नः (अस्मान्) पातं ता हि वां नि अततंसतं च ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the army) you who enable us to dwell in peace, who are givers of happiness, while seated in your proper place, be our protectors or preservers. Please protect us from great thieves, robbers and other sinners. Kindly adorn us with the ornaments of knowledge and other virtues.

PURPORT

As the President of the Assembly or the Council of Ministers and the Commander of the Army, protect their subjects from the fear of thieves and other criminals, so they should also be guarded well All teachers, preachers and instructors should try to put an end to all sins, observing Dharma (righteousness) continuously.

THE COMMENTATOR'S NOTES

(रत्न) ददमानौ

= Givers (of happiness and riches etc.)

(निरततंसतम्) नितरां विद्याविर्भूषणैः अलंकुरुतम् ।।

= Adorn constantly with the ornaments of knowledge and other virtues.

TRANSLATOR'S NOTES

रत्न is from रा-दाने अ

निरततंसतम् is from तसि-अलंकारे चु०

वृकात्-स्तेनात् वृक इति स्तेननाम (निघ० ३.२४)

अथ राजधर्ममाह

The duties of a King are told in the eight Mantra.

Mantra 8

मा कस्मै धातमभ्यमित्रिणे नो मा कुत्रा नो गृहेभ्यो धेनवो गुः ।

स्तनाभुजो अशिश्वीः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रक्षकौ अश्विनौ (सभासेनेशौ) युवां कस्मै चित् (अपि) अमित्रिणे नः (अस्मान्) मा अभिधातम् (भवद्र-क्षणेन) नः (अस्माकम्) स्तनाभुजः धेनवः अशिश्वीः मा (भवन्तु) ताः अस्माकं गृहेभ्यः अकुत्र मा गुः ।।

TRANSLATION

O Protecting Ashvins (President of the Assembly and Commander of the Army) deliver us not to our enemies, never may our cows, who nourish us along with our childern, with their udders, stray away from our homes and remain devoid of their calves, under your protection.

PURPORT

The people should so instruct their rulers or administrators of the State, may not enemies harm us, may they not take away our cows and other beasts. You must pay special attention to these things.

THE COMMENTATOR'S NOTES

(स्तनाभुजः) दुग्धयुक्तैः स्तनैः सवत्सान् मनुष्यादीन् पालयन्तः ॥

= Nourishing men along with their children with their udders.

भुज-पालनाभ्यवहारयोः रुधा०) Tr.

(अशिश्वीः) वत्सरहिताः = Without calves.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra - 9

दुहीयन्मित्रधितये युवाकु राये च नो मिमीतं वाजवत्यै ।
इषे च नो मिमीतं धेनुमत्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (सभासेनाधीशौ) युवां या गावः दुहीयन् ताः नः (अस्माकं) मित्रधितये युवाकु राये च जीवनाय मिमीतम् । वाजवत्यै धेनुमत्यै इषे च नः अस्मान् मिमीतम् (प्रेरयतम्) ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army) the cows that yield much milk may be for nourishing our friends and may enable us to acquire such wealth that may make us happy and keep away from misery. Please lead us to the fulfilment of desires that are associated with the acquirement of knowledge and the welfare of the cattle.

PURPORT

The cows and other animale that nourish friends and increase the power of intellect to grasp knowledge should always be protected by all men. They should also persuade all to be industrious, so that they may enjoy happiness and be away from all misery.

THE COMMENTATOR'S NOTES

(वाजवत्यै) वाजः प्रशस्तज्ञानं विद्यते यस्यां तस्यै

= Possessing good knowledge.

(इषे) इच्छायै = For desire.

(युवाकु) सुखेन मिश्रिताय दुःखैः पृथग्भूताय वा सुपां सुलुक् इति विभक्तिलुक्-राये इत्यस्यविशेषणम्

= For the wealth that leads to happiness and keeps away all misery.

TRANSLATOR'S NOTES

वाज is derived from **वज गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थ-ग्रहणम्** **युवाकु** is derived from **यु-मिश्रणामिश्रणयोः** hence the two meanings given above.

इषे is derived from **इष-इच्छायाम्** ।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—10

अश्विनोरसनं रथमनश्वं वाजिनीवतोः ।
तेनाहं भूरि चाकन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं वाजिनीवतोः अश्विनोः यम् अनश्वं रथम् असनं तेन भूरि चाकन ॥

TRANSLATION

Let me use the admirable horseless car-in the form of an air-craft of the Ashvins (The President of the Assembly and the Commander of the Army) who are incharge of the men belonging to the Assembly and the army. I may thereby shine well and expect to gain much wealth.

PURPORT

In those cars or vehicles that are manufactured to travel on earth, the sea and the firmament, horses are not used, but they move by the machines with the proper combination of water, fire and other things.

THE COMMENTATOR'S NOTES

(रथम्) रमणीयं विमानादियानम्

= Beautiful car like the air-craft etc.

(वाजिनीवतोः) प्रशस्ता विज्ञानादियुक्ता सभा सेना च विद्यते ययोस्तयोः

= Who are in charge of praiseworthy men belonging to the Assembly and the army.

(चाकन) प्रकाशितो भवेयम् = Let me shine well.

TRANSLATOR'S NOTES

The worth रथ is derived from रमु-क्रीडायाम् so it may be used for any beautiful and pleasant vehicle. चाकन is from

कमी दीप्ति कान्ति गतिषु भ्वा० so it has been translated as प्रकाशितो भवेयम् ।

The following translation of the Mantra made by Prof. Wilson and Griffith is worth quoting to show that there is the mention of a horseless car like the aircraft here.

Prof. Wilson's translation is :

I have obtained, without horses, the car of the food-bestowing Ashvins, and expect to gain by it much (wealth.)

(Prof. Wilson's Translation of the Rigveda Vol. I, P.199)

Griffith's Translation ;

"I have obtained the horseless Car of Asvins rich in sacrifice, and I am well content therewith."

(Translation of the Hymns of the Rigveda Vol. 1, P.164.)

Even from these faulty translations of Wilson and Griffith, it is clear that Rishi Dayananda Sarsvati's interpretation of the Mantra is quite justified and not far-fetched as some critics suppose it to be.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—11

अयं समह मा तनूह्याते जनां अनु ।

सोमपेयं सुखो रथः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे समह (विद्वन्) त्वं यः अयं सुखः अस्ति येन अश्विनौ अनु ऊहाते तेन मा जनान् सोमपेयं च सुखेन तनु ॥

TRANSLATION

O venerable learned person, this is the car which creates happiness and by which teachers and preachers are carried to drink the Soma, (essence of many nourishing herbs) which is taken by kings and other wealthy persons also. Augment my prosperity.

PURPORT

The Artisan who can manufacture good Vehicles should be respected by men.

THE COMMENTATOR'S NOTES

(समह) यो महेन सत्कारेण सह वर्तते तत् सम्बुद्धौ

= Respectable.

(सोमपेयम्) सोमैः ऐश्वर्ययुक्तैः पातुं योग्यं रसम्

= The essence of the herbs that deserves to be drunk by wealthy persons.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

अध स्वप्नस्य निर्विदेऽभुञ्जतश्च रेवतः ।
उभा ता बस्त्रि नश्यतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं स्वप्नस्य अभुञ्जतः च सकाशात् निर्विदे (निर्विण्णः भवेयम्) अध उभा (यौ पुरुषार्थहीनौ स्तः) ता बस्त्रि नश्यतः ॥

TRANSLATION

I am disdainful of sleep (laziness) and of the rich man who does not benefit others, for both (the idle person who goes on sleeping at day break) and the selfish rich man quickly perish and can not enjoy true happiness.

THE COMMENTATOR'S NOTES

(बस्त्रि) भुजनवस्मात् वसुस्तम्भे इत्यस्मात् औणादिको रिक् विभक्तिलुक् च ।

PURPORT

The rich man who does not give his wealth for charitable purposes and a poor man who is idle but build castles in the air, both of them are miserable. Therefore all should always be engaged in doing actions industriously.

This hymn is connected with the previous hymn, as there is mention of questions and answers, learning and teaching and the duties of kings etc.

Here ends the commentary on the 120th hymn and 23rd Varga and 17th Anuvaka of the first Mandala of the Rigveda Samhita.

अथैकविंशत्युत्तरशततमं सूक्तम्

HYMN - CXXI (121)

अस्य सूक्तस्य औशिजः कक्षीवान् ऋषिः। विश्वेदेवा इन्द्रश्च देवता। १,७,१३ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः। २, ८, १०, त्रिष्टुप् छन्दः। ३,४,६,१२,१४,१५, विराट् त्रिष्टुप्। ५, ६, ११ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer of the hymn-Kaksheevan. Devata-Vishva Devata and Indra. Metres-Pankti and Trishtup of various kinds. Tunes, Panchama and Dhaivata.

तत्रादौ स्त्रीपुरुषाः कथं वर्तेरन्नित्युपदिश्यते।

How should men and women behave is taught in the first Mantra.

Mantra—1

कद्वित्था नॄँः पात्रं देवयतां श्रवद्गिरो अङ्गिरसां तुरण्यन्।
प्र यदानड्विश आ हर्म्यस्योरु क्रंसते अध्वरे यजत्रः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुष त्वम् अध्वरे यजत्रः तुरण्यन् सन् यथा (जिज्ञासुः) नॄन् पात्रं कुर्यात् देवयताम् अंगिरसां यद् (याः) गिरः श्रवत् ताः इत्था कत् (श्रोष्यसि)। (यथा च धार्मिकः राजा) हर्म्यस्य (मध्ये वर्तमानः सन् विनयेन) विशः प्रानट् उरु आक्रंसते (इत्था कत् भविष्यति)॥

TRANSLATION

O man, when wilt thou listen to the true words being active and unifier in the inviolable dealings of the protection of the people like a seeker after truth who protects men desirous of learning and listens to the refined and cultured Vedic Speech of those who have taken the juice of the principles of knowledge and wisdoms? When wilt thou be like a righteous king who dwelling in his mansion of justice, pervades (attracts) the people with humility.

PURPORT

There is implied simile used in the Mantra. O husbands and wives ! as absolutely truthful learned persons train all people well, teaching truth and keeping them away from falsehood, in the same manner, you should give good education to your own children and others, so that there may not remain any unworthy children in your family.

THE COMMENTATOR'S NOTES

[देवयताम्] = Of those who desire.
[दिवु-क्रीडा विजिगीषु -- कान्ति गतिषु]
Here the meaning of कान्ति or desire has been taken.

[अंगिरसाम्] प्राप्तविद्यासिद्धान्तरसानाम् Tr.
= Of wise men who have taken the juice of the principles of knowledge and wisdom.

[हर्म्यस्य] न्याय-गृहस्य मध्ये
= In the house of justice.

[अध्वरे] अहिंसनीये प्रजापालनाख्ये व्यवहारे
= In the inviolable dealing of the protection of the subjects.

[यजत्रः] संगमकर्ता = Unifier.

TRANSLATOR'S NOTES

अंगिरसः इति पदनाम [निघ० ५.५]
पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

Therefore Rishi Dayananda has interpreted it here as प्राप्तविद्यासिद्धान्त रसाः अगि-गतौ and following the Vedic Lexion Nighantu 5. 5.

हर्म्यम् इति गृहनाम [निघ० ३-४]
अत्र न्यायगृहस्य ग्रहणम्

अध्वर is derived from ध्वरतिर्हिंसाकर्मा तत् प्रतिषेधः (निरुक्ते ७) so it has been taken here in the wide sense of inviolable dealing in the form of the protection of the people.

पुनस्तमेव विषयमाह ।

The same subject is continuld.

Mantra—2

स्तम्भीद्ध द्यां स धरुणं प्रुषायदृभुर्वाजाय द्रविणं नरो गोः ।
अनु स्वजां महिषश्चक्षत व्रां मेनामश्वस्य परि मातरं गोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा महिषः [सूर्यः] गोः धर्ता अस्ति तथा ऋभुः नरः वाजाय अश्वस्य स्वजां व्रां मातरं मेनां परिचक्षत यथा वा स सूर्यः द्यां स्तम्भीत् तथा स ह गोः मध्ये द्रविणं वर्धयित्वा क्षेत्रं धरुणम् इव अनुप्रुषायत् ॥

TRANSLATION

As the great sun is the upholder of the earth, in the same manner, a genius and highly learned person who is leader of Dharma and knowledge gives utterance to the speech that is like the daughter of the vast kingdom, most acceptable, mother-like protector and acquired by wisdom and good education, for the sake of knowledge and good food. As the sun upholds the heaven, in the same manner, he should multiply wealth on earth and should benefit all (literally sprinkle all) as the water wets the field.

PURPORT

The person who cultivates humility and justice along with knowledge, grows with happiness and becomes great and venerable.

THE COMMENTATOR'S NOTES

(महिषः) महान् महिष इति महन्नाम (निघं० ३.३) = Great or Grand.

(मेनाम्) विद्यासुशिक्षाभ्यां लब्धां वाचम् मेनेतिवाङ्नाम (निघं० १.११)

= The speech acquired by wisdom and good education.

(अश्वस्य) व्याप्तुमर्हस्य राज्यस्य

= Of the vast kingdom.

(धरुणम्) उदकम् धरुणमिति उदकनाम (निघ० १.१२) = Water.

TRANSLATOR'S NOTES

How absurd and ridiculous it is on the part of Prof. Wilson to translate the last part of this mantra as "The mighty Indra manifests himself after his own daughter (the dawn), he made the female of the horse un-naturally the mother of the cow. "(Wilson's Translation of the Rigveda Vol. I. P. 200).

But we cannot blame poor Wilson as he took the absurd idea from Sayanacharya who has rendered into Sanskrit the last stanza of the Mantra as folows:-

अपि चेदमपरमाश्चर्यं यदयमश्वस्य मेनां स्त्रीनामैतत् । स्त्रियं वडवां गोर्मातरं जननीं परिवैपरीत्यं विपरीतमकरोत् । कदाचिदिन्द्रो लीलयाऽश्वायां गामुत्पादयामास । तदत्र प्रतिपाद्यते ॥

The meaning is as given above by Prof. Wilson that Indra once generated a cow out of mare.

We do not know on what authority Sayanacharya wrote मेनेति स्त्री नाम while in the Nighantu 1.11 it is clearly stated मेनेति वाङ्नाम (निघ० १.११) Rishi Dayananda Saraswati was therefore justified in totally rejecting this absurd legend and to translate मेना (Mena) as speech on the clear authority of the Vedic Lexicon Nighantu. It is gratifying to note that realising the aburdity of Sayanacharya's and prof Wilson's interpretation, Shri Kapali Shastri has given the following spiritual interpretation of the last Stanza.

अश्वस्य प्राणबल लक्षणस्य मेनां स्त्रियं प्रसवक्षमां गोः चिद्रश्मिसमूहस्य मातरं-प्रसवित्री परि परिकल्पित-

वान् । अन्नमय समृद्धेः प्राणः, प्राणमय समृद्धेर्मनः, मनोमयसमृद्धेर्विज्ञानं विज्ञानमयसमृद्धेरानन्द इति उत्तरोत्तरांशप्रादुर्भावोऽवधेयः । एवं गवां प्रसवित्री अश्वस्यमेना इत्यत्र प्राणबल मूलक क्रिया शक्ति समृद्धेः ज्ञान शक्ति लक्षणस्य चिद्रश्मि समूहस्याविष्कार इति बोध्यम् ॥

This spiritual interpretation is far better than Sayanacharya's or Prof. Wilson's. Even Griffith quoting Ludwig has stated that the mate of the horse (Surya) is the earth, the motherly cow."

अथ राजधर्मविषयमाह

Now the duties of a King are told in the fifth Mantra.

Mantra 3

नक्षद्ध्वमरुणीः पूर्व्यं राट् तुरो विशामङ्गिरसामनु द्यून् ।
तक्षद्वज्रं नियुतं तस्तम्भद् द्यां चतुष्पदे नर्याय द्विपदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः तुरः (मनुष्यः विद्वान्) चतुष्पदे द्विपदे नर्याय च अनुद्यून् पूर्व्यं हवम् उषसः दोग्धयः इव अरुणीः च नक्षत् वियुतं वज्रं तक्षत् द्यां तस्तभत् सः अंगिरसां विशां मध्ये राट् भवति ॥

TRANSLATION

May an active learned person who everyday acts justly for bringing about the welfare of the cows and other quadrupeds, and bipeds, who behaves in political field as the splendour of the purple dawn, who sharpens his powerful arms and kills his wicked enemies, who upholds the light of knowledge and justice for the good of the quadrupeds (like the cow etc.) and bipeds, deserves to be a King among the subjects that are dear like the Pranas or vital breaths.

PURPORT

Only those persons enjoy happiness who protect bipeds and quadrupeds like the cows etc. with their humility and other virtues and who do not kill any one unjustly.

(हवम्) दातुम् आदातुम् अर्हम्

= Justice that is to be accepted and given to others.

हु-दानादनयोः आदाने च

(अंगिरसाम्) अंगानां रसप्राणवत् प्रियाणाम्

= Dear like the Pranas- (प्राणो वा अंगिराः शत० ६.१.१.२८)

(अरुणीः) उषसः अरुणाः दीप्तयः इव वर्तमाना राजनीतिः

= Politics splendid like the purple dawn.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

अस्य मदे स्वर्यं दा ऋतायापीवृतमुस्रियाणामनीकम् ।
यद्ध प्रसर्गे त्रिककुम्निवर्तदप द्रुहो मानुषस्य दुरो वः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यः) त्रिककुप् मनुष्यः अस्य मानुषस्य उस्रियाणां च प्रसर्गे मदे ऋताय अपीवृतं स्वर्यम् अनीकं दाः । एतान् द्रुहः निवर्तत दुरः अप वः ॥

TRANSLATION

That person alone deserves to be the ruler of a vast kingdom who has got the directions covered by the army, teachers and preachers, who for the welfare and great happiness of men and cows engages an army for the protection of truth and endowed with delight and strength, who drives away the killers of the cattle and opens the doors of happiness and joy for all.

PURPORT

Those officers and workers of the State are good who drive away the violent persons, for the welfare of all subjects and cattle and are established in Dharma (righteousness) being engaged in doing good to others. They are fit to do the work of the State who keep men away from the path of Adharma (un-righteousess) and illuminate the paths of Dharma.

THE COMMENTATOR'S NOTES

(उस्रियाणाम्) गवाम् = Of the cows.

उस्रा इति गोनाम) निघ० २.११)

[त्रिककुम्] त्रिभिः सेनाध्यापकोपदेशकैर्युक्ताः ककुभो दिशः यस्य सः [ककुभ इति दिङ्नाम निघ० १.६]

= He who has the directions covered by the army, teachers and preachers.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

तुभ्यं पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू ।
शुचि यत्ते रेक्ण आयजन्त सबर्दुघायाः पय उस्रियायाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सज्जन) यत् (यस्मै) तुरणे तुभ्यं भुरण्यू पितरौ सुरेतः पयः राधः च अनीताम् । यत् (यस्मै) तुरणे ते तुभ्यं (दयालवः गोरक्षकाः महाशयाः) सबर्दुघायाः शुचि पयः रेक्णः (धनं) च आयजन्त इव (त्वम् एतान् सततं सेवस्व कदाचित् मा हिन्धि ॥

TRANSLATION

O good man, thou shouldst always serve the parents who are thy protectors and who give thee that art quick in act, nutritious and invigorating milk and wealth. Thou shouldst also serve those kind protectors of the cows that bring to thee the pure milk of the Milch cow which is like admirable wealth.

PURPORT

As men enjoy happiness by serving their parents and scholars, and acting righteously, in the same manner, they get happiness by protecting the cattle, which is their duty. Men should not do anything that is disagreeable to them (Parents and good scholars and the cows etc.) for, they are benevolent to all.

THE COMMENTATOR'S NOTES

(राधः) संसिद्धिकरं धनम्

= Wealth which helps in the accomplishment of many tasks.

(राध-संसिद्धौ राध इति धननाम (निघ० २.१०) Tr.

(रेक्ण:) प्रशस्तं धनमिव

= Like good or admirable wealth.

रेक्णाइति धननाम (निघ० २.१०)

२(सबर्दुघायाः । समानं सुखं बिभर्ति येन दुग्धेन तत् सबः तद् दोग्धि तस्याः अत्र समानोपपदाद्भृञ् धातोर्विच् वर्णव्यत्ययेन भस्य बः)

= Of the milch-cow.

पुनर्मनुष्याः कथं वर्तेरन्नित्युपदिश्यते

How should men behave is taught in the sixth mantra.

Mantra—6

अध॒ प्र ज॑ज्ञे त॒रणि॑र्ममत्तु॒ प्र रो॑च्य॒स्या उ॒षसो॒ न सूरः॑ ।
इन्दु॒र्येभि॒राष्ट॑ स्वे॒दुह॑व्यैः स्रु॒वेण॑ सि॒ञ्चञ्ज॒रणा॒भि धाम॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सत्कर्मानुष्ठातः) भवान् उषसः सूरः न येभिः स्वेदुहव्यैः स्रुवेण धाम अभिसिञ्चन् इव अस्याः दुग्धादिभिः प्ररोचि । इन्दुः सन् जरणाष्ट तरणिः सन् ममत्तु । अध प्रजज्ञे (प्रसिद्धो भवतु) ॥

TRANSLATION

O doer of good deeds, thou shinest by taking milk and other nourishing things which make a man fit to earn wealth like the sun from the dawn. Performing Yajna (non-violent sacrifice) with oblations and with ladle sprinkling the place of sacrifice, thou becomest like the moon, always doing admirable works, taking people away from all misery and extending the field of their happiness, thou gladdenest all and becomest famous thereby.

PURPORT

Men should protect the cattle, should make them grow well and taking their milk etc. according to the rules laid down in the Shastras dealing with medical subjects, they should become mighty, healthy and wealthy. As a man who cultivates a field, wets it with water and getting food materials shines like the sun, being strong and rich, so they should slo shine doing always admirable deeds.

THE COMMENTATOR'S NOTES

(तरणिः) दुःखात् पारगः सुखविस्तारकः

= Taking away from misery and extending happiness.

(स्वेदुहव्यैः) स्वानि इदूनि ऐश्वर्याणि हव्यानि दातुमादातुम् योग्यानि येभ्यो दुग्धादिभ्यस्तैः

= With milk and other nourishing things which make a man fit to earn wealth.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—7

स्विध्मा यद्वनधितिरपस्यात्सूरो अध्वरे परि रोधना गोः ।
यद्ध प्रभासि कृत्व्यां अनु द्यूननर्विशे पश्विषे तुराय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सज्जन) त्वया यत् (या) स्विध्मा वनधितिः कृता यानि गोरोधना कृतानि तैः त्वम् अध्वरे कृत्व्यान् अनुद्यून् सूरः इव अनर्विशे पश्विषे तुराय यत् ह प्रभासि तत् भवान् परि अपस्यात् ॥

TRANSLATION

O good man, thou shouldst always desire to do good deeds, protection of the forests (which act creates the light of happiness) doing all works to preserve and guard the cattle, shine thou like the sun in the non-violent acts and on all days in which noble actions are performed, for the growth of all animals, for yoking the chariots and for rapid locomotion.

PURPORT

Only those men shine like the sun, with the prosperity of the State who protect the forest for the growth of the cattle and other animals, who make them graze there, who take milk and other nourishing substances and cultivate the land properly and not others who kill the cows and other animals.

THE COMMENTATOR'S NOTES

(स्विध्मा) सुष्ठु इध्मा सुखदीप्तिर्यया सा

= By which is there the splendour of happiness.

(इन्धी-दीप्तौ) Tr.

(अध्वरे) अविद्यमानः ध्वरः हिंसनं यस्मिन् रक्षणे

= In the act of protection in which there is no violence.

(पश्विषे) पशूनाम् इषे वृद्धीच्छायै

= For the desire of the growth of animals.

(इष-इच्छायाम्) Tr.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—8

अष्टा महो दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सम् ।
हरिं यत्ते मन्दिनं दुक्षन्वृधे गोरभसमद्रिभिर्वाताप्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे राजन्) ते यत् योधानः वृधे आदः अष्टा सूर्यः महः दिवः हरी अद्रिभिः प्रचरतीव इह उत्सं विधाय द्युम्न-साहं हरिं मन्दिनं वाताप्यं गोरभसम् अभि दुक्षन् (ते त्वया सत्कर्तव्याः) ॥

TRANSLATION

O King, thou shouldst honour those thy warriors who dig wells, properly utilise horses and the cows etc. which take pure air, and who shine like the sun endowed with grand light and power of attraction along with clouds or mountains.

PURPORT

O men, as the sun gladdens the whole world by his light and upholds the earth with his power of attraction, in the same manner, you should dig canals and wells, grow grass etc. in the forest, protect the cattle and the horses etc.

making them strong and enjoy happiness by taking milk and other nourishing things.

THE COMMENTATOR'S NOTES

(हरी) सूर्यस्य प्रकाशाकर्षण इव
= Like the light and attractive power of the sun.

(गोरभसम्) गवां महत्वम्
= The greatness or glory of the cows.

रभस इति महन्नाम (निघ० ३.३)

(अद्रिभिः) मेघैः शैलैर्वा
= With the clouds or the hills.

अद्रिरिति मेघनाम (निघ० १.१०)

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—9

त्वमायसं प्रति वर्तयो गोर्दिवो अश्मानमुपनीतमृभ्वा ।
कुत्साय यत्र पुरुहूत वन्वञ्छुष्णमनन्तैः परियासि वधैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वन्वन् पुरुहूतः त्वं सूर्यः दिवः तमः हत्वा अश्मानम् उपनीतं प्रापयति इव ऋभ्वा सह आयसं गृहीत्वा कुत्साय शुष्णं च अदधन् (यत्र गोहिंसका वर्तन्ते तत्र तेषाम् अनन्तैः वधैः परियासि (तान् गोः सकाशात्) प्रतिवर्तयः च ॥

TRANSLATION

O man thou who art invited by many, who servest them well, as the sun dispels darkness by his joy-giving light and scatters the clouds, raining them down and thus benefiting the world, so thou shouldst take in thy hand the powerful weapon made out of iron and other metals by a wise man and should possess well the strength to use the thunderbolt

(and other fatal arms.) Thou shouldst encompass with those numberless mighty weapons the killers of the cows and should keep thy arms far away from the cattle.

PURPORT

O men, as the sun gladdens all by raining down the cloud and dispelling darkness, so you should make all delighted by protecting the cattle (and other animals) and by restraining their killers. This work cannot be done without the help of wise men. Therefore you should do all this with their help.

THE COMMENTATOR'S NOTES

(दिवः) दिव्यसुखप्रदात् प्रकाशात्

= By the light that gives divine delight.

(अश्मानम्) व्यापनशीलं मेघम् । अश्मेति मेघ नाम (निघ० १.१०)

= The cloud.

(कुत्साय) वज्राय

= For the thunderbolt or powerful weapon.

TRASLATOR'S NOTES

It is therefore wrong on the part of Sanacharya. Prof. Wilson and others to take the words like Kutsa and Shushna as the proper nouns or the names of particular persons instead of taking them in the sense of thunderbolt and strength as the Vedic Lexicon-Nighantu quoted above clearly states. Rishi Dayananda Sarasvati has taken the word गोः (Goh) in the well-known sense of the cow and has shown how the Vedas enjoin upon all to protect the cattle and restrain the wicked from slaughtering them by all legitimate means, while as Sayanacharya has taken it to be the adjective of शुष्णस्य which also he wrongly interprets as शुष्णस्य असुरस्य the name of a demon and interprets गोः as गन्तुः = Moving or active अश्मानम् which in classical Sanskrit means "Stone" but according to the Vedic Lexicon-Nighantu stands for cloud, he takes as the adjective of वज्रम् as शत्रोर्व्यापकम् = Pervading or badly affecting the enemy. Those of the critics who

accuse Rishi Dayananda Saraswati of giving far-fetched interpretation of the words and the mantras are particularly requested to take note of such peculiar meanings of well-known words by their authentic commentator. Etymologically Shri Kapali Shastri has explained कुत्सः as निकृष्टानां पापानाम् अघः कुत्सनात् कुत्सः = A man who condemns sins.

पुनर्मनुष्याह किं कुर्युरित्याह

What should men do is told further in the tenth Mantra.

Mantra—10

पुरा यत्सूरस्तमसो अपीतेस्तमद्रिवः फलिगं हेतिमस्य ।
शुष्णस्य चित्परिहितं यदोजो दिवस्परि सुग्रथितं तदादः ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृत)

हे अद्रिवः त्वं सूरः फलिगंहत्वा तमसः अपीतेः दिवः प्रकाशते इव (सेनया) तम् आदः । यत् (यं) पुरा निवर्तयः तं सुग्रथितं स्थापय । यत् अस्य परिहितम् ओजः अस्ति तत् निवार्य शुष्णस्य परिचित् (अपि) हेतिं निपातय [यतः अयं गोहन्ता न स्यात्] ॥

TRANSLATION

O King ruling over a State which has hills, as the sun disperses the cloud and shines with his light, in the same manner, with thy army, thou must destroy the enemy, thou shouldst chain well the foe whom thou hast restrained. Whatever is the strength of the enemy that gives joy to the wicked, must be removed by thee and thou shouldst throw weapons over the enemy who exploits the public, so that he may not slaughter the cattle.

PURPORT

O officers of the State, as the sun gladdens all beings by dispersing the cloud and making it fall down on the earth, in the same manner, you should always delight the cattle by putting down their slaughterers.

THE COMMENTATOR'S NOTES

(अपीतेः) विनाशनात् = By destroying.

(फलिगम्) मेघम् । फलिग इति मेघनाम (निघ० १.१०)

[शुष्णस्य] शोषकस्य शत्रोः

= of the enemy who exploits the people.

पुना राज प्रजाकृत्यमाह

The duties of the King and his subjects are told further in the 11th Mantra.

Mantra—11

अनु त्वा मही पाजसी अचक्रे द्यावाक्षामा मदतामिन्द्र कर्मन् ।
त्वं वृत्रमाशयानं सिरासु महो वज्रेण सिष्वपो वराहुम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं सूर्यः वृत्रम् इव सिरासु महः वज्रेण वराहुं हत्वा आशयानम् इव सिष्वपः । यतः मही पाजसी अचक्रे द्यावाक्षामा त्वा (प्राप्य प्रत्येक कर्मन्) अनुमदताम् ॥

TRANSLATION

O King, lord of much wealth, as the sun destroys the cloud, thou hurlest down in his nerves with thunderbolt thy enemy who is obstructor of righteous deeds and killer of good persons and makest him sleep down for a long time, so that the vast, powerful, protecting and un-restrained sun and earth may be the sources of happiness to thee, in every glorious deeds thou doest.

PURPORT

It is the duty of the Officers of the State to chain down wicked foes, to kill them, to restrain them and to turn them into good friends. They should make all happy full of bliss, by prompting all their subjects to do noble acts.

THE COMMENTATOR'S NOTES

[पाजसे] रक्षणनिमित्ते। अत्र विभक्तेः पूर्वसवर्णः। पातेर्बले जुट्च [उणादि० ४.२०३] इति पाधातोः असुन् – जुडागमश्च।

= Cause of protection.

[वराहुम्] वराणां धर्माणां व्यवहाराणां धार्मिकाणां जनानां च हन्तारं दस्युं शत्रुम्

= The wicked enemy who is obstructor of righteous deeds and killer of good persons.

पुनस्तमेव विषयमाह

Mantra—12

त्वमिन्द्र नर्यो याँ अवो नॄन्तिष्ठा वातस्य सुयुजो वहिष्ठान्।
यं ते काव्य उशना मन्दिनं दाद्वृत्रहणं पार्यं ततक्ष वज्रम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र काव्यः उशना नर्यः त्वं यान् वहिष्ठान् वातस्य सुयुजः नॄन् अवः (तैः सह धर्मे तिष्ठ) यः वृत्रहणं मन्दिनं पार्यं जनं दात् यः (शत्रूणाम् उपरि) वज्रं ततक्ष (तेन अपि सह धर्मेण वर्तस्व)॥

TRANSLATION

O King the protector of the people, thou who art the son of a very wise man and desirous of doing noble deeds, benefactor of men, protectest the Yogis who lead us to the attainment of Vidya (wisdom) and Dharma (righteousness) and who practise Pranayam. Thou shouldst remain with them in Dharma. Thou shouldst also treat with Dharma (righteousness) the person whom a wise man has given to thee (for help), who is an admirable hero, killer of his enemies, accomplisher of his works and thrower of thunderbolt over his foes.

PURPORT

As the officers of the State protect the worshippers of God, teachers, preachers and other good persons belonging to the general public and army, so they should also protect them continuously.

THE COMMENTATOR'S NOTES

(नॄन्) धार्मिकान् जनान्

= Good righteous persons.

(वहिष्ठान्) अतिशयेन वोढॄन् विद्याधर्मप्रापकान्

= Leading to the attainment of Vidya (Wisdom) and Dharma (righteousness).

TRANSLATOR'S NOTES

It is strange to find that while Rishi Dayananda has interpreted नॄन् as धार्मिकान् जनान् good or righteous persons, Sayanacharya has taken it as नेतॄन् अश्वान् = Leading horses, He has taken वातस्य सुयुजः, वहिष्ठान् also adjectives of the horses, instead of the adjectives of नॄन् or good men. There is no word in the Mantra standing for horses, while as the word used in the Mantra is नॄन् which every one knows means men. It is for impartial scholars to judge whose interpretation is far-fetched Shri Sayanacharya's or Rishi Dayananda Sarasvati's.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—13

त्वं सूरो हरितो रामयो नॄन्भरच्चक्रमेतशो नायमिन्द्र ।
प्रास्य पारं नवतिं नाव्यानामपि कर्तमवर्तयोऽयज्यून् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वम् अयं सूरः हरितः इव एतशः चक्रं न अयज्यून् नॄन् भरत् । नाव्यानां नवतिं नवति संख्या-

कानि जलगमनार्थानि यानानि पारं प्राप्य एतान् पुरुषार्थिनः अपि कर्तं खनितुम् कर्म कर्तुं च प्रवर्तयः (त्वम् अत्र अस्मान् सदा) रमयः ॥

TRANSLATION

O Indra ! President of the Assembly who art giver of much wealth; as the sun yokes the rays and the good horse makes the wheel to move, in the same manner, thou supportest those leaders of the people and of righteousness who are not attached to worldly objects. Take across ninety cars (that are to be used for travel on the sea) or sea-journey to the sea-shore. Use industrious persons to dig the well and other useful activities and make us always happy.

PURPORT

As the sun prompts all to do their deeds, in the same manner, it is the duty of the learned to prompt the ignorant to do some mental or physical work according to their ability or aptitude and accomplish all happiness.

THE COMMENTATOR'S NOTES

(हरितः) रश्मीन् हरित इति रश्मिनाम (निघ० १.६)

= Rays.

(नॄन्) प्रजाधर्मनायकान्

= The leaders of the people and of righteousness.

(एतशः) साधुरश्वः एतश इत्यश्वनाम (निघ० १.१४)

= Good horse, quick going horse.

(कर्तम्) कूपम् कर्तमितिकूपनाम (निघ० ३.२३)

= Well.

TRANSLATOR'S NOTES

The most difficult part of the Mantra is नवति नाव्यानाम् = Which Sayanacharya translates as नाव्या तार्येणां नदीनां नवतिं नवति संख्याम् i. e. ninety rivers to be taken across the steamer.

Rishi Dayananda Sarsvati takes नवतिं नाव्यानाम् as नवति संख्याकानि जलगमनार्थानि यानानि = Ninety cars useful for sea-Journey. But the exact significance of the number 90 is still a matter for further research. We shall be grateful to any scholar who can throw further light on the subject.

(अयज्यून्) असंगतिकर्तॄन् = Free from attachment.

(यज-देवपूजासंगतिकरणदानेषु)

पुनस्तमेव विषयमाह ।

Mantra—14

त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो दुरितादभीके ।
प्र नो वाजान्रथ्यो३ अश्वबुध्यानिषे यन्धि श्रवसे सूनृतायै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिवः इन्द्र ! रथ्यः त्वम् अभीके अस्याः दुर्हणायाः दुरितात् च नः पाहि । इषे श्रवसे सूनृतायै नः अस्माकम् अश्वबुध्यान् वाजान् सुखं प्रयन्धि ॥

TRANSLATION

O Indra (Commander of the army) thou who hast reasonable and wise policies and art destroyer of un-righteousness being a good charioteer, protect us in the battle from a powerful army which it is so difficult to destroy and from sinful activities. Bestow happiness upon our kith and kin who are endowed with knowledge and speed (strength) and who are able to direct or utilise lightning and electricity etc. in the firmament for the attainement of noble desire for fame or good food and for pleasant and true speech.

PURPORT

It is the duty of the commander of army to keep away his army from the destruction by the foes and from ignoble or sinful activities. He should provide the heroes of his army with nourishing and invigorating good food and drink

in sufficient quantity to their hearts content, thus to gladden them, to conquer the enemies and to protect and preserve the subjects constantly.

THE COMMENTATOR'S NOTES

(इन्द्र) अधर्मविदारक

= Destroyer of un-righteousness.

(अभीके) संग्रामे अभीक इति संग्रामनाम (निघ० २.१७) = In the battle.

(अश्वबुध्न्यान्) अश्वान् अन्तरिक्षे भवान् अग्न्यादीन् चालयितुं वर्द्धितुम् बुध्यन्ते तान्

= Able to utilise lightning, electricity etc. in the firmament.

(वाजान्) विज्ञानवेगयुक्तान् सम्बन्धिनः

= The kith and kin endowed with knowledge and strength (denoted by speed).

(वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च)

(वज्रिवः) प्रशस्ता: वज्रयः – विज्ञानयुक्ता नीतयो विद्यन्तेऽस्य तत्सम्बुद्धौ । वजधातोरौणादिकः इः प्रत्ययः रुडागमश्च ततो मतुप्च

= Whose policies are reasonable and wise.

अथेश्वर विषयमाह ।

In the last and concluding Mantra of the hymn, the prayer is addressed to God as Indra.

Mantra—15

मा सा ते अस्मत्सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्त ।
आ नो भज मघवन्गोष्वर्यो मंहिष्ठास्ते सधमादः स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वाजप्रमहः मघवन् (जगदीश्वर) ते (तव) कृपया या सुमतिः सा अस्मत् मा विदसत् (कदाचित्) सर्वे जनाः इषः संवरन्त । अर्यः त्वम् नः (अस्मान्) गोषु आभज यतः मंहिष्ठाः सन्तः वयं ते (तव) सधमादः स्याम ॥

TRANSLATION

O Lord of the world, ever to be worshipped by the wise and thorough wisdom, by Thy Grace, may not good intellect or wisdom be ever withdrawn from us. May it ever remain with us. May all people have good food and the fulfilment of their noble desires. Make us possessors of the land, good speech, cattle and light of Dharma O Lord, so that ever growing with happiness, wisdom, knowledge and other virtues, may we ever be full of great bliss with Thee.

PURPORT

Men should always regard God as the Lord of the world and should pray to Him for the attainment of good intellect or wisdom etc. so that imitating God's pure attributes and acts, they may always remain in bliss with Him.

THE COMMENTATOR'S NOTES

(वाजप्रमहः) वाजैः विज्ञानादिभिः विद्वद्भिर्वा प्रकृष्टतया मह्यते पूज्यते यस्तत्सम्बुद्धौ ।
= Who is worshipeed well with wisdom and by the wise.

(गोषु) पृथिवीवाणी धेनुधर्मप्रकाशेषु
= In the land, good speech, cattle and the light of Dharma.

(सधमादः) महानन्दिताः = Full of great bliss.

TRANSLATOR'S NOTES

गौरिति पृथिवी नाम (निघ० १.१)

गौरिति वाङ्नाम (निघ० १.११)
गौरिति रश्मिनाम निरुक्ते २.१.८ अत्र धर्मरश्मि ग्रहणम्

This hymn is connected with the previous hymn, as there is mention of the duties of the husband and wife, king and his subjects etc. as in that hymn.

Here ends the commentary on first Ashtaka of the first Mandala of the Rigveda Samhita

ओ३म्

SECOND ASHTAK FIRST CHAPTER

अथ द्वितीयाष्टकारम्भः

तत्र प्रथमोऽध्यायः

ऋग्वेदस्य प्रथममण्डलस्य द्वाविंशत्युत्तरशततमं सूक्तम्

MANDALA—I, HYMN CXXII (122)

ओं विश्वानि देव सवितर्दुरितानि परासुव ।

यद् भद्रं तन्न आसुव ।। यजु० ३०

अस्य पंचदशर्चस्य सूक्तस्य कक्षीवान् ऋषिः । विश्वे देवा देवताः । १, ५, १४ भुरिक् पंक्तिश्छन्दः । ४ निचृत् पंक्तिः । ३, १५ स्वराट् पंक्तिः । ६ विराट् पंक्तिश्छन्दः पंचमः स्वरः । २, ९, १०, १३ विराट् त्रिष्टुप् छन्दः । ८, १२ निचृत् त्रिष्टुप् । ७, ११ त्रिष्टुप् छन्दः । धैवतः स्वरः ।।

Seer of the Hymn-Kaksheevan. Devata or subject-Vishve Devah. Metres-Pankti and Trishtup. Tunes-Panchama and Dhaivata.

तत्रादौ सभापतिकार्यमुपदिश्यते ।

In the first Mantra, the duties of the President of the Assembly are taught.

Mantra—1

प्र वः पान्तं रघुमन्यवोऽन्धो यज्ञं रुद्राय मीळ्हुषे भरध्वम् ।

दिवो अस्तोष्यसुरस्य वीरैरिषुध्येव मरुतो रोदस्योः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रघुमन्यवः । रोदस्योः मरुतः इव इषुध्याइव वीरैः सह वर्तमानाः यूयं मीळ्हुषे रुद्राय वः पान्तं यज्ञम् अन्धः च दिवः असुरस्य सम्बन्धे वर्तमानान् यथा प्रभरध्वं तथा अहम् अपि एतम् अस्तोषि ॥

TRANSLATION

O Mild tempered men, you who are like the winds between the sun and the earth, who are like the heroes with their shafts, present to the President of the Assembly who is giver of happiness to good persons and who causing the wicked to weep by meting out severe punishment and thus protects you, respect the food that is to be prepared by the Combination of various articles. Give light of knowledge to the ignorant. I also praise the virtuous President of the Assembly.

PURPORT

When with the help of able and competent persons, men attempt to do a thing, even the difficult task can be accomplished easily.

THE COMMENTATOR'S NOTES

(रघुमन्यवः) लघुक्रोधाः
= Men of little or no anger-Mild tempered.

(अन्धः) अन्नम् = Food.

(यज्ञम्) संगतव्यम्
= To be unified or prepared with the combination of various articles.

(दिवः) विद्याप्रकाशस्य
= Of the light of knowledge.

TRANSLATOR'S NOTES

अन्ध इत्यन्ननाम (निघ० २.७)

यज-देव पूजा संगति करण दानेषु ।

दिवु- क्रीडा विजिगीषा व्यवहारद्युतिस्तुतिमोदमद-स्वप्न कान्ति गतिषु

Here the meaning of द्युति or light has been taken.

अथ दम्पत्योर्व्यवहारमाह ।

Now the duties or dealings of the husband and wife are told in the second Mantra.

Mantra—2

पत्नीव पूर्वहूतिं वावृधध्यां उषासानक्ता पुरुधा विदाने ।
स्तरीर्नात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सति स्त्रि ! त्वं पत्नी इव ववृधध्ये पूर्वहूतिं पतिं स्वीकृत्य पुरुधा विदाने उषासानक्तेव (वर्तस्व) सूर्यस्य हिरण्यैः श्रिया च सुदृशी अत्कम् इव व्युतं वसाना सती स्तरीः न सततं भव ॥

TRANSLATION

O Chaste woman ! be thou like a noble wife who always reveres her husband and attends to his first call helping him to grow (physically mentally and spiritually.) Let the husband and wife be like the morning and night who uphold all and let them be highly learned. Let the wife be full of splendour like the light of the sun, beautiful and good looking, putting on well-woven robes. Be like the well O wife feeding all with sweet water and like the boat taking your husband and other kith and kin across the river of misery.

PURPORT

A chaste wife always pleases her noble husband and husband observing the vow of fidelity or faithfulness, pleases his wife. They should be like the day and night, associated

with each other, adorned with nice dress and ornaments. They should always endeavour to do noble deeds.

THE COMMENTATOR'S NOTES

(स्तरीः) कलायन्त्रादिसंयोगेनास्तारिषत यास्ता नौकाः
= Boats driven by machines etc.

(अत्कम्) कूपम् इव = Like the well.

(हिरण्यैः) ज्योतिर्भिः इव
= Like the splendours of the sun.

ज्योतिर्वै शुक्रं हिरण्यम् (ऐतरेय० ७. १२)
ज्योतिर्हि हिरण्यम् (शतपथ ४. ३. १. ११)
ज्योतिर्वै हिरण्यम् (ताण्ड्य ६. ६. १०)

अथ सद्गुणानां व्यवहारमाह ।

The cultivation of virtues is taught in the third Mantra.

Mantra—3

ममत्तु नः परिज्मा वसुर्हा ममत्तु वातो अपां वृषण्वान् ।
शिशीतमिन्द्रापर्वता युवं नुस्तन्नो विश्वे वरिवस्यन्तु देवाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा वसर्हा परिज्मा नः ममत्तु अपां वृषण्वान् वातः नः ममत्तु । हे इन्द्रापर्वता इव (वर्तमानौ अध्यापकोपदेशकौ) युवं नः शिशीतम् विश्वे देवाः नः वरिवस्यन्तु तथा तत् (तान्) सर्वान् सत्कृतान् वयं सततं कुर्याम ॥

TRANSLATION

May fire that consumes all and is the sustainer of many things delight us. May the wind, the shedder of rain gladden us. O teacher and preacher, you who are like the sun and the cloud sharpen our intellects. May all enlightened persons show us favour.

PURPORT

We must also please and satisfy those persons, who try to please and gladden us.

THE COMMENTATOR'S NOTES

(ममत्तु) हर्षयतु = May delight.

(परिज्मा) परितः जमति अत्ति सः अग्निः

= Fire that consumes on all sides.

(इन्द्रपर्वता) सूर्यमेघाविव वर्तमानौ अध्यापकोपदेशकौ = The teacher and preacher who are like the sun and the cloud.

(वरिवस्यन्तु) परिचरन्तु = Serve or favour.

TRANSLATOR'S NOTES

ममत्तु is from मदी-हर्षे । जमु-अदने भ्वा

पर्वत इति मेघनाम [निघ० १.१०]

एष एवेन्द्रो य एष [सूर्यः] तपति [शतपथ २.६.४.१२]

स यः स इन्द्रः एष एव स य एष [सूर्यः] तपति

[जैमिनीयोपनिषद्ब्राह्मणे १. २८. २]

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—4

उत त्या मे यशसा श्वेतनायै व्यन्ता पान्तौशिजो हुवध्यै ।

प्र वो नपातमपां कृणुध्वं प्र मातरा रास्पिनस्यायोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा मे यशसा श्वेतनायै व्यन्ता पान्ता त्या हुवध्यं मातरा रास्पिनस्य आयोः वर्तनाय प्रवर्तते यथा अपान्नपातं यूयं प्रकृणुध्वं तथा उत औशिजः अहं च आयुः सततं प्रवर्द्धयेयम् ॥

TRANSLATION

O men, as I the son of a person desiring wisdom for my good reputation invoke the teachers and preachers who are mighty protectors and who make me respectable, you should also do so. They are engaged in multiplying the usefulness and strength of my life. You should not allow the water to fall down uselesaly,but should utilise it for various purposes. May I also try to augment the span of your life by giving instructions about health.

PURPORT

O men, as you increase our age or the span of our life by your noble teachings, so we should also ennoble and uplift your life.

THE COMMENTATOR'S NOTES

(श्वेतनायै) प्रकाशाय = For light.

(रास्पिनस्य) ग्रहीतुमर्हस्य
= Noble or worthy of acceptance.

(मातरा) मानकारकौ
= Respecters or making us respectable.

(औशिजः) कामयमानपुत्र:
= The son of a man desiring wisdom.

TRANSLATOR'S NOTES

(औशिजः) उशिजः पुत्रः वश-कान्तौ

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

आ वो रुवण्युमौशिजो हुवध्यै घोषेव शंसमर्जुनस्य नंशे ।

प्र वः पूष्णे दावन आं अच्छा वोचेय वसुतातिमग्नेः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः औशिजः अहं वः स्वण्युम् आहुवध्यै अर्जुनस्य शंसं घोषा इव (दुःख) नंशे वः पूष्णे दावने अग्नेः वसुताति प्र अच्छा वोचेय ॥

TRANSLATION

O learned men, I the son of a man desiring knowlenge and wisdom, praise you earnestly to put into practice your sermons, to alleviate all miseries and to beautify myself with noble virtues, like the speech of absolutely truthful enlighetned persons. Let me do so for nourishment and charity, after earning wealth by the use of fire in the form of electricity etc.

PURPORT

As the Vaidyas (Physicians) make all people healthy and destroy their diseases, in the same manner, all learned men should make all happy, respectable, and well-established in life.

THE COMMENTATOR'S NOTES

(घोषेव) आप्तानां वाक् इव

= Like the speech of absolutely truthful persons.

(अर्जुनस्य) रूपस्य अर्जुनमिति रूपनाम (निघ० ३.७)

(स्वण्युम्) सुशब्दायमानम् ॥

= Teaching well.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—6

श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सदने विश्वतः सीम् ।
श्रोतु नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुरद्भिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मित्रावरुणा सुश्रोतुः मे इमा हवा श्रुतम् उत (अपि) सदने विश्वतः सीं श्रुतम् अद्‌भिः सिन्धुः सुक्षेत्रा इव श्रोतु-रातिः नः वचनानि श्रोतु ॥

TRANSLATION

O good friends, listen to those my invocations (calls). Listen to them when they are made in an assembly or any other boundary in all directions. May the renowned generous bestower of wealth listen to our requests who hear well and attentively and may he favour us with noble sermons as a river fertilises broad fields with water.

PURPORT

It is the duty of great scholars to listen attentively to the questions put to them and to answer them satisfactorily.

THE COMMENTATOR'S NOTES

[मित्रावरुणौ] सुहृद्वरौ = Good friends.

[सदने] सदसि = In the assembly.

[सीम्] सीमायाम् = In the boundary.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

स्तुषे सा वां वरुण मित्र रातिर्गवां शता पृक्षयामेषु पज्रे ।
श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुन्धानासो अग्मन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा विद्वांसः पज्रे श्रुतरथे प्रियरथे सद्यः पुष्टिं दधानाः दुःखं निरुन्धानासः अग्मन् तथा हे वरुणमित्र

युवां पृक्षयामेषु गवां शता गच्छतम् या युवयोः रातिः स्त्री सा वां (युवां) यथा स्तुषे (तथा अहम् अपि स्तौमि) ॥

TRANSLATION

As learned persons mounting on their quick - going famous and favorite car come having nourishing food in abundance and alleviating suffering of others, in the same way, O ye exalted or excellent scholars and friends, come to those Brahamacharis who are enquirers and observers of the rules of self-restraint to give them hundreds of inspiring words. As your wives who are givers of joy to you admire you immensely, so I also do.

PURPORT

As learned persons manufacture many kinds of wonderful vehicles, industriously, so others also should do.

THE COMMENTATOR'S NOTES

(रातिः) या रातिरददाति (सुखं) सा स्त्री
= Wife who gives joys to her husband.

(पज्र) गमने = Quick moving.

(पृक्षयामेषु) पृच्छ्यन्ते ये ते पृक्षास्तेषामिमे यामास्तेषु अत्र पृच्छ धातोर्बाहुलकादौणादिकः क्सः प्रत्ययः ।
= Inquisitive observers of the rules of self-restraint.

पुनस्तमेव विषयमाह
The same subject is continued :

Mantra—8

अस्य स्तुषे महिमघस्य राधः सचा सनेम नहुषः सुवीराः ।
जनो यः पज्रेभ्यो वाजिनीवानश्वावतो रथिनो मह्यं सूरिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हेविद्वन् ! त्वम् अस्य अश्ववतः रथिनः महिमघस्य जनस्य राधः स्तुषे तस्य तव सुवीराः वयं सचा सनेम यः

नहुषः जनः पज्रेभ्यः वाजिनीवान् जायते स सूरिः मह्यम् एतां विद्यां ददातु ॥

TRANSLATION

O learned person ! Thou praisest the wealth of this man who has many horses and many chariots or cars and is prosperous. May we get his wealth distributed among the needy being ourselves heroic and having good progeny. May the man who being tied to good and bad deeds becomes doer of noble actions sanctioned by the Vedas mounting on quick moving cars, instruct me in this science.

PURPORT

As an industrious person bemomes prosperous, so shoul other also be.

THE COMMENTATOR'S NOTES

(नहुषः) शुभाशुभकर्मबद्धो मनुष्यः
= man tied or bound by good or bad deeds.

(पज्रेभ्यः) गमकेभ्यो यानेभ्यः
= By quick moving vehicles.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—9

जनो यो मित्रावरुणावभिध्रुगपो न वां सुनोत्यक्ष्णयाध्रुक् ।
स्वयं स यक्ष्मं हृदये नि धत्त आप यदीं होत्राभिर्ऋतावा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्योपदेशकयाजकौ ! यः जनः वाम् अपः मित्रावरुणौ इव अभिध्रुक् अक्ष्णयाध्रुक् सन् न सुनोति स स्वयं हृदये यक्ष्मं निधत्ते यद् (यः) ऋतावा होत्राभिः ईम् आप स हृदये सुखं निधत्ते ।

TRANSLATION

O Preacher of truth and priest, he who does you who are like Prana and udana wrong, who harms you in any way crookedly, contracts for himself serious diseases like T. B. in his heart, but he who being true in his dealings attains you by noble, acceptable or admirable acts enjoys happiness.

PURPORT

The man who hates or harms learned benevolent persons remains always miserable and he who satisfies and serves them, enjoys happiness.

THE COMMENTATOR'S NOTES

(मित्रावरुणौ) प्राणोदानाविव सत्योपदेशकयाजकौ

= The Preacher of truth and priest, who are like Prana and Udana-Two kinds of vital energy

(यक्षण्याध्रुक्) कुटिलया रीत्या द्रुह्यति

= He who harms or injures crookedly.

TRANSLATOR'S NOTES

प्राणोदानौ मित्रावरुणौ (शत० १. ८. ३. १२) शत० ३. ६. १. १६, २. ३, ५, १४ ।

अथ युद्धविषय उपदिश्यते ।

The Science of warefare is taught in the tenth Mantra.

Mantra—10

स व्राधतो नहुषो दंसुजूतः शर्धस्तरो नरां गूर्तश्रवाः ।
विसृष्टरातिर्याति बाळ्हसृत्वा विश्वासु पृत्सु सदमिच्छूरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सः दंसुजूतः गूर्तश्रवाः विसृष्टरातिः बाळ्हसृत्वा नहुषः

नरां विश्वासु पृत्सु सद्म इति गृहीत्वा बाधत: युद्धाय याति (स विजयम् प्राप्नोति ॥)

TRANSLATION

The man who is urged by heroes who are destroyers of enemies renonwed among men, industrious, endowed with surpassing strength, munificent is gifts, ever undaunted in all combats even against mighty men goes to fight with his foes, gets victory.

PURPORT

Men should have more war-materials than their enemie's and should conquer them with the help of great heroes.

THE COMMENTATOR'S NOTES

(नहुष:) मनुष्य:

(वंसुजूत:) योवंसुभिरुपक्षयितृभि: वीरैर्जूत: प्रेरित: स:
= Urged by the heroes who are destroyers of their enemies.

(बाढ सृत्वा) यो बाढेन प्रशस्तेन बलेन सरति स:
= He who moves with admirable strength

(सदम्) शत्रुहिंसकसैन्यम्
= The army of the destroyers of enemies.

TRANSLATOR'S NOTES

दसु-उपक्षये जु-गतौ सौत्रोधातु:

सृ-गतौ षद्लृ-विशरणगत्यवसादनेषु

पुनरुपदेशककृत्यमाह

The duties of a preacher are told in the eleventh Mantra.

Mantra—11

अध रमन्ता नहुषो हवं सूरे: श्रोता राजानो अमृतस्य मन्द्रा: ।

नभोजुवो ...

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मन्द्राः राजानः ! यूयम् अमृतस्य सूरेः नहुषस्य हवं श्रोत नभोजुव: यूयम् यद् निरवस्य राधः तत् रमन्तः अध महिना प्रशस्तये रथवते राधः दत्त ॥

TRANSLATION

O Kings shining on account of your virtues, causing delight to all, listen to the words of advice of a scholar who regards himself immortal (spiritually), you who travel in the sky (by a eroplanes) protect the wealth of a poor man who has no guardian, grant wealth to that admirable who has person many chariots or who is the master of his chariot in the from of body.

THE COMMENTATOR'S NOTES

(हवम्) उपदेशाख्यं शब्दम्
= Worlds uttered in the form of sermons.

(नभोजुव:) विमानादिना नभांसि गच्छन्तः
= Travelling in the sky by air crafts etc.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—12

एतं शर्धं धाम यस्य सूरेरित्यवोचन्दशतयस्य नंशे ।
द्युम्नानि येषु वसुताती रारन्विश्वे सन्वन्तु प्रभृथेषु वाजम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वसुतातिः अहं यथा दशतयस्य सूरेः सकाशात् यत् शर्द्धं धाम अवोचन् । ये विश्वे वाजं राजन् येषु प्रभृथेषु द्युम्नानि सन्वन्तु इति तत् एतं सर्वं सेवितव्यं नंशे ॥

TRANSLATION

I who am possessed of wealth, destroy all my miseries, by acquiring powerful position which is told by great scholars who are well-versed in tenfold knowledge. Those scholars give that knowledge of ten kinds to all. In the Yajnas where all virtues are particularly preserved, there is all good reputation and real wealth. Let the scholars diffuse knowledge and distribute food and wealth among the needy.

PURPORT

Those great scholars who having acquired the knowledge of all sciences teach others, become glorious and famous.

THE COMMENTATOR'S NOTES

(दशतयस्य) दशधाविद्यस्य

= A scholar who possesses tenfold knowledge.

(वाजम्) ज्ञानम् अन्नं वा = Knowledge or food.

(द्युम्नानि) यशांसि धनानि वा = Fame or wealth.

TRANSLATOR'S NOTES

दशतयस्य has been translated by Rishi Dayananda Saras-vati as दशधा विद्यस्य = Possessing tenfold knowledge but not explained. In our opinion, it may mean the knowledge of the four Vedas which are encyclopedia of various sciences with six Angas (Branches) (or limbs consisting) of शिक्षा (The science of alphabets, and their accents etc.) व्याकरण Grammar कल्प (The science of rituals, ceremonies, Yajnas etc.) ज्योतिष (The various branches of Astronomy) निरुक्त (Vedic etymology including true philology and) छन्द (The Science of metres). This tenfold knowledge thus covers all the departments of various sciences.

वाज इति अन्ननाम (निघ० २.७)

वाज is derived from वज-गतौ the first meaning of which is ज्ञान or knowledge.

द्युम्नम् इति धननाम (निघ० २.१०) द्युम्नं द्योततेर्यशो वा अन्नंवेति निरुक्ते प्रभृथेषु has not been explained in the commentary by oversight. Sayanacharya interprets it as प्रकृष्टभरणेषु यागेषु = In the Yajnas which sustain all well. It is strange to note that Sayanacharya explains वसुताति as वसूनां हविर्लक्षणानां धनानां वा विस्तार-यितार ऋत्विजः । वचन व्यत्ययः Rishi Dayananda Sarswati's interpretation is simple and clear धनाद्यैश्वर्ययुक्तः–Possesor of wealth.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—13

मन्दामहे दशतयस्य धासेर्द्विर्यत्पञ्च बिभ्रतो यन्त्यन्ना ।
किमिष्टाश्व इष्टरश्मिरेत ईशानासस्तरुष ऋञ्जते नॄन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) पंच दशतयस्य धासेः विद्याम् अन्ना च द्विः यान्ति ये एते ईशानासः तरुषः ऋञ्जते (प्रसाध्नुवन्ति) तान् विभ्रतः नॄन् (जनान्) वयं मन्दामहे (तच्छिक्षां प्राप्य जनः) इष्टाश्वः इष्टरश्मिः किं न जायते ?

TRANSLATION

We admire those five kinds of men-teachers, preachers, students, hearers of sermons and other ordinary persons who twice receive knowledge from scholars possessing the tenfold knowledge and food from scholars of wisdom and happiness. We also admire those lords of wealth who support learned men dispelling all darkness and helping them to accomplish their works. Will not a man become master of his horses in the form of ten senses and controller of his reins in the form of mind ?

PURPORT

Those who do not serve great scholars who endow all with good education and thus able to accomplish noble tasks cannot enjoy desirable happiness.

THE COMMENTATOR'S NOTES

(मन्दामहे) स्तुमः = We praise or admire.

(पंच) अध्यापकोपदेशकाध्येत्र्युपदेश्यसामान्याः = Five kinds of persons i. e teachers, preachers, students, hearers of sermons and ordinary men.

(इष्टरश्मिः) इष्टाः संयोजिताः रश्मयो येन = He who has yoked or controlled the reins (in the form of mantal attitudes).

(इष्टाश्वः) इष्टाः संगता अश्वा यस्य = Who has control over his horses (particularly) in the form of the senses.

The following passages from the Kathopanishat throw light on the last two words.

आत्मानं रथिनं विद्धि, शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेवच ॥
इन्द्रियाणि हयानाहुः विषयांस्तेषु गोचरान् ॥
(कठोपनिषत् १. ३. ३-४)

Which mean—

Know the soul to be the Master of the chariot which is this body. Intellect is the charioteer. Mind is the rein. The senses are the horses and their objects are the roads.

मन्दामहे-मदि-स्तुतौ इदित्वान्नुम् ।

पुनस्तमेव विषममाह ।

The same subject is continued :

Mantra—14

हिरण्यकर्णं मणिग्रीवमर्णस्तन्नो विश्वे वरिवस्यन्तु देवाः ।
अर्यो गिरः सद्य आ जग्मुषीरोस्राश्चाकन्तूभयेष्वस्मे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

... चाकन्तु उभये विश्वदेवाः नः जग्मुषीः गिरः सद्यः ... येषु अस्मे च यत् अर्णः कामयेरन् यः अर्यः जग्मुषीः गिरः

उस्राः च कामयते तं हिरण्यकर्णं मणिग्रीवं तत् अस्मान् च आ वरिवस्यन्तु तान् एतान् प्रतिष्ठापयेम ।।

TRANSLATION

Let us honour those venerable enlightened persons who serve and protect those business men who know or desire to know the languages of various lands, who desire to serve all their Kith and Kin and strangers with good pure cold drinks and serve the cows, who are decorated with golden ear-rings and Jewels, necklaces.

PURPORT

Those learned persons are always to be respected who make their sons and daughters highly educated. Those traders are also to be honoured who having learnt the languages of various contries and having brought wealth from distant lands through business become rich.

THE COMMENTATOR'S NOTES

(अर्णः) सुसंस्कृतम् उदकम्

= Pure and refined water or cold drinks of various kinds.

(उस्राः) गावः = Cows.

TRANSLATOR'S NOTES

अर्ण इत्युदकनाम (निघ० १.१२)

उस्रा इति गोनाम (निघ० २.११)

अथ राजधर्मविषयमाह

The duties of a King are told now in the fifteenth Mantra.

Mantra—15

चत्वारो मा मशर्शारस्य शिश्वस्त्रयो राज्ञ आयवसस्य जिष्णोः ।
रथो वां मित्रावरुणा दीर्घाप्साः स्यूमगभस्तिः सूरो नाद्यौत् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मित्रावरुणा यः वांरथः स मा (मां) प्राप्नोतु यस्य मशर्शारस्य श्रायवसस्य जिष्णोः राज्ञः स्यूमगभस्तिः सूरः न रथः श्रद्योत् तथा यस्य दीर्घाप्साः चत्वारः त्रयः स शिश्वः स्युः स राज्यं कर्तुम् अर्हेत् ॥

TRANSLATION

O good friends, may your chariot come to my house. He alone deserves to rule who is a destroyer of bad words or is a man of noble words, who keeps all necessary articles in abundance, who is victorious, whose chariot shines like the sun of bright rays, and who has in his State four Varnas, four Ashramas and three-President, subjects and servants under control and virtuous.

PURPORT

The King of whose State the four Varnas (Classes) and four Ashramas (Stages of life) are endowed with knowledge and good education, determined by merits, actions and temperaments and who has good army, subjects and Judges, shines like the sun with good reputation and glory.

THE COMMENTATOR'S NOTES

(मशर्शारस्य) यः मशान् दुष्टान् शब्दान् शृणाति हिनस्ति । अत्र पृषोदरादि पूर्व पदस्य रुगागमः

= Who destroys all ignoble words or is a man of noble words.

(चत्वारः) वर्णा आश्रमाश्च ।

= Four classes and four Ashramas (Stages of life).

(शिश्वः) शासनीयाः

= To be ruled or controlled.

(श्रायवसस्य) सर्वसामग्रीकस्य

= Or him who keeps all necessary articles in abundance.

शृ-हिंसायाम् मश-शब्दे रोषकृते च
चत्वारो वर्णाः– ब्राह्मणक्षत्रियवैश्यशूद्राः
चत्वारः श्राश्रमाः – ब्रह्मचर्य गृहस्थ वानप्रस्थसंन्यासाः

It is very wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Masharshara and Ayavasa as the names of some kings about whom no particulars are given anywhere-even as frankly admitted by them. Prof. Wilson remarks of the two princes, no particulars are given in the commentary, nor have they been met with elsewhere, the whole hymn is very elliptical and obscure." (Notes on Vol. II P. 211.)

H. H. Griffith also quoting Wilson's words says :—

"The whole hymn as Prof. Wilson observes is very elliptical and obscure, and much of it is at present unintelligible." (Hymns of the Rigveda Vol. I P. 169).

This hymn has connection with the previous hymn, as there is mention of the attributes of the King, the subjects and men in general as in that hymn. Here ends the commentary on the 122nd hymn and third Varga of the First Mandala of the Rigveda.

अथ त्रयोविंशत्युत्तरशततमं सूक्तम्

HYMN CXXIII (123)

अस्य त्रयोदशर्चस्य सूक्तस्य कक्षीवान् ऋषिः। उषा देवता। १, ३, ६, ७, ९, १०, १३ विराट् त्रिष्टुप् छन्दः। २, ४, ८, १२ निचृत् त्रिष्टुप्। ५ त्रिष्टुप्। धैवतः स्वरः। ११ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः॥

The seer of the hymn-Kakshivan. Devata or subject-Usha. Metres-Trishtup of various forms and Bhurik Pankti-Tunes-Dhaivata and Panchama.

अथ दम्पत्योर्विषयमाह

The duties of the husband and wife are told in the hymn.

Mantra—1

पृथू रथो दक्षिणाया अयोज्यैनं देवासो अमृतासो अस्थुः।
कृष्णादुदस्थादर्या३ विहाया श्चिकित्सन्ती मानुषाय क्षयाय॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या मानुषाय चिकित्सन्ती विहाया अर्या उषाः कृष्णात् उत् अस्थात् इव विदुषा आयोजि सा च एतं पतिं युनक्ति ययोः दक्षिणायाः पृथुः रथः चरति तौ अमृतासः देवासः आ अस्थुः॥

TRANSLATION

A noble lady great on account of her virtues and healing the diseases and bringing health to human beings while living at home, queen of the house rises, above darkness (of ignorance) like the Dawn as yoked in the Chariot of the house hold life by her learned husband and she yokes him for co-operation. Her spacious chariot has been harnessed from the southern direction or rightside and great scholars who regard themselves, as immortal (owing to the immortality of their soul) and who are endowed with Divine virtues ascend it.

PURPORT

When a bride is like the Dawn and bride-groom is like the moon, their marriage brings about much happiness.

THE COMMENTATOR'S NOTES

(विहाया:) महती = Great.

(क्षयाय) गृहाय = For the home.

(चिकित्सन्ती) चिकित्सां कुर्वती

= Healing diseases and bringing health.

TRANSLATOR'S NOTES

विहाया इति महन्नाम (निघ० ३.३) = Great. (क्षयाय) गृहाय-क्षि-निवासगत्योः अत्र निवासार्थग्र हणाद् गृहार्थः चिकित्संती = Healing diseases and bringing health. While Rishi dayananda Saraswati takes it literally and interprets it merely as चिकित्सां कुर्वती meaning thereby that a learned lady must be well-versed in the science of healing, Shri Sanacharya takes it allegorically as चिकित्सन्ती-अन्धकारनिवारणरूपां चिकित्सां कुर्वती-तमोनिवारयन्तीत्यर्थः = Dispelling darkness चिकित्सती is from कित-निवासे रोगापनयने च By the illustration of the Usha (Dawn) and moon, the marriage of the parties of suitable mild temperament is indicated as interpreted by Sayanacharya. The word दक्षिणा has been interpreted as प्रवृद्धा स्वव्यापार कुशला = Progressive and expert in her work. It is derived from दक्षा-वृद्धौ शीघ्रार्थेव (स्वा)।

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—2

पूर्वा विश्वस्माद्भुवनादबोधि जयन्ती वाजं बृहती सनुत्री ।
उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहूतौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

या पूर्वहूतौ पुनर्भूः वाजं जयन्ती बृहती सनुत्री प्रथमा

युवतिः यथा उषाः विश्वस्माद् भुवनात् पूर्वा प्रबोधि । उच्चा व्यख्यत् तथा आगन् (सा विवाहे योग्या भवति) ॥

TRANSLATION

That young woman is fit to marry who conquers or acquires all knowledge even in the household life where great experienced elderly scholars are invited and who is like the Dawn, who comes again and again giving light, who is great in virtues and distributes or diffuses knowledge. As the Dawn wakes up (so to speak) in the morning before all the world, so this educated lady like the Dawn wakes up early in the morning before all and being highly educated teaches about the great objects of the world to all students.

PURPORT

All girls should spend one fourth of their span of life in the acquisition of knowledge and after that, being highly educated every one of them should marry a suitable husband. They should be charming like the Dawn.

THE COMMENTATOR'S NOTES

(वाजम्) विज्ञानम् = Knowledge.

(पूर्वहूतौ) पूर्वेषां विद्यावृद्धानां हूतिः आह्वानं यस्मिन् गृहाश्रमे तस्मिन्

= In the household life where experienced elderiy scholars are invited.

TRANSLATOR'S NOTES

वाजम् is derived from वज-गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—3

यदद्य भागं विभजासि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।
देवो नो अत्र सविता दमूना अनागसोवोचति सूर्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या पूर्वहूतौ पुनर्भूः वाजं जयन्ती बृहती सनुत्री प्रथमा युवतिः यथा उषाः विश्वस्माद् भुवनात् पूर्वा अबोधि । उच्चा व्यख्यत् तथा आगन् (सा विवाहे योग्या भवति) ।।

TRANSLATION

O illustrious lady full of divine virtues ! thou leadest a noble life for the welfare of all leaders and others like the Dawn, dividing the time for various acts. Thy husband also shines like the bright sun among men, on account of his extra-ordinary virtues and is best of friends as a good householder. Let him make us sinless and guileless in order to acquire the knowledge of God. Let us then honour you both constantly.

PURPORT

When both husband and wife are highly educated, righteous, propagators or diffusers of knowledge and wisdom and pleased with one another, it is then they can enjoy demostic happiness in household life.

THE COMMENTATOR'S NOTES

(देवि) सुलक्षणैः सुशोभिते

= Adorned with auspicious characteristics or virtues.

(सूर्याय) परमेश्वरविज्ञानाय

= For the knowledge of God.

(भागम्) भजनीयम्

= Noble or admirable.

[देवि] सुलक्षणैः सुशोभिते

TRANSLATOR'S NOTES

The word देवी is derived from दिवु-क्रीड़ा विजिगीषा व्यवहार द्युति स्तुति मोदमद स्वप्न कान्ति गतिषु here the meaning of द्युति and कान्ति have been particularly taken. The word सूर्याय is used here for the Divine Sun-the light of lights. सु-गतौ He who should be known and attained by all and is all-pervading.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—4

गृहङ्गृहमहना यात्यच्छा दिवेदिवे अधि नामा दधाना ।
सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्भजते वसूनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या स्त्री यथा उषा अहना गृहं अच्छ अधियाति दिवे-दिवेनाम दधाना द्योतना सती वसूनाम् अग्रम् अग्रं भजते शश्वत् इत् आयात् तथा सिषासन्ती भवेत् (सा गृहकार्यालंकारिणी स्यात्) ॥

TRANSLATION

As the Ushas (Dawn) goes daily from house to house with her light and bearing the names of the days (like Sunday, Monday etc.) comes perpetually diffusing light to the foremost part of the earth and other worlds, in the same way, the noble lady who desires to bestow benefit upon others by distributing wealth and articles to the needy, is said to be the ornament of the house.

PURPORT

As the lustre of the sun comes in front of all objects and makes them visible and is regular in appearance, so should a lady be regular in her habits and shining like the Dawn on account of her virtues.

THE COMMENTATOR'S NOTES

(सिषासन्ती) दातुमिच्छन्ती = Desiring to give.

(वसूनाम्) पृथिव्यादीनाम्

= Of the earth and other worlds.

TRANSLATOR'S NOTES

सिषासन्ती is from षणु-दाने सन् therefore the meaning of दातुमिच्छन्ती or desirous of giving.

In the shatpath Brahmana 8 Vasus have been explained as follows—

कतमे वसव इति । अग्निश्च पृथिवी वायुश्चान्तरिक्षं चादित्याश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि च एते वसवः एते हीदं सर्वं वासयन्ते ते यदिदं सर्ववासयन्ते तस्माद् वसव इति ॥

Fire, earth, air, firmament, sun, sky, moon and starts are eight vasus.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—5

भगस्य स्वसा वरुणस्य जामिरुषः सूनृते प्रथमा जरस्व ।
पश्चा स दध्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सूनृते त्वम् उषः (उषाः इव) भगस्य स्वसा इव वरुणस्य जामिः इव प्रथमा सती विद्याः जरस्व यः अघस्य धाता भवेत् तं दक्षिणयारथेन यथा वयं जयेम तथा त्वं दध्याः । (यः जनः पापी स्यात्) स पश्चा (तिरस्करणीयः) ॥

TRANSLATION

O lady of truthful conduct, thou art like the Dawn, the sister of prosperity, daughter of a noble learned person, admire and give the knowledge of various sciences. As we overcome an upholder or supporter of falsehood with the well-trained army and with the vehicles like the aeroplane etc., so thou shouldst also. A sinner should be always dishonoured and insulted.

PURPORT

Women should augment prosperity of their homes, good conduct should be maintained and the wicked must be duly punished.

THE COMMENTATOR'S NOTES

(जामिः) कन्या = Daughter.

(दक्षिणया) सुशिक्षितया सेनया
= With well-trained army.

(दक्ष-वृद्धौ शीघ्रार्थे च) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—6

उदीरतां सूनृता उत्पुरन्धीरुदग्नयः शुशुचानासो अस्थुः ।
स्पार्हा वसूनि तमसापगूळ्हाविष्कृण्वन्त्युषसो अस्थुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्पुरुषाः सूनृताः सन्तो यूयं यथा पुरन्धीः शुशुचानासः अग्नयः इव स्त्रियः उदीरताम् स्पार्हा वसूनि उत् अस्थुः । यथा उषसः तमसा अपगूढा (द्रव्याणि) विभातीः च उत् आविष्कृण्वन्ति (तथा भवत) ॥

TRANSLATION

O Good men ! being endowed with truthfulness and other virtues, urge well upon other women also to do noble deeds like the purifying fires upholding or maintaining bodily functions and let desirable wealth of all kinds be acquired. You should be like the radiant Dawns which manifest objects hidden by the darkness and give light.

PURPORT

When women behaving like the Dawns, drive away all darkness of ignorance and impurity manifest knowledge and

purity and augment prosperity, they constantly enjoy happiness.

THE COMMENTATOR'S NOTES

(सूनृताः) सत्यभाषणादिक्रियाः
= Truthfulness and other good acts.

(पुरन्धीः) याः पुरं श्रितां क्रियां दधति ताः
= Which uphold or maintain bodily functions.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—7

अपान्यदेत्यभ्य१न्यदेति विषुरूपे अहनी सं चरेते ।
परिक्षितोस्तमो अन्या गुहाकरद्यौदुषाः शोशुचता रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये विषुरूपे अहनी (रात्रिदिने) सह संचरेते तयोः परिक्षितोः तमः प्रकाशयोः मध्यात् गुहा तमः अन्या अकः (कृत्यानि करोति) उषाः शोशुचता रथेन । अद्यौत् । अन्यत् अभि एति इव दम्पती वर्त्तताम् ॥

TRANSLATION

The one departeth and the other cometh unlike in hue, day's halves (day and night) march on successively. One (night) hides the gloom of the all-encompassing heaven and earth. The day with its bright and charming form illuminates all objects.

PURPORT

There are two things in this world, darkness and light by which there are day and night in the hemisphere. The object that gives up dark, takes on light. When light gives up darkness, the night takes it up. These two successively pervade all objects and exist together. Whenever there is

union of dark and light, it is called Sandhya. (Morning and evening light). When they are separate, they are called day and night. Those husbands and wives who like day and night come together for the sake of progeny and then live separately with self-restraint, give up all cause of suffering and take up all that causes happiness. Thus they always enjoy happiness.

THE COMMENTATOR'S NOTES

(विषुरूपे) व्याप्तस्वरूपे = Pervading.

(परिक्षितोः) सर्वतो निवसतोः = Residing in all directions.

(उषाः) दिनम् = Day.

(रथेन) रम्येण स्वरूपेण = With charming form.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra – 8

सदृशीरद्य सदृशीरिदु श्वो दीर्घं सचन्ते वरुणस्य धाम ।
अनवद्यास्त्रिंशतं योजनान्येकैका क्रतुं परि यन्ति सद्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या अद्य अनवद्या सदृशीः उ श्वः सदृशीः वरुणस्य दीर्घं धाम सचन्ते । एका एका त्रिंशतं योजनानि क्रतुम् सद्यः परियन्ति (ता इत् व्यर्थं केनचित् नो नेयाः) ॥

TRANSLATION

The same today, the same tomorrow, the irreproachable and joyful (dawns) traverse in the long and distant space of the air. They also are seen at the distance of 30 Yajana or about 150 miles from the appearance of the sun. They should never be wasted by any one, but utilised for meditation etc.

PURPORT

As in this creation of God, there is never transgression of the appointed time of days and nights, the same is the case with other eternal laws. Those men who give up all laziness and act according to the laws of the Universe, acquire admirable knowledge and wealth. As days and night come and go regularly, so men should be regular, in their dealings. They should be, industrious and punctual.

THE COMMENTATOR'S NOTES

(वरुणस्य) वायोः = Of the air.

(त्रिंशतं योजनानि) विंशत्यधिकशतं क्रोशान्

= 120 Kroshas or about 150 miles.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वरुणस्य here as वायोः though other translators have interpreted it as सूर्यस्य or of the sun. For the meaning of वरुण as वात or air, see Shatapath Brahmana वातो (व्यान:) वरुण: (शत० १२.६.१.१६) and Maitrayani Sanhita ४. ८. ५ वातोवरुण: (मैत्रायणी संहिता ४.८.५) The exact significance of the number त्रिंशतं योजनानि is still a matter of further research as it relates to the science of Astronomy. As in this and some other hymns, the duties of the wife mentioned by the illustration of the Dawn, there is the indication that the bride should marry a bridegroom living at the distance of at least 30 Yajanas or about 150 miles and that she should always maintain the same loving attitude towards her husband under all circumstances.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—9

जानत्यह्नः प्रथमस्य नाम शुक्रा कृष्णादजनिष्ट श्वितीची ।

ऋतस्य योषा न मिनाति धामाहरहर्निष्कृतमाचरन्ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रि) यथा प्रथमस्य अह्नः नाम जानती शुक्रा शिवतीची उषाः कृष्णात् अजनिष्ट। ऋतस्य योषा इव अहरहः आचरन्ती सती निष्कृतं धाम न मिनाति (तथा त्वं भव)॥

TRANSLATION

O woman! Thou shouldst be like the Dawn who denotes the advent of the vast day though she is born out of the gloom but is herself white-shining and purifier. Like the life of an honest and truthful person, she impairs not the sun's splendour but takes her God-ordained place and work.

PURPORT

As the Dawn is born out of darkness, but accomplishes or manifests the day and is never antagonistic to the day, in the same way, a woman by truthful conduct should bring good name to the family of her parents and should not do anything contrary to the noble wishes of her husband and father-in-law.

THE COMMENTATOR'S NOTES

(जानती) ज्ञापयन्ती = Denoting.

(शुक्रा) शुद्धिकरी = Purifier.

(निष्कृतम्) निष्पन्नं निश्चितं वा

= Fixed or accomplished.

TRANSLATOR'S NOTES

Even Sayanacharya has explained जानती here as प्रज्ञापयन्ती शुक्रा is derived from-शुचिर्-पूतीभावे hence the meaning of शुद्धिकरी Sayanacharya interprets ऋतस्य as सत्यभूतस्य आदित्यस्य धाम-तेजोयुक्तम् स्थानं योषा-मिश्रयन्ती while Rishi Dayananda interprets योषा as भार्या which is its well-known popular meaning.

पुनस्तमेव विषयमाह।

The same subject is continued :

Mantra—10

कन्येव तन्वा३ शाशदाना एषि देवि देवमियक्षमाणम् ।
संस्मयमाना युवतिः पुरस्तादाविर्वक्षांसि कृणुषे विभाती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवि ! या त्वं तन्वा कन्या इव शाशदाना इयक्षमाणं देवं (पतिम्) एषि पुरस्तात् विभाती युवतिः संस्मयमाना वक्षांसि आविष्कृणुषे सा उषरुपमा जायसे ॥

TRANSLATION

O noble loving lady ! Thou manifestest in person like an active maiden and approachest thy loving housband. Thou being a youthful bride (of about 24 years) meetest thy husband smiling and uncovering thy bosom in his presence desiring union with him intensely, shining well with thy virtues.

PURPORT

As a learned Brahmacharini after the completion of her education, gets a suitable loving husband and enjoys happiness, so should others also do

THE COMMENTATOR'S NOTES

(शाशदाना) व्यवहारेष्वति तीक्ष्णतामाचरन्ती
= Active in her works.

(इयक्षमाणम्) अतिशयेन संगच्छमानम्
= Meeting lovingly.

TRANSLATOR'S NOTES

शाशदान इति पदनाम (निघ० ४.३)
पद-गतौ अत्र गमनार्थग्रहणम्

इयक्षमाणम् is derived from यज-पूजासंगतिकरणदानेषु अत्र संगतिकरणार्थग्रहणम् ।

पुनस्तमेव विषयमाह
The same subject is continued.

Mantra—11

सुसङ्काशा मातृमृष्टेव योषाविस्तन्वं कृणुषे दृशे कम् ।
भद्रा त्वमुषो वितरं व्युच्छ न तत्ते अन्या उषसो नशन्त ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये ! सुसंकाशा योषा मातृमृष्टा इव या दृशे तन्वम् आविष्कृणुषे भद्रा सती कं पतिं प्राप्नोषि सा त्वं वितरं सुखं व्युच्छ । हे उषः यथा अन्याः उषसः न नशन्त तथा ते तत् सुखं मा नश्यतु ॥

TRANSLATION

O Dawn-like girl, radiant as a bride well-trained with good education and purified by her learned mother, thou displayest thy person to the view of thy husband when thou most auspicious, gettest a bridegroom who is giver of joy to thee. Be source of happiness to thy husband who gives thee delight. May not joy ever decay, as the Dawns do not fade away but come regularly.

PURPORT

As the Dawns have their movement in appointed time and place (as ordained by the Lord), so should wives approach their husbands in proper season and time, (as ordained by the Shastras).

THE COMMENTATOR'S NOTES

(सुसंकाशा) सुष्ठु शिक्षया सम्यक् शासिता

= Well-trained by giving good education.

(मातृमृष्टा इव) विदुष्या मात्रा सत्यशिक्षा प्रदानेन शोधिता इव

= Purified by her learned mother by imparting true education.

(वितरम्) सुखदातारम् = Giver of happiness.

(उषः) उषर्वद् वर्तमाने = Acting like the Dawn.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

अश्वा॑वती॒र्गोम॑ती॒र्वि॒श्ववा॑रा॒ यत॑माना र॒श्मिभि॒: सूर्य॑स्य ।
परा॑ च॒ यन्ति॒ पुन॒रा च॑ यन्ति भ॒द्रा नाम॒ वह॑माना उ॒षास॑: ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रि) सूर्यस्य रश्मिभिः सह उत्पन्नाः यतमानाः अश्वावतीः गोमतीः विश्ववाराः भद्रानाम वहमानाः उषसः परा च यन्ति पुनः आयन्ति च तथा यूयं वर्तध्वम् ॥

TRANSLATION

O women, you should behave like the dawns, which possessed of pervasiveness possessed of the earth and the rays of the Sun, existing through all time, vying with the rays of the Sun (in dissipating darkness), sending down benefits to mankind, O Auspicious Usha, go away and again return.

PURPORT

As the Dawns, have fixed time and activities, under the approximity of the sun, in the same manner, married men and women should love one another.

THE COMMENTATOR'S NOTES

(अश्वावतीः) प्रशस्ता अश्वाः-व्याप्तयो विद्यन्ते यासां ताः ॥

= Possessed of pervasiveness.

(गोमतीः) बहु पृथिवी किरणयुक्ताः

= Possessed of much earth and the rays of the sun.

पुनस्तमेव विषयमाह ।

The same subject is continuld.

Mantra—13

ऋतस्यं रश्मिमंनुयच्छमाना भद्रम्भंद्रं क्रतुमस्मासुं धेहि ।
उषो नो अद्य सुहवा व्युच्छास्मासु रायो मघवंत्सु च स्युः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) हे उषर्वत् पत्नि ! त्वम् अद्य तस्य रश्मिम् उषाः इव हृद्यं पतिम् अनुयच्छमाना अस्मासु भद्रं भद्रं क्रतुम् धेहि । सुहवा सती नः (अस्मासु) व्युच्छ यतः मघवत्सु अस्मासु रायः च स्युः ॥

TRANSLATION

O wife behaving like the Dawn that follows the rays of the sun, follow the path of the Veda and thy beloved husband. Bestow upon us every auspicious or good knowledge and co-operate in every noble act. Being the giver of good happiness, dispel all darkness of ignorance, so that spiritual wealth may devolve upon us who possess material riches.

PURPORT

As Chaste women, always augment good intellect, Dharma (righteousness) and prosperity by serving well their husbands and other relatives, in the same manner, other women should also do.

THE COMMENTATOR'S NOTES

(अनुयच्छमाना) अनुकूलतया प्राप्ता = Following or getting on suitably with proper accord or harmony.

(सुहवा) सुष्ठु सुखप्रदा = Giver of good happiness.

TRANSLATOR'S NOTES

उच्छ-विवासने अन्धकारं निवारय = Dispel darkness. सुहवा in derived from सु+हु-दानादनयोः आदाने च Here the first meaning of दान or giving has been taken.

ऋतम् इति सत्यनाम (निघ० ३.१०)

= Truth. The word is also used for the Veda, containing absolutely true knowledge.

ब्रह्म वा ऋतम् (शत०४. १. ४. १०) **ब्रह्म वै मन्त्रः मैत्रायणी संहिता** ३. १. १ **जैमिनीयोपनिषद् ब्राह्मणे** १.८८ **शत०** ७. १. १. ५ **वेदो ब्रह्म** (**जैमिनीयोप०** ४.११, ४. ३)

The word ऋतम् means truth, therefore here it has also been taken in the sense of an absolutely truthful husband besides the Veda containing absolutely true knowledge.

In this hymn, the attributes or qualities of a good woman have been mentioned by the illustration of the Dawn, hence it is connected with the previous hymn.

Here ends the commentary on the 123rd hymn and sixth Varga of the first Mandala of the Rigveda Samhita.

अथ चतुर्विंशत्युत्तरशततमं सूक्तम्

HYMN - CXXIV (124)

अस्य त्रयोदशर्चस्य सूक्तस्य दैर्घतमसः कक्षीवान् ऋषिः। उषा देवता। १, ३, ६, ६, १० निचृत् त्रिष्टुप् छन्दः। ४, ७, ११ त्रिष्टुप्। १२ विराट् त्रिष्टुप् छन्दः। धैवतः स्वरः। २, १३ भुरिक् पंक्तिः। ५ पंक्तिः ८ विराट् पंक्तिश्छन्दः॥

Seer - Kaksheevan. Devata or subject-Usha. Metres-Trishtup and Pankti of various forms.

अथ सूर्यलोकविषयमाह।

The attributes of the solar world are taught in the first Mantra.

Mantra—1

उषा उच्छन्ती समिधाने अग्ना उद्यन्त्सूर्य उर्विया ज्योतिरश्रेत्।
देवो नो अत्र सविता न्वर्थं प्रासावीद् द्विपत्प्र चतुष्पदित्यै॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यदा समिधाने अग्नौ सूर्यः उद्यन् सन् उर्विया सह ज्योतिः अश्रेत् तदा उच्छन्ती उषा जायते। एवम् अत्र सविता देवः नः अर्थम् इत्यै प्रासावीत् द्विपत् चतुष्पत् च नु प्रअसावीत्॥

TRANSLATION

When the sun rising up gives light, coming in contact with the earth while the fire is kindled, then the Usha (Dawn) is born, dispersing darkness. Then the Sun that is the impeller of good acts and possessor of divine light enables all bipeds and quadrupeds to accomplish their various tasks in the light of the day.

PURPORT

The contact of the rays of the sun with the earth is the cause of the Ushas or Dawn. If there was no sun, the objects of various forms could not be seen distinctly.

THE COMMENTATOR'S NOTES

(उच्छन्ती) अन्धकारं निस्सारयन्ती
= Dispersing all darkness.

(उर्विया) पृथिव्या । उर्वीति पृथिवीनाम (निघ० १.१)
= With the earth.

(सविता) कर्मसु प्रेरकः = Impeller of works.

(अर्थम्) = Purpose.

(इत्यै) प्रापयितुम् = To obtain or accomplish.

अथोषदृष्टान्तेन स्त्रीविषयमाह

The duties of a woman are told by the illustration of the Dawn.

Mantra—2

अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।
ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा उषा दैव्यानि व्रतानि अमिनती मनुष्या युगानि प्रमिनती शश्वतीनाम् ईयुषीणाम् उपमा आयतीनां च प्रथमा विश्वं व्यद्यौत् (जागृतैः मनुष्यैः युक्त्या सदा सेव्या तथा त्वं वर्तस्व) ॥

TRANSLATION

O woman ! Thou shouldst be like the Dawn who does not violate divine ordinance or true vows and acts, who wears away the age of mankind, who shines brightly, being the last of endless morns that have departed and the first of those that come. Thou shouldst act like the dawn which is properly utilised by all alert persons.

PURPORT

As the Dawn along with the earth and the sun leaves the eastern side and goes to the Northern side, is

the model or mono-type of the past dawns and first of the forthcoming dawns, denoting the cause and effect, diminishing the age of mankind day by day, augments intellect, virtues and health when properly utilised, so should be all learned ladies (They should never violate vows and holy ordinances of the Vedas.

THE COMMENTATOR'S NOTES

(अमिनती) अहिंसन्ती = Not violating.

(युगानि) वर्षाणि = Years.

(व्रतानि) वर्तमानानि सत्यानि वस्तूनि कर्माणि वा = True acts and objects-vows.

(मीञ्-हिंसायाम्) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—3

यथा दिवो दुहिता प्रत्यदर्शि ज्योतिर्वसाना समना पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा एवएषा ज्योतिः वसाना समना दिवः दुहिता इव अस्माभिः पुरस्तात् प्रत्यदर्शि यथा आप्तः वीरः ऋतस्य पन्थाम् अन्वेति साधु प्रजानती इव उषा दिशः न मिनाति (तद्वत् वर्तमानाः स्त्रियः वराः स्युः) ॥

TRANSLATION

As the Dawn that is like the daughter of light, gracious and arranged in garments of light is beheld in the east, so should be a woman, full of the light of knowledge and having a learned father and mother. She should be of one accord with her husband. As the dawn does not violate the path of the sun, so a noble lady should never transgress the

injunctions of the Vedas containing absolute Truth, but should follow them well like a learned lady, well-versed in the Holy Scriptures known as the Vedas. Such noble and learned ladies are respected and admired everywhere.

PURPORT

As the Usha (dawn) gladdens all following the God-ordained order, and does not give up her good temperament, so should all ladies be in domestic life.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशस्य = Of the light.

(समनं) संग्रामे = In the battle of life.

अत्र सुपां सुलुक् इत्यकारादेशः

(समत्सु इति संग्रामनाम) (निघ० २.१७) Tr.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

उपो॑ अदर्शि शुन्ध्युवो॒ न वक्षो॑ नोधा इ॑वाविर॑कृत प्रियाणि॑ ।
अद्मसन्न स॑सतो बोधय॑न्ती शश्वत्तमागा॒त्पुन॑रेयुषी॑णाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा उषा वक्षः शुन्ध्युवः न प्रियाणि नोधा इव अद्मसत् न ससतः बोधयन्ती एयुषीणां शश्वत्तमा सती पुनः आगात् आविः अकृत च सा अस्माभिः उप उ अदर्शि (तथाभूताः स्त्रियः वराः भवन्ति) ॥

TRANSLATION

The Dawn appears as the rays of the sun pervade the objects, as a great scholar who is well-versed in all Shastras uttering loving or pleasant words, as a mother who cooks and feeds, awakens her sleeping children, so she comes daily as

the first among those that come regularly. The women who are so i. e. regular and punctual in their habits and who give light of knowledge to the ignorant are good and admirable.

PURPORT

The woman who makes her children highly educated by giving them good education, who is like the Dawn, like the Sun and a great scholar, should be respected by all.

THE COMMENTATOR'S NOTES

(शुन्ध्युव:) आदित्यकिरणाः शुन्ध्युरादित्यो भवति निरुक्ते. १.४)।

= The rays of the sun.

(वक्ष:) प्राप्तवस्तु वक्ष इति पदनामसु (निघ० ४.२)

(नोधा इव) यो नौति-सर्वाणिशास्त्राणि तद्वत् नुवोधुट् च (उणा ३.२२६)

अनेन नुधातोरसि प्रत्ययः धुट् आगमश्च।

= Like a great scholar well-versed in all Shastras.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

पूर्वे अर्धे रजसो अप्त्यस्य गवां जनित्र्यकृत प्र केतुम्।
व्यु प्रथते वितरं वरीय ओभा पृणन्ती पित्रोरुपस्था ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा उषा उभौलोकौ पृणन्तीपित्रोः उपस्था सती वितरं वरीयः वि उ प्रथते गवां जनित्री अप्त्यस्य रजसः पूर्वे केतुः प्राकृत (तथा वर्तमाना भार्या उत्तमा भवति) ॥

TRANSLATION

Born in the eastern quarter of the spacious firmament, Usha (Dawn) displays a banner of rays of light. Placed on

the lap of or near both parents (heaven and earth filling them (with radiance) she enjoys vast and wide-spread renwon. A wife who behaves like the Dawn, giving the light of knowledge to all, is good and respetced everywhere.

PURPORT

The light of the sun born out of the Ushas (Dawn) shines in the hemi-sphere while in the other half, there is night. Between them is the Dawn. In this way, the cycle of the night, dawn and the day goes on revolving constantly, turn, by turn. In the part of the globe which is near the sun, there is day and in the other part which is far off from the sun, there is night and the dawn is between the two. All these also appear rotating, on account of the rotation of the worlds.

THE COMMENTATOR'S NOTES

(रजसः) लोकसमूहस्य

= Of the group of worlds.

(अप्त्यस्य) अप्तौ विस्तीर्णे संसारे भवस्य

= Existing in the Vast Universe.

(वितरम्) विविधानि दुःखानि तरन्ति येन कर्मणा तत्

= The act that enables a man to put an end to all miseries.

TRANSLATOR'S NOTES

लोकाः रजांस्युच्यन्ते (निरुक्ते ४.१६)

(पित्रोः) जनकयोरिव भूमिसूर्ययोः

= Of the earth and the sun which are like parents.

आप्लृ-व्याप्तौ तॄ-प्लवनसन्तरणयोः

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—6

एवेदेषा पुंरुतमां दृशे कं नाजांमिं न परिं वृणक्ति जामिम् ।

अरेपसा तन्वा३ शाशदाना नार्भादीषते न महो विभाती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अरेपसा तन्वा शाशदाना पुरुतमा स्त्री दृशे कं सुखं पतिं न परिवृणक्ति पतिश्च जामिं न सुखं न परित्यजति तथा एव एषा उषा अर्भात् इत् महः विभाती सती स्थूलं न परिजहाति किन्तु सर्वम् ईषते ॥

TRANSLATION

As a Chaste wife shining and looking charming with her spotless body, desirous of getting many useful objects, does not leave her husband who is giver of joy and as a husband does not leave his wife but refrains from the Union with other women, in the same manner, this Dawn brightly shining turneth not from the high nor from the humble. She illuminates all equally.

PURPORT

As a Chaste wife does not have intercourse with any one else except her husband, and as a faithful husband does not have intercourse with any one else except his wife and as the married couple join (for the sake of progeny) at the prescribed period, in the same manner, the Usha (Dawn) appears at regular and fixed time and not otherwise.

THE COMMENTATOR'S NOTES

(पुरुतमा) या बहून् पदार्थान् ताम्यति कांक्षते वा ।

= Desirous of many objects.

(जामिम्) भार्याम् = Wife.

(अजामिम्) अभार्याम् = Not wife.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—7

अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम्।
जायेव पत्य उशती सुवासा उषा हस्रेव नि रिणीते अप्सः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इयम् उषाः प्रतीची सती अभ्राता इव पुंसः धनानां सनये गर्तासः इव सर्वान् एति पत्ये उशती सुवासा जाया इव पदार्थान् सेवते हस्रा इव अप्सः निरिणीते ॥

TRANSLATION

The Usha (Dawn) goes to the west, as a girl who has no brother goes willingly to her loving husband or as a widow ascends the hall of justice for the recovery of property or as a wife desirous to please her husband puts on becoming attire and smiling displays her charms. Dawn unmasks her beauty like a smiling and well-attired wife.

PURPORT

There are four similes given in the Mantra. (1) As a brotherless girl goes to her loving husband of her own accord, after marriage. (2) As a Magistrate ascends the seat of justice for the proper distribution of money. (3) As a cheerful and smiling wife gets a cheerful husband and displays her beauty and joyous gestures, so is the Dawn.

THE COMMENTATOR'S NOTES

(सनये) विभागाय = For distribution.

(हस्रेव) हसन्तीव = Like a laughing or smiling wife.

(अप्सः) रूपम् अप्सइतिरूपनाम = Beautiful form.

(निघ० ३. ७)

सनये has been interpreted as विभागाय as it is derived from षण-संभक्तौ अदीयमाना भर्तारमधिगच्छेद्यदि स्वयम् । नैनः किंचिदवाप्नोति, न च यं साऽधिगच्छति ॥ मनु० ९.९१

This verse of Manusmriti clearly corroborates the idea given by Rishi Dayananda in his commentary.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—8

स्वसा॒ स्वस्रे॒ ज्याय॑स्यै॒ योनि॑मारै॒गपै॑त्यस्याः प्रति॒चक्ष्ये॑व ।
व्यु॒च्छन्ती॑ र॒श्मिभि॒: सूर्य॑स्या॒ञ्ज्य॑ङ्क्ते सम॒नगा॑ इ॒व व्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये यथाऽव्युच्छन्ती व्रा उषाः सूर्यस्य रश्मिभिः सह अंजि समनगा इव अक्त यथा वा स्वसा ज्यायस्यै स्वस्रे योनिम् आरैक् अस्याः वर्तमानं प्रतिचक्ष्येव अपेति (विवाहाय दूरं गच्छति) तथा त्वं भव ॥

TRANSLATION

O girl, as the Usha (Dawn) dispersing darkness with the rays of the sun, illumines the world like congregated lightnings, or as a younger sister gives room to her elder sister and departs from there, in the same manner thou shouldst go to a distant place for marriage. (Marriage of the parties related to each other and living near is not sanctioned. It leads to undesirable results.)

PURPORT

The younger sister should know the welfare of her elder sister and then should go for marriage to a suitable bridegroom living at a distant place. She should serve her husband, as chaste wives of peaceful and quiet diposition serve their husbands. The husband and wife should live agreeably with another, as the sun is with his lustre and the lustre is with the sun.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) तमो विवासयन्ती = Dispersing darkness.

(प्रतिचक्ष्येव) प्रत्यक्षं दृष्ट्वा एव = Having seen.

(अंजि) व्यक्तं रूपम् = Form.

(समनगाः इव) समनम् अवधारितं स्थानं गच्छन्ती इव = Going to a settled or fixed place.

(वाः) या वृणोति = She who chooses herself.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—9

आसां पूर्वासामहसु स्वसॄणामपरा पूर्वामभ्येति पश्चात् ।
ताः प्रत्नवन्नव्यसीर्नूनमस्मे रेवदुच्छन्तु सुदिना उषासः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यथा आसां स्वसॄणाम् अपरा काचिद् भगिनी अहसु केषुचित् अहसु पूर्वां भगिनीम् अभि एति पश्चात् स्वगृहं गच्छेत् तथा सुदिनाः उषासः अस्मे नूनम् प्रत्नवत् रेवत् नव्यसीः प्रकाशयन्तु ताः उच्छन्तु च ॥

TRANSLATION

Of all these sisters (Dawns) who have gone before, a successor daily follows the one that has preceded, so may now Dawns, like the old, bringing fortunate days, shine upon us blessed with refulgence.

PURPORT

As among many sisters who are married at distant places, one meets the other at different periods and tells her tale to her, in the same manner, the former dawns joining the recent ones, manifest their function.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—10

प्र बोधयोषः पृणतो मघोन्यबुध्यमानाः पुणयः ससन्तु ।
रेवदुच्छ मघवद्भ्यो मघोनि रेवत्स्तोत्रे सूनृते जरयन्ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघोनि उषः (स्त्रि) त्वं ये अबुध्यमानाः उषस्समये दिने वा ससन्तु ताम् पृणतः प्रबोधयः सूनृते त्वम् उषवंत् जरयन्ती मघवद्भ्यः रेवत् स्तोत्रे रेवत् उच्छ (प्रापय) ॥

TRANSLATION

O Dawn-like woman, full of the wealth of wisdom, awaken those wealth guardians and traders who are not wakeful to their duties out of ignorance and are asleep. Arise O Opulent Dawn-like lady, bestowing wealth of knowledge on the wealthy persons who are devoid of true wisdom. O speaker of true and sweet words and of noble disposition, spending thy life in useful activities, give to the admirer of Dharma, the wealth of wisdom, which thou possessest abundantly.

PURPORT

None should sleep in the last part of the night and in day time for there is likelihood of some diseases cropping up by sleeping at that time and there is the loss of time and work. As a man acquires much wealth by labour and tactful exertion, in the same manner, an industrious person who gets up early in the morning and before sunrise rises above poverty.

THE COMMENTATOR'S NOTES

(पृणतः) पालयतः पुष्टान् प्राणिनः
= Sturdy beings who feed others.

(पणयः) व्यवहारयुक्ताः =Traders.

TRANSLATOR'S NOTES

पॄ–पालन पूरणयोः (स्वा०)

पण-व्यवहारे स्तुतौ च (स्वा०) अत्र व्यवहारार्थ-ग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—11

अवेयमश्वैद्युवतिः पुरस्ताद्युङ्क्ते गवामरुणानामनीकम् ।
वि नूनमुच्छादसति प्र केतुर्गृहंगृहमुप तिष्ठाते अग्निः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा इयम् उषा अरुणानां गवाम् अनीकं युक्ते: पुरस्तात् अश्वेत् च तथा युवतिः अरुणानां गवाम् अनीकं युक्ते अश्वेत् ततः प्रकेतुः उषा असति नूनं व्युच्छात् । अग्निः अस्याः प्रतापः गृहं गृहम् उपतिष्ठाते युवतिः च प्रकेतुः असति नूनं व्युच्छात् ॥

TRANSLATION

As this Youthful Ushas approaches from the east and harnesses her band of purple rays, growing up gradually, in the same manner, a young lady of about 24 years feeds the cows of red colour and other animals and being intelligent grows up and dispels all darkness like the Dawn. Fire (for Yajna) is kindled in every dwelling and the splendour of such learned and intelligent woman also shines everywhere.

PURPORT

As the dawn and day are correlated, in the same manner, married couple should always live together lovingly and attain their objects at proper time. Then their strength and splendour will always grow.

THE COMMENTATOR'S NOTES

(अश्वंत) वर्द्धते = Grows.

(युवतिः) पूर्णचतुर्विंशतिवार्षिकी
= A young woman of about 24 years.

(गवाम्) किरणानां गवादीनां पशूनां वा
= Of the rays of the cows and other animals.

(अनीकम्) सैन्यम् इव समूहम्
= Band like an army.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted गवाम् as किरणानां गवादीनां पशूनां वा For the meaning of गवाम् as किरणानाम् the following clear passage from the Nirukta of Yaskacharya can be quoted. सर्वेऽपि रश्मयो गाव उच्यन्ते (निरुक्ते २. २).

The meaning regarding the cow is too well-known to require any authority. But it is strange to find that Shri Sayanacharya has interpreted गवाम् as प्रसिद्धानाम् एतन्नामकानाम् अश्वानां वा = Cows or horses. He has alternately given the meaning of रश्मीनाम् = Of the rays which tallies with Rishi Dayananda Sarasvati's interpretation.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

उत्ते वयश्चिद्वसतेरपप्तन्नरश्च ये पितुभाजो व्युष्टौ ।
अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः ये पितुभाजः यूयं चित् यथा वयः वसतेः उत् अपप्तन् तथा व्युष्टौ अमा सते भवत । हे उषर्वद् देवि स्त्रि ! या त्वं च दाशुषे मर्त्याय अमा आसते भूरिवामं वहसि तस्यै ते (तुभ्यम्) एतत् पतिः अपि वहतु ॥

TRANSLATION

O enlightened woman who art like the Dawn at whose rising, the birds fly forth from their resting places and men who have to earn their bread and distribute it, quit their homes Thou bringest much good to thy liberal husband who dwells at home with thee and let thy husband also bring happiness and joy to thee.

PURPORT

As the birds go up and down in the space, so does the Dawn go up and down at day and night respectively. As the wife should always do good to her husband, so the husband also should do lovingly.

THE COMMENTATOR'S NOTES

(उषा) उषर्वद् विद्याप्रकाशयुक्ते
= O woman shining with the light of knowledge like the Dawn.

(पितुभाजः) अन्नस्य विभाजकाः
= Distributors of food.

(अमा) समीपस्थगृहाय = For the home or dwelling.

(वामम्) प्रशस्यम् = Admirable or good.

TRASLATOR'S NOTES

पितुरित्यन्न नाम (निघ० २.७)
अमेति गृहनाम (निघ० ३.४)
वाम इति प्रशस्यनाम (निघ० ३.८)
पुनः कीदृश्यः स्त्रियो वरा भवेयुरित्याह

What kind of women are good is told in the 13th Mantra.

Mantra—13

अस्तोढ्वं स्तोम्या ब्रह्मणा मेऽवीवृधध्वमुशतीरुषासः ।
युष्माकं देवीरवसा सनेम सहस्रिणं च शतिनं च वाजम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे उषासः उषोभिः तुल्याः स्तोम्यादेवी: (विदुष्यः) ब्रह्मणा उशतीः यूयं मे विद्याः अस्तोढ्वम् अवीवृधध्वम् । युष्माकम् अवसा सहस्त्रिणं च शतिनं च वाजं (सांगरहस्य-वेदादिशास्त्रबोधं) सनेम ।।

TRANSLATION

O admirable learned women like the Dawns desiring my welfare with the Vedic Hymn, praise my knowledge and augment it. May we obtain through your protection love and favour, O ladies of divine virtues, wealth of knowledge and wisdom hundred and a thousand fold, distributing it among others.

PURPORT

As the Ushas (Dawns) possess good arttibutes and functions, so should ladies be and men should also be good like them. As men and women acquire knowledge from others for the accomplishment of their purposes, so should they impart it to others with love.

THE COMMENTATOR'S NOTES

(ब्रह्मणा) वेदेन = By the Veda.

(वाजम्) विज्ञानमयं बोधम्

= Knowledge of various sciences.

TRANSLATOR'S NOTES

वेदो ब्रह्म (जैमिनीयोपनिषद् ब्राह्मणे ४. ११. ४. ३)

वाजम् is from वज-गतौ Here the first meaning of Jnana or knowledge has been taken.

While many other translators have mostly taken Usha to mean only external Dawn, Rishi Dayananda Sarasvati has taken

it to mean learned women ,shinitg like the dawn with light of knowledge, for which there are clear idications in the hymn.

This hymn is connected with the previous hymn, as there is mention of the attributes of learned womem by the illustration of the dawn. Here ends the commentary on the 124th hymn and ninth Varga of the first Mandala of the Rigveda Samhta.

अथ पंचविंशत्युत्तरशततमं सूक्तम्

HYMN CXXV (125)

अस्य सप्तर्चस्य सूक्तस्य दैर्घतमसः कक्षीवान् ऋषिः। दम्पती देवते। १, ३, ७ त्रिष्टुप् छन्दः। २, ६ निचृत् त्रिष्टुप् छन्दः। धैवतः स्वरः। ४, ५ जगती छन्दः। निषादः स्वरः॥

Seer of the hymn-Kakseevan. Devata or subject-Dampatee or couple. Metres-Trishtup and Jagati of various forms. Tunes-Dhaivata and Nishada.

अथ कोऽत्र धन्यवादार्होभूत्वाऽखिलसुखानि प्राप्नुयादित्याह।

Who deserves thanks and enjoys all happiness is told in the first Mantra.

Mantra—1

प्राता रत्नं प्रातरित्वा दधाति तं चिकित्वान्प्रतिगृह्या नि धत्ते।
तेन प्रजां वर्धयमान आयू रायस्पोषेण सचते सुवीरः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चिकित्वान् प्रातरित्वा सुवीरः मनुष्यः प्रातः रत्नं दधाति प्रतिगृह्य तं निधत्ते तेन रायस्पोषेण प्रजाम् आयुः च वर्द्धयमानः सचते (स सततं सुखी भवति)॥

TRANSLATION

The learned hero who is in the habit of getting up early in the morning, enjoys and maintains bliss in the morning (by meditation on God) and having acquired the enjoyable knowledge, he preserves it well. By the augmentation of that precious wealth of knowledge and wisdom, he increases his life and progeny by imparting good education and teachings. By so doing, he remains always happy.

PURPORT

The man who gives up all laziness and by righteous dealing, acquires wealth, preserves it, utilises it properly for himself and for others, enjoys happiness.

THE COMMENTATOR'S NOTES

(रत्नम) रम्यानन्दं वस्तु

= That which gives bliss and delight-knowledge and meditation etc.

(चिकित्वान्) विज्ञानवान् = Learned person.

TRANSLATOR'S NOTES

रत्नम् is from रमु-क्रीड़ायाम् रमेस्त च (उणादिसूत्रम् ३.१४) इतिरमेर्वं प्रत्ययो मस्य तश्च । क्तिी-संज्ञा ने ।

कोऽत्र धर्मात्मा यशस्वी जायत इत्याह ।

Who becomes righteous and illustrious is told in the second Mantra.

Mantra—2

सुगुरसत्सुहिरण्यः स्वश्वो बृहदस्मै वय इन्द्रो दधाति ।
यस्त्वायन्तं वसुना प्रातरित्वो मुक्षीजयेव पदिमुत्सिनाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रातरित्वः ! यः इन्द्रः वसुना आयन्तं त्वा दधाति अस्मै बृहद् वयः च मुक्षीजया इव पदिम् उत् सिनाति स सुगुः सुहिरण्यः स्वश्वः असत् (भवेत्) ॥

TRANSLATION

A man getting up early in the morning and industrious, the wealthy person who binds thee with wealth of knowledge as a calf is tied with rope, becomes rich in kine, in gold and in horses by the grace of God and on account of his liberality. God bestows upon you long life.

PURPORT

The scholar who makes his pupils learned, long-living and wealthy by imparting them good education and by giving the teaching of the renouncement of un-righteousness and indulgence of passions becomes renowned and illustrious.

THE COMMENTATOR'S NOTES

(मुक्षीजया) मुक्षया मुंजाया जायते या सा मुक्षीजा
= By the rope made of core.

(पद्मि्) पद्यते गम्यते या श्रीस्ताम्
= Wealth that is not stable.

पुनरत्रस्त्रीपुरुषौ कीदृशौ भवेतामित्याह

How should be husband and wife is told in the the third Mantra.

Mantra—3

आयमद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन ।
अंशोः सुतं पायय मत्सरस्य क्षयद्वीरं वर्धय सूनृताभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धात्रि ! अहम् अद्य वसुमता रथेन प्रातः इष्टेः सुकृतम् इच्छन् यं पुत्रम् आयम् तं सुतं मत्सरस्य अंशोः रसं पायय सूनृताभिः क्षयद् वीरं वर्द्धय ॥

TRANSLATION

O foster mother, cause the son of a virtuous woman along with whom I have come with wealth-laden car, desiring the merit of the Yajna (non-voilent sacrifice) performed in the morning, take the milk which gives joy and augment with the words andowed with wisdom, truth and other good qualities a brave man who is admired among the destroyers of enemies.

PURPORT

It is the duty of men and women to acquire knowledge with the observance of perfect Brahmacharya, (continence) marry with their free will and satisfaction and beget children with righteous conduct. They should engage a righteous foster-mother who should give them good education, for the proper bringing up of the children.

THE COMMENTATOR'S NOTES

(अंशोः) स्त्रीशरीरस्य भागात्

= From the part of the wife's body.

(क्षयद्वीरम्)क्षयतां शत्रुहन्तॄणां मध्ये प्रशंसायुक्तम् ।

= Admired among the destroyers of enemies.

पुनः स्त्रीपुरुषौ किं कुर्यातामित्याह ।

How should men and women do is taught in the fourth Mantra.

Mantra—4

उप॑ क्षरन्ति॒ सिन्ध॑वो मयो॒भुव॑ ईजा॒नं च॑ य॒क्ष्यमा॑णं च धे॒नवः॑ ।
पृ॒णन्तं॑ च॒ पपु॑रिं च श्रव॒स्यवो॑ घृ॒तस्य॒ धारा॒ उप॑ यन्ति वि॒श्वतः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये सिन्धवः इव मयोभुवः जनाः धेनवः इव पत्न्यो धात्र्यो वा ईजानं यक्ष्यमाणं च उपक्षरन्ति ये श्रवस्यवः विद्वांसः विदुष्यः च पृणन्तं च पपुरिं च शिक्षन्ते ते विश्वतः घृतस्य धाराः इव सुखानि उपयन्ति ॥

TRANSLATION

Those men who like the health-bringing rivers are conferers of happiness and joy and those wives and foster mothers who like the kine, benefit the person who has performed a Yajna or is about to do it; in the same manner, those learned men and women who impart education or give good advice to a well-built man or to him who is trying to be so through proper exercise, attain happiness.

PURPORT

Those men and women who in their domestic life always try to do good and are agreeable to one another, acquire knowledge and teach their children, enjoy happiness constantly like the pure streams of water.

THE COMMENTATOR'S NOTES

(घृतस्य) उदकस्य = Of the water.

(पपुरिम्) पुष्टम् = Well built.

घृतम् इत्युदकनाम (निघ० १.१२)

पॄ-पालन पूरणयो:

मनुष्यै: कै: कर्मभिरत्र मोक्ष प्राप्तव्य इत्याह ।

By which acts should a man attain salvation is taught in the fifth Mantra.

Mantra—5

नाकस्य पृष्ठे अधि तिष्ठति श्रितो यः पृणाति स ह देवेषु गच्छति ।
तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्वते सदा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः (मनुष्यः) देवेषु गच्छति सह विद्याम् आश्रितः सन् नाकस्य पृष्ठे अधितिष्ठति सर्वान् प्रीणाति तस्मै आपः सदा घृतम् अर्षन्ति तस्मै इयं दक्षिणा सिन्धवः सदा पिन्वते ॥

TRANSLATION

The man who goes to or approaches enlightened persons or divine virtues, having acquired wisdom sits upon the summit of bliss where there is no misery. He satisfies himself and his progeny with wisdom, good education and well-cooked food etc. To him Pranas or flowing waters bear their essence like the Ghee (clarified butter). To him the Dakshina (a present or gift) received from teaching and rivers gratify.

PURPORT

Those persons who take human body, always have the association of good people and act righteously, enjoy happiness. Those learned men and women, who constantly impart good education and wisdom to children, young and old men and virgins, young and old women without any deceit, attain all happiness here and emancipation after death.

THE COMMENTATOR'S NOTES

(नाकस्य) अविद्यमानदुःखस्यानन्दस्य

= Of the bliss where there is no misery.

(पृणाति) विद्यासुशिक्षासंस्कृतान्नाद्यैः स्वयं पुष्यति सन्तानान् पोषयति च ।

= Satisfies himself with wisdom, good education and well-cooked food etc. and satisfies his progeny etc.

(आपः) प्राणा जलानि वा

= Pranas (vital breaths) or waters.

(श्रितः) विद्यामाश्रितः

= Having acquired knowledge or wisdom.

TRANSLATOR'S NOTES

(आपो वै प्राणाः (शतपथ ३. ८. २. ४)

प्राणो ह्यापः (जैमिनीयोपनिषद्ब्राह्मणे ३.१०.६)

It is remarkable that Sayanacharya takes the word दक्षिणा here as भूमिःसस्यादि फल सम्पादनदक्षा = Or the earth able to give grain and other fruits which is a far-fetched meanidg, while Rishi Dayananda Sarasvati interprets it as अध्यापन जन्या दक्षिणा = The present or gift received from teaching. No comments are needed.

पुनश्चतुर्वर्णस्थाः किं कुर्युरित्याह ।

What should men of four Varnas (classes) do is told in the sixth Mantra.

Mantra—6

दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।
दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

दक्षिणावतां जनानाम् इमानि चित्रा (अद्भुतानि) सुखानि । दक्षिणावतां दिवि सूर्यासः प्राप्नुवन्ति दक्षिणावन्तः इत् (एव) अमृतं भजन्ते दक्षिणावन्तः आयुः प्रतिरन्ते (प्राप्नुवन्ति) ॥

TRANSLATION

These wonderful rewards are verily for those who possess knowledge and Dharma. The donors of good knowledge and riches, come in contact with learned men who shine like the sun. The givers of pious donations of wisdom attain immortality, the givers of pious donations of fearlessness prolong their lifetime.

PURPORT

Those Brahmanas who give the donation of wisdom and good education for public welfare, those Kshatriyas who give the donation of fearlessness by their just dealing, those Vaishyas (traders) who give the donation of their righteously earned wealth and those Shudras who give the donation of their service attain full age and enjoy happiness here and hereafter.

THE COMMENTATOR'S NOTES

(दक्षिणावताम्) १ धर्मोपार्जिता धनविद्यादयो बहवः पदार्था विद्यन्ते येषां ते ।

= Of those who possess righteously-earned wealth and knowledge.

(२) ...र्थविद्याप्रज्ञा दक्षिणा येषां ते । प्रशंसार्थो मतुप् ।

= Donors of righteously earned wealth and knowledge.

(३) (दक्षिणावन्तः) १ बहुविद्यादानयुक्ताः

(२) बह्वभयदानदातारः

= Givers of much fearlessness or freedom from anxiety.

It is remarkable that while Sayahacharya, Prof. Wilson and Griffith take दक्षिणावताम् here in the sense of बहुविध गोहिरण्यादिरूपदक्षिणा प्रदातृणाम् (सायणः) pious donations (Wilson) or rich needs (Griffith), Rishi Dayananda Saraswati has taken the word in the wider sense and has included the contribution of the service rendered by all the four Varnas (Classes) according to their ability and worth. Thus he has shown his keen spiritual insight.

How many kinds of men are there in this world is told in the seventh Mantra.

Mantra—7

मा पृणन्तो दुरितमेन आरन्मा जारिषुः सूरयः सुव्रतासः ।
अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शोकाः ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृतः)

(हे मनुष्याः) भवन्तः पृणन्तः सन्तः दुरितम् एनः मा आरन् दुरितम् एनः मा जारिषुः किन्तु सुव्रतासः सूरयः सन्तः धर्मम् एव आचरन्तु ये च युष्मत् अध्यापकाः तेषां युष्माकं च कश्चित् अन्यः परिधिः अस्तु । अपृणन्तं जनं शोकाः अभिसंयन्तु ॥

TRANSLATION

O men, may not you feeding yourselves and others commit any sin that leads to misery. May you never commit the heinous sin of debauchery. But being learned observers of truthful vows may you always act righteously. May there be a dividing line between the righteous and learned persons and other stupid people of unrighteous type. May repen-

tance fall upon them who do not feed themselves and others righteously.

THE COMMENTATOR'S NOTES

(जारिषु:) जारकर्माणि कुर्वन्तु = Commit adultery.

(परिधिः) श्रावरणं, मर्यादा = Distinguishing line or mark.

(शोका:) विलापा: = Moanings or repentance.

PURPORT

In this world, there are men of two kinds. There are righteous men and there are sinners. They are of different nature and different ways. Those who are righteous, follow the path of Dharma following the foot-steps of the righteous, but those that are wicked follow the path trodden by un-righteous persons only. Righteous persons should never follow the path of un-righteous persons, but it is the duty of un-righteous persons to follow the righteous. Thus in every nation or country the righteous and unrighteous follow two different paths. Righteous persons have to enjoy happiness and un-righteous persons always remain un-happy or miserable.

Here there is mention of the righteous conduct, so it has connection with the previous hymn.

Here ends the commentary on the 125th hymn and tenth Varga of the first Mandala of the Rigveda.

अथ षड्विंशत्युत्तरशततमं सूक्तम्

HYMN - CXXVI (126)

अस्य सप्तर्चस्य सूक्तस्य १, २, ३, ४, ५ कक्षीवान् ऋषिः । ६ भावयव्यः । ७ रोमशा ब्रह्मवादिनी चर्षिः । विद्वांसो देवताः । १, २, ४, ५ निचृत् त्रिष्टुप् । २ त्रिष्टुप् । ३ त्रिष्टुप् छन्दः । धैवतः स्वरः । ६, ७ अनुष्टुप् छन्दः । गांधारः स्वरः ॥

Seer of the Hymn-Kaksheevan-Bhavayavya and Romasha Brahma Vadini. Devata-Vidvansah (learned persons) Metres-Trishtup and Anushtup. Tunes-Dhaivata and Gandhara.

कोऽत्र राज्याधिकारे न स्थापनीय इत्याह

Who should not be appointed for an administrative post is told in the first Mantra.

Mantra--1

अमन्दान्त्स्तोमान्प्र भरे मनीषा सिन्धावधि क्षियतो भाव्यस्य ।
यो मे सहस्रममिमीत सवानतूर्तो राजा श्रव इच्छमानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अतूर्तः श्रवः इच्छमानः राजा सिन्धौ क्षियतः भाव्यस्य मे सकाशात् सहस्रं सवान् अमन्दान् स्तोमान् च मनीषां अमिमीत तम् अहम् अधि प्रभरे ॥

TRANSLATION

I admire willingly a mighty king who on account of his power cannot be subdued, who desirous of renown or of hearing the teachings of the Vedas, has enabled me-dwelling on the banks of a river and trying to be an ideal person, to diffuse the knowledge of praise-worthy sciences which make a man fit to earn much wealth with the help of keen intellect.

PURPORT

Unless a man becomes industrious and learned, obeying the commands of an absolutely truthful scholar, he should not be appointed as an administrative officer.

THE COMMENTATOR'S NOTES

(स्तोमान्) स्तोतुमर्हान् विद्याविशेषान्
= Praise-worthy particular sciences.

(सिन्धोः) नद्याः = Of the river.

(सवान्) ऐश्वर्ययोग्यान्
= Enabling a man to earn wealth.

(भाव्यस्य) भवितुं योग्यस्य
= Worthy to be or trying to be an ideal person.

केऽत्र यशो विस्तारयन्तीत्याह

Who become illustrious and renowned is told in the second Mantra.

Mantra—2

शतं राज्ञो नाधमानस्य निष्काञ्छतमश्वान्प्रयतान्सद्य आदम् ।
शतं कक्षीवाँ असुरस्य गोनां दिवि श्रवोऽजरमा ततान ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः कक्षीवान् विद्वान् असुरस्य इव नाधमानस्य राज्ञः शतं निष्कान् प्रयतान् शतम् अश्वान् दिवि अजरं गोनां शतम् इव श्रवः आततान तम् अहं सद्यः आदम् ॥

TRANSLATION

I willingly or un-hesitatingly accept a great scholar as my teacher, whom a wealthy King benevolent like the cloud has presented a hundred Nishkas (golden coins) and a hundred vigorous and trained, horses and who on account of generosity and other virtues has spread his deathless (immortal glory) like hundreds of rays of the sun in the sky.

PURPORT

Those persons become distinguished who receive honour from a just and learned King, on account of their noble virtues.

THE COMMENTATOR'S NOTES

(कक्षीवान्) बह्व्यः कक्षयः विद्याप्रदेशा विदिताः सन्ति यस्य सः

= A great scholar well-versed in various sciences.

(श्रवः) श्रूयमाणंयशः = Renown or reputation.

TRANSLATOR'S NOTES

(असुरस्य) मेघस्य ।

Rishi Dayananda Sarasvati has given the following note on कक्षीवान् in his commentary on Rig. 1. 18. 1.

याः कक्षासु करांगुलिक्रियासु भवाः शिल्पविद्यास्ताः प्रशस्ता विद्यन्ते यस्य सः (कक्षा इत्यंगुलिनामसु पठितम् निघ० २.५) अत्र कक्षा शब्दाद् भवे छन्दसीति यत् ततः प्रशंसायां मतुप् कक्षायाः संज्ञायां मतौ संप्रसारणं कर्तव्यम् । अष्टा० ६. १. ३७ अनेन वार्तिकेन सम्प्रसारणम् । आसन्दीवद० अष्टा० ७. २. १२ इति निपातनादयकारस्य वकारादेशः ॥

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take कक्षीवान् to be a proper noun or the name of a particular Rishi, instead of taking it as a derivative word denoting a great scholar well-versed in various sciences and arts.

श्रवः-श्रवणीयं यशः इति निरुक्ते ११.९

श्रवः—प्रशंसाम् इति निरुक्ते ४.२४

असुर इति मेघनाम (निघ० १.१०)

पुनाराज्ञा किं कर्तव्यमित्याह

What should a King do is told in the 3rd Mantra.

Mantra—3

उप मा श्यावाः स्वनयेन दत्ता वधूमन्तो दश रथासो अस्थुः ।
षष्टिः सहस्रमनु गव्यमागात्सनत्कक्षीवाँ अभिपित्वे अह्नाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

येन स्वनयेन दात्रा सवितुः श्यावाः इव दत्ताः दशरथासः वधूमन्तः मा (मां सेनापतिम्) उप अस्थुः (यः कक्षीवान् अभिपित्वे अह्नां सहस्रम् गव्यम् अनु आगात् यस्य षष्टिः पुरुषा अनुगच्छन्ति स सनत् (सुखवर्धकः अस्ति) ॥

TRANSLATION

The liberal donor (King) gives me (The Chief Commander of the Army) ten chariots drawn by horses like the rays of the sun and carrying women. They stand by me. That great warrior expert in Military Science is the augmenter of happiness who gets as present thousands of cows (to feed other soldiers) in the beginning of the day and who is followed or accompanied by sixty persons.

PURPORT

As all worriors desire to get wealth and other things from a King, therefore the King should give them whatever he deems proper and necessary. Without this inpetus, it is not possible to keep up their zeal and enthusiasm.

THE COMMENTATOR'S NOTES

(कक्षीवान्) युद्धे प्रशस्तकक्षः

= Great expert in Military Science.

(अह्नाम् अभिपित्वे) दिनानां सर्वतः प्राप्तौ

= On the achievement or beginning of the days.

(स्वनयेन) स्वस्य नयनं यस्य दातुस्तेन

= By the donor or liberal king.

केऽत्र चक्रवर्ति राज्यं कर्तुमर्हन्तीत्याह

Who are able to rule over a vast dominion is told in the fourth Mantra.

Mantra—4

चत्वारिंशद्दशरथस्य शोणाः सहस्रस्याग्रे श्रेणिं नयन्ति ।
मदच्युतः कृशनावतो अत्यान्कक्षीवन्त उदमृक्षन्त पज्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य दशरथस्य चत्वारिंशत् शोणाः सहस्रस्य अग्रे श्रेणिनयन्ति । यस्य वा पज्राः कक्षीवन्तः भृत्याः मदच्युतः कृशनावतः अत्यान् उत् अमृक्षन्त (स शत्रून् जेतुम् अर्हति)॥

TRANSLATION

Forty horses of reddish colour harnessed to the chariots of the commander of the army lead the procession in front of a thousand followers. He alone is able to conquer his enemies whose active attendants and helpmates rub down the high-spirited steeds, decorated with golden trappings.

PURPORT

Those persons only are able to rule over a vast dominion who have chariots harnessed by four horses in ten directions, hundreds of thousand of horse men, hundreds of thousands of footmen, inexhaustible treasures, perfect knowledge and humility.

THE COMMENTATOR'S NOTES

(कक्षीवन्तः) प्रशस्ताः कक्षयो विद्यन्ते येषां ते

= Having good helpers or associaes.

(दशरथस्य) दश रथा यस्य सेनेशस्य

= Of the Commnder of the army who has ten chariots.

केऽत्रोत्तमा भवन्तीत्याह

Who are good people on earth is told in the fifth Mantra.

Mantra—5

पूर्वामनु प्रयतिमाददे वस्त्रीन्युक्ताँ अष्टावरिधायसो गाः ।
सुबन्धवो ये विश्या इव व्रा अनस्वन्तः श्रव ऐषन्त पज्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये सुबन्धवः अनस्वन्तः व्राः पज्राः विश्वाः इव श्रवः ऐषन्त तान् वः त्रीन् युक्तान् अष्टथक्षान् अष्टौ सभ्यान् अरिधायसः वीरान् गाः च एषां पूर्वां प्रयतिम् अहम् अनु आददे ॥

TRANSLATION

I follow the former attempt of those three appointed presidents of the Assembly, army and educational institutions and eight members of the council of Ministers, who are subduers of their enemies and brave, who have good kins men, harnessed chariots, are active, desirous of food like traders, associating themselves with noble persons. I also protect the cows and bulls.

PURPORT

Those men become good leaders of society, who protect the three presidents of the Assembly, army and educational institutions (Gurukula) eight expert members of the council of Ministers, brave persons who are destroyers of their foes, cows and other animals, friends, wealthy traders and peasants and increase the growth of grain and other kind of wealth.

THE COMMENTATOR'S NOTES

(व्राः) ये व्रजन्ति ते । अत्र व्रजधातोर्बाहुलकादौणादिको डः प्रत्ययः । व्रा इति पदनाम निघ० ४.२ ।
= Active who go from place to place.

(श्रवः) अन्नम् = Food.

(पज्राः) प्रपन्नाः
= Approaching good and learned persons.

TRANSLATOR'S NOTES

अव इत्यन्ननाम श्रूयत इतिसतः (निरुक्ते १०.१)

कं: कात्र राज्येऽवश्यं प्राप्तव्येत्याह

Which must be attained in the State is told in the sixth Mantra.

Mantra—6

आगंधिता परिगधिता या कशीकेव जङ्गहे ।
ददाति मह्यं यादुरी याशूनां भोज्या शता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या आगधिता परिगधिता जंगहे कशीका इव याशूनां यादुरी शताभोज्या मह्यम् ददाति सा सर्वै: स्वीकार्या ॥

TRANSLATION

That policy should be observed by all, which when acted upon well from all sides and endowed with good attributes, gives to all industrious persons infinite delight in all admirable dealings. It is like a whip used to goad animals.

PURPORT

That policy should be observed by all which is the source of incalculable happiness.

THE COMMENTATOR'S NOTES

(परिगधिता) परितः सर्वतः गधिता शुभैः गुणैः युक्ता नीतिः । गध्यतिर्मिश्रीभावकर्मा (निरु० ५.१५)
= Acted up on well from all sides and endowed with good attributes.

(जंगहे) अत्यन्तं ग्रहीतव्ये = Most acceptable dealing.

(यादुरी) प्रयत्नशीला । अत्र यतधातोर्बाहुलकादौणादिक उरी प्रत्ययः तस्य दः
= Full of exertion or labour.

(याशूनाम्) प्रयतमानानाम् = Of the Industrious.
अत्र यसुप्रयत्ने धातोर्बाहुलकादुण् प्रत्ययः सस्य शश्च ॥

TRANSLATOR'S NOTES

It is worthwhile to make a comparative study of this Mantra as Sayanacharya has given such an obscene and absurd interpretation that Griffith thought it proper not to translate it into English but to render it only in Latin, so that many may not understand it.

According to Sayana, this is a dialogue between husband named Bhavayavya and his minor wife-Lomasha who approaches him for sexual act and he scoffs at her saying, "She, when her desires are assented to clings as tenaciously as a female weasel, and who is ripe for enjoyment, yields me infinite delight. (Wilson's translation). Both Prof. Wilson and Griffith have felt the incoherence of this absurd dialogue between a husband and his minor wife and have remarked in their foot-notes similarly.

Prof. Wilson remarks—

126. 6. This is supposed to be said by Bhavayavya to his wife Lomasha.

126. 7. This is Limasha's reply; but the verse, as well as the preceding, is brought in very abruptly, and has no connection with what precedes, it is also in a different metre, and is probably a fragment of some old popular song.

— (Prof. Wilson's Rigveda Translation Vol. II. Notes 217).

Griffith also remarks – they (6th & 7th Verses) have no apparent connection with what precedes. They seem to be a fragment of a popular song.' (Griffth's Hymns of the Rigveda P. 175)

When we compare with it Rishi Dayananda's interpretation as translated above regarding the policy to be accepted, there is no incoherence of any kind but it gives such a useful teaching. How regrettable it is that the Vedas have been so misinterpreted by medieval commentators and Western Scholars.

पुनाराज्ञीकिं कुर्यादित्याह ।

What should a queen do is taught in the seventh Mantra.

Mantra—7

उपोप मे परा मृश मा मे दभ्राणि मन्यथाः ।
सर्वाहमस्मि रोमशा गन्धारीणामिवाविका ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पते राजन् या अहं गन्धारीणामिव अविका रोमशा सर्वा अस्मि तस्याः मे गुणान् परामृश मे दभ्राणि कर्माणि मा उप (मा उपमन्यथाः) ॥

TRANSLATION

O my dear husband, O king, I am a protector among the Upholders of the kingdom and I possess beautiful hair. Please seriously take into consideration my virtues and do not look down upon my actions.

PURPORT

The queen addressing the King says, I am not inferior to you. As you are dispenser of justice among men, in the same manner, I am dispenser of justice among women. Let me be the dispenser of justice among the women, as have been the queens before.

THE COMMENTATOR'S NOTES

(गन्धारीणाम्)

= Among the Upholders of the State

(अविका) रक्षिका = Protector.

TRANSLATOR'S NOTES

This last Mantra of the hymn is supposed to be the saying of Bhavya's wife, who is said to be minor. She assures her husband that she is a fully grown up woman, fit for sexual intercourse as Prof. Wilson's Translation runs—

"Approach me (husband) deem me not inmature. I am covered with down like a eue of the Gandhiris. As a matter of fact, the Mantra clearly points out that there should be no idea of superiority or inferiority among the couple and they are complementary to each other. None is to be looked down upon. This is what some great thinkers of the West also have given expression to. For instance, John Ruskin's following passage in"Sesame and Lilies" are only paraphrase of Rishi Dayananda Sarasvatis purport.

"We are foolish and without excuse foolish, in speaking of the superiority of the one sex to the other. Each completes the other and is completed by the other. The happiness and perfection of both depends on each asking and receiving from the other what the other can give."

John Ruskin in "Sesame and Lilies." (P. 73).

This hymn is connected with the previous hymn, as there is mention of the duties of a King in this hymn.

Here ends the commentary on the 126th hymn of the Rigveda.

अथ सप्तविंशत्युत्तरशततमं सूक्तम्

HYMN CXXVII (127)

अस्यैकादशर्चस्य सूक्तस्य परुच्छेप ऋषिः । अग्निर्देवता १, २, ३, ८, ९ अष्टिश्छन्दः । ४, ७, ११ भुरिगष्टिश्छन्दः । मध्यमः स्वरः । ५, ६ अत्यष्टिश्छन्दः । गांधारः स्वरः । १० भुरिगतिशक्वरी छन्दः । पंचमः स्वरः ।।

Seer of the hymn-Parucchepa, Devata-Agni, Metres-Ashti Atyashti and Bhurigati Shakvari. Tunes-Gandhara and panchama.

अथ कीदृशयोः स्त्रीपुरुषयोर्विवाहो भवितुं योग्यइत्याह

What kinds of men and women are fit to marry is told in the first Mantra.

Mantra—1

अ॒ग्निं होता॑रं मन्ये॒ दास्व॑न्तं॒ वसुं॑ सू॒नुं सह॑सो जा॒तवे॑दसं॒ विप्रं॒ न जा॒तवे॑दसम् । य ऊ॒र्ध्वया॑ स्वध्व॒रो दे॒वो दे॒वाच्या॑ कृ॒पा । घृ॒तस्य॒ विभ्रा॑ष्टि॒मनु॑ वष्टि शो॒चिषा॒जुह्वा॑नस्य स॒र्पिषः॑ ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये यथा अहं यः ऊर्ध्वया स्वध्वरः देवाच्या कृपा देवः अस्ति तम् आजुह्वानस्य सर्पिषः घृतस्य शोचिषा सहविभ्राष्टिं जनम् अनुवष्टि । यम् अग्निम् इव होतारं दास्वन्तं वसुं सहसः सूनुं जातवेदसं विप्रं न जातवेदसं पतिं मन्ये (तथा ईदृशं पतिं त्वम् अपि स्वीकुरु)।।

TRANSLATION

O girl, As I regard my husband the person who is well-performer of the Yajna with lofty knowledge and reverential devotion. who shines like fire with the splendour of the Ghee (Clarified butter) put in the fire, who is munificent or a liberal donor, accepter of what is given with love and reverence,

who knows all that exists like a sage who is endowed with wisdom, who is the son of a strong man and observer of Brahamcharya, so thou shouldst also accept or choose such a virtuous person as thy hosband.

PURPORT

A girl should choose as husband a person, who is renowned on account of his noble qualities and good conduct and who is endowed with excellent physical and spiritual power. A young man should also choose as wife such a virtuous virgin.

THE COMMENTATOR'S NOTES

(अग्निम्) अग्निवद् वर्तमानम्

= A person shining and behaving like the fire.

(जातवेदसम्) प्रसिद्धविद्यम् = Distinguished scholar.

(विप्रम्) = A genius

(देव:) कमनीयः = Desirable or lovable.

TRANSLATOR'S NOTES

(दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमद स्वप्न-कान्तिगतिषु) अत्र कान्त्यर्थं ग्रहणम्

जातवेदसम्-जातानि वेदेति जातवेदास्तम् (निरुक्ते (विप्रम्) मेधाविनम् विप्र इति मेधाविनाम (निघ० ३.१५)

It is remarksble that both prof. Wilson and Griffith have translated the word "जातवेदसम् put as adjective of अग्निम् as" he who knows all that exists. (Wilson.) "Who knoweth all that exists. (Wilson). "Who knoweth all that live" (Griffith) विप्रं न जातवेदसम् has also been translated by both similarly i. e. "Like a sage who is endowed with knowledge". (Wilson). "As holy singer, knowing all." (Griffith). Do not these appellations clearly prove that Agni is not inanimate material fire but a

conscious entity whether God or a wise learned person as interpreted by Swami Dayananda Sarasvati in his Commentary. Let impartial readers Judge for themselves.

पुन: प्रजा राजत्वाय कीदृशं जनमाश्रयेयुरित्याह

What kind of man should be sought after for kingship is told in the Second Mantra.

Mantra—2

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभिर्विप्रेभिः शुक्र मन्मभिः । परिज्मानमिव द्यां होतारं चर्षणीनाम् ।
शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विप्र ! यजमानाः वयं मन्मभिः विप्रेभिः सह अंगिरसां मध्ये ज्येष्ठं यजिष्ठं त्वा हुवेम । शुक्रं यं मन्मभिः चर्षणीनां होतारं परिज्मानम् इव द्यां शोचिष्केशं वृषणं त्वाम् इमाः विशः प्रावन्तु स त्वं जूतये इमाः विशः प्राव ।

TRANSLATION

O exceedingly wise man, we the performers of the Yajnas and unifiers of all men, praise thee along with respected scholars, as thou art the best among living beings and the most adorable. O Pure souled, as these people approach thee-who art the giver of knowledge and wisdom to men and art like the bright-haired sun, mighty and moving in all directions, so thou shouldst come to them for protection.

PURPORT

Men should take shelter in such an absolutely truthful learned person who is admired by all, highly educated as well as ordinary people.

THE COMMENTATOR'S NOTES

(मन्मभिः) माननीयैः = Respectable.

(शुक्र) शुद्धात्मन् = Pure souled.
(ऊतये) रक्षणाय = For protection etc.
(अंगिरसाम्) प्राणिनाम् = Of living beings.

TRANSLATOR'S NOTES

शुचिर्–पूतीभावे

प्राणो वा अंगिरा: (शतपथ ६, १२, २८; ५. २. ३. ४,

कोऽत्र प्रजापालनाय क्षमो भवतीत्याह

Who is the best for the protection of the subjects is told in the third Mantra.

Mantra—3

स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः । वीळु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम् । निःषहमाणो यमते नायते धन्वासहा नायते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे मनुष्याः ! यस्य समृतौचित् वना इव वीळुस्थिरं बलं यः निः सहमानः श्रुवत् शत्रून् यमते यं शत्रुः न अयते यः द्रुहन्तरः परशुः न पुरु विरुक्मता ओजसा सह दीद्यानः द्रुहन्तरः भवति (स चिद् विजयी जायते) ॥

TRANSLATION

O men, that President of the Assembly or Commander of the army gets victory who is far shining with brilliant vigour, is the destroyer of foes, like a hatchet that cuts down trees in the forests, at whose contact, whatever is solid and stable dissolves like water, un-sparing he sports among enemies, nor desists from their destruction like an archer who retreats not from battle. He listens to the requests of his subordinates.

PURPORT

Men should know that that man is the best among the guardians of the people, who can not be overcome by his foes and who can conquer them by his superior might.

THE COMMENTATOR'S NOTES

(वीळु) दृढम् = Strong.

(समृतौ) सम्यक् ऋतिः प्राप्तिर्यया तस्याम्

= On approach or contact.

(अयते) प्राप्नोति = Receives or approaches.

(विरुक्मता) विविधा रुचो भवन्ति यस्मात् तेन ।

= Brightly shining.

TRANSLATOR'S NOTES

वीळु इति बलनाम (निघ० २.९)

ऋ-गतिप्रापणयोः अय-गतौ

पुनर्न्यायाधीशैः कथं वर्तितव्यमित्याह

How should Magistrates or Judges behave is told in the fourth Mantra.

Mantra—4

दृळ्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिररणिभिर्दा-ष्ट्यवसेऽग्नये दाष्ट्यवसे । प्र यः पुरूणि गाहते तक्षद्वनेव शोचिषा । स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा विद्वान् तेजिष्ठाभिः अरणिभिः अस्मै विदे अवसे दाष्टि तक्षत् सन् सूर्यः वना इव शोचिषा पुरूणि (शत्रुदलानि) प्रगाहते ओजसा [illegible] (कर्माणि)

निरिणाति चित् ओजसा अशाचित् निरिणाति (स सुखम् अवाप्नोति) ।

TRANSLATION

O men, that person alone enjoys happiness who offers presents to the fire-like learned President of the Assembly, for protection as splendid fuels for Kindling the fire and as Scholars give eternal sciences to men. By resplendent means, he grants us grace for our preservation. Being full of splendour like the sun, dissolving waters from his rays, dispersing his enemies, he dissolves many powerful foes by his splandour. By his might, performs many acts of permannet value. He gets food by his power, as an influntial person.

PURPORT

As great scholars lead all towards industriousness by illuminating the souls of men by the propagation of knowledge, so learned Judges uplift men by giving them good and inspiring teachings.

THE COMMENTATOR'S NOTES

(वना इव) रश्मयः इव वनमिति रश्मिनाम (निघ० १.५)

= Like the rays of the sun.

(शोचिषा) न्यायसेनाप्रकाशेन

= By the light of knowledge and army (when necessary).

(रिणाति) प्राप्नोति = Attains रि-गतौ

पुनर्न्यायाधीशैः किमनुष्ठेयमित्याह

What should Judges or Magistrates do is told in the fifth Mantra.

Mantra - 5

तमस्य पृक्षमुपरासु धीमहि नक्तं यः सुदर्शतरो दिवातरा-
दप्रायुषे दिवातरात्। आदस्यायुर्ग्रभणवद्वीळु शर्म न सूनवे।
भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यः सुदर्शतरः अस्य दिवातरात् अप्रायुषे नक्तं सर्वान् दर्शयति इव तं पृक्षम् दिवातरात् उपरासु वयं धीमहि आत् अस्य ग्रभणवत् वीळु भक्तम् अभक्तम् अवः आयुः सूनवे न शर्म वि अन्तः अजराः अग्नयः इव व्यन्तः अजराः वयं धीमहि॥

TRANSLATION

O men, we bear in us the virtues of that King who is worth-seeing or Charming like the full moon and the sun that illumines the world. He gives shelter to all as the father gives dwelling and happines to his son. His test is at the night of the difficulies than in the day of happiness. He establishes proper relations with all and unifies them and therefore we admire and listen to his message in all directions. Being like lightning, and free from decay and desiring the welfare of all, let us protect good devout persons and punish unrighteous persons not devoted to God. Let us have long life.

PURPORT

Good men should nourish and preserve the subjects as moon preseves the plants and the herbs. As parents always satisfy and please their children, so we should satisfy and please all by our good conduct.

THE COMMENTATOR'S NOTES

(पृक्षम्) सम्पृक्तारम्
= Establisher of good relations or unifier.

(उपरासु) दिक्षु उपरा इति दिङ्नाम (निघ० १. ६)

= In all directions.

(व्यन्तः) कामयमानाः = Desiring the welfare of all.

TRANSLATOR'S NOTES

पृक्षी–सम्पर्के वी - गतिव्याप्तिप्रजनकान्त्यसनखादनेषु अत्र कान्त्यर्थग्रहणम्, कान्तिश्च कामना। अथ राजादयः किं कुर्युरित्याह।

What should kings and others officers of the State do is told in the sixth Mantra.

Mantra—6

स हि शर्धो न मारुतं तुविष्वणिरप्नस्वतीषूर्वरास्विष्टनि-रार्तनास्विष्टनिः। आदद्धव्यान्याददिर्यज्ञस्य केतुरर्हणा।
अध स्मास्य हर्षतो हृषीवतो विश्वे जुषन्त पन्थां नरः शुभे न पन्थाम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वेनरः यूयं हृषीवतः हर्षतः अस्य यज्ञस्य शुभे न पन्थां जुषन्त अध यः केतुः आददिः अर्हणा हव्यानि आदत् मारुतं शर्धः न अप्नस्वतीषु उर्वरासु आर्तनासुतुविष्वणिः इष्टनिः अस्ति स स्म इष्टनिः हि न्यायपन्थां प्राप्तुम् अर्हति॥

TRANSLATION

O men, you should follow for the attainment of joy, the path of the Yajna (noble act) that is joyful and giver of delight. That man alone can tread upon the path of justice and prompt others to do so who is learned accepter of good things and virtues, eater of nourishing and good edibles offered with honour. He is deserving of veneration and mighty like the winds. He gives noble teachings to the women

who are of fair form, and whose conduct is truthful and who have good progeny. He is respectable as he is a good teacher. All men should follow him as they follow a path that leads to happiness.

PURPORT

It is only those persons who make the best use of the wealth and articles earned righteously and propagate among the people Dharma (righteousness) and Vidya (knowledge) that can prompt others to follow the path of Dharma.

THE COMMENTATOR'S NOTES

(तुविस्वनिः) तुविर्वृद्धा स्वनिः—उपदेशो यस्य सः

= Giver of good sermons or teachings.

(अप्नस्वतीषु) प्रशस्तम् अप्नः अपत्यं विद्यते यासां तासु ।

= Among women who have good progeny.

(उर्वरासु) सुन्दरवर्णयुक्तासु = Endowed with fair form.

(आर्तनासु) याः आर्तयन्ति सत्ययन्ति

= In those who are of truthful conduct.

TRANSLATOR'S NOTES

(अप्न इत्यपत्यनाम (निघ० २. २)

स्वन-शब्दे भ्वा० प०

अथाध्यापकाध्येतारः कथं वर्तेरन्नित्याह

How should the teachers and the taught behave is taught in the seventh Mantra.

Mantra—7

द्विता यदीं कीस्तासो अभिद्यवो नमस्यन्त उपवोचन्त भृगवो मथ्नन्तो दाशा भृगवः। अग्निरीशे वसूनां शुचिर्यो धर्णिरेषाम् । प्रियाँ अपिधीँर्वनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यत् कीस्तासः अभिद्यवः नमस्यन्तः भृगवः ज्ञानं मथ्नन्तः भृगवः च दाशाः (विद्यादानाय) विद्यार्थिने द्विता ईम् उपवोचन्त यथा एषां वसूनां मध्ये यः धर्णिः शुचिः अग्निः अस्ति यथा मेधिरः प्रियान् अपिधीन् वनिषीष्ट यथा मेधिरः दातॄन् आवनिषीष्ट विद्याम् ईशे तथा एव तान् सेवध्वम् ॥

TRANSLATION

O men, exceedingly wise and glorious persons, bowing before God and serving Dharma, who are in the habit of dispelling darkness of ignorance and un-righteousness, all-eviators of misery and of reflective nature, Impart knowedge to the pupils in two forms for their benefit, by teaching and setting practical example. As there is this electricity among the worlds pure and purifier, upholder of various objects, as a wiseman asks the bearers of virtues and destroyers of miseries to help in the advancement of noble undertaking and being himself as unifier and master of knowledge, urges upon liberal persons to donate for philanthropic activities, so you should utilise the electric power and serve wise and highly learned people.

PURPORT

It is the duty of the students to request great scholars to impart them knowledge and it is the duty of great scholars always to do so gladly. There is nothing nobler than this act of giving and diffusing true knowledge.

THE COMMENTATOR'S NOTES

(कीस्तासः) मेधाविनः कीस्तास इति मेधाविनाम (निघ० ३. १५)

= Exdeedingly wise persons or geniuses.

(१) (भृगवः) अविद्याऽधर्मनाशनशीलाः

= Wise hermits who are in the habit of dissolving ignorance and un-righteousness.

(२) (भृगवः) दुःखभर्जकाः = Destroyers of misery.

अथ कथं राजप्रजाजनोन्नतिः स्यादित्याह

How can there be the Progress or advancement of the interest of the rulers and their subjects is taught in the eighth Mantra.

Mantra—8

विश्वांसां त्वा विशां पतिं हवामहे सर्वासां समानं दम्पतिं भुजे सत्यगिर्वाहसं भुजे। अतिथिं मानुषाणां पितुर्न यस्यासया। अमी च विश्वे अमृतास आ वयो हव्या देवेष्वा वयः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यथा वयं भुजे विश्वासां विशां सर्वासां प्रजानां पतिं त्वा हवामहे। यथा च अमी देवेषु आवयः हव्या गृहीतवन्तः आवयः विश्वे अमृतासः सन्तः वयं यस्य आसया पितुः न भुजे मानुषाणां समानम् अतिथिं सत्यगिर्वाहसं त्वां पतिं हवामहे तथा दम्पतिं भजामः॥

TRANSLATION

O King, and we invite you who are the protector of all people, of all good actions, the same alike to all impartial, for the enjoyment of the bliss of knowledge like good food in our bodies. We who have received knowledge living among the en-lightened truthful persons and thus realising the immortality of souls, invoke you who are venerable like a guest and desiring and acquiring wisdom and conveyor of true words and we also show respect to all good couples.

PURPORT

There can not be any progress or advancement of the rulers and their subjecte, unless and until there are absolutely

truthful impartial persons incharge of the administration of a State.

THE COMMENTATOR'S NOTES

(भुजे) विद्यानन्द भोगाय

= For the enjoyment of the bliss of knowledge.

(वयः) १ विद्यां कामयमानाः = Desiring knowledge.

(वयः) २ प्राप्तविद्याः

= Those who have received knowledge.

(वी-गतिव्याप्तिकान्त्यसनखादनेषु)

अत्र प्राप्तिकान्त्यर्थग्रहणम्

पुनः राजादयो जनाः कीदृशा जायन्त इत्याह ।

How should the rulers be is told in the ninth Marntra.

Mantra—9

त्वम॑ग्ने सह॑सा सह॑न्तमः शु॒ष्मिन्त॑मो जायसे दे॒वता॑तये र॒यिर्न दे॒वता॑तये र॒यिर्न शु॒ष्मिन्त॑मो॒ हि ते॒ मदो॑ द्यु॒म्निन्त॑म उ॒त क्रतुः॑ । अध॑ स्मा ते॒ परि॑ चर॒न्त्यज॒र श्रु॒ष्टीवा॑नो॒ नाज॑र ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अजर न (इव) अजर अग्ने (विद्वन्) देवतातये रयिः न (इव) देवतातये सहन्तमः शुष्मिन्तमः त्वं सहसा जायसे यस्य ते (तव) शुष्मिन्तमः द्युम्निन्तमः मदः उत (अपि) क्रतुः हि विद्यते । अध ते तव श्रुष्टीवानः स्म परि-चरन्ति (तं त्वां सर्वे वयम् आश्रयेम) ॥

TRANSLATION

O great scholar free from decay and devoted to eternal God! Thou art like beauty or wealth to a learned person, for honouring enlightened persons thou the destroyer of

enemies by the strength, the possessor of great splendour, verily thy exhilaration is most brilliant and full of force, thy intellect or action is most productive of renown. Thy active followers, attendants serve thee well. We also take shelter in thee.

PURPORT

Those persons are givers of joy and happiness, who possess physical and spiritual power, are intelligent and who have wealthy or prosperous subjects.

THE COMMENTATOR'S NOTES

(द्युम्निन्तमः) बहूनि द्युम्नानि धनानि विद्यन्ते यस्य स द्युम्नी अतिशयेन द्युम्नीति द्युम्निन्तमः । अत्र सर्वत्र नाद् घस्येति नुट्

= Possessing much wealth.

(श्रुष्टीवानः) शीघ्रक्रियायुक्ताः = Active, quick-acting.

(अजर) १ जरादोषरहित = Free from decay.

(अजर) २ यः अजे जन्मरहिते ईश्वरे रमते तत्सम्बुद्धौ । अत्र वाच्छन्दसीत्यधिहितो डः ॥

= Devoted to God who is Eternal or free from birth and death.

पुनरखिलैर्मनुष्यैः किं कर्त्तव्यमित्याह

What should all men is told in the tenth Mantra.

Mantra—10

प्र वो॑ म॒हे सह॑सा॒ सह॑स्वत उष॒र्बुधे॑ पशु॒षे नाग्नये॒ स्तोमो॑ बभूत्व॒ग्नये॑ । प्रति॒ यदीं॑ ह॒विष्मा॒न्विश्वा॑सु॒ क्षासु॒ जोगु॑वे । अग्रे॑ रे॒भो न ज॑रत ऋषू॒णां जूर्णि॒र्होत॑ ऋषू॒णाम् ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! वः सहस्वतः उषर्बुध पशुषे महे जोगुवे अग्नये न अग्नये विश्वासु क्षासु हविष्मान् स्तोमः सहसा

प्रबभूतु रेभः न अग्रे ऋषूणां विद्याईम् प्रति जरते यत (यः) होताजूर्णिः भवेत् स ऋषूणां सामीप्यं गत्वा अरोगी भवेत् ॥

TRANSLATION

O men, may your praise with all good dealings be for a leader, who shines like the lightning, is great, mighty with his strength to overcome the strong, who is in the habit of getting up at the dawn, who is punisher of the wicked, who is a good preacher to all the people on the face of the earth, he admires the knowledge of the learned or the enquirers after truth like a propagandist. A man who is diseased on account of taking unsuitable food, becomes healthy and free from diseases by associating himself with highly learned persons well versed in Vaidyaka (Medical Science).

PURPORT

Men should always endeavour to acquire good knowledge, as learned persons do.

THE COMMENTATOR'S NOTES

(क्षासु) भूमिषु क्षेति पृथिवीनाम (निघ० १.१)
= On all parts of the earth.

(रेभः) उपदेशकः = Preacher

(ऋषूणाम्) १ प्राप्तविद्यानां जिज्ञासूनां वा
२ प्राप्तवैद्यकविद्यानाम्
= Learned or seekers af knowledge.

TRANSLATOR'S NOTES

(रेभः) रेभृ-शब्दे भ्वा० आ०

(ऋषूणाम्) ऋषी-गतौ तुदा० गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थ-ग्रहणम् । ऋषूणां ज्ञानवतामिति सायणाचार्योऽपि जृष-वयोहानौज्

पुनः विद्यार्थिभिः किं कर्तव्यमित्याह

What should students do is told in the eleventh Mantra.

Mantra—11

स नो नेदिष्ठं ददृशान आ भराग्ने देवेभिः सचनाः सुचेतुना महो रायः सुचेतुना महि शविष्ठ नस्कृधि संचक्षे भुजे अस्यै। महि स्तोतृभ्यो मघवन्त्सुवीर्यं मथीरुग्रो न शवसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् शविष्ठ अग्ने स ददृशानः त्वं तु सुचेतुना देवेभिः च सह नः महः सचनाराय आभर अस्यै प्रजायै संचक्षे भुजे शवसा उग्रः न मथीः त्वं नेदिष्ठं, महि सुवीर्यम् आभर अनेन सुचेतुना महि स्तोतृभ्यः नः (अस्मान्) विद्यावतः कृधि ॥

TRANSLATION

O learned person shining like the fire, possessing admirable wealth (of wisdom etc.) and most mighty, being seen and close by us along with a highly educated person and a good teacher, bestow upon us abundant desirable riches with benign intent. Render us illustrious and virile, so that we may behold and enjoy this earth and grant greatness with excellent progeny to us who praise thee and make us full of knowledge and wisdom. Thou art destroyer of foes like a fierce giant in strength.

PURPORT

The students should try to get thorough knowledge of all sciences by requesting and serving absolutely truthful and learned persons, so that the rulers and their subjects observe Dharma or righteousness in their dealings, being full of knowledge and wisdom.

THE COMMENTATOR'S NOTES

(सुचेतुना) १ सुष्ठु विज्ञाने

= By a scholar knowing well.

२ सुष्ठु चेतयित्रा = By a good teacher.

(सचनाः) समवेतुं योग्याः

= Desirable or worthy of acquisition.

(चिती-संज्ञाने षच-समवाये) Tr.

This hymn is connected with the previous hymn as there is the mention of duties of the learned persons and the rulers.

Here ends the commentary on the 127th hymn and thirteenth Varga of the Rigveda Samhita

अथाष्टाविंशत्युत्तरशततमं सूक्तम्

HYMN CXXVIII (128)

अस्याष्टर्चस्य सूक्तस्य परुच्छेप ऋषिः । अग्निर्देवता । १ निचृदष्टिश्छन्दः ३, ४, ६, ८ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । २ भुरिगष्टिः । ५, ७, निचृदष्टिश्छन्दः । मध्यमः स्वरः ॥

The seer of the hymn-Parucchepa Devata or subject Agni, metre-Ashti of various forms. Tunes-Gandharva and Madhyama.

पुनर्विद्यार्थिनः कीदृशा भवेयुरित्याह ।

How should students be is told in the first Mantra of the hymn.

Mantra—1

अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतम् । विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते । अदब्धो होता नि षददिळस्पदे परिवीत इळस्पदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अयम् इळस्पदे इळस्पदे अदब्धः होता परिवीतः सन् निषद् रयिः इव विश्वश्रुष्टिः सन् श्रवस्यते अग्निः इव उशिजाम् अनुव्रतं स्वं प्राप्तः धरीमणि होता यजिष्ठः सन् जायत स मनुष्यैः सर्वैः सह सखीयते (पूज्यः च स्यात्) ॥

TRANSLATION

That learned man behaves like a friend with all and becomes respectable everywhere, who remains indomitable giver of delight in the knowledge of the most praiseworthy God and admirable Dharma (righteousness and duty) and full of knowledge, very active, acting like the conduct of those who are desirous of knowledge and shining like the fire.

He is generous donor in a dealing that causes joy and happiness to all. He is unifier of all and accepter with gladness of the present, given to him with love and reverence.

PURPORT

That man becomes a jewel among men who fellows the persons that are always eager to acquire knowledge, is full of faith in righteous acts, friend of all and giver of good qualities.

THE COMMENTATOR'S NOTES

(धरीमणि) धरन्ति सुखानि यस्मिन् तस्मिन् व्यवहारे ।
= In a dealing that cause joy.

(उशिजाम्) कामयमानानां जनानाम्
= Of the men who desire to acquire knowledge and happiness.

(विश्वश्नुष्टिः) विश्वाश्नुष्टयः-त्वरिता गतयो यस्य सः । अत्र श्नु धातोर्बाहुलकादौणादिकः क्तिन् प्रत्ययः ।
= Very active, quick moving.

(इळः) १ स्तोतुमर्हस्य जगदीश्वरस्य ।
= Of God who is most praise-worthy.

(इळः) २ प्रशंसितस्य धर्मस्य
= Of admirable Dharma.

(परिवीतः) परितः सर्वतः वीतं प्राप्तं विज्ञानं येन सः
= He who has acquired wisdom or knowledge from all sides.

पुनर्विद्वान् किं करोतीत्याह ।

What does a learned man do is told further in the second Mantra.

Mantra—2

तं यज्ञसाधुमपि वातयामस्यृतस्य पथा नमसा हविष्मता देवताता हविष्मता । स न ऊर्जामुपाभृत्यया कृपा न जूर्यति । यं मातरिश्वा मनवे परावतो देवं भाः परावतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा यं देवं परावतः भाः इव मनवे मातरिश्वा पराव्रतः (देशात्) दधाति सः अया कृपा न ऊर्जाम् उपाभृतिन् जुर्यति यथा च स देवताता हविष्मता ऋतस्य पथा गच्छति तथा हविष्मता नमसा तं यज्ञसाधम् अपि वयं वातयामसि ॥

TRANSLATION

As the fire which is the means of perfoming Yajna is kindled with the help of the distant wind, in the same way, we impel or propitiate a learned person who is shining like the fire, is the performer of the Yajnas (non-violent noble acts) is generous giver, is follower of the Path of Truth for the development of divine virtues, with reverential salutations followed by donations and gifts, who gladly accepts, what is given to him with love. He is always engaged in doing good to men.

PURPORT

It is the duty of a learned man to be the source of happiness to all, as the air is to all living beings by upholding all embodied articles. The learned man should give joy to all by bearing abundantly Vidya (wisdom and knowledge) along with Dharma or righteousness.

THE COMMENTATOR'S NOTES

(कृपा) कल्पनया = By his strength.

(मनवे) मनुष्याय = For the thoughtful person.

(देवम्) दातारम् = Giver of happiness.

TRANSLATOR'S NOTES

कृपा is from कृपू-सामर्थ्ये ।

मनवे is from मन-ज्ञाने

ये विद्वांसस्ते मनवः ॥ (शतपथ० ८. ६. ३. २१)

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Manu as the name of a particular king instead of taking it for a learned person as Rishi Dayananda has done on the basis of the root meaning and the passage from Shatpath Brahmana 8. 6. 3. 11 that has been quoted above.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—3

एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभः कनिक्रदद्द-
धद्रेतः कनिक्रदत्। शतं चक्षाणो अक्षभिर्देवो वनेषु तुर्वणिः
सदो दधान उपरेषु सानुष्वग्निः परेषु सानुषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं यथा मुहुर्गीः रेतः कनिक्रदत् इव रेतः कनिक्रदत् दधद् वृषभः वनेषु तुर्वणिः देवः उपरेषु सानुषु परेषु सानुषु च सवः दधानः अग्निः एवेन पार्थिवं सद्यः परि एति तथा अक्षभिः शतं चक्षाणः भव ॥

TRANSLATION

As Agni in the form of lightning is loud-sounding, vigorous and much loud-sounding and it pierces by its force the cloud to rain down and Agni in the form of the bright sun also through its rays dispels darkness and cloud, present in the clouds and the tops of the hill pervades the earthly objects, in the same manner, thou shouldst diffuse knowledge among the people with the help of thy senses and by all thy movements.

PURPORT

As the sun and the air uphold all and gladden the world by making the cloud rain down water, in the same manner,

learned persons should make all people happy by raining sermons in their souls i. e. by enlightening them well.

THE COMMENTATOR'S NOTES

(रेत:) जलम् = Water.

(रेत:) २ वीर्यम् = Semen.

(वनेषु) रश्मिषु = In the rays.

(तुर्वणि:) तम: शीतं हिंसन्
= Dispelling darkness and cold.

TRANSLATOR'S NOTES

वनमिति रश्मिनाम (निघ० १.५)

रेत इत्युदक नाम (मिघ० १.१२)

वन-हिंसायाम्

पुन: के विद्वांसोऽर्चनीया भवन्तीत्याह

What kind of learned persons are worthy of respect is told in the fourth Mantra.

Mantra—4

स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति क्रत्वा यज्ञस्य चेतति । क्रत्वा वेधाइषूयते विश्वा जातानि पस्पशे । यतो घृतश्रीरतिथिरजायत वह्निर्वेधा अजायत ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे मनुष्या: य: सुक्रतु: पुरोहित: अग्नि: इव दमे क्रत्वा यज्ञस्य चेतति इव अध्वरस्यचेतति क्रत्वा वेधा इषूयते विश्वाजातानि पस्पशे यत: घृतश्री: अतिथि: अजायत वह्नि: इव वेधा: अजायत (स एव सर्वै: विद्योपदेशाय समाश्रयितव्य:) ॥

TRANSLATION

O men! that person alone should be approached for teaching of various sciences, who is endowed with good

knowledge and the power of action, who shines like the fire in every home and imparts knowledge of the honour to be shown to learned persons & inviolable and non-violent Yajna (sacrifice) by his wisdom. A man becomes highly intelligent or genius by his good knowledge and the power of doing noble deeds. He removes all ignorance like the arrow and arranges all objects in proper order. Under his instructions, a guests is supplied with Ghee (Clarified) butter and other articles. That highly intelligent or wise person becomes like the fire, dispeller of all darkness of ignorance and illuminator of knowledge.

PURPORT

Those learned persons who preach truth in every home, village, city, country and island deserve honour and worship.

THE COMMENTATOR'S NOTES

(अग्निः) पावक इव वर्तमान = Like the fire.

(अध्वरस्य) हिंसितुमनर्हस्य = Inviolable and non-violent.

(मेधाः) मेधावी = Genius.

(पस्पशे) प्रबध्नाति = Arranges.

TRANSLATOR'S NOTES

वेधा इति मेधाविनाम (निघ० ३.१५)

स्पश-बाधनस्पर्शनयोः भ्वा०

This Mantra even with the faulty translation of Sayanacharya, Prof. Wilson, Griffith and others makes it clear without the least shadow of a doubt that the word Agni is used in the Vedas, not only for fire but for a learned leader besides God the Supreme Leader.

अग्निः पुरोहितवद् यागनिर्वाहकः सन् दमे दमे तत् तद् यजमान गृहे सर्वेषु देवयजनेषु वा अध्वरस्य नाशरहितस्य

फलप्रदस्य यज्ञस्य तदर्थं चेतति जानाति प्रबुध्यत इत्यर्थः (सायणाचार्यः) ॥

"That Agni, who the performer of Holy acts, the priest of the family, every dwelling of the imperishable sacrifice; he thinks of the sacrifice i. e. (Wilson).

"That Agni, wise High Priest, in every house takes thought for sacrifice and holy service, yea, takes thought with mental power, for sacrifice."

(Griffith in the Hymns of the Rigveda.)

The epthets used for Agni पुरोहितः सुक्रतुः वेधाः etc. justify Rishi Dayananda Sarasvati's interpretation of Agni as पावक इव वर्तमानो विद्वान् = a learned person acting of shining like the fire. The passages from the Brahmanas and other Vedic Literature like "अग्निर्वै दीक्षितः" (काठक सं० २३. ६, २४.६) अग्निर्वै ब्राह्मणः (काठकसंहिता ६.६) काण्व संकलने ८६ अग्निर्वै ब्रह्मा (षड्विंशब्राह्मणे १.१) un-equivoeally corroborate Rishi Dayananda Sarasvati's interpretation of Agni as a Brahmana leader.

केऽत्र कल्याणविधायका भवन्तीत्याह

Who are the benefactors of humanity is told in the fifth Mantra.

Mantra—5

क्रत्वा यदस्य तविषीषु पृञ्चतेऽग्नेरवेण मरुतां न भोज्येषि-

राय न भोज्या । स हि ष्मा दानमिन्वति वसूनां च

मज्मना । स नस्त्रासते दुरितादभिहुतः शंसादघादभिह्-

रुतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् अस्य क्रत्वा अवेन महताम् अग्नेः इषिराय भोज्या न (इव) भोज्या न तविषीषु पृञ्चते यः हि मज्मना वसूनां च दानम् इन्वति यः नः अभिह्रुतः दुरितात् अभिह्रुतः अघात् त्रासते शंसात् संयोजयति स स्म (सुखं प्राप्नोति स च

सुखकारी जायते) स स्म विद्वान् पूज्यः स सर्वाभिरक्षको भवति ॥

TRANSLATION

That man enjoys happiness and gives delight to others, who supplies all necessary articles and edibles to a learned person well-versed in the science of the fire and the winds, with the intellect and protection of the commander of the Army and his brave soldiers. He gets the gifts from the Vasus-persons who observe Brahamcharya upto the age of at least 24 years, on account of his own strength and other virtues. He preserves us from crooked sin, wickedness and overpowering male volence that cause misery and unites us with admirable qualities. Such a man becomes a protector on all sides and is respected and revered everywhere.

PURPORT

Those learned and absolutely truthful persons are real benefactors of humanity, who prevent men from evil tendencies, habits and conduct and prompt them to acquire noble virtues.

THE COMMENTATOR'S NOTES

(अग्नेः) विद्युतः

= Of Lightning or electricity.

(मरुताम्) वायूनाम् = Of the winds.

(अभिह्रुतः) आभिमुख्यं प्राप्तात् कुटिलात्

= From the crooked. ह्रु. कौटिल्ये

पुनर्विद्वांसः किं कुर्युरित्याह

What should learned persons do is told again in the sixth Mantra.

Mantra—6

विश्वो विहाया अरतिर्वसुर्दधे हस्ते दक्षिणे तरणिर्न शिश्रथच्छ्रवस्यया न शिश्रथत् । विश्वस्मा इदिषुध्यते देवत्रा हव्यमोहिषे । विश्वस्मा इत्सुकृते वारमृण्वत्यग्निर्द्वारा व्यृण्वति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

विश्वः विहायाः अरतिः तरणिः वसुः श्रवस्यया अग्निः न शिश्रयत् इव न शिश्रयत् दक्षिणे हस्ते (आमलक इव) देवत्रा (विद्या) दधे विश्वस्मै इषुध्यते त्वं हवम् आ हिवे तथा इत् यः विश्वस्मै सुकृते द्वारा ऋण्वति स सुखम् इद्वारं वृण्वति ॥

TRANSLATION

A great Acharya (Preceptor) who is well-versed in all branches of knowledge and has many pupils under him, the source of happiness, holds wealth of wisdom in his right hand like Amalaka. He should give that knowledge like the sun to a pupil who desires to acquire wisdom, name and fame among enlightened persons. He who opens his gates of knowledge for the benefit of a doer of noble deeds, enjoys desirable happiness.

PURPORT

As the sun gives delight to all by illumining all objects, in the same manner, learned persons observing the vow of non-violence, gladden all by giving the light of knowledge.

THE COMMENTATOR'S NOTES

(विहायाः) शुभगुणव्याप्तः = Virtuous and great.

(तरणिः) तारकः

= Taking across the ocean of misery or the sun dispelling all darkness.

(अरतिः) प्रापकः

= The sorce of happiness of knowledge.

TRANSLATOR'S NOTES

विहाया इति महन्नाम (निघ० ३.३)

वि + हाक = गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणमत्र

अरतिः is derived from ऋ-गतिप्रापणयोः अत्र प्रापणार्थ

ग्रहणं कृतं महर्षिणा दयानन्देन सुखस्य ज्ञानस्य वा प्रापकः पुनस्ते किं कुर्युरित्याह ।

What should learned men do is taught further in the Seventh Mantra.

Mantra 7

स मानुषे वृजने शन्तमो हितो३ऽग्निर्यज्ञेषु जेन्यो न विश्पतिः प्रियो यज्ञेषु विश्पतिः । स हव्या मानुषाणामिळा कृतानि पत्यते । स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः प्रियः विश्पतिः नः (अस्मान्) धूर्तः त्रासते स धूर्तः महः देवस्य वरुणस्य सकाशात् यज्ञेषु मानुषाणाम् इष्टा कृतानि हव्या (स्थिरीकरोति) स सर्वैः पत्यते यः यज्ञेषु अग्निः इव जेन्यः न विश्पतिः मानुषे वृजने हितः शन्तमः (भवति) स सर्वैः सत्कर्तव्यः भवति) ॥

TRANSLATION

A learned leader who like a dear and victorious protector of the people or King, preserves us from a violent person and preserves us by association of a scholar who is destroyer of ignorance and giver of knowledge, all acceptable and refined words of men in all Yajnas or unifying good dealings. He is approached like the fire in the Yajnas by all, as he is a benefactor and the best giver of peace and joy in the path to be trodden upon by men. He must be respected by all people.

PURPORT

It is only such learned persons as urge upon all men to tread upon the path of righteousness, are protectors of the people and removers of fear of robbers and thieves etc. like a just King, are friends of the scholars, they can remove all superstition.

THE COMMENTATOR'S NOTES

(वृजने व्रजन्ति यस्मिन् मार्गे तस्मिन् पृषोदरादित्वा-स्य सिद्धिः)

= On the path by which men go.

(इष्टा) सुसंस्कृतानि वचनानि = Refined words.

(धूर्तः) १ हिंसकस्य = Of a violent person

२ अविद्याहिंसकस्य = Of a destroyer of ignorance.

TRANSLATOR'S NOTES

इष्टेति वाङ्नाम (निघ० १.११)

The word धूर्तः is derived from ध्वृ About which it is clearly stated by Yaskacharya in Nirukta ध्वरति हिंसाकर्मा (निरुक्ते १.८) It is on the basis of the Nighantu 2. 19.

ध्वरति बधकर्मा (निघ० २.१९)

कस्य समागमेन किं प्राप्तव्यमित्याह

What could be obtained by whose association is told in the eighth Mantra.

Mantra—8

अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरतिं न्येरिरे हव्यवाहं न्येरिरे। विश्वायुं विश्ववेदसं होतारं यजतं कविम्। देवासो रण्वमवसे वसूयवो गीर्भी रण्वं वसूयवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये देवासः यम् अग्निम् इव होतारं वसुधितिम् अरतिं हव्यवाहं चेतिष्ठं प्रियं विद्वांसं जिज्ञासवः न्येरिरे विश्वायुं विश्ववेदसं होतारं यजतं कविं रण्वं वसूयवः इव न्येरिरे वसूयवः अवसे गीर्भिः रण्वम् ईळते तान् यूयम् अपि ईळध्वम् ॥

TRANSLATION

O men, you should also praise that person who is shining like the fire, is giver of happiness, the possessor of the wealth of wisdom, the beloved, most enlightener and highly educated, as he is approached and praised by all seekers of Truth. Praise him like the desirous of wealth (material as well as spiritual) who is the conveyor of all good objects, who knows all things, who is the possessor of all wealth, acceptor of what is given to him with love and reverence or of all virtues,adorable, a great poet and Philosophic preacher of Truth. Approach him for protection as men desirous of wealth approach a sovereign with refined words who is truthful

PURPORT

O men, you should also acquire the knowledge of various sciences by the service and association of those highly educated and wise persons, as enlightened persons do by so doing.

THE COMMENTATOR'S NOTES

(अरतिम्) प्राप्तविद्यम्

= To him who acquires knowledge.

(विश्वायुम्) यो विश्वं सर्वं बोधमेति तम्

= To him who gets all knowledge.

(रण्वम्) १ सत्योपदेशकम् = To the preacher of Truth.

(रण्वम्) २ सत्यवादिनम् = To the speaker of Truth.

TRANSLATOR'S NOTES

अरतिम् is derived from ऋगतिप्रापणयोः hence Rishi Dayananda Sarasvati has taken the second meaning and interpreted it as प्राप्तविद्यम् रण्वम् is from रण-शब्दे hence the meaning of speaker and preacher of truth. Even the fautly translation of Prof. Wilson and Griffith proves that here Agni is not material fire but a conscious being. Wilson's translation of चेतिष्ठम् is "thoughtful," विश्ववेदसम् has been translated by him as "who knows all things," कविम् has been translated by him as "sage."

Griffith has translated चेतिष्ठम् as "most thougtful विश्ववेदसम् has been translated as 'who knoweth all' कवि has been rendered into English by him as "sage." These epithets can not be used for inanimate material fire, but either for God or a great scholar as interpreted by Rishi Dayananda Sarasvati.

In this hymn, there is the mention of the attributes of a learned person as in the previous hymn, so it is connected with the same.

Here ends the commentary on the 128th hymn and fifteenth Varga of the first Mandala of the Rigveda.

अथैकोनत्रिंशदुत्तरशततमं सूक्तम्

HYMN - CXXIX (129)

अस्यैकादशर्चस्य सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता । १, २ निचृदत्यष्टिः । ३ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । ४ अष्टिः । ६, ११ भुरिगष्टिः । १० निचृदष्टिश्छन्दः । मध्यमः स्वरः । ५ भुरिगतिशक्वरी । ७ स्वराडतिशक्वरी । पंचमः स्वरः । ८, ६ स्वराट् शक्वरी । पंचमः स्वरः । ८, ६ स्वराट् शक्वरी । धैवतः स्वरः ॥

Seer-Paruochepa. Devata or subject Indra. Metres Atyasthi, Ashti and Shakvari in various forms. Tunes-Panchama and Dhaivata.

What should learned men do is told in the first Mantra.

Mantra-- 1

यं त्वं रथमिन्द्र मेधसातयेऽपाका सन्तमिषिर प्रणयसि प्रानवद्य नयसि । सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम् । सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इषिर इन्द्र त्वं मेधसातये यमपाका सन्तं रथं प्रणयसि इव विद्यां प्रणयसि च हे अनवद्य वशः त्वम् अभिष्टये च वाजिनं चित्तं सद्यः करः । हे तूतुजान अनवद्य स त्वम् अस्माकं वेधसां न वेधसाम् इमां वाचं कर ॥

TRANSLATION

O Indra (President of the Assembly) desiring the welfare of all as thou takest thy car which is free from all misery caused by ignorance, for proper distribution of the pure articles thou leadest men to knowledge. O pure, free from all fault, desirous of doing good, make thou the man devoted to thee as full of knowledge soon for the fulfilment of his

desires. O faultless and prompt, accept this our speech which is of the wise, of persons who are endowed with pure intellect and preach it to others.

PURPORT

Those scholars who prompt all men to acquire knowledge and have humility, can accomplish all desirable objects.

THE COMMENTATOR'S NOTES

(इन्द्र) विद्वन् सभेश
= The learned President of the Assembly.
(अपाका) अपगतम् अविद्याजन्यं दुःखं यस्य
= Free from the misery caused by ignorance.
(वाजिनम्) प्रशस्तज्ञानवन्तम्
= Full of good knowledge.
(तूतुजान) क्षिप्रकारिन् = Prompt.
(वेधसाम्) मेधाविनाम् = Of the geniuses.

TRANSLATOR'S NOTES

Indra is from इदि-परमैश्वर्ये वाजिनम् is from वज-गतौ अत्र गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् तूतुजान इति क्षिप्रनाम (निघ० २.१५) वेधा इति मेधाविनाम (निघ० ३.१५)
पुनर्विद्वांसः कीदृशा भवन्तीत्याह ।

How are learned men is told further in the Second Mantra.

Mantra—2

स श्रुधि यः स्मा पृतनासु कासु चिद्दक्षाय्य इन्द्र भरहूतये नृभिरसि प्रतूर्तये नृभिः । यः शूरैः स्वः सनिता यो विप्रैर्वाजं तरुता । तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजिनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सेनेश) यः त्वं प्रतूर्तये नृभिः इव नृभिः भर-हूतये कासु चित् पृतनासु दक्षाय्यः असि यः त्वं शूरैः स्वः स्वः सनिता यः विप्रैः वाजं तरुता वाजिनम् अत्यं न (इव) पृक्षं वाजिनं धरसि तं त्वाम् ईशानासः इरधन्त स स्म एव न्यायं श्रुधि ॥

TRANSLATION

O Indra (Commander of the army) Hear our invocation thou who in various battles and competitions of the protectors of men, for quick action art animated by leading men and art expert in thy official duties. Thou art the sharer of happiness with heroes and of the knowledge with wise men. Thou upholdest or supportest a learned person who is giver of happiness, like a fleet course. Mighty persons and lords of wealth praise thee and act like the inspirers of act.

PURPORT

Those persons who lead men to the discharge of their duties towards the State along with the learned Judges and Magistrates, become givers of happiness and joy among the people.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनेश = O Commander of the army.

(प्रतूर्तये) सद्योऽनुष्ठानाय = For prompt action.

(इरधन्त) ये इरान् इलान् प्रेरकान् दधति ते इरधा-न्त इव आचरन्तु ।

= Let them act like the upholders or supporters of the inspirers of good actions.

(पृक्षे) सुखैः सेचकम् = Fillers with delight.

TRANSLATOR'S NOTES

सेना वा इन्द्राणी (मैत्रायणी २, २, ५) काठक १०.१०

When सेना is इन्द्राणी (Indrani) it is clear that the word इन्द्र stands for सेनेश or Commander of the army, Rishi Dayananda Sarasvavti's interpretation is therefore quite authenticated. The following passages from Taittireeya Brahmana 2. 4. 2, 7-8 also clearly substantiate it. Here the word Indrani stands with सेना or army.

सेना ह नाम पृथिवी धनंजयाविश्वव्यचा अदितिः सूर्यत्वक् । इन्द्राणी देवी प्रासहाददाना साते देवी सुहवा शर्मयच्छतु । (तैत्तिरीय ब्राह्मणे २, ४, २, ७, ८)

पुनः के जगदुपकारका भवन्तीत्याह ।

Who are benefactors of the world is told further in the third Mantra.

Mantra—3

दस्मो हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररूरं शूर मर्त्यं परिवृणक्षि मर्त्यम् । इन्द्रोत तुभ्यं तद्दिवे तद्रुद्राय स्वयशसे । मित्राय वोचं वरुणाय सप्रथः सुमृळीकाय सप्रथः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शूर इन्द्र (हि) यतः दस्यः त्वं य किंचित् त्वचं यावीः वृषणम् अररं मर्त्यम् परिवृणक्षि पिन्वसि अतः तस्मै स्वयशसे मित्राय तुभ्यं च तद् वोचं दिवे रुद्राय वरुणाय सुमृळीकाय सप्रथः इव इव सप्रथः अहं तत् उत स्म वोचम् ॥

TRANSLATION

O brave President of the Assembly, Thou art destroyer of thy foes, and subduer of those wicked persons who cover (annihilate) righteousness. Thou servest those mortals who are showerers of knowledge and thereby conveyors of delight to all, making them free to do noble deeds. Therefore I free do to noble deeds who get good reputation on account of virtues, praise thee and utter glorifying words to thee that

cousest wicked men to weep, glorious and good friend of all, giver of good happiness and desiring welfare of all good people.

PURPORT

Those persons are givers of great delight and joy to all who preach truth to all with friendliness and observe righteousness in their dealings.

THE COMMENTATOR'S NOTES

(वृषणम्) विद्यावर्षकम् = Showerer of Knowledge.

(अरुम्) प्रापकम्

= Conveyor of happiness and knowledge.

(ऋ-गतिप्रापणयोः अत्र प्राप्त्यर्थं ग्रहणम्) Tr.

पुनर्मनुष्यैः कैः सह किं कर्त्तव्यमित्याह

What should men do with whom is told in the fourth Mantra.

Mantra—4

अ॒स्माकं॑ व॒ इन्द्र॑मुश्मसी॒ष्टये॒ सखा॑यं वि॒श्वायुं॑ प्रा॒सहं॑ यु॒जं॑ वाजे॑षु प्रा॒सहं॑ यु॒जम् । अ॒स्माकं॒ ब्रह्मो॒तये॑ऽवा पृ॒त्सु॒षु॒ कासु॑ चित् । न॒हि त्वा॒ शत्रु॒स्तर॑ते स्तृ॒णोषि॒ यं विश्वं॒ शत्रुं॑ स्तृ॒णोषि॒ यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यथा वयम् अस्माकं वः (युष्माकं) च इन्द्रं (परमैश्वर्ययुक्तं) वाजेषु पृत्सु कासुचित् प्रासहं युजं विश्वायु सखायम् इष्टये उश्मसि (तथा यूयमपि कामयध्वम्) हे विद्वन् अस्माकम् ऊतये त्वं ब्रह्म अव) एवं सति यं विश्वं शत्रुं स्तृणोषि यं च विरोधिनं स्तृणोषि स शत्रुः त्वा नहि स्तरते ॥

TRANSLATION

O men, as we desire Indra (wealthy Commander of the army or the President of the Assembly) to be present at our Yajnas and in the battlefields as he is our friend and your friend, is endowed with all noble qualities, the subduer of enemies, is a Yogi (man of self control) for the fulfilment of our noble desires, so you should also do. Do thou O learned Indra, guard or preserve our Vedic knowledge, for our protection in whatever contest thou mayest engage, no enemy whom thou opposest, prevails against thee, thou prevailest over every one whom thou opposest.

PURPORT

Men should try to get many friends according to the best of their ability. But un-righteous and wicked persons should not be made friends. By so doing, the power of wicked enemies does not increase.

THE COMMENTATOR'S NOTES

(विश्वायुम्) प्राप्तसमग्रशुभगुणम्
= Endowed with all noble qualities.

आयु is from अय-गतौ अत्र प्राप्त्यर्थं ग्रहणम्

(युजम्) १ योगयुक्तम् = Practiser of Yoga.

योक्तारम् = Unifier.

(पृत्सु) संग्रामेषु पृत्सुरिति संग्रामनाम (निघ० २.१७)

कौऽत्र सुखदायी भवीत्याह ।

Who is giver of happiness here in this world is told in the fifth Mantra.

Mantra—5

नि षू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभि-
रुग्राभिरुग्राभिरुग्रोतिभिः । नेषि णो यथा पुरानेनाः शूर
मन्यसे । विश्वानि पूरोरप पर्षि वह्निरासा वह्निर्नो अच्छ ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उग्र शूर विद्वन् त्वं तेजिष्ठाभिः अरणिभिः उत्रियाभिः ऊतिभिः न ऊतिभिः प्रतिमतिं विनम। यथा अनेनाः पुरा नयति तथा नः मन्यसे सुनेषि आसा वह्निः इव नः अच्छ पर्षि कयस्य पूरोः चित् वह्निः त्वं विश्वानि दुःखानि अपनेषि (स त्वम् अस्माभिः सेवनीयः असि) ॥

TRANSLATION

O powerful learned person, full of splendour ! thou shouldst bow before a highly intelligent person with thy powerful aids and protections which lead to happiness. As a sinless person leads a man forward, in the same manner, thou knowest us well and leadest us on beautifully and guidest us. Thou takest us forward well from near like the fire. Thou alleviatest all our suffering like the fire, being the bearer of even a learned man. Thou art therefore to be always worshipped by us.

PURPORT

Only that man can enjoy all happiness, who always augments the intellect of men and afterwards creates hatred or repulsion for sins.

THE COMMENTATOR'S NOTES

(अरणिभिः) सुखप्रापिकाभिः = Leading to happiness.
ऋ-गतिप्रापणयोः

(आसा) अन्तिके = Near.

(पूरोः) विदुषो मनुष्यस्य पूरवइति मनुष्यनाम (निघ० २.३) = Of a learned person.

(कयस्य) विज्ञातुः = Of a knower.

TRANSLATOR'S NOTES

आसा इत्यन्तिकनाम (निघ० २.१६)

केभ्योविद्या देयेत्याह ।

To whom knowledge should be given is taught in the sixth Mantra.

Mantra—6

प्र तद्वोचेयं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति । स्वयं सो अस्मदा निदो वधैरजेत दुर्मतिम् । अव स्रवेदघशंसोऽवतुरमव क्षुद्रमिव स्रवेत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं स्वयं यथा हव्यः रक्षोहा मन्म रेजति न यः इषवान् मन्म रेजति तत् भव्याय इन्दवे प्रवोचेयम् । यः अस्मत् (शिक्षां प्राप्य) वधैः निदः दुर्मतिं च अजेत सः अवतरं क्षुद्रम् इव अवस्रवेत् । यः अघशंसः अवस्रवेत् (तं वाढं दण्डयेत्) ॥

TRANSLATION

Let me impart this worthy knowledge, to a pupil who desires to acquire it and who is kind-hearted. Let me impart it like an acceptable (popular) wise man, who is destroyer of ignoble attributrs, acts and temperament and who gives it to others, after collecting it profusely. Let the pupil having acquired this good knowledge keep it away from a scorner and drive away all evil intellect with his destructive force. Far let him flee away who praises wickedness and vanish like a mote of dust. Let him be punished severely.

PURPORT

A scholar should impart the knowledge of all sciences to the pupils who are endowed with good qualities, actions and temperament. Those who are scorners, thieves and given to censuring, should be driven away. The teacher himself should be of righteous nature and spotless character.

THE COMMENTATOR'S NOTES

(मन्म) १ मन्तु योग्यं ज्ञानम्

= Knowledge that is to be pondered over or reflected upon well.

(मन्म) २ ज्ञातुं योग्यम्

= That is worthy of being known well.

(अवस्रवेत्) दण्डयेत् = Should punish.

(इन्दवे) आर्द्राय = Of mild nature or kind hearted.

TRANSLATOR'S NOTES

मन्म is from मन-ज्ञाने

इन्दु is derived from उन्दी - क्लेदने उन्देरिच्चादे: उणादि १.१२ इति उः प्रत्ययः आदिवर्णस्य इकारा-देशश्च ॥

पुनर्मात्रादिभिः सन्तानादयः कथमुपदेष्टव्या इत्याह ।

How should children be taught by mothers and others is told in the seventh Mantra.

Mantra—7

वनेम तद्धोत्रया चितन्त्या वनेम रयिं रयिवः सुवीर्यं रण्वं

सन्तं सुवीर्यम् । दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि ।

आ सत्याभिरिन्द्रं द्युम्नहूतिभिर्यजत्रं द्युम्नहूतिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रयिवः ! यथा वयं होत्रया चितन्त्या यत् ज्ञानं वनेम सुवीर्यं रयिं सन्तं रण्वं सुवीर्यं च वनेम सुमन्तुभिः ईम् इषा च दुर्मन्मानम् आपृचीमहि द्युम्नहूतिभिः द्युम्न-हूतिभिः इन्द्रम् आपृचीमहि तथा तत् एतत् त्वं वन पृङ्क्ष्व ॥

TRANSLATION

O wealthy person, as we acquire and distribute good knowledge with the speech that is acceptable (pleasant) and

giver of instruction, so thou shouldst also do. We solicit wealth, good vitality, a learned person who is endowed with Vidya (Wisdom) and Dharma (Righteousness) and is possessor of good spiritual power on account of them, preaching always the Truth. May we attain the knowledge of God whom it is difficult to know, with the association of enlightened wisemen and strong will and establish contact with such wise persons who are destroyers of all evils. May we attain or have communion with the Adorable God by true and earnest invocations. May we also have contact with adorable enlightened persons in inviting them sincerely and honouring them with wealth and praise.

PURPORT

Parents and enlightened persons should teach their children and pupils, in this manner. You should imitate only our righteous acts and conduct and not what may not be righteous or noble. In this way, you should advance prosperity by truthful conduct, good character and benevolence.

THE COMMENTATOR'S NOTES

(होत्रया) आदातुमर्हया (वाण्या) = By acceptable or pleasant speech.

(इषा) इच्छया = By strong will.

(रण्वम्) उपदेशकम् = Preacher of truth.

TRANSLATOR'S NOTES

होत्रेतिवाङ्नाम (निघ० १.११)

(रण्वम्) is derived from रण-शब्दे

इष-इच्छायाम्

पुनर्मनुष्याः किंकृत्वा कीदृशा भवेयुरित्याह ।

How should men become and by doing what is taught in the 8th Mantra.

Mantra—8

प्रभा वो अस्मे स्वयंशोभिरूती परिवुर्ग इन्द्रो दुर्मतीनां दरीमन्दुर्मतीनाम् । स्वयं सा रिषुयध्यै या न उपेषे अत्रैः । हतेमसन्न वक्षति क्षिप्ता जूर्णिर्न वक्षति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मित्राणि) वः अस्मे इन्द्र दुर्मतीनां परिवर्गे दुर्मतीनां दरीमन् च स्वयशोभिः ऊती प्र प्रवक्षति या सेना न उप इषे अत्रैः क्षिप्ता सा रिषयध्यै प्रवृत्ता स्वयम् ई हता असत् किन्तु सा जूर्णिः न वक्षति ॥

TRANSLATION

O friends, Indra (Commander of the army) is powerful in overcoming the male-volent by his self-glorifying protections, granted unto you and unto us. He is the tearer of the malevolent and the wicked into pieces. The impetuous host that is sent against us by devouring foes to destory us, has been itself destroyed. It will not reach us, it will not do us any harm.

PURPORT

Those persons become exceedingly prosperous, who having given up the association of the wicked, keeping company with righteous persons, get good reputation and protect the people with most admirable army.

THE COMMENTATOR'S NOTES

(परिवर्गे) परितः सर्वतः सम्बन्धे

= In contact from all sides.

(दरीमन्) अतिशयेन विदारणे अत्र अन्येषामपि दृश्यत इत्युपधा दीर्घः सुपांसुलुक् इति सप्तम्या लुक्

= In the act of tearing the foes.

(अत्रैः) अत्तारोऽदन्ति भक्षयन्ति येषाम् गच्छन्तीत्यत्राः

शत्रवस्तै: = By enemies.
(जूर्णि:) क्षिप्रकारिणी = Active.

TRANSLATOR'S NOTES
जूर्णिरिति क्षिप्रनाम (निघ० ३. २. १५)
दरीमन् is from दृ-विदारणे ।
पुनरुपदेशकै: कथं वर्तितव्यमित्याह ।
How should preachers behave is told in the ninth Mantra

Mantra—9
त्वं न इन्द्र राया परीणसा याहि पथाँ अनेहसा पुरो याह्यरक्षसा । सचस्व नः पराक आ सचस्वास्तमीक आ ।
पाहि नो दूरादारादभिष्टिभिः सदा पाह्यभिष्टिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
हे इन्द्र (विद्वन्) त्वं परीणसा राया नः (अस्मान्) पाहि अनेहसा (अरक्षसा) पथा पुरः याहि । नः पराके आसचस्व । अस्तमीके (समीपे) अस्मान् आ सचस्व । अभिष्टिभिः दूरात् आरात् च नः पाहि । सदा अभिष्टिभिः अस्मान् पाहि ॥

TRANSLATION
O learned persons, endowed with the wealth of wisdom, come to us with abundant riches (spiritual or material) by a path free from evil or through a non-violent Dharma, by a path, un-obstructed by wicked persons. Be with us when afar, be with us when nigh, favour us whether afar or nigh with the objects of our desires; ever favour us with desirable or agreeable activities.

PURPORT
It is the duty of the preachers, to tread upon the path of Dharma (righteousness) and to prompt others to do so. They

should be united with all whether they are far or near, through their sermons. They should always protect all by imparting true knowledge and dispelling all their wrong ideas.

THE COMMENTATOR'S NOTES

(पराके) पराक इति दूरनाम (निघ० ३.२६) = Far.
(अस्तमीके) समीपे = Near.
अस्तमीक इति समीपनाम (निघ० २.१६) Tr.
पुनर्मनुष्याः कीदृशा भवेयुरित्याह

How should men be is told further in the tenth Mantra.

Mantra—10

त्वं न इन्द्र रा॒या तरू॑षसो॒ग्रं चि॑त्त्वा महि॒मा स॑क्षद॒वसे॑ म॒हे मि॒त्रं नाव॑से । ओजि॑ष्ठ॒ त्रातु॒रवि॑ता॒ रथं॒ कं चि॑दमर्त्य ।
अ॒न्यम॒स्मद्रि॑रिषेः॒ कं चि॑दद्रिवो॒ रिरि॑क्षन्तं॒ चिदद्रिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र! तरूषसा राया महे अवसे मित्रं न इव अवसे यं त्वा महिमा सक्षत् स त्वं चित् नः (अस्मान्) पाहि । हे अद्रिवः त्वम् अस्मत् कंचित् अन्यं रिरिषेः । हे अद्रिवः त्वं रिरिक्षन्तम् उग्रं चित् रिरिषेः ॥

TRANSLATION

O wealthy King ! Sustain us with wealth that transports man beyond calamity, for our great protection like a friend, as thy glory is great. O most potent immortal (on account of fame) Indra (King), our defender and preserver, ascend on some good chariot and come to us. O full of splendour like the sun, devourer of foes, repel any one assailing us. O King of vast State containing some hills, repel a mighty wicked person who wants to kill us.

PURPORT

The greatness of men consists in the protection of righteous persons and destruction of the wicked and ignoble.

THE COMMENTATOR'S NOTES

(तरूषसा) तरन्ति शत्रुबलानि येन तत् तरुषः तेन

= By which a man transports beyond calamity caused by the foes.

(अद्रिवः) १ अद्रयो बहवो मेघा विद्यन्ते यस्मिन् सूर्ये तमिव तेजस्विन्

= Full of splendour like the sun destroying many clouds.

२ बहुशैलराज्ययुक्तः = King of a Vast State having some hills and mountains.

(रिरिक्षन्तम्) रेष्टुं हिंसितुम् इच्छन्तम्

= Desiring to kill.

TRANSLATOR'S NOTES

रिष-हिंसायाम् अद्रिरिति मेघनाम (निघ० १.१६)

पुनर्विदुषां किं कर्तव्यमस्तीत्याह

What is the duty of learned men is told further in the eleventh Mantra.

Mantra—11

प्राहि नं इन्द्र सुष्टुत स्रिधोऽवयाता सदमिद्दुर्मतीनां देवः सन्दुर्मतीनाम् । हन्ता पापस्य रक्षसंस्त्राता विप्रस्य मावंतः । अधा हि त्वां जनिता जीजंनद्वसो रक्षोहणं त्वा जीजनद्वसो ॥

पदार्थेनिरुक्तान्वयः (पदच्छेद)

हे सुस्तुत इन्द्र अवयाता देवः सन् दुर्मतीनां सदम् इव

दुर्मतीनां प्रचारं हत्वा स्रिधः नः (अस्मात्) पाहि । हे वसो ! जनिता रक्षोहणं यं त्वा जीजनत् यं त्वा रक्षकं जीजनत् स हि त्वम् अध पापस्य रक्षसः हन्ता मावतः विप्रस्य त्राता भव ।

TRANSLATION

O deservedly lauded Indra (King or President of the Assembly) preserve us from suffering and its cause-sin. Desiring truth and justice and always going against the wicked, thou art verily the Chastiser of the malevolent, thou art the chastiser of the wicked ignoble persons. O support of men, making them to dwell in the light of knowledge, the Progenitor (God) has made thee, the destroyer of the Rakshasas (wicked persons). He has made thee the protector of the righteous. Therefore, being slayer of the sinners and wicked, be the protector or preserver of a righteous wiseman like me.

PURPORT

This is the admirable work of the enlightened persons, to refute or condemn sin and to support Dharma (Righteousness) None should keep company with unrighteous persons and give up the association of the noble righteous persons.

THE COMMENTATOR'S NOTES

(स्रिधः) दुःखनिमित्तात् पापात्

= From sin that is the cause of suffering.

(वसो) यः सज्जनेषु वसति तत्सम्बुद्धौ

= Dwelling among good men.

२ विद्यासु वासयितः

= Making the people dwell in various sciences i. e. making them learned.

This hymn is connected with the previous hymn, as there is mention of the duties of a learned person and a King.

Here ends the commentary on the 129th hymn and seventeenth Varga of the Rigveda.

अथ त्रिंशदुत्तरशततमं सूक्तम्

HYMN CXXX (130)

अस्य दशर्चस्य सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता । १, ५ भुरिगष्टिश्छन्दः । २, ३, ६, ९ स्वराडष्टिः । ८, ४ अष्टिश्छन्दः । मध्यमः स्वरः । ७ निचृदत्यष्टिश्छन्दः । गान्धारः स्वरः । १० विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn - Parucchepa. Devata or subject-Indra. Metres Ashti of various forms and Trishtup. Tunes-Gandoharva and Dhaivata.

अथ राजप्रजाजनाः कथं प्रीत्या वर्तेरन्नित्याह ।

How the rulers and their subjects should behave lovingly towards one another other is told in the first Mantra.

Mantra—1

एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्तं राजेव सत्पतिः । हवामहे त्वा वयं प्रयस्वन्तः सुते सचा । पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! अयं विदथानि इव आयाति अतः त्वं नः (अस्मान्) परावतः न उपआयाहि सत्पतिः त्वं नः (अस्माकम्) अस्तम् उपायाहि । प्रयस्वन्तः वयं सचा सुते वाजसातये च पुत्रासः पितरं न (इव) मंहिष्ठं त्वा अच्छ हवामहे ॥

TRANSLATION

O Indra (Wealthy King or President of the Assembly) as the enemy is coming to the battlefield, come to us quite closely, come to our house, as a good king who is protector of the righteous people and preserver of true conduct comes to the assembly or to the houses of his subjects when invited cordially. Being industrious, we praise and invite

thee, we invoke thee as sons invite a father as thou art the most liberal donor and most adorable. We invoke thee for the proper distribution of the articles and for the distribution of various duties or departments in connection with a battle.

PURPORT

All officers of the State and the people should be industrious.

THE COMMENTATOR'S NOTES

(विदथानिइव) संग्रामान् इव = Like the battles.

(प्रयस्वन्तः) बहुप्रयत्नशीला: = Very industrious.

(मंहिष्ठम्) अतिशयेन पूजितम्

= Much respected or adorable.

(वाजसातये पदार्थविभागाय

= For the distribution of articles or wealth.

२ युद्ध विभागाय

TRANSLATOR'S NOTES

प्रयस्वन्तः is from यसु-प्रयत्ने hence the meaning of बहुप्रयत्नशीला: by Rishi Dayananda Saraswati.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra--2

पिबा सोममिन्द्र सुवानमद्रिभिः कोशेन सिक्तमवतं न वंसगस्तातृषाणो न वंसगः । मदाय हर्यताय ते तुविष्टमाय धायसे । आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेव सूर्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! वंसगः न वंसगः [illegible] अद्रिभिः सुवानं कोशेन

अवतंसिक्तं न (इव) सोमं पिबा तुविष्टमाय धायसे मदाय हर्यताय ते (तुभ्यम्) अयंसोम: आप्नोतु सूर्यम् अहा विश्वा इव सूर्यं हरित: न त्वा ये आयच्छन्तु ते तुखम् आप्नुवन्तु ॥

TRANSLATION

O Indra (President of the assembly or the Council of of Ministers), drink the Somajuice that has been expressed by the stones and augmented with the water caused by the clouds, as a thirsty ox or a thirsty man hastens to a well. Drink this Soma Juice for thy exhiliration, for thy invigouration, for thy exceedingly great augmentation, let thy horses bring thee hither, as the rays of the sun, bring him (through heaven) day by day.

PURPORT

Those persons who take the juice of great drugs and herbs produced and prepared properly in accordance with the methods given in the Ayurveda, being healthy and free from all diseases, are able to endeavour well in all directions.

THE COMMENTATOR'S NOTES

(इन्द्र) सभेश

= President of the Assembly or the Council of Ministers.

(कोशेन) मेघेन = By the cloud. कोश इतिमेघनाम (निघ० १.१०) Tr.

(तुविष्टमाय) अतिशयेन तुविर्बहुस्तस्मै तुविरिति बहुनाम (निघ० ३.१) = Exceedingly great.

पुन: के परमात्मानं प्राप्नुवन्तीत्याह

Who are able to attain God is taught in the third Mantra.

Mantra—3

अविन्दद्दिवो निहितं गुहा निधिं वेर्न गर्भं परिवीतमश्मन्यनन्ते अन्तरश्मनि । व्रजं वज्री गवामिव सिषासन्नङ्गिरस्तमः । अपावृणोदिष इन्द्रः परीवृता द्वार इषः परीवृताः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वज्री व्रजं गवाम् इव सिषासन् अंगिरस्तमः इन्द्र इषः परीवृता इव परीवृताः इषः द्वारः स अपावृणोत् अनन्ते अश्मनि अन्तः परिवीतं वेः गर्भं न गुहा निहितं निधिं (परमात्मानं) दिवः अविन्दत् (सः अतुलं सुखम् आप्नोति) ॥

TRANSLATION

That person enjoys incomparable happiness and bliss who being full of splendour like the fire, finds God who is like the Great Treasure within the cave of the intellect with the light of wisdom. As a cowherd enters the cowshed with stick in hand and finds the cow he desires, as the sun that is most splendid illuminates with his rays the streets that were covered with darkness and opens the doors of the water in the cloud of the endless sky or hidden like the nestling of a bird in a rock, so is God found by the Yogis, practising Pranayama within the cave of their pure intellects.

PURPORT

There are several similes used in the Mantra. Those persons who know God pervading the soul within, with the observance of the parts of Yoga, Dharma (Righteousness) Vidya (Wisdom) and association with the enlightened holy persons, can make all men full of bliss, by dispelling the darkness of ignorance of those the come in contact with them like the sun dispelling all darkness and by giving them the light of wisdom.

THE COMMENTATOR'S NOTES

(त्विषः) विज्ञानप्रकाशात् = By the light of Wisdom.

(गुहा) गुहायां बुद्धौ = In the cave of the intellect.

(निधिम्) नि धीयन्ते पदार्था यस्मिन् तम्

= Treasure.

(अंगिरस्तमः) अतिप्रशस्तः

= The Best, The most splendid.

TRANSLATOR'S NOTES

अंगिरा उ ह्यग्निः (शत० १. ४. १. २५)

अंगिरा वाग्निः (शत० ६. ४. ६.४)

प्राणो वा अंगिराः (शत० ६. १. २. २८, ५. २. ३. ४)

According to the above and many other passages found in the ancient Vedic Literature, Angiras means fire and Prana. Angirastama should mean therefore one who is very much like fire or one who is expert in the knowledge and practice of Pranayama. To take the word Angirastama as Proper noun (as many commentators of the East and the West have done) is simply ridiculous and absurd. Superlative degree like तमप् can never be used for a proper noun. It is strange that even this simple rule of grammar has been ignored by many translators and commentators of the Vedas.

केऽत्र सुशोभन्त: इत्याह ।

Who are the persons who shine well, is told in the fourth Mantra.

Mantra—4

द्राहृहाणो वज्रमिन्द्रो गभस्त्योः क्षद्मेव तिग्ममसनाय सं श्यत् । संविव्यान ओजसा शवोभिरिन्द्र मज्मना । तष्टेव वृक्षं वनिनो नि वृश्चसि परश्वेव नि वृश्चसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन्) भवान् यथा सूर्यः अहिहत्याय वज्रं संशि-

रघत् तथा गभस्त्योः क्षद्म इव अहिहत्याय तिग्मं वज्रं निधाय दावृहाणः इन्द्रः सन्शत्रून् संश्यत् । हे इन्द्र त्वं वृक्षमज्मना तष्टा इव ओजसा शवोभिः सह संविव्यानः सन् वनिनः इव (दोषान्) निवृश्चसि परश्वा इव (अविद्याम्) नि वृश्चसि (तथा वयम् अपि कुर्याम ।।

TRANSLATION

O learned person, as the sun sharpens the thunderbolt (of rays) for the destruction of the clouds, in the same way, thou destroyest thy enemies by grasping sharp thunderbolt or strong weapons in thy hands to hurl at thy foes like the water, destroying others' defects. O Indra (destroyer of the evils of the wicked persons) thou who art fully endowed with strength, with energy and the might of the army, cuttest our enemies into pieces, as a wood-cutter the trees of the forest. Thou destroyest evils and ignorance as with a hatchet.

PURPORT

Those persons who destroy indolence, laziness and other evils and establish virtues in the world, shine like the rays of the sun.

THE COMMENTATOR'S NOTES

(दावृहाणः) दोषान् हिंसन्

= Destroying evils or removing defects.

(गभस्त्योः) बाह्वोः = In the arm.

(क्षदम्) उदकम् = Water.

(अहिहत्याय) मेघहननाय

= For the destruction of the cloud.

(इन्द्र) दुष्टदोषविदारक

= The destroyer of the evils of the wicked.

TRANSLATOR'S NOTES

गभस्तीति (बाहुनाम निघ० २.४)

क्षप्येति उदकनाम (निघ० १.१२)
अहिरिति मेघनाम (निघ० १.१०)
इन्द्रः (निरुक्ते.) ईन् दारयिता
पुनः केऽत्र प्रकाशिता जायन्त इत्याह

Who shine in this world is told further in the fifth Mantra.

Mantra—5

त्वं वृथा नद्य इन्द्र सर्तवेऽच्छा समुद्रमसृजो रथाँ इव वाज-
यतो रथाँ इव । इत ऊतीरयुञ्जत समानमर्थमक्षितम् ।
धेनूरिव मनवे विश्वदोहसो जनाय विश्वदोहसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं यथा नद्यः समुद्रं वृथा सृजन्ति तथा रथान् इव वाजयतः रथान् इव सर्तवे अच्छा असृजः । जनाय विश्वदोहसः इव ये मनवे विश्वदोहसः सन्तः भवन्तः धेनूः इव ऊती रक्षितं समानम् अर्थं च अयुंजत (ते अत्यन्तम् आनन्दम् प्राप्नुवन्ति) ॥

TRANSLATION

O Indra (Master of knowledge) Thou makest good paths to go to distant places, as the rivers go to the sea without effort or as heroes mount on their chariots, when desiring to go to the battle field. Those persons enjoy much bliss, who fill the world with noble virtues for a thoughtful person and who being fillers of the universe with happiness, act like the milch-cows, with these protective powers gathering undecaying common articles useful to all.

PURPORT

Those persons become praiseworthy, who make all like themselves being bringers of delight like the cows and treading upon the path of righteousness like the chariots and behaving like the righteous dispensers of justice.

THE COMMENTATOR'S NOTES

(इन्द्र) विद्येश = Master of knowledge.

(मनवे) मननशीलाय मनुष्याय
= For a thoughtful person.

(विश्वदोहसः) १ विश्वं सर्वं जगद् गुणैर्दुहन्ति प्रपूरयन्ति ते (२) विश्वस्मिन् सुखपूरकाः
= (1) Those who fill the world with noble virtues.
(2) Fillers of happiness in the world.

TRANSLATOR'S NOTES

(इन्द्रः) इदि-परमैश्वर्ये विद्यारूपपरमैश्वर्यसम्पन्न मन-अवगमे बोधे वा ये विद्वांसस्ते मनवः (शतपथ० ८. ६३. ३. १८) दुहप्रपूरणे

It is wrong on the part of Wilson and Griffith to take the word 'Manu' used in the Mantra as the proper noun, as it is against the principles of the Vedic terminology as pointed out before.

पुनर्मनुष्याः कस्मात् किं प्राप्य कीदृशा भवन्तीत्याह

How do men become like whom having attained what, is told further in the sixth Mantra.

Mantra—6

इमां ते वाचं वसूयन्त आयवो रथं न धीरः स्वपा अतक्षिषुः सुम्नाय त्वामतक्षिषुः शुम्भन्तो जेन्यं यथा वाजेषु विप्र वाजिनम् । अत्यमिव शवसे सातये धना विश्वा धनानि सातये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विप्र ! यस्य ते (तव सकाशात्) इमां वाचं प्राप्ताः आयवः वसूयन्तः स्वपाः धीरः रथं न अतक्षिषुः शुम्भन्तः

तथा वाजेषु जेन्यं वाजिनम् अत्यम् इव शवसे सातये धनानि इव विश्वा धना प्राप्य सुम्नाय सातये त्वाम् अतक्षिषुः (ते सुखिनो जायन्ते)॥

TRANSLATION

O wise man ! Learned men who are desirous of the wealth of wisdom and knowledge and have received from thee this speech endowed with wisdom, righteousness and truth accept it well as a resolute man of good actions and of reflective nature preapres a good vehicle for journey. They being full of true beauty, propitiate thee for their good, glorifying thee O sage, as impetuous in conflicts they praise thee as men praise a conqueror. They praise thee for the acquirement of strength, wealth and every kind of affluence in order to distribute it among the needy, as they commend a horse for his good qualities in battle. They enjoy happiness, having acquired all kinds of wealth (spiritual as well as material) for their delight, proper use and distribution.

PURPORT

There is Upamalankara or simile used in the Mantra. Those who become endowed with vast and subtle intellect, having acquired the knowledge of all sciences from highly learned persons true in mind, word and deed, accomplish the purpose of their lives, by getting all kinds of wealth and treading upon the path of Dharma or righteousness, like the persons of meditative nature and like the horse or chariot leading towards the destined goal.

THE COMMENTATOR'S NOTES

(वसूयन्तः) आत्मनो वसूनि विज्ञानादीनि धनानि इच्छन्तः

= Desiring the wealth of wisdom and knowledge.

(सातये) १ संविभक्तये = For proper distribution.

(सातये) २ संभोगाय = For proper use or enjoyment

(धीरः) ध्यानयुक्तः = A man of meditative nature.

TRANSLATOR'S NOTES

सातये is from षण्-संभक्तौ

(विप्र) मेधाविन् = A genius or highly intelligent person.

विप्र इति मेधाविनाम (निघ० ३.१५)

केऽस्यैश्वर्यमुष्णयन्तीत्याह ।

Who are the persons that prosper well is told in the seventh Mantra.

Mantra—7

भिनत्पुरो नवतिमिन्द्र पूरवे दिवोदासाय महि दाशुषे नृतो वज्रेण दाशुषे नृतो । अतिथिग्वाय शम्बरं गिरेरुग्रो अवाभरत् । महो धनानि दयमान ओजसा विश्वा धनान्योजसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नृतो इन्द्र ! यः भवान् वज्रेण शत्रूणां नवतिं पुरोभिनत् महि दिवोदासाय दाशुषे पूरवे सुखम् अवाभरत् हे नृतो ! भवान् अतिथिग्वाय दाशुषे उग्रः गिरेः शम्बरम् इव इव ओजसा महः धनानि दयमानः ओजसा विश्वा धनानि अवाभरत् (स किंचित् अपि दुःखं कथं प्राप्नुयात्)॥

TRANSLATION

O industrious destroyer of the wicked, dancing with delight in the discharge of thy duties, thou destroyest with thy thunderbolt strong weapons and sermons ninety (many) cities of thy wicked foes and bestowest happiness upon a venerable liberal donor of desirable knowledge and objects upon a man full of means upon the person who is hospitable and generous donor, thou bestowest immense treasure acquired by his prowess, all kinds of wealth acquired by his might, destroying all enemies as the mighty sun dissipates the clouds hovering over the mountain.

PURPORT

Ninety stands here and else where for many. Those persons who are victorious over their enemies, are hospitable to their guests, givers of knowledge to righteous persons, become prosperous and shine like sun who destroys or disperses the clouds.

THE COMMENTATOR'S NOTES

(इन्द्र:) दुष्टविदारक = Destroyer of the wicked.

(पूरवे) अलं साधनाय मनुष्याय

= For a man having sufficient means for the accomplishment of his purpose. (पूरव इति मनुष्यनाम (निघ० २.३) (दिवोदासाय) कमितस्य प्रदात्रे

= For the giver of desirable articles.

(शम्बरम्) मेघम् = The cloud.

TRANSLATOR'S NOTES

Among many meanings of the root दिव् like क्रीडा विजिगीषा व्यवहार द्युतिस्तुति मोदमद स्वप्न कान्तिगतिषु-कान्ति or desire has been taken here.

दासृ-दाने भ्वा०

शम्बरइति मेघनाम (निघ० १.१०)

पूरवे is derived from पृ-पालन पूरणयो: hence the meaning of अलं साधनाय In the Nighantu we find पूरव इति मनुष्यनाम (निघ० २.३)

It is therefore wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take Divodasa, Athitigva, pooru and Shambara as the proper nouns denoting some particular persons of these names, instead of taking them as common nouns denoting certain qualifications or attributes.

पुनर्मनुष्यै: कीदृशैर्भवितव्यमित्याह

How should men be is taught further in the eighth Mantra.

Mantra – 8

इन्द्रः समत्सु यजमानमार्यं प्रावद्विश्वेषु शतमूतिराजिषु स्वर्मीळ्हेष्वाजिषु । मनवे शासदव्रतान्त्वचं कृष्णामरन्धयत् । दक्षन्न विश्वं ततृषाणमोषति न्यर्शसानमोषति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः शतमूतिः इन्द्रः स्वर्मीळ्हेषु आजिषु धार्मिकाः शूराः इव विश्वेषु समत्सु यजमानम् आर्यं प्रावत् मनवे अव्रतान् शासत् एषां त्वचं कृष्णां कुर्वन् अरन्धयत् अग्निः विश्वं दक्षन्न ततृषाणम् ओषति निअर्शसानं नि ओषति (स एव साम्राज्यं कर्तुम् अर्हति) ॥

TRANSLATION

A wealthy King who has hundreds of means of protection, always protects a man of noble virtues, actions and temperament who is also giver of fearlessness to all good persons in all conflicts and battles that arise from time to time. For the protection of a thoughtful righteous person, he punishes the wicked thieves and robbers who are without the observance of vows or are neglectors of religious duties and he makes the skin of aggressor scrapped or torn off. The leader of good men destroys such wicked persons as the fire burns articles put into it or creates heat for a thirsty person. Such a man only deserves to be the ruler of a vast Government or empire.

PURPORT

There is Upamalankara or simile used in the Mantra. Men should govern a State righteously by accepting noble virtues, actions and temperament and by giving up the evil nature, actions and temperament of the wicked, by protecting the noble and punishing the ignoble wicked persons.

THE COMMENTATOR'S NOTES

(यजमानम्) अभयस्य दातारम् = Giver of fearlessness.

(मनवे) मननशीलधार्मिकमनुष्यरक्षणाय

= For the protection of a thoughtful righteous person.

(श्रोषति) दहेत् = Burns.

TRANSLATOR'S NOTES

यजमान is from यज-देवपूजा संगतिकरणदानेषु here Rishi Dayananda Saraswati has taken the third meaning of दान or giving श्रोषति is from उष-दाहे

पुनर्विद्वद्भिरत्र कथं भवितव्यमित्याह

How should learned men be in this world is told in the Ninth Mantra.

Mantra—9

सूरश्चक्रं प्र बृहज्जात ओजसा प्रपित्वे वाचमरुणो मुषायतीशान आ मुषायति। उशना यत्परावतोऽजगन्नूतये कवे।

सुम्नानि विश्वा मनुषेव तुर्वणिरहा विश्वेव तुर्वणिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कवे यत् (यः) ओजसा अरुणः तुर्वणिः जातः सूरः विश्वा इव अहा प्रपित्वे बृहत् चक्रं प्रजनयति इव तुर्वणिः मनुषा इव विश्वा सुम्नानि वाचम् आजनयतु मुषायति इव वा ईशानः उशना भवान् ऊतये परावतः अजगत दुष्टान् मुषायति (स सर्वैः सत्कर्तव्यः) ॥

TRANSLATION

O wise and learned person, thou art worthy of being honoured by all men, as thou art like the sun who being of ruddy hue and destroyer of darkness upholds the grand world moving like a wheel with great might, particularly in the Uttarayana (Northern Solstice). Thou art like a mighty

man who bestows happiness upon good people & utters noble words. Thou being mighty deprivest of existence wicked persons, being for ever their destroyer. Thou desprivest the ignoble robbers of their existence. Desiring the welfare of all good persons, thou comest from afar.

PURPORT

Those persons who are manifesters of knowledge, humility and righteousness like the Sun, become exalted and great.

THE COMMENTATOR'S NOTES

(चक्रम्) चक्रवद् वर्तमानं जगत् पृथिव्यादिकम्
= The world consisting of the earth etc. moving like a wheel.

(तुर्वणि:) हिंसक:
= Destroyer of evil doers and the wicked.

तुर्वी-हिंसायाम्-भ्वा० Tr.

पुना राजप्रजाजनै: परस्परं कथं वर्तितव्यमित्याह–

How should the rulers and their subjects deal with one another is told in the tenth Mantra.

Mantra—10

स नो नव्येभिर्वृषकर्मन्नुक्थैः पुरां दर्तः पायुभिः पाहि शग्मैः। दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहोभिरिव द्यौः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे वृषकर्मन् पुरां दर्त: इन्द्र ! य: दिवोदासेभि: स्तवान: स: त्वं नव्येभि: उक्थै: शग्मै: पायुभि: द्यौ: अहोभि: इव न: पाहि वावृधीथा: ॥

TRANSLATION

O destroyer of the cities of thy foes, showerer of happiness like the cloud, Indra (President of the Assembly)

being glorified by the givers of light of knowledge, protect us by the admirable new acts, that create happiness like the bright sun by creating the days and grow ever more.

PURPORT

There is Upamalankara or simile used in the Mantra. It is the duty of the officers of the State to encourage and advance the people also by the sermons of wisdom, good education and Dharma. The people also should reciprocate like wise.

THE COMMENTATOR'S NOTES

(वृषकर्मन्) वृषस्य मेघस्य कर्माणि इव कर्माणि यस्य तत्सम्बुद्धौ ।

= He whose acts are showerers of happiness like the cloud.

(शर्मैः) सुखैः शर्मम् इति सुखनाम (निघ० ३.६)
(दिवोदासैः) प्रकाशस्य दातृभिः

= By the givers of the light of knowledge.

TRANSLATOR'S NOTES

While Rishi Dayananda Saraswati explains दिवोदासैः as प्रकाशस्य दातृभिः or givers of the light of knowledge derived from दिवु-क्रीडाविजिगीषा द्युति गतिषु and दासृ-दाने Sayanacharya explains it as दिवोदासगोत्रोत्पन्नैः = by the descendants of Divodasa or यद्वा पूजार्थंबहुवचनम् by Divodasa himself. The honorific plural has been used. Both these explanations are wrong being opposed to the fundamental principle of the Vedic terminology as pointed out before. They are opposed to Shri Sayanacharya's own principle enunciated in the introduction to his commentary of the Rigveda. This self-contradiction on the part of a great scholar like Sayanacharya is really amazing and makes him un-reliable as a commentator of the Vedas.

This hymn is connected with the previous hymn, as there is the mention of the duties of the kings and their subjects.

Here ends the 130th hymn of the first Mandala of the Rigveda Samhita.

अथैकत्रिंशदुत्तरशततमं सूक्तम्

HYMN - CXXXI (131)

अस्य सप्तर्चस्य एकत्रिंशदुत्तरस्य शततमस्य सूक्तस्य परुच्छेप ऋषिः। इन्द्रो देवता। २ निचृदत्यष्टिः। ४ विराडत्यष्टिश्छन्दः। गान्धारः स्वरः। ३, ५, ६, ७ भुरिगष्टिश्छन्दः। मध्यमः स्वरः॥

The Seer of the hymn-Parucchepa. Devata or subject-Indra. Metres-Atyasthi of two forms. Tunes - Gandhara and Madhyama.

अथेदं कस्य राज्यमित्याह।

Whose Kingdom is all this is told in the first Mantra.

Mantra—1

इन्द्राय हि द्यौरसुरो अनम्नतेन्द्राय मही पृथिवी वरीमभि-र्द्युम्नसाता वरीमभिः। इन्द्रं विश्वे सजोषसो देवासो दधिरे पुरः। इन्द्राय विश्वा सवनानि मानुषा रातानि सन्तु मानुषा।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यस्मै इन्द्राय द्यौः असुरः यस्मै इन्द्राय मही पृथिवी वरीमभिः द्युम्नसाता अनम्नत यम् इन्द्रं सजोषसः विश्वे देवासः पुरः दधिरे तस्मै इन्द्राय हि मानुषा इव वरीमभिः धर्मैः विश्वा सवनानि मानुषा रातानि सन्तु इति विजानीत॥

TRANSLATION

O men, let all riches earned by men be dedicated to Indra (God the Destroyer of all miseries) to whom the sun, the cloud, the Matter, the earth bow down for glorification with their acceptable and admirable attributes. It is to Indra (God the Lord of the whole Universe) that all enlightened truthful

persons who equally love and serve one another offer their homage and meditate upon with reverence. It is to that Indra (God) that all wealth is to be dedicated as He is its Lord. All this you must know and bow before Him.

PURPORT

Men should know that whatever is in this vast Universe consisting of the cause and effect and all the souls that are there, are all under the sovereignty of God. He is the Sovereign of this world.

THE COMMENTATOR'S NOTES

(द्यौः) सूर्यः = The sun.
(असुरः) मेघः = The cloud.
(मही) प्रकृतिः = Matter.
(सवनानि) ऐश्वर्याणि = Riches.

TRANSLATOR'S NOTES

असुर इति मेघनाम (निघ० १.१०)

सवनानि is derived from षु-प्रसवैश्वर्ययोः Here the meaning of ऐश्वर्यं or wealth has been taken by Rishi Daya-Nanda Sarasvati.

पुनः सर्वैः कःउपासनीयः इत्याह

Who should be adored by all is told in the Second Mantra.

Mantra—2

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक् स्वः सनिष्यवः सनिष्यवः पृथक् । तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि । इन्द्रं न यज्ञैश्चितयन्त आयवः स्तोमेभिरिन्द्रमायवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे परमेश्वर ! पृथक् पृथक् सनिष्यवः वृषमण्यवः वयं समानम् एकं स्वः विश्वेषु सवनेषु विद्वांसः यथा तुञ्जते (पालयन्ति) तथा हि तं त्वा शूषस्य धुरि पर्षसि । नावं न धीमहि इन्द्रम् श्रायवः इव यज्ञैः इन्द्रं न चितयन्तः श्रायवः वयं स्तोमेभिः च प्रशंसेम ।।

TRANSLATION

O God, possessing righteous indignation like mighty persons, worshipping Thee individually, we also adore Thee Collectively in all Yajnas and on the occasions of getting all prosperity, as Thou art ever the same, pervading all equally One and One only. We meditate on Thee, the Sustainer of our strength, like a boat that bears passengers across a stream; we mortals being industrious, propitiate or please Thee with Yajnas in the form of association with and service of the wise enlightened persons. We adore Thee, who art giver of all great wealth and art the Sun of the suns. We always sing hymns in Thy praise.

PURPORT

Men should adore and have communion with that God whom all wise learned persons worship and who has absolute existence, absolute consciousness and absolute Bliss, who is eternal, ever pure and ever free, who pervades all the beings and things of the world, who is Support of all and Giver of all wealth (Spiritual as well as material) who is one and only one.

THE COMMENTATOR'S NOTES

(तुंजते) तुंजन्ति-पालयन्ति = Protect.

(यज्ञैः) विद्वत्संगसेवनैः

= By the association of the wise and their service.

(श्रायवः) ये पुरुषार्थयन्ति ते मनुष्याः

= Industrious men.

(शूषस्य) बलवतः = Of the mighty.

TRANSLATOR'S NOTES

तुजि-पालने भ्वा०

यज-देवपूजा संगतिकरणदानेषु भ्वा

आयव इति मनुष्यनाम (निघ० २.३) शूषमिति बलनाम (निघ० २.९)। Even Sayanacharya has admitted in his commentary on this Mantra while explaining वित्वा ततस्रे मिथुना that यद्यपि स्त्रिया नास्ति पृथगधिकार-स्तथापिपूर्वमीमांसायां षष्ठेऽधिकाराध्याये तृतीयचतुर्थाभ्या-मधिकरणाभ्याम् अस्त्येव स्त्रिया अधिकारः सच पत्या सहेति प्रपंचितत्वात् जायापती अग्निमादधीयातामित्या-धानविधानात् स्मृतिषु च 'नास्ति स्त्रीणां पृथग् यज्ञो न व्रतम् (मनु० ५.१५५) इति पृथगधिकारस्यैव निवारित-त्वादस्त्येव स्त्रियाः पत्या सहाधिकारः । अध्ययनाभावेऽपि वेदमस्यैप्रदाय वाचयेत् (आश्वलायन गृह्यसूत्रे १.११) इति सूत्रकारवचनात् पत्न्यन्वास्ते इत्यादि विधिषु "सुप्रज-सस्त्वावयम्" इति इत्यादि मन्त्रविधानाद् यत्र वचनमस्ति तत्रास्त्येव मन्त्रेऽधिकारः । that women have a right to study the Vedas, though he has not understood the full significance of the Mantra like 'ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् ।' (अथर्व० ११. ६. १८) etc. where there is the mention of Brahmacharya (including the study of the Vedas) for girls afterwhich only they are entitled to marry.

पुनः के किं कृत्वा किं कुर्युरित्याह

Men should always adore God is taught further in the third Mantra.

Mantra—3

वि त्वां ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः । यद्गव्यन्ता द्वा जना स्व१र्यन्ता समूहसि । आविष्करिक्रद्वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! सक्षन्तः निःसृजः अवस्यवः निःसृजः मिथुना त्वा प्राप्य व्रजस्य गव्यस्य साता इव (दुःखानि) विततस्रे हे इन्द्र ! यत् (यौ) गव्यन्ता द्वा स्वर्यन्ता जना जना आविष्करिक्रद् सन् त्वं समूहसि तं सचाभुवं वज्रं वृषणं सचाभुवं त्वा तौ नित्यम् उपासेताम् ॥

TRANSLATION

O Lord, we who worship Thee individualy do also adore Thee Collectively desirous of protection. The married couples adore Thee and get rid of all misery, putting up bravely with all sorts of obstacles. They desire to serve the cattle and have noble refined speech and true delight. Thou givest them true knowledge. Thou displayest Thy thunderbolt of justice for the wicked, but showerest happiness upon Thy true devotees. Let all the couples always adore Thee sincerely, as Thou art showerer of peace and bliss and enablest Thy worshippers to attain Truth.

PURPORT

Those men and women always enjoy happiness who adore God, the Illuminator of the world, its creator, upholder, Giver of all objects and Omniperesent.

THE COMMENTATOR'S NOTES

(ततस्रे) तस्यन्ति-दुःखान्युपक्षयन्ति—

= Get rid of all misery. (तसु-उपक्षये-निवा) Tr.

(सक्षन्तः) सहन्तः अत्र सह्यधातोः पृषोदरादित्वात् सकारागमः

= Putting up bravely with all obstacles.

(सत्राभुवम्) सत्यंभावुकम्

= Enabling to attain Truth.

पुनः के किं कृत्वा किं कुर्युरित्याह

Who should do what is told in the fourth Mantra.

Mantra—4

विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः

सासहानो अवातिरः । शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।

महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यथा पूरवः ते (तव) अस्य वीर्यस्य पुरः प्रभावं विदुः (तथा अन्येऽपि जानन्तु) यत् (यः) सासहानः जनः इमाः शारदीः अपः अवातिरः (तथा त्वम् अपि जानीहि) अवातिरः च । हे शवसः पते इन्द्र ! यथा त्वं यम् अयज्युं मर्त्यं शासः यः मन्दसानः महीं पृथिवीं प्राप्य इमाः अपः (प्राणिनः) पीडयेत् तं त्वम् अमुष्णाः वयम् अपि च शिष्याम ।

TRANSLATION

O Indra (King or President of the Assembly or Council of ministers), let all men know thy ancient power as good learned persons know it well. When O upholder of men, endowed with the power of endurance, thou destroyest the cities of the Rakshasas or wicked people, humiliating their defenders like the sun bringing down the waters in the autumnal season. O Lord of strength, thou chastisest the man who does not perform Yajnas and other good acts. Thou

takest away the right of rulership of the person who desiring wealth gives trouble to these living beings. May we also give such persons good teachings, so that they may refrain from doing such ignoble deeds.

PURPORT

Those persons who always observe the rules of righteousness, knowing the great influence and glory of the absolutely truthful persons in mind, word and deed, are able to chastise and rule over the wicked persons.

THE COMMENTATOR'S NOTES

(पूरवः) मनुष्याः (निघ० २.३) = Men.

(मन्दसानः) कामयमानः = Desiring.

(अपः) प्राणाः इव वर्तमानाः = Living beings.

पूरव इति मनुष्यनाम (निघ० २. ३) मदि-स्तुति मोद मद स्वप्न कान्तिगतिषु अत्र कान्तिः कामना ।

पुनः प्रजारक्षका किं कुर्युरित्याह

What should the guardians of men do is taught further in the 5th Mantra.

Mantra—5

आदित्ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नुशिजो यदाविथ सखीयतो यदाविथ ।
चुकर्थं कारमेभ्यः पृतनासु प्रवन्तवे । ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषन् विद्वन् यत् (ये आप्ताः) ते (तव) अस्य वीर्यस्य प्रभावेण मदेषु वर्तमानाः उशिजः (धर्मं कामयमानाः जनाः) दुष्टान् चर्किरान् श्रवस्यन्तः सन्तः प्रवन्तवे पृतनासु सनिष्णात । अन्यम् अन्यां नद्यं मेघ इव कारं सनिष्यत् तान् सखीयतः जनान् त्वम् आविथ तान् (पुरुषार्थ-

वतः) चक्रथं । एभ्यः सर्वं राज्यम् आरिथः, यत् (ये च) ते भृत्याः ते अपि धर्मेण आत् इत् (प्रजाः पालयेयुः)॥

TRANSLATION

O learned showerer of bliss ! Those absolutely truthful persons who are impressed by thy strength, are always in an exhilarated or cheerful mood, desiring righteousness, throw away or overcome all wicked ignoble persons. Desirous of getting food in order to distribute it among the needy persons, they gladly do so to help others. As a cloud produces rivers by raining down water, so they do many things to benefit others. Thou defendest or protectest those who desire to be thy friends and makest them industrious. With the help and co-operation of these righteous persons, thou protectest the whole State. Let thy servants or subordinates also protect the people righteously.

PURPORT

Those men who are authorised to protect the people should always try to discharge their duty honestly and righteously, desiring the welfare or protection of the people.

THE COMMENTATOR'S NOTES

(उशिजः) धर्मं कामयमानाः = Desiring Dharma or righteousness.

(पृतनासु) मनुष्येषु । पृतना इति मनुष्यनाम (नि० २.३) = Among men.

(प्रवन्तवे) प्रविभागं कर्तुम् = In order to distribute.

TRANSLATOR'S NOTES

उशिजः is derived from वश-कान्तौ कान्तिः कामना वन-संभक्तौ ।

पुनर्मनुष्याः केन किं कुर्युरित्याह

What should men do with what is told in the sixth Mantra.

Mantra—6

उतो नो अस्या उषसो जुषेत ह्य१र्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः । यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि । आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र ! भवान् यथा अर्कस्य अस्याः उषसः च प्रभावेण जनाः बुद्धयन्ते तथा नः (अस्मान्) बोधि हि हि किलउतो स्वर्षाता हवीमभिः हवीमभिः हविषः जुषेत यत् (यः) वृषा त्वं मृधः हन्तवे चिकेतसि नवीयसः वेधसः मे अस्य नवीयसः मन्म आश्रुधि ।

TRANSLATION

O Indra (destroyer of the malevolent) O possessor of of strong weapons, Thou wake us up as at the advent of the Dawn and the rise of the Sun, people get up. In order to distribute happiness among the people, by the admirable and imitable noble acts, accept our gifts. Thou enlightenest us to kill our wicked enemies standing in the battle field. Listen to me-who am an intelligent learner of a new science and a new teacher about a Scientific teaching.

PURPORT

As men begin to perform their works in light at the advent of the Dawn, in the same manner, learned persons do their noble deeds in the light of knowledge of science. Those persons succeed in accomplishing their objects, who keep the wicked away, serve good persons and acquire knowledge from those who have learned new sciences.

THE COMMENTATOR'S NOTES

(इन्द्र) दुष्टविदारक = Destroyer of the malevolent.

(वेधसः) मेधाविनः = Of a highly intelligent person.
(मन्त्र) विज्ञानजनकं शास्त्रम् = Scientific knowledge.

पुनर्मनुष्यैः किंवद् भवितव्यमित्याह

How should mem be is further told in the Seventh Mantra.

Mantra—7

त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं तुविजात मर्त्यं
वज्रेण शूर मर्त्यम् । जहि यो नो अघायति शृणुष्व सुश्र-
वस्तमः । रिष्टं न यामन्नप भूतु दुर्मतिर्विश्वाप भूतु दुर्मतिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तुविजात शूर इन्द्र ! सुश्रवस्तमः वावृधानः अस्मयुः त्वं वज्रेण अमित्रयन्तं मर्त्यं जहि । यः नः अघायति तं मर्त्यं जहि । यः यामन् दुर्मतिः अपभूतु तं रिष्टं न इव जहि । या दुर्मतिः स्यात् सा विश्वा अस्मत्तः अप भूतु इति शृणुष्व ।

TRANSLATION

O Indra (lord of wealth of wisdom) endowed with many excellent virtues, do thou who art exalted by our praises and art well disposed towards us, slay the man who is inimical to us, slay, such a man O hero, destroyer of thy foes, with thy strong weapons, kill him who sins against us, ever most prompt to hear us, let every ill-intent toward us, such as alarms a worried traveller on the road, be counter-acted, let every evil-thought be kept away.

PURPORT

Those who are righteous rulers and their subjects they should destroy all wicked cheats who take away other's property, with all tact and cleverness. They should govern

the State righteously, should construct fearless (safe) paths and should spread knowledge and education.

THE COMMENTATOR'S NOTES

(तुविजात) तुविषु-बहुषु प्रसिद्ध = Distinguished among many.

(यामन्) यामनि मार्गे = On the road.

(रिष्टम्) हिंसितम् = Voilated.

TRANSLATOR'S NOTES

तुवीति बहुनाम (निघ० ३. १)

रिष-हिंसायाम्

(यामन्) या-गति प्रापणयोः यान्ति अनेनेतियामा मार्गस्तस्मिन् ।

This hymn is connected with the previous hymn, as there is mention of honouring good men and punishing the ignoble, as in that hymn.

Here ends the commentary on the 131th hymn and 20th Varga of the first Mandala of the Rigveda Samhita.

अथ द्वात्रिंशदुत्तरशततमं सूक्तम्

HYMN CXXXII (132)

अस्य षडर्चस्य द्वात्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता । १, ३, ६ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । २ भुरिगतिशक्वरी छन्दः । पंचमः स्वरः । ४ निचृदष्टिश्छन्द । मध्यमः स्वरः ।

Seer of the hymn-Parucchepa. Devata or subject-Indra Metres-Ashti, Atyashti and Atishakvari, Tunes-Panchama and Madhyama.

पुनर्युद्धसमये सेनेशः किं कुर्यादित्याह

What should the commander of an army at the time of a battle do is told in the first Mantra.

Mantra—1

त्वया॑ वृ॒यं म॑घवन्पू॒र्व्ये धन॒ इन्द्र॒ त्वोताः॑ सासह्याम पृतन्य॒तो व॑नु॒याम॑ वनु॒ष्यतः॑ । नेदि॑ष्ठे अ॒स्मिन्नह॒न्यधि॑ वोचा॒ नु सु॑न्व॒ते । अ॒स्मिन्य॒ज्ञे वि च॑येमा॒ भरे॑ कृ॒तं वा॑ज॒यन्तो॒ भरे॑ कृ॒तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र ! त्वाऊताः वयम् त्वया सह पूर्व्ये धने पृतन्यतः सासह्याम । वनुष्यतः वनुयाम भरे कृतं विचयेम नेदिष्ठे अस्मिन् अहनि सुन्वते त्वं सत्योपदेशं नु अधि वोच ।

TRANSLATION

O Indra (Chief Commander of the Army) possessor of much admirable wealth, protected by thee, may we overcome those who are arrayed in hostile posts, in the conquest of former opulence. May we gather together what we have achieved to protect others and utilise well what has been achieved in the battle, giving knowledge to others. Give true teachings in this Yajna that is being performed today to

the person who deals with others, so that he may act righteously and may discharge his duties properly.

PURPORT

It is the duty of all righeteous soldiers to have true love towards the commander of an army, to conquer their foes zealously and to obtain wealth of the enemies. The duty of the commander of the army is to teach about heroism, bravery, fearlessness and other virtues in inspiring and impressive words and thus incite and encourage the soldiers to fight with their foes.

THE COMMENTATOR'S NOTES

(भरे) १ पालने = In the act of protection.
२ संग्रामे = In the battle.

भरे इति संग्रामनाम (निघ० ४. २. ४)

(वाजयन्त:) ज्ञापयन्त: = Teaching or giving knowledge.

TRANSLATOR'S NOTES

१ भर is derived from भृञ्-भरणे

२ वाजयन्त: is from वज-गतौ णिच् गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणात् णिचि ज्ञापयन्त इत्यर्थः ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—2

स्वर्जेषे भरं आप्रस्य वक्मन्युषर्बुधः स्वस्मिन्नञ्जसि क्राणस्य स्वस्मिन्नञ्जसि । अहन्निन्द्रो यथा विदे शीर्ष्णाशीर्ष्णोपवाच्यः । अस्मत्रा ते सध्र्यक् सन्तु रातयो भद्रा भद्रस्य रातयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा सम्यक् इन्द्रः स्वः जेषे विदे शीष्र्णा शीष्र्णा उपवाच्यः तथा भरे श्राप्रस्य क्राणस्य उष-र्बुधः वक्मनि स्वस्मिन् श्रंजसि इव स्वस्मिन् अञ्जसि मेधे सूर्यः अहन् इव शत्रून् घ्नन्तु या अस्मत्रा भद्राः रातयः ते भद्रस्य रातयः इव स्युः (ताः ते सन्तु) ।

TRANSLATION

As the sun dispels darkness, in order that people may acquire knowledge of all visible objects and is therefore admired by all, in the same manner, Indra (the President of the Assembly) arranges in his State to eradicate the darkness of ignorance by diffusing knowledge and is therefore praised reverentially by all who conquer happiness, as reverence is by prostration to a holy sage. Following such a mighty President, who is most powerful in battles and acting upon his instructions, you should destroy wicked enemies as the sun destroys the clouds. Let thy gifts O Indra, be for our use O auspicious one and let our presents be for thy pleasure.

PURPORT

The President of the Assembly who honours all brave persons as his own selves, can bestow happiness upon all by conquering all enemies. At the time of battle, let there be mutual exchange of articles with love among soldiers and their commanders, so that by giving up all animosity, victory may be achieved.

THE COMMENTATOR'S NOTES

(वक्मनि) उपदेशे = In the sermon or teaching.

(श्राप्रस्य) पूर्णबलस्य = Of the mighty.

= Desiring and manifest.

(श्रंजसि) कामयमाने, प्रकटे = Desiring and manifest.

TRANSLATOR'S NOTES

(सध्र्यक्) सह अंचतीति = He who goes together.
सध्र्यक्-सह अंचु-गतिपूजनयो: अत्र गत्यर्थग्रहणम्
अंजु-व्यक्तिभक्षणकान्तिगतिषु अत्र व्यक्ति कान्त्यर्थ-
ग्रहणं कृतं महर्षि दयानन्देन

पुनर्मनुष्या: किं कृत्वा कीदृशा भवेयुरित्याह

How should men be by doing what is told in the third Mantra.

Mantra—3

तत्तु प्रयः प्रत्नथा ते शुशुक्वनं यस्मिन्यज्ञे वारमकृण्वत
क्षयमृतस्य वारसि क्षयम् । वि तद्वोचेरध द्वितान्तः पश्यन्ति
रश्मिभिः । स घा विदे अन्विन्द्रो गवेषणो बन्धुक्षिद्भ्यो
गवेषणः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! गवेषणः इन्द्रः इव ते (तव) प्रत्नथा यस्मिन् यज्ञे ऋतस्य शुशुक्वनं क्षयं वारं वा क्षयम् इव ये प्रयः अकृण्वत तेषां तत् तु त्वं प्राप्तः असि । अध (अथ) द्विता रश्मिभिः अन्तः यत् पश्यन्ति तत् त्वं विवाचेः स बन्धुक्षिद्भ्यः गवेषणः इन्द्रः अहं यत् अनु विदे (तत् एव त्वं विजानीहि) ।

TRANSLATION

O learned person, thou art like the sun, who art conveyor of the illuminated abode of truth seated in the Yajna in a prominent place and therefore men utter pleasing words to thee. Thou givest peace like the water. As men see everything visible with the help of the rays of the sun, in the same manner, teach us, so that we may see well what is with in and without. As I praise a person who is kind to his kith

and kin, and know what is to be known, in the same manner, you should also be.

PURPORT

Those who love truth and virtues, become learned. It is such learned persons that can see the real nature of all objects, as external articles are seen with the light of the sun.

THE COMMENTATOR'S NOTES

(प्रयः) प्रीतिकारकं वचः = Pleasing word.

(क्षयम्) निवासम् = Abode.

(शुशुक्वनम्) अतिशयेन प्रदीप्तम् Bright

(गवेषणः) १ यः गां वाणीम् इच्छति सः

= Who desires to use good speech.

२ गवां किरणम् इष्टः । सूर्यः इव = Like the sun.

TRANSLATOR'S NOTES

क्षि-निवासगत्योः शोचतिज्वलतिकर्मा (निघ० १. १६) ।

गौरितिवाङ्नाम (निघ० १. ११) ।

गौरिति सूर्यरश्मिनाम व्याख्यातं निरुक्ते 'सर्वेऽपि रश्मयो गाव उच्यन्ते' (निरुक्ते २. २. ६) ।

पुनः के चक्रवर्तिराज्यं कर्तुमर्हन्तीत्याह

Who deserve to rule empire is told furrher in the fourth Mantra.

Mantra-4

नू इत्था ते पूर्वथा च प्रवाच्यं यदङ्गिरोभ्योऽवृणोरप व्रज-
मिन्द्र शिक्षन्नप व्रजम् । ऐभ्यः समान्या दिशास्मभ्यं जेषि

योत्सि च । मुन्वद्भ्यो रन्धया कं चिदव्रतं हृणायन्तं चिदव्रतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं शिक्षन् सन् अप व्रजं कुटिलगामिनम् इव व्रजंजनम् अपावृणोः । अङ्गिरोभ्यः यत् पूर्वथा प्रवाच्यं तत् च तु गृहाण । यः त्वम् एभ्यः सुन्वद्भ्यः अस्मभ्यं समान्या दिशा शत्रून् आयोत्सि जेषि हृणायन्तम् अव्रतं चित् इव वर्तमानम् अव्रतं जनं रन्धय च तादृशं कंचित् अपि दुष्टं दण्डदानेन विना मा त्यज । इत्था वर्तमानस्य ते (तव) इह अमुत्र आनन्दसिद्धिः भविष्यति इति जानीहि ।

TRANSLATION

O Indra ! (Destroyer of ignorance by good teaching) giving good knowledge, thou removest the person who is treading upon the path of crookdness and un-righteousness. Take always what is praiseworthy for leaned persons who should be loved like one's ownself. For the benefit of the performers of Yajnas and other good deeds,thou fightest with and conquerest enemies from all sides. Slay him who behaves like an animal and who is devoid of truthfulness and other vows, acting falsely. Don't leave any wicked person without giving proper punishment.Thou shouldst know that it is only doing like this that thou wouldst attain bliss here and hereafter.

PURPORT

It is only such persons that deserve to rule over a vast and good Government in whose kingdom, there are no thieves uttering ignoble words and no debauchees, utterieg bad words.

THE COMMENTATOR'S NOTES

(इन्द्र) अध्यापनादविद्याच्छेत्तः

= Destroyer of ignorance by teaching.

(अङ्गिरोभ्यः) प्राणेभ्य इव विद्वद्भ्यः

= For (the benefit of) the learned persons who are to be treated as one's ownself.

TRANSLATOR'S NOTES

प्राणो वा अङ्गिराः (शतपथ ६. १. २. २८)

It is wrong on the part of Prof. Wilson, Griffith and others to take Angira as a proper noun, instead of taking it in the general sense, as the principle of Vedic terminology requires. In the mantra, only the word अव्रत has been used which simply means devoid of truthfulness and other vows, but Griffith adds this erroneous note—"The lawless man is the non-Aryan inhabitant of the country, the natural enemy of the new settler" Such as interpretation is quite wrong and un-wanted.

पुनर्मनुष्याः किं कर्तुं शक्नुवन्तीत्याह

What can men do is told in the fifth Mantra.

Mantra—5

सं यज्जनान् क्रतुभिः शूर ईक्षयद्धने हिते तरुषन्त श्रवस्यवः प्र यक्षन्त श्रवस्यवः । तस्मा आयुः प्रजावदिद्बाधे अर्चन्त्योजसा । इन्द्र ओक्यं दिधिषन्त धीतयो देवाँ अच्छा न धीतयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! श्रवस्यवः इव वर्तमानाः श्रवस्यवः यूयं क्रतुभिः यत् जनान् हिते धने तरुषन्त प्रयक्षन्त च । यः शूरः समीक्षयत् तस्मै प्रजावत् आयुः भवतु । हे विपश्चितः ! ये यूयं धीतयः न धीतयः सन्तः इन्द्रे परमैश्वर्यं युक्ते ओक्यं सम्पाद्य देवान् अच्छा दिधिषन्त बाधे ओजस्ते अर्चीना इव [illegible]

TRANSLATION

O learned persons, acting like those men who desire knowledge and reputation, you take people away from misery by giving them good knowledge (advice) and by teaching them how to act to achieve the wealth that leads to happiness, also punishing the evil-doers. The hero who thus shows the right path, may get long life with good progeny. O wise men ! you should act like men who bear good virtues and wisdom, having abode in the Lord (always thinking of Him) and teaching enlightened persons and for the removal of the wicked, worship God with all their might.

PURPORT

Those persons who augment their prosperity by industriously acquiring the knowledge of various sciences from the association of learned persons and their service, are able to make all intelligent and happy.

THE COMMENTATOR'S NOTES

(तरुषन्त) ये दुःखानि तरन्ति तद्वत् आचरत
= Act like those persons who take men away from miseries.

(तॄ-प्लवन सन्तरणयोः) = Tr.

(यक्षन्त) रोषत हिंस्त = Punish or slay.

(दिधिषन्त) उपदिशन्ति अत्र व्यत्ययेनात्मनेपदम्

पुनः सेनाजनाः परस्परं कथं वर्त्तेरन्नित्याह ।

How should soldiers deal with one another, is told in the sixth mantra.

Mantra—6

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तन्तमिद्धतं
वज्रेण तन्तमिद्धतम् । दूरे चत्ताय छन्त्सद्गहनं यदिनक्षत् ।
अस्माकं शत्रून्परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरोयुधा ! इन्द्रापर्वता युवं यः नः पृतन्यात् तं वज्रेण अपहत यथा युवां यं यं हतं तं तम् इत् वयम् अपि हन्याम । यं यं वयं हन्याम तंतम् इत् युवाम् अपहतम् । हे शूर दर्मा त्वं यान् अस्माकं शत्रून् विश्वतः परिदर्षीष्महि चत्ताय गहने दूरे छन्त्सत् शत्रुसेनाम् इनक्षत् (तं युवां सततं रक्षतम्) ।

TRANSLATION

O President of the assembly and the Chicf-Commander of the army, who are like the sun and the cloud and foremost in battles, slay every one who wants to bring his army against us (righteous persons); slay every such wicked adversary with the thunderbolt-like strong weapon, the strong weapon that is bent upon his destruction, pursue him, however far to whatever hinding place he may have fled. Thou hero destroyer of wicked persons, tearest our enemies, entirely topieces, the tearer of foes,the thunder-bolt or strong weapon sends them entirely as under.

PURPORT

Soldiers should consider the enemies of the commanders of the army, as their own enemies. Men should protect the people, by tearing their enemies, not being turned away or disunited as the result of the foes' endeavour.

THE COMMENTATOR'S NOTES

(इन्द्रापर्वता) सूर्यं मेघाविव वर्तमानौ सभा सेनेशौ = The President of the Assembly and the Commander of an army who are like the Sun and the clouds.

(इनक्षत्) व्याप्नुयात् = Pervades.

(दर्मा) विदारकः सन् = Being tearer.

पर्वत इति मेघनाम (निघ० १. १०)

This hymn is connected with the previous hymn as there is the mention of the duties of the rulers and officers as in that hymn.

Here ends the commentary on the 132nd Hymn and twenty first Varga of the first Mandala of the Rigveda Sanhita.

अथ त्रयस्त्रिंशदुत्तरशततमं सूक्तम्

HYMN CXXXIII (133)

अस्य सप्तर्चस्य सूक्तस्य परुच्छेप ऋषिः। इन्द्रो देवता। १ त्रिष्टुप्छन्दः। धैवतः स्वरः। २, ३ निचृदनुष्टुप् छन्दः। ४ स्वराडनुष्टुप् छन्दः। गान्धारः स्वरः ५ आर्षी गायत्री छन्दः। गान्धारः स्वरः। ६ स्वराड् ब्राह्मी छन्दः। निषादः स्वरः। ७ विराडष्टिश्छन्दः। मध्यमः स्वरः॥

The seer of the hymn - Parucchhepa. Devata or subject Indra. Metres-Trishtup, Anushtup, Gayatri and Jagati of various forms. Tunes Gandhara, Nishada and Madhyama.

कथं स्थिरं राज्यं स्यादित्याह।

How can the Kindgom be made stable is told in the first Mantra.

Mantra—1

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सं महीरनिन्द्राः।
अभिव्लग्य यत्र हता अमित्रा वैलस्थानं परि तृळ्हा अशेरन्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यथा अहम् अनिद्राः महीः अभिवल्ग्य-ऋतेन उभे रोदसी पुनामि द्रुहः सन्दहामि यत्र वैलस्थानं प्राप्ताः परि तृढाः हताः सन्तः अमित्राः अशेरन् (तत्र अहं प्रयते तथा यूयम् अपि आचरत)॥

TRANSLATION

O men, I purify by Truth both heaven and earth, going to places of the big earth where there are no good kings or which are anarchic and therefore haunts of the wicked. I burn those wicked persons who desire to slay others. Where the wicked enemies congregate, I slay them and destroy them utterly. They sleep in deep pit-so do the same.

PURPORT

Men should always desire to have such true dealing by which the State may prosper, there may be purity all around, the enemies may be annihilated and there may be thornless or un-obstructed administration.

THE COMMENTATOR'S NOTES

(अविवल्लाय) अभितः सर्वतो लगित्वा । अत्र पृषोदरादित्वावुगागमः

= Having approached from all sides.

(तृढाः) हिंसिताः = Slain or killed.

तृह् – हिंसायाम्-रुधा Tr.

पुनः शत्रवः कथं हन्तव्या इत्युपदिश्यते ।

How should enemies be killed is taught in the second Mantra.

Mantra—2

अभिव्लग्या चिदद्रिवः शीर्षा यातुमतीनाम् ।

छिन्धि वटूरिणा पदा महावटूरिणा पदा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः शूर ! त्वं प्रशस्त्रं बलम् अभिव्लग्य यातुमतीनां महावटूरिणा पदा चित् वटूरिणा पदा शीर्षा छिन्धि ॥

TRANSLATION

O hero benefactor like the cloud ! having acquired good strength, trample on the head of the malignant hosts, crush them with thy wide-spreading foot, thy vast wide-spreading foot.

THE COMMENTATOR'S NOTES

(अद्रिवः) अद्रिवत्-मेघ इव वर्तमान

= Being a benefactor like the cloud.

(अभिव्लग्या) अभितः सर्वतः प्राप्य । अत्र अन्येषा-मपीति दीर्घः । (यातुमतीनाम्) वहवः यातवः हिंसकाः विद्यन्ते यासु तासु सेनासु ।

= Armies containing many violent persons.

(वटूरिणा) वेष्टितेन वट वेष्टने इति धातोः बाहुल-कात् औणादिकः ऊरिः प्रत्ययः ।

= Wide spreading.

TRANSLATOR'S NOTES

अद्रिरिति मेघनाम (निघ० १.१०)

वल्गु-गतौ भ्वा० । यातयति-वधकर्मा (निघ० २.१९)

पुनः शत्रुसेनाः कथं हन्तव्या इत्याह

How should the armies of the enemies be slain is told in the third Mantra.

Mantra—3

अवासां मघवञ्जहि शर्धो यातुमतीनाम् ।

वैलस्थानके अर्मके महावैलस्थे अर्मके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् अर्मके वैलस्थानके इव अर्मके महावैलस्थे आसां यातुमतीनां शर्धः अवजहि ॥

TRANSLATION

O Commander of the Army, possessor of much admirable wealth, annihilate the might of malignant hosts, hurl them into the vilepit, the vast and vile pit or fort.

THE COMMENTATOR'S NOTES

(अर्मके) दुःखप्रापके

= Causing misery or suffering.

(महावैलस्थे) महागर्तयुक्ते = Having great pits.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

यासां तिस्रः पञ्चाशतोऽभिव्लङ्गैरपावयः ।
तत्सु ते मनायति तकत्सु ते मनायति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् यासां तिस्रः पंचशतः सेनाः अभिव्लंगैः अप अवयः तासां तत् ते सुमनायति तकत् ते सुमनायति ॥

TRANSLATION

O Commander of the army, thou destroyest by thy assaults with weapons thrice fifty of such hosts, is a deed that well becomes thee. That well becomes thee.

PURPORT

Men should increase their strength to such an extent that even one should be able to conquer one hundred fifty persons of the opposite army. He should protect his force and the strength of the army.

THE COMMENTATOR'S NOTES

(अभिव्लगैः) अभितो गमनागमनैः

= By going and coming or assaulting from all sides with sharp weapons.

(अपावयः) दूरे प्रक्षिप = Throw away.

पुनाराजजनैः किं वर्धनीयमित्याह

What should officers of the State increase is told in the fifth Mantra.

Mantra—5

पिशङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र सं मृण ।
सर्वं रक्षो नि बर्हय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे इन्द्र ! त्वं पिशंगभृष्टिम् अम्भृणं पिशाचं सं मृण सर्वं रक्षः निवर्हय ॥

TRANSLATION

O destroyer of the wicked, destroy the tawny-coloured, fearfully roaring Pishacha (Oppressor), annihilate all the Rakashasas.

THE COMMENTATOR'S NOTES

(अम्भृणम्) शत्रुभ्योभयंकरम्
= Fierce for the enemies or roaring fearfully.

(पिशाचम्) यः पिशतितम्
= Oppressor who cuts others into pieces.

TRANSLATOR'S NOTES

अम्भृणम् is from भृण-शब्दे
पिशाचि is from पिशृ-संचूर्णने

पुनरुत्तमैर्नरैः किं निवार्यं किं प्रचारणीयमित्याह

What should good men remove and what should they preach is told in the sixth Mantra.

Mantra—6

अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच हि द्यौः क्षा न भीषा अद्रिवो घृणान्न भीषाअद्रिवः । शुष्मिन्तमो हि शुष्मिभिं-र्वधैरुग्रेभिरीयसे । अपूरुषघ्नो अप्रतीत शूर सत्वभिस्त्रि-सप्तैः शूर सत्वभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः इन्द्र ! त्वम् अवः दादृहि नः शुशोध नः (अस्माकं) न्यायं श्रुधि द्यौः क्षा न (इव) महः रक्ष। हे अद्रिवः। त्वं हि भीषा (भयेन) घृणात् न (इव) न्यायं द्योतयस्व भीषा दुष्टान् ताडय हे शूर यः शुष्मिन्तमः अपूरुषघ्नः त्वम् उग्रेभिः शुष्मेभिः सह शत्रूणां वधैः ईयसे स त्वं त्रिसप्तैः सत्वभिः सह एव वर्तस्व। हे अप्रतीत शूर त्वंहि सत्वभिः सम्पन्नः भव ॥

TRANSLATION

O Indra (Commander of the Army) who art like the sun, fell down thy enemy and make us shine with glory and protect us well. Listen to our just demands. O wielder of the thunder bolt, who hast mountains in the State, most powerful with mighty energies, thou assailest thy enemies with terrible blows. By thy fear, like the lightning, the earth and the heaven tremble. Doing no injury or harm to good men, thou marchest invincible, by thy enemies, O hero-slayer of thy foes, be surrounded by learned wise men and be like the soul, doing noble deeds with ten Pranas (Vital energies) ten senses and soul force.) Be the possessor of good articles.

PURPORT

Righteous persons should remove all meanness, spread all nobility, protect the subjects with the help of brave persons, always do noble deeds with ten Pranas, soul and ten senses and should thus augment all necessary substances.

THE COMMENTATOR'S NOTES

(सत्वभिः) विज्ञानवद्भिः

= By learned and wise persons.

(त्रिसप्तैः) दश प्राणैः एकेन जीवेन दशभिः इन्द्रियैः

= Ten Pranas, soul and ten senses.

पुनः किं कृत्वा किं निवार्य मनुष्याः समर्था जायन्त इत्याह

By doing what and by removing what men become Powerful is told in the seventh Mantra

Mantra—7

वनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः । सुन्वान इत्सिषासति सहस्रा वाज्यवृतः । सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः सुन्वानाय आभुवं रयिं ददाति स सुन्वानः अवृतः वाजी सहस्रा देवानाम् अवद्विषः इत् सिषासति यः अव द्विषः सर्वस्मै आभुवं श्रियं ददाति यः हि सुन्वानः यजति स स्म परीणसः क्षयं सुन्वन् हि सुखं वनोति ॥

TRANSLATION

Indra-the learned President of the assembly gives to the performer of the Yajnas much wealth that leads him to happiness from all sides. He the performer of the Yajnas being full of knowledge, destroys thousands of his wicked enemies bravely manifesting his power. He distinguishes between good and bad men. He destroys the foes of enlightened truthful persons. He who gives to all prosperity, conferring delight from all sides, putting Soma and other nourishing herbs in the fire, gets good dwelling place and happiness, by God's grace, to Whom he prays for his welfare of all kinds.

PURPORT

Those who regard all as friends and remove their enemies can give much happiness to all, being their benefactors.

THE COMMENTATOR'S NOTES

(वनोति) याचते अत्र व्यत्ययेन श्नु (प्रत्ययः)

= Begs or prays.

(परीणसः) बहून् = Many.

(वाजी) प्रशस्तज्ञानवान् = Full of good knowlenge.

TRANSLATOR'S NOTES

वनु-याचने तना०

परीणसेति बहुनाम (निघ० ३.१) = Many.

वाजी is from वज-गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

This hymn is connected with the previous hymn, as there is mention of the protection of righteous persons and removal and destruction of the wicked, as in that hymn

Here ends the commentary on the 133rd hymn, twenty-second Varga and ninteenth Anuvaka of the first Mandala of the Rigveda Samhita.

अथ चतुस्त्रिंशदुत्तरशततमं सूक्तम्

HYMN CXXXIV (134)

अस्य षडृचस्य चतुस्त्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप ऋषिः। वायुर्देवता। १, ३, निचृदत्यष्टिश्छन्दः। २, ४ विराडत्यष्टिश्छन्दः। गान्धारः स्वरः। ५ अष्टिः। ६ विराडष्टिश्छन्दः। मध्यमः स्वरः।

Seer of the hymn–Paruschhepa, Devata or subject–Vayu, Metres - Ashti & Atyashti of various forms, Tunes - Gandhara aed Madyama.

अथ विद्वांसः कीदृशा भवेयुरित्याह

How should learned men be is told in the first Mantra.

Mantra—1

आ त्वा जुवो रारहाणा अभि प्रयो वायो वहन्त्विह पूर्वपीतये सोमस्य पूर्वपीतये। ऊर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जानती। नियुत्वता रथेना याहि दावने वायो मखस्य दावने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो (विद्वन्) इह सोमस्य पूर्वपीतये पूर्वपीतये जुवः रारहाणाः वायवः त्वा प्रयः अभि आवहन्तु। हे वायो! यस्य ते ऊर्ध्वा सूनृता जानती मनः अनुतिष्ठति स त्वं मखस्य दावने इव दावने नियुत्वता रथेन आयाहि ॥

TRANSLATION

O learned person powerful like the wind, may the swift winds, keeping away all diseases, be source of love and happiness to thee for drinking the Soma - the Juice of nourishing and invigorating herbs as prepared by the experienced people. May our up-raised, discriminating and sincere praise be acceptable to thy mind. May thy wife who is

sublime, sweet tongued and highly educated be of one mind with thee. Come with thy steed-yoked car along with your wife, to the dwelling of the performer of the Yajna who is a liberal donor.

PURPORT

Learned persons should love all, like their own Pranas and should come and go to various places in their care yoking several horses.

THE COMMENTATOR'S NOTES

(जुवः) वेगवन्तः = Speedy.

(रारहाणाः) त्यक्तारः । अत्र तुजादीनामिति दीर्घः

= Removers of diseases.

(वायो) वायुरिव वर्तमान विद्वन्

= O learned person powerful like the wind.

TRANSLATOR'S NOTES

Rishi Dayananda Saraswati takes वायु used in the Mantra for a learned person who is benefector or powerful like the wind, while other commentators take it only for wind. But even their own faulty translation like "Come with thy steed-yoked car for the libation to be presented to thee. Come, Vayu, for granting (the objects of our worship). (Wilson) "Come with thy team-drawn car, O Vayu to the gift, come to the sacrificers' "Gifts" (Griffith) clearly show that material air cannot be meant ऊर्ध्वा ते अनुसूनृता मनस्तिष्ठतु जानती even according to their own translation "May our un-raised, disiminating, and sincere praise be acceptable to thy mind. (Wilson) May our glad hymn, discerning well, lifted, gratify thy mind" Cannot mean the air or the wind as it has no mind. Rishi Dayananda Saraswati therefore takes these adjectives for a learned wife who is sweet-tongued and noble. He explains जानती as या जानति सा स्त्री=a learned lady.

पुनर्मनुष्यैः किं संसेव्यं किं प्राप्तव्यमित्याह

What should men serve to achieve what is told in the second Mantra.

Mantra—2

मन्दन्तु त्वा मुन्दिनो वायुविन्दवोऽस्मत्क्राणासुः सुकृता अुभिद्यवो गोभिः क्राणा अुभिद्यवः । यद्ध क्राणा इरध्यै दक्षुं सचन्त ऊतयः ।
सध्रीचीना नियुतो दावने धिय उप ब्रुवत ईं धियः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो (विद्वन्)! यत् (ये) अस्मत् क्राणासः अभिद्यवः सुकृताः अभिद्यवः इव इन्दवः क्राणाः इव मन्दिनः त्वा मन्दन्तु ते ह ऊतयः क्राणाः इव गोभिः इरध्यै सचन्ते ये दानवे सध्रीचीनाः नियुतः धियः उपब्रुवते ते ईं धियं प्राप्नुवन्ति ।

TRANSLATION

O learned person desired by all as the air, those persons who receive the light of knowledge from us, are pious and engaged always in doing noble deeds, indoustriusly being illumined like the rays of the sun, desiring happiness, kind-hearted desire to associate with thee, protecting others and doing benevolent deeds unitedly, they acquire great strength on earth and going together for giving donation appointed by the authorities of the State, give good advice to all and achieve good results of the actions done with pure intentions.

PURPORT

Those persons who serve learned men and preach truth, why should not acquire the strength of the body and the soul ?

THE COMMENTATOR'S NOTES

(वायो) वायुः इव कमनीय = Desired by all like the air.

(अभिद्यवः) अभितः द्यवः विद्याप्रकाशा येषां ते

= Those who have the light of knowledge on all sides.

२ अभितः सूर्यकिरणा इव देदीप्यमाना:

= Shining like the rays of the sun on all sides.

(कारणः) १ उत्तमानि कर्माणि कुर्वन्तः

= Doing noble deeds.

२ पुरुषार्थं कुर्वाणाः = Industrious.

पुनर्विद्वद्भिः कथं वर्तितव्यमित्याह

How should learned persons deal is told in the third Mantra.

Mantra—3

वायुर्युङ्क्ते रोहिता वायुरुणा वायू रथे अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे । प्र बोधया पुरंधिं जार आ संसतीमिव

प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! धुरिवोढवे वहिष्ठा वायुः वोढवे धुरि-रोहिता वायुः अरुणावायुः अजिरा रथे युक्ते इति त्वं जारः ससतीम् इव पुरंधि प्रबोधय रोदसी प्रचक्षय तद्गुणान् आख्याय उषसः वासय श्रवसे च उषसः वासय ।

TRANSLATION

O learned person, as the air yokes its power to carry articles to distant places when combined with red fire etc. used in machines, thou shouldst give the scientific knowledge to men and women awakening them. As a lover awakens his sleeping wife, thou shouldst awaken thy highly

intelligent wife, giving her this scientific knowledge about air, fire etc Teach about the attributes of the heaven and the earth. Use in machines burning substances and with the knowledge of electricity arrange to send messages to distant places at the dawn and other parts of the day.

PURPORT

Those who labour like the air, teach absolutely truthful persons awakening them to disacharge their duties, shine like the sun and endure like the earth

THE COMMENTATOR'S NOTES

(युंक्ते) कलाकौशलेन प्रेरितः सम्पर्चयति
= Yokes or works when used in various machines and Industrial works.

(उषसः) दाहादिकर्तृन् पदार्थान् = Burning substances.

उष—दाहे ।

पुनः के मनुष्याः कल्याणकराभवन्तीत्याह

Who are the men that bring about welfare of others is told in the fourth Mantra

Mantra—4

तुभ्यमुषासः शुचयः परावति भद्रा वस्त्रा तन्वते दंसु
रश्मिषु चित्रा नव्येषु रश्मिषु । तुभ्यं धेनुः सबर्दुघा
विश्वा वसूनि दोहते ।
अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यथा शुचयः उषासः परावति दंसु रश्मिषु नव्येषु रश्मिषु इव तुभ्यं चित्रा भद्रा वस्त्रा तन्वते । यथा सबर्दुघा धेनुः तुभ्यं विश्वा वसूनि दोहते यथा अजनयः

मरुतः वक्षणाभ्यः इव दिवः वक्षणाभ्यः जलम् आतन्वते तथा त्वं भव ॥

TRANSLATION

O powerful man, like the wind, thou shouldst be like the pure dawns rising from afar, spreading abroad their auspicious raiments in inviting rays, invariegated and glorious rays. Thou shouldst have the speech that yields all kinds of wealth for thee like a cow yielding good milk. Thou shouldst be like the winds that spread water in the flowing rivers through the rain being in the middle regions

PURPORT

Those persons enjoy all happiness, who manifest justice like the rays, victory like the refined and cultured speech and carrying noble virtues like the rivers

THE COMMENTATOR'S NOTES

(सबर्दुघा)सर्वान् कामान् पूरयन्ती= Fulfilling all desires.

(मरुतः) वायवः = Winds.

(वक्षणाभ्यः) वोढृभ्यो नदीभ्यः = From flowing rivers

TRANSLATOR'S NOTES

दुह-प्रपूरणे, वक्षणा इति नदीनाम (निघ० २.१३)

पुनर्मनुष्याः कथं वर्तेरन्नित्याह

How should men behave is told further in the fifth Mantra

Mantra—5

तुभ्यं शुक्रासः शुचयस्तुरण्यवो मदेषूग्रा इषणन्त भुर्वण्यपामिषन्त भुर्वणि । त्वां त्सारी दसमानो भगमीट्टे तक्ववीये ।
त्वं विश्वस्माद्भुवनात्पासि धर्मणासुर्यात्पासि धर्मणा ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे विद्वन् ! त्वं धर्मणा असुर्यात् पासि धर्मणा विश्वस्मात् भुवनात् पासि त्सारी दक्षमानः भवान् तक्ववीये ईट्टे तं त्वां ये अपाम् भुर्वणि इषन्त तुरण्यवः शुचयः शुक्रासः उग्रा मदेषु भुर्वणि तुभ्यम् इषणन्त ॥

TRANSLATION

O learned person, as thou protectest us with thy upholding power from the fear of evil-doers and protectest us from the world by thy Dharma or righteousness, thou going about everywhere and destroying internal as well as external enemies, praisest wealth in a safe thief-less (where there is no fear of the thieves and robbers) path, therefore those, who desire thee in the performance of good actions, being pure, virile and purifiers, protectors of all and mighty may attain thee on the occasion of all joy in doing acts that uphold and support all.

PURPORT

It is proper to protcet those persons (when necessary) who guard and defend them and desire to acquire wealth by the removal of all evils and wicked persons They should never trust such ignoble wicked persons.

THE COMMENTATOR'S NOTES

(तुरण्यवः) पालकाः = Protectors or defenders.

(तक्ववीये) तक्वनां स्तेनानाम् असम्बन्धे मार्गे

= On the safe pathes free from the fear of thieves.

(इषणन्त) १ इच्छन्तु=प्राप्नुवन्तु

TRANSLATOR'S NOTES

तक्वा इति स्तेन नाम (३.२४)

इष-इच्छायाम् इष-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणम्

पुनस्तमेव विषयमाह

The same subject is contionued.

Mantra—6

त्वं नो वाय॒वेषामपूर्व्यः सोमा॑नां प्रथ॒मः पी॒तिम॑र्हसि सु॒ताना॑ पी॒तिम॑र्हसि । उ॒तो वि॒हुत्म॑तीनां वि॒शां व॑वर्जु॒षी॑णाम् ।

विश्वा इत्ते धेनवो दुह्र आ॒शिरं॑ घृ॒तं दु॑ह्रत आ॒शिर॑म् ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृत)

हे वायो! (परमबलवन्) अपूर्व्यः त्वं नः सुतानां सोमानां पीतिम् अर्हसि प्रथमः त्वम् एषां पीतिम् अर्हसि याः ते विश्वाः धेनवः इति (एव) आशिरं घृतं दुहते आशिरं दुह्रते तासां ववर्जुषीणां विहुत्मतीनां विशाम् उतो (रक्षणं सततं कुरु) ॥

TRANSLATION

O learned person powerful like the wind and dear to us like the prana, thou being the best among wise persons and most wondeful and distinguished art entitled to drink first of the Soma (Juice of Soma and other nourishing plants) prepared by us. Thy cows yield milk, they yield Ghee or clarified butter. It is thy duty to protect all people who are of pure intellect and who give up all evils and defects.

PURPORT

It is the duty of the officers and servants of the State, to develop their physical and spiritual power by the observance of Brahmacharya, good medicines and proper nourishing food taken regularly and engage themselves in the protection of their subjects righteously.

THE COMMENTATOR'S NOTES

(विहुन्मतीनाम् जुह्वति स्वीकुर्वन्ति याभिस्ता विहुतो मतयो यासु तासाम् = Possessing good intellects

(ववर्जुषीणाम्) भृशं दोषान् वर्जयन्तीनाम् । अत्र यङ् लुगन्ताद् वजे: क्विनोरूपम् ।

This hymn is connected with the previous hymn as there is mention of the duties towards the people by the illustration of the airs or winds.

Here ends the commentary on the 134th Hymn and 23rd Varga of the first Mandala of the Rigveda Sanhita.

अथ पञ्चत्रिंशदुत्तरशततमं सूक्तम्

HYMN - CXXXV (135)

अस्य नवर्चस्य पंचत्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप ऋषिः । वायुर्देवता । १,३ निचृदत्यष्टिः । २,४ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । ५,६ भुरिगष्टिः ६,८ निचृदष्टिः । ७ अष्टिश्छन्दः । मध्यमः स्वरः ।

The seer of the hymn-Parucchepa. Devata or subject Vayu. Metres-Ashti and Atyashti of various forms. Tunes-Gandhara and Madhyama.

पुनः के केषां संगेन केन किं प्राप्नुयुरित्याह

Who attain what by whose association is told in the first Mantra.

Mantra—1

स्तीर्णं बर्हिरुप नो याहि वीतये सहस्रेण नियुता नियुत्वते शतिनीभिर्नियुत्वते । तुभ्यं हि पूर्वपीतये देवा देवाय येमिरे ।
प्र ते सुतासो मधुमन्तो अस्थिरन्मदाय क्रत्वे अस्थिरन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यस्मै देवाय तुभ्यं हि पूर्वपीतये देवाः येमिरे यस्य ते (तव) मदाय क्रत्वे मधुमन्तः सुतासः प्रास्थिरन् भद्रा अस्थिरन् स त्वं नः स्तीर्णं बर्हिः उपयाहि नियुत्वते सहस्रेण वीतये उपयाहि शतिनीभिः नियुत्वते उपयाहि ॥

TRANSLATION

O learned person, it is thou to whom enlightened truthful men have given the first and foremost place for drinking Soma (Juice of Soma Plant), as thou art possessor of divine virtues. It is for thy pleasure and intellectual growth that sweet effused juices (of Soma) are ready. They the bestowers of happiness, have been particularly prepared for thee. Come therefore with thousands of thy powers and hundreds of thy followers, to our good and spacious home for the attainment of bliss and the pleasure of the Master of many horses.

PURPORT

It is the duty of those who are seekers after wisdom and Dharma (righteousness), to invite highly educated wisemen. They should always enjoy bliss by advancing all kinds of knowledge (Scientific as well as spiritual) by their association and service

THE COMMENTATOR'S NOTES

(बर्हिः) उत्तमं विशालं गृहम् = Good and spacious home.

(वीतये) सुखप्राप्तये

= For the attainment of happines.

(नियुत्वते) १ नियुतः बहवः अश्वाः विद्यन्ते यस्य तस्मै

= For the person who possesses many horses.

(नियुत्वते) २ बहुबलमिश्रिताय

= For the man who possesses much power.

TRANSLATOR'S NOTES

बर्हिः इति पदनाम पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय सुखप्रापकं गृहम् बर्हिषि इति महन्नाम (निघ० ३.३) बृह-वृद्धौ नियुतो वायोः (अश्वाः) आदिष्टोपयोजनानि (निघ० १.१५)

नियुत्वते is from यु मिश्रणामिश्रणयोः अत्र मिश्रणार्थ-ग्रहणम् बहुबलमिश्रिताय

वीतये-वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु गतेस्त्रि-ष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।

पुनर्मनुष्यैः किं कृत्वा किं प्राप्तव्यमित्याह ।

What should men attain by doing what is told in the second Mantra.

Mantra 2

तुभ्यायं सोमः परिपूतो अद्रिभिः स्पार्हा वसानः परि कोशमर्षति शुक्रा वसानो अर्षति । तवायं भाग आयुषु सोमो देवेषु हूयते ।
वह वायो नियुतो याह्यस्मयुर्जुषाणो याह्यस्मयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो ! त्वं नियुतः पवनः इव स्वयानानि देशान्तरं वह जुषाणः अस्मयुः याहि । अस्मयुः सन् आयाहि यस्य तव अयम् आयुषु देवेषु सोमः भागः अस्ति यः भवान् हूयते स वसानः सन् शुक्रा अर्षति यः अयम् अद्रिभिः परिपूतः सोमः कोषः परि अर्षति तद्वत् स्पार्हा वसानः त्वं याहि तस्य तुभ्यं तत् सर्वम् आप्नोतु ॥

TRANSLATION

O learned person who art benevolent like the air, harness thy horses like the air and take thy chariot to distant places well-disposed towards and loving us come to us and go wherever you desire. Thou who hast among ordinary men as well as enlightened persons a venerable band of divine virtues and who art therefore invoked by all, putting on pure decent clean clothes, do always noble deeds and be like the Soma plant that is clothed with admirable splendour, produced by the clouds and purified. He attains God who is the treasure of all good virtues and showerer of Peace and Bliss like the cloud.

PURPORT

Those men who put on decent clean dress and ornaments and perform good actions are admired every where.

THE COMMENTATOR'S NOTES

(अद्रिभिः) मेघैः = By the clouds
(कोशम्) मेघम् = The cloud.
(भागः) भजनीयः = Venerable.

TRANSLATOR'S NOTES

अद्रिरिति मेघनाम (निघ० १.१०)
कोश इति मेघनाम (निघ० १.१०)

In the spiritual sense, the word कोश can be used for God who is the Treasure or Repository of all Divine virtues and showerer of Peace and Bliss like the Cloud (of the water).

पुना राज्ञा प्रजाभ्यः किं ग्राह्यमित्याह

What should a King take from his subjects is told in the third Mantra.

Mantra—3

आ नो नियुद्भिः शतिनीभिरध्वरं सहस्रिणीभिरुप याहि वीतये वायो हव्यानि वीतये । तवायं भाग ऋत्वियः सरश्मिः सूर्ये सचा ।
अध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ॥

सन्धिच्छेदसहितान्वयः (ऋषिकृतः)

हे वायो ! त्वं ये अध्वर्युभिः भरमाणाः जनाः अयंसत ते सुखम् अयंसत यस्य तव सूर्ये सचा शुक्राः किरणाः इव सरश्मि ऋत्वियः अयं भागः अस्ति स त्वं वीतये हव्यानि

उपयाहि हे वायो ये शतिनीभिः सहस्रिणीभिः नियुद्भिः वीतये नः अध्वरम् उपयान्ति तान् त्वम् उप आयाहि ॥

TRANSLATION

O learned person, powerful like the wind, those of thy followers who are supported or upheld by men desiring to lead non-violent noble lives, refrain from evil deeds, they are not attached to worldly pleasures. Thou who possessest venerable portion of Divine virtues like the rays of the sun, come to us to partake of our acceptable articles of food. to fulfil thy noble desires. Come to us O mighty learned leader, along with speedy horses, hundreds of armies and thousands of brave warriors to co-operate in the administration of the State which is like a Yajna.

PURPORT

It is the duty of the officers of the State to have four-fold power of their army and to fight with unrighteous enemies. They should collect from the subjects only a reaso-na-ble revenue and should serve righteous learned persons.

THE COMMENTATOR'S NOTES

(अध्वरम्) राज्यपालनाख्यम्
=The administration of the State which is also called a Yajna.

(वीतये) कामनायै
= For the fulfilment of noble desires

(अयंसत) उपयच्छेयु:
= May restrain themselves or refrain from evils and be un-attached to worldly pleasures

TRANSLATOR'S NOTES

अध्वरो वै यज्ञः (शत० १.४.१.३८, १.२.४.५1, १,४,५,३।।

अध्वर इति यज्ञनाम (निघ० ३.१७)

अयंसत is from यमु-उपरमे

THE COMMENTAOR'S NOTES

(नियुत्वान्) वायुवद् वेगवान्
= Quick-going like the air.
(वीतये) १ आनन्दप्राप्तये
= For the attainment of joy
(वायो) दुष्टानां हिंसक = Destroyer of the wicked.
(वा-गतिगन्धनयोः) Tr.
(चन्द्रेण) सुवर्णेन चन्द्रमिति सुवर्णनाम (निघ० १.२)
(इन्द्रः) विद्युत् = Electricity.
पुनर्विद्वद्भिः किं कर्तव्यमित्याह
What should learned men do is told further in the fifth Mantra

Mantra—4

आ वां रथो नियुत्वान् वक्षदवसेऽभि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये । पिबतं मध्वो अन्धसः पूर्वपेयं हि वां हितम् । वायवा चन्द्रेण राधसा गतमिन्द्रश्च राधसागतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सभासेनेशौ) यः वां नियुत्वान् रथः वीतये सुधितानि प्रयांसि अभि आवक्षत् अवसे वीतये हव्यानि च तौ युवां यथा इन्द्रः वायुः ६ तथा राधसा आगतम् । वां हि यत् मध्वः अन्धसः पूर्वपेयं वां हितम् अस्ति तत् पिबतं चन्द्रेण राधसा आगतम् । हे वायो ! त्वं चन्द्रेण राधसा हितम् आयाहि हे वायो हव्यानि च आयाहि ।

TRANSLATION

O President of the Council of Ministers and Commander in-chief of the army, with your quick-going chariot come

to us like the electricity and the air, for the attainment of joy and for victory, to partake of the sweet food and other lovely articles prepared by us for you, come with joy-bestowing wealth and gold with which many purposes are accomplished. Drink of the sweet beverage, for the first draught is your joint due.

PURPORT

As the air and electricity prevade all and serve all objects usefully, in the same manner, good men should use all legitimate means for the acquisition of wealth and prosperiy

THE COMMENTATOR'S NOTES

इन्द्रः-ईन्दारयितेतिनिरुक्ते दृ-विदारणे वेधा इति मेधाविनाम (निघ० ३.१५)

मन्म मन-अवगमे-बोधे

पुना राजप्रजाजनैः किं निवार्यं किं कर्त्तव्यमित्याह

What should be done by the rulers and the people is told in the eighth Mantra.

Mantra—5

आ वां धियो ववृत्युरध्वराँ उपेममिन्दुं मर्मृजन्त वाजिन-माशुमत्यं न वाजिनम् । तेषां पिबतमस्मयू आ नो गन्तमिहोत्या ।

इन्द्रवायू सुतानामद्रिभिर्युवं मदाय वाजदा युवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्रवायू ये वां धियः अध्वरान् इमम् इन्दुं वाजिनं च आशुवाजिनम् अत्यं च (इव) आववृत्युः इमम इन्दुम् उपममृजन्त तेषाम् अद्रिभिः सुतानां रस मदाय युवं पिबतम्

अस्मयू वाजदा युवम् इह ऊत्या नः (अस्मान्) आगन्तम् ॥

TRANSLATION

O President of the Council of Ministers and Commender-in-chief of the army who are like the sun and the wind, those teachers and preachers who follow your intelligence and good actions and as the grooms rub down a fleet, quick-running horse, in the same way, purify all great wealth, making all good and non-violent. Drink their juices of various nourishing herbs that they have prepared with the help of the grinding stones and उलूखल मुसल etc. for your delight. Come to us being well-disposed towards us or desiring our welfare, come to us for our protection as you are givers of knowledge and strength.

PURPORT

Those teachers and preachers who purify the intellects of the people and make them vigorous like the trained good horses, enjoy bliss.

THE COMMENTAOR'S NOTES

(इन्दुम्) परमैश्वर्यम् । अत्र इदिधातोर्बाहुलकादुः प्रत्ययः

(वाजदा) ज्ञानप्रदौ ।

= Givers of Knowledge.

वज-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

TRANSLATOR'S NOTES

इदि-परमैश्वर्ये ।

वाज इति बलनाम (निघ० २.९)

Therefore वाजदा may also mean-givers of strength.

पुनर्मनुष्यैः किं कर्तव्यमित्याह ।

What should men do is further told in the sixth Mantra.

Mantra—6

इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत । एते वामभ्यसृक्षत तिरः पवित्रमाशवः । युवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र वायो ये इमे इह अध्वर्युभिः अप्सु सुताः सोमाः भरमाणाः वाम् अयंसत शुक्राः अयंसत ये एते आशवः युवायवः सोमासः अव्यया अतिरोमाणि अति अव्यया इव तिरः पवित्रं वाम् अभिअसृक्षत तान् युवां पिबतं संगच्छेतां च ॥

TRANSLATION

O Indra and Vayu (Wealthy President of the council of Ministers and Chief-Commander of the army) who are like the sun and the wind, the Some Juices, produced in waters and borne by those who desire Yajna (non-violent sacrifices) are prepared for you both, these pure juices have been prepared for you both. Drink them both of you with gladdness and delight. These wealthy persons who desire you and are active, have been appointed for your help and to give you abiding joy by doing pure deeds,like the Soma passed through the woolly fleece and filter and thus made pure or cleansed, associate yourselves with them taking their co-operation.

PURPORT

You should always take those articles which strengthen your body and soul, make you healthy and purify your mind. You should associate yourselves with such pure-minded persons.

पुनर्मनुष्यैः किं कर्तव्यमित्याह

What should men do is further told in the sixth Mantra.

Mantra—7

अति वायो ससतो याहि शश्वतो यत्र ग्रावा वदति तत्र गच्छतं गृहमिन्द्रश्च गच्छतम् ।
वि सूनृता ददृशे रीयते घृतमा पूर्णया नियुता याथो अध्वरमिन्द्रश्च याथो अध्वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो (विद्वन्) त्वं ससतः शश्वतः याहि यत्र ग्रावा वदति तत्र त्वम् इन्द्रः च गच्छतं गृहं गच्छतं यत्र सूनृता विददृशे घृतम् आरीयते तत्र पूर्णया नियुता यौ त्वम् इन्द्रः च अध्वरं याथः तौ युवाम् अध्वरं याथः ॥

TRANSLATION

O mighty learned person like the wind, go to those persons who are rising above the slumber of ignorance and have acquired eternal wisdom. Go you both-a wealthy and mighty person who are like the sun and the wind to that house where a very wiseman or a genius delivers sermons. Go quickly to that non-violent sacrifice where pleasant and true speech is uttered and shining or bright knowledge is diffused, so that you may attain the knowledge of true Dharma consisting of अहिंसा (non-violence) kindness, purity and other virtues.

PURPORT

It is the duty of men to go to that place where absolutely truthful learned persons preach truth and they should attentively listen to their sermons, so that they may attain noble speech, true wisdom and the knowledge of Dharma.

THE COMMENTATOR'S NOTES

(ग्रावा) मेधावी = A genius or very wise man.

(घृतम्) प्रदीप्तविज्ञानम् = Bright knowledge.

(अध्वरम्) अहिंसादिलक्षणं धर्मम्

= To Dharma consisting of non-violence, kindness, truth, purity and other virtues.

TRANSLATOR'S NOTES

विद्वांसो हि ग्रावाणः (शत० ३.६. ३. १४) । घृतम् is from घृ-क्षरणदीप्त्योः hence the meaning of bright knowledge besides the well-known meaning of Ghee or clarified butter.

Therefore the word is generally used for Yajna as explained by Yaskacharya ध्वरति हिंसाकर्मा तत्प्रतिषेधः (निरुक्ते २. ७)

Here Rishi Dayananda Sarasvati has taken it in the widersense of Dharma itself consisting of non-violence, kindness, truth, purity and other virtues.

अहिंसा परमोधर्मस्तथाऽहिंसा परं तपः । (महाभारते)
तत्राहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः । उत्तरे च यमनियमास्तन्मूलास्तत् सिद्धिपरतयैव तत्प्रतिपादनाय प्रतिपाद्यन्ते ॥ योगदर्शनस्य २. ३० भाष्ये महर्षि वेदव्यासवचनम् ॥

Such passages certainly corroborate Rishi Dayananda Sarasvati's interpretation of अध्वर quoted above.

पुनर्मनुष्यैः किं कर्तव्यमित्याह

What should men do is told further in the eighth Mantra

Mantra—8

अत्राह तद्वहेथे मध्व आहुतिं यमश्वत्थमुपतिष्ठन्त जायवोऽस्मे ते सन्तु जायवः ।
साकं गावः सुवते पच्यते यवो न ते वाय उप दस्यन्ति धेनवो नाप दस्यन्ति धेनवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो (विद्वन्) यौ अध्यापकोपदेशकौ अत्र अह तत् वहेथे अश्वत्थं पक्षिणः इव जायवः यं त्वाम् उपतिष्ठन्त मध्वः आहुतिं च उपतिष्ठन्त ते अस्मे जायवः सन्तु । एवं समाचरतः ते गावः साकं सुवते यवः साकं पच्यते धेनवः न अप दस्यन्ति धेनवः न उपदस्यन्ति ॥

TRANSLATION

O learned person mighty like the wind, those teachers and preachers who carry on or spread this sweet knowledge stand by thee, as the birds have their nests on the Pippal tree. Let those victorious persons who approach thee and accept the sweet konwledge given by teachers and preachers take shelter in thee. When you behave righteously, the cows give birth to good progeny, all dealing whether united or separate (individual or collective) is matured well, the cows will not grow meagre and your noble speech will not fail to create good effect.

PURPORT

If all men always desire to have the association with righteous persons and have mutual love, their knowledge and strength will not diminish and they will not be made antagonistic to one another.

THE COMMENTATOR'S NOTES

(मध्वः) मधुरस्य विज्ञानस्य
= Of sweet knowledge.
(यवः) मिश्रामिश्रव्यवहारः
= Individual or Collective dealing.
(धेनवः) वाण्यः = speeches.

TRANSLATOR'S NOTES

यवः is from यु-मिश्रणामिश्रणयोः (धातुपाठे) धेनव इति वाङ्नाम (निघ० १.११)
The word मधु is derived from मन्-अवगमे-बोधे फलि पाटि नामिमनि जनाम् (उणादिकोषे १.१८) इति धः अनुवृत्त्या उश्च ॥

पुनाराज्ञा युद्धाय के प्रेषणीया इत्याह ।

Who are the persons that should be sent by a king for battles is told in the ninth Mantra.

Mantra—9

इमे ये ते सु वायो बाह्वोजसोऽन्तर्नदी ते पतयन्त्युक्षणो
महि व्राधन्त उक्षणः ।
धन्वञ्चिद्ये अनाशवो जीराश्चिदगिरोकसः ।
सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो ये इमे ते (तव) सहायेन बाह्वोजसः अन्तः सुतानि उक्षणः प्रापयन्त । ये इमे तव उपदेशेन महि व्राधन्तः सुपतयन्ति तान् उक्षणः कुरु । ये धन्वन् नदी

चित् (इव) अनाशवः जीराः अंगिरौकसः दुर्नियन्तवः रश्मयः सूर्यस्य इव चित् हस्तयोः प्रतापेन शत्रुभिः दुर्नियन्तवः सुपतयन्ति (तान् सततं सत्कुरु) ॥

TRANSLATION

O learned person-Commander of the army mighty like the wind, make those warriors who by the strength of their arms, rule over others or are self-controlled, those who are strong, youthful and vigorous, make them more virile and givers of strength. Honour those brave persons who like the milky way in the sky, shine, cannot be overcome, are never lost but hold on their speed, unretarded by reviling, difficult are they to be arrested as the beams of the sun, difficult are they to be arested by force.

PURPORT

It is the duty of the officers of the State to have brave heroes in the army who possess great power in their arms and can not be overcome by their enemies. so that the power of the King may ever grow from strength to strength.

(जीराः) वेगवन्तः = Speedy.

(वाधन्तः) वर्धमानाः । अत्र पृषोदरादिना पूर्वस्याकारादेशो व्यत्ययेन परस्मैपदं च (उक्षणः) १ सेचनसमर्थान् २ बलप्रदान् ।

Virile possessing manly power of reproduction. (2) Givers of strength.

This hymn is connected with the previous hymn as there is mention of how the people should deal with one another.

Here ends the 135th Hymn and 25th Varga of the first Mandala of the Rigveda Samhita.

अथ षट्त्रिंशदुत्तरशततमं सूक्तम्

HYMN - CXXXVI (136)

अस्य सप्तर्चस्य षट्त्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप ऋषिः । मित्रावरुणौ देवते । षष्ठसप्तमयोर्मन्त्रोक्ता देवताः । १, ३, ५, ६ स्वराडत्यष्टिश्छन्दः । गान्धारः स्वरः । २ निचृदष्टिश्छन्दः । ४ भुरिगष्टिश्छन्दः । मध्यमः स्वरः ७ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

The seer of the hymn—Parucchepa. Devata or subjct—Mitravaruna. Metres—Ashti and Atyashti. Tunes—Gandhara, Madhyama and Dhaivata.

अथ के केभ्यः किं गृहीत्वा कीदृशा भवेयुरित्याह

Who become how by taking what is told in the first Mantra.

Mantra—1

प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो हव्यं मतिं भरता मृळयद्भ्यां स्वादिष्ठं मृळयद्भ्याम् । ता सम्राजा घृतासुती यज्ञेयज्ञ उपस्तुता ।
अथैनोः क्षत्रं न कुतश्चनाधृषे देवत्वं नू चिदाधृषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं मृळयद्भ्याम् इव निचिराभ्यां मृळयद्भ्यां सह ज्येष्ठं स्वादिष्ठं हव्यं बृहत् नमः मतिं च नु प्रसुभरत यज्ञे यज्ञे उपस्तुता घृतासुती सम्राजा ता प्र सुभरत अथ एनोः क्षत्रम् आधृषे चित् (अपि) देवत्वम् आधृषे कुतः च न क्षीयेत ॥

TRANSLATION

O men offer excellent and ample adoration, reverence and most delicious and acceptable food to the teacher and preacher who confers happiness along with your joy-conferring parents and take advice or knowledge from those old orexperienced persons. They shine well on account of their virtues, are honoured by the gift of Ghee and other nourishing articles of food at every Yajna (non-violent benevolent act) being well glorified. Their divinity and Kingdom (guided by them) can in no way be opposed, it can not be resisted.

PURPORT

Those who acquire knowledge and take advice from the old experienced teachers and preachers, can become rulers of a vast and good empire. Their wealth never disminishes.

THE COMMENTAOR'S NOTES

(नि चिराभ्याम्) नितरां सनातनाभ्याम् ।

=Very old, experienced.

(मृळयद्भ्याम्) सुखकारकाभ्यां मातापितृभ्यां सह

=Along with the parents who confer happiness.

(क्षत्रम्) राज्यम् = Kingdom.

पुनर्मनुष्याः किं प्राप्य कीदृशा भवन्तीत्याह

How are men after getting what is told in the second Mantra.

Mantra—2

अदर्शि गातुरुरवे वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः । द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च ।
अथा दधाते बृहदुक्थ्यं१ वय उपस्तुत्यं बृहद्वयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

येन उरवे वरीयसी गातुः अदर्शि यत्र सूर्यस्य रश्मिभिः इव रश्मिभिः सह चक्षुः ऋतस्य भगस्य पन्थाः सम् अयंस्त मित्रस्य अर्यम्णः वरुणस्य द्युक्षं सादनं सम् अयंस्य अध वयः बृहत् इव ये वयः उपस्तुत्यं बृहदुक्थ्यं दधति यो दधाते ते सुखं प्राप्नुवन्ति ।

TRANSLATION

This earth is seen fine or beautiful for a person of great might. As by the rays of the sun the eyes of men are opened and the path of true knowledge of external objects including that of water is clear, so by the rays of knowledge of the Divine Adorable Sun (God) the internal eyes of men are opened enabling them to acquire true knowledge. The seat of Mitra (a man who looks upon all beings as his friends) (Varuna-an excellent, most acceptable person dispel ler of all darkness), and Aryama (dispenser of justice or a judge) is very high, being in the world of light, in the sky so to speak. As the birds move freely, so those persons who desire the welfare of all and are always engaged in the perform-ance of admirable and praise worthy great works, enjoy happiness.

PURPORT

As by the light of the sun, all paths on the earth are clearly seen, in the same manner, all true knowledge is manifested by the association of good and highly learned persons. As the birds enjoy happiness by taking shelter in a good place, in the same manner, men enjoy happincss by acquiring good knowledge.

THE COMMENTATOR'S NOTES

(द्युक्षम्) द्युलोकस्थम्
= Seated in the heaven or exalted, being in the light of knowledge.

(गातुः) भूमिः = earth.
(वयः) १ पक्षिणः २ कमितारः
= 1 Birds 2 Desiring welfare of all.
(अर्यम्णः) न्यायाधीशस्य
— Of a dispenser of justice or judge.

TRANSLATOR'S NOTES

वयः is from वी-गतिव्याप्ति प्रजन कान्त्यसन खादनेषु here the meaning of कान्ति or desire has been taken.
यज्ञो वा अर्यमा (तैत्तिरीय २, ३, ५, ४)
अर्यमेति तमाहुर्यो ददाति (तैत्तिरीय १.१.२.४)
अर्यान्-श्रेष्ठान् मिमीते इति ।
Hence the word अर्यमा is used for a respectable liberal dispenser of justice or giver. न्यायं ददातीति गातुरिति पृथिवी नाम (निघ० १. १)

पुनर्विद्वद्भिः किंवत् किं प्राप्तव्यमित्याह
What should learned persons achieve like whom is told in the third Mantra.

Mantra—3

ज्योतिष्मतीमदितिं धारयत्क्षितिं स्वर्वतीमा सचेते दिवेदिवे जागृवांसा दिवेदिवे । ज्योतिष्मत्क्षत्रमाशाते आदित्या दानुनस्पती ।
मित्रस्तयोर्वरुणो यातयज्जनोऽर्यमा यातयज्जनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा आदित्या दिवे दिवे स्वर्वतीं धारयत् क्षितिं ज्योतिष्मतीम् अदितिम् आ सचेते तथा यातयज्जनः अर्यमा

वरुणः यातञ्जनः मित्रः च दानुनः पतो जागृवांसा सभासेनेशौ दिवेदिवे ज्योतिष्मत् क्षत्रम् आशाते तयोः प्रभावेण प्रजाः सेनाः च अत्यन्तं सुखं प्राप्नुवन्ति ॥

TRANSLATION

As the sun and the Prana uphold the bright and happiness-conferring heaven, which is the upholder of the earth, in the same manner the President of the Assembly and commander-in-chief of the army who are like the sun and Prana are vigilant every day. They are protectors of munificence. They are animators or inspires of mankind, making all men industrious. All these three including the dispenser of justice are animators of mankind, prompting all to become industrious. They rule over a State which is full of the light of justice.

PURPORT

Those persons who being like the sun and the Prana, like great Yogis, being ever alert or vigilant please their subjects and army with knowledge, humility and Dharma (rightousness) get good raputation.

THE COMMENTATOR'S NOTES

(अदितिम्) दिवम् = The heaven.

(आदित्या) सूर्यप्राणौ = The sun and the Prana.

(यातयज्जना) यातयन्तः प्रयत्न कारयितारो जना यस्य = Whose men are industrious,

For the meaning of अदिति as दिवम् । There is the authority of the Veda itself in अदितिर्द्यौरदितिरन्तरिक्षम् (ऋ० १. ८६. १०) ।

पुनरत्र मनुष्यैः कथं वर्तितव्यमित्याह

How should men behave is told in the fourth Mantra.

Mantra—4

अयं मित्राय वरुणाय शन्तमः सोमो भूत्ववपानेष्वाभगो देवो देवेष्वाभगः । तं देवासो जुषेरत विश्वे अद्य सजोषसः ।
तथा राजाना करथो यदीमह ऋतावाना यदीमहे ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

यथा अयम् अवपानेषु मित्राय वरुणाय आभगः शंतमः सोमः भवतु तथा यः देवः देवेषु आभगः भवतु तम् अद्य सजोषसः विश्वे देवासः जुषेरत यथा यत् (यं) राजाना करथ, तथा तं वयम् ईमहे यथा ऋतावाना यत् (यं) करथः तथा तं वयम् ईमहे ।

TRANSLATION

May this justice which leads to happiness and prosperity be the source of joy to the Mitra (friend of all) and Varuna (the excellent or most acceptable) in all protective actions. May the learned person who is giver of happiness among the enlightened or divine virtues be endowed with all prosperity. May all enlightened persons, observing the same Dharma equally, serve and please him. May the President of the Assembly and Commander-in-chief of the army who shine on account of their virtues do as we desire, may they who are ever truthful, do as we request.

PURPORT

All men should spend all their wealth in good actions, as absolutely truthful persons do by augmenting their wealth by righteous dealing and by spending it for benevolent works. As seekers after truth request righteous learned persons to enlighten them, so all should request highly learned persons to give them knowledge of various sciences.

THE COMMENTATOR'S NOTES

(सोम:) सुखैश्वर्यकारको न्याय:

=Justice leading to happiness and prosperity.

(सजोषस:) समानं धर्मं सेवमाना:

=Observing the same Dharma equally

(राजाना) प्रकाशमानौ सभासेनेशौ

=The President of the Assembly and the commander of the army shining on account of their good virtues.

TRANSLATOR'S NOTES

सोमः is from षू-प्रसवैश्वर्ययोः Hence the meaning of सोम as given above by Rishi Dayananda Saraswati.

सजोषसः is from सह जुषी-प्रीतिसेवनयो:

(राजाना) राजृ-दीप्तौ

पुनर्विद्वांस: किं कुर्युरित्याह

What should learned men do is told further in the fifth Mantra.

Mantra—5

यो मित्राय वरुणायाविधुज्जनोऽनर्वाणं तं परि पातो अंहसो दाश्वांसं मर्तमंहसः । तमर्यमाभि रक्षत्यृजुयन्तमनु व्रतम् ।

उक्थैर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे सभासेनेशौ यः जनः मित्राय वरुणाय युवाभ्याम् अविधत् तम् दाश्वांसं मर्तम् अंहसः युवां परिपातः तं दाश्वांसं मर्तम् अंहसः परिपात यः अर्यमा व्रतम् ऋजूयन्तम्

अभिरक्षति तं युवाम् अनुरक्षयः एनोः उक्थैः व्रतं परिभूषति
स्तोमैः व्रतम् आभूषति तं सर्वे विद्वांसः सततम् आरक्षन्तु ॥

TRANSLATION

O President of the Assembly and Commander of the Army : You protect (preserve) the person who serves you both who are friendly to all and possessing the most acceptable temprament, you protect the person from sin from all sides who is free from malice and other evils and who is giver of knowledge to others. You also protect the person who is just and preserves the man of upright or straight forward and truthful nature. It is the duty of all enlightened persons to protect a man who serves them (Mitra and Varuna as explained above) with good sermons and who adorns good temper and conduct with admirable praises and acts.

PURPORT

Learned persons should teach and instruct the persons who desire to know Dharma and Adharma (righteousness and unrighteousness) and to accept Dharma and to renounce adharma. They should adorn them from all sides with Vidya (Wisdom) Dharma and other noble virtues and actions.

THE COMMENTATOR'S NOTES.

(अनर्वाणम्) द्वेषादिदोषरहितम् = Free from malice and other evils.

(दाश्वांसम्) विद्यादातारम् = Giver of knowledge.

TRANSLATION

अर्वा Here is used in bad sense as given in the Unadi Kosh 5.54

[illegible] कुत्सिते (उणा० ५.५४)

It is also from अर्व-हिंसायाम् भ्वा० Therefore Rishi Dayananda Saraswati has interpreted अनर्वाणम् as अद्वेषिणम् and has quoted the Brahamanic passages to substantiate his interpretation.

भ्रातृव्यो वा अर्वेतिश्रुते

पुनर्मनुष्याः किंवत् किं कुर्युरित्याह

Then what should men do and like what is told in the sixth Mantra

Mantra—6

नमो॑ दि॒वे बृ॑ह॒ते रोद॑सीभ्यां मि॒त्राय॑ वोचं॒ वरु॑णाय मी॒ळ्हुषे॑ सुमृ॒ळी॒काय॑ मी॒ळ्हुषे॑ । इन्द्र॑म॒ग्निमुप॑ स्तुहि द्यु॒क्षम॑र्य॒मणं॒ भग॑म् ।
ज्योग्जीव॑न्तः प्र॒जया॑ सचेमहि॒ सोम॑स्यो॒ती स॑चेमहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यथा अहं बृहते दिवे रोदसीभ्यां मित्राय वरुणाय मीळ्हुषे सुमृडीकाय मीढुषे नमो वोचं तथा त्वं वदेथाः । यथा अहम् इन्द्रम् अग्नि द्युक्षम् अर्यमणं भगं वोचं तथा त्वम् उपस्तुहि । यथा जीवन्तः वयं प्रजया सह ज्योक् सचेमहि सोमस्य ऊती सह सचेमहि तथा त्वम् अपि सचस्व ॥

TRANSLATION

As I proclaim veneration for a great person shining on account of his virtues, always engaged in doing noble deeds for the benefit of the heaven and earth, for the person who is friendly to all, who is noble, benevolent, conferer of happi-

ness, showerer of peace. so you should also do. As I praise a man who is the possessor of great wealth of wisdom, who is full of splendour like the fire, who is just observer of the rules of righteousness, so you should also do. May we enjoy long life, being blessed with good progeny and be ever happy with the protection of God and well earned wealth (of all kinds).

PURPORT

Men should always enjoy bliss by imitating the learned persons. by acquiring the scientific knowledge and becoming prosperous thereby.

THE COMMENTATOR'S NOTES

(सुमृडीकाय) सुखकारकाय= For the conferer of happiness. (भगम्) धर्मं सेवमानम्=Observer of the rules of righteousness.

(भग-सेवायाम्) Tr.

(द्युक्षम्) द्योतमानम्

= Bright or shining on account of his virtues

पुनर्विद्वांसोऽत्र जगति किवद् वर्त्तरन्नित्याह

= Like whom should learned persons behave is told further in the seventh Mantra.

Mantra—7

ऊती देवानां वयमिन्द्रवन्तो मंसीमहि स्वयंशसो मरुद्भिः ।
अग्निर्मित्रो वरुणः शर्म यंसन् तदंश्याम मघवानो वयं च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा मरुद्भिः सह अग्निः मित्रः वरुणः शर्म यंसन् तथा तत् इन्द्रवन्तः स्वयशसः वयम् देवानाम् ऊती मंसीमहि अग्निम च वयं मघवानः च अश्याम

TRANSLATION

May Agni (in the form of electricity etc.) Mitra (Sun), Varuna (Moon) give us happiness along with the Maruts (learned wise men who are dear to us like our own Prana). May we being affluent or prosperous by the protection of the enlightened persons who always desire truth, and having good reputation of our own, enjoy happiness and delight, being endowed with knowledge.

THE COMMENTATOR'S NOTES

(मित्रः) सूर्यः = The sun.

(वरुणः) चन्द्रः = The moon.

(देवानाम्) सत्यं कामयमानानां विदुषाम्
= Of the persons desiring truth.

(मरुद्भिः) प्राणैरिव वर्तमानैः श्रेष्ठैः जनैः सह
= With good men who are dear to us like the Pranas.

TRALANSTOR'S NOTES

अहर्मित्रः (ताण्ड्य० २५.१०.१०), अहर्वै मित्रः (ऐ० ४.१०), रात्री वरुणः (का० सं० २२. ६ कपिष्ठल संहिता ३४.१), अहर्वै मित्रो रात्रिर्वरुणः (ऐत० ४.१०),

Thesc Brahmanic passages clearly indicate that the words Mitra and Varuna are used for the sun and the moon which are creators of the day and the night,

प्राणोवैमरुतः (एत० ३. १६) । देवानाम् has been interpreted here as सत्यं कामयमानानां विदुषाम् having the meaning of कान्ति-कामना or desire among the various meanings of दिवु-क्रीडा विजिगीषा व्यवहार द्युतिस्तुति-मदस्वप्नकान्तिगतिषु । This hymn is connected with the previous hymn as the subject of education and wisdom for mankind has been mentioned by the illustration of Vayu and Indra etc.

In this Chapter (1) there is mention of the removal of anger and other vices and preservation of food, acquisition of wealth and attainment of prosperity etc. and so it is connected with the preceding chapter.

Here ends the commentary on the 136th Hymn and 26th Varga of the first Mandala of the Rigveda Samhita. Here ends the first Chapter of the Second Ashtaka of the Rigveda.

The Vedas are the Scriptures of all true Knowledge

MAHARISHI DAYANAND SARASWATI

Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloadig more books realted to vedic philosophy please visit www.aryamantavya.in

Thanks & Regards
Arya Mantavya Team
Pandit Lekhram Vedic Mission

AryaMantavya
Make The Whole World Noble

ओ३म्

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

3
RIGVEDA
SARVADESHIK ARYA PRATINIDHI SABHA

ओ३म्

अथ द्वितीयाष्टके द्वितीयाध्यायारम्भः

(अथ सप्तत्रिंशदुत्तरशततमं सूक्तम्)

Mandala—I, Hymn (Sūktam) CXXXVII (137)

RISHI (Seer) of this *SŪKTAM* (Hymn)-*Paruchhepa* : *DEVATĀ* (Subject)—*MITRĀVARUNAU* : *CHHANDA* (Metres)—*SHAKVARI, ATI SHAKVARI, BHURIGATI SHAKVARI* : *SVARA* (Tunes)—*GĀNDHĀRA* and of 3 *PANCHAMA*.

How should men behave like, is told :

सुषुमा यातमद्रिभिर्गोश्रीता मत्सरा इमे सोमासो मत्सरा इमे ।
आ राजाना दिविस्पृशास्मत्रा गन्तमुप नः ।
इमे वां मित्रावरुणा गवाशिरः सोमाः शुक्रा गवाशिरः ॥ १ ॥

1. Sushumâ yātam ádribhir gòṣrītā matsarâ imé sòmāso matsarâ imé । â rājānā divispriṣāsmatrâ gantam úpa naḥ । imé vām mitrāvaruṇā gávāṣiraḥ sòmāḥ ṣukrâ gávāṣiraḥ.

1. *TRANSLATION* :— O **Mitra** and **Varuna** (President of the State and Commander in-Chief of the Army) you are like **Prāna** and **Udāna**, who shine on account of your virtues; where conduct is pure. You both come to our **Yajna** where we extract the juice of **Soma** and other herbs watered by the clouds. These juices mixed

with milk are givers of great joy, and are exhilirating. These juices with showers of the sun rays are givers of great delight. Come to us, to partake of the precious nutritive articles which are pure and are touched by the rays of the sun.

PURPORT :— Like earth and other objects, clouds are givers of life, energy and vital power. Men should also act like them by obliging all with the best of their faculties.

NOTES : (अद्रिभिः) मेघः (अद्रिरिति मेघनाम (NTUI-10) (गोश्रीताः) गाः किरणान् श्रीताः—प्राप्ताः=Touching the rays of the sun. It may also mean, mixed with milk. (मित्रावरुणा) प्राणोदानादिव वर्तमाना=Being like the **Prāna** and **Udāna**— two vital airs. (सोमाः) ऐश्वर्ययुक्ता पदार्थाः=Precious objects.

———

Here the drinking of herbal juices is referred :

इम आ यातमिन्दवः सोमासो दध्याशिरः सुतासो दध्याशिरः ।
उत वामुषसो बुधि साकं सूर्यस्य रश्मिभिः ।
सुतो मित्राय वरुणाय पीतये चारुर्ऋताय पीतये ॥ २ ॥

2. imá â yātam índavaḥ sòmāso dádhyāṣirah sutâso dâdhyāṣirah ı uta vām usháso budhí sākám ṣūryasya raṣmíbhiḥ ı suto mitrâya várunāya pītáye cârur ṛitâya pītáye.

2. *TRANSLATION* :—O teachers and taught, you all come for these dripping **Soma** juices mixed with curds; they are extracted and then mixed with curds; and they be prepared for you at the ushering of the dawn, so as to be associated with the rays of the sun. The juice is offered for **Mitra** (a friend), **Varuna** (a noble person) and **Rit** (a person of truthful conduct) for their drinking. This is a delicious juice of the **Soma** and other herbs and plants.

PURPORT :—Whatever juices and medicinal substances are prepared, they should be dedicated to promote friendship, noble deeds and eradiction of laxity.

तां वां धेनुं न वासरीमंशुं दुहन्त्यद्रिभिः सोमं दुहन्त्यद्रिभिः ।
अस्मत्रा गन्तमुप नोऽर्वाञ्चा सोमपीतये ।
अयं वां मित्रावरुणा नृभिः सुतः सोम आ पीतये सुतः ॥ ३ ॥

3 tâṃ vāṃ dhenúṃ ná vāsarím aṅṣúṃ duhanty ádribhiḥ sòmaṃ duhanty ádribhiḥ । asmatrâ gantam úpa no 'rvâñcā sòmapītaye । ayáṃ vāṃ mitrāvarunā nṛíbhiḥ sutáḥ sòma â pītáye sutáḥ.

3. TRANSLATION :—O **MITRA** and **VARUNA** (Men like **Prāna** and **Udāna**)! they milk for you both, the juices of that succulent creeper (**SOMA**) like a milch cow; they extract that **SOMA** juice with pounding stones. Come to us as our protector; be with us to drink the **SOMA** juice. This **SOMA** juice has been offered to you, both, for your drinking.

PURPORT :—As the milch cows bestow happiness, in the same manner, the juice of some creepers and other herbs destroys all diseases.

Sūktam—138

The *Rishi* of the *Sūktam-Parucchepa: Devatā-Pūshā*: Chhanda—*Atyashti* of two kinds (1-3) and *Bhūrigashti: Svara—Gāndhāra.*

The person nourishing others (Pushā) is praised :

प्रप्र पूष्णस्तुविजातस्य शस्यते
महित्वमस्य तवसो न तन्दते स्तोत्रमस्य न तन्दते ।
अर्चामि सुम्नयन्नहमन्त्यूतिं मयोभुवम् ।
विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥ १ ॥

1 Prá-pra pūshṇás tuvijātásya ṣasyate । mahitvám asya taváso ná tandate stotrám asya ná tandate । ârcāmi

sumn ayánn ahām ántyūtim mayobhúvam । víṣvaṣya yò māna āyuyuvé makhò devá āyuyuvé makháḥ,

1. TRANSLATION :—Greatness and strength of the renowned **Pūshan** (nourisher of all) is universally lauded, no one detracts from his praise; no one can challange his knowledge or wisdom. A learned person who has acquired good knowledge, unites the human mind. Being the very embodiment of **Yajna** (self-sacrifice and service), he is the fountain-head of happiness. I adore him, because his protection is readily available and he is always giver of happiness.

PURPORT :—The persons who perform always good deeds are well admired by all and they should be honoured because they help to inculcate in human mind to do good deeds with their temperament and humility.

NOTES : (तन्दते) हिनास्ति=Violates or destroys. (मख:) १. प्राप्तविद्य: २. यज्ञ इव वर्तमान: = 1. A learned person who has acquired knowledge. 2. Acting like the Yajna the embodiment of Yajna or the sprit of service and sacrifice. (आयुयुवे) समन्ताद् बध्नाति=Binds or unites from all sides.

Praise to Pushan is further added :

प्र हि त्वा पूषन्नजिरं न यामनि
स्तोमेभिः कृण्व ऋणवो यथा मृध उष्ट्रो न पीपरो मृधः ।
हुवे यत्त्वा मयोभुवं देवं सख्याय मर्त्यः ।
अस्माकमाङ्गूषान्द्युम्निनंस्कृधि वाजेषु द्युम्निनंस्कृधि ॥ २ ॥

2 prá hí tvā pūshann ajirám ná yámani । stòmebhiḥ kriṇvá riṇávo yáthā mrídha úshtro ná pīparo mrídhaḥ । huvé yát tvā mayobhúvam devám sakhyâya mártyaḥ । asmâkam āṅgūshân dyumnínas kridhi vâjeshu dyumnínas kridhi

2. *TRANSLATION* :—O **Pūshan** (Nourisher of man)! **I exalt** you with praises and you like a true wiseman in all my dealings may come to our battles and may take us like a camel across the combat. I, a mortal being invoke you; you are the divine bestower of happiness on us. We seek your friendship. Do make our learned persons glorious and renowned in all the battles.

PURPORT :—Persons who build students intelligent and highly learned and prepare them conquer the enemies in all battles, become worthy of respect and fame.

NOTES : (अजिरम्) ज्ञानवन्तम्=wise and learned. (आंगूषान्) प्राप्तविद्यान् =Learned. (ऋणवः) प्राप्नुयाः=Approach or come. (द्युम्निनः) प्रशस्त-कीर्तिमतः २. यशस्विन्=Glorious and renowned.

———

The theme to adore Pūshan is elaborated :

यस्यं ते पूषन्त्सख्ये विपन्यवः क्रत्वां
चित्सन्तोऽवंसा बुभुज्रिर इति क्रत्वां बुभुज्रिरे ।
तामनु त्वा नवींयसीं नियुतं राय ईमहे ।
अहेळमान उरुशंस सरीं भव वाजेंवाजे सरीं भव ॥ ३ ॥

3 yásya te pūshan sakhyé vipanyávaḥ krát-vā ı cit sántò 'vasā bubhujrirá íti krátvā bubhujrire ı tâm ánu tvā návīyasīm niyútam rāyá īmahe ı āhelamāna urusaṅsa sárī bhava vâje-vāje sárī bhava

3. *TRANSLATION* :—O learned nourisher of man ! through your friendliness and wise and fame-seeking persons, we enjoy all sorts of wealth in abundance because of your protection and through our own intellect and good deeds. We also seek such admirable and ever-new wealth (of wisdom and material prosperity). Because of being never overlooked by us, O **Pūshan**, you deserve our ample praise and thus stand by our side in all the battles and in right dealings, with learned followers.

PURPORT:— Those who acquire new knowledge with the association and friendship of wisemen, they also become wise and similarly become ever victorious.

NOTES :— (विपन्यव:)! विशेषेणात्मन: पनं स्तवनमिच्छव:=Desiring name and fame. (अहेळमान:) अननादृत:=Never insulted (सरी) संरति जानाति स: स प्रशस्तो विद्यते यस्य स:=Having learned followers.

Again in the praise of Pūshan :

अस्या ऊ षू ण उप सातये भुवोऽहेळमानो
ररिवां अजाश्व श्रवस्यतामजाश्व ।
ओ षू त्वा ववृतीमहि स्तोमेभिर्दस्म साधुभिः ।
नहि त्वा पूषन्नतिमन्य आघृणे न ते सख्यमपह्नवे ॥ ४ ॥

4. asyā̂ ū shū ṇa úpa sātáye bhuvò 'heḷamāno। rarivā̂n ajāṣva ṣravasyatā̂m ajāṣva। ò shú tvā vavṛitīmahi stòmebhir dasma sādhúbhiḥ। nahí tvā̂ pūshann atimánya āghṛine ná te sakhyám apahnuvé.

4. *TRANSLATION :—* **O Pūshan!** you possess animals goats and horses. You are respected and never overlooked by us ; hence benign to us. We seek your wealth of all kinds for the distribution and dissemination of this intelligence or knowledge. We are always a liberal donor. We have recourse to you with pious praises. O thrasher of all misfortunes ! I never offended you in any way. O Pūshan, shining alround due to your virtue, I never disregard and conceal your friendship.

PURPORT:—All persons should acquire every kind of intelligence by matintaining friendship with right type of learned persons. No good person should ever be humiliated by any one.

NOTES :— (श्रवस्यताम्) आत्मन: श्रव: धनमिच्छताम्=Desirous of getting wealth of kinds. (अपह्नुवे) आच्छादयेयम्=May conceal or disregard.

(आघृणे) सचस्वाय देवेषुमान —Shinning well on all sides on account of virtues.

Sūktam—139

Rishi of the *Sūktam*—Parucchepa. *Devatā-Vishve Devāh* (Indra, Agni, Marut, etc. 12) *Chhanda*—Various forms of *Ashti*. *Svara*—*Gāndhāra*, *Madhyama* and *Panchama*.

The final object of human pursuit is glorified here :

अस्तु श्रौषट् पुरो अग्निं धिया दध
आ नु तच्छर्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।
यद्ध क्राणा विवस्वति नाभा संदायि नव्यसी ।
अध प्र सू न उप यन्तु धीतयो देवाँ अच्छा न धीतयः ॥ १ ॥

1 Ástu śraúshaṭ purò agním dhiyā́ dadha । ā́ nú tác chárdho divyáṃ vṛiṇīmaha indravāyu vṛiṇīmahe । yád dha krāṇā́ vivásvati nā́bhā samdā́yi návyasī । ádha prá su na úpa yantu dhītáyo devā́ñ ácchā ná dhītáyaḥ.

1. *TRANSLATION* :— O men! you are active like moving fingers and are thoughtful ; you approach the truthful learned persons. We seek to acquire energy for contemplation and **Prana** (nuclear power) which have their base in solar energy. Let me have that fire in which oblations are put, which ignite energy and divinty. Let others follow me on the same path and use the power for various useful purposes.

PURPORT:— *Fingers are principal instruments in human activities. All human activities should thus be well coordinated like them.* *(2) Spiritual second meaning*—Let my prayer be heard. With my intellect, I place the Omniscient God in my heart. I pray for the divine strength. We also invoke the soul and the **Prāna**

(vital breath). I am set in the devotion for attainment of the Divine Light. All our thoughts and actions go near the enlightenment to the embodiment of these fingers. Five fingers are five sensual senses (**Jnānendriyas**).

NOTES : (श्रौषट्) हविर्दात्रीम्—Givers of oblations or in which oblations are put. (इन्द्रवायू) विद्युत्प्राणौ—Electricity and Prana. (विवस्वति)सूर्ये—in the sun. (धीतयः) अंगुल्यः—Fingers.

—————

The COUPLE of MITRA and VARUNA are Adored :

यद्ध त्यन्मित्रावरुणावृतादध्यादृदाथे
अनृतं स्वेन मन्युना दक्षस्य स्वेन मन्युना ।
युवोरित्थाधि सद्मस्वपश्याम हिरण्ययम् ।
धीभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥ २ ॥

2 yád dha tyán mitrāvaruṇāv ṛitâd ádhy ādadâthe ǀ áṇṛitaṃ svéna manyúnā dákshasya svéna manyúnā ǀ yuvòr itthâdhi sádmasv ápaśyāma hiraṇyáyam ǀ dhībhís caná mánasā svébhir akshábhiḥ sòmasya svébhir akshábhiḥ

2. TRANSLATION :— O President of the Assembly and the Commander-in-Chief of the Army ! you are like the **Prāna** and **Udāna**. You are endowed with intellect and good actions and with powerful senses and breathing power. You are aware of richness and prosperity of the means, of acquiring wealth of all kinds; let us have it in our and your homes. Let us distinguish between truthful and bad conduct and accept only crystal truth Let us ward off entirely the falsehood and give it up like you.

PURPORT :— Men should concentrate their minds and their senses in truthful acts. Let them always accept truth and give up untruth and acquire strength and wealth by their own efforts.

NOTES : (मित्रावरुणौ) प्राणोदानाविव वर्तमानौ (सभासेनाध्यक्षौ)—Acting like the Prana and Udana—The President of the Assembly and the Commander-in-Chief of the army. (सोमस्य) ऐश्वर्यस्य—Of wealth.

युवां स्तोमेभिर्देवयन्तो अश्विनाश्रावयन्तइव
श्लोकमायवो युवां हव्याभ्या३यवः ।
युवोर्विश्वा अधि श्रियः पृक्षश्च विश्ववेदसा ।
प्रुषायन्ते वां पवयो हिरण्यये रथे दस्रा हिरण्यये ॥ ३ ॥

3 yuvâṃ stòmebhir devayánto aṣvināṣrāváyanta iva। ṣlòkam āyávo yuvâṃ havyâbhy âyávaḥ । yuvòr viṣvā ádhi ṣríyaḥ príkshaṣ ca viṣvavedasā । prushāyánte vām paváyo hirayáṇye ráthe dasrā hiranyáye.

3. TRANSLATION :— O learned men ! you are the harbingers of knowledge and justice. Persons who possess an urge to glorify you with their praises and want to have your company, they come to you with their oblations in the **Yajna**. We seek your help in it. You ward off all miseries and are endowed with complete knowledge. Like honey, you speak sweet and purposeful. With your help, a man can get all sorts of wealth during his life journey.

PURPORT :— Persons taking cue from enlightened men get all kinds of wealth and prosperity alongwith ideal food.

NOTES : (श्लोकम्) यश:— Glory or Reputation. (दस्रा) दुःखोपक्षेतार:— Destroyers of all miseries. (पृक्ष:) अन्नम्—Food. (पवय:) चक्राणि— Wheels.

Glory to the thrasher of miseries :

अचेति दस्रा व्यु१नाकमृण्वथो युञ्जते
वां रथयुजो दिविष्टिष्वध्वस्मानो दिविष्टिषु ।
अधि वां स्थाम वन्धुरे रथे दस्रा हिरण्यये ।
पथेव यन्तावनुशासता रजोऽञ्जसा शासता रजः ॥ ४ ॥

4 áceti dasrā vyū nākam riṇvatho yuñjáte । vām rathayújo dívishṭishv adhvasmāno dívishṭishu । ádhi vām sthāma vandhúre ráthe dasrā hiraṇyáye । pathéva yántāv anuśāsatā rájò 'ñjasā śāsatā rájaḥ.

4. TRANSLATION : O Dasras (remover of all miseries) ! you lead us to eternal joy and bliss. Electricity, water etc. are like your chariot, and they take you to heavenward journey and divine dealings, never condemnable. This truth is known to everyone. Therefore we will be too glad to take seats in your golden chariot.

PURPORT :— Technology learnt from great artists and scholars helps in manufacturing aeroplanes etc. thus giving much happiness.

NOTES : (नाकम्) अविद्यमानदुःखम् — Where there is no misery. (दिविष्टिषु) १. आकाशमार्गेषु २. दिव्येषु व्यवहारेषु— 1. In paths leading heavenward 2. In divine dealings. (रजः) १. लोकम् २, ऐश्वर्यम्— 1. World 2. Wealther prosperity.

———

Glories to Shachi-Vasus :

शचीभिर्नः शचीवसू दिवा नक्तं दशस्यतम् ।
मा वां रातिरुप दसत्कदा चनास्मद्रातिः कदा चन ॥ ५ ॥

5 śácībhir naḥ śacīvasū dívā náktaṃ daśasyatam mā vāṃ rātír úpa dasat kádā canāsmád rātíḥ kádā caná.

5. TRANSLATION :— O teachers and preachers ! you enable us to develop intellect and impart knowledge day and night. Your gift of knowledge be unending and likewise our donations should never dry up.

PURPORT :— The teachers and preachers imparting knowledge day and night in chosen words, make the human beings liberal.

NOTES : (दशस्यतम्) ददातम् (अयम् दशम शब्दः कण्ड्वादिषु द्रष्टव्यः)—Give. (रातिः) दानम्—Donations. (उपदसत्) नश्येत्—Diminish or stop.

वृषन्निन्द्र वृषपाणास इन्दव इमे सुता

अद्रिषुतास उद्भिदस्तुभ्यं सुतास उद्भिदः ।

ते त्वा मन्दन्तु दावने महे चित्राय राधसे ।

गीर्भिर्गिर्वाहः स्तवमान आ गहि सुमृळीको न आ गहि ॥ ६ ॥

6 vṛíshann indra vṛishapā́ṇāsa índava imé sutā́ । ádrishutāsa udbhídas túbhyam sutā́sa udbhídaḥ । té tvā mandantu dāváne mahe citrā́ya rādhase । gīrbhír gírvāhah stávamāna ā́ gahi sumṛiḷīkò na ā́ gahi.

6. *TRANSLATION:—* **Indra** is possessor of wealth of all kinds; we offer him juices of herbal plants expelled with pounding stones. They were grown with rain waters and springs flowing from the mountains. May the juices delight you, in order to aqcuire great wonderful wealth and joy. We glorify you with the choicest words and thus you come to us, to shower allround happiness.

PURPORT :— Our medicinal juices and herbs should not be toxicant but givers of prosperity, so that there may always be augmentation of wealth.

NOTES : (इन्दवः) रसवन्तः—Juicy. (अद्रिप्रसुतासः) अद्रिणा मेघेन सुताः उत्पादिताः —Produced by the clouds. (गिर्वाहः) उपदेशगिरा प्रापकः—Conveyor of good words of sermons.

Glories to AGNI (learned) :

श्रो षू णो अग्ने शृणुहि त्वमीळितो

देवेभ्यो ब्रवसि यज्ञियेभ्यो राजभ्यो यज्ञियेभ्यः ।

यद्धत्यामङ्गिरोभ्यो धेनुं देवा अदत्तन ।

वि तां दुह्रे अर्यमा कर्त्तरि सचाँ एष तां वेद मे सचा ॥ ७ ॥

7 ò shu ṇo agne sriṇuhi tvám īlitò । devébhyo bravasi yajñíyebhyo rājabhyo yajñíyebhyaḥ । yád dha tyâm āngirobhyo dhenúṃ devá ádattana । ví tâṃ duhre aryamâ kartári sácān̆ eshá tâṃ vedame sáca.

7. TRANSLATION :— O learned teacher! we admire because you impart ideal teaching to the scholars and shining honourable judges; they are virtuous. Therefore, our prayers go to the great scholars, becauss like a milch cow they impart the science of **Prāna** (vital energy). I and my colleagues have full faith in a judge who awards judgement in favour of right persons.

PURPORT :— The teachers should teach all kinds of science to their pupils without any reservations. In return, the students should not forget what they have learnt from them.

The Glories to the learned Again :

मो षु वो अस्मदभि तानि पौंस्या
सना भूवन्द्युम्नानि मोत जारिषुरस्मत्पुरोत जारिषुः ।
यद्वश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम् ।
अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च दुष्टरम् ॥ ८ ॥

8 mò shú vo asmád abhí tâni paúṅsyā । sánā bhūvan dyumnâni mòtá jārishur asmát puròtá jārishuḥ । yád vaś citráṃ yugé-yuge návyam ghoshād ámartyam । asmâsu tán maruto yác ca dushṭáram didhṛitâ yác ca dushṭáram.

8. TRANSLATION :— O Maruts — Performers of noble **Yajnas** or Priests! let us not be deprived of your glorious energies. May our wealth and fame never decline. The previous losses, if any, be regained. We pray you for your wonderful, eternal and admirable fame. We may prove our worth at the difficult assignments and act per your instructions.

PURPORT :— Men should always aspire to achieve more strength, wealth, fame longevity and possessions.

NOTES : (मरुतः) ऋत्विजः मरुत इति ऋत्विङ् नाम (NTU 2 : 14)—Priests. (द्युम्नानि) यशांसि धनानि—Good reputation or wealth.

It contains glories and admiration of the learned :

दध्यङ् ह मे जनुषं पूर्वो अङ्गिराः प्रियमेधः
कण्वो अत्रिर्मनुर्विदुस्ते मे पूर्वे मनुर्विदुः ।
तेषां देवेष्वायतिरस्माकं तेषु नाभयः ।
तेषां पदेन मह्या नमे गिरेन्द्राग्नी आ नमे गिरा ॥ ९ ॥

9 dadhyáñ ha me janúsham purvo āñgirāḥ priyám-edhaḥ । káṇvo átrir máṇur vidusté me purve mánur viduḥ । téshāṃ devéshv âyatir asmâkaṃ téshu nâbhayaḥ । téshāṃ padéna máhyâ name girêndrāgní â name girâ.

9. TRANSLATION :—A virtuous scholar seeks knwledge from the upholders of justice and wisdom, and becomes a scientist in **Prāṇas**, brilliant intellectual, a genius, an enjoyer of true happiness, and a thoughtful person. Such noble persons are aware of the depth of my knowlede. They are also aware that I have acquired knowledge in their company. They are deeply attached to me. I adore my noble teacher and preacher. They are like the **Prāna** and energy. I got my best from them.

NOTES : (दध्यङ्) दधीन् धारकान् अंचति—He who approaches men who are upholders of justice and wisdom etc. (अंगिराः) प्राणविद्यावित् —Knower of or specialist in the science of Prāna. (कण्वः) मेधावी (अत्रिः) सुखानाम् अत्ता भोक्ता (मनुः) ज्ञाता—Knower or a learned thoughtful person. (इन्द्राग्नी) प्राणविद्युतौ इव आप्तौ अध्यापकोपदेशकौ—Absolutely trouthful teacher and preacher who are like the Prāna and electricity.

होता॑ यक्षद्व॒निनो॑ वन्त॒ वार्यं॒ बृह॒स्पति॑र्यजति
वे॒न उ॒क्षभि॑: पुरु॒वारे॑भिरु॒क्षभि॑: ।
ज॒गृ॒भ्मा दू॒रआ॑दिशं॒ श्लोक॒मद्रे॒रध॒ त्मना॑ ।
अधा॑रयदर॒रिन्दा॑नि सु॒क्रतु॑: पु॒रू सद्मा॑नि सु॒क्रतु॑: ॥ १० ॥

10 hòtā yakshad vaníno vanta vâ̊ryam bṛíhaspátir yajati vená ukshábhiḥ puruvâ̊rebhir ukshábhiḥ jagṛibhmá dūrá ādisam ṣiòkam ádrer ádha tmánā ádhārayad ararín-dāni sukrátuḥ puru sádmāni sukrátuḥ.

10. TRANSLATION :— A virtuous man performs **Yajna** in the company of his like persons. He promotes the right type of Vedic speech in the company of greatmen dedicated to the welfare of all, and thus performs his **Yajna**. Such an intellectual man always pursues to the last with his own efforts and achieves the desirable. Like rain waters from the clouds, such a man attracts many with his power of speech, even if his audiences are at distance. Likewise, men of intellect and wisdom act faithfully.

PURPORT :—Like rain water, the knowledge of various sciences learnt from the Veda teachers enables man to progress.

NOTES : (उक्षभि:) महद्भि:। उक्षेति महन्नाम् (NG 3.3)—With greatmen. (अद्रे:) मेघात् —From the clouds. (अररिन्दानि) उदकानि—Waters. (सुक्रतु:) १. शोभनप्रज्ञ: २. शोभनकर्मा—Man of good intellect and noble deeds.

A pointer to wellbeing is underlined :

ये दे॑वासो दि॒व्येका॑दश॒ स्थ पृ॑थि॒व्याम॒ध्येका॑दश॒ स्थ ।
अ॒प्सु॒क्षितो॑ महि॒नैका॑दश॒ स्थ ते दे॑वासो य॒ज्ञमि॒मं जु॑षध्वम् ॥ ११ ॥

11 yé devāso divy ékādasa sthá prithivyām ádhy ékādaṣa sthá । apsukshíto mahinaíkādaṣa sthā té devāso yajñām imáṃ jushadhvam.

11. TRANSLATION :— There are eleven **devas** in the solar world consisting of the ten **Prānas** and soul. Similarly, there are eleven devas on this earth and eleven in waters. These make ten senses and mind. O men of knowledge ! you know the **devas** and then perform the **Yajna.**

PURPORT : A man should acquire knowledge of the solar system and other planets of the universe. He should endeavour to get happiness and his livelihood by honest means on the above lines.

NOTES : (एकादश) दशप्राणाः जीवात्मा च—Ten Prānas namely—Prana, Apana, Vyana, Udana, Samana, Deva Datta, Koorma, Naga, Ktikala, Dhanajaya and Soul.

Sūktam—140

Rishi of the *Sūktam-Dīrghatamā. Devatā-Agni, Chhanda-Jagati, Trishtup* and Pankti. Svara-*Nishāda, Dhevata* and *Panchama.*

The aim of a scholar described here to emphasize the industriousness :

वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये ।
वस्त्रेणेव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनम् ॥१॥

1 Vedishấde priyádhāmāya sudyúte dhāsím iva prá bharā yònim agnáye । vástreṇeva vasaya mánmanā ṣúciṃ jyotírathaṃ ṣukrávarṇaṃ tamohánam.

1. TRANSLATION :— A learned person should be provided house and other facilities. He will be happy to get neat clean good and open dwelling. He is a man of virtues and seated at the altar he puts his oblations in the fire, like the foods. Also provide him a bright and splendid conveynce

PURPORT :— Here is a simile showing likeness between a scholar and yajna. While the sacred fire blazes more with the ghee pourings, a learned person is enthused more when necessary and proper conditions are provided to him for a decent living.

NOTES : (धासिम्) दधति प्राणान् येन तत् अन्नम् । धासिदित्यन्ननाम (NG 2.7)= Food. (योनिम्) गृहम्=House.

———

The attributes of the twice-borne are placed :

अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमीं पुनः ।
अन्यस्यासा जिह्वया जेन्यो वृषा न्य१न्येनं वनिनो मृष्ट वारणः ॥२॥

2 abhí dvijánmā trivṛíd ánnam ṛijyate saṃvatsaré vāvṛidhe jagdhámīm púnaḥ । anyásyāsā́ jihváyā jényo vṛíshā ny ányéna vaníno mṛishṭa vāranáḥ.

2. *TRANSLATION :—* A man is twice borne (Dwijati) by taking a pledge to serve society and by wearing the sacred thread. Such a man collects food material for his living and it helps him in the attainment of knowledge, devotion and feeding others. Such a man is victorious like a mighty bull.

PURPORT :— The key to human well-being lies in warehousing of foodgrains and in distributing among the needy.

NOTES : (त्रिवृत्) यत् कर्मोपासना ज्ञानेषु साधकत्वेन वर्तते=which is helpful in the attainment of knowledge, devotion and action. (वनिनः) वनानि जलानि । वनमित्युदकनाम=waters. (मृष्टः) मार्जय=Purify.

———

The previous thems is further developed here :

कृष्णप्रुतौ वेविजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुम् ।
प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥३॥

3 Kṛishṇaprūtau vevijé asya sakshítā ubhâ tarete abhí mātárā śiśum । pracajihvam dhvas yantam ṭrishucyú tam â sâcyam kúpayam várdhanam pitúḥ.

3. *TRANSLATION* :—Real and the foster mother, both, try to protect the child from all sorts of trouble. The child looks forward to his two mothers anxiously for the milk. Father also looks to his son lovingly. Likewise, the learned persons also take full care of the common man.

NOTES: कृष्णप्रुतौ) विद्वदुपदेशेन चित्ताकर्षणवृत्ति प्राप्नुवन्त्यौ = Attracted towards the enlightened person. (तृषुच्युतम्) क्षिप्रं पतितम् । तृषिति क्षिप्रनाम (NG 2.15) = Falling down suddenly.

———

The attributes of good food for farmers are given :

मुमुक्ष्वो३ मनवे मानवस्यते रघुद्रुवः कृष्णासीतास ऊ जुवः ।
असमना अजिरासो रघुष्यदो वातजूता उप युज्यन्त आशवः ॥४॥

4. Mumukshvò mánave mānavasyaté raghudrúvaḥ kṛishnásītāsa ū júvaḥ । asamanâ ajirâso raghushyádo vâtajūtā úpa yujyanta āsávaḥ.

4. *TRANSLATION* :— The farmers taking nourishing food are active. They do farming with plough and other implements and are men of good character and conduct. Obviously they differ from each other in ideas and attitudes and quickness in action. The Yogis should help persons who desire the welfare of all human beings and are learned and thoughtful.

PURPORT :— *The farmers get their crops after ploughing their fields well, having sown the seeds and made irrigation arrangments etc. Likewise, those who are seeking the final emancipation should go at the feet of* **Brahma-Jnanis** *(spiritual experts) by restraining their senses through the exercise of self-control.*

NOTES : (रघुद्रुवः) ये रघूनि आस्वादनीयानि अन्नानि द्रवन्ति ते=Who take nourishing and tasty food. (अजिरासः) प्राप्तशीलाः=Possessing good character and conduct. (रघुस्यदः) ये रघुषु स्यन्दन्ते=Treading upon the path of righteousness.

The path of final emancipation (MOKSHA) is underlined here :

आदस्य ते ध्वसयन्तो वृथेरते कृष्णमभ्वं महि वर्पः करिक्रतः ।
यत्सीं महीमवनिं प्राभि मर्मृशदभिश्वसन्त्स्तनयन्नेति नानदत् ॥५॥

5 ád asya té dhvasáyanto vṛ́therate kṛishṇám ádhvam máhi várpaḥ kárikrataḥ yát sīm mahím avánim prábhí mármṛṣad abhiṣvasán stanáyann éti nānadat.

5. *TRANSLATION* :— Persons not serious for attaining the emancipation but trying to create gloom everywhere place themselves in false and vain activities. But one who faces all challenges, he deservedly attains salvation. Such a person works hard with necessary breath-taking **(Prāṇāyāma)** exercises. Such a person thunders like the lightning and roars aloud during his preaching of the eternal message of the Vedas.

PURPORT ;— The persons with sins in their records are born and reborn in bondage. But those who study the **Shāstras,** *practise* **Yoga** *and observe the rules of* **Dharma** *(righteousness) attain emancipation.*

NOTES : (सीम्) सर्वतः=On all sides. (मर्मृशत्) अतिशयेन सहमानः=Putting up with all difficulties and obstacles.

Qualities of the persons that shine on earth are narrated here :

भूषन्न योऽधि बभ्रूषु नम्नते वृषेव पत्नीरभ्येति रोरुवत् ।
ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव दुर्गृभिः ॥६॥

6 bhúshan ná yò dhi babhrúshu námnate vṛísheva pátnīr abhy éti ròruvat । ojāyámānas tanvá ca ṣumbhate bhīmò ná ṣṛīnga davidhāva durgṛíbhiḥ.

6. TRANSLATION :— A man enjoys much happiness if he is decently dressed and pays respects before the righteous persons upholding **Dharma**. Such a man also gives good advice and teachings to his wife. He is powerful also like a bull shaking its horns, and he overpowers his opponents being full of vigour. Like a lion, his muscle power is great and body handsome. Thus he moves about struggling ferociously and performs noble deeds.

PURPORT :— The persons indomitable like lions, powerful like bulls and possessing strong body and mind are like the ornaments of all good persons and shine.

Path of happiness pinpointed :

स सं॒स्ति॒रो वि॒ष्टि॒रः सं गृ॑भायति जा॒नन्ने॒व जा॑न॒तीर्नित्य॒ आ शं॑ये ।
पुन॑र्वर्धन्ते॒ अपि॑ यन्ति दे॒व्य॑म॒न्यद्वर्पः॑ पि॒त्रोः कृ॑ण्वते॒ सचा॑ ॥७॥

7 sá samṣtíro vishṭírah sáṃ gṛibhayati janánn evá jānatír nítya â ṣaye । púnar vardhante ápi yanti devyám anyád várpaḥ pitròḥ kṛiṇvate sácā.

7. TRANSLATION :— We should also behave like a gentleman who looks after the needs of all his kith and kin and others. They bring happiness in their homes. Such a learned person, understands well the immortality of his soul, but enters in wedlock with a matching dutiful virgin. Such persons always progress in their life and in virtues and earn reputation for their parent and scholars. Such enlightened men perform noble acts. You follow this path.

PURPORT :— The learned men invariably grow in their life who marry learned virgins. Such persons should be virtuous and industrious and they enjoy happipess in this life and thereafter.

NOTES : (संवितर:) [illegible]—He who covers others well with clothes etc., (संस्तिर:) सुखविस्तारक:—Augmenter or extender of happiness of others. (वर्प:) रूपम्—Form.

Learned girls' Brahmacharya (Celibacy) is underlined :

तमग्रुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मम्रुषीः प्रायवे पुनः ।
तासां जरां प्रमुञ्चन्नेति नानददसुं परं जनयञ्जीवमस्तृतम् ॥८॥

8 tám agrúvaḥ keṣínī sáṃ hí rebhirá ūrdhvâs tasthur mamrúshīḥ práyáve púnaḥ \| tâsāṃ jarâṃ pramuñ-cánn eti nánadad ásum páraṃ janayañ jīvám ástṛitam.

8. *TRANSLATION* :— Girls who march forward and lead their groups because of their qualities and have beautiful look of hairs, they get highly learned husbands. Such women converse with them in sweet and loving language. They feel sore at separation from their husbands and look like lifeless human beings. But on return of their husbands, they are much elevated and delighted. A good husband teaches her about the immortal soul and freeing her from pre-mature fear of old age and even of death. He gives good education to her life partner so that she has her re-birth as a happy human being.

PURPORT :— *Virgins knowing all the sciences, and observing* **Brahmacharya,** *are admirably accepted as wives everywhere. They achieve happiness in this world and bliss in the next birth also. Because of noble education imparted by their husbands, they rarely waste the physical and spiritual energy and are never scared at the premature old age and death.*

NOTES : (अस्तृतम्) अहिंसितम्—Immortal

Here is a call to fight injustice and violence :

अधीवासं परि मातू रिहन्नह तुविग्रेभिः सत्वभिर्याति वि ज्रयः ।
वयो दधत्पद्वते रेरिहत्सदानु श्येनी सचते वर्तनीरह ॥९॥

9 adhīvasám pári matú rihánn áha tuvigrébhiḥ sátvabhir yāti ví jráyaḥ । váyo dádhat padváte rérihat sádánu ṣyéni sacate vartaniráha.

9. TRANSLATION :— The flames of fire engulf or envelope completely the forests and hills in no time, likewise the wife of a highly learned and active man who engages her self in the welfare of others, attains long life. O Man! you should leave the company of the wicked persons and administer them examplary punishment.

PURPORT :— *The fire burns forests and breaks even stony hills. Same manner, the man should remove injustice from the society and administer stern punishments to criminals to establish the* **Dharma.**

The call to fight injustice is further toned up :

अस्माकमग्ने मघवत्सु दीदिह्यध श्वसीवान्वृषभो दमूनाः ।
अवास्या शिशुमतीरदीदेर्वर्मेव युत्सु परिजर्भुराणः ॥१०॥

10 asmâkam agne maghávatsu dīdihy ádha ṣvásī-vān vṛishabhò dámūnāḥ । avâsyā ṣíṣumatīr adīder vármeva yutsú parijárbhurāṇaḥ.

10. TRANSLATION :— O learned leader! being showerer of blessings, you are a man of self-control, vivifying and nourishing. O learned person! you strengthen all nice persons from all sides, visit our opulent abodes and protect mothers with their infants. As an armour protects the body in fighting, O learned man ! you ward off all miseries and give us joy and delight. You shower blessings on good persons and observe necessary restraints.

PURPORT :— *A learnd ruling person should protect the people with justice as the armour protects the body during fight. Females should not be killed in the battles.*

NOTES : (अग्ने) पावक इव वर्तमानः = Learned person shining and purifying like fire. (अवास्य) विरुद्गत्या प्रक्षिप = Throw away. (परिजर्भुराणः) परितः सर्वतः अतिशयेन पुष्यन् = Nourishing and strengthening from all sides.

———

Some good tips for an idleal life are pointed out :

इदम॑ग्ने सुधि॑तं दुर्धि॑तादधि प्रियादु॑ चिन्मन्म॑नः प्रेयो॑ अस्तु ते ।
यत्ते॑ शुक्रं तन्वो॒३ रोच॑ते शुचि तेना॒स्मभ्यं॑ वनसे रत्नमा त्वम् ॥११॥

11 idám agne súdhitaṃ dúrdhitād ádhi priyā́d u cin mánmanaḥ préyo ástu te ǀ yát te śukrám tanvò ròcate śúci ténāsmábhyaṃ vanase rátnam ā́ tvám.

11. TRANSLATION :— O God ! you posses all learning. May this my mind be close and loving to you. I try to keep it balanced and unperturbed during trouble and in joy. With the pure radiance of your persen which shines brightly, distribute all your good wealth among us.

PURPORT : *Man should always try to keep his mind in the equilibrium, neither feeling sore over sufferings nor on getting delights. The acquired wealth should be distributed justly for the happiness of humanity.*

NOTES : (दुर्धितात्) दुखेन धृतात्—From the trouble. (वनसे) संभजसे—You distribute.

———

Our heroes and wealthy persons should go abroad :

रथा॑य नावमुत नो॑ गृहाय नित्यारित्रां पद्वतीं रास्यग्ने ।
अस्माकं॑ वीराँउत नो॑ मघोनो जनाँश्च या पारयाच्छर्म या च ॥१२॥

12 ráthāya nâvam utá no gṛihâya nítyāritrām padvátīm rāsy agne | asmâkam vīrâm̐ utá no maghòno jánānṣ cayâ pāráyāc chárma yâ ca.

12. TRANSLATION :— You are a learned artist. O our leader! you arrange us a big boat or steamer equipped with oars, wheels and other implements. That may take across the ocean our soldiers, our wealthy friends and scholars possessing the wealth of knowledge. Also be a source of joy to us, at home and abroad.

PURPORT :— *The adventurous traders businessmen and armymen should go abroad in ships to distant regions, for business and for warfare, whenever necessary. The national prosperity is thus multiplied.*

NOTES : (रथाय) समुद्रादिषु रमणाय—For enjoying sea voyage.

God ordains man to be industrious :

अभी नों अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च स्वगूर्ताः ।
गव्यं यव्यं यन्तों दीर्घाहेषं वरमरुण्यों वरन्त ॥१३॥

13 abhí no agna ukthám íj juguryā dyâvākshâmā sindhavaṣ ca svágūrtāḥ | gávyam yávyam yánto dīrghâhésham váram aruṇyò varanta.

13. TRANSLATION :— O learned leader! as there are the heaven and earth, rivers and oceans, dawns and jewels, likewise you give us food, barley fields, milk etc. They all are engaged in their perennial work as ordained by God. Likewise. O god (our leader)! make us industrious in all walks of life.

PURPORT :— *Man should always be industrious.*

NOTES : (जुगुर्याः) उद्यच्छ उद्यमिनः कुर्याः—Make us industrious. (अरुण्यः) उषःकालाः—Dawns.

Rishi of the Sūktam-*Dīrghatamā*, Devatā-*Agni*. *Chhanda*-*Jagati*, *Trishtup* and *Pankti* of various kinds, *Svara-Nishāda*, *Dhivata* and *Panchama*.

The attributes of learned persons are detailed below :

बलित्था तद्वपुषे धायि दर्शतं देवस्य सहसो यतो जनि ।
यदीमुप ह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥ १ ॥

1 Bál itthâ tád vápushe dhāyi darṣatám devásya sáhaso yáto jáni । yád īm úpa hvárate sâdhate matír ṛitásya dhénā anayanta sasrútaḥ.

1. TRANSLATION :— My psychological waves move towards the visible pure radiance of an enlightend person and it accomplished my purposes thereby. These words of truth take me towards the path of righteousness which ultimately leads me to that radiance. The strength of wisdom generates that splendour. O man ! you also should bear in you that divine splendour, for sesking the splendour for your physical and mental beauty.

PURPORT :— *O men! you should always seek that divine intellect, that language and that truthful canduct from the divine fountain-head.*

NOTES : (वपुषे) सुरूपाय=For good form or beauty of body and mind. (भर्गः) शुद्धतेजः=Pure splendour. (धेनाः) वाण्यः—Speeches or words.

———

Divine source of knowledge is underlined here :

पृक्षो वपुः पितुमान्नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥२॥

2 prikshò vápuḥ pitumân nítya â ṣaye dvitíyamâ saptáṣivāṣu matṛíshu । tṛitíyam asya vṛishabhásya doháse dáṣapramatiṃ janayanta yòshaṇaḥ.

2. *TRANSLATION* :— I have harnessed several kinds of material benefits and knowledge by observing **Brahamcharya** (celibacy or control of senses). The second form of **Yajnas** produces rains in seven auspicious mother-like worlds. The same is true of the discharge of the duties by a householder. The third beautiful form possesses the knowledge of ten **Pranas** or of ten senses as well as the knowledge of the objects of senses, mind, intellect, **Chitta**, **Ahankara** and the soul. It is manifested by highly educated women who collect all knowledge for the fulfilment of their noble desires.

PURPORT :—The knowledge of Karma (action) and **Upāsanā** *(devotion or communion) is acquired in seven worlds first through the* **Brahmacharya,** *second through the family life and third through the discharge of the duties of the Banaprastha (hermit's life) and Sanyasa (renouncement) acquire knowledge of ten senses (Five senses of perception and five of action) and ten Pranas along with the knowledge of the objects of the senses, mind, intellect,* **Chitta,** *and* **Ahankāra** *(ego) and the soul.*

———

The real visualizer of God can only teach the seekers of truth :

निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्त सूरयः ।
यदीमनु प्रदिवो मध्व आधवे गुहा सन्तं मातरिश्वा मथायति ॥ ३ ॥

3 nír yád ím budhnân mahishásya várpasa íṣānâsaḥ sávasā kránta sūráyaḥ । yád īm ánu pradívo mádhva ādhavé gúhā sántam mātaríṣvā mathāyáti.

3. *TRANSLATION* :— Keepers of the great wealth of wisdom and controllers of their senses and mind, find the proof of their power within divinity. As the **Prāṇas** move the abdominal energy (known

as **Jatharagni,** it helps digestion); likewise, the seekers of God feel that God pervades the vast firmament and other planets and is a controlling agency. They find him in the heart of a wiseman because of brilliance wisdom and other virtues. Consequently, they realise His presence within their own hearts and souls.

PUPORT :— Those persons only know of **Brahma** *(God) who by the observance of* **Dharma** *(righteousness), practice of* **Yoga** *and association of the holy enlightened persons, grasp the soul and then the Supreme Being.*

NOTES :— (महिषस्य) महतः महिषः इति महन्नाम (NG 3·5)—Great Vast. (बुध्नात्) अंतरिक्षात्—From the firmament. (मघ्व:) विज्ञानयुक्तस्य—Of the wise.

Significance of good food and herbs is underline d :

प्र यत्पितुः पर॒मान्नी॒यते॒ पर्या पृ॒क्षुधो॒ वी॒रुधो॒ दंसु॒ रोहति ।
उ॒भा यदस्य ज॒नुषं॒ यदिन्व॑त आदिद्यविंष्ठो अभवद् घृणा शुचिः ॥ ४॥

4 prá yát pitúḥ paramấn nīyáte páry ấ pṛikshúdho vīrúdho dámsu rohati ı ubhấ yád asya janúsham yád ínvata ấd íd yáviṣhṭho ábhavad ghṛiṇấ ṣúciḥ.

4. TRANSLATION :— Man gets corn and other food meterial after hard labour. Some eatable creepers even satisfy hunger and are produced at homes. When a man takes proper well-cooked food and the medicines made out of the herbs etc. he becomes strong clean and illustrious.

PURPORT :— Man should take ideal food and herbs from everywhere, if it makes him happy.

NOTES : (पृक्षुधः) प्रकर्षेण क्षोधितुय् भोक्तुम् इष्टाः—Desirable for eating or satisfying hunger. (दंसु) दनेषु—**At Homes** (घृणा) दीप्तिः—Lustre.

Importance of taking herbs prescribed in AYURVEDA (Science of Life) is told :

आदिन्मातृराविशद्यास्वा शुचिरहिंस्यमान उर्विया वि वावृधे ।
अनु यत्पूर्वा अरुहत्सनाजुवो नि नव्यसीष्ववरासु धावते ॥ ५ ॥

5 ấd ín mātṛír ấviṣad yấsvấ ṣúcir áhinsyamāna urviyấ ví vāvṛidhe । ánu yát purvā áruhat sanājúvo ní návyasīshv ávarāsu dhāvate.

5. TRANSLATION :— The man who conducts research on new herbs and medicines, and moreover puts oblations of proven medicinal herbs in the **Yajna** without any break, he develops his physical and mental powers extensively. They were pure and unharmful, and with his repeated researhes on the medicines, he saves himself from various diseases, as well as other human beings, like a mother.

PURPORT :— The researches conducted on proven and new herbs and medicines make human beings happy and healthy.

NOTES : (मातृः) मातृवन्मान्यप्रदा औषधीः—The herb or medicine that saves from diseases and nourishes like the mother. (अरुहत्) वर्धयति—Grows or increases.

The efficacy of medicinal research is further indicated :

आदिद्धोतारं वृणते दिविष्टिषु भगमिव पपृचानास ऋञ्जते ।
देवान्यत्क्रत्वा मज्मना पुरुष्टुतो मर्तं शंसं विश्वधा वेति धायसे ॥ ६ ॥

6 ád íd dhòtāraṃ vṛiṇate dívishṭishu bhágam iva papṛicānấsa ṛiñjate । devấn yát krátvā majmánā purushṭutò mártaṃ sáňsaṃ viṣvádhā véti dhấyase.

6. TRANSLATION :— A person should choose a right type of admired person as his guide. Such a man is upholder of cardinal

principles and gives happiness, to all men of intellect or action and strength, if he is invited by them for their benefit. They recognize his worth for the fulfilment of their noble desires like the great wealth. On contact, such a man cures their diseases and agonies.

PURPORT :— *Those persons who serve a good physician like a jewel, enjoy happincss being endowed with physical and spiritual power.*

NOTES : (ऋञ्जते) भृंजति—Consumes or burns. (मज्मना) बलेन—With power.

————

Significance of learning for the attainment of DHARMA is underlined:

वि यदस्थाद्यजतो वातचोदितो ह्वारो न वक्वा जरणा अनाकृतः ।
तस्य पत्मन्दक्षुषः कृष्णजंहसः शुचिजन्मनो रज आ व्यध्वनः ॥ ७ ॥

7 ví yád ásthād yajatò vātacodito hvārò ná vákvā jaráṇā ánākṛitaḥ। tásya pátman dakshúshaḥ krishṇá-jaṅhasaḥ ṣúcijanmano rája âvyádhvanaḥ.

TRANSLATION :— A respectable learned speaker is decisively frank and firm. Impelled by the **Prāna** he stands like the fire engulfing the rotten. He is admired everywhere and moves even in darkness. He has pure birth and follows various chosen paths.

PURPORT :— *Those who observe* **Dharma** *(righteousness), become illustrious like the sun.*

NOTES : (अनाकृतः) न आकृतः न निवारितः—Not restrained by any one. (कृष्णजंहसः) कृष्णानि जंहांसि—समानि यस्मिन् तस्य—Whose killings are black i.e. which makes objects look black by burning them.

Exhortation to human beings to be industrious to overcome the destinies is underlined :

रथो न यातः शिक्वभिः कृतो द्यामङ्गेभिररुषेभिरीयते ।
आदस्य ते कृष्णासो दक्षि सूरयः शूरस्येव त्वेषथादीषते वयः ॥ ८ ॥

9 rátho ná yātáḥ ṣíkvabhiḥ kritò dyâm ángebhir arushébhir īyate । âd asya té krishṇâso dakshi sūráyaḥ ṣurasyeva tveshâthād īshate váyaḥ.

8. TRANSLATION :— A learned person writes down his ideas in various ways. He visualizes a giant venture in the form of an aerocraft manufactured through his technology. That craft goes, to the sky fast like a bird or like an enemy fleeing the warfield. O scholar ! you are foremost among the learned persons, hence enjoy happiness and shine like the fire.

PURPORT :— This mantra attaches supreme importance to travel in the sky with the help of good aeroplanes. It became possible through the vigorous efforts made after a thorough study in particular field.

NOTES : कृष्णासः ये कर्षन्ति-विलेखने—Those who write down their ideas variously or till the ground. (ईस्ते) पश्यन्ति—See.

———

Attributes of a learned man mentioned here :

त्वया ह्यग्ने वरुणो धृतव्रतो मित्रः शाशद्रे अर्यमा सुदानवः ।
यत्सीमनु क्रतुना विश्वथा विभुररान्न नेमिः परिभूरजायथाः ॥ ९ ॥

9 tváyā hy ágne váruṇo dhṛitávrato mitráḥ ṣāṣadre- aryamá sudánavaḥ । yát sīm ánu krátunā viṣváthā vibhúr arān ná nemíḥ paribhúr ájāyathāḥ.

9. TRANSLATION :— There are some most acceptable noble men, upholders of the truth, dispensers of justice and philanthropists and donors. O learned persons ! they are with you. So through their association, you should encompass them all, like a circumference encompasses the spokes of a wheel. Like Omnipresent God, such a person should surpass all, by your intellect or widsom, in order to end all miseies.

PURPORT :— God is just and Omniscient, likewise an intelligent person should be just and possessive of complete knowledge, because of his association with enlightened ones.

NOTES :— (शाशद्रे) शातये:, छिन्नं कुर्या:—Destroy. (अग्ने) विद्वन्—Learned leader!

———

Following of DHARMA leads to to extreme delight :

त्वमग्ने शशमानाय सुन्वते रत्नं यविष्ठ देवतातिमिन्वसि ।
तं त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्न धीमहि ॥१०॥

10 tvám agne śaśamānâya sunvaté rátnam yavishṭha devátāim invasi । tám tvā nú návyam sahaso yuvan vayám bhágam ná kāré mahiratna dhīmahi.

10. TRANSLATION : A young powerful learned leader is always charming on account of his adorable virtues, who encompasses charming knowledge and the means of it. He deploys those means for the welfare of a righteous person. He is free from evils, producer of good wealth and attains God with his deep meditation. Our glories to such a person who discharges his all duties, like a powerful prince.

PURPORT :— Those who refrain from all evils and observe the rules of righteousness, attain the Supreme Being, and enjoy Divine Bliss.

NOTES : (शशमानाय) अधर्भमाप्लुत्य दर्भं प्राप्नुवते—For the welfare of a righteous person refraining from all evils. (देवतातिम्) देवताम् एवं परमात्मानम्—To God. (रत्नम्) रमणीयं ज्ञानं साधनं वा—Charming knowledge or its means. (इन्वेसि) ध्यानयोगे व्याप्नोषि—Encompasses, or attains with deep meditation.

We should adore noble persons :

अस्मे रयिं न स्वर्थं दमूनसं भगं दक्षं न पपृचासि धर्णसिम् ।
रश्मीँरिव यो यमति जन्मनी उभे देवानां शंसमृत आ च सुक्रतुः ॥११॥

11. asmé rayím ná svártham dámūnasam bhágam dáksham ná papṛicāsi dharṇasīm । rasmīnr iva yò yámati jánmanī ubhédevânām sánsam ritá á ca sukrátuḥ.

11. TRANSLATION :— We should always respect wise and learned man as he brings us close to energetic prosperous and upholder of self-control and of the vows persons like the beneficial wealth. Such a person has truthful dealings and shines like the rays of sun. The past and future life of such an enlightened person enhances his reputation.

PURPORT :— Those who do righteous activities shine like rays of the sun. Their past present and future are brilliant and assured.

NOTES : (दमूनसम्) दमनसाधकम्—Man of self control, or one who practises self control. (दक्षम्) अतिचतुरम्—Dexterous and energetic.

A benefactor is praised here :

उत नः सुद्योत्मा जीराश्वो होता मन्द्रः शृणवच्चन्द्ररथः ।
स नो नेषन्नेषतमैरमूरो ऽग्निर्वामं सुवितं वस्यो अच्छ ॥१२॥

12. utá naḥ sudyòtmā jīrâsvo hòtā mandráḥ sṛina-

vac candrárathaḥ । sá no neshan néshatamairá mūro gnír vāmáṃ suvitáṃ vásyo áccha.

12. TRANSLATION :— A learned leader is admired as he is giver of delight; and posseses the light of good knowledge. Such a leader possesses military power, wealth in profuse and a fleet of horses and he has silver or gold in his chariot and is a liberal donor. He should consider our request and earn our admiration. He is wise and active and shines like the fire and leads us to a brilliant future with most efficacious means.

PURPORT :— A capable leader listens to the just demands of all and is endowed with all effective means to dissememinate knowledge and enlightenment.

NOTE : (अमूरः) गन्ता—Going everywhere or active. (चन्द्ररथः) चन्द्रं रजतं सुवर्णं वा रथं यस्य सः—He who has silver or gold in his chariot.

———

The praise of learned scrupulous leaders is mentioned :

अस्ताव्यग्निः शिमीवद्भिरर्कैः साम्राज्याय प्रतरं दधानः ।
अमी च ये मघवानो वयं च मिहं न सूरो अति निष्टतन्युः ॥१३॥

13. ástāvy agníḥ śímīvadbhir arkaíḥ sāmrājyāya prataráṃ dádhānaḥ । amí ca yé maghávāno vayám ca míhaṃ ná sūro áti nísh ṭatanyuḥ.

*13. TRANSLATION :—*A great leader is like the sun and illuminated with good character and conduct. He with his equally learned respectable colleagues controls a powerful army capable to crush enemies. He is highly elevated in the public eyes. We admire such persons endowed with rare wealth of wisdom, because of spread of knowledge far and wide. Such persons are like sun which causes the rains with its natural phenomen.

PURPORT :— A ruler should appoint only such administrators for preaching **Dharma** *and taking people on right path, who have been intensely trained by righteous and enlightened scholars and who aim at development of the State on right lines.*

NOTES & REMARKS ; (अग्निः) सूर्य इव सुशील प्रकाशितः—Illuminated with good character andconduct like the sun. (शिमीवद्भिः) प्रशंसित कर्मयुक्तैः—With men of good deeds. (अर्कैः) सत्कर्तव्यै विद्वद्भिः सह—With learned men who are worthy of respect. (अर्कः)—The verb (अर्च) denotes worship (NKT). (मिहम्) वृष्टिम्—Rain.

———

Sūktam—142

Rishi of the *Sūktam-Dīrghatamā. Devatā-Agni, Indra, Twashtā* etc. Chhanda-*Anushtup* of various kinds and *Bhūrik Ushnik. Svara-Rishabha and Gāndhāra.*

Pointers for the teachers and students are mentioned :

समिद्धो अग्न आ वह देवाँ अद्य यतस्रुचे ।
तन्तुं तनुष्व पूर्व्यं सुतसोमाय दाशुषे ॥१॥

1. Sámiddho agna â vaha devâñ adyá yatásruce ।
tántum tanushva pūrvyám sutâsomāya dāṣúshe.

1. *TRANSLATION ;—* A teacher shines well like fire with his wisdom and glaring knowledge, brings more such enlightened persons here in a **Yajna**. It gives benefit to the performer of **Yajna**, who is a liberal donor. In such a **Yajna**, the ladle (Sruvā), is uplifted and the juice of **Soma** and other herbs it extracted. O teacher ! you extend and disseminate the knowledge which has been acquired from your forefathers.

PURPORT :— The parents and well wishers always try to keep their children happy. Likewise, it is the duty of the sons to serve their parent and other elderly people happy and joyful, by acquiring the knowledge of various sciences through **Brahamcharya** *and after their marriage in young age.*

NOTES : (समिद्धः) विद्या प्रदीप्तोऽध्यापकः। —A teacher shining well with wisdom and knowledge. (तन्तुम्) विस्तारम्—Extension or expansion. (अग्ने) अग्निरिव सुप्रकाश—Full of the light of good knowledge like the fire.

The pupils should emulate their teachers (Gurus) :

घृतवन्तमुप मासि मधुमन्तं तनूनपात् ।
यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥२॥

2. ghṛitávantam úpa māsi mádhumantaṃ tanūnapāt । yajñáṃ víprasya mâvataḥ ṣaṣamānásya dāṣúshaḥ.

2. *TRANSLATION :—* An ideal pupil does not allow his body to become weak and waste his energy. Such persons come and participate with **Yajna** performed by the intelligent persons. Likewise I make an attempt to rise above all kinds of miseries and grief and liberally donate for this cause.

PURPORT :— The pupils should become like enlightented ones and they should have association with wise and intellectual persons.

NOTES : (तनूनपात्) यः तनूं शरीरं न पातयति तत्सम्बुद्धौ—He who does not allow his body to fall down or who does not waste his energy. (शशमानस्य) दुःखमुल्लंघतः—Rising above miseries.

Importance of acquring knowledge in all the years of life is underlined :

शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।
नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥३॥

3. śúciḥ pāvakò ádbhuto mádhvā yajñám mimikṣhati । nárāsáṅsaḥ trírâ divò devò devéshu yajñíyaḥ.

3. TRANSLATION :— A learned person is pure himself and is capable of purifying others like the fire. He is marvellous, adorable, and is praised by persons and is keen for the welfare of others. With his noble desire, such a person emulsifies the **Yajna** in his childhood, young and old ages, as well, of his own accrod. He thus enjoys happiness.

PURPORT :— The men engaged in imparting knowledge of the noble work of yajna in their child and among adolescents young and old ages are blessed with physical. vocal and mental happiness.

NOTES : (दिवः) कामनातः—From desire. (देवः) कामयमानः—Desiring.

A learned person is admired :

ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।
इयं हि त्वा मतिर्ममाच्छा सुजिह्व वच्यते ॥४॥

4. ilitò agna â vāhéndram citrám ihá priyám । iyám hí tvā matír mámâcchā sujihva vacyáte.

4. TRANSLATION :— O enlightened leader ! your soul is illumined and bright like the sun. Your speech is sweet, and hence it is praised by us. Bring us in this life, majestic wealth of all kinds, mundane and spiritual. Let this my intellect and praise reach you well.

PURPORT :— All should acquire wealth industriously with the intellectual and enlightened persons.

NOTES : (अग्ने) सूर्य इव प्रकाशात्मन्—Man of illumined soul, shining like the sun. (सुजिव्ह) शोभना जिव्हा मधुर भाषिणी तस्य तत्सम्बुद्धौ—Sweet tongued or uttering always sweet words. (इन्द्रम्) परमैश्वर्यम्—Full brilliance.

REMARKS : The epithet used here for (AGNI) makes it clear that a conscious entity has been addressed and prayed. Contrary to it, Shri Sayanacharya, Prof. Willson, Griffith and others have erroneously translated that fire being addressed. They translate सुजिव्ह, the fire qualifying as घृतपानेन शोभनज्वाल:(SAYANA) Bright tongued (WILSON), 'Sweet tongue' is correct meaning (GRIFFITH).

इन्द्रम् is from इदि परमैश्वर्ये (भ्वादि) hence the meaning of परमैश्वर्यम् by RISHI Dayananda Sarasvati is corect, though others take it to mean some particular 'GOD' of their conception, sitting somewhere in heaven. These are their pre-conceived notions which have unfortunately misled them.

Hard work is key to prosperity has been underlined :

स्तृणानासो यतस्रुचो बर्हिर्यज्ञे स्वध्वरे ।
वृञ्जे देवव्यचस्तममिन्द्राय शर्म सप्रथः ॥५॥

5. stṛṇānāso yatásruco barhír yajñé svadhvaré ।
vṛñjé devávyacastamam indrayá śárma saprá̄thaḥ.

5. *TRANSLATION :—* The persons who are industrious, adorn grand houses inhabited by many likeminded scholars for the acquisition of great wealth. While performing of this non-violent noble Yajna in the form of dissemintation of knowledge, one wards off all his miseries and poverty.

PURPOT :— Wealth and prosperity of the State, as well as, of an individual can not be acquired by the persons who are not industrious. Those who live in the dwellings inhabited by great scholars, shake off their all ignorance and poverty.

NOTES ; (बर्हिः) बृहत्—Great or spacious. (यज्ञे) विद्यादानाख्ये—In the Yajna in the form of the diffusion of knowledge. (शर्म) गृहम्—House.

———

One should acquire learning, land, and wealth, and should intensify purity :

वि श्रयन्तामृतावृधः प्रयै देवेभ्यो महीः ।
पावकासः पुरुस्पृहो द्वारो देवीरसश्चतः ॥६॥

6. vi ṣrayantām ṛitāvṛídhaḥ prayaí devébhyo mahīḥ । pāvakāsaḥ puruspṛího dvâro devír asaṣcátaḥ.

6. *TRANSLATION :—* O men ! you should acquire purifying language and lands. Indeed, you are great on account of truthful conduct and special knowledge. Good people and donors love people like you, who are charming and varying but respectable. The masses like and adore such personalities for their own good and desire for satisfaction.

PURPORT :— Men should seek for a refined and cultured speech and good lands, gems and jewels but should cultivate purity with their aid.

NOTES : (मही) पूज्यतमा वाचः पृथिवी वा—Adorable speech or earth. (देवीः) कमनीयाः—Desirable or charmig. (असश्चतः) परस्परं विलक्षणाः—Different from one another.

———

The learned should exhort common man to make his home life decent :

आ भन्दमाने उपाके नक्तोषासा सुपेशसा ।
यह्वी ऋतस्य मातरा सीदतां बर्हिरा सुमत् ॥७॥

7. â bhándamāne úpāke náktoshâsâ supéṣasā yahví ṛitásya mātárā sídatām barhír ā sumát.

7. *TRANSLATION* :— O men and women! you should have a decent home life where you are joyous and have nice accomodation. Like day and night, the learned should preach all to lead truthful and well-knit life in the homes.

PURPORT :— *As day and night urge all beings to do their duties and functions, likewise, the enlightened persons should urge upon all human beings to perform their duties.*

NOTES : (मन्दमाने) कल्याणकारके=Bestowing happiness or causing delight. (उपाके) परस्परं सन्निहितवर्तमाने=Clearly associated. (सुपेशसा:) सुरूपे=Beautiful. (बर्हि:) उत्तमं गृहम्=Good house. (सुमत्) सुष्ठु माद्यन्ति हृष्यन्ति यस्मिन् तत्=Where men will enjoy happiness.

A common man should emulate the learned one :

मन्द्रजिह्वा जुगुर्वणी होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशम् ॥८॥

8. mandrájihvā jugurváṇi hòtārā daívyā kāví । yajñám no yakshatām imám sidhrám adyá divispṛíṣam.

8. *TRANSLATION* :— An ideal teacher and a preacher are sweet tongued, industrious, acceptors of noble virtues and of divine qualities. They perform **YAJNA** in the form of the learning and

dissemination of knowledge. It is an auspicious and rewarding act. We all should follow the same path.

PURPORT:— Like learned persons, we should act rightly.

NOTES : (जुगुर्वणी) अत्यन्तमुद्यमिनौ = Very industrious (सिध्रम) मंगलकारकम् —Auspicious or beneficial. (यजम्) विद्यादिप्राप्तिसाधकं व्यवहारम्— Acquistion and propagtion of knowledge.

Duties of the pupils defined :

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥९॥

9. śúcir devéshv árpitā hótrā marútsu bhāratí । íāḷ sárasvatī mahī barhíḥ sīdantu yajñíyāḥ.

9. *TRANSLATION :—* All students should try to achieve that wisdom and speech which is dedicated to the enlightened truthful devotees. It should be pure, acceptable qualitative and should uphold and sustain admirable and adorable true knowledge. May such wisdom and speech which are helpful in the performance of **YAJNA,** be achieved in all our important dealings.

PURPORT :— The students should always intensely desire to acquire splendid wisdom and the noble speech like that of the enlightened persons.

NOTES : (होत्रा) दातुमादातुमर्हा = Worth giving and acceptable. (मरुत्सु) स्तावकेषु = Among the devotees or performers of the Yajna. (भारती) धारणपोषणकर्त्री = Upholder and sustainer. (इड़ा) प्रशंसितुं योग्या = Admirable. (सरस्वती) प्रशस्तविज्ञानसंबंधिनी = Belonging to or full of true knowledge. (बर्हिः) उपगतं वृद्धम् (व्यवहारम्) = Great dealing.

तन्न॑स्तु॒रीप॒मद्भु॑तं पु॒रु वारं॑ पु॒रु त्मना॑ ।
त्वष्टा॒ पोषा॑य॒ वि ष्य॑तु रा॒ये नाभा॑ नो अस्म॒युः ॥१०॥

10. tán nas turīpam ádbhutam purú vâram purú tmáṇā । tváshṭā pòshāya ví shyatu rāyé nābhā no asmayúh.

One should reciprocate the good gestures of others :

10. TRANSLATION :— Studded with wisdom and righteousness and desirous of our welfare, O learned person! come and give us immense mundane wealth and be with us like the **PRANA** in the naval. Also bring to us that wealth (of wisdom and knowledge) which protects us and, is wonderful and sufficing.

PURPORT :— We should always desire the association of such a learned person who is favourably disposed towards our welfare. Thus the preceptor and the pupil should multiply their knowledge for mutual wisdom and happiness.

NOTES ; (त्वष्टा) राजधर्मेण राजमान:=Shining with wisdom and righteousness. (तुरीयम्) तूर्णं रक्षकम्=That which protect soon.

The sun makes rains, likewise the preceptor should enlighten his pupils :

अ॒व॒सृ॒जन्नुप॒ त्मना॑ दे॒वान्य॑क्षि वनस्पते ।
अ॒ग्निर्ह॒व्या सु॑षूदति दे॒वो दे॒वेषु॒ मेधि॑रः ॥११॥

11. avasṛijáṇn úpa tmánā devân yakshi vanaspate । agnír havyâ sushūdati devò deveshu médhiraḥ.

11. TRANSLATION :— A learned person, like the lord of the rays the sun, adorns the students desirous of acquiring knowledge with wisdom and learning. Like the sun, he shines in the bright regions; is the unifier and best among the enlightened persons

and thus downpours knowledge on earth like the rains. He is therefore respectable.

PURPORT :— The sun rains down water. Likewise the enlightened persons should impart knowledge to the students.

NOTES : (अवसृजन्) विविधया विद्यया अलङ्कुर्वन्=Adorning with the knowledge of various sciences. (वनस्पते) रश्मिपतिः सूर्य इव=Like the sun that is the lord of the rays. (मेधिरः) संगमयिता=Unifier.

Honest earnings are the best wealth :

पूषण्वते मरुत्वते विश्वदेवाय वायवे ।
स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥१२॥

12 pūshaṇváte marútvate viṣvádevāya vāyáve ।
svâhā gāyatrávepase havyám índrāya kartana.

12. TRANSLATION :— O men! you perform acceptable and noble deeds for earning wealth. It is indeed nourishing, and it supports many admirable scholars. In return, these persons protect the singers of the glory of Lord.

*PURPORT:— Real wealth is always righteously earned and **used**. It makes a man strong, because he respects knowledge and **encourages** the tendency to disseminate the Vedic knowledg, which is **beneficial** to one and all.*

NOTES; (मरुत्वते) प्रशंसिताः मरुतः विद्यादिस्तावकाः सन्ति यस्मिन्=For noble learning seekers (इन्द्राय) परमैश्वर्याय=For great wealth. (वायवे) प्राप्तुं योग्याय=Attainable. (गायत्रवेपसे) गायत्रं गायन्तं त्रायमाणं वेपः रूपं यस्मात् तस्मै=That which has protective form for a singer of God or devotee.

Benefits of regular teaching and serving to the teachers is underlined :

स्वाहाकृतान्या गह्युप हव्यानि वीतये ।
इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥१३॥

13. svâhākṛitāny â gahy úpa havyâni vītáye I indra gahi ṣrudhī hávaṃ tvâṃ havante adhvaré.

13. TRANSLATION :— O learned person! leading us to great prosperity, come to partake of these materials acquired through honest working. In its achieving, none has been harmed or deceived. Come and accede to our request. We, the seekers after knowedge always invoke you in all such dealings.

PURPORT :— A teacher should keep his pupils under watch during the studies. The pupils should serve the teachers physically mentally and financially.

NOTES : (स्वाहाकृतानि) सत्यक्रियया निष्पादितानि = Produced or prepared with true and honest means or acts. (वीतये) विद्याव्याप्तये = For providing knowledge.

Sūktam—143

Rishi—Dirghatamā. Devatā—Agni. Chhanda—Jagati of various froms and *Nichrit Trishtup. Svara-Nishāda* and *Dhevata,*

The attributes of a learned person mentioned :

प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहसः सूनवे भरे ।
अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीदहत्वियः ॥१॥

1. Prá távyasīm návyasīm dhītím agnáye vācò matím sáhasaḥ sūnave bhare। apâṃ nápād yò vásubhiḥ sahá priyò hòtā pṛíthivyâṃ ny ásīdad ṛitvíyaḥ.

1. TRANSLATION :— **AGNI** is a very intelligent leader shining like the sun fire. He is loved by all, is acceptor of good virtue, and son of a physically and intellectually strong man. He is proper utilser of all moments, and stands by the **Brahmachari.** I glorify such a person in invigorating and original speech and offer him my intellect for his guidance.

PURPORT :— It is the duty of the teachers to select pure, and intelligent students of good and lovely conduct. They inculcate in them the knowledge of various sciences, like the sun upholding the waters.

NOTES : (अग्नये) अग्निवत् तीव्रबुद्धये=For a man of subtle intellect. who shines like the fire. (सहसः) शरीरात्मबलवतः=of a man strong in body and the soul. (अपांनपात्) जलमध्ये सूर्य इव=The sun that is upholder of the waters.

The virtues of a noble person defined :

स जायमानः परमे व्योमन्याविरग्निरभवन्मातरिश्वने ।
अस्य क्रत्वा समिधानस्य मज्मना प्र द्यावा शोचिः पृथिवी अरोचयत् ॥२॥

2. sá jâyamānaḥ paramé vyòmany ávír agnír abhavan mātaríṣvane। asyá krátvā samidhānásya majmánā prá dyâvā ṣocíḥ pṛithivī arocayat.

2. TRANSLATION :— A learned man always feels presence of the Omnipresent God. He is the Protector of all, manifests His glory like fire blowing in face of air with radiance. Such an enlightened person kindled by incessant efforts and knowledge

illuminates the heaven and the earth. Such a man becomes the benefactor of all.

PURPORT : If good teachers impart good education, wisdom (righteousness), they always feel satisfied and happy.

NOTES : (व्योमनि) व्योमवद् व्यापके सर्वरक्षादि गुणान्विते ब्रह्मणि=In God who is Omnipresent like the sky and the Protector of the world. (मातरिश्वने) अंतिरक्षस्य वायवे=In the air, in the firmament. (मज्मनः) बलेन=With strength or vigour.

The attributes of a learned person are further highlighted :

अस्य त्वेषा अजरा अस्य भानवः सुसंदृशः सुप्रतीकस्य सुद्युतः ।
भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्ने रेजन्ते असंसन्तो अजराः ॥३॥

3. asyá tveshā ajárā asyá bhānávaḥ susaṃdṛíśaḥ suprátīkasya sudyútaḥ I bhātvakshaso áty aktúr ná síndhavo 'gné rejanté ásasanto ajárāḥ.

3. *TRANSLATION* : A noble teacher is bright, he is capable to distinguish between the truth and untruth, possesses goo knowledge, shines on all sides on account of his virtues. He is always remembered. His rays of wisdom and character, like the sun, are everywhere visible and is intensely shining. Their strength is the light of knowledge and never fades out: and is ever wakeful They dispel all darkness of ignorance.

PURPORT : Illuminaters of knowledge like the sun become the the best leaders of men. They are dispellers of darkness of ignorance and confer joy and bliss to all.

NOTES : (त्वेषाः) विद्यासुशीलप्रकाशाः The lights of wisdom and good character and conduct. (सुसदृशः) सत्यासत्ययोः सुष्ठु सम्यग् द्रष्टुः =Of the good seer of the truth and falsehood. (भात्वक्षसः) भाः

विद्याप्रकाशः त्वक्षं बलं यासां ताः । त्वक्ष इति बलनाम (NTU 2.9) = Whose strength is the light of wisdom or knowledge.

Glory to Lord, and we should know Him thoroughly :

यमैरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्मना ।
अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो न राजति ॥४॥

4. yám erire bhṛígavo viṣvávedasaṃ nā́bhā príthi-vyā́ bhúvanasya majmána । agním tám gīrbhír hinuhí svá ā́ dáme yá éko vásvo váruṇo ná rā́jati.

4. TRANSLATION : O seeker after truth ! know and glorify that Omnipresent God in chosen words of praise. He who is one and unparalleled and who by His power is the Controller of the whole universe. He is great and sovereign who pervades the universe comprising of earth, the firmament and other planets and shines. His abode is in your heart, enter into mediation of That Supreme Leader (God) and sing His glory. All enlightened persons who destroy ignorance through wisdom, know him well or realise.

PURPORT :— Know it well that God is within you, Attain Him with incessant practice of the Yoga and its different parts. He is Omnipresent, most admirable, Omnipotent, most subtle, self-existent, light and unparalleled. He possesses Absolute Entity, Absolute knowledge and Absolute Bliss.

NOTES : (भृगवः) विद्यया अविद्यायाः भर्जकाः निवारकाः विद्वांसः । भृगव इति पदनाम (NTU 5.5) = Enlightened persons who are destroyers of ignorance by wisdom. (हिनुहि) जानीहि = Know. (एरिरे) समन्तात् जानीयुः = May know from all sides.

The knowledge of an enlightened person wards off ignorance :

न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।
अग्निर्जम्भैस्तिगितैरत्ति भर्वति योधो न शत्रून्त्स वना न्यृञ्जते ॥५॥

5. ná yò várāya marútām iva svanáḥ séneva sṛishṭá divyá yáthāṣánih । agnír jámbhais tigitaír atti bhárvati yodhò ná ṣátrūn sá vánā nyr iñjate.

5. *TRANSLATION* :— AGNI (Wild Fire) is like the roars of of the winds, like the battle cries of warriors, like a victorious host like the lightning, and can not to be arrested. It enflames and destroys the material and wood in the forests, like brave warrior who annihiliates the enemies.

PURPORT :— *With a strong wind blown the fire burns the objects like a warrior who finishes his enemies. It is not to be arrested easily.*

NOTES : (मरुताम् इव) यथा वायूनां विदुषां तथा = Of the strong winds and learned persons. (भर्वति) हिनस्ति । भर्वहिंसायाम् (धातुपाठ भ्वादि) = Destroys.

———

We should admire sincere learned persons :

कुविन्नो अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत् ।
चोदः कुवित्तुतुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥६॥

6. kuvín no agnír ucáthasya vír ásad vásush kuvíd vásubhiḥ kâmam āvárat । codáḥ kuvít tutujyât sātáye dhíyaḥ ṣúcipratīkaṃ tám ayâ dhiyâ griṇe.

6. *TRANSLATION* : I glorify the learned leader with my intellect and action because he possesses pure wisdom. Like fire

(electricity), he promotes all desirable virtues and good qualities, and fulfils our noble desires with the help of other persons observing **Brahmacharya** (restraint on senses). Such persons are capable to inspire our intellects, in order to inculcate the spirite of **Yajna** by distribution of wealth and knowledge among the needy. Indeed, it may strengthen us ever more.

PURPORT :—Let all of us admire the great scholars, because they are capable to fulfill all noble desires, and can make all learned with their teachings.

NOTES : (कुविद्) महान्=Great. (अग्नि:) विद्युदादिस्वरूप:=Fire in the form of electricity, etc. (तुतुज्यात्) बलयेत्=May strengthen.

————

Let us glorify our scholars :

घृतप्रतीकं व ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते ।
इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियम् ॥७॥

7. ghṛitápratīkaṃ vá ṛitásya dhūrshádam agním mitrám ná samidhāná ṛiñjate । índhāno akrò vidátheshu dídyac chukrávarṇām údu no yaṅsaté dhíyam.

7. TRANSLATION : O Men ! let us serve our great scholars who are like our father and possess bright knowledge. They utilise their knowledge for their sincere and faithful friends like fire kindled with Ghee (Clarified butter) carriying heavy loads (in the form of steam). Such a scholar is the friend of a truthful person. Illustrious well with noble virtues and unparalled, he shines in battles and protects our pure wisdom.

PURPORT :— All men should acquire good knowledge, sitting at the feet of his noble guru, who is repository of all goods virtues. Like electricity he is giver of happiness like a friend.

NOTES : (ऋञ्जते) प्रसाध्नोति=Accomplishes or utilises properly. (यंसते) रक्षति=Protects. (विदथेषु) संग्रामेषु=In battles.

————

The attridutes of a scholar are mentioned :

अप्रयुच्छन्नप्रयुच्छद्भिरग्ने शिवेभिर्नः पायुभिः पाहि शग्मैः ।
अदब्धेभिरदृपितेभिरिष्टेऽनिमिषद्भिः परि पाहि नो जाः ॥८॥

8. áprayuchann áprayucchadbhir agne shivebhirnaḥ pāyúbiḥ pāhi şagmaíḥ। ádabdhebhir ádṛipitebhir ishṭé 'nimishadbiḥ pári pāhi no jāḥ.

8. TRANSLATION :— O venerable scholar! you shine like the fire and are ever vigilant. You guard pious, well-meaning joy-bestowing and learned persons. Protect us from all sides. O generator of happinees ! alongwith ever alert, loving and enlightened person, for they are knowledgeable, detached and minus vices.

PURPORT :— Men should always desire and endeavour, and seek portection from righteous learned persons and their company.

NOTES : (अप्रयुच्छन्) प्रमादमकुर्वन् = Alert or vigilant. (अदब्धेभिः) अहिंसकैः = Non-violent. (अदृपितेभिः) मोहादिदोष रहितैः = Free from ignorance attachment and vices. (जाः) यः जनयति सुखानि = Creator of happiness.

Sūktam—144

Rishi-Dirghatamā. Devata-Agni Chhanda-Jagati and *Pankti. Svara-Nishāda* and *Panchama.*

The attributes and duties of the teachers and the preachers are given :

एति प्र होता व्रतमस्य माययोर्ध्वां दधानः शुचिपेशसं धियम् ।
अभि स्रुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह निंसते ॥१॥

1. *TRANSLATION* :— On accepting of good virtues, a man becomes wise. With his intelligence, upholding of the vows and exalted and pure wisdom, a noble teacher lifts the ladle to pour his loving oblations in the sacramental fire.

PURPORT :— *The persons receiving education and intellect from the preachers and teachers become men of good character and temperament.*

NOETS : (होता) सद्गुणगृहीता=The acceptor of good virtues. (स्रुचः) विज्ञानयुक्ताः=Full of special knowledge or wisdom. (निंसते) चुम्बति=Kisses.

The attributes of preacher are further explained :

अभीमृतस्य दोहना अनूषत योनौ देवस्य सदने परीवृताः ।
अपामुपस्थे विभृतो यदावसदध स्वधा अधयद्याभिरीयते ॥२॥

2. *TRANSLATION* :— The noble, decent and graceful ladies pick up knowledge, to live happily in the homes of their equally learned husbands, and glorify God. Well upheld by the laws of God, the wind blows in the firmament. Likewise, learned persons drinking pure water roam about, dissemenating knowledge. We emulate them.

PURPORT :— *Water in the sky sustains the whole world by rains, likewise a scholar should first learn and then disseminate all his knowledge among others.*

NOTES : (दोहनाः) पूरकाः=Fillers. (स्वधाः) उदकानि: । स्वधेत्युदकनाम= (NTU 1-12)=Water. (ऋतस्य) सत्यस्य विज्ञानस्य=Of true knowledge.

The attributes of teachers and priests go on :

युयूषतः सवयसा तदिद्वपुः समानमर्थं वितरित्रता मिथः ।
आदीं भगो न हव्यः समस्मदा वोळ्हुर्न रश्मीन्त्समयंस्त सारथिः ॥३॥

3. TRANSLATION :— When two classmates or co-scholars mug up and exchange their notes and arrive at some definite conclusion, each one of them makes optimum use of the knowledge and experience of the teachers and preachers. Like an acceptable or popular wealthy person or like a charioteer who controls his horses through the reins, such a person takes up the challenge.

PURPORT :— The teachers and preachers who endeavour to make others learned like themselves, give them education without deceit. Consequently, they impart good wealth and control over their senses.

NOTES : (युयूषत:) मिश्रयितुमिच्छत:=Try to corroaborate. (हव्य:) होतुम् आदातुं स्वीकर्तुम् अर्हः=Acceptable or popular.

Attribntes of ideal teachers and preachers mentioned :

यमी॒ द्वा सव॑यसा सप॒र्यत॑: समा॒ने योना॒ मिथु॒ना समो॑कसा ।
दिवा॒ न नक्तं॑ पलि॒तो युवा॑जनि पु॒रू चर॑न्न॒जरो॒ मानु॑षा यु॒गा ॥४॥

4. TRANSLATION :— Like the day and night the parents, both united happily, give birth to a young progeny. Such offshoots remain young, energetic and free from the decay though apparently they may have grey heirs. Likewise, the good teachers and preachers build a l ine for the society.

PURPORT :— Good parents produce good children, and likewise the good teachers and preachers prepare ideal and dedicated citizens.

NOTES : (अजर:) जरारोगरहित:=Free from the diseases of old age. (युगा) युगानि=वर्षाणि=Years.

The utility of ideal teachers is underlined :

तमीं हिन्वन्ति धीतयो दश व्रिशों देवं मर्तास ऊतये हवामहे ।
धनोरधि प्रवत आ स ऋण्वत्यभिव्रजद्भिर्वयुना नवाधित ॥५॥

5. *TRANSLATION* :— We mortals seek protection from the wise and expert persons. As all the fingers make hands strong, likewise we accept such noble teachers as our leaders. You should also do likewise. As an arrow goes at distance if properly handled by an expert archer, likewise our venerable persons should go far and wide.

PURPORT :— *The fingers of the hands are helpful in taking food and thus the body grows. Likewise, the people well groomed by the teachers should go to the farthest corners with the Vedic message.*

NOTES : (धीतयः) करपादांगुलयः इव = Like the fingers of the hands and the feet. (व्रिशः) विशः प्रजा । अत्र वर्णव्यत्ययेन वस्य स्थाने व्रः = Subjects or issues.

Supremacy of divine fire glorified :

त्वं ह्यग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपा इव त्मना ।
एनी त एते बृहती अभिश्रिया हिरण्ययी वक्करी बर्हिराशाते ॥६॥

6. *TRANSLATION* :— O scholar ! the divine fire shines like the sun and likewise a herdsman rules over his herd. So is the God the illuminator of the science of rains (meteorology) and other objects. God the illuminator of the earthly objects, protects heaven and earth which are bright, vast, admirable, beautiful and beneficient, and are really great. You know it well. O **Agni**, the President of nation! so you also follow the same path.

PURPORT :— A knower of **Atma (Paramatma**=God, **Jivatma**=soul) *shines well in the Supreme Being and in this world, like a herdsman who guards and nurtures his herds well with great care and love. Likewise, the President of the Assembly should protect his subjects.*

NOTES : (दिव्यस्य) दिविभवस्य वृष्ट्यादिविज्ञानस्य=Of the science of rain and other objects in the sky; (वक्वरी) प्रशंसनीय=Admirable. (बर्हिः) वर्धनम् (बृह-वृद्धौ) धातुपाठ=Greatness or Vastness, By AGNI may also be taken Omniscient God who is the ruler of all worlds.

Adoration of learned persons described :

अग्ने जुषस्व प्रति हर्य तद्वचो मन्द्र स्वधाव ऋतजात सुक्रतो ।
यो विश्वतः प्रत्यङ्ङसि दर्शतो रण्वः संदृष्टौ पितुमाँ इव क्षयः ॥७॥

7. *TRANSLATION* :— O great scholar! you are shining like the lightning, admirable being giver of happiness. You relish food secured through honest means and do noble deeds. Listen to my request and I desire and fulfil it. You go everywhere, are good looker, and possess store of the science and are like a big palace.

PURPORT:— *The best and praiseworthy and intellectual man is regular in eating and walking. He is reputed for truthful conduct, endowed with righteous actions and intelligence. Others follow such absolutely truthful persons.*

NOTES : (स्वधावः) प्रशस्तं स्वधा-अन्नं विद्यते यस्य तत् सम्बुद्धौ=Possessor of good food. (रण्वः) शब्दविद्यावित्=Knower of the science of sound. (क्षयः) निवासार्थः प्रासादः=Palace.

Sūktam—145

Rishi-Dīrghatamā. Devatā-Agni. Chhanda-Jāgati and *Trishtup. Svara-Nishāda* and *Dhevata.*

The atrributes of the preacher and the person to be instructed are told :

तं पृच्छता स जगामा स वेद स चिकित्वाँ ईयते सान्वीयते ।
तस्मिन्त्सन्ति प्रशिषस्तस्मिन्निष्टयः स वाजस्य शवसः शुष्मिणस्पतिः ॥१॥

1. *TRANSLATION* :— O men ! you should seek solutions to your problems from that great scholar who has trodden upon the path of truth, and knows God. Wise and highly learned that preacher and leader enjoys happiness. He achieves full joy quickly. He administers admonitions and commands well over the associations. He is the lord of all knowledge and strength, and powerful. Such a person can rule successfully over the army and the State.

PURPORT :— *With the association of teaching and preaching among the absolutely truthful industrious and wise persons, a preacher leader can fulfil the desires of the public and can make them humble.*

NOTES : (प्रशिषः) प्रकृष्णानि शासनानि = Good admonitions or commmands. (इष्टयः) सत्संगतयः = Good associations. (शुष्मिणः) बहुबलयुक्तस्य सैन्यस्य राज्यस्य वा = Of the powerful army or State.

The theme of teacher-pupil relation is further developed here :

तमित्पृच्छन्ति न सिमो वि पृच्छति स्वेनेव धीरो मनसा यदग्रभीत् ।
न मृष्यते प्रथमं नापरं वचोऽस्य क्रत्वा सचते अप्रदृपितः ॥२॥

2. TRANSLATION :— The speech of a man is reflective of mind, and if that is devoid of arrogance and ignorance, he speaks with all serious consciousness. A truthful teacher and preacher is sure to get pupils' full support. There is no element of doubt in his words, utterd in the beginning or at the conclusion. All men do not ask questions as seekers of truth, because they lack inquisitiveness. It is only the learned seekers of truth, that put him searching questions.

PURPORT :— Let all men keep faith in the wisdom of truthful persons, as they are free from ignorance, arrogance and other evils. They are also highly learned with their souls purified by the practice of YOGA. Those who try to decide what is true and what is false, without the association of right type of such wise enlightened persons, obviously can never succeed. Therefore, the truth and falsehood should be decided by the teachings of absolutely truthful persons.

NOTES : (धीरः) ध्यानवान्=A man who practises meditation. (अप्रदृपितः) न प्रमोहितः=Not ignorant or attached. (मृष्यते) संशयते= Doubts or in doubt.

The enlightened leaders are eulogised :

तमिद् गच्छन्ति जुह्वस्तमर्वतीर्विश्वान्येकः शृणवद्वचांसि मे ।
पुरुप्रैषस्ततुरिर्यज्ञसाधनोऽच्छिद्रोतिः शिशुरादत्त सं रभः ॥३॥

3. TRANSLATION :— O learned leader! you being the best among us listen to all our requests or questions. You are indeed great, admired by many good men. You ward off all miseries, possess the resources of honouring enlightened man. You are also protector of righteous persons, destroyer of all ignorance and other evils. Try always to do good to all. It is such an enlightened leader whom highly, intelligent girls and otherwise and knowledgeable people approach and seek his guidance.

PURPORT :— It is the duty of men to seek guidance from the absolutely truthful learned persons. Girls also should do likewise. Failing in it, it is not possible to get correct knowledge to distinguish between the true and false.

NOTES : (जुह्वः) विद्याविज्ञाने आददत्यः = Accepting wisdom and knowledge of various sciences. (अर्वतीः) प्रशस्त बुद्धिमत्यः कन्याः = **Highly** intelligent girls. (शिशुः) अविद्यादिदोषाणां तनूकर्ता = **Destroyer of** ignorance and other evils. (रभः) महान् = Great.

Again in the praise of the enlightened :

उपस्थायं चरति यत्समारत सद्यो जातस्तत्सार युज्येभिः ।
अभि श्वान्तं मृशते नान्द्ये मुदे यदीं गच्छन्त्युशतीरपिष्ठितम् ॥४॥

4. *TRANSLATION :*—O seekers after truth! approach **that** wise leader, whose companions confide in him, and who goes **to** others to help and stands by them where needed. Such a leader **goes** everywhere to discharge his duties, thinks over again and again **about** the mature knowledge. Intelligent persons approach him for **getting** joy and delight and redressal of their grievances. Women **desiring** good knowledge and guidance also approach such a person.

PURPORT :— O men! those persons are givers of joy to the world who are endowed with all knowledge and endeavour. They impart delight of knowledge to all having given up crookedness and other evils and have attained peace and other virtues.

NOTES : (श्वान्तम्) श्रान्तं परिपक्वज्ञानम् (अत्र वर्णव्यत्ययेन रेफस्य स्थाने व) = Wisdom. (समारत्) सम्यक् प्राप्नुत = Approach well.

स ईं मृगो अप्यो वनर्गुरुप त्वच्युपमस्यां नि धायि ।
व्यब्रवीद्वयुना मर्त्येभ्योऽग्निर्विद्वाँ ऋतचिद्धि सत्यः ॥५॥

Again in the praise of enlightened persons :

5. *TRANSLATION :—* A thirsty deer goes to a water-store. Likewise a scholar is placed near the altar of a **Yajna**. He guides the other performers of the **Yajna.** He being highly learned and shining like fire, on account of knowledge, wisdom and other good virtues, accepts and knows truth and subsequently preaches the knowledge of their duties.

PURPORT :— A thirsty deer wanders in the forest in search of water and on having it drinks and gets delighted. Likewise, highly learned persons feel great satisfaction and joy by getting students of calibre and character.

NOTES : (वयुना) प्रज्ञानानि=Wisdom. (अग्निः) अग्नि इव विद्यादि सद्गुणैः प्रकाशमानः=Shining like fire with **Vidya** and other virtues. (ऋतचित्) या ऋतं चिनोति—He who gathers truth from all sides. (वयुना) प्रज्ञानानि—Teachings.

Sūktam —146

Rishi-Dīrgatamā. Devatā-Agni. Chhanda-Trishtup of various forms. *Svara-Dhevata.*

The attributes of Agni and a scholar are mentioned :

त्रिमूर्धानं सप्तरश्मिं गृणीषेऽनूनमग्निं पित्रोरुपस्थे ।
निषत्तमस्य चरतो ध्रुवस्य विश्वा दिवो रोचनापप्रिवांसम् ॥१॥

1. *TRANSLATION :—* O Intelligent person ! you glorify a scholar, who like electricity pervades all superior, inferior and the middle substances. Our prayers are contained in seven

metres (CHHANDAS) like **Gayatri, Ushnri, Anushtup** or in seven worlds and they are unabated. Seated near its parent (air and the sky) and pervading all the illuminated region, of the sky and all objects, this electricity resembles the qualities of our scholars, who deserve to be credited with extra ordinary knowledge.

PURPORT :— As **Agni** *in its three forms of fire, lightning and sun, is the source of energy to accomplish varied works of the universe, likewise the scholars are the real benefactors of the mankind.*

NOTES : (त्रिमूर्द्धानम्) त्रिषु निकृष्टमध्यमोत्तमेषु पदार्थेषु मूर्द्धा यस्य = Which has its head in the substances of three kinds superior, inferior and the middle-pervading all. (सप्तरश्मिम्) सप्तसु छन्दस्सु लोकेषु वा रश्मयो यस्य = Having its rays in principal vedic seven metres or seven worlds. (पित्रोः) वाय्वाकाशयोः = Of the air and the sky.

———

The above theme is further developed :

उ॒क्षा म॒हाँ अ॒भि व॑वक्ष ए॒ने अ॒जर॑स्तस्थावि॒तऊ॑ति॒र्ऋष्वः ।
उ॒र्व्याः प॒दो नि द॑धाति॒ सानौ॑ रि॒हन्त्यूधो॑ अ॒रु॒षासो॑ अस्य ॥२॥

2. *TRANSLATION :—* The sun is a great sustainer of the earth, undecaying and grand, and imparts protection. It keeps feet over this world which is divided in many categories and upholds the heaven and the earth. His emergent rays make the cloud to rain water. Likewise, an enlightened person stands in this universe shedding his light of knowledge everywhere.

PURPORT :— A man should be like the solar power which upholds the universe.

NOTES : (उक्षा) सेचकः = Sprinkler or Showerer. (ऊधः) जलस्थानम् = Place of water. (अरुषासः) अहिंसमानाः किरणाः = Protective rays. (सानौ) विभक्ते जगति = In the world divided in various categories.

———

In praise of the enlightened persons :

समानं वत्समभि सञ्चरन्ती विष्वग्धेनू वि चरतः सुमेके ।
अनपवृज्यां अध्वनो मिमाने विश्वान्केतां अधि महो दधाने ॥३॥

3. *TRANSLATION* :— Heaven and earth are like the two well disposed milch cows moving towards their common progeny in the form of day and night. They fully nourish the calf, uphold the paths that are free from all that is to be avoided. O enlightened persons! like the milch cows you should also try to understand unprejudiced and fulfil the oble desires of all.

PURPORT :— Those charming persons who like the sun attract and illuminate, they find various paths. They treat all like the milch cows, uphold a ll sciences and get off from all miseries.

NOTES : (वत्सम्) वत्सवद् वर्तमानः अहोरात्रः तम्=Day an d night like the calf of the milch cows in the form of heaven and earth. (सुमेके) सुष्ठु मेकः प्रक्षेपो यस्य=Throwing away all undesirable things. (केतान्) बोधान्=Knowledge.

Duties of the enlightened narrated :

धीरासः पदं कवयो नयन्ति नाना हृदा रक्षमाणा अजुर्यम् ।
सिषासन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो नॄन् ॥४॥

4. *TRANSLATION* :— The wise meditators protect men in various styles. They live in their hearts and try to share with them their own wealth and other things. They also bring them undecaying realtity of life, the way sun brings water through the rains to the river. One who manifests his powers having received knowledge from them and good education, attains God.

PURPORT :— As the sun fills up the rivers through rain, likewise, the enlightened persons fill the souls of men with spiritual peace, enable them to attain God.

NOTES : (पदम्) पदनीयम्—Attainable and knowable reality. (सिषासन्त) संभक्तुं इच्छन्तः—Desiring to divide or share with others.

The scholars should be invariably honoured :

दि॒दृ॒क्षेण्यः॒ परि॒ काष्ठा॑सु॒ जेन्य॑ ई॒ळेन्यो॑ म॒हो अर्भा॑य जी॒वसे॑ ।
पु॒रु॒त्रा यदभ॑व॒त्सूरहै॑भ्यो॒ गर्भे॑भ्यो म॒घवा॑ वि॒श्वद॑र्शतः ॥५॥

5. *TRANSLATION* :— An excellent scholar is ever to be honoured. Such a person is within the reach of a common man, and is victorious, adorable, the source of inspiration and protector of life to all. The respectable other great scholars also when approached and interviewed can face the questions. He possessess the greatest wealth of wisdom and is the producer and giver of the divine knowledge. We should honour such a person.

PURPORT : The really enlightened teachers are capable to educate similar other persons with their wisdom and action.

NOTES : (गर्भेभ्यः) गर्तुं स्तोतुं योग्येभ्यः—By the respectable learned persons. (काष्ठासु) दिक्षु—In all directions.

Sūktam—147

Rishi-Dīrghatamā. Devatā-Agni. Chhanda-Trishtup of two forms. *Svara-Dhevata.*

The attributes of a friend and foe are mentioned :

क॒था ते॑ अग्ने शु॒चय॑न्त आ॒योर्द॑दा॒शुर्वाजे॑भिराशुषा॒णाः ।
उ॒भे यत्तो॒के तन॑ये॒ दधा॑ना ऋ॒तस्य॒ साम॑न्र॒णय॑न्त दे॒वाः ॥१॥

1. TRANSLATION :— O great scholar! please tell how we reach other learned persons. They are co-operative with a noble man of charitable disposition. Such people desire to distribute the wealth of knowledge among the sons and grandsons by way of teaching and preaching of theoretical and practical knowledge. They lead an absolutely pure life and disseminate the teachings of **Sama Veda,** and other **Vedas.**

PURPORT :— All learned teachers should ask for an absolutely truthful scholar who is well versed in all the Vedas, as to how we should teach. He should tell them to teach in such a way that his pupils may become masters of their senses and righteous.

NOTES ; (वाजेभिः) विज्ञानादिभिर्गुणैः—With special knowledge and other virtues. (रणयन्तः) शब्दयेयुः—Speak out or teach.

A request to the scholar submitted :

बोधा मे अस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीयति त्वो अनु त्वो गृणाति वन्दारुस्ते तन्वं वन्दे अग्ने ॥२॥

2. TRANSLATION :— O most energetic great scholar! you are capable to feed and accomodate your disciples. Tell me the secret meaning of this my word of adoration. It is full of wisdom. Uphold firmly my this meaningful reverential and earnest praise. I your devoted pupil bow before you in person. O great teacher! another one your disciple takes your juice of devotion. The third one, sings in your praise or glorifies you. Let me also be like those good pupils.

PURPORT : — When a pupl studies under an Acharya (Preceptor), he should get himself examined by him. Before commencing the study, he should bow down before his preceptor and make obesisance to him humbly. Like other intelligent students, he should also study industriously and methodically.

NOTES : (अग्ने) विद्वत्तम—The greatest scholar. (पायति) पिबति—Drinks milk or the juice of devotion.

———

The adorations to the scholar reinforced :

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः ॥३॥

3. *TRANSLATION :*— O learned leader! you know all the sciences; you also maintain group of pious people who being the wise guardians, pity and help spiritually blind (ignorant) persons, stuck to the evils. Under your protection, even sticking to their enemies are unable to do them harm.

PURPORT :— The persons who eradicate ignorance and unrighteous acts, take out a blind man from the well. Such people must be respected like parent. The misleading persons be kept at distance, and should not be associated in a bad cause.

NOTES : (मामतेयम्) ममतायाः अपत्यम्—An ignorant person attached to worldly objects. (अन्धम्) अविद्यायुक्तम्—Ignorant. (दिप्सन्तः) अस्मान् दम्भितुं हिंसितुं इच्छन्तः—Trying to harm us.

REMARKS : Explaining मामतेयम् अन्धम् as the blind son of ममता, Sayanacharya gives a most absured irrelevant and irrational story.

But Prof. Wilson's note on this part of Sayana's commentary is worth quoting which corroborates **Rishi Dayananda Saraswati's** interpretation.

———

The enlightened person is again eulogised :

यो नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन ।
मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तैः ॥४॥

4. *TRANSLATION :*— O learned leader! wicked person approaches us and tries to behave like an enemy, reviles us with

malignity of thought and speech. Let one thoughtful preceptor, who purified us (our body and soul), be his instructor and preceptor also.

PURPORT :— Those persons who among men give bad teachings are to be shunned and those who teach truth must be revered.

NOTES : (मर्चयति) उच्चरति—Utters (reviles).

=—=—

In the praise of ideal teachers :

उत वा यः सहस्य प्रविद्वान्मर्तो मर्तं मर्चयति द्वयेन ।
अतः पाहि स्तवमान स्तुवन्तमग्ने माकिर्नो दुरिताय धायीः ॥५॥

5. *TRANSLATION :—* O learned leader! you are born in strength, and glorifier or devotee of God. You protect the mortal who is a great scholar and instructs others in the form of teaching and preaching. A noble person who praises the Supreme Being, never consigns into misfortune.

PURPORT :— Those persons are the true reformers or purifiers of the world who keep men away from ignorance and unrighteous acts with the help of good education and teaching and who augment the spiritual and physical force.

NOTES ; (द्वयेन) अध्यापनोपदेशरूपेण—In the form of teaching and preaching.

=—=—

Sūktam—148

Rishi-Dīrghatamā. Devatā-Agni. Chhanda-Pankti and *Trishtup* of various forms. *Svara-Panchama and Dheivata.*

The attributes of a learned persons AGNI are detailed :

मथीद्यदीं विष्टो मातरिश्वा होतारं विश्वाप्सुं विश्वदेव्यम् ।
नि यं दधुर्मनुष्यासु विक्षु स्व१र्ण चित्रं वपुषे विभावम् ॥१॥

1. *TRANSLATION* :— O man ! you should utilise and uphold Agni (in the form of fire and electricity) which is intensified by the whirling wind, which is consumer of various objects, is prevading the earth and other worlds in various forms. It it utilised by the learned among men for the accomplishment of various works and beauty like the wonderful and varied radiant sun.

PURPORT :— Those men who accomplish various works by utilising the electricity pervade all like the air, and can do with its help wonderful deeds.

NOTES : (विश्वाप्सुम्) विश्वं समग्रम् रूपं गुणो यस्य—Multiform or endowed with various attributes. (स्वः) सूर्यम्—The sun.

The previous theme is further developed :

ददानमिन्न ददभन्त मन्माग्निर्वरूथं मम तस्य चाकन् ।
जुषन्त विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥२॥

2. *TRANSLATION* :— O men, never harm the enlightened leader who loves the person disseminating the sublime knowledge to the people. You may lovingly accept all the good works and glories from me. I undertake to perform hard work to achieve it.

PURPORT :— *O men,* you *should serve constantly the person from whom you receive good education. All should study the Vedas well.*

NOTES : (ददभन्त) दम्नुयुः—Kill or harm. (मन्म) विज्ञानम्—Special knowledge. (कारोः) शिल्पविद्या साध्यकर्तुः—The doer of the industrious work. (चाकन्) कामयते—Desires or loves.

We must develop scientific outlook :

नित्ये चिन्नु यं सदने जगृभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।
प्र सू नयन्त गृभयन्त इष्टावश्वासो न रथ्यो रारहाणाः ॥३॥

3. *TRANSLATION* :— The performers of the **Yajna** in the form of varied functional activities lay hold of the **Agni** (power) in the eternal sky with a peculiar process and uphold it. By it's proper utilisation, moving here and there, they manufacture aircrafts and other carriers, and move surftly like the fast harnessed horses. Such horses bear the rider to his destination.

PURPORT :— Those who utilise properly the wind, fire and other elements existent in the sky enternal, can manufacture aeroplanes and other vehicles.

NOTES : (यज्ञियासः) ये शिल्पाख्यं यज्ञमर्हन्ति ते—Those who perform the **Yajna** in the form of industrial works.

———

The analysts and discoverers hold the show :

पुरूणि दस्मो नि रिणाति जम्भैराद्रोचते वन आ विभावा ।
आदस्य वातो अनु वाति शोचिरस्तुर्न शर्यामसनामनु द्यून् ॥४॥

4. *TRANSLATION* :— The fire which is destroyer of many diseases (through **Yajna** etc.) and which is radiant, takes ingradients to the farthest every day, because of its impelling power and other attributes. It shines with the intensified radiance in the forest and is termed as a form of **Davāgni**. The favourable direction of the wind blows the flames onwards each day, like the swift arrows of an archer.

PURPORT : The persons through scientific knowledge about the fire and power, accomplish many achievements and make much progress.

NOTES ; (दस्मः) दुःखोपक्षेप्ता—Destroyer of miseries or diseases. (जम्भैः) चालनादिभिः स्वगुणैः—With its power of impelling and other attributes. (अस्तुः) प्रक्षेप्तुः—Of the thrower of the arrows or archer.

न य रिपवो न रिषण्यवो गर्भे सन्तं रेषणा रेषयन्ति ।
अन्धा अपश्या न दभन्नभिख्या नित्यास ईं प्रेतारो अरक्षन् ॥५॥

5. *TRANSLATION* :— No violent and malicious enemies can kill this **Agni** (i.e. the soul). It is within and therefore nobody could try to slay. A blind (intellectully) or ignorant person cannot realise its glory or real nature. It is only the wise men who realise its eternity and therefore love it and, preserve its purity.

PURPORT : O men ! You should know this soul which can never be killed and which being within, cannot be destroyed.

NOTES : (रिषण्यवः) आत्मनो रेषणामिच्छवः—Desiring to kill the Atma or soul. (रेषणाः) हिंसकाः—Violent persons. (अन्धाः) ज्ञानदृष्टिरहिताः—Devoid of the sight of wisdom, blind intellectually.

REMARKS : Sayanacharya, Prof. Wilson, Griffith and others have erroneously understood Agni. In fact, the reference here is to the soul. They take it only to mean the fire, about which these epithets and descriptions are not applicable. Sayanacharya seems to hint at it vaguely but has missed the point.

Sūktam—149

Rishi-Dīrghatamā. Devatā-Agni. Chhanda-Anushtup of various forms and *Ushnik. Svara-Gāndhāra* and *Rishabha.*

The attributes of the symbol of learning—God and Agni are further explained :

महः स राय एषते पतिर्दन्निन इनस्य वसुनः पदं आ ।
उप ध्रजन्तमद्रयो विधन्नित् ॥१॥

1. *TRANSLATION* :— O learned man! you always honour a person who is the master even of a wealthy man, who is the

lord and giver of great wealth of wisdom and knowledge etc. Such a person gives shelter to all and comes to teach. He also helps the man who tries to acquire that great wealth and showers peace over him like the cloud.

PURPORT :— The best way to be reputed is to bestow wealth on deserving noble persons. He who endeavours hard, achieves all wealth.

NOTES : (ईषते) प्राप्नोति—Approaches or comes. (इनः) ईश्वरः—Master or lord. (ध्रजन्तम्) गच्छन्तम्—Going. (अभ्रयः) मेघाः—Clouds.

———

The path of happiness is pointed out :

स यो वृषा नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
प्र यः सस्राणः शिश्रीत योनौ ॥२॥

2. *TRANSLATION :—* A well reputed and distinguisher between good and bad persons is mighty and the best among all. He is happy in both the worlds-heaven and earth. Being acquainted with the merits and demerits of all, such a person takes shelter in and supports the laudable causes of the humanity.

PURPORT :— That man enjoys true happiness who being the best among leaders, knows well the cause and effect of earth and other elements and attains true wisdom.

NOTES : (जीवपीतसर्गः) जीवैः सह पीतः सर्गः (सृष्टिक्रमः) येन—He who has understood well the order of the world. (सस्राणः) सर्वगुणदोषान् प्राप्नुवन्—Getting the knowledge of the merits and demerits of all things.

———

Attributes of a merited person :

आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्यो३ नार्वा ।
सूरो न रुरुक्वाञ्छतात्मा ॥३॥

3. *TRANSLATION* :— The man who is active and is like the pervasive etheral wind, is wise like a sage, an energetic person like a carefully racing horse and radiant likc the sun. He illuminates his community. Such a man enjoys life well and is worthy of dispensing justice. Such a person possesses knowledge of the immoveable objects.

PURPORT :— *The person possessing the knowledge of innumerable objects lays out a beautiful city. He shines with wealth and noble virtues like the sun.*

NOTES : (नार्मिणीम्) नर्माणि, क्रीड़ाविलासा विद्यन्ते येषां तेषाम् इमाम्—Full of the means of all legitimate enjoyments-joyful. (नभन्यः) नभसि भवो नभन्यो वायुः—etheral wind. (शतात्मा) शतेष्वसंख्यातेषु पदार्थेषु आत्मा विज्ञानं यस्य—Possessing the knowledge of innumerable objects.

———

The performers of good deeds receive noble virtues :

अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात् ।
होता यजिष्ठो अपां सधस्थे ॥४॥

4. *TRANSLATION* :— **Agni** born of the sky and the wind, illuminating the three splendours of the sun, the lightning and the earth and shining over all the spheres (in the form of the fire on earth, as lightning in the firmament and sun in the sky) is attracter of various objects and the chief cause of their combination. It is present at the place where the waters are collected.

PURPORT :— *Those who perform noble deeds of the diffusion of knowledge and righteousness, in a place illuminated by the association of the enlightened persons can accept all good attributes, actions and temperaments.*

NOTES : (द्विजन्मा) द्वाभ्याम् आकाशवायुभ्यां जन्म प्रादुर्भावो यस्य—Born of the sky and the wind. (होता) आकर्षणेनादाता— Attracter of various objects.

The previous theme is further developed :

अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।
मर्तो यो अस्मै सुतुको ददाश ॥५॥

5. *TRANSLATION :—* The men who are endowed with much wisdom and advanced learning, give knowledge to this seeker after truth. The twice-born upholds all acceptable and glorious virtues and later he becomes a man full of merits.

PURPORT :— That man becomes enlightened who gets first birth from highly educated and cultured parents and second from the Acharya (preceptor) and his wisdom. Therefore he is called as **Dwijanma** *or twice-born.*

NOTES : (द्विजन्मा) गर्भविद्याशिक्षाभ्यां जातः—Born twice i.e. physically and spiritually. (सुतुकः) सुष्ठु विद्यावृद्धः—Well advanced in learning highly educated.

Sūktam—150

Rishi-Dirghatamā, Devatā-Agni. Chhanda-Gāyatri and *Ushnik. Svara-Shadja* and *Rishabha.*

The attributes of God who is symbol of learning are mentioned :

पुरु त्वा दाश्वान्वोचेऽरिरग्ने तव स्विदा ।
तोदस्येव शरण आ महस्य ॥१॥

1. *TRANSLATION :—* O learned leader ! I have surrendered myself to you and am giver of happiness. I may speak many sweet

words to you. I come to you and present myself like a servant in the dwelling of a mighty master, who punishes wicked persons.

PURPORT :— A servant should fulfil his duties behaving like an obedient servant to his master.

NOTES : (अरिः) प्रापकः (सुखस्य)—The conveyer or giver of happiness. (तोदस्य) व्यथकस्य—Of a master who gives punishment to the wicked persons.

In the glory of God :

व्यनिनस्य धनिनः प्रहोषे चिदररुषः ।
कदा चन प्रजिगतो अदेवयोः ॥२॥

2. *TRANSLATION :—* Let you condemn a man who imparts education to an undeserving person. A right man is always non-violent and he leads a good and powerful life and possesses much wealth (of wisdom) performing Yajnas etc.

PURPORT :— That man becomes full of joys, who gives up the association of the teacher and preacher who are not highly learned and keeps association with great scholars.

NOTES : (व्यनिनः) यत् प्रशस्तं प्राणनिमित्तं तस्य—Of a man leading good life. (अररुषः)—Of the non-violent.

The virtuous God is again adored :

स चन्द्रो विप्र मर्त्यो महो व्राधन्तमो दिवि ।
प्रप्रेत्ते अग्ने वनुषः स्याम ॥३॥

3. *TRANSLATION :* O God! you are store-house of knowledge. May we always think or do good to you who distribute your

wealth among the deserving persons. O wise man ! I have advanced very forward physically, intellectually and spiritually and remain in the focus for knowledge and wisdom. It is just like the great God, who gives happiness to all. We should also behave and emulate properly.

PURPORT :— The learned men are knowers of the substances like the earth. Such men are always in focus of the wisdom and knowledge. Others should also follow the same path.

NOTES : (ब्राधन्तम:) अतिशयेन वर्द्धमान:—Growing or advancing much physically, mentally and spiritually. (चन्द्र:) आह्लादकारक:—Giver of joy. (वनुष:) संभाजकस्य—Of the distributor of wealth and knowledge.

Sūktam—151

Rishi-Dīrghatamā. Devatā-Mitra and *Varuna*, (combined). *Chhanda-Trishtup* and *Jagati* of various forms. *Svarā-Dhevata* and *Nishāda.*

The characteristics of Mitra and Varuna are explained :

मित्रं न यं शिम्या गोषु गव्यवः स्वाध्यो विदथे अप्सु जीजनन् ।
अरेजेतां रोदसी पाजसा गिरा प्रति प्रियं यजतं जनुषामवः ॥१॥

1. *TRANSLATION* — Heaven and earth tremble because of the power and the most impressive and refined speech of that **Agni.** The enlightened leader is loving and worthy of company. The wise man desirous of preservation of cattle and mankind has acted like a friend among the king, in **Yajnas** (non-violent noble acts or **Homas**) and **Pranas.** In fact, they had acted as benefactor of all beings.

PURPORT : Those learned persons who desire to protect the people, should do so by keeping friendship with the entire humanity behaving like with themselves.

NOTE : (शिम्या) कर्मणा शिमीति कर्मनाम (NG 2.1)—By Acts. (पाजसा) बलेन । पाज इति बलनाम (NG 2.9)—With strength.

The qualities of Mitra and Varuna are defined :

यद्ध त्यद्वां पुरुमीळ्हस्य सोमिनः प्र मित्रासो न दधिरे स्वाभुवः ।
अधु क्रतुं विदतं गातुमर्चत उत श्रुतं वृषणा पस्त्यावतः ॥२॥

2. *TRANSLATION* :— O teacher and preacher ! you shower peace and bliss and smash the power of the wicked. O my benevolent friends ! you uphold the intellect and refined speech of a virtuous house-holder (**Grihastha**). Such a house holder is endowed with the great wealth of wisdom and he gets due praise from them. You both listen attentively and consider their problems and requests, only if such a person honours you.

PURPORT :— *Those persons are very fortunate who like true friends disseminate knowledge and intellect among the people.*

NOTES: (पुरुमीढस्य) पुरुभिर्बहुभिर्गुणैः सिक्तस्य—Of a very virtuous person. (स्वाभुवः) सुष्ठु समन्तात् परोपकारे भवन्ति ये ते—Benevolent persons, doing good to all from all sides. (वृषणौ) यो वर्षयतः दुष्टांना शक्तिं बन्धयतस्तौ अध्यापकोपदेशकौ—Those teachers and preachers who shower peace and happiness and restrain the power of the wicked.

Ordained to adore the preacher and teacher :

आ वां भूषन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे महे ।
यदीमृताय भरथो यदर्वते प्र होत्रया शिम्या वीथो अध्वरम् ॥३॥

3. *TRANSLATION* :— O disseminators of knowledge (teachers and preachers) ! you are praiseworthy as persons living in celestial

space glorify and adorn your admirable birth (from the womb of knowledge or wisdom. It is aimed at acquiring more vigour. The truthful and enlightened persons, performing the acceptable noble acts uphold if from all sides.

PURPORT :— Those wise persons who promote the birth and growth of knowledge of the sons and daughters from childhood onward, they adorn and beautify all by the propogation of true knowledge.

NOTES : (क्षितयः) मनुष्याः—Men. (अर्वते) प्रशस्तविज्ञानवते (मनुष्याय)—For a person endowed with good knowledge.

A person of good conduct and thoughts is admired :

प्र सा क्षितिरसुर या महि प्रिय ऋतावानावृतमा घोषथो बृहत् ।
युवं दिवो बृहतो दक्षमाभुवं गां न धुर्युप युञ्जाथे अपः ॥४॥

4. TRANSLATION :— O men of truthful conduct ! you are powerful like the **Prānas** (vital energy). You inject the strength and truth of the great light of the State in the work of administration, like a strong bullock is yoked in the cart. You proclaim great truth before the public. Let this earth which gives happiness, be controlled by you.

PURPORT :— Those who put truth into practice and preach it, enjoy the reign over earth having acquired immeasureable strength.

NOTES : (असुर) प्राणवद् बलिष्ठौ (अत्राकारादेशो बहुलं छन्दसीति ह्रस्वः)—Mighty like the Prana or vital energy. (दिवः) राज्यप्रकाशस्य—Of the light of the State.

In the praise of teacher and preacher :

मही अत्र महिना वारमृण्वथोऽरेणवस्तुज आ सद्मन्धेनवः ।
स्वरन्ति ता उपरताति सूर्यमा निम्रुच उषसस्तक्ववीरिव ॥५॥

5. *TRANSLATION* :— O teachers and preachers ! like a Commander moving his army, you get on this great land and the cows which are not harmed by the wicked. Such cows are lovingly accepted and fed by good cattlemen. The cows give good milk to feed all at the time of sunrise and sunset. These cows on their return from the pastures make pleasant voice. They give the milk at dawn and that goes towards the sun in the sky.

PURPORT :— *As milch cows feed and please all by giving milk, likewise, the teachers and preachers should make all happy by giving them wisdom and good education.*

NOTES :— (अरेणव:) दुष्टान् अप्राप्ता:—Not touched or harmed by the wicked. (तुज:) आदत्ता:—Accepted or taken. (उपरताति) उपराणामववत्यन्तरिक्षे—In the firmament where there are clouds. (तक्ववी:) यस्तक्वान् सेनाजनान् व्याप्नोति, तद्वत्—Like a commander who approaches his army men.

The men and women should have maching couples :

आ वामृताय केशिनीरनूषत मित्र यत्र वरुणा गातुमर्चथः ।
अव त्मना सृजतं पिन्वतं धियो युवं विप्रस्य मन्मनामिरज्यथः ॥६॥

6. *TRANSLATION* : O enlightened person ! you are friendly and acceptable to all being virtuous. The beautiful and knowledgeable ladies sing in your praise, for your truthful conduct. You accept their praises with gratitude. You also heighten the level of intellect of wise men, and provoke them with noble suggestions. Thus you make them prosperous and fruitful in knowledge.

PURPORT :— *Really enlightened persons make efforts to unite admirable virgins and young men into wedlock. They examine the temperaments and merits of both and their areas of the observance of* **Brahmacharya** *(self restraint) and* **Vidya** *(wisdom).*

The teacher and preacher are signified :

यो वां यज्ञैः शशमानो ह दाशति कविर्होता यजति मन्मसाधनः ।
उपाह तं गच्छथो वीथो अध्वरमच्छा गिरः सुमतिं गन्तमस्मयू ॥७॥

7. *TRANSLATION* :— O teacher and preacher ! you go and meet a person who is active in the pursuit of knowledge. Such people, in general, are very wise, accepter of noble virtues, possessor of great knowlegde and giver of happiness with **Yajnas**. You recognise and appreciate well their non-violent and loving dealings. Deeply interested in our welfare, you love our refined speech and good intellect.

PURPORT :— Such persons should be honoured by all who desire to disseminate true knowledge and give happiness to all by imparting knowledge including the men and women of good character.

NOTES : (यज्ञैः) संगतैः कर्मभिः—Consistent and unifying noble acts. (शशमानः) प्लवमानः—Active. (वीथः) कामयेथाम्—Desire or love.

Guidelines for the teachers and preachers :

युवां यज्ञैः प्रथमा गोभिरञ्जत ऋतावाना मनसो न प्रयुक्तिषु ।
भरन्ति वां मन्मना संयता गिरोऽदृप्यता मनसा रेवदाशाथे ॥८॥

8. *TRANSLATION* :— O teachers and preachers ! you always teach and train well those persons who love and support the truthfull persons and prominent among the enlightened, in all sphreres. The application of mind to the objects of the senses with **Yajnas**, use of refined and cultured speech and who received education from you, these earn wealth. With the mind controlled, stuffed with knowledge and free from ignorance, attachment, pride and undue joy, people come and approach you with humility in order to attainment of the exalted state of mind.

PURPORT :— The enlightened persons' duty is to select for training only those men, who approach with faith for the acquisition of knowledge and who are self controlled and righteous.

NOTES : (अंजते) कामयन्ते—Desire or love. (अदृप्यता) हर्षमोहरहितेन—Free from undue joy (exultation) ignorance and attachment.

Importance of enlightened and preachers emphasized :

रेवद्वयों दधाथे रेवदाशाथे नरा मायाभिरितऊति माहिनम् ।
न वां द्यावोऽहभिर्नोत सिन्धवो न देवत्वं पणयो नानशुर्मघम् ।।९।।

9. *TRANSLATION :*—O leaders! you uphold ample, desirable and respectable great wealth, with your wisdom. It protects all and that is the purpose behind. Lights, days and nights are not able to measure your divinity nor the rivers. Your wealth can never be achieved by people attached to the worldly pleasures.

PURPORT :— Whatever can be achieved by highly learned enlightened persons, cannot be compared with others who use unfair means to secure them.

NOTES : (मायाभिः) प्रज्ञाभिः—By wisdom. With wise provisions. (Griffith). (वयः) कमनीयम्—Desirable. (द्यावः) प्रकाशः—Lights.

Sūktam—152

Rishi-Dīrghatamā. Devatā-Mitra and *Varuna* (combined). *Chhanda-Trishtup* of various kinds. *Svara-Dhevata.*

The duties and attr!butes of the teachers and taught, alongwith the audience are explained:

युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मन्तवो ह सर्गाः ।
अवातिरतमनृतानि विश्व ऋतेन मित्रावरुणा सचेथे ॥१॥

1. TRANSLATION :— O teachers and preachers ! you are in unison, like the **Prana** and **Udana.** You put on thick and pure clothes. Your nature is flawless and you know the real nature and purpose behind all the created objects. You thrash out all untruths and associate us with truth. Why should we therefore not honour you ?

PURPORT :— Men should always put on spotless thick clothes. By having always truthful conduct, they should give up all untruth and false dealings. They should accomplish the four objects of human pursuit, like **Dharma** *(righteousness),* **Artha** *(wealth),* **Kama** *(fulfilment of noble desires) and* **Moksha** *(emancipation).*

NOTES : मित्रावरुणौ) प्राणोदानवत् वर्तमानौ अध्यापकोपदेशकौ = Teachers and preachers who are united like the Prana and Udana. (मन्तवः) ज्ञातुं योग्याः पदार्थाः = Articles that are to be known.

The men of right conduet are hailed :

एतच्चन त्वो वि चिकेतदेषां सत्यो मन्त्रः कविशस्त ऋघावान् ।
त्रिरश्रिं हन्ति चतुरश्रिरुग्रो देवनिदो ह प्रथमा अजूर्यन् ॥२॥

2. TRANSLATION :— It is only one out of many, who understands well the thinking of these enlightened persons. His views are highly admired by the wise, as he is capable to distinguish between the truth and untruth. In fact, such a person is well-versed in four Vedas, and can keep off the wicked, being mighty, and slay the revilers of enlightened truthful persons. To the right person, he

serves with mind body and speech. Such enlightened persons are the leaders of the society and they are mature and experienced.

PURPORT :— Blessed are those persons who have given up the bad habits of reviling the enlightened men, keep away such revilers, acquire true knowledge, teach various useful sciences and always preach truth. They enjoy much happiness.

NOTES : (ऋघावान्) ऋघाः बह्व्यः स्तुतयः सत्यासत्यविवेचिका मतयो विद्यन्ते यस्मिन् सः—Containing the power of discrimination between truth and untruth. (त्रिरश्रिम्) त्रिभिर्वाङ्मनः शरीरै यः अश्यते प्राप्यते तम् = To the person who is approached or served with mind, body and speech. (चतुरश्रिः) चतुरो वेदान् अश्नुते सः—Well-versed in all the four Vedas.

———

The description of teachers and preachers :

अपादेति प्रथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत ।
गर्भो भारं भरत्या चिदस्य ऋतं पिपर्त्यनृतं नि तारीत् ॥३॥

3. *TRANSLATION :—* O friendly and noble teachers and preachers! who is it that gets from you the **Vidya** (thorough knowledge)? May I take liberty to put a question ? In fact, he is the first among those who has feet or full base of the learning. A student who bears that true knowledge, upholds and fills up the truth in this world. He achieves success and gives up falsehood and other evils.

PURPORT :— Those persons acquire true knowledge, who give up untruth, uphold always truth and accumulate together all desirable and requisite articles.

NOTES : (अपात्) अविद्यमाना. पादा यस्याः सा विद्या = Literally without feet i. e. complete true knowledge with no divisions. पद्वतीनां (पद्वतीनाम्) येषां पादाः विभागाः सन्ति = Among those who have feet or divisions. (गर्भः) यो गृह्णाति सः = A student who takes or acquires knowledge.

The guidelines from the teachers and preachers to a common man:

प्रयन्तमित्परि जारं कनीनां पश्यामसि नोपनिपद्यमानम् ।
अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम ॥४॥

4. *TRANSLATION* :— We here behold the sun. Gradually, it cuts the span of life with the growth of age. It always endeavours to give light to the world. It also throws vast splendours. We behold likewise the faces of beloved adored and friendly teachers and the noble and most acceptable preachers. Undoubtedly, it is the source of joy to us, as we never go against their teachings. You should also emulate it.

PURPORT :— The men accomplish their works in the light of the sun. It also dispells the darkness of the night and is illuminator. Likewise, having lived in the association of absolutely truthful teachers and preachers, people should end their all miseries.

NOTES : (कनीनाम्) कामयमानानां (प्रजानाम्) = Of the people who desire him. (जारम्) वयोहानिकारकम् = Diminishing the age.

The word जार has been used for the sun allegorically which is derived from जृष् वयाहानौ. As the sun rises, each new day diminishes or reduces the age of the man concerned, as a well known poet Bhartrihari has put it: आदित्यस्य गतागतैरहरहः संक्षीयते जीवितम् ।

———

Pre-requisites for becoming an energetic person :

अनश्वो जातो अनभीशुरर्वा कनिक्रदत्पतयदूर्ध्वसानुः ।
अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणन्तः ॥५॥

5. *TRANSLATION* :— The youngmen become mighty and powerful, only when they try to be like the sun, who without steeds and reins (in a chariot) is still visible, swiftly moving and creating loud sound. Moreover, it conveys light, and its rays are spread

everywhere higher and higher. Praising the solar abode full of sunshine in the company of friendly persons, and taking food and wealth (inspite of the fact that have no life) they become full of energy.

PURPORT :— As the sun is shining in the sky without horses or reins etc. with the support provided by the Almighty God, likewise, those persons who get guidance from great scholars, shine in righteous dealings, having acquired abundant wealth and foodstuff.

NOTES : (ब्रह्म) धनादियुक्तम् अन्नम्=Food materials with wealth. (अर्वा) प्रापकः—Conveyor of light.

The male and female teachers should impart eteal learning :

आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नूधन् ।
पित्वो भिक्षेत वयुनानि विद्वानासाविवासन्नदितिमुरुष्येत् ॥६॥

6. *TRANSLATION :—* Milch cows feed their calves with milk in their udders. The mothers, likewise, protect only their sons and daughters if they are lover of the Vedas. They make such issues strong by giving good food. A learned student begs food for himself. He also renders service to his teacher well and in return acquires eternal knowledge and preserves his wisdom. We all should follow similarly. The learned men and women should educate boys and girls respectively.

PURPORT :— As mothers feed their children and make them grow by giving them milk, in the same manner, learned men and women should augment the powers of the boys aud girls by giving them good knowledge and education.

NOTES : (मामतेयम्) ममताया अपत्यम्—Dear, lovely son. (अदितिम्) अविनाशिका विद्याम्—External and protective knowledge.

In the praise of teacher and preacher:

आ वां मित्रावरुणा हव्यजुंष्टिं नमसा देवाववसा ववृत्याम्।
अस्माकं ब्रह्म पृतनासु सह्या अस्माकं वृष्टिर्दिव्या सुपारा ॥७॥

7. *TRANSLATION :—* O friendly noble teachers and preachers! you, both, are endowed with divine qualities. The way I deal with you and serve food with reverence, likewise, under your protective umbrella, you add wealth among our men. May we face successfuly our adversaries with our full and pure power of restraining and containing the might.

PURPORT :— The enlightened persons give us knowledge with great love. So we should serve them with great faith and sincerity. Thus our reputation may spread everywhere.

NOTES : (हव्यजुष्टिम्) आदातव्यसेवाम् = Acceptable service. (ब्रह्म) धनम् = Wealth. (वृष्टिः) दुष्टानां शक्तिःबन्धिका शक्तिः = The power of restraining the might of our adversaries.

Sūktam—153

Rishi-Dīrghatamā. Devatā-Mitra and *Varuna, Chhanda-Trishtup* and *Pankti. Svara-Dhevata.*

The attributes of Mitra and Varuna (teacher and preacher):

यजामहे वां महः सजोषा हव्येभिर्मित्रावरुणा नमोभिः।
घृतैर्घृतस्नू अध यद्वामस्मे अध्वर्यवो न धीतिभिर्भरन्ति ॥१॥

1. *TRANSLATION :—* O friendly and noble teachers and preachers! You spread the message of love. So we love each other.

We worship you immensely with the offerings of good food, ghee and other valuable and reverential homage. It is like the performers of the **Yajnas** who put their oblations in the fire with their fingers. Please uphold those good traditions which learned persons have towards you and also towards us.

PURPORT :— As the performers of the **Yajnas** *create happiness for all, so should learned persons also do. (The oblations never contain killings, is evident from the parts of this* **Mantra.**)

NOTES : (नमोभिः) अन्नादिभिः = With food etc. (हव्येभिः) दातुम् अर्हैः = Worth giving good. (अध्वर्यव:) अहिंसाधर्मकामिच्छव: = Lovers of non-violent sacrifice.

In the admiration of teachers and preachers :

प्रस्तुतिर्वां धाम न प्रयुक्तिरयामि मित्रावरुणा सुवृक्तिः ।
अनक्ति यद्वां विदथेषु होता सुम्नं वां सूरिर्वृषणावियक्षन् ॥२॥

2. *TRANSLATION :—* O friendly and noble teachers and preachers! you shower happiness and I am your glorifier. I have given up all evils and am using the right methods, and they please all. I approach you like a destination in order to attain you. May I also approach the learned persons who are keen to associate you in acquiring knowledge. I know well that it pleases you.

PURPORT :— Joyous are the persons who shake off the sins, accept noble virtues, love the company of enlightened men and give joy to all.

NOTES : (मित्रावरुणा) सुहृद्वराविध्यापकोपदेशकौ = Friendly and noble teachers and preachers. (सुवृक्तिः) शोभनावृक्तिर्वर्जनं यस्य सः = Who has given up evils completely. (अनक्ति) कामयते = Desires.

प्रीपार्य धेनुरदितिर्ऋताय जनाय मित्रावरुणा हविर्दे ।
हिनोति यद्वां विदथे सपर्यन्त्स रातहव्यो मानुषो न होता ॥३॥

3. *TRANSLATION* :— O preachers of truth ! one, who creates greater happiness in truthful learned performers of the **Yajnas,** and is undoubtedly a liberal and essentially good man. Equally again, a man is good and virtuous, person when he joins you in the act of the propagation of knowledge. Like a mediaman he who always accepts the truth and disseminates it admirably.

PURPORT :— Those teachers and preachers who are experts in receiving and disseminating true knowledge, enable all to develop harmoniously and thrive in all fields with noble virtues.

NOTES : (पीपाय) वर्द्धयति. (हिनोति) वर्द्धयति = Augments or increases.

We should fully respect our teachers and preachers :

उत वां विक्षु मद्यास्वन्धो गाव आपश्च पीपयन्त देवीः ।
उतो नो अस्य पूर्व्यः पतिर्दन्वीतं पातं पयस उस्रियायाः ॥४॥

4. *TRANSLATION* :— O **Mitra** and **Varuna**—the teachers and preachers! among all, only really capable persons endowed with divine qualities pay their respects and regards to you, and entertain you well with good water and food. It is just like the cow, which gives the milk. Hence, we pray to you to cover all branches of the sciences (be well-versed in them), and after studies activate us thoroughly and become our adorable.

PURPORT . The people who give joy like the cows and Pranas, enjoy unmatched happiness.

NOTES : (मघासु) हर्षणीयासु=That are to be made happy. (अन्धः) अन्नम्=Food. (उस्रियायाः) दुग्धदात्र्याः धेनोः (उस्रियेति गोनाम NG-2-11)=Of the milch cow.

————

Sūktam—154

Rishi-Dīrghatamā. Devatā-Vishnu. Chhanda-Trishtup of various forms. *Svara-Dhevata.*

The nature of God and emancipation is narrated :

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥१॥

1. TRANSLATION :— Here, I recount the mighty works performed by Vishnu (All-pervading God). He has measured out the earthly as well as the high planets after the dissolution of the universe in material form. He supports. He is wide-moving and glorified in the Vedas, with regard to three-dimensional steps of His Universal movement. O men, like me you should attain the happiness-divine.

PURPORT :— The sun holds all the planets with his power of gravitation, likewise God sustains and holds the entire solar and other varied complexes, the matter (the material cause of the universe) and souls. Only that one God should be worshipped, who has made innumerable planets and they all are finally dissolved in Him.

NOTES : (विष्णुः) वेवेष्टि व्याप्नोति सर्वत्र स विष्णुः तस्य=Of the all-pervading God. (उत्तरम्) प्रलयादनन्तरकारणाख्यम्=The material cause after the dissolution. (विचक्रमाणः) विशेषेण प्रचालयन्=Moving in a particular manner. (कम्) सुखम्=Happiness joy.

————

The mightness of God is highlighted :

प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥२॥

2. *TRANSLATION :—* The **Vishnu** (Omnipresent God) is glorified on account of His Mightiness. For the wicked, He is like a terrible lion that ranges in the difficult terrains and whose lair is on the mountain-tops. It is He in Whose three-dimensions creation, all the planets find their dwelling place.

PURPORT :— There is simile (Upamā = resemblance) used in the **Mantra.**

No object in the world can transgress the laws of nature ordained by God. All must know, that God is giver of joy to the righteous persons like friend, while He is terrible to the wicked like a fierce lion. God is just the Lord and ordainer of the world and Dispensers of Justice.

NOTES : (विक्रमणेषु) विविधेषु सृष्टिक्रमेषु = In the various movements of the Universe. (अधिक्षियन्ति) आधाररूपेण तिष्ठन्ति = Dwell as supported by God.

In the glory of Vishnu the Mantra reads :

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥३॥

3. *TRANSLATION :* Let our strength and our knowledge be dedicated to Vishnu (the all-pervading God). He is glorified by many sages and seers. That Almightly, dwells on the mountains, clouds and all other objects everywhere. He all alone has created vast cumbersome and limitless Universe with the particles of three kinds-gross, subtle and very subtle. All should know and understand that distinction.

PURPORT :— None except the Omnipotent Lord can create, sustain and dissolve this world. Therefore none should worship anyone also, execpt him.

NOTES : (मन्म) विज्ञानम्=Knowledge. ((गिरिक्षिते) गिरयो मेघाः शैला वाक्षितः कुष्टा यस्मिंस्तस्मै=Pervading or dwelling in the clouds and mountains etc. (प्रयतम्) प्रयत्नसाध्यम्=Laborious, requiring great effort. (त्रिभिः) स्थूलसूक्ष्मातिसूक्ष्म अवयवैः=From gross, subtle and very subtle particles. (पदेभिः) ज्ञातुमर्हैः=Worthy of being known.

We should worship Him, the erator

यस्य॒ त्री पू॒र्णा मधु॑ना प॒दान्यक्षी॑यमाणा स्व॒धया॒ मद॑न्ति ।
य उ॑ त्रि॒धातु॑ पृथि॒वीमु॒त द्यामेको॑ दा॒धार॒ भुव॑नानि॒ विश्वा॑ ॥४॥

4. *TRANSLATION* :— O man ! that **Vishnu** (All-pervading God) is to be known by all. His three worthwhile attributes are full of unperishable gross sweetness. He is highly ecstatic because of ecstacy by the self-harmony of their nature. Yes, He being One, holds the earth which contains triple constituents of **Satva, Raja** and **Tamas**, earth and heaven, and even all the worlds.

PURPORT :— All should acquire more bliss by the contemplation of the attributes and actions of that God **Vishnu**. *He creates the earth and other planets from the material cause*-**Prakriti** *(Primordial Matter) and makes all happy by uniting them with all the nice things.*

NOTES : (पदानि) प्राप्तुमर्हाणि=Worthy of attainment. (त्रिधातु) त्रयः सत्वरजस्तमादयो धातवो येषु तानि=Consisting of सत्व (Knowledge) रज (Activity or passion) and तमः (Inertia).

Again in the praise of Lord Vishnu :

तद॑स्य प्रि॒यम॒भि पाथो॑ अश्यां॒ नरो॒ यत्र॑ देव॒यवो॒ मद॑न्ति ।
उ॒रु॒क्र॒मस्य॒ स हि बन्धु॑रि॒त्था विष्णोः॑ प॒दे प॑र॒मे मध्व॒ उत्सः॑ ॥५॥

5. *TRANSLATION :—* May I attain the charming path of the All-pervading and Almighty God. The souls that desire to have exalted Divine enjoyment and virtues get it from Him. In that highest state of liberation lies the source (fountainhead) of the sweetness. God is our true end real friend; he ends our miseries and gives joy.

PURPORT ;— Those who follow the dictates of God as given through the Vedas, enjoy the great delight of emancipation. As a man gets help from his friend, or as a thirsty person quenches his thirston finding a well of sweet water, likewise, a man attains perfect bliss on attaining God.

NOTES : (बन्धुः) दुःखविनाशकत्वेन सुखप्रदः=Giver of joy by destroying all miseries. (पाथः) वर्त्म=Path. (उत्सः) कूपः इव तृप्तिकरः=Giver of satisfaction or joy like the well (of sweet water).

———

A respectful prayer to the learned:

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमवभाति भूरि ॥६॥

6. *TRANSLATION :—* O absolutely truthful Yogi teachers and preachers! we seek for you those abodes dwelling units, where the multipoint and vastly expanded rays of the sun come freely. It is in such hygienic and clean places that the highest State of Bliss of the many Rishis shined and showered joy.

PURPORT :— Where enlightened persons get emancipation, there is not the least element of darkness. The emancipated souls are resplendent on account of their Divine joy and Bliss. God is the Illuminator of their souls whom they attain in that exalted state.

NOTES : (गावः) किरणाः=The rays of the sun. (भूरिशृंगाः) भूरि बहु शृंगाणि इव उत्कृष्टानि तेजांसि=Exalted splendours like many horns. (उश्मसि) कामयामहे=Desire.

Rishi-Dīrghatamā. Devatā-Vishnu. Chhanda-Trishtup of various forms and *Jagati. Svara-Dhevata* and *Nishāda.*

The attributes of the teachers and preachers and the benefits of Brahmacharya :

प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत ।
या सानुनि पर्वतानामदाभ्या महस्तस्थतुरर्वतेव साधुना ॥१॥

1. *TRANSLATION* :— O men ! worship or respect highly learned persons who always desire to have pure intellect. Such a person is a great hero and he is extremely virtuous. Honour also the person who protects your food of various kinds. Such teachers and preachers are not to be hurt. They reach the radiant summit of the hills and attain the highest reputation like a well-trained horse. They should also be properly treated and honoured.

PURPORT :— Those persons are to be considered great, who make people grow scientifically and significantly by giving knowledge and good education.

NOTES : (विष्णवे) शुभगुणव्याप्ताय=Pervading in noble virtues i.e. extremely virtuous, (अदाभ्या) हिंसितुमयोग्या=Invineible or inviolable.

ADDITIONAL NOTES : In mantras like उपह्वरे गिरीणां the hills are mentioned as source of Divine knowledge. *Ed.*

The austere persons shine :

त्वेषमित्था समरणं शिमीवतोरिन्द्राविष्णू सुतपा वामुरुष्यति ।
या मर्त्याय प्रतिधीयमानमित्कृशानोरस्तुरसनामुरुष्यथः ॥२॥

2. *TRANSLATION* :— Let the person who advances the light of knowledge received from you disseminate it among the doers of noble deeds. Such teachers and preachers radiate like the lightning and sun. They also utilise the power (electricity) which takes articles to distinct places, and serves you well. Let him acquire the knowledge that leads to happiness. He is a good protector of his sons or pupils.

PURPORT :— *The ascetics and self-restrained people practise* **Vidya** *good knowledge. They also shine like the sun and the lighting in their souls.*

NOTES : (त्वेषम्) प्रकाशम् = Light. (इन्द्राविष्णु) विद्युत्सूर्याविव अध्यापकोपदेशकौ = Teachers and preachers who are like the lightning and the sun. (कृशानोः) विद्युतः = Of electricity.!

———

The qualities of greatness described :

ता ईं वर्धन्ति मह्यस्य पौंस्यं नि मातरां नयति रेतसे भुजे ।
दधाति पुत्रोऽवरं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥३॥

3. *TRANSLATION* :— The worthy sons bestow joy and happiness upon their learned mothers, because they always try to bring in them great vitality, power of proper enjoyment and manhood. Such sons having received education from their parents, always maintain them well. Besides the first name taken a few days after birth, they take the second name (after completing education). They also receive the third (like Mahatma, Lokamanya Mahamana etc.) owing to the extra ordinary ability and service and shine like the sun-light.

PURPORT :— *The parents get the children and then educate them. On the attainment of youth get them married. Thus they get illuminated souls like the sun.*

NOTES : (ईम्) सर्वत:=From all sides. (दिव:) द्योतनात्मकस्य सूर्यस्य: =Of the illuminating sun.

Glory of observing Brahmacharya explained :

तत्तदिदस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळ्हुषः ।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्टोरुगायाय जीवसे ॥४॥

4. *TRANSLATION* :— Verily we praise the manhood of the honest, virile, self- controlled and vigorous person. He tries to follow God. In fact, He is the protector and Lord of the world. With admirable qualities. He makes and shapes the material substances by apportioning into basic three qualities of SATVA, RAJAS and TAMAS. It enables a person to lead a noble life glorified by many wisemen.

PURPORT :— *A man should increase his physical and mental power by the observance of Brahmacharya, rules of health and proper and proportionate development of all essential ingredients in the body. Coupled with their spiritual power by the acquisition of knowledge, righteousness and practice of Yoga, such people could establish themselves in perpetual joy.*

NOTES : (इनस्य) समर्थस्येश्वरस्य=Of God, the Lord. (विगामभि:) विविध प्रशंसायुक्तैः=Admirable.

Significance of self restraint stated :

द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति ।
तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥५॥

5. *TRANSLATION* :— A Brahmachari (self-controlled man) knows well the path of real happiness. He is capable to develop his physical and spiritual powers. Such a person can not reject his third birth (from the combination of Vidya and Acharya-Preceptor) like the roaring winged birds.

PURPORT :— Those parents who augment the third wisdom birth of their children with the observance of Brahmacharya they make their sons longlived, mighty and men of good character. Suce people enjoy happiness.

NOTES : (द्वे) शरीरात्मबले = Physical and spiritul powers. (तृतीयम्) त्रित्वसंख्याकं विद्याजन्म = The third birth from wisdom or knowledge through the Acharya or preceptor.

———

Nature of a Brahmachri described :

चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीँरवीविपत् ।
बृहच्छरीरो विमिमान ऋक्वभिर्युवाकुमारः प्रत्येत्याहवम् ॥६॥

6. *TRANSLATION* :—The youngman who is capable to develop the essential ingredients in his body becomes well built and merited. His actions and temperaments are admired. Even single he can challange and face the ninety four persons at a time.

PURPORT :— One who observes complete **Brahmacharya** *upto the agc of 48 years, he can face single handed ninety-four soldiers at a time and defeat them. A young man becomes mature and major at the age of 25, while a girl attains it at the age of 17 years. In case of prolongation of this marriage age and then marry after mature considertion and with self-choice the people become very fortunate.*

NOTES : (विमिमानः) विशेषेण धातूनां निर्माता = Developer of the essential ingredients in the body. (ऋक्वभिः) प्रशंसितगुणकर्मस्वभावैः = With

praise—worthy merits, actions and temperament. प्रतिष्ठाह्वानम् =Honour.

———

Sūktam—156

Rishi-Dīrghatamā. Devatā-Vishnu. Chhanda-Trishtup and Jogati. Svara-Dhevata and Nishāda.

The attributes of learned teachers and students are mentioned :

भवा मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः ।
अधा ते विष्णो विदुषा चिदर्ध्यः स्तोमो यज्ञश्च राध्यो हविष्मता ॥१॥

1. TRANSLATION :— O enlightened person ! having studied and perfected in all the sciences, we the students undertake only which are worthy. These should be in the spirit of help and mutual accomplishment. In such dealings, we should exchange our views and notes on the **Yajna** by observance of **Brahmacharya.** You come to us like a friend, give us happiness, and protect us with your help when necessary. Be also every day easily accessible and renowned. Take ghee and other nourishing substances for performing the **Yajna**. You give us wealth of all kinds and good reputation.

PURPORT :— A man should become a good scholar and friend of all by serving that highly learned person who is praised for the performance of the Yajna, observance of Brahmacharya. All of us are desirous of his progress, praise and perfection.

NOTES : (विद्युतद्युम्नः) विशिष्टनि द्युम्नानि धनानि यशांसि वा यस्य सः=He who is endowed with much wealth of all kinds and good reputation. (विष्णोः) सर्वासु विद्यासु व्याप्तिन्=Pervading in sciences i. e. well-versed in them. (यज्ञः) संगन्तुमर्हो ब्रह्मचर्याख्यः=Yajna in the form of

Brahmacharya which is worthy of association. (हविष्मता) प्रशस्त विद्यादानग्रहणयुक्तेन व्यवहारेण = By the acquisition and giving of knowledge.

==–==

The chapter of teacher-student relationship is again opened :

यः पूर्व्याय वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।
यो जातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युज्यं चिदभ्यसत् ॥२॥

2. *TRANSLATION* :— A pupil becomes a good scholar and can teach as well, when his teacher makes him well versed in all the branches of sciences. Such a pupil is trained by old and experienced gurus (teachers). They possesed genius and acquired uptodate modern knowledgc and are renowned on account of their wisdom and wide learning. Such a guru imparts knowledge to this venerable scholar and practises all scientific processes through hearing, reflection, contemplation and solution of all problems and questions.

PURPORT :— Those persons who teach intelligent students without any deceipt any who study and practise righteously, become great scholars and enjoy much happiness by the observance of righteousness,

NOTES : (वेधसे) मेधाविने = For a genius. (सुमज्जानये) सुष्ठु प्राप्तविद्याय = For a distinguished scholar. (श्रवोभिः) श्रवणमननविदिध्यासनः = By the process of hearing, reflection and contemplation.

====

One should seek knowledge voraciously :

तमु स्तोतारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपर्तन ।
आस्य जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे ॥३॥

3. *TRANSLATION* :— O admirers of all knowledge! you should know through your second birth (in the form of Vedārambha

Sansakāra) that absolutely truthful and experienced teacher is going to teach you. You should seek and perfect the knowledge of truth (like a womb receives and brings up a child. You are aware of his high reputation and greatness.) Receive knowledge from him and disseminate it to others. O well-versed in all sciences! as we seek and distribute the good intellect or noble advice of our teachers, you should also act likewise.

PURPORT :— Men should become great scholars by seeking the development of their knowledge. A teacher can become well-versed in the Vedas, only if he serves his teachers and receives from him the knowledge of all sciences.

NOTES : (गर्भम्) विद्याजं बोधम्=Knowledge. (विष्णो) सकलविद्याव्याप्त=Pervading in all or well-versed in all sciences.

The previous theme is further developed :

तमस्य राजा वरुणस्तमश्विना क्रतुं सचन्त मारुतस्य वेधसः ।
दाधार दक्षमुत्तममहर्विदं व्रजं च विष्णुः सखिवाँ अपोर्णुते ॥४॥

4. TRANSLATION :— The radiant sun has winds as his friends. It upholds a vast sea of energy and illuminates the place by day light. It dispels all darkness. A good ruler shining on account of his virtues and teachers and preachers emulates the sun's action. The sun is also the upholder of the winds.

PORPURT :— The persons by receiving good education from absolutely truthful learned person develop their intellect and get full strength. Likewise others should also do. The sun dispels all darkness, similarly it is the duty of all men to receive good education from enlightened persons and shed off the darkness of ignorance.

NOTES : (अश्विना) अध्यापकोपदेशकौ=Teachers and preachers, (विष्णु:) स्वदीप्त्या व्यापक: सूर्य:=The sun pervading all with his light.

The chapter on teacher-student relationship still continues :

आ यो विवाय सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः ।
वेधा अजिन्वत्त्रिषधस्थ आर्यमृतस्य भागे यजमानमाभजत् ॥५॥

5. *TRANSLATION* :— The divine enlightened persons are indeed well-versed in all branches of the sciences. Such persons perform good deeds for the welfare of a pious person. They also have good relations with all righteous persons and are genius, and well entrenched in three-tier device of knowledge, action and devotion. Such teachers, firmly establish a student in learning, who is of noble merits, actions and temperament. Such a pupil gives knowledge and pleases all with his wisdom and education and enjoys perfect happiness.

PURPORT :— *Those persons enjoy all kinds of happiness, who are lovers of the learned, grateful, pious and expert in all sciences. Such men make all happy by conveying to them the message of truth, Vidya (wisdom) and Dharma (righteousness).*

NOTES : (त्रिषधस्थः) त्रिषु यः कर्मोपासना ज्ञानेषु स्थितः = Firmly established in three good devices of action, devotion and knowledge. (विष्णुः) प्राप्तविद्यः = A man who has received all education. (आर्यम्) सकलशुभगुणकर्म स्वभावेषु वर्तमानम् = To man who has all noble merits, actions and temperament. (यजमानम्) विद्यादातारम् = To a giver of knowledge.

———

Sūktam—157

Rishi-Dīrghatamā. Devatā-Ashvinau Chhanda-Ttishtup and *Jagati* of various forms. *Svara-Dhevata and Nishāda.*

The attributes of Ashvinau (2) are described :

अबोध्यग्निर्ज्म उदेति सूर्यो व्युषाश्चन्द्रा मह्यावो अर्चिषा ।
आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत्पृथक् ॥१॥

1. *TRANSLATION* :— As the terrestrial fire or energy is lit up, the radiant sun also rises. The magnificent joyful Aurora (Dawn, USHA in Sanskrit) encompasses entire world with her radiance. The sun has roused the world in sundry ways. The learned teachers and preachers harness their energy in the form of aircrafts, vehiculars etc. for their journey. (The twin **Ashvinau** are the teachers and preachers. Ed.)

PURPORT :— The power, sun and dawn shine with their light and illuminate the whole world. They lead to prosperity. In the same manner, the teachers and preachers should receive great wealth and prosperity by illuminating the science of various types and God.

NOTES : (अश्विनौ) विद्वांसौ अध्यापकोपदेशकौ=Learned teachers and preachers. (रथम्) विमानादियानम्=Chariot or vehicle in the form of aircraft etc.

Call to the Heads of State and army to act as vanguard of the nation :

यद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम् ।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि ॥२॥

2. *TRANSLATION* :— O Head of the State and President of the Assembly and Commander of the Army ! when your armoured vshicles and aircraft etc. stop the advance of enemy. You refresh our brave soldiers with good drinks and food. You satisfy the Brahmanas with your valour shown in the battlefields by your army and consequently by victory scored over them. May we acquire wealth in the battle-fields as a result of our victory.

PURPORT :— The above said two prominent heads of the State should advance the happiness of all. They should guard it from enemies with all available resources and on political plane and thus should enhance wealth by getting victory in the battlefields.

NOTES : (अश्विनौ) सभासेनेशौ=President of the Assembly and Commandar of the Army. (घृतेन) उदकेन=With pure water. (ब्रह्म) ब्राह्मणकुलम्=Brahmanas.

The attributes of Ashvinau Head and Commandar of the State are mentioned :

अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः ।
त्रिवन्धुरो मघवा विश्वसौभगः शं नः आ वक्षद्द्विपदे चतुष्पदे ॥३॥

3. *TRANSLATION* :— O President of the Assembly and Commander of the Army ! let your vehicular carriers be smooth and swift. These should be able to earn praise from all for their comfortable movements and thus delight all. With such actions, we can acquire wealth which will ultimately prove auspicious for us. We therefore seek your presence for wealth and happiness to all-bipedals and quadrupeds.

PURPORT :— Men should endeavour in such a way that admirable nice vehicles of various kinds may be built with the aid of good teachnical know-how. Without this, it is not possible to enjoy all happiness.

Again in the praise of Ashvinau (2) :

आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमिक्षतम् ।
प्रायुस्तारिष्टं नीरपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥४॥

4. *TRANSLATION* :— O teachers and preachers ! bring us vigour, inspire us with your advice, prolong the span of our life, wipe away our sins, destroy all feelings of animosity and be always our companion.

PURPORT :— The teachers and preachers should impart such good education, that we may become friendly to all, and by giving up all prejudice-based sins may accomplish our desires.

NOTES : (रपांसि) पापानि=Sins. (कशया) गत्या शिक्षया=Movements or education.

In the praise of teacher-preacher combine :

युवं ह गर्भं जगतीषु धत्थो युवं विश्वेषु भुवनेष्वन्तः ।
युवमग्निं च वृषणावपश्च वनस्पतीँरश्विनावैरयेथाम् ॥५॥

5. *TRANSLATION* :— O teachers and preachers! you are like the sun and the moon, you shower happiness, sustain knowledge like the womb in various earth like planets. You set in motion fire, water and the trees of the forest to accomplish various purposes.

PURPORT :— *As the sun and moon cause rains, so the teachers, preachers and other learned persons should create all kinds of happiness by founding the knowledge among the people.*

NOTES : (गर्भम्) गर्भमिव विद्याबोधम् = Knowledge like the germ or womb. (अश्विनौ) सूर्याचन्द्रमसाविव अध्यापकोपदेशकौ = The teachers and preachers who are dispellers of the darkness of ignorance.

In the praise of Ashvinau :

युवं ह स्थो भिषजा भेषजेभिरथो ह स्थो रथ्या३ राथ्येभिः ।
अथो ह क्षत्रमधि धत्थ उग्रा यो वां हविष्मान्मनसा ददाश ॥६॥

6. *TRANSLATION* :— O learned distinguished physicians and medical men! you wipe off all diseases and always keep company of the Vaidyas (doctors). They like you eradicate the diseases and are conversant with all medicaments. You ride in various comfortable vehicles. You are powerful and others join you. Those associates are liberal and give you the necessary knowledge.

NOTES : (भिषजा) रोगनिवारकौ = Destroyers of diseases. (भेषजेभिः) रोगापहन्तृभिः वैद्यैः = With other physicians who are also destroyers of diseases. (क्षत्रम्) राष्ट्रम् = State or Kingdom. (हविष्मान्) बहुदानयुक्तः = Very liberal in giving much donation.

Rishi-Dīrghatamā. Devatā-Ashvinau. Chhanda-Trishtup, Pankti and Anushtup. Svara-Dhevata, Panchama and Gāndhāra.

The duties of the teachers and the taught :

वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं नो वृषणावभिष्टौ ।
दस्रा ह यद्रेक्ण औचथ्यो वां प्र यत्सस्राथे अकवाभिरूती ॥१॥

1. TRANSLATION :— O Heads of the Assembly and of the educational institutions! you bestow upon us happiness and admirable wealth of wisdom along with your firm protections. You who are virile, ward off all miseries. Accepted as philosopher-guide by many, you help us to march on the path of righteousness. Those who have observed Brahmacharya upto the age of forty four years have established us firmly for the accomplishment of our noble desires.

PURPORT :— Those who are of benevolent nature like the sun and air, grow prosperous.

NOTES : (रुद्रा) चतुश्चत्वारिंशद् वर्षपरिमितब्रह्मचर्येणाधीतविद्याः = Who have received knowledge by the observance of the vow of Brahmacharya upto the age of 44 years ? (रेक्णः) धनम्! रेक्ण इति धननाम (NG-2-10)=Wealth (of all kinds). (अकवाभिः) प्रशसिताभिः = Admirable, praiseworthy.

Ashvinau is the twin Devatā, varying in teacher-preacher combine, a pair of divine physicians and a pair of Heads of State and Army and the educational institutions.

Here, the teacher-preacher combine is addressed :

को वां दाशत्सुमतये चिदस्यै वसू यद्धेथे नमसा पदे गोः ।
जिगृतमस्मे रेवतीः पुरंधीः कामप्रेणेव मनसा चरन्ता ॥२॥

2. *TRANSLATION* :— O learned persons ! who is it that gives this wisdom to you ? We uphold this earth endowed with much wealth of various kinds and which preserves the cities. It is you and you only who make us enjoy happiness and go about everywhere with intellegent mind. Such people accomplish noble desires with mundane material for creating good intellect. Always entertain our favourable intentions and thus we ever wakeful, would discharge your duties.

PURPORT :— On this earth, wise and knowledgeable peoples who try to make all people noble and wise, are revered everywhere.

NOTES : (वसू) सुखेषु वासयितारौ = Enabling to dwell in happiness. (दाशत्) दद्यात् = May give. (नमसा) अन्नाद्येन = With food material and other things.

The Ashvinau are praised :

युक्तो ह यद्वां तौग्र्याय पेरुर्वि मध्ये अर्णसो धायि पज्रः ।
उप वामवः शरणं गमेयं शूरो नाज्म पतयद्भिरेवैः ॥३॥

3. *TRANSLATION* :— O Heads of the State and educational institutions (Gurukuls) ! when I seek your protection, I am appointed in the middle of the water (i.e. in Naval force) after completing a stupendous training. I possess strength and preserve it of the people also. Please augment my power, I come to you like a victorious hero who returned home upon swiftly running steeds.

PURPORT :— Those seekers after truth, who approach absolutely truthful scholars and teachers with proper resources become highly learned men. Those who multiply or spread knowledge and good education with great affection, deserve respect everywhere.

NOTES : (तौग्र्याय) बलेषु साधवे कार्याय = For a forceful work. (अज्म) बलम् = Strength. (अर्णसः) उदकस्य = Of the water.

The same subject is continued :

उपस्तुतिरौचथ्यमुरुष्येन्मा मामिमे पतत्रिणी वि दुग्धाम् ।
मा मामेधो दशतयश्चितो धाक् प्र यद्वां बद्धस्त्मनि खादति क्षाम् ॥४॥

4. *TRANSLATION :—* O Heads of the State and of the educational institution or Acharya of the Gurukuls ! let not the fire of grief consume me as highly devastating fire consumes the articles of the wood, grass etc. Let not bad education which defeats good knowledge try to excel in proper perspective. Let the sincere glorification of God save me.

PURPORT :— As the fire well kindled consumes the earth and fuel etc., let not the fire of grief consume or burn me. Let not ignorance and bad temper come to me at any time, but let peace and wisdom always grow more and more.

NOTES : (औचथ्यम्) उचितेषु कर्मसु साधुम् = Expert in doing proper deeds. (इमे) विद्याप्रशंसे = Good education and good reputation. (पतत्रिणी) पतितं विनाशयितुं कुशीलशिक्षे = Degrading bad character and education.

Guidelines about behaviour with a servant imparted :

न मा गरन्नद्यो मातृतमा दासा यदीं सुसमुब्धमवाधुः ।
शिरो यदस्य त्रैतनो वितक्षत्स्वयं दास उरो अंसावपि ग्ध ॥५॥

5. *TRANSLATION :* O learned persons ! if servants who are supposed to serve and give me happiness, annoy me though I am of a very simple fair and straightforward nature, let them not put me into embarassment. Let not the mother-like rivers harm me in any way. If a servant creates trouble for me by being disobedient and unruly, he may hurt or harm himself in his chest and shoulders, because of his sinful act.

PURPORT :— Men should endeavour in such a manner by practice of cultivating and building embankments to the river and

sea may not drown one. Sometimes, a servant also troubles a man of very upright nature by being indolent. On such occasions, he should be given proper instructions and be even punished when be behaves improperly or impolitely. One should always strengthen one's limbs.

NOTES : (दासाः) सुखप्रदाः = Givers of happiness. (वैतनः) यः वीणि शरीरात्ममनोजानि सुखानि तनोति सः = He who extends physical, mental and spiritual happiness.

The greedy are destined to unhppiness :

दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे ।
अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥६॥

6. *TRANSLATION :—* The man who has too much attachment and selfishness remains in long darkness. He becomes ill now and then. One who fulfils the objects of the Sanyasis, one who pervades in the wisdom, special knowledge and Yoga or are experts in these things, he becomes like a guide or charioteer, the Bramha or the knower of all the Vedas.

PURPORT :— Those who are full of ignorance and greed suffer from various diseases. Those who acquire the knowledge and bliss of the Sanyasis who are free from prejudice and partiality and whose mind is above exultation and grief, praise and censure, they become free from all miseries and they enable others to overcome them.

NOTES : (जुजुर्वान्) रोगापन्नः = Ill. (अपाम्) विद्याविज्ञानयोगव्यापिनाम् = Of those who pervade in wisdom, special knowledge and Yoga. (यतीनाम्) संन्यासिनाम् = Of the Sanyasis. (ब्रह्मा) सकलवेदवित् = Knower of all the Vedas.

Sūktam—159

Rishi-Dīrghatmā. Devatā Dyāvā Prithivī-Chhanda-Jagati of various forms. *Svara-Nishāda.*

The attributes of power (energy) are described :

प्र द्यावा यज्ञैः पृथिवी ऋतावृधा मही स्तुषे विदथेषु प्रचेतसा ।
देवेभिर्ये देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभूषतः ॥१॥

1. TRANSLATION :— O scholar! you should praise the attributes of the great sun and earth which have been developed out of external causes. They are sources of great knowledge, and are like the sons of the divine particles of **Prakriti** or Promortial Matter. They have worthwhile actions and with their concerted acts adorn many acceptable substances. Their areas of operation are all knowable objects alongwith the water and other divine elements and their manifestations.

As you praise them, likewise we may also always admire you on account of your wisdom and scientific knowledge.

PURPORT :—Those persons who try to know the attributes, acts and nature of the earth sun etc. with sincere efforts are adorned with unmatched happiness.

NOTES :—(यज्ञैः) संगतैर्व्यवहारैः=With unified acts or dealings. (देवपुत्रो) देवैर्दिव्यैः प्रकृत्यंशैः पुत्र इव प्रजाते=Like the sons of the divine particles of Prakriti or Primordial matter. (ऋतावृधा) ऋतेन वर्जिते=Developed out of the eternal causes, Prakriti and God.

Prakriti or Primordial Matter as material cause and God as efficient cause.

Sun and earth move for the human welfare :

उत मंन्ये पितुरद्रुहो मनों मातुर्महि स्वतंवस्तद्धवींमभिः ।
सुरेतंसा पितरा भूमं चक्रतुरुरु प्रजायां अमृतं वरींमभिः ॥२॥

2. TRANSLATION :—The mind of my benevolent father is free from all malice and so is that of my mother. On account of many admirable virtues my parents carry weight. I regard both of them as great. The sun and the earth are like our father and mother. With their greatness and force, they have made our mind like the nectar.

Their acceptable attributes are designed for the welfare of all creatures.

PURPORT :— *As the parents protect their children and enable them to develop their powers, likewise the sun and the earth augment the happiness of all creatures.*

NOTES : (हवीमभिः) स्तोतुमर्हैं गुणैः = With admirable virtues. (वरीमभिः) स्वीकर्तुमर्हैः = With acceptable attributes.

The parents are compared with sun and moon :

ते सूनवः स्वपसः सुदंससो मही जज्ञुर्मातरा पूर्वचित्तये ।
स्थातुश्च सत्यं जगतश्च धर्मणि पुत्रस्य पाथः पदमद्वयाविनः ॥३॥

3. *TRANSLATION* :— The men should act on noble lines and conduct in order to acquire perfect knowledge. They should also know the attributes of the sun and earth which are like our father and mother. O parents! your sons should always serve you because you protect them and furnish true knowledge of the attributes of all objects, animate and inanimate, of your son. He is reported to be free from double dealing or crookedness.

PURPORT :— *The sun and the earth preserve and protect all. Similarly, the parents should be free from anxiety and be quite satisfied with the arrangements made for their children to seek knowledge of the whole world, animate and inanimate.*

NOTES : (स्वपसः) सुष्ठु अपांसि कर्माणि येभ्यः = Men of good deeds. सुदंससः = Men of noble conduct.

Path of happiness is indicated :

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समोकसा ।
नव्यंनव्यं तन्तुमा तन्वते दिवि समुद्रे अन्तः कवयः सुदीतयः ॥४॥

4. TRANSLATION :— The area of happiness is outlined here. The intelligent highly learned, brightly shining (on account of their knowledge) wise poets are qualified for such a step. Equally the teachers and preachers also enjoy the happiness, because both are rooted in the Vidya or wisdom. They also dwell together or know earth and energy measures. Such people also generate new and ever new vast knowledge about the sun or the lightning in the firmament or the ocean.

PURPORT :— Those persons become admired, who approach absolutely truthful teachers and preachers. They after having received the knowledge of all sciences or having known the attributes and functions of the earth and energy teach them to others, realising all the knowledge and actions.

NOTES : (मायिनः) प्रशंसिताः मायाः प्रज्ञाः विद्यन्ते येषां ते=Possessing good intellect. (सयोनी) समाना योनिर्विद्या निमित्तं वा यया ते=Having the same origin from Vidya or wisdom. (तन्तुम्) विस्तृतं वस्तु विज्ञानं वा=Vast substance or knowledge.

Prayers to the teacher-preacher combine :

सद्राधो अद्य संवितुर्वरेण्यं वयं देवस्य प्रसवे मनामहे ।
अस्मभ्यं द्यावापृथिवी सुचेतुना रयिं धत्तं वसुमन्तं शतग्विनम् ॥५॥

*5. TRANSLATION :—*O teachers and preachers, bestow upon us that desirable wealth in the world which is created by God. The real wealth is of the hundreds of cows and other riches. You who are like the earth and the sun uphold us with your good knowledge and harmony.

PURPORT :— As the sun and the earth make all beings happy, same way, enlightened persons should make all glad by the advancement of knowledge and wealth.

NOTES : (प्रसवे) प्रसूते अस्मिन् जगति=In this world created by God. (शतग्विनम्) शतानि गावो विद्यन्ते यस्मिन् तम्=Consisting of hundreds of cows.

Rishi-Dīrghatamā. Devatā-Dyāvā Prithivyau, Chhanda-Jagati of two forms. *Svara-Nīshāda.*

With the illustration of the lightning and firmament, the duty of taking benefit out of them is preached :

ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते देवो देवी धर्मणा सूर्यः शुचिः ॥१॥

1. TRANSLATION :— O learned persons ! you should know well about the energy and firmament. They diffuse happiness on all, and it is blessed by God out of the eternal cause-Matter. The matter consists of thc sun and energy and they uphold all the auspicious and energetic persons in between the heaven and earth. A learned person always takes cue from the pure and divine sun, and it helps him in the discharge of his duties.

PURPORT :— As the air, energy and sky are the abode of planets (worlds), so is God. He is the support of all of them. All should know that this universe has many planets.

NOTES : (द्यावापृथिवी) विद्युदन्तरिक्षे = Electricity and firmament. (ऋतावरी) सत्यकारणयुक्ते = Produced by true God from the true eternal cause-matter. (धारयत्कवी) धारयन्तौ कवी विक्रान्तदर्शनौ सूर्यविद्युतौ ययोस्तौ = The earth and heaven which have the sun and lightning or electricity upholding all. (रजसः) लोकान् = Worlds.

The subject of fire is mentioned :

उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत् ॥२॥

2. *TRANSLATION* :— O men ! the heaven and earth are widely spread vast and different in their form and nature. The father-fire or energy has invested visible forms in them. They are **resolute** for the good of all embodied beings and preserve the worlds like the father and the mother.

PURPORT : As the sun and the earth preserve and uphold all beings, likewise, the father and mother preserve and uphold their children. All should know that whatever form is visible in the water, in the earth and all in its modifications, is of the pervasive fire.

NOTES : (उरुव्यचसा) बहुव्यापिनौ = Wide-spreading. (असश्चता) विलक्षण स्वरूपे = Different in form and nature. (पिता) पालकः अग्निर्विद्युद् वा = Preserver fire or electricity.

———

Ashvinau (father and mother) are praised :

स वह्निः पुत्रः पित्रोःपवित्रंवान्पुनाति धीरो भुवनानि मायया ।
धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो अस्य दुक्षत ॥३॥

3, *TRANSLATION* :— O men ! the fire that is the cause of many fine acts (like the Yajna), which is like the sun of the air and the sky, purifies all worlds. It is a man of meditation that knows with his wisdom the nature of noble speech. The sweet words are like a milch cow, like a mighty sun that is the support of all worlds, like the milk that makes man strong soon and purifiies them. It is by meditating upon that Almighty God, that you can get your noble desires fulfilled.

PURPORT : As the sun upholds and purifies all worlds, so good sons purify the whole family.

NOTES : (मायया) प्रज्ञया = With wisdom. (पृश्निम्) सूर्यम् = The sun. (पित्रोः) वाय्वाकाशयोः = Of the air and the sky that are like the fathers of the fire.

———

Glorify only one God :

अयं देवानांमपस्तंमो यो जजान रोदंसी विश्वशंभुवा ।
वि यो ममे रजंसी सुक्रतूययाजरेभिः स्कम्भंनेभिः समांनृचे ॥४॥

4. *TRANSLATION* :— I glorify that Supreme Being (God) who most actively performs the deeds of the other divine elements. In fact, He generates the earth and heaven with His all delighting power. With His wonderful wisdom or actions, He measures out the earth and the sky and props them up with constant support powers.

PURPORT :— *All should always glorify or praise that one God only, who is the all powerful cause of the creation, sustenance and dissolution of the Universe. He upholds this world and all objects, having made them with His infinite power from the eternal cause-Primordial Matter or* **Prakriti.**

NOTES : (देवानाम्) पृथिव्यादीनाम् = Of the divine earth and other worlds. (अपस्तमः) अतिशयेन क्रियावान् = The most active doer.

The attributes of earth are underlined :

ते नों गृणाने मंहिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमोजों अस्मे समिन्वतम् ॥५॥

5. *TRANSLATION* :— Glorified by us the great earth and sun give us abundant good food and vast kingdom (State). We may multiply or increase the strength of mankind daily. Give us more with it that commendable vigour in us.

PURPORT :— *Those who know the attributes of the earth and its methods to utilise, draw much strength. They can administer a righteous empire or wealth of nations.*

NOTES : (श्रवः) अन्नम् = Food. (पनाय्यम्) स्तोतुमर्हम् = Commendable or admirable.

Rishi-Dīrghatmā. Devatā-Ribhus. Chhanda-Jagati, Trishtup and *Pankti* of various forms. *Svara-Nishāda, Dhaivata* and *Panchama*.

The duties and attributes of a genius are mantioned :

किमु श्रेष्ठः किं यविष्ठो न आजगन्किमीयते दूत्यं१ कद्यदूचिम ।
न निन्दिम चमसं यो महाकुलोऽग्ने भ्रातर्द्रुण इद्भूतिमूदिम ॥१॥

1. TRANSLATION :— O brother scholar! we do not revile on active person coming from a noble family, who acts like a cloud and showers peace and happiness upon us. Who is the best and who is the youngest, that comes to us with whom we may converse? Who comes with a message to us, by meeting whom we may speak about prosperity ?

PURPORT :— The seekers, after truth should ask scholars—how is it that we can acquire knowledge? Who is the best and the mightiest person like a communicator? By approaching whom can we become happy?

NOTES : (चमसम्) मेघम् = The cloud. (द्रुणः) यः द्रवति सः = An active man who runs or does the work quickly.

The parents get best pitch because of their issues :

एकं चमसं चतुरः कृणोतन तद्वो देवा अब्रुवन् तद्व आगमम् ।
सौधन्वना यद्येवा करिष्यथ साकं देवैर्यज्ञियासो भविष्यथ ॥२॥

2. TRANSLATION :— O experts in archery! if enlightened persons tell you about a cloud, you should get all knowledge about it. Whatever I tell you, do it. If you ask learned persons about

four subjects—air, fire water and earth and get knowledge about them all, then you will be able to accomplish all your works and to watch. They are worthy of respect and performance of noble **Yajnas.**

PURPORT :— Those persons who acquire knowledge from great scholars by putting them questions and getting their answers and do as they are ordered, become highly learned. The following are the answers to the questions put in the first **Mantra :**

1. *The best among us is the great scholar.*
2. *The most powerful is he, who is a man of self-control.*
3. *The communicator is a great leader or fire which carries things far away.*
4. *The accomplishment of our object or purpose is prosperity.*

NOTES : (चतुरः) वाय्वग्नि जलभूमीः = Air, fire, water and earth.

The previous theme is reinforced :

अग्निं दूतं प्रति यदब्रवीतनाश्वः कर्त्वो रथं उतेह कर्त्वः ।
धेनुः कर्त्वा युवशा कर्त्वा द्वा तानि भ्रातरनु वः कृत्व्येमसि ॥३॥

3\. *TRANSLATION :—* O brother scholar! when you tell a leader who is like the communicator, that a horse is to be made more quick going, that a vehicle is to be made speedy, that the speech is to be made refined and that many big and vast works are to be undertaken, then we follow those two—a learned leader and the instructions given by him, accomplishing all purposes accordingly.

PURPORT :— The person who gives instructions about true science and tells about the attributes and functions of the fire, should be regarded as a kith and kin. He is able to discharge and accomplish his duties.

NOTES :— (धेनुः) वाणी = Speech. (युवशा) युवैर्मिश्रितैस्तद्वत् कृतानि विस्तृतानि = Vast and big.

The old theme is further developed :

चकृवांस ऋभवस्तदपृच्छत क्वेदभूद्यः स्य दूतो न आजगन् ।
यदावाख्यंच्चमसाञ्चतुरः कृतानादित्त्वष्टा ग्नास्वन्तर्न्यानजे ॥४॥

4. *TRANSLATION* :— O wisemen ! you do noble deeds. I put to you some questions. Who is the communicator of truth that comes to us? Ask enlightened persons about him. When an analysing scientist investigates about the clouds then he should know about four elements—air, fire, water and earth. It is after getting the knowledge of these four elements, that he is able to manifest good carriers on earth.

PURPORT :— Those who utilise the knowledge and good education, they received it from the enlightened persons. They also get the answer of all questions regarding the fundamental principles, and become great geniuses.

NOTES :— (ऋभवः) मेधाविनः=Geniuses. (ग्नासु) गन्तुं योग्यासु भूमिषु =On different parts of the earth. (त्वष्टा) तनूकर्ता=Analysor, an investigating scientist.

In the praise of men of technology :

हनामैनाँ इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिन्दिषुः ।
अन्या नामानि कृण्वते सुते सचाँ अन्यैरेनान्कन्या३ नामभिः स्परत् ॥५॥

5. *TRANSLATION* :—A learned person who is full of splendour like the sun says that we may destroy those wicked persons, who speak ill of water of the cloud and the senses and other useful objects created by God. That cloud is drnuk by the rays. When people unite and **Soma** (the juice of the nourishing herbs) is extracted, a virgin calls it by different names and likewise different persons are also called by different names (to denote their attributes) by her. She thus pleases all by her subtle and vast knowledge.

PURPORT :— Those wicked persons who continue to malign enlightened men, regard scholars as foolish and foolish persons as enlightened persons. They should be dishonoured by all.

NOTES :— (त्वष्टा) छेत्ता सूर्यः इव विद्वान् = A great scholar who is like the sun, i.e. destroyer of the darkness of ignorance. (स्परत्) प्रीणयेत् = Satisfies or pleases.

The association and company of the holy men is praised :

इन्द्रो हरी युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत ।
ऋभुर्विभ्वा वाजों देवाँ अगच्छत स्वपसो यज्ञियं भागमैतन ॥६॥

6. *TRANSLATION :—* The sun is the cause of great prosperity. It has yoked two horses for upholding and traction like two teachers of technical science. One of them has theoretical and the other practical knowledge. They have harnessed their charming car. The scholar who is like the sun, should get knowledge of all things on earth which is multi-formed. You should also do the same. A wise man approaches other persons of higher calibre with his all-pervadidg power and takes proper pure food. You also likewise do noble deeds, and know the holy part of enjoyment.

PURPORT :— Fortunate are those persons who are organisers of various works like production of energy. Similarly, the performers of all good deeds like the artisans or tecnicians, upholders of the state like the sun, unifiers of all like the enlightened persons and doers of noble actions like the rightous men, play a vital role in an ideal sociely and nation building.

NOTES : (हरी) धारणाकर्षणविद्ये = Science of upholding and traction. (अश्विनौ) शिल्पविद्याशिक्षकौ = Teachers of technical science, theoretical and practical side. (ऋभुः) मेधावी = Genius. (इन्द्रः) विद्युदिव परमैश्वर्यकारकः सूर्यः = The sun which is the cause of great prosperity like electricity.

The importance of technology is underlined :

निश्चर्मणो गामरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन ।
सौधन्वना अश्वादश्वमतक्षत युक्त्वा रथमुप देवाँ अयातन ॥७॥

7. *TRANSLATION* :— O men ! with your sustaining powers, get possession of the lost land through the use of the shield in the battels. Appoint those old and experienced persons as artists who are expert in various branches. O expert archers ! produce from one speedy article, another article of the same kind and having harnessed the chariot, attain divine enjoyments or attributes.

PURPORT :— Those persons achieve divine enjoyments, who are active like the fingers, lovers of the science of art or technology, who being knowers of the attributes of various substances, utilise that knowledge in the construction of vehicles and other works.

NOTES : (धीतिभिः) अङ्गुलिभिः इव धारणाभिः=By the sustaining powers like the fingers. (जरन्ता) स्तावकौ=Admiress of attributes of various substances. (अश्वम्) वेगवन्तं पदार्थम्=An article full of speed or motion.

———

In the praise of medical men :

इदमुदकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम् ।
सौधन्वना यदि तन्नेव हर्यथ तृतीये घा सवने मादयाध्वै ॥८॥

8. *TRANSLATION* :— O good **vaidyas** (physicians) ! (who are also expert archers) ! you give instructions to your patients like-drink this water, or drink the water purified with **Munja** grass or do not drink this or that beverage. If you do not want anything, be exhilarated in the third state of Bliss which takes you away from all miseries—in an emancipated state.

PURPORT :— It is the duty of the Vaidyas (physicians) and parents to tell their patients and children as to what they should take and what not in order to enjoy physical and spiritual happiness, so that they may be full of perfect physical and spiritual delight.

NOTES : (सौधन्वनाः) शोभनानि धनूंषि येषां ते सुधन्वानः तेषु कुशलाः सद्वैद्याः=Good archers or those who use their drugs like arrows to destroy various diseases. (हर्यथ) कामयध्वम्=Desire.

Various scientific analyses should be performed :

आपो भूयिष्ठा इत्येको अब्रवीदग्निर्भूयिष्ठ इत्यन्यो अब्रवीत् ।
वधर्यन्तीं बहुभ्यः प्रैको अब्रवीदृता वदन्तश्चमसाँ अपिंशत ॥९॥

9. *TRANSLATION* :— Among the combined objects like the earth, water is the most predominant, says one of the Ribhus (wise-men). Fire is the most predominant says another; the third declares the earth is the most predominant. All these are thus presenting the truth from different angles. They divide various articles like the particles of clouds.

PURPORT :— In this world among the gross objects, some say the waters are most predominant, some tell us that the fire is the most predominant, but the earth is the predominant according to many wise men. All must analyse different elements and substances in a true scientific perspective, as it is not possible to acquire the knowledge of various objects without this.

NOTES : (वर्धयन्तीम्) भूमिम् = The earth. (चमसान्) मेघान् इव = Like the clouds.

The same subject is cotinued :

श्रोणामेक उदकं गामवाजति मांसमेकः पिंशति सूनया भृतम् ।
आ निम्रुचः शकृदेको अपाभरत्किंस्वित्पुत्रेभ्यः पितरा उपावतुः ॥१०॥

10. *TRANSLATION* :— As a man brings water (sprinkles) to a fertile land, another throws away the flesh got by killing an animal and as a Vaidya gives medicines to pass excreta from the patient who approaches him, likewise, the parents desire from their sons similar service.

PURPORT : Those parents get happiness from their children who remove all the vices of their offsprings and make them highly educated and wise. The sun is a server (of all) and a Vaidya

(physician) makes his patient free from constipation by passing out excreta from his bowels.

NOTES : (श्रोणाम्) श्रोतव्याम्=Good, praiseworthy. (निम्रुचः) नित्यं प्राप्तस्य=Approaching patient. (सूनया) हिंसया=By violence or (पिंशति) पृथक् करोति=Keeps away or separates.

Water management is underlined :

उद्वत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वपस्यया नरः ।
अगोह्यस्य यदसस्तना गृहे तदद्येदमृभवो नानु गच्छथ ॥११॥

11. TRANSLATION :— O leaders ! make the grass to grow upon the high places for feeding the cattle. Cause the waters stored in tanks, lake etc. in low places for the promotion of the good works, drinking water facilities for the cows and other cattle wealth and birds, as well as for irrigation. O wisesmen ! do not take away anything which does not belong to you even if it is in the house of a careless person. If any such thing comes in your notice, at once hand it over to its real master.

PURPORT :— Men should arrange for the growth of grass and waters in high and low lands in order to preserve the catte-wealth. They should never desire to approriate another's articles even if they are not kept carefully. They should always have the association with righteous and learned wise men.

NOTES : (ऋभवः) मेधाविनः=Wise men or genuises. (अगोह्यस्य) गोहितुं रक्षितुमनर्हस्य=Not protected or preserved carefully. (असस्तन) हिंसत= Destroy.

The same subject is continued :

सम्मील्य यद्भुवना पर्यसर्पत क्व स्वित्तात्या पितरा व आसतुः ।

अशपत यः करस्नं व आददे यः प्राब्रवीत्प्रो तस्मा अब्रवीतन ॥१२॥

12. TRANSLATION :— O students ! look around the world carefully. Tell us where your parents are. Speak always sweet words to the Acharya (preceptor), who takes arms for your protection, even when you are cross with a person when he is guilty.

PURPORT :— When students approach the teachers, they (students) should be asked questions like, which part of the country you belong to ? Where do you live ? What is the name of your father and mother ? What do you want to study ? Will you observe complete Brahmacharya (continence) or not? Having got satisfactory answers, they should be initiated into Brahmacharya for the acquisition of knowledge. The pupils should never blame or censure their teachers, nor should they do anything that is not pleasing to their teachers.

NOTES : (पर्यंसर्पत) परित: सर्वतो विजानीत=Know from all sides. (करस्नम्) बाहुमा करस्ना चिति बाहुनाम (N.G. 2.4)=Arms.

The students ideal be-haviour is defined :

सुषुप्वांस ऋभवस्तदपृच्छतागोह्य क इदं नो अबूबुधत् ।
श्वानं बस्तो बोधयितारमब्रवीत्संवत्सर इदमद्या व्यख्यत ॥१३॥

13. TRANSLATION :— O pupils ! who are free from evils, sleep well at night. And also those who are like the rays of the sun, shine on account of the observance of truth. You should always enquire about that Supreme knowledge. O Acharya (Preceptor)! from whom nothing should be concealed, who except you can tell us about this Supreme knowledge? The pupil who hides the deficiences of his teacher and wraps up himself with noble virtues, living under his impelling preceptor, requests him (preceptor) to impart that great knowledge in the course of a year or even to day.

PURPORT :— The foolish can not decide anything by way of questioning to wise men as the way the intelligent pupils do. An

intelligent person can learn in a day what a dull headed person takes a year to grasp.

NOTES : (श्वानम्) प्रेरकम्=Impeller. (वस्तः) आच्छादकः=A pupil who hides or conceals the deficiencies of his preceptor (if any) and lives under him.

———

The right path for the wisemen indicated :

दिवा यान्ति मरुतो भूम्याग्निर्यं वातो अन्तरिक्षेण याति ।
अद्भिर्याति वरुणः समुद्रैर्युष्माँ इच्छन्तः शवसो नपातः ॥१४॥

14. TRANSLATION :— O scholars ! you preserve strength, like the subtle particles go with the sun; the energy pervades the earth the mid-air is with the firmament and **Varuna** (**Udāna**) is with the oceans. Likwise, the men desirng you, would remain ever associated with you.

PURPORT :— As there is co-relation between the sun and the subtle particles (of the wind) between the mid air and the middle regions or firmament. between the **Udāna** *(A vital breath) and the waters, the same manner, it is the duty of all men to have association with the highly educated persons and to become mighty and happy.*

NOTES : (मरुतः) सूक्ष्मावयवाः=Subtle particles. (अग्निः) विद्युत्= Electricity. (वरुणः) उदानः=Udana or a particular vital energy.

———

Sūktam—162

Rishi Dīrghatamā-Auchathya. Devatā-Mitra Varuna and others. *Chhanda-Tristup, Pankti* and *Jagati* of various types. *Svara--1, 2, 4-17, 18, 20, 21 Dhaivata 3-16, 19, 22, 5 Panchama Nishād.*

The science of applying horse power (automation) of the fire pervading in the form of energy are detailed in this and other mantras of this Sūktam :

मा नो॑ मि॒त्रो वरु॑णो अर्य॒मायुरिन्द्र॑ ऋभु॒क्षा म॒रुतः॒ परि॑ ख्यन् ।
यद्वा॒जिनो॑ दे॒वजा॑तस्य॒ सप्तेः॑ प्रव॒क्ष्यामो॑ वि॒दथे॑ वी॒र्या॑णि ॥१॥

1. TRANSLATION :— We shall describe here the energy generating virtues of the powerful horses (planets), added with brilliant properties of the vigorous force of heat. The scientists can evoke it to work in the appliances. The learned technocrats and mechanical engineers never disregrd these properties.

PURPORT :— The men should always possess powerful and tested electrical and automation appliances, so that they may always achieve success everywhere and become prosperous.

NOTES : (आयुः) ज्ञाता = A learned man. (ऋभुक्षाः) मेधावी = A wise man. (मरुतः) ऋत्विजः = Priests. (देवजातस्य) दिव्येभ्यो गुणेभ्यः प्रकाशस्य = Manifested from divine virtues.

REMARKS—Prof. Maxmuller's translation of the Mantra is wrong :— " May **Mitra, Varuna, Aryaman. Ayush, Indra,** the Lord of **Ribhus** and the **Maruta** not rebuke us because we shall proclaim at the sacrifice virtues of the swift horse sprung from the god." (From the History of Ancient Sanskrit Literature.)

———

The honestly earned wealth is signified :

सु॒प्रा॒ङ्मा॒जा रेक्ण॑सा प्रावृ॑तस्य रा॒तिं गृ॑भी॒तां मु॑ख॒तो न॑यन्ति ।
सुप्रा॑ङ॒जो मेम्य॑द्वि॒श्वरू॑प इन्द्रापू॒ष्णोः प्रि॒यमप्ये॑ति॒ पाथः॑ ॥२॥

2. TRANSLATION :— They who advocate to earn wealth by righteous means should be appropriated on position. The wise and

well versed in questioning other elegantly, in the methodical fashion and are capable to correct the unwise, these and other such people should be entrusted the seat of power to govern.

The above interpretation is adapted from Pt. Guru Datta's translation as given in the Terminology of the Vedas and European Scholars. (The Wisdom of the Rishis, P. 62)

PURPORT :— Those are the benefactors of humanity who accomplish all important righteous acts with their honest earnings.

NOTES : (निर्णिजा) नित्यं शुद्धेन = Always pure. (रेक्णसा) धनेन = With wealth. (सुप्राङ्) यः सुष्ठु पृच्छति सः = He who puts intelligent questions.

———

The horses (automation equipment) be powerful :

एष च्छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः।
अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥३॥

3. *TRANSLATION :—* The goat is possessed of useful properties. It yields milk as a nutritive food for the horses. The best cereal made into pleasant food is possible only when cooked by an expert cook according to the techniques prescribed.

(Based on Pt. Guru Datta's M.A.'s translation in the Terminlogy of the Vedas and European Scholars).

PURPORT :— Those men enjoy happiness who make horse drink, the milk of the goats and take well prepared and nutritious food.

NOTES : (पूष्णः) पुष्टः = Of strength. (विश्वदेव्यः) विश्वेषु सर्वेषु देवेषु दिव्य गुणेषु साधु = Possessing good attributes. (पुरोलाशम्) सुसंस्कृतम् अन्नम् = Well cooked good food. (अर्वता) विज्ञानेन सह = With knowledge. (सौश्रवसाय) शोभनेष्वन्नेषु भवाय = For good food.

———

The importance of animal and carriers :

यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।
अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥४॥

4. *TRANSLATION :—* Honourable are those men who own well trained good horses. It takes the learned and brave persons during all seasons to distant places thrice around the altar during the Ashvamedha Yajna. Equally honourable is the leader who is to be primarily ordered by a King. Such a person gives good instructions to all.

PURPORT :— The persons who manufacture various vehicles suitable for all seasons and make horses and goats etc. (animal power) strong they deliver goods to all and enjoy physical, mental and spiritual happiness.

NOTES : (हविष्यम्) हविषु ग्रहणेषु साधुम्=Good virtuous or well trained. (पूष्णः) पोषकस्य=Of the king who nourishes or supports all. (अजः) A learned person who leads to happiness and prosperity nd who drives away all evils.

The importance of the Yajnas :

होताध्वर्युरावया अग्निमिन्धो ग्रावग्राभ उत शंस्ता सुविप्रः ।
तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥५॥

5. *TRANSLATION :—* May the **Hotā**—performer of the Yajna, **Adhvaryu**—(non-violent officiating priest) **Avayah**—unifier of all, **Agnimindhah** (Kindler of fire) **Gravagrabhah** (Acceptor of the praises), **Shansta**—admirer of noble virtues, **Suvipra** (a wise and very intelligent person) perform the most desirable **Yajna** well and because of that fill the embankments of the rivers with pure water.

PURPORT :— It is the duty of all to perform Yajnas for the removal of foul smell and for the advancement of happiness and health. Thereby, they should make clean water fragrant and fill up the streams, rivers etc. with them.

NOTES : (आवया:) य: समन्ताह् यजति संगच्छते स: = He who unifies **all.** (ग्रावग्राम:) य: गुणा: स्तादकाम गृह्णातिस: = He who accepts or encourages the praises. (वक्षणा:) नदी = Rivers or streams.

———

The importance of animal power emphasized :

यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति ।
ये चार्वते पचनं सम्भरन्त्युतो तेषामभिगूर्तिर्न इन्वतु ॥६॥

6. *TRANSLATION :—* The persons who cut the **Yūpa** a sacrificial post and those who carry the post, or those who hew the tree cutter **Chashāla** for wood work for the horses or prepaere food for the horse let their erections fulfil our expectations.

PURPORT :— Those who make the posts of the wood for pegging of the horses and those who collect various articles for feedings the horses, become happy, being industrious.

NOTES : (चषालं) वृक्षविशेषम् = A particular kind of tree.

———

उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चकृमा सुबन्धुम् ॥७॥

7. *TRANSLATION :—* We establish a learned person possessing good knowledge. He should be well versed in sciences, a good friend in the strength who promotes amity while dealing with enlightened persons. He should be capable to uphold the wisdom and expectations of the enlightened and truthful persons and of ourselves. All saints and seers, in reciprocity, make him cheerful and joyous.

PURPORT :— The persons having acquired the basic knowledge of the principles enunciated by great scholars and acting in accordance with them become highly learned. They are blessed with the physical and spiritual powers.

NOTES :—(सुमत्) यः सुष्ठु मन्यते जानाति = He who knows well. (मन्म) विज्ञानम् = Knowledge. (वीतपृष्ठः) वीताः व्याप्ताः पृष्ठा विद्यासिद्धान्ता येन = Well acquainted with the principles of various sciences.

———

The horse power should be powerful :

यद्वाजिनो दाम सन्दानमर्वतो या शीर्षण्या रशना रज्जुरस्य ।
यद्वा घास्य प्रभृतमास्ये३ तृणं सर्वा ता ते अपि देवेष्वस्तु ॥८॥

8. *TRANSLATION :—* The fleet of horses is controlled by holding of bridles and saddles placed thereon. To make it strong, the grass and cereals are fed to them. Likewise, the learned people control and regulate their power of senses and take nourishing diet.

PURORT :— Those persons can achieve success and victory etc. who train their horses well, who control them properly and keep them strong and in proper shape.

NOTES :—(दाम) दमनसाधनम् = The means of control the rein, (रशना) व्यापका = Vast. (अर्वतः) शीघ्रं स्थानान्तरं प्राप्नुवतः = Of the fleet steed or horse.

———

The theme of horses is further developed :

यदश्वस्य क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ रिप्तमस्ति ।
यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥९॥

9. *TRANSLATION* :— O learned man! the fly eatch the flesh and blood of a fast running horse. The Vedic utterances in a **Yajna** are like thunderbolt, part of the oblation adhered to the hands and nails of the performer of the **Yajna.** May all this be with you and the learned.

PURPORT :— It is the duty of the attendants to keep horse free from all bad smell, pure and free from the bite of the flies. They should be made to go by controlling them properly with one's own hands and use of the bridle. By so doing, the horses can accomplish divine purposes. The horses should be cleaned to remove the dirt from their body.

NOTES :—(क्रविषः) क्रमशीलस्य अत्र क्रमुघातोरौणादिकः इसि प्रत्ययः = Of the pacing horse. (स्वरौ) शब्दोपतापौ = The noise and pain. (स्वधितौ) स्वेन धृतौ = Belonging to one self.

REMARKS :— It was wrong on the part of Prof. Maxmuller Prof. Wilson and Griffith to translate (क्रविषः) here as the flesh. It is the objective of अश्वस्य and derived from क्रमु-पादविक्षेपे. Hence it means of the pacing horse and not of the flesh.

शमितुः has been translated by Prof. Maxmuller and Wilson as of the immolator. Griffith has translated it as 'of a slayer'. But etymologically शम्-आलोचने means 'to look at' (with love and peace) and should mean 'of a person who looks at the living beings with love and peace and not slayer. Rishi Dayananda Sarasvati has aptly interpreted as यज्ञानुष्ठातुः i.e. of the performer of a Yajna.

———

The rightly cooked meals and well prepared medicines are sources of happiness :

यदूवध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति ।
सुकृता तच्छमितारः कृण्वन्तूत मेधं शृतपाकं पचन्तु ॥१०॥

10. *TRANSLATION* :— Food undigetsted that comes out of the bowels, andt he bad odour rising in the intestines from the said half-

cooked food should be non-existent in a menu prepared by the skilled cooks.

PURPORT :—Those men enjoy happiness and health, who take well cooked food and medicines for the cure of stomach and abdominal diseases.

NOTES : (क्रविषः) क्रमितुं योग्यस्य अन्नस्य = Of the food that is to be undigested and disposed to come out. (शमितारः) संपक्तस्य अन्नस्य निष्पादितारः Cooks who prepare well-cooked food. (कृण्वन्तु) हिंसन्तु = May destroy.

The duties of a learned person are defined :

यत्ते गात्रा॑द॒ग्निना॑ प॒च्यमा॑नाद॒भि शूलं॒ निह॑तस्याव॒धाव॑ति ।
मा तद्भूम्या॒ मा श्रि॑ष॒न्मा तृणे॑षु दे॒वेभ्य॒स्तदु॒शद्भ्यो॑ रा॒तम॑स्तु ॥११॥

11. TRANSLATION :— O learned hero! whatever weapon is used by your arms burnt with anger, when you are much perturbed, let it not waste on earth or grass, but let it directly go to and attack your enemies. who desire to conquer you.

PURPORT :—It is the duty of the mighty warriors to use weapons thoughtfully at the time of battles, so that the arms may not fall on earth and go waste when used with anger, but may directly hit the foes.

NOTES ; (अग्निना) क्रोधरूपेण = By the fire of anger. (शूलं) शूलम् इव पीडाकरं शूलम् = The enemy that causes pain. (देवेभ्यः) दिवीभ्यः शत्रुभ्यः = For the powerful foes who desire to conquer.

The warrior qualities are emphasized :

ये वा॒जिनं॑ परि॒पश्य॑न्ति प॒क्वं य ई॑मा॒हुः सु॑र॒भिर्निर्ह॒रेति॑ ।
ये चार्व॑तो मांसभि॒क्षामु॒पास॑त उ॒तो तेषा॑म॒भिगू॑र्तिर्न इन्वतु ॥१२॥

12. TRANSLATION :— They who crave for the meat of a horse, and declare the horse fit to be killed, should be exteriminated. Who keep the fast horse well trained and disciplined, deserve to be praised by us for the strength of their character and persevance.

PURPORT : Those who may desire to eat the flesh of horses and other good animals, should be restrained by the king and other officers, so that men may accomplish their works well, without violence. (This mantra has been interpreted in the **Rigvedadi Bhashya Bhumika** *also in a slightly different manner.)*

NOTES : (वाजिनम्) बहूनि वाजाः—अन्नादीनि यस्मिन् तम् आहारम् = The food which consists of grain and other edible articles. (ईम्) जलम् = Water. (अर्वतः) प्राप्तस्य = Of that which comes or is offered. (मांसभिक्षाम्) मांसस्य भिक्षाम् = अलाभम् = Abstinence from flesh diet.

The persons expert in cooking of vegetarian menu and horse training are given tips here :

यन्नीक्षणं मांस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
ऊष्मण्यापिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम् ॥१३॥

13. TRANSLATION :— Those persons who reject a caldron in which meat is ever boiled and have repulsion towards it, they rather appreciate the vessels for sprinkling the juice, and the vessels to keep off excessive heat. They also look after the covers of the vessels and various other implements of cooking and ultimately become impellers of noble deeds.

PURPORT :— Those persons become expert and right type cooks, who know how to have caldrons and vessels free from the evil of cooking meat and other tabooed material. The vessels for sprinkling juice and water, means for kindling fire and coverings for the vessels should be of standard specifications. Likewise, those who train and adorn horses, they travel comfortably.

NOTES : (यूष्णः) रसस्य = Of the juice. (चरूणाम्) अन्नादिपचनाधाराणाम् = Vessels for cooking rice and other articles of food. (सूनाः) प्रेरिताः Impelled or urged.

The learned persons should act like good horse trainers :

निक्रमणं निषदनं विवर्तनं यच्च पड्वीशमर्वतः ।
यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥१४॥

14. TRANSLATION:— O trainer of the horse! the starting, sitting, rolling and fastening of the horse, its drinking and diet all should be controlled by intelligent and learnd persons, like you.

PURPORT :— The well-trained horses are prompt and well-behaved. Likewise men trained by the enlightened persons become cultured and civilised. As the horses eat and drink moderately and temperately and digest it well, so should intelligent persons do.

REMARKS : It is thus quite clear that the mantra deals mainly with the subject of training the horses and not sacrificing them, as has very erronously been supposed by many Western and some of Eastern scholars.

The horse or automation power is mentioned :

मा त्वाग्निर्ध्वनयीद्धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः ।
इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णन्त्यश्वम् ॥१५॥

15. TRANSLATION :— O learned man! just as the intelligent persons accept admired beloved offered persevering and consecrated horse, you should know them in all respects. Let not the smoke scented fire (at the time of the Yajna) make the animal crackle with pain, nor the glowing caldron smell should break him to pieces.

PURPORT :— Those persons who move the vehicles with properly trained horses or with the fire in the form of electricity etc. become prosperous. Those who put fragrant oblations in the fire do not suffer from diseases.

The horse or automation power is mentioned :

यदश्वाय वासं उपस्तृणन्त्यधीवासं या हिरंण्यान्यस्मै ।
सन्दानमर्वन्तं पड्वीशं प्रिया देवेष्वा यांमयन्ति ॥१६॥

16. TRANSLATION :— The respectable enlightened persons supply whatever covering and glittering for the energy. All those desirable products—spilting. under the control of learned and right type persons. By so doing, people become prosperous.

PURPORT :— If men know how to utilise fire in the form of electricity and how to multiply it, then they can enjoy happiness of various kinds.

NOTES : (अश्वाय) अग्नये = For fire in the form of electricity etc. (अर्वन्तम्) गमयन्तम् = Moving (पड्वीशम्) प्राप्तानां पदार्थानां विभाजकम् = Divider of the existing substances. (हिरण्यानि) ज्योतिर्मयानि = Glittering.

REMARKS : That the word 'Ashva' is used for Agni in various forms including electricity is clear from various authorities. This interpretation of Ashva for fire or electricity is not mere imagination of Rishi Dayananda Sarasvati, but is well authenticated.

The accelotors for vehicles should be good :

यत्ते सादे महंसा शूकृंतस्य पार्ष्ण्या वा कशंया वा तुतोदं ।
स्रुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मंणा सूदयामि ॥१७॥

17. TRANSLATION :— A learned person goads a horse for speedy race in urgency. It is like putting the oblations ladle at the Yajnas (non violent sacrifices) with my wealth. And ultimately the oblations might vanish. You likewise make advance in other ventures in aeronautics.

PURPORT :— The learned persons goad horses and bulls with whips and elephants with hooks and thereby make them move swiftly. In the same manner, they should develop energy in the machines and arrange for the speed of aircrafts and vehicles.

NOTES : (अध्वरेषु) अहिंसनीयेषु यज्ञेषु = In non-violent sacrifices. (ब्रह्मणा) धनेन = With wealth.

Tips for proper utilisation of the energy are given :

चतुंस्त्रिंशद्वाजिनों देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शस्त ॥१८॥

18. TRANSLATION :—O learned persons ! a trainer of the horses trains them thoroughly. Likewise you also develop powerful and complicated 34 types of machines of electricity and energy. You keep away all maladies as you all powerful like thunderbolt.

PURPORT :—(1) The lightning unties with thirty four waves of the powerful rays of the sun related to the Divine energies. In order to make the conducting paths flawless, and having thundered aloud, split every part of the sky.

(2) The subtle cause of electricity pervades the earth and other elements. Therefore it should be used in such a way as not to cause harm to any one. What purpose can not be accomplished if the attributes of the fire in the form of electricity are known and utilised ?

NOTES : (स्वधितिः) विद्युत् = Electricity. (वंक्रीः) कुटिला गतीः = Zigzag movements.

More details about the horse power and energy :

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।
या ते गात्राणामृतुथा कृणोमि ताता पिण्डानां प्र जुहोम्यग्नौ ॥१९॥

19. *TRANSLATION* :—O learned man! just as good weather like spring gives beauty to a horse, so do I control and regulate my body and livelihood. I give away various objects in different seasons, and place all these under the custody of the enlightened and truthful persons.

PURPORT :—Why should not those persons become well-versed in technology who know the analysis and elements of energy in the form of electricity. This energy is analyser of all and pervasive in all substances. It is controlled by time and the natural phenomena. By putting gross fuel and other oblations in the fire, all desireable purposes are accomplished.

NOTES : (त्वष्टुः) अश्वस्य विद्युतः = Of electricity.

REMARKS : In the Aitareya Brahman (6.10) is shown that the word अश्व which is the main theme of this hymn also means fire or electricity, besides horse.

The benefits of Yoga exercises :

मा त्वा तपत्प्रिय आत्मापियन्तं मा स्वधितिस्तन्व आतिष्ठिपत्ते ।
मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः ॥२०॥

20. *TRANSLATION* :— O learned person! let not your God-loving soul torment you, at the demise. Let not the hatchet linger in your body. Let not a greedy, clumsy inmolator cut with sword your vulnerable limbs.

PURPORT :— Those persons who practise Yoga, are not tormented or frightened by death and do not suffer from diseases in their life time.

NOTES : (अपियन्तम्) म्रियमाणम् = Dying or leaving body. (स्वधितिः) वज्रवत् विद्युत् = Electricity like the thunderbolt.

The efficacy of the Yoga and ideal life is underlined :

न वा उं एतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः ।
हरीं ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासभस्य ॥२१॥

21. *TRANSLATION :—* Soul has no relation with the digestive trouble, nor is it injured. Performing noble acts, it attains the state of enlightened persons. May the attributes of holding fast and attracting others, mildness and purity be yoked in your mind and soul with Yoga. May you be like a fast horse yoked in the chariot and which makes sound while moving.

PURPORT :—Those persons attain emancipation who perform meditation on God through the practice of Yoga, and *associating with the Yogis: They yoke themeselves with God, always treading upon the path of righteousness.*

NOTES : (एतत्) चेतनस्वरूपम्=The conscious nature of soul. (देवान्) विदुषो दिव्यान् पदार्थान् वा=For enlightened persons or divine articles. (हरी) धारणाकर्षणगुणौ=The attributes of holding fast and attraction. (रासभस्य) शब्दायमानस्य रथस्य=Of the chariot making sound while moving. (पृषती) सेक्तारौ जलगुणौ=The attributes of water-mildness and purity.

REMARKS : The mantra clearly establishes that the soul is immortal. Kathopanishad 2. 18 also develops this theme. न जायते म्रियते वायं विपश्चिन्नायं भूत्वा भविता वा न भूयः and the Gita reinforces it—नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न च शोषयति मारुतः ॥

A person should grow his wealth and health with his family :

सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम् ।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥२२॥

22. *TRANSLATION :—*May this learned person bring us all wealth riches and animal wealth-good horses and their progeny. May the Immortal God or the Divine Mother vouchsafe us freedom from sin. May this noble virile soul, the giver of commendable pleasure, grant us

PURPORT :— Those who enjoy happiness being free from all sins, achieve full handsomeness and strenth of the horses. The brave men and their generation should extend their kingdom by the knowledge of science of energy and administration. They make others also like themselves.

NOTES : (अदितिः) अखण्डितः=Indestructible. (क्षेत्रम्) राज्यम्=King-dom, State. (अश्वम्) प्राप्तिशीलोऽग्निः=Pervading fire.

Sūktam—163

Rishi-Dīrghatamā. Devatā-Ashva in the form of *Agni. Chhanda-Virat* and *Pankti* of various forms. *Svara-Dhaivata* and *Panchama.*

The attributes of a learned person and Agni are described :

यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन् ॥१॥

*1. TRANSLATION :—*O learned person ! active like a deer, when you shine with full splendour, like air created in the beginning by Perfect God from the atmosphere, your arms have become strong like the wings of the eagle. You deserve praise for this glaring great deed. Fire is used by you for the accomplishment of many great works.

PURPORT :—Those who study all sciences with the observance of Brahmacharya (state of continence and chasity) brightly shine like the sun, are full of speed like an eagle and actively jumping like the dear.

NOTES : (समुद्रात्) अन्तरिक्षात्=From the firmament or atmosphere (पुरीषात्) पूर्णात् कारणात् । पालकात् परमात्मन इति (Yv 29-12)—From Perfect God who is the efficient cause of the Universe.

(अर्वन्) विज्ञानवान् अथवा अश्व इव वेगवान् विद्वान् (Y 29.12)=O learned person active like the horse.

The attributes of science and technology are told :

यमेन दत्तं त्रित एनमायुनगिन्द्र एणं प्रथमो अध्यतिष्ठत् ।
गन्धर्वो अस्य रशनामगृभ्णात्सूरादश्वं वसवो निरतष्ट ॥२॥

2. *TRANSLATION* :—O Vasus (learned persons)! you have observed Brahmacharya at least upto the age of 24 years. The air creates fire from the earth, water, space and famous energy and yokes it to useful ends. In conjunction with air diffused and well understood energy, a distinguished scientist assumes sway everywhere. The air receives, the rays of the Sun, the protector of the earth, and thus makes subtle air with the touch of the Sun the fast moving.

PURPORT :—Those persons remove poverty who acquire knowledge of the fire energy and the air from great scientists and utilise it methodically for various purposes.

NOTES : (त्रितः) सम्प्लावकः=That which accomplishes various works. (त्रिभ्यः) पृथिवीजलान्तरिक्षेभ्यः=From three—earth, water and space. (इन्द्रः) विद्युत्=Electricity. (गन्धर्वः) य गां पृथिवीं धरति सः वायुः=Air that upholds the earth. (अश्वम्) आशुगमयितारम् अग्निम्=Fire which enables a speedy locomotion.

Underlined three vows are placed :

असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन ।
असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥३॥

3. *TRANSLATION* :—O men! you should know well the nature of that Agni which has controlling power. It is the firmament in the

form of energy or lightening. It is in the sun and by a mysterious power is everywhere. It accomplishes various purposes. Though it is separate by its nature from the moon and the herbs, yet it is associated with them. They (the wise) say that it (Agni) has three bonds or connections in divine objects.

PURPORT :—A man should know the exact nature of that ***secret*** **Agni** *which pervades the earth, air, herbs and other articles. It* ***has*** *three bonds or connections in the earth (as fire) in the firmament* ***as lightning*** *or energy and in the sun. (These are the three forms of* **Agni,** *to be known and utilised for various works).*

NOTES : (अर्वन्) सर्वत्रप्राप्तः=Pervading all. (विपृक्तः) स्वरूपेण सम्पर्करहितः=Separate by its own nature.

Addl. Notes : It is wrong on the part of Prof. Wilson, Griffith and others take अर्वन् here as the horse, while both admit in the notes that Yama means Agni, Aditya-Sun and Trita-vayu. How can horse be identified with Agni (fire) sun and the air etc. none has cared to justify. To take (Arva) for Agni, there is the clear authority of the Taittireya Brahmana. (1.36,4)

———

The attributes of learned man are underlined :

त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन्यत्रा त आहुः परमं जनित्रम् ॥४॥

4. *TRANSLATION :*—O learned wise person! my excellent birth is the same as they say is of yours. You as Varuna-most acceptable, give strength to all. Let me also be like that. As you have three kinds of bonds or causes in the firmament, three in the water and three in the shining fire, so also have I.

PURPORT :—As there are three causes of the Agni casual (original and very subtle), subtle and gross, likewise there are three causes of the air, fire and earth. Same way, there are three such causes

of all the born or produced substances. O learned person! as your birth from the mother and acharya (vidya) is excellent let mine also be of the same calibre. Here the idea of Dwijanma.

NOTES : (दिवि) प्रकाशमये अग्नौ = In the shining fire. (समुद्रे) अन्तरिक्षे = In the firmament. (छन्त्सि) ऊर्जसि = You strengthen. (अर्वन्) विज्ञात: = Learned and wise.

The attributes of men of wisdom given :

इमा ते वाजिन्नवमार्जनानीमा शफानां सनितुर्निधाना ।
अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥५॥

5. *TRANSLATION :*—O learned Commander of the army! I look after the bath arrangements of these your horses and their stables for the protection of their horses. Moreover, in this army, I see the auspicious reins of your horses. They save us from misfortunes and direct the right passage. So you should also see them.

PURPORT :—Those who know the origin and proper use of all objects, become well-versed in science.

NOTES : (अवमार्जनानि) शोधनानि (शफानाम्) शं फणन्ति तेषाम् = Performers of the welfare. (रशना:) आस्वादनीया: = Tasteful purifying and powers or processes.

The theme of scholar's abilities are explained :

आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥६॥

6. *TRANSLATION :*—O learned person! I perceive with wisdom your soul going high up from below like the sun in heaven. Just as I see the aero planes from far and round like the head, soaring,

striving upward by paths unsoiled by dust and pleasant to travel, so you should also do the same way.

PURPORT : Those who know their own and others' souls and know the attributes of the causes by testing the effects, easily become learned and wise. Those who make their aircrafts fly in the firmament with the combination of air, fire, electricity etc. can travel easily even to distant places.

NOTES : (जेहमानम्) प्रयतमानम्=Trying. (पतत्रि) पतन शीलम्=Flying. (पतङ्गम्) गमयन्तम्=Causing to move.

The scholars are addressed here.

अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
यदा ते मर्तो अनु भोगमानळादिद्ग्रसिष्ठ ओषधीरजीगः ॥७॥

7\. *TRANSLATION :*—O learned person ! when a man with good appetite and normal digestive power receives delicious edibles, like the barley and other grains you swallow them. O wise person ! I behold your beautiful form in this dealing of the acquisition of knowledge and practice of Yoga, eager to get victory over internal and external foes and to enjoy the food produced here from the earth. Likewise, you should also do.

PURPORT :—Only industrious persons receive proper enjoyment and not lazy men. Those who acquire scientific knowledge with labour, are honoured everywhere.

NOTES :—(अत्र) अस्मिन् विद्यायोगाभ्यासव्यवहारे अत्र ऋचि तुनधेति दीर्घः=In this dealing of the acquisition of knowledge and practice of yoga. (इषः) अन्नानि=Barley and other grains.

The company of enlightened persons is benefirial to all.

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम् ।
अनु व्रातासस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥८॥

8. *TRANSLATION* :—O mighty and active person ! Like the horse, the learned among the graceful persons, seek your friendship. The enlightened persons favourably measure your vigour well and conseqnently the aircrafts, ordinary men, kine and supremacy follow them.

PURPORT :—As men go through the fire and aeroplanes etc. they acquire the scientific and other knowledge from teachers and preachers. Those who form friendship with enlightened persons become powerful men of truthfull character.

NOTES : (रथः) विमानानियानम् = Aircraft and other good vehicles. (कनीनाम्) कामयामाननां जनानाम् = Of graceful persons,

---

The same subject is continued.

हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवर इन्द्र आसीत् ।
देवा इदस्य हविरद्यमायन्यो अर्वन्तं प्रथमो अध्यतिष्ठत् ॥९॥

9. *TRANSLATION* :—O men! you should seek that **Agni** in the form of energy etc. which has splendours like the horse. It's feet (means of movement) are quick like the mind and are made of varying metals etc. It (electricity or sun) in lustrous like lightning. Learned scientists use it properly and methodically, when a famous person rides over this horse in the form of **Agni** (fire, electricity).

PURPORT :—There is **Agni** *of three kinds in this world. The first is in causal, very subtle form (2) The second is in its subtle form pervaing gross objects like electricity (3) The third is gross in the form of material fire and the sun. Those men enjoy happiness*

who utilise it methodically, having known its attributes, working and nature.

NOTES : (अर्वन्तम्) वेगवन्तम् अग्निम् अश्वम्=The rapid horse in the form of Agni (fire, electricity etc.)

The duties for learned persons are mentioned :

ईर्मान्तासः सिलिकमध्यमासः सं शूरणासो दिव्यासो अत्याः ।
हंसाइव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्ममश्वाः ॥१०॥

10. TRANSLATION :—(1) O man! possess horses of fiery spirit with attractive stables and thin bellied. They should he quick, conquerors in battles, well trained, fast in motion, putting forth their strength like swans flying in the sky in rows and treading on pure paths. (2) The bright swift horses in the form of fire, air, water etc., having tremendous ends, glowing interior and of fiery nature move in rows like the swans and pervade the divine path.

PURPORT :—The persons become prosperous who generate energy etc. from different resources with various machines and utilise it for accomplishing many purposes after using it in vehicles and other articles.

NOTES : (शूरणासः) हिंसकाः कलायन्त्रप्रताडनेन प्रकाशमानाः=Shining by coming in contact with various machines—destroyers of obstacles. (अज्मम्) गमनाधिकरणमार्गम्=Path on which people tread.

In the praise of highly skilled technicians :

तव शरीरं पतयिष्णवर्वन्तव चित्तं वातइव ध्रजीमान् ।
तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जर्भुराणा चरन्ति ॥११॥

11. TRANSLATION :—O brave person ! you are active like a horse, your body is like a swift vehicle. Your mind is like the wind in motion. Your sublime actions are initiated from the proper use of fire and electricity. These are spread in all directions like the hoary creatures in the forests.

PURPORT : These persons go everywhere in the world who generate electricity. When produced it works swiftly like the mind, like the summits of the hills. And who make experiments in laboratories like the fire in the forests, thereby drive various vehicles.

NOTES : (अर्वन्) गन्त्राश्ववद् वर्तमान्=Active like a quick going horse (ध्रजीमान्) गतिमान=Speedy. (शृङ्गाणि) शृङ्ग इव उच्छ्रितानि कर्माणि=Sublime acts like the summits of the hills. (जर्भुराणा) अत्यन्तं पुष्टानि=Very strong.

The use of Agni is underlined :

उप प्रागाच्छसनं वाज्यर्वा देवद्रीचा मनसा दीध्यानः ।
अजः पुरो नीयते नाभिरस्यानु पश्चात्कवयो यन्ति रेभाः ॥१२॥

12. TRANSLATION :—The men should properly utilise the **Agni** (fire/energy). A leading scientist active and quick going like a horse and knowing the eternal nature of his soul with attentive and concentrated mind in order to approach and benefit other enlightened persons—strikes (uses) machinary for various purposes. Its centre or middle portion is brought forward and backward. Other genius scientists of sound knoledge also follow the footpath of that leading scientist.

PURPORT :—Without deep study, striking and technical utilisation of elements like fire and electricity etc. can not be used in the accomplishment of various works.

NOTES : (शसनम्) हिंसनम्, ताडनम्=Striking, beating. (रेभाः) विदित-शब्दविद्याः=Knowers of the science of sound. (कवयः) मेधाविनः= Geniuses.

The path of happiness is indicated :

उप प्रागात्परमं यत्सधस्थमर्वाँ अच्छा पितरं मातरं च ।
अद्या देवाञ्जुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥१३॥

13. *TRANSLATION* :—The learned person who serve well the greatest cause (God), father, mother and enlightened men get divine enjoyment or virtues and horses in the form of fire, electricity etc. It confers happiness on a liberal donor, who enjoy much delight.

PURPORT :—Those persons enjoy much bliss, who have received good education from their parents and preceptors. They love the association of highly educated men and dwelling in good places and bestow happiness on all.

NOTES : (अर्वान्) अग्न्याद्यश्वान्=Horses in the form of fire, electricity etc. (वार्याणि) वर्तुं योग्यानि सुखानि=Acceptable happiness,

---

Sūktam—164

Rishi-Dirghatamā, Devatā-Vishve Devas Agni, Vayu, Soorya-Sarasvati, Kala (Time) etc. *Chhanda-Trishtup, Pankti Jagati* and *Pankti* of various forms. *Svara-Dhaivata, Madhyama* and *Gāndhāra*.

The three kainds of AGNI are mentioned.

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः ।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम् ॥१॥

1. TRANSLATION :—Of this old experienced, admirable liberal donor, all pervading electricity is the first brother. The fire on earth consumes all things and is kindled with butter is the second brother. I have beheld the sun who is the upholder of all beings and is born of seven elements (or has seven rays as seven sons) as the third and the elest brother.

PURPORT :—In this world, there is **Agni** *of three kinds. The first is in the form of electricity; the second is the fire on earth kindled with fuel etc. and the third is the sun in the sky that upholds the whole universe.*

NOTES : (वामस्य) शिल्पगुणैः प्रशस्तस्य = Of the person admired on account of artistic quality and other virtues—Admirable. (पलितस्य) प्राप्तवृद्धावस्थस्य = Of the old. (सप्तपुत्रम्) सप्तविधैस्तत्त्वैः जातम् = Born out of seven elements or articles.

Addl. Notes : The seven elements referred to by the commentator in his translation of सप्तपुत्र are the earth, water, fire, air, virat, subtle atom and matter.

The carriers propelled by the use of AGNI are dealt :

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥२॥

2. TRANSLATION :—There is a one-wheeled chariot in the form of aircraft etc. Seven machines (spokes) are yoked there and it is drawn by one rapid fire in air. It has seven names. The artists should establish the wheel that is thrice exled, sound and undecaying, free from the common horses in the sky; whereon rest all the regions or worlds.

PURPORT :—The persons who manufacture a vehicles with the proper assembling of electricity, fire and water like horses (instruments), they travel (fly) comfortably in the sky. The Space is the support of all planets, and travellersattain all kinds of prosperity.

NOTES : (एक चक्रम्) एकं सर्वकलाभ्रमणार्थं चक्रम् यस्मिन्=In which there is a central wheel to move all machines. (त्रिनाभि) त्रयो नाभयो बन्धनानि यस्मिन्=With three names. (अनर्वम्) प्राकृताश्वयोजनरहितम्= Free form the use of ordinary horses.

REMARKS : The simile used in the mantra is of the solar system in which the sun having rays of seven colours beads. The three rows of the wheel of the **Time** are three main weathers of summer, rains and the cold weathers.

———

The praise of technology teachers :

इमं रथमधि ये सप्त तस्थुः सप्तचंक्रं सप्त वहन्त्यश्वाः ।
सप्त स्वसारो अभि सं नवन्ते यत्र गवां निहिता सप्त नाम ॥३॥

3. TRANSLATION :—Seven machines move in unison like sisters where the names of seven rays of the sun are established at a place full of light. Seven steady horses in the form of rays of the sun draw that chariot. It has seven wheels. Those seven persons who ride over this wonderful vehicle enjoy happiness.

PURPORT :—Here persons in question are divided into seven categories consisting of the master, teacher, technocrats, student, manufacturer, controller and driver. They know how to make the above mentioned chariots or vehicle. They are admired everywhere.

NOTES : (अश्वा:) आशुगामिन: अग्न्यादय:=Quick-going horses in the form of fire and air etc. (स्वसार:) भगिन्य: इव वर्तमाना: कला:=Machines working like sisters. (गवाम्) किरणानाम्=Of the rays.

REMARKS : Here again the simile has been taken from the chariot in the form of the solar world drawn by the seven coloured rays of the sun. Time is taken as chariot and seven horses – 6 ordinary seasons different in their nature and seventh with common characterstic or seven consisting of अयन, ऋतु, मास, पक्ष, दिवस, रात्री and मुहूर्त (moments).

The same subject is continued :

को द॑दर्श प्रथमं जायमानमस्थन्वन्तं यद॑नस्था बिभर्ति।
भूम्या असुरसृग्गात्मा क्व॑ स्वित्को विद्वांसमुप गात्प्रष्टुमेतत् ॥४॥

4. *TRANSLATION :*—Who has seen with his naked eyes? How did the physical body come into existence on this earth out of the pre-mordial matter, which upholds it? Besides this, the Pri-mordical matter, which is the material cause of the universe, the **Prāna** (vital energy) blood (and other **Dhātus** or constituents), and soul support this material body under the direction of formless God. Where are they and what is the real nature? Who is it, that approached learned wise men to enqnire about these things?

PURPORT :—When God made the bodies of various creatures out of the Primordial matter, there was none to see them thoroughly except God Himself (as the power and knowledge of the souls was limited). When souls were made to enter different bodies (according to their previous actions, the **Prānas** *(vital breaths) blood and other* **Dhātus** *(constituents of the body) supported or upheld the essential ingredients of the bodies. It is only a few enquiries sought for truth, that make the learned wise men to ask about these subtle and* **abstruse** *matters and not all.*

NOTES : (अस्थन्वन्तम्) अस्थियुक्तम् देहम्=Bony body. (अनस्था) अस्थि रहितः=Boneless Prakriti (Primordial matter) or God who is absolutely formless.

REMARKS : Though Shri Sayanacharya has tired to give a monistic or Advaitic colour to the Vedic mantra from his own supposition, even he has taken अनस्था to mean either. अस्थिरहिता शरीरा:; Primordial matter प्रकृति of the Sankhya Shastra known as माया in the Vedanta or formless God.

One should acquire full knowledgd :

पाकः पृच्छामि मनसाविंजानन्देवानमेना निहिता पदानि ।
वत्से बष्कयेऽधि सप्त तन्तून्वि तत्निरे कवय ओतवा उं ॥५॥

5. *TRANSLATION* :—Immature mind is undiscerning in spirit. When it desires to be mature in wisdom through the observance of **Brahmacharya** and austerities, I ask questions to myself. I want to go through the subtle matters which are worth knowing. However, these are treated as secret. Many learned persons and wise sages conceal it. There are seven essential ingredients which are like the offsprings for their proper growth and harmonious development of the people.

PURPORT : Men should study all unknown shastras (highly scientific and spirtual knowledge) and the sciences contained in them from learned wise men and should propagate through teaching.

NOTES : (पाकः) ब्रह्मचर्यदि तपसापरिपाचनीयोऽहम् = To be made mature in wisdom by the observance of Brahmacharya and other kinds of austerities. (पदानि) पत्तुं प्राप्तुं ज्ञातुं योग्यानि = Worth knowing and attaining. (वष्कये) वष्कये = Worth seeing. (तन्तून्) सप्त विस्तृतान् धातून = Seven vast essential ingredients of body.

A scholar should seek knowledge from the high-ups.

अचिकित्वाञ्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्मने न विद्वान् ।
वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ॥६॥

6. *TRANSLATION* :—Being myself ignorant, I search for the sages who know the Truth, not claiming as one who knows it. I do it for the sake of gaining knowledge. Who is that one pervading in the form of the matter or the soul (that are enternal and therefore unborn)? Who has upheld these six spheres and planets? Tell me about that one Supreme Being.

PURPORT:—The uneducated persons become learned by seeking and putting questions from the learned persons about difficult subjects. That is how the learned persons become more learned and wiser by putting questions to more capable persons and getting satisfactory answers from them.

NOTES :—(रजांसि) पृथिव्यादीनि स्थूलानि तत्त्वानि = The earth and other gross elements. (अजस्य) प्रकृतेर्जीवस्य वा = Of the matter or the soul (both of which are eternal and therefore un-born).

With several similes, a person is called upon to be sensible.

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।
शीर्ष्णः क्षीरं दुहते गावो अस्य वव्रिं वसाना उदकं पदापुः ॥७॥

7. *TRANSLATION* :—As the learned persons know the truth well about the real nature of this bird-like universe, let them declare it before us. As the well-fed cows give milk and as the birds move about freely in the firmament and as trees drink water through their roots, likewise let wise men tell us about the most acceptable or charming nature of this Supreme Being who is like the Head of the Universe.

PURPORT :—*As the birds fly in the sky, so all worlds move in the firmament. As the cows make their calves grow more and more with their milk, similarly it causes multiply effects. As the trees grow by drinking water through their roots, in the same manner, the effect is multiplied by the cause.*

NOTES :—(वामस्य) प्रशस्तस्य जगतः = Of this praiseworthy world. (वव्रिम) वर्तुम् अर्हम् = Acceptable or charming. (वसानाः) आच्छादिताः = Covered or well-fed.

The cause and effect of the Sun and other objects is told :

माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥८॥

8. *TRANSLATION* :—A mother approaches the father and her child in proper season for begetting a son. Similarly he also approaches her with true knowledge and loving mind; she being desirous of impregnation. Likewise, the mother earth comes in contact with the father sun, for the sake of water (rain) and the **Yajna** also approached him for the same purpose. Then all people desirous of abundant grain, exchange words of love and gratitude.

PURPORT :—By the simile of the sun and the earth the love should exist between husband and wife. And the object of that conjugal love is in the form of good progeny. It is also shown that the sun and the earth etc. are all interdependent in their fuctions, though working separately to a certain extent.

NOTES :—(माता) पृथिवी = Earth as mother. (पितरम्) सूर्यम् = Sun as father. (नमस्वन्तः) प्रशस्तान्नयुक्ताः = Having good grain.

The same subject is continued :

युक्ता मातासीद्धुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः ।
अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥९॥

9. *TRANSLATION* :—A mother depends upon the sustaining or upholding power of the father (her husband). When mated with him, she gets pregnant and preserves in her womb with all the nerve centres set in her. It cast away all obstacles and the child that is born of this intercourses cries aloud. Likewise, this mother earth depends upon the upholding power of the sun and the clouds stand in from all directions. It roars like the calf when sees its mother. In all a wise man sees the rays of the sun, which is like a cow. The cloud roars like the calf and rains water. Consequently the earth gets impregnated (in a sense) and produces various foodgrains. The matter depends upon the upholding from the Omnipotent God and produces various objects.

PURPORT :—A cloud follows many other clouds and then the earth moves on the lower level of gravitation. It goes around the sun

like a calf follows her mother cow. The earth with various objects of white and other colours upholds or sustains them.

A learned person should invigorate others :

तिस्रो मातृस्त्रीन्पितृन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति ।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥१०॥

10. *TRANSLATION :*—God who is the illuminator of the sun and other luminaries is supreme of all limitations and He is the most High Supreme Being. He upholds earth of three kinds--the best (fertile), middle, low (inferior) and three father-like protectors in the shape are (i) electricity (ii) fire and (iii) the sun. None can put down His glory. The learned wise men through study get the Vedic knowledge. It is the repository of all knowledge. It is to be studied by all. Seekers of truth attain emancipation by moving freely everywhere. They think about it in solitude and consult among themselves. Such people then do not suffer.

PURPORT :—Men should try to know God who is the upholder of the fire, water and earth etc. and should tell about Him and **Sūtrātmā vāyu,** *etc. (the root cause of air—God) in all truthful language.*

NOTES : (तिस्रः मातृः) उत्तममध्यमनिकृष्टरूपा: भूमी:=The earth of three kinds—the best, middle and low. (त्रीन् पितृन्) पालकान् विद्युतप्रसिद्ध-सूर्यस्वरूपान् अग्नीन्=Three sustainers in the form of electricity, fire and sun.

The importance of time is underlined :

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥११॥

11. TRANSLATION :—O learned person! you should **know** that twelve spoked wheel of the time (**Kāla,** as it is called) revolves around the sun. It does not decay. It goes on till dissolution. There are seven hundered and twenty suns born of the **Time Eternal** cause (matter) in the form of different elements.

PURPORT : The time is endless, inmatable and all-pervading. It has neither beginning nor end. Seven hundered and Twenty elements (suns) that are in the world are born out of the eternal matter. They are produced under the Laws of the Lord. Their efficient cause is God who is unborn and eternal and their material cause is eternal matter. A man should go on adding his knowledge till he acquires the knowledge of these elements.

NOTES :—(ऋतस्य) सत्यस्य कारणस्य=Of True cause. (अग्ने) विद्वान्= O learned person!

The cycle of time is again treated here :

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षळर आहुरर्पितम् ॥१२॥

12. TRANSLATION ;—Learned wisemen ! tell all that this Time is protector of all like a father. It has five feet (legs) known as *kshana* (a twinkling of eye), *muhūrta* (a moment), *prahara* (1/8 of a day or 3 hrs), *divasa* (day) and *paksha* (fortnight). It has twelve forms (months) and is in upper one-half of this solar world. But some other learned persons tell that other objects are dependent upon the circle of clouds. It has seven circumferences and six spokes in the form of six seasons. It has been mentioned in the Vedas as wonderful and miraculous.

PURPORT :—O men ! it is difficult to acquire thorough knowledge of the Time which is eternal and infinite and on which the creation, sustenace and dissolution of the world are set. Therefore, you should try to receive this knowledge with great accuracy.

NOTES : (पञ्चपादम्) पञ्चक्षण मुहूर्तप्रहरदिवसपक्षाःपादाः यस्य तं संवत्सरं सूर्यं वा = Time or sun having five feet in the form of a क्षण (second) मुहूर्त (a period of about 48 minutes) प्रहर (period of about 3 hours) and पक्ष (fortnight). (उपरे) मेघमण्डले = The cirlcle of clouds.

Relationship between time and world defined :

पञ्चारे चक्रेपरिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा ।
तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥१३॥

13. TRANSLATION :—All space planets and **Panchabhootas** abide in this five-spoked (the five spokes are the five elements) revolving wheel of Time. It's heavily loaded axle is never heated. The Time is heavily laden (so to speak) and has God as a support (axle) and it has no wear and tear.

PURPORT :—This Chakra (circle) in the form af the world consists of the cause(Kārana), Time (Kāla). Ether (Ākāsha), Directions (Dishā) etc. and is pervaded by Omnipresent God. Likewise, the universe is pervaded by Time Ether and Directions.

NOTES : (पञ्चारे) पञ्चतत्त्वानि अरा यस्मिन् तस्मिन् = Time having five spokes in the form of five elements. (सनाभिः) समाना नाभिः बन्धनं यस्य सः = Having common binding power or support (God).

The circle of time is varyingly mentioned :

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
सूर्यस्य चक्षू रजसैत्यावृतं तस्मिन्नार्पिता भुवनानि विश्वा ॥१४॥

14. TRANSLATION :—O men! you should know that this undecaying wheel of Time which has its belly or centre in God

moves on continuously. In this universe, there are ten Prānas (vital breaths) which hold all the living creatures. The manifesting power of the Sun goes on working surrounded by the planets and they all depend upon Him (the Sun).

PURPORT :—All should know that the entire gamut of the movement is controlled by the all-pervading **Time.** *It is eternal and the support of all universe and that all worlds are illumined because of it.*

NOTES : (सनेमि) समानो नेमिर्यस्मिन् तत्, चक्रम्=The wheel which has common felly or centre in the form of God—the Lord of the world (उत्तानायाम्) उत्कृष्टतया विस्तृतायां जगत्याम्=In the vast universe. (दश) प्राणाः—प्राणापानोदानव्यानसमानाः नागकूर्मकृकलदेवदत्तधनञ्जयाख्याश्च=Ten vital energies. (रजसा) लोकैः सह=With the worlds.

The creation of the earth etc. is dealt :

साकञ्जानां सप्तथमाहुरेकजं षळिद्यमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥१५॥

15. TRANSLATION :—O learned men! of the six seasons which are born together), the **Mahat Tatva** (the biggest element) is said to be the seventh. It is the product of one eternal material cause —**Prakriti** or matter. These six seasons are controllers of various objects. They are also movers according to their due time and born of energy power. These various objects which are under the steady sun undergo many changes in different forms. We should know their real nature and various forms.

PURPORT :—These various articles in the world are produced by God simultaneously. The cause God is Omnipresent and Omniscient. Therefore, though God Himself does not move, He moves all the worlds. He Himself is Immutable, but He creates various mutations in the objects made by Him. The seasons come per their turn and have

their distinguishing marks. Likewise all objects when coming into existence manifest their attributes.

NOTES : (सप्तथम्) सप्तमं महत् तत्त्वम्=The great principle known also as महान् in Sankhya. (देवजा) देवाद् विद्युतो जाताः=Born out of electricity.

Certain attributes and duties of the learned men and women are placed :

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्न वि चेतदन्धः ।
कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥१६॥

16. *TRANSLATION* :—Those women who are endowed with wisdom, good education and other noble virtues are not inferior to men possessing good virtues and vitality (they are equally to be honoured and respected). Only one who has eyes (wise man) beholds it. The blind (ignorant) does not see. He who is a sage son understands all this and he who discriminates between right and wrong is the father of the father. (He is to be revered like a father even by elderly persons).

PURPORT :—Uneducated persons can not know what a learned person can. It is the duty of the learned men and women to make the boys and girls educated. Having acquired the knowledge of quality, working and nature, one becomes capable to know all from God to earth, accomplishes **Dharma** *(righteousness)* **Artha** *(wealth)* **Kama** *(fulfilment of noble desires) and* **Moksha** *(emnacipations). Such people are regarded as fathers even though they may be young.*

NOTES : (सतीः) विद्यासुशिक्षादिशुभगुणसहिताः=Women endowed with wisdom, good education and other good virtues. (कविः) विक्रान्तप्रज्ञः=Very wise, a sage. (अन्धः) ज्ञानशून्यः=Devoid of knowledge.

The cause and effect of the earth and other things are mentioned :

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात्क्व स्वित्सूते नहि यूथे अन्तः ॥१७॥

17. TRANSLATION :—The earth is like a cow bearing her calf. She stands up below the sun, and above the lowest region and bears men and other creatures in this world by her movement. The direction of movement of the earth is not definitely known to an average man. Likewise it is also a mystery, how she gives birth to different creatures, be they single or in group.

PURPORT :—This earth revolves around the sun below and above, towards the south and the north. None except a learned and wise man can know about its movement. In her later part, there is always darkness and in the former part, there is light. All objects are in the middle. This earth nourishes and upholds all like a mother.

NOTES : (वत्सम्) प्रसूतं मनुष्यादिकं संसारम्=The world consisting of men and other creatures. (गौः) गच्छतीति गौः अर्थात् पृथिवी=The earth that moves. (कद्रीची) अनाक्षुष्यगमना=Whose movement is not visible with eyes.

The learned persons should preach the Divine Sermon :

अवः परेण पितरं यो अस्यानुवेद पर एनावरेण ।
कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातम् ॥१८॥

18. TRANSLATION :—The learned person knows very well about the sun above the earth, and the energy below the solar system as the Protectors. After studying the various sciences, being very wise, he should unfold the truth how or when the divine mind is produced.

PURPORT :—The men who know **Agni,** *from electricity to the sun, as Protector like the father, they also know the cause and effect*

of every thing. Such people should tell us about all such mysteries because they are endowed with the divine mind.

NOTES :—(पितरम्) पालक सूर्यम्=The sun who is Protector like a father.

The essential relativity is emphasized :

ये अर्वाञ्चस्ताँ उ पराच आहुर्ये पराञ्चस्ताँ उ अर्वाच आहुः ।
इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति ॥१९॥

19. TRANSLATION :—O calm and learned person ! those articles which you tell as down placed today, we are told later on as going upward after some time. Likewise, those that are near, are sometimes told to be distant (the cycle of time and universe move swiftly). The articles that are upheld by the sun and the air take us to the distant planets like the horses yoked in a chariot. O militia-men and communicators ! you should enlighten people about the real nature of all these things.

PURPORT :—All these terms that are used in the parleys and communications as up and down, far and near, gross and subtle, heavy and light are relative ones. What is called as near may be distant in comparison with other, and vice versa. The same is the case with the lightness and heaviness. Therefore, you should know that everything in this world is relative and is not quite independent. The ultimate base for dependence is God, and God alone.

NOTES : (अर्वाञ्चः) अर्वाक् अधः अञ्चन्ति ये तान्=Those are below downward or descending. (इन्द्रः) सूर्यः (च) वायुः=The sun and the air. (रजः) लोकान्=To the worlds.

The attributes of God soul and Nature :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो अभि चाकशीति ॥२०॥

20. TRANSLATION :—O men ! like two birds of beautiful wings, there are two spirits i.e. the finite and the supreme. And they both are knit together in the relation of pervaded and pervader but with bonds of friendship. Like the birds, the soul and Great Soul reside on the same tree i.e. of the matter. This tree is also eternal like God. One of the twin i.e. the finite spirit or soul enjoys the sweet and ripe fruit of **Karma** produced by its actions, whereas the other i.e. the **Supreme Spirit or God** simply observes alround as an Omniscient without enjoying its fruitage.

PURPORT :—*There are three eternal substanees*—**Atma, Paramatama,and Prakriti**—*soul, God and matter (which is the material cause of all creation). God and soul are different from each other, the first being Omnipresent and Omniscient and the second one as finite and of limited knowledge. Their relation is respectively of the pervader and the pervaded, but they are freinds. Likewise, the matter is the material cause of the creation and is also eternal without an end or a beginning. All souls enjoy the fruits of their actions, good or bad. God being Omnipresent, observes them like the Dispenser of justice giving the fruit of their actions.*

NOTES : (सुपर्णा) शोभनानि पर्णानि गमनागमनादीनि कर्माणि वा यस्य = With good wings in the case of birds and with good deeds in the case of the souls and God. (सुयुजा) यौ समानसम्बन्धौ व्याप्यव्यापकभावेन सदैव युक्तौ वा = Related to one another or ever living together in the relation of the Pervader and the pervaded. (वृक्षम्) यो वृश्च्यते छिद्यते तं कार्यकारणाख्यं वा) = Tree or Matter-the material cause of all effects. (पिप्पलम्) परिपक्वं फलं पापपुण्यजन्यसुखदुखात्मकभोगं वा = Ripe fruit in the form of happiness and misery caused by good and bad deeds.

ADDL. NOTES : This is one of the most important mantras of the Rigveda from the point of view of Vedic philosophy. Without any ambiguity it shows the eternity of God, souls and matter, and the souls reaping the fruits of their actions.

The subject of God is further dealt here :

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति ।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥२१॥

21. *TRANSLATION* :—God is the Protector of the whole world and this Omniscient God is the dwelling of the souls of good deeds. Having enjoyed the bliss of Emancipation, may such persever-ant and noble souls give me the sermons and strength to be absorbed in Him. May such a liberated soul who is of meditative nature, enlighten me who am otherwise a mature.

PURPORT :—*It is through the teaching by God in whom sun, other luminaries and planets are dissolved at the end of creation* (Pralaya). *The practisers of* Yoga *only attain emancipation and not others.*

NOTES : (सुपर्णा) शोभनकर्माणो जीवाः=The souls engaged in doing good deeds. (विदथा) विदथे विज्ञानमये=In God who is Omniscient. (इनः) स्वामी=Lord. (धीरः) ध्यानवान्=Man of meditation. (पाकम्) परिपक्व व्यवहारम्=Of mature dealing.

Again the attributes of God :

यस्मिन्वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्येदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद ॥२२॥

22. *TRANSLATION* :—O learned persons ! on a tree of the Matter, the souls are the eaters of the fruits of their actions and are good protectors. Such people settle down and give birth to their children. The sweet fruit of their actions is handy to them, so the wise say. That is never annihilated or goes waste. The one who does not perform good deeds,the Father God who is the Protector of the world can not achieve that sweet fruit, rather he eats a sour fruit in the form of miseries, consequent upon the bad actions.

PURPORT :—*Since an infinite and endless age, this universe is born and then dissolved. The souls have to enjoy the fruit of their*

good and bad actions under the justice administered by God. There is an everlasting relation between the jivas (souls) and their actions. Those who do not know the attributes, actions and nature of God and act as they like, have to suffer. Likewise, who know God and obey His commandments (conveyed through the Vedas) enjoy the bliss.

NOTES : (मध्वदः) ये मधूनि कर्मफलानि वा अश्नीते=Those who enjoy the fruits of their actions. (सुपर्णाः) शोभनपर्णाः सुष्ठु पालन कर्माणः=Good protectors. (पिप्पलम्) उदकमिव निर्मलं फलं कर्मफलं वा। पिप्पल मित्युदक नाम (NG.1-12)=Good and pure fruit like the water or the fruit of actions. (पितरम्) परमात्मानम्= God the Protector.

The achievements of God-seekers :

यद्गा॑य॒त्रे अधि॑ गाय॒त्रमाहि॑तं त्रैष्टु॑भाद्वा॒ त्रैष्टु॑भं नि॒रत॑क्षत ।
यद्वा॒ जग॒ज्जग॒त्याहि॑तं प॒दं य इत्तद्वि॒दुस्ते अ॑मृत॒त्वमा॑नशुः ॥२३॥

23. *TRANSLATION* :—God is the Protector. A devotee who recited and studied the Gayatri, and glorified Him through it, and likewise who glorified Him through the **Trishtup** and Jagati–meters of mantras—all these achieve the Eternal Bliss. In fact, He is the sustainer of the three worlds (the whole universe is divided into three) and is praised in the Vedic mantras of Gayatri Trishtup and Jagati.

PURPORT :—*Those persons attain immortality who know the nature and attributes of the objects of the universe and pray to God, who is their creator. Such people always advance their knowledge and Dharma (righteousness).*

NOTES : (गायत्रम्) गायतां रक्षकम्=God who is the Protector of true devotees. (पदम्) वेदितव्यम्=Worth-knowing.

ADDL. NOTES : The **Gayatri, Trishtup** and **Jagati** are symbolic of earth, air and sun also, according to Shatapatha and Tandya Brahman's quotations,

Again something about God :

गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मिमते सप्त वाणीः ॥२४॥

24. *TRANSLATION* :--O learned persons ! those who acquire the knowledge of God through the **Gāyatri** (and other metres) reveal the Rigveda through a number of **Riks** (Mantras); **Samaveda** is revealed through **Trishtup** in the praise of the knowledge, action and devotion; and the **Yajurveda** with **Jāgati** (and other meters); and with the eternal mantras of two or four lines study the **Atharvaveda**. Endowed with Seven Principal metres, they achieve well the aim of their life.

PURPORT :—All should thank God who has made wonderful letters (words), sentences and chapters of the **Vedas** *for the good of mankind.*

NOTES : (अर्कम्) ऋग्वेदम्=Rigveda. (वाकम्) यजुः एवं अथर्ववेदम्=Yajurveda and Atharvaveda. (त्रैष्टुभेन) त्रिवेदविद्या स्तवेन=With the praise of the threefold subjects consisting of knowledge, action and devotion.

Glory to God who is the Greatest :

जगता सिन्धुं दिव्यस्तभायद्रथन्तरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्तिस्र आहुस्ततो मह्ना प्र रिरिके महित्वा ॥२५॥

25. *TRANSLATION* :—God set up rivers and oceans etc. in His light alongwith the world and surely the sun in the firmament. The wise men declare that by the knowledge of the **Gayatri**, the happiness of the past, present and future is kindled. Therefoee, He (God) who excels all with His Glory is to be adored by all.

PURPORT:—When God created the universe, He also made rivers, oceans and other things. As the sun upholds the earth and other planets by its gravitational force, likewise God upholds the sets of

suns and other luminaries. God is greater than all the objects of the universe as it is He who having known all the good and bad actions of the living beings gives them proper results.

NOTES : (रथन्तरे) अन्तरिक्षे = In the firmament. (दिवि) प्रकाशे = In the light. (समिधः) सम्यक् प्रदीप्ताः पदार्थाः = Bright objects.

The attributes of a learned person are underlined :

उप॑ ह्वये सु॒दुघां॑ धे॒नुमे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम् ।
श्रेष्ठं॑ स॒वं स॑वि॒ता सा॑विषन्नोऽभी॒द्धो घ॒र्मस्तदु॒ षु प्र वो॑चम् ॥२६॥

26. *TRANSLATION :*—I milk this milch cow. The wisdom or knowledge is a milch cow; it accomplishes well our noble desires like a skilful milk-man. We should also do likewise. O learned persons! may God—the giver of good wealth or an **Acharya** (Preceptor) the giver of good wealth in the form of wisdom, grant us good prosperity of all kinds. The simile is that the atmospheric temperature after reaching at a certain stage produces rains. I teach well after acquiring this wisdom from the enlightened persons, likewise you should also do.

PURPORT :—The learned teachers should give noble teachings, full of all wisdom and knowledge to their pupils. It will result in acquiring good wealth and prosperity of all kinds to them. As the sun illuminates all planets, likewise preachers should illuminate all sciences.

NOTES : (धेनुम्) दुग्धदात्री गोरूपाम् (एनाम्) विद्याम् = The milch cow in the form of wisdom. (सवम्) ऐश्वर्यम् = Prosperity. (घर्मः) प्रतापः = Intense or burning heat.

The wealth of cow progeny be increased :

हि॒ङ्कृ॒ण्वती॑ वसु॒पत्नी॒ वसू॑नां व॒त्समि॒च्छन्ती॒ मन॑साभ्यागा॑त् ।
दु॒हाम॒श्विभ्यां॒ पयो॑ अ॒घ्न्येयं॒ सा व॑र्धतां मह॒ते सौभ॑गाय ॥२७॥

27. TRANSLATION :—This inviolable cow comes to her calf loving and seeks it with no diversion. It is the producer and is store-house of good food like milk, curds, ghee etc. In the similar way, is the earth, the protector of the treasures of the fire and other substances. She takes water from the sun and the air. May that inviolable cow or the earth grow for great and good prosperity. It is she that gives good milk to **Ashvins** (2)—teachers, preachers and others for the growth of their body and mind. May she prosper to our greater advantage.

PURPORT :—As the earth takes us to great prosperity, likewise the cows give much happiness. Therefore they should never be killed by any one.

NOTES : (वसूनाम्) अग्न्यादीनाम् = Of fire and other substances. (अश्विभ्याम्) सूर्यवायुभ्याम् = From the sun and the air.

REMARKS : Here and in other mantras, the word अघ्न्या is very significant. It wards off ambiguity and denotes that she is never to be slaughtered by anyone at any time.

In the Vedic lexicon—Nighantu, the cow has a synonym **Aghnya** (अघ्न्या), which means it cannot be killed, vide अघ्न्या इति गोनाम। (NKT—11.4.45).

The attributes of cowfolk are mentioned :

गौरमीमेदनु वत्सं मिषतं मूर्धानं हिङ्ङकृणोन्मातवा उ ।
सृक्वाणं धर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥२८॥

28. TRANSLATION :—The cow bellows for the calf who stands with winking eyes, and lows as she proceeds to lick his forehead; she utters a cry in anxiousness and licks the moisture of all the parts of his body. It also nourishes him with her milk.

(2) As the cow loves her calf and tries to alleviate his sufferings, in the same way the earth with her waters, making days and producing heat and sounds adds happiness.

PURPORT :— As the cows go after the calves and the calves after their mothers, the same way the articles go along the earth and the earth goes round the sun.

NOTES : (गोः) पृथिवी धेनुर्वा=The earth or the cow. (सृक्वाणम्) सृजन्तं दिनम्=Making day. (मायुम्) वाणीम् मायुरिति वाङ्नाम् (NG.1-11)= Speech or sound. (पयते) गच्छति । पय गतौ।भ्वादि०=Goes.

Something about the earth again :

अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता ।
सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वव्रिमौहत ॥२९॥

29. *TRANSLATION* :—The calf in the form of the cloud bellows or makes sound towards the earth. The earth surrounded by the air on all sides revolves on its axle and measures the set path. She makes a mortal active by the combination of the groups of various particles. Then the lightning or energy are its manifestations.

PURPORT :—The cloud is born in proximity of the earth and multiplies in the firmament by raining down water. It makes the trees to grow. Likewise, earth is a phenomenal cause of growth. The energy in it manifests itself in various forms. As an artisan builds a house and other things only after knowing the pattern and collection of various requisite material, similarly God has created this universe.

NOTES : (शिङ्क्ते) अव्यक्तं शब्दं करोति=Makes indistinct sound. (मायुम्) परिमितं मार्गम्=Limited path. (ध्वसनौ) अध ऊर्ध्वमध्य पतनार्थे परिधौ= In the axle for going below, upwards and middle. (वव्रिम्) स्वकीयं रूपम् । वव्रिरिति रूपनाम (NG.3-7)=Its form.

The attributes of God are dealt with :

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥३०॥

30. *TRANSLATION* :—O men! you should know that God is with you and gives power to the soul which is swift moving, it's living fixed in the central abode of body. This soul is immortal though set in the mortal body. The body lives in the world upon food during the life which again is lifeless. The soul moves about in this inanimate world. Everything in the world dwells in God, He being the Omnipresent.

PURPORT :—That God is unchanging among the changing objects, Eternal among the perishable beings and things, and pervading all as the Inner-most spirit of all. It is ever to be adored by all. There is not even the subtlest thing in the world which is not pervaded by that Supreme Being.

———

How God administers His system is exemplified :

अपंश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥३१॥

31. *TRANSLATION* :—May I clearly see or comprehend the indestructible God through sense organs ? The **jiva** or individual soul walks through the pathways of coming (called birth) and departure (called death). It traverses its path with its body and even without it and having covered itself with its actions (good or evil) it comes (takes birth) again and again in the various planets and forms, though it is immortal by its nature.

(2) The mantra is applicable to God as well as the Lord of the world who is beyond the reach of the senses and the Giver of the fruits of the souls according to their good and bad actions.

PURPORT : The souls cannot see (with physical eyes) the Omniscient God and only God sees all of them in their true nature. As a thing inside is not seen when covered with clothes so the soul also can not be seen with eyes. These souls roam about in all the planets according to their actions. God guides them all dwelling inside and

outside and gives them birth by giving the fruit of their meritorious and sinful actions.

NOTES : (अनिपद्यमानम्) यो मन आदीनि इन्द्रियाणि न निपद्यते प्राप्नोति तम्= Beyond the reach of senses in the case of God and indestructible. (वसानः) आच्छादयन्=Covering. (विषूचीः) विविधागतीः=various births or forms.

य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात्।
स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिमा विवेश ॥३२॥

32. *TRANSLATION* : The soul that does all these outer acts does not know her own nature. A wise man knows the real nature of his soul and knows very distinctly that she is separate and hidden from the body. Enveloped within his mother's womb and thereafter born, such a person with a large number of his sons and daughters (progeny) born lives in this world and ultimately suffers.

PURPORT : Those souls who do only outer acts, but do not acquire knowledge and devotion, do not know their real nature. Those who are well-versed in knowledge action and devotion are capable to fulfil it. They know their own nature and also God. The souls are eternal and on giving up the body they remain in the space for some time and enter mother's womb. Having taken births, they are engaged in doing various deeds. (A couple having a large number of children for upbringing and educating ultimataly suffer because of heavy family responsibilities. Editor)

NOTES : (ईम्) क्रियाम्=This activity (हिरुक्) पृथक=Separate (निर्ऋतिम्) भूमिम्=Earth

---

The parents should procreate shining issues :

द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम्।
उत्तानयोश्चम्वो३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥३३॥

33. *TRANSLATION* : O learned pereons ! you should know that where the father sun puts germs (rays) inside the dawn which is like his daughter, the day is born. Such a shining sun is like my father and progenater; the navel of the earth is like my kinsman and the spacious earth is my mother. My dwelling is between the high placed sun and the low established earth. The postures between them are like two standing armies.

PURPORT :— The earth and the sun are like the father, mother and kith and kin of all beings. This is our dwelling place (between the sun and earth). As the sun procreates a son in the form of the day by putting his semen in the dawn, in the same way the parents should give birth to a shining splendid son.

NOTES : (द्यौः) प्रकाशमानःसूर्यः = Bright sun. (दुहितुः) उषसः = of the Dawn. (गर्भम्) किरणाख्यं वीर्यम् = Semen or germ in the form of rays of the sun.

Four questions are set for the learned men :

पृच्छामि॑ त्वा॒ पर॒मन्तं॑ पृथि॒व्याः पृ॒च्छामि॒ यत्र॒ भुव॑नस्य॒ नाभिः॑।
पृच्छामि॑ त्वा॒ वृष्णो॒ अश्व॑स्य॒ रेतः॑ पृ॒च्छामि॑ वा॒चः प॑र॒मं व्यो॑म ॥३४॥

34. *TRANSLATION* :— O learned person ! I ask you about the last boundary of the earth ? I ask you about the navel of the world ? I ask you about the nature of the semen or fecundating power of a virile person who is mighty like a horse. I ask you about the highest pitch of the holy speech ?

PURPORT : These are the four questions which have been answered in the next mantra. The seekers after knowledge should put such questions to scholars and get their satisfactory answers.

The answers to the already four solicted questions are here :

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥३५॥

35. TRANSLATION :— O men, you should know that this sky and the air contained in it help us in veryfying the sound. It is the last boundary of the earth. This sun which is so beneficial and desirable is the navel or attractive (gravitating) power of the universe. This juice of the Some (moon plant) and other plants of the moon are like the fecundating power of a virile horse or person. **Brahma,** the knower of all the Vedas or God-the Revealer of the four Vedas is the Supreme Heaven of the holy speech.

PURPORT :— These are the answers to the above four questions. There is the sky or the air all around the earth. There is the sun in the middle of every solar system. There are herbs on earth which increase vitality, The supreme end of knowledge is the knowledge of God and the study of all Vedas.

NOTES : (वेदिः) विदन्ति शब्दान् यस्यां साऽऽकाशवायुस्वरूपा = The sky or the air which enables us know sounds. (यज्ञः) यष्टुं संगन्तुम् अर्हः सूर्यः = The sun which is highly beneficial. (सोमः) सोमलतादि सरसश्चन्द्रमा वा = The juice of Soma and other herbs or the moon. (ब्रह्मा) चतुर्वेदविज्जनश्चतुर्णां वेदानां प्रकाशकः परमात्मा वा = A scholar who is the knower of all the Vedas or God who is the Revealer of the Vedas.

To know the structure and order of ereation is essential for an enlightened man :

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥३६॥

36. *TRANSLATION* : The **Mahat tatva** (the great principle) **Ahankara** (Ego) and five **Bhootas** (elements) in subtle form constitute a set of seven materials. These are of imperfect womb—so to speak for the cause, because they are not quite distinct or perceptible sustaining the fecundating element of the world. In fact, they remain in the inanimate sky and abide by the directions of the Omniscient God. By their actions and by their power, the learned wise persons move around the world in order to make attempts to understand the real nature of objects.

PURPORT :— The **Mahat tatva, Ahankara** *and five subtle elements are the cause of all the gross universe. They remain in inanimate space. Those learned persons who know the order and composition of the creation are honoured everywhere and those who do not know it, are dishonoured.*

NOTES : (अर्द्धगर्भाः) अपूर्णगर्भा महत्तत्वाहङ्कारपञ्चभूतसूक्ष्मावयवाः = **Mahat tatva, Ahankara** and five subtle elements. (धीतिभिः) कर्मभिः = **By** actions. धीतिभिः कर्मभिः (NKT 2.7.24) (प्रदिशा) आज्ञाः = By commandment or direction.

Learning is the key to know the truth: It has been instrumental in acquiring the truth:

न वि जानामि यदिवेदमस्मि निण्यः सन्नद्धो मनसा चरामि ।
यदा मागन्प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः ॥३७॥

37, *TRANSLATION* :— I am yet unaware to know fully what I am in reality, for I am placed within the fettered mind? When I will attain the First Eternal Speech of God (Veda), then and then only I will be able to enjoy the essence of the eternal world.

PURPORT :— *The* **Jiva** *(individual soul) is not able to grasp anything without the means, as it is of limited knowledge and power. It is practical only when it has ears and other senses and organs, that it can know. So long as it does not know the truth and the Vedic*

wisdom, it roams about like an animal, as his pride comes as a hurdle in his way.

NOTES : (निण्यः) अन्तर्हितः=Ignorant or hidden. अत्र वर्णव्यत्ययेनणत्वम् (संनद्धः) सम्यग् बद्धः=Fettered.

The soul and body are cognate ; their movements :

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः।
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम्॥३८॥

38. *TRANSLATION :—* The immortal (soul) cognate with mortal (matter) moves by the desire of enjoyment. Grown with the water and food etc. it goes to the upper or lower spheres i e. takes birth in upper and lower modes of existence. These mortal and immortal are associated with each other since times inmemorial. They go everywhere together. It is only the learned wise men who know the nature of the soul, while un-enlightened know something about unanimate matter and the body made of it, but not the immortal soul.

PURPORT :— In this world, there are two substances, inanimate and animate. Of the two, the inanimate (matter) does not know the nature of the (soul) nor it's own nature. The animate or conscious soul knows its own nature, as well as that of the matter. Both soul and matter are eternal. They are not born and imperishable. The inanimate gets gross form by combination, but the conscious soul does not give up its own nature by association or separation. However, it appears to be subtle or gross by the association of gross and subtle elements. As a matter of fact, the soul remains what it is and there is no change in it.

NOTES : (स्वधया) जलादिना सह वर्तमानः=With food and water etc. स्वधेत्युदक नाम (NG 1-12) (वियन्ता) विविधान् प्राप्नुवन्तौ=Getting contact with various articles.

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥३९॥

39. TRANSLATION :—God is imperishable, Supreme, all pervading. It is being dealt within the Vedas and the earth, the sun and other luminaries dwell in Him. What will one do merely by studying the Vedas if he does not know God. Those who know Him they dwell happily in Him.

PURPORT : There is Immortal God who is the Paramount theme in the Vedas. There are souls and the matter, the world consisting of the cause and effect. Out of them, God is the Support of all and Omnipresent like the sky. The world and souls are all pervaded by God and dwell in God. Those who do not know this truth, they should not expect much benefit of the study of the Vedas. Those who know the nature and attributes of God, souls and the world consisting of the cause and effect, enjoy bliss with the cause and effect with the accomplishment of **Dharma** *(righteousness)* **Artha** *(wealth)* **Karma** *(fulfilment of desires) and* **Moksha** *(emnacipation).*

NOTES :— व्योमन् व्योम्नि व्यापके परमेश्वरे = In God pervading the sky and other objects. (देवाः) पृथिवी सूर्यलोकादयः = The earth, sun and other worlds.

Something about a learned lady :

सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥४०॥

40. TRANSLATION:—O learned lady ! blessed with the virtues like a cow, you be happy and full of prosperity of all kinds. Let

us also be owner of wealth of all kinds. As a cow eats good grass and drinks pure water and gives happiness to her calves and mankind by giving milk, likewise, you, enjoy happiness and drink the juice of knowldge, being a liberal donor.

PURPORT : So long as the mothers have no knowledge of the Vedas, their children also generally cannot become scholars. Those women who acquire knowledge, marry according to the **Svayamvara** *(self-choice) rites beget noble offspring. That makes them highly learned by giving good education and make the world delighted like the cows.*

NOTES : (सुयवसात्) या शोभनानि यवसानि सुखानि अत्ति सा = Enjoyer of happiness like a cow that eats good grass. (अघ्न्ये) गौः इव वर्तमाने = Learned lady behaving like an inviolable cow.

The duties for women are pointed out :

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥४१॥

41. TRANSLATION :—Some learned ladies are well versed in one Veda, some in two Vedas, some are teachers of four Vedas, some are of eight (four Vedas and four up-Vedas), some are learned in thousands and innumerable branches of knowledge, grammer etc.—all divided into nine, such women create a world of happiness and their knowledge flows like pure water for the welfare of the mankind.

PURPORT :—Those ladies take the mankind on the path of progress who having learnt all the Vedas with their branches and limbs teach them to others.

NOTES : (सलिलानि) जलानीव निर्मलानि वचनानि = Pure words like water. (एकपदी) एकवेदाभ्यासिनी = Well versed in one Veda. (द्विपदी) अभ्यस्त द्विवेदा = Proficient in two Vedas. (चतुष्पदी) चतुर्वेदाध्यापिका = Teacher of the four Vedas. (अष्टापदी) वेदोपवेदविद्यायुक्ता = Endowed with the knowledge of the four Vedas and four up-Vedas.

(नवपदी) चतुर्वेदोपवेदव्याकरणादिविद्यायुक्ता=Endowed with the knowledge of the four Vedas, four up-Vedas grammer etc.

Selective words used in the speech create wonders :

तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥४२॥

42. *TRANSLATION* :—O men, from the speech of learned and enlightened flow out the bunches of words and sentences. And because of their forcefulness, sincerity and effectiveness the people from all walks of life and of all races, faiths and nationalities abide by them. Out of this emerges, Indestructible Syllable **Om.** The universe exists on that base.

PURPORT :—The sky is like the ocean and the spoken words are like the jewels, which create a wavelength in the universe. Those who use selective and effective words, people from all directions flock to them. By hearing their sermons all beings are benefitted—get a boost in their life.

NOTES : (तस्याः) वाण्याः=From that speech. (समुद्राः) शब्दार्णवाः= The seas of words.

The merits of Brahmacharya (a state of continence and chastity) highlighted :

शक्रमयं धूममारादपश्यं विषूवता पर एनावरेण ।
उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥४३॥

53. *TRANSLATION* :—O men! I have closely watched the smoke of the fire of the Brahmacharya (a state of continence and chastity) which is powerful. From this pervading smoke, learned persons ripen their knowledge of the space and the clouds etc. The observance of Brahmacharya etc. was and still is the primary obligation for all.

PURPORT:—*Intelligent persons purify all articles first by purifying the water in the cloud through the performance of* **Agnihotra** *(worship God through sacred fire) and other* **Yajna** *(non-violent sacrifices). Therefore along with it they should purify the bodies, minds and souls of all by urging upon them the observance of Brahmacharya (continence). Blessed with it, a seer is capable to perceive clearly all substances, from earth to God.*

NOTES : (शकमयम्) शक्तिमयम्=Powerful. (धूमम्) ब्रह्मचर्यं कर्मानुष्ठान-धूमम्=The smoke of the observance of Brahmacharya. (उक्षाणम्) सचकम् मेघम्=The cloud that sprinkles water. (पृश्निम्) आकाशम्=Sky.

More about the learned persons :

त्रयः केशिनं ऋतुथा वि चक्षते संवत्सरे वपत एकं एषाम् ।
विश्वमेको अभि चष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम् ॥४४॥

44. *TRANSLATION*:—O teachers and students examiners—There three (**Agni, Surya** and **Vayu**) with a beautiful tresses—so to speak—look down in their several seasons upon the earth; one of them **Agni**—the ritual fire is established once in a year, comes annually shears the ground; the second one (the sun) by his acts illuminates the universe; while the course of the third one (air) is visible; though not in its form.

PURPORT:—*O men! like the* **Vayu, Surya** *and* **Agni**—*you should pool the entire knowledge of various sciences through studies and teaching. As the seasons divide the time (year), likewise you should divide time for different activities and distinguish between the knowledge and ignorance and also between Dharma (righteousness) and Adharma (unrighteousness).*

NOTES : (केशिनः) प्रकाशवन्तो ज्ञापकाः=Shining or indicators. (शचीभिः) कर्मभिः=By actions.

The distinction between the right and wrong persons :

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥४५॥

45. *TRANSLATION* :—Those who have studied the grammer Vedas and God, such self-controlled wise men know the four parts of speech namely **Nāma, Akhyāta, Upasaraga** and **Nipāt** (noun, verb, prefix and indeclinable respectively). The first three of them are deep rooted and they attract much significance for the wise. An average ordinary man who is not wise or learned speak only the fourth, that is the colloquial words.

(2) **(Spiritual interpretation) :** There are three illuminating substances which are perceived performing various actions of the world in accordance with the set natural laws. One of them sows the seed in the beginning of the cycle for the creation of the world (i.e. God); one observes the world with all his powers (i.e. the soul) and the one whose force in action is seen but its essence is not visible (i.e. matter in the subtle state). (by Pandit Ayodhya Prasad in the 'Gems of Vedic Wisdom').

PURPORT :—The main difference between highly learned and other men is that highly learned persons know well all the nouns, verbs, prefixes and indeclinables or structuring of the language. All these are thoroughly known to them. The fourth group of words is spoken and collaquial. Those who are not highly learned, do not know the first three and they possess only surfacial grasp of the language and iis words.

———

The attributes and names of God are mentioned :

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥४६॥

46. *TRANSLATION* :—God is one but the wise call Him by various names to denote His different attributes. They call Him

Indra—God of supreme power or Lord of the world; **Mitra**—the friend of all; **Varuna**—the most Desirable Supreme Being; **Agni**—the All knowing Supreme Leader; **Divya**—the shining one and **Garutman**—The mighty universal spirit. The sages (Rishis) describe the one being in various ways calling Him, **Agni**—Self refulgent one, **Yama**—the ordainer of the world and **Matarishvan**—the life-energy of the universe.

PURPORT :—As there are many names of **Agni** *like* **Indra** *and others, so there are thousands of names of the one God like* **Agni, Indra, Yama, Mitra** *and* **Varuna** *etc, These thousands of names are there to denote God's infinite attributes and functions.*

NOTES : (सुपर्णः) शोभनानि वर्णानि पालनानि यस्य सः = Good protector. (गरुत्मान्) गुर्वात्मा = Great universal spirit.

———

The enlightened delight all with their knowledge and actions :

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद्घृतेन पृथिवी व्युद्यते ॥४७॥

47. *TRANSLATION* :—The attractive rays of the sun covering the **Prānas** or waters ascend to heaven. They come down again from the dwellings of the rain, and immediately the earth is moistened with the rain.

PURPORT :—As the trained horse carries the chariot to the destination, likewise fire, electricity and other elements carry the air-crafts to the sky. As the rays of the sun draw water from the earth and rain it down, moisten trees etc., in the same way the enlightened persons delight all the human beings..

NOTES : (सुपर्णाः) रश्मयः = Rays. (नियानम्) नित्यं प्राप्तं भूगोलाख्यं विमानादिकं वा: = The earth or aircraft etc. (कृष्णम्) कर्षितुं योग्यम् = Worthy of attraction. (घृतेन) जलेन = With water.

———

Here the technology is told in the context of the duties and attributes of the learned persons :

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥४८॥

48. *TRANSLATION* :—O men! who among you know the technology of the vehicle or carrier where there are like three hundred sixty nails moveables and immoveables, twelve fellies (arcs), one big wheel and three axles? (The illustration is that of an year which has twelve months like fellies, one big wheel of year three hundred sixty days and three seasons consisting each of four months.)

PURPORT :—It is only some scholars who know the aeronautics like the sciences of anatomy and physiology. When there is the desire to travel swiftly on land water and sky try the modes of various vehicles. The technologist should manufacture them methodically with the use of the wheel, nails, bellies, fire, water etc. Thus they would accomplish their desires.

Enlightened mothers make the society great :

यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि ।
यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः ॥४९॥

49. *TRANSLATION* :—O learned lady! sustain us with that your pure conduct which is like the mother's breast, and source of delight. With it you bestow knowledge, wealth and all other good desirable things. You are the treasure of wealth, the distributor of riches and good liberal donor.

PURPORT :—As a mother gives breastfeeds to her child, the same way a learned lady looks after the whole family. A body gets strong by taking nutrient food, the same manner, the soul becomes developed and strong by taking good education from the mother.

NOTES : (स्तन) स्तन इव वर्तमाने शुद्धे व्यवहारे = Pure conduct like the breast. (वार्याणि) स्वीकर्तुमर्हाणि विद्यादीनि धनानि वा = Knowledge and other acceptable things or wealth. (सरस्वति) वागिव वर्तमाने विदुषि स्त्रि = Learned lady like a noble speech.

———

The benefits of learning with the observance Brahmacharya(continence):

यज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास्तानि॒ धर्मा॑णि प्रथ॒मान्या॑सन् ।
ते ह॒ नाकं॑ महि॒मानः॑ सचन्त॒ यत्र॒ पूर्वे॑ सा॒ध्याः सन्ति॑ दे॒वाः ॥५०॥

50. *TRANSLATION* :—The enlightened truthful persons worship Adorable God with the **Yajnas**—noble deeds. Thus they accomplish **Dharmā** (righteousness), **Arthā** (wealth), **Moksha, Kāma** (fulfilment of noble desires) and (the emnacipation) with the group of fire and other divine objects. To attain God, the **Brahmacharya** (perfect continence and self-control) is the first and foremost duty. Thus persons become truely great and venerable and attain the state of genuine emanicipation. Indeed there is not the least element of misery and it is attained by the perfectly enlightened noble souls, whom other seekers of truth also approach for acquiring the true wisdom.

PURPORT :—Those who in the first stage of life observe the rules of **Brahmacharya** *and acquire good education and prompt others also to do the same, become reliable and enlightened persons. Such people enjoy the bliss of wisdom and are respected everywhere.*

NOTES : (यज्ञेन) अग्न्यादिदिव्यपदार्थसमूहेन = By the means of the group of fire and other divine objects. (यज्ञम्) धर्मार्थकाममोक्षव्यवहारम् = The accomplishment of righteousness, wealth, fulfilment of noble desires and emancipation.

———

The duties and attributes of the learned :

स॒मा॒नमे॒तदु॑द॒कमु॒च्चैत्यव॒ चाह॑भिः ।
भूमिं॑ प॒र्जन्या॒ जिन्व॑न्ति॒ दिवं॑ जिन्वन्त्य॒ग्नयः॑ ॥५१॥

51. TRANSLATION :—Through the **Homa** (Yajna), water goes up in the form of steam, and downwards it is transformed in the rains after days. The act of the learned persons is just like this the rains after days. The clouds give joy to the earth (through the purified rain water. The clouds give joy to the earth (through the rains) and lightnings and electricity make the sky source of delight for all the beings.

PURPORT :—When **Homa** *(sacrifice) is performed by the Brahmacharis and others, the air, rain and water are all purified. With this all the beings are gratified because of the raining of pure water. Therefore the acts of the enlightened persons are like this water.*

———

The duties and attributes of the learned persons are told through the simile of the sun :

दिव्यं सुपर्णं वायसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् ।
अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥५२॥

52. TRANSLATION :— O men ! I invoke a highly learned person for my protection and preservation who is like the majestic sun. It possesses rays of the sun, which is moving and the greatest of all planets and standing in the centre of firmament like the womb. The sun is the cause of vision, turning the herbs more effective and delighting all with all planets the rains. I ask you to invite the learned person similarly.

PURPORT : As the solar world illuminates all, being in the centre of all its related planets, so a learned man illuminates the souls of all, because he is in the midst of all men. As the sun delights all by raining down water, so a learned person rejoices all people by giving wisdom, good education and the rains of sermons.

NOTES : (सुपर्णम्) सुपर्णाः रश्मयो विद्यन्ते यस्मिन् तम् = Possessed of the rays (वायसम्) अतिगन्तारम् वा-गतिगन्धनयोरित्यतोऽसुन युडागमश्चौणादिकः = Moving all (अपाम्) अन्तरिक्षस्य । आप इत्यन्तरिक्षनाम (NG-13) = Of the firmament.

———

Rishi of Sūktam—Agastya—Devatā—Indra. Chhanda Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

कया॑ शु॒भा सव॑यसः॒ सनी॑ळाः स॒मा॒न्या म॒रुतः॒ सं मि॑मिक्षुः ।
कया॑ म॒ती कुत॒ एता॑स ए॒तेऽर्च॑न्ति॒ शुष्मं॒ वृष॑णो वसू॒या ॥१॥

1. *TRANSLATION* : O men ! the learned persons with their identical age and conditions and neighbourlines accomplish the objectives. They are mighty and like-minded and are almost of equal age, live together with amity. They sprinkle water and do other good deeds. Tell me how do these showerers of happiness and desirers acquire wealth of all kinds (material as well as spiritual), get boost and how it can be procured ?

PURPORT :— The winds delight all by the rains. The question is with what kind of righteous activity should the enlightened persons uplift the people ? How should they respect all with what kind of knowledge and activity should they do so ? The answer is that they should perform the activities that are in accordance with the **Vedic** *teachings and the method be adopted by absolutely truthful learned persons.*

NOTES : (सनीडाः) समीपस्थाः = Living close by. (मरुतः) वायवः इव वर्तमानाः Active or mighty like the winds.

The query further deepens :

कस्य॒ ब्रह्मा॑णि जुजुषु॒र्युवा॑नः॒ को अ॑ध्व॒रे म॒रुत॒ आ व॑वर्त ।
श्ये॒नाँ इ॑व॒ ध्रज॑तो अ॒न्तरि॑क्षे॒ केन॑ म॒हा मन॑सा रीरमाम ॥२॥

2. *TRANSLATION* : Who are the youthful learned persons by the observance of **Brahmacharya** and acquisiton of knowledge ? They are mighty like the winds . Whose wealth and food do they accept with love ? Who is it that conducts himself properly in a non-

violent righteous dealing ? With what means we may enjoy travel in the air like the speedy hawks/horses with singular attention ?

PURPORT ; Like the winds associated with the objects of the world, men should also acquire prosperity by the observance of **Brahmacharya** *and knowledge. As we see the hawks and other birds flying in the sky, likewise we may travel in the air and help others to do so. It is only the enlightened persons that are capable to know all this and not the others.*

————

The inquisitiveness of a person seeking truth is described :

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥३॥

3. *TRANSLATION :—* O prosperous protector of the good people ! where do you go alone like the sun ? Why do you behave like this or what is your motive of future programme ? O man of charming nature ! tell us in sweet words when you approach us and are questioned by us ? What is in your mind about us?

PURPORT :— As the sun illuminates and attracts the people, and as an absolutly truthful learned person transforms others by visiting everywhere for preaching truth, so where do you go ? From which place you come and what do you do ? These are the questions, that I put to you. I go on the path righteousness, came from the Gurukula and I teach and preach, are the answers.

————

The liberal persons are praised :

ब्रह्माणि मे मतयः शं सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः ।
आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ ॥४॥

4. *TRANSLATION* :— O men ! my sermon full of shastric knowledge and powerful benefits all like the cloud. Similarly thoghtful persons desire weatlh, food and happiness and also sweet words from me. The way powers of upholding and attracting carry on us well, you should also be like that.

PURPORT :— *Those who are generous, showerers of happiness on all like the clouds desire to give knowledge to all. As men desire their own happiness, likewise they should also aspire to make others happy by mitigating their sufferings.*

NOTES : (मतयः) मननशीलाः मनुष्याः = Thoughtful persons. (हरी) धारणाकर्षणगुणौ = Merits or powers of upholding and attracting.

———

Those who serve deserving persons with their physical strength and mental faculties achieve the Purushastha. (aims of human life) :

अतो वयमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः शुम्भमानाः ।
महोभिरेताँ उप युज्महे न्विन्द्र स्वधामनु हि नो बभूथ ॥५॥

5. *TRANSLATION* :— O Indra (prosperous person) ! you so kindly accept with pleasure my hospitality of food and water. I did it all with noble desires. Decorating our bodies and minds with nice faculties with all our splendour associated with all great neighbours, let us use all things properly.

PURPORT :— *Those persons soon accomplish* **Dharma** *(righteousness)* **Arthā** *(wealth)* **Kāma** *(noble desires) and* **Moksha** *(emancipation) who are endowed with physical strenght and health, doing all good deeds in association with righteous and mighty learned persons. Moreover, they do their best to deliver justice in their great country.*

NOTES : (अन्तमेभिः) समीपस्थैः अन्तमानामित्यान्तिक नाम (NG 2'16) = With neighbours (स्वधाम्) अन्नम् उदकं वा = Food or water.

———

A man should seek the fountain-head of Supreme Energy :

क्व१ स्या वो मरुतः स्वधासीद्यन्मामेकं समधत्ताहिहत्ये ।
अहं ह्यु१ग्रस्तविषस्तुविष्मान्विश्वस्य शत्रोरनमं वधस्नैः ॥६॥

6. *TRANSLATION* :— O powerful scholars ! you are dear to me like my **prānas** (life). Tell me the source of your power when you supported me (the king) in the act of the annihilation of the serpent-like enemies ? I am indeed fierce, strong and mighty and make my enemies bow down with death-dealing arms.

PURPORT : Those who destroy the strength of the enemies by upholding **Dhārma** *(righteousness) like the sun dispersing all the clouds, let them seek knowledge from the learned persons. The query is where resides the upholding power ? They should answer that the Supreme upholding power is everywhere.*

NOTES : (मरुतः) प्राणइव वर्तमानाः = Who are dear like one's own Prānas or vital breaths.

The learned persons should study and teach both :

भूरि चकर्थ युज्येभिरस्मे समानेभिर्वृषभ पौंस्येभिः ।
भूरीणि हि कृणवामा शविष्ठेन्द्र क्रत्वा मरुतो यद्वशाम ॥७॥

7. *TRANSLATION* : O wise men ! you shower good sermons. You bestow upon us happiness with your equally good schemes and initiated through your wisdom. You take pains for it. Likewise, we also make you happy. O mighty Indra ! as you make us learned, so let us serve you well. O learned persons ! the way you think for our benefit, likewise, let us also have the same urge for you.

PURPORT : As learned persons endow all with their wisdom and good education, likewise we should honour them. Those scholars should hold prominent positions in the fields of teaching and preaching.

The teachers of all disciplines earnestly desire the welfare and happiness of all.

NOTES : (युज्येभिः) योजनीयैः कर्मभिः = With good schemes. (वृषभः) उपदेशवर्षकः = Showerer of good sermons.

———

The duties of the learned are detailed :

वधीं वृत्रं मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।
अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चकर वज्रबाहुः ॥८॥

8\. *TRANSLATION* :—O wise men ! You are dear to me like my own Prānas (life). Armed with my thunder-bolt or powerful weapons, I, the king (or Commander-in-chief) destroy my enemies with my wrath. My strength of senses, mind and soul are like the sun who thrashes all the clouds and makes the blocked water-currents gently flowing. The thoughtful persons get easily the riches full of gold.

PURPORT : As the whole world lives happily by the rain caused by the sun, similarly all beings live happily after the removal of the obstacles caused by enemies.

NOTES : (भामेन) क्रोधेन = with wrath. (विश्वश्चन्द्राः) विश्वानि चन्द्राणि सुवर्णानि याभ्यस्ताः = Riches full of all gold.

———

The human beings should follow the God's path :

अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ अस्ति देवता विदानः ।
न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥

9\. *TRANSLATION* :—O Lord ! there is nothing in the universe which is not inspired and pervaded by you. There is no divinity, wisdom and power parellel to you. None was or is ever born

matching you, nor will ever be such in future. Neither in past or in present, nor in future, one would excel you ever in power. None can ever surpass Your glory, O the greatest of all !

PURPORT : There is nothing in the universe which is not pervaded by God, Who is the Innermost Universal Spirit. There never was, is and will ever be any one equal to God and His Glorious deeds. So wisemen should understand that God is Incomparable and they should try to surpass all the other beings in knowledge and other virtues.

Men should try to inculcate the Divine qualities :

एकस्य चिन्मे विभ्वस्त्वोजो या नु दधृष्वान्कृणवै मनीषा ।
अहं ह्युग्रो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥

10. TRANSLATION :—God says—O mighty men ! My power is all-pervading and **irresistible.** I overcome and surpass all. I quickly accomplish whatever I desire. I give all wisdom and all knowledge. I am Omnipotent, Omniscient and Omnipresent and the lord of all. I am also the destroyer of miseries and am fierce for the wicked unrighteous persons.

PURPORT : As God is Omnipotent and Omnipresent, let the learned persons wade through all the shastras (be well-versed in them) and be engaged in all righteous actions. Being dispensers of justice, let them bring about the welfare of all men and other beings.

NOTES : (इन्द्रः) दुःखच्छेत्ता = Destroyer of all miseries.

The previous theme is further developed :

अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥

11. TRANSLATION :—O learned persons ! may these Vedic teachings which are worth listening and is the true praise of God delight me. Let it delight you also. O leading men, you make me happy—being my friends—as I am performer of good Yajnas. I am powerful and friendly to all because of my physical assistance and otherwise too. Likewise, let me also make you happy and joyful.

PURPORT : Highly learned persons should teach the Vedas to their pupils with a view that they will cause them joyous and happy. They have also delighted them when studied and well understood. They live long, because of **Brahmacharya,** *health and vitality. Likewise they should make others also happy.*

NOTES : (सुमखाय) उत्तम यज्ञानुष्ठात्रे = For the performer of good Yajnas.

———

The motivators to nice actions are praised :

एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
सञ्चक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम् ॥१२॥

12. TRANSLATION :— O learnad persons ! you are dear to me like **Prānas**-my own life. You entertain noble desires and are loving to me. With moon-like colour, you cover me with knowledge. You also dispel my ignorance by teaching and preaching the most glorious shastra (Veda). Likewise, I also propose to do it to others.

PURPORT : The persons who enlighten men and women by giving them good knowledge are like the ornaments of the world. Such leaders motivate others to offer their services for righteous deeds. It makes these persons of admirable merits, actions and habits.

NOTES : (अनेद्यः) प्रशस्यम् अनेद्य इति प्रशस्यनाम (NG. 3-8.) = Having taught or preached well. (श्रवः) शृण्वन्ति येन तत् शास्त्रम् = Shastra that is listened to.

———

The previous theme is further emphasized :

को न्वत्र मरुतो मामहे वः प्र यातन सखीँरच्छा सखायः ।
मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानाम् ॥१३॥

13. TRANSLATION :— O learned persons, you are dear to me like **Prānas**-my own life. Who is there in the universe who does not worship or honour you? In fact, you approach your friends like true friends. Giving the knowledge of wonderful sciences, You grasp my true words and free yourself from all miseries.

PURPORT :— Learned men should be friendly to all. Giving them knowledge, they should prompt them to engage themselves in righteous activities, so that they may be respected everywhere. They should know thoroughly what is true and what is untrue and then preach it to others.

NOTES : (मामहे) महयति=Worships or honours. (अपि वातयन्तः) शीघ्रम् गमयन्तः Giving knowledge soon (नवेदाः) न विद्यन्ते दुःखानि येषु=Free from misery. (मन्मानि) विज्ञानानि=Sciences.

The importance of Vedic knowledge is underlined :

आ यद्दुवस्याद्दुवसे न कारुरस्माञ्चक्रे मान्यस्य मेधा ।
ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥

14. TRANSLATION :—O learned persons ! a venerable sage accomplishes well all the works of art and makes us artists. Likewise, a person should serve another learned man, who himself has learnt earlier by serving a greater scholar. Drawn to this conclusion, you should humbly serve a higher learned and intelligent man, who is an admirer of good virtues. Such a seeker of knowledge of the Vedas then honours you well.

PURPORT : All should assemble to acquire the knowledge and meaning of the Vedas, as the artists gather. None can become the most venerable scholar without the knowledge of the Vedas.

NOTES : (दुवस्यात्) सेवमानात्=From a person who serves scholars. (कारुः) शिल्पकार्यसाधिका=Accomplisher of the work of art.

The biggest achievement in life is to perform noble deeds :

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

15. TRANSLATION :— O great scholars ! here is the speech (communication) of an admirable capable and industrious person of noble merits, actions and temperament. Let it reach for the welfare of all people and their good desires. May we obtain good food, strength and long life.

PURPORT : *Let us know the formula of success in the human life. The people engaged in the performance of righteous deeds and having acquired the wisdom and education from the absolutely truthful and industrious scholars, get the desired results.*

NOTES : (इषम्) अन्नम्=Food. (इषा) इच्छया=with desire. (वृजनम्) बलम्=Strength. (जीरदानुम्) जीवनम्=Long life.

Sūktam—166

The *Rishi* of the *Sūktam-Agastyā. Devatā-Maruts. Chhanda-Jagati, Trishtup* and *Pankti* of various forms. *Svara-Nishāda, Dhaivata* and *Panchama.*

The attributes of the learned persons are mentioned :

तन्नु वोचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।
ऐधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि कर्तन ॥१॥

1. *TRANSLATION* :— O Mighty Maruts (learned brave your persons)! you use many techniques in your preachings. We would tell you soon the greatness of your learning, which would reveal speedily the source of great happiness. You exert your vigorous energies for our march to noble path of righteousness. We are alert on this front like a soldier and a performer of the **Yajna**, who are always ready to onslaught ?

PURPORT :—It is the duty of enlightened persons to reveal the treasures of knowledge and truth like that they had in the previous as well as in this birth. It is their first duty to develop their physical and spiritual power by the observance of **Brahmacharya** *and self-control.*

Learned persons while give boost to noble, they are equally ferocious to the wrong-doers :

नित्यं न सूनुं मधु बिभ्रंत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः ।
नक्षन्ति रुद्रा अवसा नमस्विनं न मर्द्धन्ति स्वतवसो हविष्कृतम् ।।२।।

2. *TRANSLATION* :—O men! you should serve the sweet tongued and good natured persons. In fact, they finish the wicked in the battle-field. Like the eternal cum noble, and dear like **Prānas,** such persons always bring to the performers of **Yajna** and liberal persons at a reasonably compromising point. They are powerful and inspite of being resourceful protect the humble man.

PURPORT :—The noble persons champion the cause of good people and subdue the wicked. They do good to others like their **Pranas** *or own life. Such persons satisfy them with foodstuff and juices and make them joyful.*

NOTES : (नित्यम्) नाशरहितं जीवम् = Eternal soul. (रुद्राः) प्राणाः इव = Like the **Pranas**. (मर्द्धन्ति) योधयन्ति = Cause to fight.

The learned should show the path of progress to mankind :

यस्मा ऊमासो अमृता अरासत रायस्पोषं च हविषा ददाशुषे ।
उक्षन्त्यस्मै मरुतो हिता इव पुरू रजांसि पयसा मयोभुवः ॥३॥

3. *TRANSLATION* :—O learned persons ! you are protectors and immortal (by the nature of the soul). You bestow happiness and are benevolent like the air and water when mixed. A person surrendering himself to you is blessed with several benefits. In fact, he gives knowledge and prosperity of all kinds.

PURPORT :—The men should help in the advancement of people by imparting the knowledge and true sermons like the tress. They should accomplish the happiness and welfare of all like the air.

NOTES : (हविषा) विद्यादिदानेन = By giving knowledge and other good things.

The duties of Maruts (learned persons) are told :

आ ये रजांसि तविषीभिरव्यत प्र व एवासः स्वयतासो अध्रजन् ।
भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्वृष्टिषु ॥४॥

4. *TRANSLATION* :—O learned persons ! you are of mighty powers, and so have stirred the regions up. Your movements are well-directed and are self-run and are not dependent upon anyone else. When you move swiftly, all creatures of the universe and dwellings are frightened. Your advent is shining and brilliant, and your conveyance is self-propelled.

PURPORT :—The learned persons should build various kinds of carriers with the help of their excellent technological know-how and travel in it. They should teach and preach Truth and Wisdom, and should protect all the people.

NOTES : (एवयाः) [illegible] = Moving, active. (अध्रजन्) धावन्ति । ध्रज—गतौ = Run. (स्वयतासः) स्वेन बलेन नियमं प्राप्ता, न त्वन्येनानाश्वादिना = Controlled by themeselves and not others.

———

The theme of Maruts goes further :

यत्त्वेषयामा नदयन्त पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।
विश्वो वो अज्मन्भयते वनस्पती रथीयन्तीव प्र जिहीत ओषधिः ॥५॥

5. *TRANSLATION* :—O learned persons ! your vehicles of various kinds are beneficient to men. With dazzling speed, they make the clouds roaring and you shake the firmaments high back in your heroic strength. Because of it, the owners of the trees become apprehensive of accident at this approach. Then bushes wave to and fro like an army loving its chariots.

PURPORT :—It is possible that there may be some sort of noise in the clouds, caused by the great speed of the aircrafts used by leading brave people in the sky. And similarly because of the quaking of the earth, there is the possibility of the shaking of the tress and plants etc.

NOTES : (पर्वतान्) मेघान् = Clouds. (त्वेषयामाः) त्वेषे दीप्तौ सत्यां यामः गमनं येषां ते = Brilliant when marching. (अज्मन्) अज्मनि पथि = On the way.

———

Learned persons should excel in the use of electricity :

यूयं न उग्रा मरुतः सुचेतुनारिष्टग्रामाः सुमतिं पिपर्तन ।
यत्रा वो दिद्युद्रदति क्रिविर्दती रिणाति पश्वः सुधितेव बर्हणा ॥६॥

6. *TRANSLATION* :—O fierce Maruts (mighty and learned persons)! being benevolent to people of the villages, you fill in their

mind good intellect and good knowledge. Your electric weapon armed with its gory teeth (Sam) kills the wicked enemies, it protects the creatures well grasped and ever goes on growing in power.

PURPORT :—The electricity applied with the scientific and technological knowledge accomplishes many works like horses and other animals. It is the duty of those learned persons who know its action to make also others well-versed in its use.

NOTES : (विद्युत्) देदीप्यमाना विद्युत्=Shining electricity. (क्रिविर्दती क्रिविर्हिसनमेव दन्ता यस्य=With of violent type. (बर्हणा) या वर्धते सा= Growing in power.

In the praise of Maruts :

प्र स्कुम्भदेष्णा अनवभ्रराधसोऽलातृणासो विदथेषु सुष्टुताः ।
अर्चन्त्यर्कं मदिरस्य पीतये विदुर्वीरस्य प्रथमानि पौंस्या ॥७॥

7. *TRANSLATION :—* The Maruts (learned persons) give enduring gifts, possess unlimited riches and destroy enemies. They are free from ill-will and are ever praised on the moments of tough struggles with successful stamina. You know the heroic deeds of the brave Indra (commander of the army), you honour the venerable learned persons and drink the sweet juice of the exhilarating **Soma** plant etc.

PURPORT :—Those persons who are regular and punctual in their routine life are liked by brave persons. With powerful army at their command, they are capable to annihilate their enemies. Such people possess, inexhaustible wealth and are liberal donors and get praise everywhere.

NOTES : (अर्कम्) अर्चनीयं विद्वांसम्=Venerable learned perons. (अलातृणासः) अलं शत्रूणां हिंसकाः=Destroyers of their enemies. (अनवभ्रराधसः) अविनष्टधनाः=Possessors of inexhaustible wealth, (मदिरस्य) आनन्दप्रदस्य रसस्य=Of the joy-giving juice.

The qualities of the Maruts are further developed here :

शतभुंजिभिस्तमभिह्रुतेरघात्पूर्भी रक्षता मरुतो यमावंत ।
जनं यमुंग्रास्तवसो विरप्शिनः पाथना शंसात्तनयस्य पुष्टिषु ॥८॥

8. *TRANSLATION* :—The Maruts are the brave persons. They always try to make our children strong and sturdy in every way. They are fierce (for the wicked) and mighty like the winds. They are full of wisdom, knowledge and vitality and therefore are great. You protect men from the crooked and build the cities of model standard and of luxurious dwellings, and protect them well. They also save us from the sins of self-praise. Let us also emulate them.

PURPORT :—Those persons enjoy limitless happiness who make their offsprings, strong and robust by giving them good education and keep an observation on their regular life and **Brahmacharya** *(continence). Thus they become free from all sins and become admirers of truth. It delights all people like their very* **Prānas**.

NOTES : (अभिह्रुतेः) अभितः कुटिलात्) = From crookedness on all sides. (विरप्शिनः) पूर्णविद्याशिक्षावीर्याः = Full of wisdom, education and vitality. (शंसात्) आत्मस्तुतिरूपात् दोषात् = From the sin or blame of self-praise.

The attributes of the Maruts further developed :

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्येव तविषाण्याहिता ।
अंसेष्वा वः प्रपथेषु खादयोऽक्षो वश्चक्रा समया वि वावृते ॥९॥

9. *TRANSLATION* :—The **Maruts** (soldiers) are mighty like the winds. All good things are in their cars, and their armies are strong. When they are on march, they are welcomed and entertained. Their axles of both the chariot wheels turn together.

PURPORT :—These soldiers can easily conquer their strong and sturdy enemies who are men of benevolent and are of good character. Such people follow noble path of righteousness and possess good wealth and army.

NOTES : (मिथस्पृध्येव) यथा परस्परं पृत्सु संग्रामषु भवा सेना तद्वत् = Like an army in the battles. (मरुत:) वायुवद् बलिन: = Mighty like the winds. (श्वादय:) खाद्यानि भक्ष्यविशेषाणि = Nourishing estables. (तविषाणि) बलानि = Strength.

The qualities of benevolents underlined :

भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अञ्जयः ।
अंसेष्वेताः पविषु क्षुरा अधि वयो न पक्षान्व्यनु श्रियो धिरे ॥१०॥

10. TRANSLATION :—Many benevolent acts are performed by the Maruts, when they wear golden ornaments on their chests, Brilliant and conspicuous with good garlands, they have around their necks, such persons are received by the admirers because of their heroism and other good virtues. In their cultured speech, they use words thereby meaning the noble ideas. These **Maruts** (brave persons) spread their glory out like the birds spread out their wings.

PURPORT :—Those persons attain emancipation who acquire all knowledge by the observance of **Brahmacharya,** *are industrious benevolent and are well decorative in their personal life. Such persons are engaged in teaching in* **Banaprastha** *life, being detached dispassioned and having acquired mature wisdom.*

NOTES : (पविषु) सुशिक्षितासु वाक्षु। पवीती वाङ् नाम (.NG. 1-11) = In sophisticated speech. (क्षुरा:) धर्म्मशब्दा: = Words full of noble ideas (अञ्जय:) प्रसिद्धप्रशंसा: = Glorious.

In the praise of Maruts (learned and brave persons) :

महान्तो मह्ना विभ्वो३ विभूतयो दूरेदृशो ये दिव्या इव स्तृभिः ।
मन्द्राः सुजिह्वाः स्वरितार आसभिः संमिश्ला इन्द्रे मरुतः परिष्टुभः ॥११॥

11. TRANSLATION : The learned persons are great and competent to do work. They oblige human-kind by giving various kinds of wealth and are far sighted shining like sun rays, renowned like the stars of heaven, exhilirating and lovely with pleasent sweet and truthful language. Such people are upholders of all, being the teachers or preachers and become men of clear and pure knowledge.

PURPORT : The airs are upholders of the all embodied substances and pervading. Shining like the electricity or lightning the enlightened persons should be teachers in various disciplines of arts and sciences to students. The turn out to be the best among all men.

NOTES : (विभ्वः) समर्थाः = Competent to do work. (स्वरितारः) अध्यापका उपदेष्टारो वा = Teachers or Preachers. (परिष्टुभः) सर्वतोधर्तारः = Upholders from all sides.

The same snbject is continued :

तद्वः सुजाता मरुतो महित्वनं दीर्घं वो दात्रमदितेरिव व्रतम् ।
इन्द्रश्च न त्यजसा विह्रुणाति तज्जनाय यस्मै सुकृते अराध्वम् ॥१२॥

12. TRANSLATION : The illustrious and mighty persons like the **Prānas** are majestic. For like the the sway of the sky, their, bounty spreads. As electricity removes impurity, so they cast aside all ignobility of the pious person under their own instructions. Such a person is able to do good to the world.

PURPORT : Such persons are able to bestow delight on all, whose glory is like that of the **Prānas.** *The gift of such knowledge is vast, their conduct is peaceful and quiet like the sky and they give up all impurity.*

NOTES : (अदितेः) अन्तरिक्षस्य = Of the firmament of sky. (इन्द्रः) विद्युत् = Electricity or lighting.

The attributes of the Maruts is further developed :

तद्वो जामित्वं मरुतः परे युगे पुरू यच्छंसममृतास आवत ।
अया धिया मनवे श्रुष्टिमाव्या साकं नरो दंसनैरा चिकित्रिरे ॥१३॥

13. TRANSLATION : The immortal learned persons (Maruts) are dear to us like our **Prānas.** Bear us equally in delights and miseries, which may come to us as compliments. By this noble intellect, the **Maruts** get and protect what is worthy of achievement. The leaders in righteousness, with your association know the results of our actions.

PURPORT : The souls are eternal like the air. As the airs take even the inanimate things upwards and downwards, so the pure souls of learned persons wander all the times and teach human beings according to their actions.

NOTES : (जामित्वम्) सुखदुःखभोगम् = The enjoyment or happiness and misery. (श्रुष्टिम्) प्राप्तव्यं वस्तु = The thing to be acquired. (दंसनैः) शुभाशुभसुखदुःखप्रापकैः कर्मभिः = By the good and bad actions that result in happiness or misery.

Men should follow the learned :

येन दीर्घं मरुतः शूशवाम युष्माकेन परीणसा तुरासः ।
आ यत्ततनन्वृजने जनास एभिर्यज्ञेभिस्तदभीष्टिमश्याम् ॥१४॥

14. TRANSLATION : The learned persons quick to take proper action are mighty like the winds. We may augment our lives by observing lengthy **Brahmacharya** as a result of their noble sermons. The distinguished scholars increase their strength and fulfil their noble desires because of them. May I be able to fulfil my good desires through the Yajnas (association with the enlightened persons).

PURPORT : Men should always try to advance the noble cause of those persons with whose help they acquire knowledge, wealth and strength. Ordinary persons should emulate as highly learned persons do.

NOTES : (परीणसा) बहुना उपदेशेन परीणस इति बहुनाम् (NG 3-1) = On account of many sermons or teachings. (यज्ञेभिः) विद्वत्सङ्गैः = By the association of the enlightened persons. Among the three meanings of यज-देवपूजासंगतिकरणदानेषु the second one has been particularly taken here.

———

The Maruts are again adored :

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

15. TRANSLASION : We praise the great scholars. These my words are of an admirable, venerable and industrious person of noble merits, actions and temperament. Let us reach every one for the welfare of human beings. With good desire, may we obtain good food, strength and long life.

PURPORT : Men should attain long life by praising the enlightened persons, by listening to the words of absolutely truthful learned persons and by increasing the strength of body and soul.

———

Sūktam—167

Rishi of the Sūktam—Agastya. Devatā—Indra and Maruts. Chhanda—Pankti and Trishtup of various forms. Svara—Panchama and Dhaivata.

The attributes of a noble person :

सहस्रन्त इन्द्रोतयो नः सहस्रमिषो हरिवो गूर्ततमाः ।
सहस्रं रायो मादयध्यै सहस्रिण उप नो यन्तु वाजाः ॥१॥

1. *TRANSLATION* : O lord of wealth and President of the State ! you shine with your virtues. May many thousands of your protective aids reach us. O man of charming nature ! may thousands of your food materials reach us when needed. May thousands of your exertions come to us alongwith varied wealth. Come to exhilirate us. May a thousand kinds of knowledge and instructions reach us.

PURPORT : *Men should simultaneously endeavour with the desire for the infinite happiness. It is enjoyed by lucky (fortunate) persons with the best means and proper procedure.*

NOTES : (हरिवः) धारणाकर्षणादियुक्तः=Possessing the power of upholding and attraction. (गूर्ततमाः) अतिशयिता उद्यमाः=Great exertions. (वाजाः) बोधाः=Instructions.

The virtues of good men :

आ नोऽर्वाभिर्मरुतो यान्त्वच्छा ज्येष्ठेभिर्वा बृहद्दिवैः सुमायाः ।
अध यदेषां नियुतः परमाः समुद्रस्य चिद्धनयन्त पारे ॥२॥

2. *TRANSLATION* : Many good and learned persons, mighty like the winds come to us with benefactions or protective powers. Similarly, good intellectuals come to us alongwith elderly and experienced scholars. May we properly utilise then your electrified nice accommodation. It may take us across the farther shore of the sea for the desired wealth.

PURPORT : *The persons travelling for business by big steamers swiftly like the winds to the farthest shore of the sea, acquire much wealth and enjoy happiness.*

NOTES : (बृहद्दिवैः) बृहती दिवा विद्या येषां ते=With great scholars. (सुमायाः) सुष्ठु माया-प्रज्ञा येषां ते=Possessors of good intellect and

knowledge. (नियुत:) वायुरिव विद्युदादयो अश्वा:=Horses in the form of electricity etc. which are useful like airs.

The learned persons are adored :

मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋष्टिः ।
गुहा चरन्ती मनुषो न योषा सभावती विदथ्येव सं वाक् ॥३॥

3. TRANSLATION :— O learned person ! you approach those scholars who speak in a cultural and intellegent way. Their words or sermons lead men to progress and usher light in their concience. In fact, it accomplishes good purposes, and is like a noble man's wife who is well aware of her homes' ins and outs and also attends the assemblies.

PURPORT:—Those persons who use for distinguishing truth from untruth and the speech uttered by absolutely truthful men, full of all good merits and actions and endowed with wisdom and knowledge, become prosperous and renowned or glorious.

NOTES : (घृताची) या घृतम् उदकम् अञ्चति सा, रात्री । घृताचीति रात्रि नाम (NG 1.7)=Dewshedding night. (ऋष्टि:) प्रापिका:=Accomplisher of various purposes. (विदथ्येव) विदथेषु-विज्ञानेषु भवा इव=Like one full of knowledge.

Again in the praise of learned persons :

परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।
न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥४॥

4. TRANSLATION :— Pure and quick moving winds sprinkle the earth and the sky with their movements. Though fierce with the

combination of the lighting, they do not destroy the earth and the sky. Likewise, the enlightened persons should make friendship with the common men, as they are useful to all.

PURPORT :— The rain caused by the combination of the air and lightning generates herbs, enlivens all beings and removes their sufferings. Likewise a noble chaste wife delights her husband. In the same manner, the learned persons should make all men happy by raining the water of wisdom and good education and by the observance of **Dharma** *(righteousness).*

NOTES : (अयासः) शीघ्रगामिनः=Quick moving. (यव्या) मिश्रितामिश्रित गत्या=By movement.

———

The theme of praise to learned women :

जोषद्यदीमसुर्या सचध्यै विषितस्तुका रोदसी नृमणाः ।
आ सूर्येव विधतो रथं गात्त्वेषप्रतीका नभसो नेत्या ॥५॥

5. *TRANSLATION :—* The best woman is she, who admires good virtues, whose mind is devoted to good leaders (in order to grasp their virtues). Such a woman is like the lustre of the sun, is radiant and is faithful to her husband. She is calm and quiet like the waves of water always with good behaviour and conduct.

PURPORT :— The Agni pervading all in the form of electricity illuminates them, same way a woman makes a family praise-worthy having acquired all wisdom and good education.

NOTES : (असुर्या) असुरेषु मेघेषु भवा=Lighting in the clouds. (सूर्येव) यथा सूर्यस्य दीप्तिः=Like the lustre of the sun. (विषितस्तुका) विविधतया सिताबद्धा सुका स्तुतिर्यया सा=Admiring good virtues (नभसः) जलस्य=of the water.

———

The noble parents should arrange ideal education to their children :

आस्थापयन्त युवतिं युवानः शुभे निमिश्लां विदथेषु पज्राम् ।
अर्को यद्वो मरुतो हविष्मान्गायद्गाथं सुतसोमो दुवस्यन् ॥६॥

6. *TRANSLATION* :— O learned persons! You communicate with youthful girls who are intelligent and highly educated. They perform righteous deeds, in order to achieve good merits, actions and temperament. You possess good store of food-materials. The highly learned and endowed with much wealth person praises you. He follows your admirable teachings and enjoys bliss constantly.

PURPORT :—It is the duty of all officers of the State and others, to get their sons and daughters highly educated with the observance of long **Brahmacharya** *(continence) and then to permit them to marry in accordance with their careful choice and mutual pleasure. Thus they may enjoy happiness and bliss throghout their lives.*

NOTES : (निमिश्लाम्) नितरां पूर्णविद्यासुशिक्षायुक्ताम्=Endowed with full wisdom and good education. (अर्कः) अर्चनीयमन्नम्=Food. (हविष्मान्) आदत्तबहुविद्यः=Having acquired much knowledge. (विदथेषु) धर्म्येषु व्यवहारेषु=In righteous dealings.

Building a generation on ideal lines is the greatness of learned man :

प्र तं विवक्मि वक्म्यो य एषां मरुतां महिमा सत्यो अस्ति ।
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहते सुभागाः ॥७॥

7. *TRANSLATION*:— I admire the greatness of the *Maruts*-The learned men who are active and mighty like the winds. Their greatness is true and worthy of the celebration. I also admire the persons who have proper sense of self-respect, are full of virility and are discharging properly their domestic duties. Such persons duly support

great, ever enduring, auspicious and faithful wives begetting noble children.

PURPORT :— The greatness of men lies when they acquire wisdom and good education for the physical and spiritual strength and long life. The object is to get children who are strong in body and mind and are long-living. Thus they become worthy of admiration everywhere.

NOTES : (मरुताम्) वायूनाम् इब विदुषाम्=Of learned men who are active and mighty like the winds. (जनीः) अपत्यानि प्रादुर्भवित्रीः= Women begetting good progeny.

Happy are those who bestow virtues on mankind :

पान्ति मित्रावरुणाववद्याच्चयत ईमर्यमो अप्रशस्तान् ।
उत च्यवन्ते अच्युता ध्रुवाणि ववृध ईं मरुतो दातिवारः ॥८॥

8. *TRANSLATION:*—O learned persons mighty like the winds! You alongwith the teachers and preachers, who are friendly to all and most acceptable, protect men from all that is reprehensible. A group of dispensers of justice gather together and punish the unworthy. Firm steady and irreprehensible actions are taken against them. Contrary to it, the man of liberal disposition always march ahead.

PURPORT :— Those men always enjoy delight, who keep away ignorant persons from the righteousness. They giving them wisdom **Dharma** *and good education, lead them towards the performance of noble deeds and meritorious works.*

NOTES : (मित्रावरुणौ) सखिबरौ अध्यापकोपदेशकौ=Teachers and preachers who are friendly to all and most acceptable. (च्यवन्ते) प्राप्नुवन्ति= Attain.

The virtuous men are never overeome and they are enlightened :

नही नु वो मरुतो अन्त्यस्मे आरात्ताच्चिच्छवसो अन्तमापुः ।
ते धृष्णुना शवसा शूशुवांसोऽर्णो न द्वेषो धृषता परि ष्ठुः ॥९॥

9. TRANSLATION :— O learned men, (mighty like the winds)! no persons whether they are near you and near us can surpass your strength. These persons become *Aptas* (absolutely truthful (true in words, mind and deeds) who increasingly develop their energy and vigour, and give up animosity.

PURPORT:—If we acquire the physical and spiritual strength in full measures, the enemies would not be able to overcome us. By giving up greed, jealousy, hatred and other vices, they become mighty and are able to ward off all the miseries.

NOTES : (शुशुवांसः) वर्धमानाः—Increasing. (धृषता) प्रागल्भ्येन—With vigour. (शवसः) बलस्य—Of strength.

Glories to Indra described :

वयमद्येन्द्रस्य प्रेष्ठा वयं श्वो वोचेमहि समर्ये ।
वयं पुरा महि च नो अनु द्यून् तन्न ऋभुक्षा नरामनु ष्यात् ॥१०॥

10. TRANSLATION :— Our glories to Indra. We are his most beloved. He is a highly learned and wealthy person and occupies a high position in the State—of a President or Commander-in-Chief of the army. Let us glorify and speak to him encouraging and in exhorting words at the time of battles. Let us proclaim the glory of our great scholars as before, every day. Thus the wisest among men would favour us.

PURPORT :— Those persons become popular among mankind, who show love towards the learned, encourage soldiers and officers

of the army at the time of battles and always bring about their welfare expecting no return.

NOTES : (समर्ये) संग्रामे—In the battle. (ऋभुक्षाः) मेधावी—A genius, an extremely wise man.

The path of delight is open to those who respect learned :

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥११॥

11. TRANSLATION:—O great scholars! we praise you. It is the cultured and refined speech of an admirable person, because he is the best to shower the bliss and is benefactor of men. Let this message reach each one of you for the welfare of your own men. May we obtain earnestly good food, strength and long life.

PURPORT :— Those persons live happily who inculcate noble virtues, honour absolutely truthful and enlightened persons and acquire knowledge and vigour for their spiritual and physical strength.

NOTES : (कारोः) सर्वस्य सुखकर्तुः—Of the benefactor of all men. (मान्दार्यस्य) आनन्दप्रदोत्तमस्य—Of the best among the givers of bliss.

Sūktam—168

Rishi of the Sūktam—Agastya. Devāta—Maruts. Chhanda—Jagati, Trishtup and Pankti of various forms. Svara—Nishāda, Dhaivata and Panchama.

The all good men are compared with the air :

यज्ञायंज्ञा वः समना तुंतुर्वणिर्धियंन्धियं वो देवया उं दधिध्वे ।
आ वोऽर्वाचः सुविताय रोदस्योर्महे ववृत्यामवसे सुवृक्तिभिः ॥१॥

1. TRANSLATION :— O learnen persons, as *Prānas* (vital airs) uphold your actions, likewise you also do. As the *Prānas* have fast breathing during the Yajna, (a good and philanthropic noble act) so you should also be active. We desire airs for the richness of the heaven and earth, and for your great protection. Thus we renounce our all evil thoughts and acts, you also positively desire it.

PURPORT:—The airs uphold the world by various regular waves, likewise, the learned, educated and wise persons should uphold their students. Thus prosperity is be obtained.

NOTES:—(सुविताय) ऐश्वर्याय ।—For prosperity or progress. (सुवृक्तिभिः) सुष्ठु वर्जनैः सह—With proper renouncement of all evil thoughts and acts. (तुतुर्वणिः) शीघ्रगतिः—Speedy movement.

Again in the praise of Maruts :

वव्रासो न ये स्वजाः स्वतंवस इषं स्वंरभिजायंन्त धूतयः ।
सहस्रियांसो अपां नोर्मयं आसा गावो वन्द्यांसो नोक्षणः ॥२॥

2. TRANSLATION :— O learned persons! you know the active and mighty persons with their man power. They are fast moving and ward off the wicked people in no time. They are innumerable like the thousands of waves of water. They manifest knowledge and happines with their oral teachings, like the cows which give birth to mighty bulls.

PURPORT :— Blessed are those persons who are mighty like the winds, full of zeal like the waves benevolent like the cows, causing happiness like a noble cause and they ward off the wicked.

NOTES : (वव्रासः) सद्योगन्तारः—Moving rapidly or active. (इषम्) ज्ञानम्—Knowledge.

The attributes of learned persons :

सोमा॑सो॒ न ये सु॒तास्तृ॒प्तांश॑वो हृ॒त्सु पी॒तासो॑ दु॒वसो॒ नास॑ते ।
ऐषा॒मंसे॑षु र॒म्भिणी॑व रारभे॒ हस्ते॑षु खा॒दिश्च॑ कृ॒तिश्च॒ सं द॑धे ॥३॥

3. *TRANSLATION* :— I join all my noble actions with persons who are like the *Soma* plants, with well nourished branches. These grow further then poured out (in flibations) and are imbibed. Such persons get affection from all men, and they render useful service voluntarily and self-lessly. I depend upon their shoulders like an active good wife (Depending upon her husband expert in domestic works). Such people have food material at their disposal as well as the power of action.

PURPORT : — The persons can acquire the knowledge of all sciences in this world, if they are capable to destroy ill education and evil conduct. They please like the servants and perform dear acts, like the chaste wives who are dexterous in doing noble deeds.

NOTES : (दुवसः) परिचारकाः—Attendants or servants. (रम्भिणी इव) यथाऽऽरम्भिका गृहकार्येषु चतुरा स्त्री—Like an active chaste wife expert in domestic works.

In the praise of learned persons :

अव स्वयुक्ता दिव आ वृथां ययुरमर्त्याः कशंया चोदत त्मनां ।
अरेणावंस्तुविजाता अचुच्यवुर्दृळ्हानिं चिन्मरुतो भ्राजंदृष्टयः ॥४॥

4. *TRANSLATION* :— In their subtlest form, the winds are immortal. They descend from the sky, are powerful and move by themselves brilliantly. They even shake the mountains. In the same manners learned persons are mighty like the winds. They are powerful enough to stir and encourage all in doing noble deeds. They also shake off all, who are ignoble and wicked.

PURPORT :— *The winds come and go by themselves. Likewise, they strongly kindle fire etc. Similarly the learned persons should engage themselves in teaching and preaching, and should give up all useless activities. They should illuminate the hearts of all men, with their wisdom and good education.*

NOTES : (कशया) शासनेन गत्या वा—By rule or movement (भ्राजदृष्टयः) भ्राजन्तः दृष्टयो गतयः येषां ते—Those which have brilliant movements. (तुविजाताः) तुविना बलेन सह प्रसिद्धाः—Distinguished on account of might or power.

The learneed scholars should satisfy the truth-seekers :

को वोऽन्तर्मरुत ऋष्टिविद्युतो रेजंति त्मना हन्वेंव जिह्वयां ।
धन्वच्युतं इषां न यामंनि पुरुप्रैषां अहन्यो३ नैतंशः ॥५॥

5. *TRANSLATION* :— The learned and brave persons are approached by many. They have sharp weapons and their enemy stands terrified. Who sets you to command (set in motion) by the tongue? As the clouds (rain-falls) are essential for good crops, for

the fulfilment of desires. None can withstand you on account of your bravery, though they may provake you in various ways in arguments, like a horse in its daily training.

PURPORT :— When seekers after knowledge, put any questions, it is the duty of the learned persons to give their answers correctly and properly.

NOTES : (ऋष्टि विद्युतः) ऋष्टिः विद्युत् इव येषां ते=Whose spears and other weapons are like electricity or lightning. (एतशः) अश्वः । एतश इत्यश्वनाम (NG-14)=Horse.

———

The Greatness of God is underlined :

क्व स्विदस्य रजसो महस्परं क्वावरं मरुतो यस्मिन्नायय ।
यच्च्यावयथ विथुरेव संहितं व्यद्रिणा पतथ त्वेषमर्णवम् ॥६॥

6. *TRANSLATION* :— O learned persons ! where is the Great and Efficient cause of this universe and where is the effect? This is the question we put to you. The Great and Efficient cause of the whole universe is the *Brahma—God*. Under His laws you come and move various articles. Under whose command, the winds come alongwith clouds towards the lustre of the sun and the sea? The answer is —God is that First Efficient cause of the universe.

PURPORT :— What is the origin of this universe consisting of the earth etc., it comes and goes and trembles? Who is the Great cause like the sky? In whom all these planets are born, get their sustenance and dissolve at the end? The answer is the Greatest Efficient cause called **Brahma** *or the Supreme Being.*

NOTES : (रजसः) भूगोलस्य—Of the globe. (अद्रिणा) मेघेन सह—With the cloud.

———

The attributes of pious persons :

सातिर्न वोऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती ।
भद्रा वो रातिः पृणतो न दक्षिणा पृथुज्रयी असुर्येव जञ्जती ॥७॥

7. *TRANSLATION:*—O learned and brave persons ! you benefit all by your beneficial and liberal donation. It is full of knowledge and gives delight. In the present case, the merited mature brilliant fruitful, divided into several parts like the division of labour among workers. It is like the donation of sacrificial gift (*dakshina*) from a wealthy and learned donor who fills all with knowledge and other virtues. It is a gigantic work, an army, like engaged in fighting in a battle with full force.

PURPORT:— All the persons get wealth in accordance with their meritorious and sinful acts. It ultimately results in happiness and misery. The industrious persons always enjoy happiness when they cast aside all sins like the brave soldiers annihilating their wicked enemies and become engaged in doing the righteous deeds.

NOTES : (साति:) लोकानां विभक्तिः—Division of labour among men. (अमवती) ज्ञानयुक्ता—Full of knowledge (deliberate). (पिपिष्वती) पिपींषि बहवः अवयवा विद्यन्ते यस्याः सा—Having several parts, divisions or departments. (असुर्या) असुषु प्राणेषु भवा विद्युत् इव—Like electricity force in the *Pranas* or vital breaths. (जञ्जती) यथा युद्धे प्रवृत्ता सेना—As an army engaged in a battle.

In the praise of learned persons :

प्रति ष्टोभन्ति सिन्धवः पविभ्यो यदभ्रियां वाचमुदीरयन्ति ।
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥८॥

8. TRANSLATION :— When the winds carry the voice of the clouds, on account of the rains caused by the rays of the sun, the rivers are flooded. When the winds sprinkle water on earth, the lightnings smile in the firmament. You should O learned persons be like the winds, the lightnings and the rays of the sun.

PURPORT :— Those men who are of loving and kind nature like the rivers, are brilliant like the lightning, and teach after acquiring the knowledge of various sciences, become like the sun—the illuminators of truth.

NOTES : (पविभ्यः) वज्रवत् किरणेभ्यः—By the rays of the sun which are like the thunder bolt. (घृतम्) उदकम्—Water.

In the praise of brave persons :

असूत पृश्निर्महते रणाय त्वेषमयासां मरुतामनीकम् ।
ते सप्सरासोऽजनयन्ताभ्वमादित्स्वधामिषिरां पर्यपश्यन् ॥९॥

9. TRANSLATION :— The brilliant troops of the *Maruts*—the brave soldiers who are resplendent like the sun stood in readiness for waging war with the wicked, un-righteous persons. They being active, produce the necessary agriculture output and shower great happiness, not earlier seen there before.

PURPORT :— Those wonderful persons and officers of the state who boost agricultural productions and other material, having built a good army for victory, get satisfaction and delight.

NOTES : (पृश्निः) आदित्यः—Sun. (सप्सरासः) गन्तारः—Goers.

The noblemen are a source of happiness for all :

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१०॥

10. TRANSLATION :— O great scholars ! Our this praise is meant for you. This is the refined truthful and sweet speech of a noble man which gives bliss. Well untderstood this fact, the speech creates wonders. Let it reach everyone of you for the welfare of physical and spiritual health. Well intentioned, we may obtaion good food and strength. It subdues all foes and enhances our kindness to all living beings.

PURPORT :—The persons bestow happiness upon all. They are admirers of all sciences and wisdom, and are absolutety truthful and kind to all living beings.

NOTES : (मान्यस्य) ज्ञातुं योग्यस्य=Worthy of being known. (जीरदानुम्) जीवदयाम्=Kindness to living beings.

Sūktam—169

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Pankti Trishtup and Ushnik of various forms. Svara—Panchama, Rishabha and Dhaivata.

The attributes of the learned are told:

महश्चित्त्वमिन्द्र यत एतान्महश्चिदसि त्यजसो वरूता ।
स नो वेधो मरुतां चिकित्वान्त्सुम्ना वनुष्व तव हि प्रेष्ठा ॥१॥

1. TRANSLATION:— O Indra! you are destroyer of all misery, highly learned and mighty. You are the acceptor of these great men

of renunciation (*Sanyasins*) and are therefore great. O wise among the learned persons and full of knowledge. You are favourable towards us, therefore grant us the choicest blessing.

PURPORT :— The persons who are blessed with the wisdom by the association of detached **Sanyasins**, *never suffer any harm.*

NOTES : (इन्द्र) दुःखविदारक अतिविद्या बलसम्पन्न = Destroyer of misery, highly learned mighty. (त्यजसः) त्यागात् = By renunciation, (वेधः) प्राज्ञः = Highly intelligent or wise.

अयुञ्जन्त इन्द्र विश्वकृष्टीर्विदानासो निष्षिधो मर्त्यत्रा ।
मरुतां पृत्सुतिर्हासमाना स्वर्मीळ्हस्य प्रधनस्य सातौ ॥२॥

2. *TRANSLATION:—* O giver of happiness ! The persons who condemn all unrighteousness and are highly learned let them unite in the struggle for the acquisition of superior wealth. They bestow happiness upon men, and organise a cheerful brave army of heroes.

PURPORT :— The persons give happiness to the world, having acquired knowledge through the observance of **Brahmacharya**. *The association of absolutely truthful persons make them righeous.*

NOTES ; (पृत्सुतिः) वीर सेना = The brave army. (सातौ) संग्रामे = In the battle or struggle.

The Eternal God is realized by learned only :

अम्यक्सा त इन्द्र ऋष्टिरस्मे सनेम्यभ्वं मरुतो जुनन्ति ।
अग्निश्चिद्धि ष्मातसे शुशुक्वानापो न द्वीपं दधति प्रयांसि ॥३॥

3. *TRANSLATION*:—O *INDRA* (destroyer of the wicked) ! The learned good men serve you—the Eternal, Great and Invisible Cause. Let you be accessible to us. You are like the Resplendent fire. As sea water pervade from all directions, you have pervaded all. You are the first *Eternal Cause* of the whole creation. Therefore, all dedicate to you their most cherished objects.

PURPORT :— The **Eternal Supreme** *Cause (God) is know by the learned persons. He can not be known by other (ignorant) persons.*

NOTES (अभ्यक्) अभि सरलां गतिम् अञ्चति गच्छति = Easy. (ऋष्टिः) प्राप्तिः = Attainment. (अभ्वम्) अचाक्षुषत्वेन अप्रसिद्धं कारणम् = Invisible, therefore not so well known cause.

त्वं तू न इन्द्र तं र॒यिं दा ओजिष्ठया दक्षिणयेव रा॒तिम् ।
स्तुत॑श्च॒ यास्ते॑ च॒कन॑न्त वा॒योः स्तनं॒ न मध्वः॑ पीपयन्त॒ वाजैः॑ ॥४॥

4. *TRANSLATION* :—O INDRA (giver of much wealth)! You grant us profuse wealth of all kinds, the way the performers of *Yajnas* please priests with ample *Dakshina* (sacrificial present). Grant us the wealth which meets your approval and praise. Indeed, it multiplies your sweet glory just like the mother's milk nourishes the child well.

PURPORT :— As a liberal performer of the **Yajna** *pleases the priest by giving him* **Dakshina** *in abundancee or as the children become strong and healthy by the intake of mother's milk, likewise the Head of the State grants the public servants adequate emoluments and gifts of good food etc.*

NOTES : (चकनन्त) कामयन्ते = Desire. (वाजैः) अन्नादिभिः सह = With good food etc.

The energetic persons are adored :

त्वे राय इन्द्र तोशतमाः प्रणेतारः कस्य चिदृतायोः ।
ते षु णो मरुतो मृळयन्तु ये स्मा पुरा गातुयन्तीव देवाः ॥५॥

5. *TRANSLATION:*— O INDRA (liberal minded Commender of the Army) ! Let the truthful aeronautical scientists help us in the the acquisition of wealth. You be pleased and give us happiness under your guidance. They always endeavour like the wise persons and desire to rule over the earth and bring about the welfare of its inhabitants.

PURPORT :— The scientists of air and other elements who are lovers of benevolance knowledge and donation. They uphold all with their industriousness, and thus make the human kind to enjoy happiness.

NOTES : (तोशतमाः) अतिशयेन प्रीताः सन्तः=Being very much pleased. (गातुयन्तीव) आत्मनो गातुं पृथिवीम् इच्छन्तीव=Like the persons desiring the rule or welfare of the earth.

Significance of Brahmacharya and service to learned mentioned :

प्रति प्र याहीन्द्र मीळ्हुषो नॄन्महः पार्थिवे सदने यतस्व ।
अध यदेषां पृथुबुध्नास एतास्तीर्थे नार्यः पौंस्यानि तस्थुः ॥६॥

6. *TRANSLATION* :— O INDRA (Commander-in-Chief of the Army or President of the National Assembly) ! You go to the benevolent, large-hearted and intelligent men and women. Such people are entrenched as powerful like a trader in the ship going for business. Always try to do good to others even while staying at your home.

PURPORT :— The men and women, having developed their strength by the observance of **Brahmacharya** *serve absolutely truthful and noble persons, and ultimately become good scholars.*

NOTES : (मीढुषः) सुखैः सेचकान्=Sprinkling with happiness. (पृथुबुध्नाः) विस्तीर्णान्तरिक्षाः=Large hearted or taking heart lofty to like the firmament. (तीर्थे) तरन्ति येन तस्मिन्=Boat or steamer. (अर्यः) वैश्यः=Trader.

The attributes of a brave person :

प्रति घोराणामेतानामयासां मरुतां शृण्व आयतामुपब्दिः।
ये मर्त्यं पृतनायन्तमूमैर्ऋणावानं न पतयन्त सर्गैः ॥७॥

7\. *TRANSLATION* :— O men ! I hear the noise of formidable and swift moving men and women. They are mighty like the winds and serve those who annihilate their wicked enemies with their protective power. Such persons march together to meet the foes. You should also act similarly.

PURPORT :— Those who do not budge an inch on the threats hurled by the wicked men and women are really brave.

NOTES : (उपब्दिः) वाक्। उपब्दिरिति वाङ्नाम (NG. 1.11) (ऊमैः) रक्षाणादिभिः=With protective powers.

The men should acquire physical disciplines :

त्वं मानेभ्य इन्द्र विश्वजन्या रदा मरुद्भिः शुरुधो गोअग्राः।
स्तवानेभिः स्तवसे देव देवैर्विद्यामेषं वृजनं जीरदानुम् ॥८॥

8\. *TRANSLATION*:— O INDRA (President of the Assembly) ! associated with the **Maruts** (aeronautical scientists) who admire all sciences for glorifying you, may we know the nature of the waters. It gives happiness and is useful to all. It has the rays of the sun

destroying the germs of diseases and food. Such bright persons are the leaders, and they transform the nature of the soul. You should also note down all this for the guidance of the people.

PURPORT:— Men should acquire the knowledge of all sciences by honouring the learned who are experts.

Sūktam—170

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Anushtup and Pankti of various forms. Svara—Gāndhāra and Panchama.

The attributes of a learned person :

न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम् ।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ॥१॥

1. *TRANSLATION :—* O men ! it is not certain what to—day or what to-morrow will yield to us? Who knows that what is wonderful ? The mind of another man is unsteady and therefore it must be comprehended well. Failing in it, the deep study also goes waste.

PURPORT :— The soul is neither born nor does it die. It is eternal and wonderful. It has no beginning or end. One who knows it well, he knows the nature of the soul. Moreover, on moral points, one should act quickly and not postpone its implementation for the next day.

NOTES : (नूनम्) निश्चितम्=Certain. (अद्भुतम्) आश्चर्यभूतमिव वर्तमानम्=Wonderful. (संचरेण्यम्) सम्यक् चरितुं ज्ञातुं योग्यम्=Worthy offering studied or comprehended well.

Those who help right men, they are positively admired :

किं न इन्द्र जिघांससि भ्रातरो मरुतस्तव।
तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥२॥

2. *TRANSLATION:*— O INDRA (President of the Assembly)! why do you seek to kill us ? We **Maruts** are your subjects and men and are your brothers. Treat them well and accomplish perfection with their help. Do not kill us either in the battle or in the struggle.

PURPORT :— Those who want to harm our kith and kin become miserable themselves. Those who desire to protect them, turn efficient. Those who are benevolent to all, do not face hardships.

NOTES : (इन्द्र) सभेश=The **President** of the Assembly or King. (समरणे) संग्रामे । समरणइति संग्राम नाम (NG. 2.17.)=In the battle or struggle.

The attributes of a real friend :

किं नो भ्रातरगस्त्य सखा सन्नति मन्यसे ।
विद्मा हि ते यथा मनोऽस्मभ्यमिन्न दित्ससि ॥३॥

3. *TRANSLATION* :— O my brother **Agastya** (well-versed in several sciences) ! you are our friend. Why then do you treat us with indifference ? We are anxious to know, what debars us to seek your favour ?

PURPORT :— The friends always do good, whatever is good and pleasant to their friends. They know their mind, words and deeds. Whatever knowledge we possess, we should give it to our friends. You are the greatest friend.

NOTES : (अगस्त्य) अगस्तौ विज्ञाने साधो = Good or well versed in the knowledge of various sciences :

The teachers and preachers extend happiness to all :

अरं कृण्वन्तु वेदिं समग्निमिन्धतां पुरः ।
तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥४॥

4. *TRANSLATION :—* Let the teachers and preachers brighten their intellect. Let them set forward **Agni** (fire of knowledge) in blaze. Let us-we, the teachers and preachers extend the consciousness of immortal soul that binds all of us.

PURPORT :— The performers of the **Yajnas** *and priests benefit the universe by putting the fragrant and medicated substances in the sacred fire. Thus they purify air and water. Likewise, they should further promote happiness among all, by establishing wisdom and good education in their hearts.*

NOTES : (वेदिम्) वेत्ति यया तां प्रज्ञाम् = Good intellect by the help of which a man acquires good knowledge. (अग्निम्) पावकमिव विज्ञानम् = Knowledge which is like fire, the destroyer of sin. (अमृतस्य) अविनाशिनो जीवस्य = Of the immortal soul.

The company of the learned makes wealthy more prosperious :

त्वमीशिषे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।
इन्द्र त्वं मरुद्भिः सं वदस्वाध प्राशान ऋतुथा हवींषि ॥५॥

5. *TRANSLATION :—* O INDRA ! you are the Lord of riches and of the **Brahmacharis**. They observe **Brahmacharya** (celibacy) upto

to the age of 24 years and are endowed with forgiveness and other virtues. Like the earth etc., you are the protector of friends and their best upholder. You speak lovingly with the learned men who are mighty like the winds and then partake of food according to the varying seasons.

PURPORT:—Those rich people who are friendly to all and share good and well cooked food alongwith others and who discuss and exchange notes with high learned and experienced persons, become capable and prosperous.

NOTES : (वसूनाम्) कृतचतुर्विशतिवर्षब्रह्मचर्याणां । पृथिव्यादिवत् क्षमादिधर्मयुक्तानाम्=Of the persons who observe Brahmacharya up to the age of 24 years and are endowed with forgiveness, endurance and other virtues like the earth etc. (मरुद्भिः) वायुवद् वर्तमानैर्विद्वद्भिः=With the learned persons who are mighty like the winds. (हवींषि) अत्तुं योग्यान्यन्नानि=Good food.

Sūktam 171

Rishi of the Sūktam—Agastya. Devatā—Marut. Chhanda—Trishtup and Pankti. Svara—Dhaivata and Pankit.

The duties of a learned person :

प्रति व एना नमसाहमेमि सूक्तेन भिक्षे सुमतिं तुराणाम् ।
रराणता मरुतो वेद्याभिर्नि हेळो धत्त वि मुचध्वमश्वान् ॥१॥

1. *TRANSLATION :—* O Maruts (learned perons)! you are mighty like the winds. I approach you with reverential homage or offer food with admiring words. I cherish to seek the intellect of the active and strong persons. With pleasing mind and joyful praise and

with my worthwhile acts, forgive us for any mistake committed unintentionally and release your swift horses (power of senses).

PURPORT :— Those who acquire the knowledge of various sciences, with crystal pure mind and intellect are not insulted or humiliated anywhere.

NOTES : (नमसा) नमस्कारेण अन्नेन वा=With reverential homage or food. (तुराणाम्) शीघ्रकारिणाम्=of the active persons doing their work quickly. (हेलः) अनादरम्=Insult.

The attributes of the holy scholars :

एष वः स्तोमो मरुतो नमस्वान्हृदा तष्टो मनसा धायि देवाः ।
उपेमा यात मनसा जुषाणा यूयं हि ष्ठा नमस इद्वृधासः ॥२॥

2. *TRANSLATION :—* O Maruts (holy scholars) ! this my reverential praise is for you. It emanated in my heart and is here offered to you. Please accept it gladly. O mighty learned person ! you desire the welfare of all and come to us with intent mind to receive these glorifications. Verily you augment food and other kinds of wealth.

PURPORT :— Those who emulate the character and conduct of the righteous, and learned persons, are admired everywhere.

NOTES : (देवाः) कामयमानाः=Desiring the welfare of all. (नमसः) अन्नाद्यैश्वर्यस्य=Of food and other kinds of wealth.

Again the virtues of the learned persons :

स्तुतासो नो मरुतो मृळयन्तूत स्तुतो मघवा शम्भविष्ठः ।
ऊर्ध्वा नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥३॥

3. *TRANSLATION* :— Let us praise the mighty learned persons. They bestow happiness upon us. May the Honurable President of the Assembly be source of great delight to us. O heroes! may all the ensuing days bring victory and success and prove gratifying and full of enjoyment.

PURPORT:— Men should admire persons truly for their virtues, actions and temperament. Those persons only deserve praise who always endeavour for greater happiness of the others. They only deserve to be served who having given up all sinful conduct and are righteous. They should always put forth their concerted efforts to advance the cause of wisdom and good education.

NOTES : (मरुतः) बलिष्ठाः शूरवीरा विद्वांसः = Mighty heroic learned persons. (कोम्या) प्रशंसनीयानि = Admirable. (वनानि) भजनीयानि = Worth serving.

The people should be dealt with justice :

अस्मा॒द॒हं त॑वि॒षादीष॑माण॒ इन्द्रा॑द्भि॒या म॑रुतो॒ रेज॑मानः ।
यु॒ष्मभ्यं॑ ह॒व्या निशि॑तान्यास॒न्तान्या॒रे च॑कृमा मृ॒ळता॑ नः ॥४॥

4. *TRANSLATION* :—O Maruts—members of the Assembly! you are dear to me like my Prāna or vital breath. I am frightened of a very wealthy person who is an honest officer of the State. I feel trembling, when desiring wealth through doubtful-means, so I make this request to you. You have strong and fierce arms of law and order, and we feel nearness with you in order to make us happy. You may also try in return to make us happy.

PURPORT :— It is the duty of the members of the Assembly or of the Council of Ministers to alleviate the sufferings of an oppressed person and victim of wrath of a government officer. He is supposed to put his case or his grievances before them, so that the officers of the State may always deal with justice in order to make him happy. It behoves all men of the State to practise the use of arms.

NOTES : (मरुतः) प्राण इव प्रियाः सभासदः=The members of the Assembly or of the Council of Ministers. (ईषमाणः) ऐश्वर्यं कुर्वन्= Enjoying prosperity. (हव्या निशितानि) आदातुमर्हाणि तीव्राणि शस्त्रास्त्राणि= The requisite powerful and fierce arms.

The clarity of path of justice is narrated :

येन मानासश्चितयन्त उस्रा व्युष्टिषु शवसा शश्वतीनाम् ।
स नो मरुद्भिर्वृषभ श्रवो धा उग्र उग्रेभिः स्थविराः सहोदाः ॥५॥

5. *TRANSLATION* :— Men who are original and vigorous inhabitants of the land, living in different regions, they confer consciousness on the people of the State. Likewise, O showerer of happiness! you are fierce to the wicked, grateful to the aged and experienced, giver of strength and guarded by the fierce Maruts (brave persons). Grant us abundant food and other necessary articles and be our ruler.

PURPORT :—There can not be an iota of injustice where the members of the Assemblies are sons of the soil, knowers of the Shastras and righteous. They dispense true justice and their President of the Assembly is old in age and knowledge.

NOTES ; (उस्राः) मूलराज्ये परम्परया निवसन्तः=Living since a very long time in the State or original inhabitants. (श्रवः) अन्नादिकम्=Food and wealth and name and fame. (व्युष्टिषु) विविधासु वसतिषु=In different regions.

The selection of the State employees should be carefully made :

त्वं पाहीन्द्र सहीयसो नॄन्भवा मरुद्भिरवयातहेळाः ।
सुप्रकेतेभिः सासहिर्दधानो विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. *TRNSLATION* :—O Indra (President of the Assembly)! You protect highly learned persons, who are preservers like the air. Such persons have the power of endurance. You ward off anger and insult, and face all pains and challenges of your opponents in the discharge of duties, and uphold truth. Support us, so that we may acquire true knowledge of the soul and strength and comprehend the nature of the soul.

PURPORT :—Only such persons deserve to be officers of the State who are free from anger and other evils. Such people should be endowed with wisdom, knowledge, forgiveness and Dharma (righteousness). They should also protect good and right type persons. They finish the wicked deservedly.

NOTES : (मरुद्भिः) प्राण इव रक्षकैर्विद्वद्भिः = Alongwith learned persons who are protectors like the Praanas. (इषम्) विद्यायोगजं बोधम् = Knowledge received from wisdom. (जीरदानुम्) जीवात्मानम् = Soul.

Sūktam 172

Rishi of the Sūktam—Agastya. Devatā—Maruts. Chhanda—Gāyatri. Svara—Shadja.

The attributes of the learned persons with illustration of the air :

चित्रो वोऽस्तु याम॑श्चित्र ऊती सुदानवः ।
मरुतो अहिभानवः ॥१॥

1. *TRANSLATION*:—O Protecting Maruts! you are learned and brave persons and dear to us like our Praanas or vital breaths. You are inseperable splandour and illuminators of the nature of clouds etc. May your march be marvellous. O liberal donors! as the movements

of the air are wounderful and their nature is marvellous, so let it be yours too.

PURPORT :— O men ! as the air has wonderful functions like the giving of life and causing rains, so let it be yours too.

NOTES : (यामः) गमनम् = Movement. (अहिमानवः) अहेः मेघस्य प्रकाशकाः = Illuminators of the nature of the clouds and other things.

Company with the noble persons is desirable :

आरे सा वः सुदानवो मरुत ऋञ्जती शरुः ।
आरे अश्मा यमस्यथ ॥२॥

2. *TRANSLATION:*—O mighty! like the winds you are liberal benefactors. May your bright destructive weapon not hurt us. May the missles that you throw upon yonr enemies like the cloud, be available to us also (so that we may defeat our foes).

PURPORT:— Those persons deserve association who are givers of happiness like the clouds and do not live in the company of the wicked. Rather, they should stay and work with good persons.

NOTES : (ऋञ्जमाना) पाचयित्री = Burner. (शरुः) दुष्टानां हिंसकाः = Destroyers of the wicked. (अश्मा) मेघइव = Like the cloud.

The qualities of noble persons are re-emphasied :

तृणस्कन्दस्य नु विशः परि वृङ्क्त सुदानवः ।
ऊर्ध्वान्नः कर्त जीवसे ॥३॥

3. *TRANSLATION* :—O liberal donor ! protect my people who are strong like the wind that moves the grass. Lift us up, so that we may live happily.

PURPORT :—As the air protects all people, so should be the President of the Assembly. All should behave in such a way, that the sufferings of the people may vanish and the people may live long.

NOTES :—(तृणस्कन्दस्य) यः तृणानि स्कन्दति गच्छति गमयति वा स वायुः । तत्तुल्यस्य = Of a person like the wind that moves the grass.

———

Sūktam—173

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Pankti Trishtup and Brihati of various kinds. Svara—Panchama, Dhaivata and Madhyama.

The attributes of the enlightened persons :

गायत्साम नभन्यं१ यथा वेरर्चाम तद्वावृधानं स्वर्वत् ।
गावो धेनवो बर्हिष्यदब्धा आ यत्सद्मानं दिव्यं विवासान् ॥१॥

1. *TRANSLATION*:— You accept the *Sāma* (the divine music), and therefore confer and promote happiness, ascending to the heaven. Chant it verily. Like the sun-rays in the sky, the cows and its progeny are not killed or harmed by anybody while entering their divine (clean) shed. We honour the good chanters of the *Sama* and the Kine.

PURPORT :— A simile is used here. The rays of the sun, pervading the firmament, illuminate all. Likewise, we shold illuminate, the hearts of all by imparting them knowledge and wisdom. The birds move in the sky uninterrupted, in the same manner, the learned persons

be free to move from place to place for preaching truth all over the world.

NOTES : (वे:) स्वीकुर्यु: = Accepted. (बर्हिषि) अन्तरिक्षे = In the firmament or sky. (अदब्धा:) हिंसितुम् अयोग्या: = Inviolable.

The duties of men and women are described :

अर्च॒द्वृषा॒ वृष॑भिः॒ स्वेदु॑हव्यैर्मृ॒गो नाश्नो॒ अति॒ यज्जु॑गु॒र्यात् ।
प्र म॑न्द॒युर्म॒नां गू॒र्त होता॒ भर॑ते॒ मर्यो॑ मिथु॒ना यज॑त्रः ॥२॥

2. *TRANSLATION* :— O learned person! you shower the choicest words during the sermons, and are well-versed in all sciences. You desire name and fame rightly, are a liberal donor, unite all and endeavour to do good to others. The preachers of Truth, and fair dealing persons consent to industrious and active people like a deer, and uphold all the worships and association with thoughtful persons. So you should also do like the learned couple do always.

PURORT :— *The husbands and wives who marry with mutual choice are always active and accomplish all domestic duties quickly like the deer. They accept truth and give up all falsehood because of their association with the learned persons. They adore God and honour the scholars. All men should do likewise.*

NOTES :—(वृषा) सत्योपदेशशब्दवर्षक: = Showerer of the words of true sermons. (वृषभि:) = With preachers who are showerers of the happiness and bliss.

The attributes of married couples are mentioned :

नक्षद्धोता परि सद्म मिता यन्भरद्गर्भमा शरदः पृथिव्याः ।
क्रन्ददश्वो नयमानो रुवद्गौरन्तर्दूतो न रोदसी चरद्वाक् ॥३॥

3. *TRANSLATION* :— The fire holds many attributes. It measures stations of the altar and accepts that oblation which is given in varying seasons. As a horse carrying a rider neighs ; as a bull bellows like a messenger, as the sound pervades the earth and the heaven. similarly you should emulate their qualities.

PURPORT:— *The horses and bulls or cows go to their destined places; fire reaches to the fixed up points, the righteous persons possess only their own articles and do not misappropriate. Likewise, the varying seasons obtain their own distinctive designs. The earth and the heaven live together inter-connected. So the married people should live together happily and behave lovingly.*

NOTES : (नक्षत्) प्राप्नुयात् । नक्षति व्याप्तिकर्मा (N.G. 2-18) = Gets or reaches. (गोः) वृषभ इव = Like the bull. (रुवत्) शब्दायते = Makes noise.

The truly learned persons attain happiness :

ता कर्माषतरास्मै प्र च्यौत्नानि देवयन्तो भरन्ते ।
जुजोषदिन्द्रो दस्मवर्चा नासत्येव सुग्म्यो रथेष्ठाः ॥४॥

4. *TRANSLATION* :—Those persons desirous to become learned and pure present to Indra (prosperous President of the Assembly etc.) actual affairs of the State. Indra is of conspicuous lustre and he gives happiness, sitting in his car. May he gladly accept our advice like the earth and the heaven.

PURPORT :— Those who behave like absolutely truthful and learned persons being resplendent like the sun and the moon on account of their noble virtues, actions and temperament, enjoy all happiness.

NOTES : (अषतरा) प्राप्त तराणि । अत्र ऋष धातोः रेफस्य लोपः=Obtained. (च्यौत्नानि) स्तोत्राणि=Laudations or praises. (नासत्या इव) सूर्याचन्द्रमसौ इव=Like the sun and the moon.

The enlightened persons should have discriminative powers :

तमु ष्टुहीन्द्रं यो ह सत्वा यः शूरो मघवा यो रथेष्ठाः ।
प्रतीचश्चिद्योधीयान्वृषण्वान् ववव्रुषश्चित्तमसो विहन्ता ॥५॥

5. *TRANSLATION:*-- Glorify that Indra (Chief Commander of the Army) who is mighty, and a fearless hero possessing abundant admirable wealth. Seated at focal point, he is a valiant combatant against adversaries and the wielder of the powerful weapons. He dispels the gloom and inertia like the sun.

PURPORT :— Men should admire the noble and censure who perform condemnnoble actions. Verily the praise and condemnation should be real and truthful.

NOTES : (इन्द्रम्) परमैश्वर्यवन्तं सेनेशम्=The wealthy Chief Commander of the army. (प्रतीचः) यः प्रत्यक् अन्चति तस्य=of an adversary (who stands against a person).

The planets in the universe are dealt :

प्र यदित्था महिना नृभ्यो अस्त्यरं रोदसी कक्ष्ये नास्मै ।
सं विव्य इन्द्रो वृजनं न भूमा भर्ति स्वधावाँ ओपशमिव द्याम् ॥६॥

6. *TRANSLATION* :— The sun with planets and Satellites envelops all great objects with its power. He is the producer of food-grains and upholds the sky. The sky and earth combined are not sufficient to encompass Him. So He with His grandeur is the model of strength for all leaders.

PURPORT :— The earth and other planets without light envelop all substances, while the sun showers the light. As the earth upholds all earthly objects, likewise the sun upholds all the Satellites and planets controlled by it.

NOTES : (इन्द्रः) सूर्यः=The sun. (ओपशम्) अत्यन्तं सम्बद्धम्=Intimately (वृजनम्) बलम्=Strength or closely related.

———

समत्सु त्वा शूर सतामुराणं प्रपथिन्तमं परितंसयध्यै ।
सजोषस इन्द्रं मदे क्षोणीः सूरिं चिद्ये अनुमदन्ति वाजैः ॥७॥

7. *TRANSLATION* :— O Indra (the Chief Commander of the Army) ! You destroy the wicked and those people who lovingly and unitedly support you in the battles with virile heroes and speedy horses, etc. You are invigorator of good for the honour of the noble persons. Yourself follow a noble path and guide others to the right way. Those who give land and its products etc. to learned men, you should also delight them.

PURPORT :— *They never create enmity, who treat all living beings alike. They are influential persons and only expand, only those who associate and accompany with good men.*

NOTES : (समत्सु) संग्रामेषु । समत्सुइति संग्राम नाम (NG. 2-17)=In the battle-fields. (इन्द्रम्) सेनेशम्=The Chief Commander of an army. (उराणम्) बहुबलं कुर्वन्तम्=Strengthening or invigorating.

———

The duties of the Head of State are defined :

एवा हि ते शं सवना समुद्र आपो यत्त आसु मदन्ति देवीः ।
विश्वा ते अनु जोष्या भूद्गौः सूरींश्चिद्यदि धिषा वेषि जनान् ॥८॥

8. *TRANSLATION* :— O Indra (President of the Assembly) ! like the waters in the firmament, your riches are the cause of happiness to all. The learned women folk like your mother, wife and sister etc. take delight and make proper use of waters for their prosperity, health and beauty with your wisdom. O Indra ! you cherish to have association with wise scholars. Your soft speech is endowded with wisdom and good education. It becomes pleasing to all.

PURPORT :— The sun causes happiness to all, by raising the the clouds in the sky and raining. In the same manner, the growing wealth of the noble persons pleases all. Like the men the women should also become learned.

NOTES : (समुद्रे) अन्तरिक्षे = In the firmamnet. (वेषि) कामयसे = Desire.

A learned person is a friend, and as such should be dealt with in that way :

असाम यथा सुषखाय एन स्वभिष्टयो नरां न शंसैः ।
असद्यथा न इन्द्रो वन्दनेष्ठास्तुरो न कर्म नयमान उक्था ॥९॥

9. *TRANSLATION:*—O learned persons you achieve happiness by being industrious. May we of noble intentions be your valued friends. May we come to you with good virtues, by the praise of noble leading men, and ultimately intiating them in our practical life. May we behave as an admirable prosperous and active friend who does righteous acts leading to the acquisitiou of sciences.

PURPORT :— Those who treat all living beings as friends are reverved by all. Those are good scholars, who lead all towards good knowledge.

NOTES : (एन) एति पुरुषार्थेन सुखानियः तत्सम्बुद्धौ = He who attains happiness by being industrious. (उस्था) प्रशस्तानि विज्ञानानि = Admirable sciences.

———

The qualities of an administratore :

विष्पर्धसो नरां न शंसैरस्माकासदिन्द्रो वज्रहस्तः ।
मित्रायुवो न पूर्पतिं सुशिष्टौ मध्यायुव उप शिक्षन्ति यज्ञैः ॥१०॥

10. *TRANSLATION*:—May Indra (President of the Assembly)! be favourable to us. He strikes with the thunderbolt. Various people contend and discuss among themselves, qualities of Indra with praiseful words. Noble persons are desirous of making and maintaining friendship with all and they give education in good administration to the protectors of the cities. To achieve it, teaching, studying, preachingand association with good and wise scholars are the means.

PURPORT :— Good men are friendly to all and are impartial. They take a comparative view with others in the observance of the rules of righteousness, and practice and preaching of truth. Such people conduct themselves truthfully and honestly. Indra—the President of the Assembly should deal likewise with his subjects.

NOTES : (शिष्टौ) शोभने शासने = In order to have good administration. (यज्ञैः) अध्यापनाध्ययनोपदेशसङ्गतिकरणैः = By the Yajnas in the form of reading, teaching, delivering sermons and association with capable persons.

———

The means of happiness are mentioned :

यज्ञो हि ष्मेन्द्रं कश्चिदृन्धञ्जुहुराणश्चिन्मनसा परियन् ।
तीर्थे नाच्छा तातृषाणमोको दीर्घो न सिध्रमा कृणोत्यध्वा ॥११॥

11. *TRANSLATION* :—It is the Yajna in the form of the discharge of the duties by a ruler. It augments his power and makes him to advance. It includes to be harsh and strict sometime to a wicked person, in order to treat him with a lesson. This step is like a lake to a thristy person near a pious spot. The treading upon the right path may be a long path, but is an easy and quick than a sinful long path.

PURPORT:—For greater happiness, all people should tread upon the path of righteousness. If men desire to perform benevolent deeds, they should practise and preach the Truth.

NOTES : (ऋन्धन्) वर्द्धमानः सन्=Glowing and augmenting. (सिध्रम्) शीघ्रताम्=quickly.

The enlightened persons mobilize the masses on the right path :

मो षू ण इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः ।
महश्चिद्यस्य मीळ्हुषो यव्या हविष्म मरुतो वन्दते गीः ॥१२॥

12. *TRANSLATION* :—Indra is the Chief Commander of the Army. He bestows the wealth of knowledge, and is instrumental in our battles alongwith other heroic persons. O mighty learned persons! you never do unlawful or unrighteous acts, rather are giver of happiness and knowledge. Their truthful and pious speech flows like a river. You do not strike at or be harsh on us.

PURPORT :— A strong person should not bear enmity with the noble persons. He should always accept the guidance and sermons of the absolutely truthful persons, and of none else.

NOTES : (अवयाः) यः अवयजति विरुद्धं कर्म न सङ्गच्छते सः=He who does not do an unlawful or unrighteous act. (यव्या) नदी इव। यव्येति नदीनाम (NG 1-13)=Like a river.

One should work for others' progress too :

एष स्तोम॑ इन्द्र तुभ्य॑म॒स्मे ए॒तेन॑ ग॒तुं ह॑रिवो विदो नः।
आ नो॑ ववृत्याः सुवि॒ताय॑ देव वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम् ॥१३॥

13. *TRANSLATION :*—This praise, O best in the lot of learned truthful persons! is meant for you. By appropriate dealings, O Master of horses (meaning the senses) ! you get the land of your choice. O giver of happiness ! come to us in our accrued prosperity. Get us the right path and long life.

PURPORT :—No good person should indulge in self—praise, nor he should become self—complacent on hearing his praise. One should desire the advancement of another like that of one's own. (It resembles with the 6th Principle of the Arya Samaj laid down by Swami Dayananda Sarasvati. Ed.)

NOTES : (गातुम्) भूमिम्=Land. (सुविताय) ऐश्वर्याय=For the sake of prosperity. (वृजनम्) सन्मार्गम्=The path of righteousness. (हरिवः) इन्द्रियाणि वा मनुष्याः। इन्द्रियाणि हयानाहुः (कठोपनिषदि। ३.४) हर: इति मनुष्यनाम (N.G. 2-3). हरिवः may also mean—O Master of men !

Sūktam 174

Rishi of the Sūktam—Agastya. Devatā Indra. Chhanda—Pankti of various kinds. Svara—Panchama.

The duties of a ruler are told :

त्वं रा॑जेन्द्र॒ ये च॑ दे॒वा र॒क्षा नॄन्पा॒ह्य॑सुर॒ त्वम॒स्मान्।
त्वं सत्प॑ति॒र्मघवा॑ न॒स्तरु॑त्र॒स्त्वं स॒त्यो वस॑वानः सहो॒दाः ॥१॥

1. *TRANSLATION* :—O Indra! you are possessor of abundant riches. You are protector of the Vedas and of good persons. You are endowed with admirable great wealth. You solve our miseries and difficulties. You are the source of wealth and giver of strength. You shine with justice and humility. Therefore, you are benevolent like the cloud. You protect ordinary men as well as the most virtuous, righteous and enlightened persons without any distinction.

PURPORT :— *He who desires to become a ruler should protect good men, learned persons, officials and statesmen and through them the subjects. He can attain and retain kingdom, only when he is truthful and mighty and associates with noble persons.*

NOTES : (असुर) मेघ इव वर्तमान = Behaving like a cloud-benevolent. (तरुत्र:) दु:खादुल्लंङ्घयिता = Extricator from misery. (राजा) न्यायविनयाभ्यां राजमान: = Shining with justice and humility.

———

The ruler should undertake protection and welfare of the subjects:

दनो विशं इन्द्र मृध्रवाचः सप्त यत्पुरः शर्म शारदीर्दर्त् ।
ऋणोरपो अनवद्यार्णा यूने वृत्रं पुरुकुत्साय रन्धीः ॥२॥

2. *TRANSLATION* :—O Indra ! you are the President of the Assembly, and are quick like electricity and fire. You destroy seven fortificational boundaries of the wicked foes built by them, as an abode in autumn season for their comforts. You are the soft spoken teacher and as such give good lesson and proper instructions. So, O irreproachable ! you are like the sun who for the good of the world, possesses the rays to shower waters through the clouds and accomplish good works.

PURPORT :—*A king should destroy the towns and cities of his wicked foes and their places where their soldiers are hidden, so that they may not be able to attack him. As the sun protects the world by raising its rays, so the king also should protect his subjects.*

NOTES ; (दनः) अनदः । अलाद्यन्तवर्णविपर्ययोऽभावश्च = Give instructions or orders. (अर्णाः) नदीसम्बन्धिनीः। अर्णइति नदीनाम (NGT 1, 13) = Waters of the rivers etc. (वृत्रम्) मेघम् = Cloud. (पुरुकुत्साय) पुरवः बहवः, कुत्साः वज्राः किरणाः यस्मिन् = For (the solar system) which has several powerful rays.

———

अजा वृत इन्द्र शूरपत्नीर्द्यां च येभिः पुरुहूत नूनम् ।
रक्षो अग्निमशुषं तूर्वयाणं सिंहो न दमे अपांसि वस्तोः ॥३॥

3. *TRANSLATION* :— O Indra ! you are President of the Assembly and destroy the land of the foes when elected as a king. You should know brave persons and their families through your agency, as well as the nature (character) of the light. You should preserve the Agni (power) in order to accomplish the various good deeds in your area of control. This power is not wasteful and with its combination move various vehicles.

PURPORT :— As a lion controls its area with its might, same way a king should always endevour at his end to achieve spectacular success in all fields. He should travel to distant places alongwith his wife in the speedy vehicles.

NOTES : (अपांसि) कर्माणि = Works or actions. (तूर्वयाणम्) तूर्वाणि शीघ्र-गमनानि यानानि यस्मात् तम् = Moving quick-going vehicles.

———

The brave should protect the weaker sections on the basis of equality :

शेषन्नु त इन्द्र सस्मिन्योनौ प्रशस्तये पवीरवस्य मह्ना ।
सृजदर्णांस्यव यद्युधा गास्तिष्ठद्धरी धृषता मृष्ट वाजान् ॥४॥

4. *TRANSLATION* :— O Indra ! you are Commander of the Army and so are humbled by the might of thunderbolt like the strong weapons, let your foes perish in the battlefield, and thus establish your glory. As the sun creates rains through the clouds, likewise, you subdue the enemies ; check the aggressive speed of your enemy and their advances by strengthening your power.

PURPORT :— All dutiful soldiers should deal firmly within their own right and authority. They should annihilate their enemies and should establish their glory by doing righteous deeds.

NOTES : (पवीरवस्य) वज्रध्वनेः = By the sound of the thunderbolt or of the strong fierce weapon. (धृषता) दृढेन बलेन = With strong force.

वह कुत्समिन्द्र यस्मिञ्चाकन्त्स्यूमन्यू ऋज्रा वातस्याश्वा ।
प्र सूरश्चक्रं वृहतादभीकेऽभि स्पृधो यासिषद्वज्रबाहुः ॥५॥

5. *TRANSLATION* :— O Indra (President of the Assembly or Commander of the Army)! take your powerful and quick weapons like the lightning to that battlefield where the transport units are quick. Be mighty like the sun with strong arms in your hands; use them properly; keep them safely and expand the kingdom by making your adversaries to surrender.

PURPORT:— A mighty king like the sun should preserve and expand his kingdom by conquering his enemies with his powerful weapons.

NOTES : (कुत्सम्) वज्रम् = Thunderbolt or strong weapon. (चाकन्) कामयसे। कनी दीप्तिकान्तिगतिषु Desire = (चक्रम्) स्वराज्यम् = Self rule.

Again tips to the rulers :

जघन्वाँ इन्द्र मित्रेरूञ्चोदप्रवृद्धो हरिवो अदाशून् ।
प्र ये पश्यन्नर्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यम् ॥६॥

6. *TRANSLATION* :— O most prosperous Indra! you are the President of the Assembly and resplendent like the sun, invigorated by our animated praises. You have annihilated the miseries and enemies of your friends. The wicked persons who kidnap the

childern of good hospitable men ultimately are convinced of your justice, even when severely punished by them.

PURPORT :— Those wicked and hypocritic persons who speak like friends but behave otherwise and thus terrify good men, should be annihilated by the king. He should never allow injustice in his decisions.

NOTES: (इन्द्रः) सूर्य इव सभेशः = The President of the Assembly who shines like the sun on account of his virtues. (आयोः) सुख प्रापकस्य मनुष्यस्य = Of the man who leads to happiness. (शूर्ताः) विमर्दिताः = Destroyed.

———

Again tips to the rulers :

रपत्कविरिन्द्रार्कसातौ क्षां दासायोपबर्हणीं कः ।
करत्तिस्रो मघवा दानुचित्रा नि दुर्योणे कुयवाचं मृधि श्रेत् ॥७॥

7. *TRANSLATION :—* O Indra ! you are President of the Assembly, shining like the sun and like a sage or a wise man who turns the earth into a source of growth in food, for the groups of labours. A wealthy and wise man makes three areas—the best, middle and ordinary—marvellous. With his and might and contribution by comman man, he achieves success in the farmfields and battlefieds, both.

PURPORT :— The President of the Assembly should be the knower of all the Shastras. He should give fertile land to the farm labourers and make them well educated in Shastras. He should be liberal in giving donations of all kinds for preaching truth, good character and liberality. He should extend his kingdom by destroying the enemies in the battlefields.

NOTES : (दुर्योणे) समराङ्गणे = On the battlefield. (मृधि) युद्धे = In the war.

The herosim should be the watchword of the rulers:

सना ता त इन्द्र नव्या आगुः सहो नभोऽविरणाय पूर्वीः ।
भिनत्पुरो न भिदो अदेवीर्ननमो बधरदेवस्य पीयोः ॥८॥

8. *TRANSLATION* :— O Indra ! you are the Commander-in-Chief of the Army and shining like the sun. You are capable to put an end to the war. You have made the enemies to surrender and demolised the cities of the hostile wicked foes. You have defeated the powerful demon with your thunderbolt-like the divine power. Let these your glorious acts of herosim and your splendours be known to the other wicked persons also, so that they may not venture to do their evil designs.

PURPORT :— The rulers should perform such heroic deeds in the battlefield and other places so that the other wicked subjects who have not seen such acts, may get frightened.

NOTES : (नभः) हिंसकान् = To violent enemies. (सना) सनानि प्रसिद्धानि शौर्याणि = Famous heroic acts.

The duties of a king are mentioned :

त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥९॥

9. *TRANSLATION* :— O Indra! you are the Chief Commander of the army and full of splendour like the sun. You ary terrifier to your foes, like the thunderbolt in the solar world, which brings the stirring water. Approach your subjects. O destroyer of your foes ! you have made comfortable arrangements and industrious naval force.

PURPORT :— As the sun brings water to the world through rains, in the same manner, a king should convey happiness to his subjects and should make the wicked tremble before him.

NOTES : (सीड्य:) नाड्य: = Nerves. (तुर्वश) य तूर्णकारी वशंगत: तं मनुष्यम् = To an active obedient attendant.

The duties of a ruler are again defined :

त्वमस्माकमिन्द्र विश्वध स्या अवृकतमो नरां नृपाता ।
स नो विश्वासां स्पृधां सहोदा विद्यामेषं वृजनं जीरदानुम् ॥१०॥

10. TRANSLATION :— O Indra ! Chief Commander of the Army ! you be at all the times and by all the means our defender. Preserve our people in whose sway there are no thieves at all. You are the bestower of strength of all these our heroic acts in the battle, so that we may know the real immortal nature of the soul. We may possess the knowledge of the Shastras and the path of the righteousness.

PURPORT :— Those persons become prosperous who do not apply unnecessary violence, and follow other restraints. They control their senses, and are protectors of the subjects. With application of this, such wickeds have entirely given up theft and other evil habits.

NOTES : (अवृकतम:) न सन्ति वृका: चोरा: यस्य सम्बन्धे सोऽतिशयित: = In whose sway, there are no thieves and other bad persons. (स्पृधाम्) युद्ध-क्रियाणाम् = Of the activities connected with the battle. (इषम्) शास्त्र-विज्ञानम् = The knowledge of the Shastras.

Sūktam—175

Rishi of Sūktam—Agastya. Devatā—Indra. Svara—Anushtup, Trishtup and Ushnik of various forms. Chhanda—Rishabha and Dhaivata

The duties of a ruler are told in different way :

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।
वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥१॥

1. *TRANSLATION:*— O LORD of steeds! you are exhilarated on accepting the **Soma** juice (the juice of nourishing plants). It has been kept in big and appropriate vessels for you. O Mighty, virile and showerer of happiness ! this juice is invigorating, and gives the delight. It makes you prosperous (by toning up the vigour of body and mind). It makes you active and is the giver of unlimited pleasures and powers.

PURPORT :— The horses become mighty and speedy by taking milk and grass. Like wise, the persons take diet and medicines properly to get healthy and happy.

NOTES : (वृषा) बलकर : Invigorating. (इन्द्रः) ऐश्वर्यकरः=One who creates property.

The Divine Bliss is prayed :

आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।
सहावाँ इन्द्र सानसिः पृतनाषाळमर्त्यः ॥२॥

2. *TRANSLATION:*—O Indra—President of the Assembly ! may we also have that **Soma** (juice of nourishing herbs) which is exhilarating, good and invigorating. It is the most acceptable enjoyable, and conqueror over enemies, and gives the power of endurance. You are different from the nature of ordinary persons and are wonderful.

PURPORT :— Men should desire that the medicinal juice prepared by the learned, righteous and absolutely truthful persons may be obtained by them also.

NOTES : (मत्सरः) सुखकरः—Giver of happines. (अमर्त्यः) मनुष्यस्वभावाद् विलक्षणः—Different in the nature of a comman man. (पृतनाषाट्) पृतनां सेनां सहते येन सः—Forward army men facing the brunt of an enemy.

त्वं हि शूरः सनिता चोदयो मनुषो रथम् ।
सहावान्दस्युमव्रतमोषः पात्रं न शोचिषा ॥३॥

3. *TRANSLATION* :— O Commander of the army ! you are a fearless brave person. Divide your contigents in various formations and order them to transport swiftly to move with battlewares in the field. You are mighty. Perish a wicked man who is a robber, carrying off others, articles by force, like a vessel, which is heated and purified by the flame of fire.

PURPORT :—*The commanders of the armies who know how to arrange formations with their transport and battlewares in the field, can burn robbers like the fires burns the forests.*

NOTES :(दस्युम्) प्रसह्य परस्वापहर्तारम्—A robber taking away others property by force. (सनिता) संविभक्ता—Divider of the army into various formations.

The duties and functions of a ruler the president are told :

मुषाय सूर्यं कवे चक्रमीशान ओजसा ।
वह शुष्णाय वधं कुत्सं वातस्याश्वैः ॥४॥

4. *TRANSLATION* :—O knower of all sciences! you are lord of wealth. Carry the wheel of your kingdom like the sun. Take up

your thunderbolt—like strong weapons for the wiping out of the ignoble persons. With the strength and the speed and other attributes of the wind, acquired from you, these persons harass and hurt other noble persons.

PURPORT :— Those who desire to enjoy the kingdom of the world, should keep away the robbers and other wicked persons and should deal with them sternly and with justice.

NOTES : चक्रम्=The wheel of the whole world. (शुष्णाय) परेषां हृदयस्य शोषकाय=The person who harasses and hurts other men. (कुत्सम्) वज्रम्=Thunderbolt or strong fierce weapon. (अश्वैः) वेगादिभिर्गुणैः=By the attributes of speed etc.

———

The attributes of valiant persons are commended :

शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।
वृत्रघ्ना वरिवोविदा मंसीष्ठा अश्वसातमः ॥५॥

5. *TRANSLATION* :— Your joy is most invigorating. You are beneficient and glorious with your power and strength like that of sun, which destroys the clouds and which deserves worship. We have learnt the ways of bringing about the welfare of all. You make proper transport and vehicular arrangements for the warriors.

PURPORT :—Those persons enjoy happiness who are full of splendour like the sun. They are mighty and glorious like electricity. They bring to human kind knowledge, humility and righteouness.

NOTES : (शुष्मिन्तमः) अतिशयेन बली=Most powerful. (द्युम्निन्तमः) अतिशयेन यशस्वी=Most glorious. (वरिवोविदा) परिचरणं विन्दति येन तेन पराक्रमेण =By the strength which teaches spirit of service.

———

In the praise of mighty Indra :

यथा पूर्वेभ्यो जरितृभ्य इन्द्र मयइव पो न तृष्यते बभूर्थ ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. *TRANSLATION* :— O Indra ! you possess the wealth of knowledge and give happiness to the ancient admirers of all sciences and merits by your deep knowledge like water to a thristy. Therefore I constantly invoke you because you are endowed with eternal wisdom. With it, we may fulfil all noble desires, strength and long life, as well as the real spiritual knowledge.

PURORT :— *Those who get wisdom aud knowledge from absolutely truthful learned persons, by the observance of Brahmacharya and then give it to others, are praised everywhere. They give up all ideas of animosity, mug up their studies and teach one another. Such people know the power of knowledge and the nature of the soul and God.*

NOTES : (निविदम्) नित्यविद्यम् = Endowed with eternal wisdom. (जीरदानुम्) जीवात्मस्वरूपम् = The nature of the soul.

Sūktam—176

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Anushtup, Ushnik and Trishtup of various kinds. Svara—Rishabha, Gāndhara and Dhaivata.

The essential qualities of knowledge and industriousness for a king is underlined :

मत्सि नो वस्यं इष्टय इन्द्रमिन्दो वृषा विश ।
ऋघायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥१॥

1. TRANSLATION :— O dispenser of justice ! you are like the moon, growing in every way, day by day, after full dark night. You become delighted on having acquired prosperity for uniting us. You are the annihilator of enemises. Treat the army and warriors with justice.

PURPORT :— The way to prosperity is to remove all wicked persons from positions and to delight the common men, who conduct themseleves rightly.

NOTES : (मत्सि) आनन्दसि = Becomes delighted. (इन्दो) आर्द्रस्वभाव अथवा चन्द्रवद् वर्तमान = O kind hearted, a man of moon-like nature. (ऋघायमाणः) वर्द्धमानः । अत्र ऋधुधातोः कः प्रत्ययः, वर्णव्यत्ययेन घः, ततः, उपमानादाचार इति = Growing in every way.

The ways to ingrain knowledge are described :

तस्मि॑न्ना वे॑शया॒ गिरो॒ य एक॑श्चर्षणी॒नाम् ।
अनु॑ स्व॒धा यमु॒प्यते॒ यवं॒ न चर्कृ॑षद् वृषा॑ ॥२॥

2. *TRANSLATION* :— O learned person! pervade one with praises who is the unquestioned leader of men, whose instructions are carried out and is an expert in farming and agriculture.

PURPORT :— The farmers get wealth by sowing the seeds in their fields. Likewise the enlightened persons get happiness by spreading wisdom and good education. They enter the souls of the seekers after the truth.

NOTES : (चर्षणीनाम्) मनुष्याणाम् = Of men. (स्वधाम्) अन्नम् = Food or food grains. (वृषा) कृषिकर्मकुशलः = An expert farmer.

Learning is the key to victory and prosperity :

यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसु ।
स्पाशयस्व यो अस्मध्रुग्दिव्येवाशनिर्जहि ॥३॥

3. *TRANSLATION* :— O learned Indra ! you are President of the Assembly and you hold the treasures of the five categories of men—Brahmanas, Kshriyas, Vaishyas, Shoodras and Nishadas. Destroy him who oppresses us, and slay him like the heavenly lighting.

PURPORT :— *That person can lead to the acquisition of the divine wealth who possess all the spiritual and material sciences and are capable to annihilate the enemies (internal as well as external).*

NOTES : (क्षितीनाम्) ब्राह्मणक्षत्रियवैश्यशूद्रनिषादानां मनुष्याणाम् =Five categories of men according to their merits actions and temperaments known as Brahmanas (Highly learned and knowers of God and Vedas) Kshatriyas (Warriors, defenders of society) Vaishyas (businessmen and agriculturists) Shoodras (Manual labours) and Nishaadas (Uncultured and unrighteous persons).

———

The lazy and inactive persons should be reformed :

असुन्वन्तं समं जहि दूणाशं यो न ते मयः ।
अस्मभ्यमस्य वेदनं दद्धि सूरिश्चिदोहते ॥४॥

4. *TRANSLATION* :— O king ! punish even a powerful who does not perform his duties and is not industrious. It will delight you and your subjects. Bestow wealth for the pious and deserving worshippers of God. A wise man gives happiness to all.

PURPORT:— *The ruler should punish lazy fellows. Like a learned person others also should bestow happiness upon all, to the best of their might.*

NOTES : (असुन्वन्तम्) अभिषवादिनिष्पादनपुरुषार्थरहितम्=Not industrious, lazy. (दूणशम्) दुःखेन नाशनीयपम्=Difficult to be destroyed, powerful. (वेदनम्) धनम्=Wealth.

....

The army and its commanders should protect each other ;

आवो यस्यं द्विबर्हसोऽर्केषु सानुषगसंत् ।
आजाविन्द्रस्येन्दो प्रावो वाजेषु वाजिनम् ॥५॥

5. *TRANSLATION* :— O King Indra ! you are the ruler and behave like the moon among your subjects. The person under your protection and care and whose hospitality you accept alway grows by both, knowledge and industriousness.

PURPORT :— *A commander of an army protects all his loyal combatants and non-combatants. Likewise they also should guard him well.*

NOTES : द्विबर्हसः) यो द्वाभ्यां विद्यापुरुषार्थाभ्यां वर्द्धते तस्य=Of the person who grows both from knowledge and industriousness. (अर्केषु) सुसंस्कृतेष्वन्नेषु=In well-cooked food.

....

The Yogic exercise is emphasized :

यथा पूर्वेभ्यो जरितृभ्यं इन्द्र मयं इवापो न तृष्यते बभूथं ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. *TRANSLATION* :— O man ! you are keen to get the knowledge of the Divine great wealth of the yoga, because men well

versed in Siddhas. Having acquired such expertise, you would also be giver of happiness like water to a thirsty. Therefore, I constantly invoke you who are well-versed in the science of Yoga and a man of determination. With it, we would fulfil of our desires, freedom from misery and kindness of living beings.

PURPORT:—Those who acquire the knowledge of the Yoga from the experienced Yogis and practise it incessantly and industriously? become Siddhas (accomplished Yogis). They get much happiness. Those who serve them also share happiness.

NOTES. (इन्द्र) योगैश्वर्यजिज्ञासो=O Eager to know the great wealth of the Yoga. (वृजनम्) दुःखत्यागम्=Renunciation from or free from misery. (जीरदानुम्) जीवदयाम्=Kindness to living beings.

Sūktam—177

Rishi of the Sūktam—Agastya. Devatā—Indra. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

The attributes of a king and learned person are underlined :

आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।
स्तुतः श्रवस्यन्नवसोप मद्रिग्युक्त्वा हरी वृषणा याह्यर्वाङ् ॥१॥

1. TRANSLATION :— O Indra ! you give much wealth and cherish men with knowledge. You are benefactor of mankind, mighty and brilliant among the virtuous men and adored by them. You come to us. We praise you, desirous of good reputation and are concerned about our welfare. We harness your vigorous virtues and therefore reach us for our preservation (stablity).

PURPORT:—As Presidents of the Assemblies of noble merits, actions and temperaments deal with their subjects properly, likewise the people should reciprocate them lovingly and respectfully. As a passenger in an aeroplane goes up and down, so should enlightened persons be aware of the complexities in human beings and their important dealings.

NOTES : (चर्षणिप्राः) यः चर्षणनीन् मनुष्यान् प्राति विद्यया पिपर्ति सः। चर्षणय इति मनुष्यनाम । (NG. 2-3). (पृ) पालनपूरणयोः=He who fills men with knowledge.

———

The duties of a king are further dealt :

ये ते वृषणो वृषभास इन्द्र ब्रह्मयुजो वृषरथासो अत्याः ।
ताँ आ तिष्ठ तेभिरा याह्यर्वाङ् हवामहे त्वा सुत इन्द्र सोमे ॥२॥

2. *TRANSLATION :—* O Indra—President of the Assembly or the Commander of the army! you are beneficent like energy. Deploy your horse power (cavalry or electricity), which is young and vigorous; on whose back, the knowers of the Vedas sit alongwith other learned persons. With bountiful chariots come down to us. O Indra ! you are splendid like the sun. We invoke you when the wealth is desired like the SOMA juice of nourishing herbs which is poured out in Yajnas.

PURPORT : Those rulers who use properly the transports of various kinds of strong horse powers, get wealth.

NOTES: (इन्द्र) विद्युदिव सेनेश ! =The commander of the army who is beneficient and replendent like the lightning. (इन्द्र) सूर्यइव वर्तमान= Behaving like the sun. (सोमे) ओषध्यादिगुण इवैश्वर्ये—For the sake of prosperity like the poured out juice of the nourishing herbs.

———

The rulers should protect the people well :

आ तिष्ठ रथं वृषणं वृषा ते सुतः सोमः परिषिक्ता मधूनि ।
युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मद्रिक् ॥३॥

3. *TRANSLATION:*—O mighty king ! you are benefector ; ascend your strongly built chariot (aerobus) for the flavoured Soma-juice of various nourishing herbs, so that many sweet items are prepared. Drink them and having harnessed them, come with your vigorous power for the well-being of the mankind. Come with your rapid car to us.

PURPORT :—Those kings enjoy happiness who are regular in their habits of eating and walking etc. who take the juice of Soma and other medicinal plants, observe Brahmacharya for a long period, and get manufactured various vehicles run with power. They keep away the wicked by punishing them and run the administration with justice.

NOTES : (रथम्) विमानादियानम्—Vehicles or cars in the form of aeroplane etc. (प्रवता) निम्नेन मार्गेण—By downward path below. (हरिभ्याम्) हरणशीलाभ्याम्—Electric forces or horses.

The king, Brahmachari and learned should be received respectfully :

अयं यज्ञो देवया अयं मियेध इमा ब्रह्माण्ययमिन्द्र सोमः ।
स्तीर्णं बर्हिरा तु शक्र प्र याहि पिबा निषद्य वि मुंचा हरी इह ॥४॥

4. *TRANSLATION:*—O mighty Indra (President of the Assembly) ! the Yajna for a king includes the duties of technical progress and association with the wise. It leads to achievement of divine virtues. In this Yajna, the fuel is kindled by putting the oblations of Ghee and Samagri (various fragrant and nourishing ingreadients) which destroys diseases and misery. These are the riches. This is

is the juice of Soma and other nourishing herbs or great prosperity. A beautiful seat has been laid for you. Please take your seat and accept gift of our prayers. Drink this Soma. Take your speedy carriers and vehicles to distant places. They are powerful and attractive, and able to dispel all sufferings.

PURPORT :—Whenever a king, and Snataka (graduate of the Gurukula) an old man and experienced comes, he should be honoured by giving the proper seat etc. and his level of knowledge should be measured. He should give proper answers and instructions to ward off all miseries and the knowledge of energy etc. may be sought from shim.

NOTES : (यज्ञः) राजधर्मशिल्पकार्यसङ्गत्युन्नतः—Yajna in the form of the discharge of the duties of a king, technical progress and accociation with the wise etc. (मियेधः) मियेन प्रक्षेपेण एधः प्रदीपनं यस्य सः=Which grows by putting the oblation of heated butter etc. (ब्रह्माणि) धनानि । ब्रह्मेति धननाम (NG. 2-10) (बर्हिः) उत्तमासनम्=Good Seat. (हरी) विद्युतो धारणाकर्षणौ अश्वौ । हरी इतीन्द्रस्य—इत्यादिष्टोपयोजननाम (NG. 1-15).

REMARKS: The word ब्रह्म means wealth ब्रह्मेति धननाम (NG. 2-10) means. It also may mean the Vedic mantras or prayers. Following ब्रह्म वै मन्त्रः (Shath 7.1.1.5.) वेदो ब्रह्म (Jaiminiupnsd 4.25.3).

———

The rich should honour the worthy persons :

ओ सुष्टुत इन्द्र याह्यर्वाङुप ब्रह्माणि मान्यस्य कारोः ।
विद्याम वस्तोरवसा गृणन्तो विद्यामेषं वृजनं जीरदानुम् ॥५॥

5. *TRANSLATION :—* O Indra ! you are President of the Assembly and giver of wealth. Glorified by us, you come and accept the praises of the per sons who perform noble deeds. Because of this we would ever enjoy prosperity, strength and long life, after achieving the knowledge about the soul (spiritual science).

PURPORT : Those who get wealth should always respect others. Those expert technologists who acquire wealth should also be respected. With the intensification in wisdom and other areas, people should become humble and give up pride.

NOTES: (वृजनम्) सद्गतिम् ।=Good movements. (NG. 2-2) बलम् । वृजनमिति बलनाम ।=Strength. (जीरदानुम) जीवात्मानम्=Soul.

Sūktam—178

Rishi of the Sūktam—Agastya. Devata—Indra. Chhanda—Pankti and Trushtup of various forms. Svara—Panchama and Dhaivata.

The attributes of a commander of the army are told :

यद्ध स्या त इन्द्र श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती ।
मा नः कामं महयन्तमा धग्विश्वा ते अश्यां पर्याप आयोः ॥१॥

1\. *TRANSLATION :*— O Indra (Commander of the army) your knowledge is admirable and your capablity of being a preacher makes you endeared to the admires. May I enjoy all strength of the Prānas (vital energy) of the human life and earn your favour.

PURPORT :—The commander of the army makes a mark with his knowledge and humility and likewise other officers of the State should not blacklist the good worker of any one. They should always protect all teachers and the pupils, so that the people may become strong and long-lived.

NOTES : (श्रुष्टिः) श्रोतव्या विद्या=Knowledge worth listening. जरितृभ्यः) सफलविद्यास्तावकेभ्यः= For the admirers of all sciences. (आपः) प्राणबलानि=The strength of the Prānas (vital breaths).

The praise to Indrā is continued :

न घा राजेन्द्र आ दंभन्नो या नु स्वसारा कृणवन्त योनौ ।
आपश्चिदस्मै सुतुका अवेषन्गमन्न इन्द्रः सख्या वयश्च ॥२॥

2. *TRANSLATION* :—O men ! as the Indra (President of the Assembly or the Commander of the Army) does not harm us, we may not also harm others in any way. The sisters live lovingly in a home but do not harm each other and their relations. Same way we also not harm each other. All enlightened persons do not harm anv one, and the others should emulate them. The Indra (President of the Assembly) extends to such person his friendship and longevity alongwith his happiness-linked compassion. Same way, may he bestow, has happiness linked compassion. Same way, may be bestow upon us also his friendly regard and long life.

NOTES : (राजा) विद्याविनयाभ्यां राजमानः—Shining with knowledge and happiness. (सुतुकाः) सुष्ठु आदात्र्यः—Harbingers of happiness.

Signiffcanee of learning is underlined :

जेता नृभिरिन्द्रः पृत्सु शूरः श्रोता हवं नाधमानस्य कारोः ।
प्रभर्ता रथं दाशुष उपाक उद्यन्ता गिरो यदि च त्मना भूत् ॥३॥

3. *TRANSLATION:*—The Indra (Commander of the Army) annihilates the enemies, and is finally the victor in battle alongwith other leaders and men, upholding of the good knowledge. When he listens to the invocation of the supplicant of the good deeds and his unquestionable knowledge, he will take his chariot in the battlefeld and will certainly become victorious.

PURPORT :— Knowledge must be imparted to those persons who seek it. It is only the truthful persons of self-control who should

acquire the knowledge. How can those persons get defeated, who are possessed of knowledge and physical power and who fight bravely with their foes.

NOTES : (हवम्) आदातुम् अहं विद्याबोधम्—Acceptable knowledge or invocation. (उपाके) समीपे—Near.

The industrious people lead others :

एवा नृभिरिन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणो भूत् ।
समर्य इषः स्तवते विवाचि सत्राकरो यजमानस्य शंसः ॥४॥

4. *TRANSLATION:*—O men ! Indra (the Commander of the Army) and his army relish delicious food. They like and eat ideal well-cooked food. Thus he overcomes the adversaries of his friends. He faithfully fulfills his promise, duly assisted by a liberal donor. He praises honest traders for the sale of good edibles.

PURPORT :— Those persons who are industrious, truthful and who preach always truth, become leaders of the community.

NOTES : (सुश्रवस्या) शोभनेच्छया—By the craving for good food. (समर्ये) सम्यक् अर्ये वणिजि—In an honest trader. (सत्राकरः) सत्रा सत्यं करोतीति—Faithful, truthful.

The attributes of a Commander are outlines :

त्वया वयं मघवन्निन्द्र शत्रूनभि ष्याम महतो मन्यमानान् ।
त्वं त्राता त्वमु नो वृधे भूर्विद्यामेषं वृजनं जीरदानुम् ॥५॥

5. *TRANSLATION:*—By your help, O opulent Indra (Commander of the Army and destroyer of the enemies) ! may we overcome

our mighty, haughty and formiable enemies. You are our portector, May you-guard our prosperity, so that we may obtain good inspiration, strength and noble long-life.

PURPORT :— The army becomes victorious everywhere, if they respect and encourage their subordinates to fight bravely and protect the soldiers and lookafter their wives and sons in case of their death.

NOTES : (इन्द्र) शत्रुविदारक इन्द्रः इन्दन् शत्रूणां दारयितेति। (NKT. 10.1.8) इन्दन् उपपदात् (दृ) विदारणं धातोः—कः प्रत्ययः ।=A commander of the army, who is destroyer of enemies. (इषम्) प्रेरणम्=Urge, inspiration.

———

Sūktam—179

Rishi of the Sūktam—Agastya and Lopāmudrā. Devatā—The duties of the married couple. Chhanda—Trishtup and Brihati of various kinds. Svara—Dhaivata and Madhyama.

Dialogue between the learned married couple regarding the conjugal love :—

पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसो जरयन्तीः ।
मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीर्वृषणो जगम्युः ॥१॥

1. TRANSLATION:— Question ; Wife to her husband—Since many years I have been serving you diligently, day and night, and in the mornings. It has brought in old age. The beauty of my limbs is decaying now and getting impaired. What therefore is now to be done ? Let virile husbands then approach their wives.

PURPORT :— The learned wives perform all their domestic daily duties including service to their husbands, from morning up of night. Likewise, men and women who have observed Brahmacharya,

should discharge their conjugal obligations properly while engaging themselves in performing good deeds.

NOTES : (शश्रमाणा) तपोऽन्विता—Labouring, doing tapas (austerity), fatigued. (वृषण:) सेक्तारः—Virile husbands inseminating their wives.

———

The marriage should be held between matches of similar virtues :

ये चिद्धि पूर्वं ऋतसाप आसन्त्साकं देवेभिरवदन्नृतानि ।
ते चिदवासुर्नह्यन्तमापुः समू नु पत्नीर्वृषभिर्जगम्युः ॥२॥

2\. *TRANSLATION :—* The ancient sages were dissminators of truth and always spoke truth with the enlightened persons. Therefore they were always happy. The wives while approaching their virile husbands to beget progeny, do not thereby violate the vow of continence (as prescribed for the householders or married couples.) They should alway throw away all evil thoughts and actions.

PURPORT:—The male Brahmacharis should receive wisdom and education from their well read Acharyas (teachers) who are truthful in conduct and are men of self-control. They should marry only those female Brahmacharis who are fully matching in merits, actions and temperaments. They should also be highly learned.

NOTES : (ऋतसापः) ये आप्नुवते ते आपः, समानाः च ते इति सापः, सत्यस्य मध्ये व्यापकाः व्यापयितारो वा विद्वांसः—Learned persons who are absolutely truthful and are disseminators of truth. (आसुः) दोषान् प्रक्षिपेयुः—Throw away all evils and faults.

———

The diologue between the couple husbands and wives over the domestic life :

न मृषा श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव ।
यजावेदत्रं शतनीथमाजिं यत्सम्यञ्चा मिथुनावभ्यजाव ॥३॥

3. TRANSLATION :— The enlightened persons do not protect a person who pertends fasely. Let us therefore be capable to get over struggles or hurdles in our domestic life, and carry out their duties well. We would triumph in our domestic hardships, if we join together, unite and exert for it.

PURPORT :—Truthful persons do not like to teach dull students who are used to tell lies. They admonish them. Therefore it is the duty of all men and women to give up all bad conduct and evils like adultery. The husbands and wives should conduct themseleves righteously, so that their domestic life become harmonious and beautiful.

NOTES : (स्पृधः) संग्रामान्—Battles or struggles. (आजिम्) संग्रामम्—Battle, struggle or conflict.

———

The matching couple should be put into wedlock :

नदस्य मा रुधतः काम आगन्नित आजातो अमुतः कुतश्चित् ।
लोपामुद्रा वृषणं नी रिणाति धीरमधीरा धयति श्वसन्तम् ॥४॥

*4. TRANSLATION :—*Agarstya is the best man among those who do not go astray from the path of rigteousness. He says strong passions from whatever cause comes upon me like a bull making noise, whilst engaged in prayer, would suppress passion (like a controlled canal of a river). Lopaamudra is the woman who conceals herself from the public gaze and then expresses her love. She approaches her

husband ; the impatient female thus upholds or pleases the firm and and resolute man.

PURPORT:—Those who marry the women who are devoid of knowledge, patience and other virtues, do not enjoy happiness. If a man marries a girl without her consent or a girl marries a man, without his consent there can not be any happiness in such a co-habitation. Therefore, those who love each other and are of matching merits and temperament only should marry. Then only they can enjoy happiness and pleasures.

NOTES : (नदस्य) अव्यक्तशब्दं कुर्वतो वृषभादेः—Of thebu ll etc. making indistinct sound or bellowing. (लोपामुद्रा) लोप एव आमुद्रा समन्तात् प्रत्ययकारिणी यस्याः सा—A woman who takee delight when away from the public gaze or privately. (धयति) आधरति—Upholds or pleases.

Merits of the juice of Soma etc. is mentioned alongwith the demerits of the bad life :

इमं नु सोममन्तितो हृत्सु पीतमुप ब्रुवे ।
यत्सीमागंश्चकृमा तत्सु मृळतु पुलुकामो हि मर्त्यः ॥५॥

5. *TRANSLATION* :— I tell you about the effect of juice of Soma (herbs) which, I have taken to my hearts content. A man who has many noble desires may confer happiness upon me. Whatever faults we have committed, may be forgiven by all, by the far and near ones.

PURPORT :— Those who drink the juice of Soma and other nourishing herbs become free from diseases and strong. But those who eat unwholesome things suffer from the various diseases.

Somethlng about the prociation is told here :

अ॒गस्त्य॑: खनमा॑नः ख॒नित्रै॑: प्र॒जामप॑त्यं॒ बल॑मि॒च्छमा॑नः ।
उ॒भौ वर्णा॒वृषि॑रु॒ग्रः पु॑पोष स॒त्या दे॒वेष्वा॒शिषो॑ जगाम ॥६॥

6. *TRANSLATION :*—A farmer digging the earth with prpoper implements becomes happy on having high yields of the crops. Likewise an Agastya-the best man among those who do not go astray from the path of righteousness, and desire good State, progeny and strength, by the observance of Brahmacharya (continence) and acquisition of knowledge like a venerable and splendourous sage, becomes quite strong. Such a person fulfils his genuine desires among the enlightened thruthful persons. Both husbands and wives who choose each other for marriage union should be like them (Agastya and Lopamudra).

PURPORT :— Here a simile is potrayed. The farmers get crops by sowing seeds in good field. Likewise righteous and learned persons obtain the fulfilment of their noble desires. The persons having attained youth after the observance af Brahmacharya marry matches of their choice, succeeded in getting good progeny like the combination of good soil *and seeds.*

NOTES: (अगस्त्यः) ये धर्मात् अन्यत्र न गच्छन्ति, ते अगस्तयः, तेषु साधु = The best among those who do not go astray from the path of righteousness. परस्परेण व्रियमाणौ सुन्दरस्वरूपौ = Beautifui husbands and wives who choose each other for marriage.

REMARRS: Prof. Wilson a Griffith and other translators take the words Agastya and Lopamudra as the names of particular persons, I fact, it denotes certain attributes as interpreted by Rishi Dayananda above.

———

Sūktam—180

Rishi of Sūktam—Agastya. Devatā—Ashvinau. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of men and women are told :

युवो रजांसि सुयमासो अश्वा रथो यद्वां पर्यर्णांसि दीयत्।
हिरण्यया वां पवयः प्रुषायन्मध्वः पिबन्ता उषसः सचेथे ॥१॥

1. TRANTLATION :— O men and women, your well-controlled horses in the form of energy are traversing the three regions, and your vehicles proceed to the desired quarters. The golden fellies of your conveyance wheels break up the ground. While drinking the sweet SOMA juice, you participate in the morning rites (rituals).

PURPORT : Those men and women who posses the knowledge af the world and travel by the car manufactured, are drinkers of milk and other nourishing juices. Such people accomplish all works time-bound, and thus enjoy much prosperity.

NOTES & REMARKS : (अश्वाः) वेगवन्तो वन्ह्यादयः। अग्निरेष यदश्वः ॥ (Stpth 6.3.32) Speedy horses in the form of fire etc. (अर्णांसि) जलानि। अर्ण इति उदक नाम। (NGT.1-12) Waters. (प्रुषायन्) छिन्दन्ति = Breakup.

———

The same subject is continued :

युवमत्यस्याव नक्षथो यद्विपत्मनो नर्यस्य प्रयज्योः।
स्वसा यद्वां विश्वगूर्ती भराति वाजायेट्टे मधुपाविषे च ॥२॥

2. TRANSLATION :— O men and women swift moving your car moves direct downwards on the course and goes zigzag paths. It is friendly to the man, and is to be utilised properly. Your sister, O indstrious person ! serves and praises you to seek your knowledge. O drinkers of sweet juice ! you always try to acquire good food.

PURPORT ;—If men and women know the science of energy, they can go to distanl places at their will. Who may not admire the persons, whose sister is also highly learned.

NOTES &REMARKS: (विश्वगूर्ती) समग्रोद्यमी = Industrious or active. (वाजाय) विज्ञानाय = For knowledge. वाज is from यज—गतौ । गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । अत्र ज्ञानार्थग्रहणम्.

———

युवं पयं उस्रियायामधत्तं पक्वमामायामव पूर्व्यं गोः ।
अन्तर्यद्वनिनो वामृतप्सू ह्वारो न शुचिर्यजते हविष्मान् ॥३॥

3. *TRANSLATION*:—O men and women ! you are seekers after true knowledge and are takers of pure water (learning). A highly learned and pure person shines like the rays of the sun and wards off anger during the performence of Yajnas with knowledge. Then replace your immature intellect, with the mature and essential knowledge of the experienced and the wise men like milk of milch cow.

PURPORT: *As sun attracts the juice of plants and the moon supports the earth through herbs etc. Same manner let the teachers and the preachers behave. As the men free from anger, jealousness, pride and other evils enjoy happiness and peace, so you should also do.*

NOTES: (ह्वारः) ह्वरस्य क्रोधस्यायं निवारकः = Remover of anger. (वनिनः) रश्मिमतः = Of the sun. (ऋतप्सू) ऋतं जलं प्सातो भक्षयतस्तौ । ऋत-मित्युदक नाम (NG. 1.12) = Those who take pure water (knowledge) etc.

———

The wholesome sweets and cattlewealth are key to the happiness in married life :

युवं ह घर्मं मधुमन्तमत्रयेऽपो न क्षोदोऽवृणीतमेषे ।
तद्वां नरावश्विना पश्वइष्टी रथ्येव चक्रा प्रति यन्ति मध्वः ॥४॥

4. *TRANSLATION* :— O leaders! you are well-versed in the science of energy. You make the days sweet for a great Yogi desiring bliss, who is aloof from all miseries belonging to the past, present and future. Such a person, therefore, remains always cheerful and happy. Supply him pure water and Praanic (vital) energy. You have useful animals like the horses and cows. Your chariots go to distant places for honey and other beneficial sweet articles.

PURPORT : If men and women in their domestic life obtain sweet and other good articles, useful animals and good vehicles, their all days become full of joy and happiness.

NOTES & REMARKS :— (घर्मम्) दिनम्=Day. (अत्रये) न सन्ति त्रीणि भूत भविष्यद् वर्तमानकालजानि दुःखानि यस्य, तस्मै सर्वथा सुखसम्पन्नाय=For a great Yogi who is free from all misery, belonging to the past, present and future. (अपः) प्राणान् । आपो वै प्राणाः (Stpth.3.8.24)=Vital energy. (क्षोदः) उदकम्=Water.

आ वां दानाय ववृतीय दस्रा गोरोहेण तौग्र्यो न जिव्रिः ।
अपः क्षोणी सचते माहिना वां जूर्णो वामक्षुरंहसो यजत्रा ॥५॥

5. *TRANSLATION* :— O destroyers of misery! you unify people like an old person hailing from a strong person. I come to you to offer a gift in order to get a good return like sowing the seed. As the earth is great and connected with water, in the same manner, I an old and diseased person, may associate myself with you (to seek advice regarding the health etc.). Study various sciences, and I may keep you away from all sins.

PURPORT :— As we impart knowledge to you and keep you away from all evil conduct, so you should also act. Like earth, you should perform benevolent acts of forgiveness and beneficience.

NOTES : (दस्रा) दुःखोपक्षेप्तारौ=Destroyers of misery. (तौग्र्यः) तुग्राः बलिनस्तेषु भवः=Born in the family of the strong. (क्षोणी) भूमिः । क्षोणीति पृथिवी नाम (NG. 1-1)=The earth.

———

The houeseholders should teach children :

नि यद्युवेथे नियुतः सुदानू उप स्वधाभिः सृजथः पुरंधिम् ।
प्रेषद्वेषद्वातो न सूरिरा महे ददे सुव्रतो न वाजम् ॥६॥

6. *TRANSLATION*:—O philanthropist men and women ! you joint articles pertaining to the attributes of speed and of the wind etc. With the proper diet taken, you acquire desirable knowledge. Done this such a scholar satisfies all, during his whirlwind journeys. Like a man observing good vows, I also accept true knowledge for real greatness.

PURPORT : *It is the duty of parents and others to make their children experts in arts and industries. Educated issues should know the attributes of all articles. By the use of speedy vehicles like the wind, they should go to all destined places.*

NOTES : (नियुतः) वायोः वेगादिगुणान् इव निश्चितान् पदार्थान्—Fixed articles like the speed and other attributes of the wind. (पुरन्धिम्) प्राप्तव्यं विज्ञानम्—The special knowledge which is worth achieving.

———

One should be forthright in his delings and speech :—

वयं चिद्धि वां जरितारः सत्या विपन्यामहे वि पणिर्हितावान् ।
अधा चिद्धि ष्माश्विनावनिन्द्या पाथो हि ष्मा वृषणावन्तिदेवम् ॥७॥

7. *TRANSLATION*:—O irreproachable mighty showerers of the benefits, learned men and women! you persuade all the attributes of

the substances (know them well). We verily praise you as benevolent in various ways. We admire you because of being virtuous, and truthful. Likewise, we serve the best among scholars. As water makes us delighted and quenches our thirst, so we may honour the enlightened persons.

PURPORT : *Men should conduct themseleves like the enlightened persons who admire and praise the worthy and reprimand the condemnables.*

NOTES : (अश्विनौ) सर्वपदार्थगुणव्यापिनौ स्त्रीपुरुषौ = Men and women who pervade in or know well the attributes of all articles. (पाथः) उदकम् = Water. (अन्तिदेवम्) अन्तिषु विद्वत्सु विद्वांसम् = The best among the scholars.

———

The parents should impart good teachings to their children :

युवां चिद्धि ष्माश्विनावनु द्यून्विरुद्रस्य प्रस्रवणस्य सातौ ।
अगस्त्यो नरां नृषु प्रशस्तः काराधुनीव चितयत्सहस्रैः ॥८॥

8\. *TRANSLATION* : O men and women ! you are like the sun and the moon, and Agastya—eminent among the leaders of groups. Such a person is the best among throwers of evils and gives teachings to all like his own son, in ways comparable of an instrument of sound.

PURPORT :— *The persons become admirabble, when they make their progeny illuminated with wisdom and sermons, day and night.*

NOTES : (अगस्त्यः) अगम् अपराधम् अस्यन्ति प्रक्षिपन्ति-तेषु साधुः = Best among the throwers of all evils of faults. (अश्विनौ) सूर्याचन्द्रमसाविव स्त्रीपुरुषौ । = Husbands and wives who are like the sun and the moon.

———

A person should be helpful to others :

प्र यद्वहेथे महिना रथस्य प्र स्पन्द्रा याथो मनुषो न होता।
धत्तं सूरिभ्य उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥९॥

9. *TRANSLATION :—* You are active and absolutely truthful. O learned persons! you go to distant places to meet men in your own conveyance like a liberal men. You give to learned and wise men wealth and good horses etc. May we get your favour ?

PURPORT :— Men should desire for others, happiness and welfare. They should provide those means whatever they desire to have for themselves. Those who give away liberally to noble teachers become prosperous.

NOTES : (स्पन्द्रा) प्रचलितौ=Aptive. (नासत्या) सत्यस्वभावौ=Absolutely truthful. (सूरिभ्यः) विद्वद्भ्यः=For learned persons.

The same subject is continued :

तं वां रथं वयमद्या हुवेम स्तोमैरश्विना सुविताय नव्यम्।
अरिष्टनेमिं परि द्यामियानं विद्यामेषं वृजनं जीरदानुम् ॥१०॥

10. *TRANSLATION :—* O most virtuous learned men and women ! we invoke you today with admiration, in ordcr to get prosperity and your nice new beautiful aircraft of undamaged wheels. With it, we would remove our hardships and traverse the sky, so that we may know the real happiness, good movement and spirituality.

PURPORT :— Men should always accomplish new areas of knowledge so that they may earn admiration, and their desires may be fulfilled by travelling in the sky.

NOTES : (रथम्) रमणीयविमानादियानम् = Beautiful vehicles in the from of aircraft etc. (सुविताय) ऐश्वर्याय = For aircraft ete. (अरिष्ट-नेमिम्) दुःखनिवारकम् = Remover of misery. (इषम्) प्राप्तव्यं सुखम् — Happiness which is worth achieving. रथो रंहतेः गतिकर्मणः । रममाणोऽस्मिंस्तिष्ठतीति निरुक्ते (NKT. 92-11)

So the word रथ in the Vedas denotes not only ordinary chariot or car, but any vehicle which gives delight and takes men to distant places. The adjective of the रथ is परिद्यामियानम्. Wilson has translated it as 'traversing the sky' and Griffith as your new chariot' that circles heaven with never injured fellies. It bears out Dayanada's interpretation that the word रथ here and elsewhere stands for aircrafts etc.

———

Sūktam—181

Rishi of Sūktam—Agastya. Devata—Ashvinau. Chhanda—Trishtup of various kinds. Svara—Dhaivata

Comparable with Ashivinau (2), the attributes of teachers and preachers are told :

कदु प्रेष्ठाविषां रयीणामध्वर्यन्ता यदुन्निनीथो अपाम् ।
अयं वां यज्ञो अकृत प्रशस्तिं वसुधिती अवितारा जनानाम् ॥१॥

1. TRANSLATION :— O teachers and preachers ! you are the most liked source of food and and wealth, protect men and uphold practical and spiritual itches. Desirous of Yajna, always you carry the lives of men forward and purify the water. This sort of noble act of sacrifice makes you most admirable.

PURPORT :— When the enlightened persons lead men to the attainment of knowledge, they become endeared and prosperous. By

the process of study and teaching and by putting the oblations of fragrant and nourishing substances in the fire, (in the Yajna), they purify the souls and waters, thus get commendation from all.

NOTES & REMARKS : (अपाम्) जलानां प्राणानां वा। आपो वै प्राणाः । (Shtph. 3.8.2.4) = Of the waters of the Pranas. (इषम्) अन्नाम् इषामित्यन्ननाम NG. 2.7) = Of food of various kinds.

The knowledge of substances leads men to happiness :

आ वामश्वासः शुचयः पयस्पा वातरंहसो दिव्यासो अत्याः ।
मनोजुवो वृषणो वीतपृष्ठा एह स्वराजो अश्विना वहन्तु ॥२॥

2. *TRANSLATION*:— O learned persons ! the horses (in the form of electricity fires etc.) which are speedy, of pure breed, drinkers of clean water, swift as the wind, divine, quick-moving like the mind of a man, vigorous, well-backed and self-irradiating, may they bring you hither to the site of Yajna etc. You are benevolent like the air and electricity.

PURPORT :— *Learned persons should teach the attributes and functions of energy and other substances. Until men know the science of the nature of the articles of the world, they can not enjoy all happiness.*

NOTES : (अश्वासः) शीघ्रगामिनः = Speedy. (मनोजुवः) मनसः इव जूर्वेगो येषान्ते = Fast as the mind of a man. (अश्विना) वायुविद्युदिव वर्तमानौ = Behaving like the air and electricity.

आ वां रथोऽवनिर्न प्रवत्वान्त्सृप्रवन्धुरः सुवितार्य गम्याः ।
वृष्णः स्थातारा मनसो जवीयानहम्पूर्वो यजतो धिष्ण्या यः ॥३॥

3. TRANSLATION:—O Ashvinau (2) (teachers and preachers)! you are benevolent like the air, sun and the moon and are excellent and steady. May your car be speedy etc like the earth, well—jointed and fast like the human mind, emulative and propely manufacturrd. Come here for our benefit and prosperity, as you are possessive of the knowledge of the soul and are adorable.

PURPORT :— The manufacturers of firm vehicles, which are firm like the earth and fast like the human mind, enjoy lasting and full happiness.

NOTES : (प्रवत्वान्) प्रशस्ता: प्रवत: वेगादयो गुणा: विद्यन्ते यस्मिन्=Full of speed and other attributes. (धिष्ण्या) प्रगल्भौ=Clevar, excellent.

———

The qualities of a good teacher are mentioned :

इहेह जाता सम॑वावशीतामरेपसा॑ तन्वा॑ नाम॑भिः स्वैः ।
जिष्णुर्वा॑मन्यः सुम॑खस्य सूरिर्दिवो अन्यः सुभगः पुत्र ऊहे ॥४॥

4. TRANSLATION :— O sinless Ashvinau (2) (teachers and preachers) ! born in this world, you are glorified together, being faultless in your forms and are perfect in many excellences. One of you score over the hurdles while the other illuminates the light of good Yajna (non-violent saerifice). I take them to be prosperous and purifier.

PURPORT :— O men ! those who know Geology and other sciences becomes famous in this world. They score over all obstacles and is therefore prosperous and protector of all.

NOTES : (अवावशीथाम्) भृशं कामयेथाम् । वशकान्तावित्यस्य यङ्लुङन्तं लङि रूपम्=Desire intensely. (अरेपसा) न विद्यते रेप: पापं ययोस्तौ=Sinless. (पुत्र:) य पुनाति स:=Purifier.

———

Acquire the virtues of air and solar systems for happinesss :

प्र वां निचेरुः ककुहो वशाँ अनु पिशङ्गरूपः सदनानि गम्याः ।
हरी अन्यस्य पीपयन्त वाजैर्मथ्रा रजांस्यश्विना वि घोषैः ॥५॥

5. *TRANSLATION* :— O Ashvinau (2) (teachers and preachers) ! you are benevolent like the air and the sun. May the golden colour car or each one of you traverse at will all different places. Come to our dwellings. The strength and force of upholding and attraction of other powers increase the world speed and other attributies and sounds. So men should help it to grow.

PURPORT :— *O men ! as the air controls all, ās the wind and the sun uphold all, so enjoy happness by upholding knowledge and righteoūsness.*

NOTES : (ककुहः) सर्वाः दिशः । ककुहः इति महन्नाम (NG—3.3) । ककुभ इति दिङ्नाम (NG—1.6) = All directions. (हरी) धारणाकर्षणाविव बलपराक्रमौ = Force and strength like power of upholding and attraction.

Key to happiness is learning and Dharma :

प्र वां शरद्वान्वृषभो न निष्षाट् पूर्वीरिषश्चरति मध्व इष्णन् ।
एवैरन्यस्य पीपयन्त वाजैर्वेषन्तीरूर्ध्वा नद्यो न आगुः ॥६॥

6. *TRANSLATION* :— O teachers and preachers ! a man under your guidance shines like the sun which creates different seasons like autumn and winter. Such a person overcomes all foes, goes to the more experienced people. Desiring sweet fruits and other articles, he approaches with his merits to the younger people. Likewise, may the flames (of knowledge etc.) going upward with speed and other attributes, help us to grow like swollen rivers.

PURPORT :— Those who having acquired knowledge from absolutely truthful teachers and preachers, give it to others. They become glorious like the fire and being pure make an alround mark.

NOTES : (इषः) ज्ञातव्याः प्रजाः = People whose nature is to be known. (एवैः) प्रापकैः = By merits or virtues which lead to good results. (पीपयन्तः) वर्द्धयन्ति = Multiply or help to grow.

The duties of teachers and preachers are stated :

असंर्जि वां स्थविरा वेधसा गीर्बाळ्हे अश्विना त्रेधा क्षरंन्ती ।
उपस्तुताववतं नाधमानं यामन्नयामञ्छृणुतं हवं मे ॥७॥

7. *TRANSLATION:*—O wise teachers and preachers! you pervade all time in teachings of the vast three-flood speech that has been uttered in leading to happiness. It is glorified by us. Protect a man who has acquired the wealth of knowledge. Whether moving or resting, hear my invocation, and encourage while going on the path of truth and restrain me otherwise,

PURPORT :— Those who listen to the words of absolutely truthful wisemen, attain the path of righteousness and give up the sinful path. Those who do not want to utter false words or lies even by mind and deed, they become respectable everywhere.

NOTES : (वेधसा) प्राज्ञौ—Wise. (अश्विना) सत्योपदेशव्यापिनौ—Pervading in true teaching. (नाधमानम्) विद्यैश्वर्यवन्तं सम्पादयन्तम् = Acquiring the wealth of knowledge. (यामन्) यामनि, सत्ये मार्गे = In true path that should always be followed.

The duties of teachers and preachers are stressed again :

उत स्या वां रुशतो वप्संसो गीस्त्रिबर्हिषि सदसि पिन्वते नॄन् ।
वृषा वां मेघो वृषणा पीपाय गोर्न सेके मनुषो दशस्यन् ॥८॥

8. *TRANSLATION* :—O mightly teachers and preachers ! your speech uttered from your resplendent and beautiful form pleases all in the Assembly, including the three aged knowers of the Vedas. May we serve the person who is like the cloud showering rains for sprinkling the earth and who expresses himself well in his dealings, and thus helps in the progress of all men.

PURPORT : By speaking the truth, the facial appearence of men does not change ugly, while on telling lies, it becomes dirty and deformed. As the cloud waters help in growing of plants and herbs on the earth, so the truth speaking members of the Assembly help other members, to grow by speaking the truth. Indeed, they are the well-wishers of all.

NOTES & REMARKS : (रुशतः) प्रकाशितस्य=Resplendent or shining. (वप्ससः) सुरूपस्य । वपुरिति रूपनाम (NG—3.7) । वप्सस् is connected with this word found in the Nighantu 3-7)=Of good apearence. (त्रिबर्हिषि) त्रयो वेदवेत्तारो वृद्धा यस्यां, तस्याम्=In a great Assembly where there are three aged knowers of the Vedas. The speech is also classified in three-fold as in Nirukta=त्रिधा बद्धो वृषभो रोरवीति । महोदेवो मर्त्यां आविवेश (Ed.) । (सदसि) सभायाम्=In the meeting.

The tips for teachers and preachers :

युवां पूषेवाश्विना पुरंन्धिरग्निमुषां न जंरते हविष्मान् ।
हुवे यद्वां वरिवस्या गृणानो विद्यामेषं वृजनं जीरदानुम् ॥९॥

9. *TRANSLATION* :— O teachers and preachers of truth ! a resplendent man is like the sun, that upholds the world and sustains it and is of liberal disposition. Like fire and dawn, on account of their attributes, he praises right persons. In the same manner, I invoke with devotion, your philanthropic admirable and beneficial works. With that, we may then obtain good knowledge, strength and long life.

PORPORT —The sun being sustainer of the all, manifests the fire and dawn. In the same mrnner, a man of liberal disposition manifests and describes the attributes of the scholars.

NOTES : (पूषा) पुष्टिकर्त्ता सूर्यः=The sun-sustainer or nourisher of all. असौ वै पूषा योऽसौ सूर्यः तपति (कौषीतकी ब्राह्मणे 5.2 गोपथब्राह्मणे 3.1.20) =The sun that is upholder of the world. (पुरन्धिः) पुरं जगद्धरति सः (हविष्मान्) प्रशस्तानि हवींषि दानानि विद्यन्ते यस्य सः=A liberal and good donor,

---

Sūktam—182

Rishi of Sūktam—Agastya. Devata—Ashvinau (2). Chhanda—Jagati, Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama,

The duties of the learned persons are told :

अभूदिदं वयुनमो षु भूषता रथो वृषण्वान्मदता मनीषिणः ।
धियंजिन्वा धिष्ण्या विश्पलावसू दिवो नपाता सुकृते शुचिव्रता ॥१॥

1. TRANSLATION :— O wisemen ! adore those teachers and preachers from whome true knowledge originates, and are capable to manufacture a strong vehicle. Such people are satisfiers of intellect, steady and wise and are rich in benevolence to mankind. They preserve the light of wisdom, and observe pure vows. Be delighted by their association.

PURPORT :— O man ! those are not good teachers and preachers and therefore avoid them, because they do not protect the people of good character and temperament. The knowledge of God,

Dharma (righteousness) and technology would there may not grow more and more.

NOTES : (वयुनम्) प्रज्ञानम् = Good knowledge. (दिवः) प्रकाशस्य = Of the light.

The journey abroad brings prosperity :

इन्द्रतमा हि धिष्ण्या मरुत्तमा दस्रा दंसिष्ठा रथ्या रथीतमा ।
पूर्णं रथं वहेथे मध्व आचितं तेन दाश्वांसमुप याथो अश्विना ॥२॥

2. *TRANSLATION* :— O pervaders (well-versed) in all sciences-teachers and preachers ! you are beneficient like electricity and air, and are accordingly blessed with wealth of wisdom. You destory all miseries, are very wise, associated with the enlightened persons, who are very mighty and eminent in good work. Riding on a car, you bring it back higher heaped-up with honey, other commodities, various arms and missiles for the giver of knowledge.

PURPORT :— Those persons who take up journeys from one country to another in vehicles reign in power, water and air etc. and become prosperous and victorious.

NOTES : (मरुत्तमा) अतिशयेन विद्वद्युक्तौ । = Associated with good scholars, (दाश्वांसम्) विद्यादातारम् = To the giver of knowledge. (अश्विना) विद्युत्पवनादिव सकलविद्याव्यापितौ = Pervading (well-varsed) in all sciences and beneficient like electricity and air.

We should emulate noble teachers and preachers :

किमत्र दस्रा कृणुथः किमासाथे जनो यः कश्चिदहविर्महीयते ।
अति क्रमिष्टं जुरतं पणेरसुं ज्योतिर्विप्राय कृणुतं वचस्यवे ॥३॥

3. TRANSLATION := O teachers and preachers ! you remove all miseries. Why are you sitting here inactive ? Why do you stay where any non-performer of Yajna and selfish living person is respected ? Reprimand him; take away the life of that wicked person as he deals dishonestly. Grant light (of wisdom) to the pious and wise man who attempts to speak with knowledge and your praise.

PURPORT :— Teachers and preachers should conduct themselves in a manner in which absolutely truthful persons endeavour to work for the welfare of all.

NOTES : (जुरतम्) रुजतम्, नाशयतम् = Destroying. (दस्रा) दुःखोपक्षयितारौ = Destroyers of all misery.

———

Only strong and implementators of sermons protect the people :

जम्भयतमभितो रायतः शुनो हतं मृधो विदथुस्तान्यश्विना ।
वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं मम ॥४॥

4. TRANSLATION :— O teachers and preachers ! pervading in the power of knowlege, you annihilate wicked persons who are like the barking mad dogs. Slay those who battle against us. (the external and enternal enemies in the form of lust, anger, pride and jealousy etc.). You know them well through teachers and preachers, who are worshippers of God with their illuminating speech. O obsutely truthful enlightened persons ! protect my praises.

PURPORT ;— Let those be our protectors who possess the power of annihilating the enemies and our adversaries. They gladly accept the teachings of the enlightened persons.

———

Journey by sea makes the adventurers and other happy :

युवमेतं चंक्रथुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तौग्र्याय कम् ।
येन देवत्रा मनसा निरूहथुः सुपप्तनी पेतथुः क्षोदसो महः ॥५॥

5. *TRANSLATION* :— O teachers and preachers! you build a pleasant and big substantial propelled steamer. In it are seated many kith and kin borne on the ocean waters for a powerful God-devoted man. With knowledge, you bear him up. Your movements are good, and so make a path for him across the great waters.

PURPORT :— Those who build vast and strong steamers and make voyages in the sea and on the other shores and come back, enjoy happiness and make others also happy.

NOTES & REARMKS : (प्लवम्) प्लवन्ते पारावारौ गच्छंति येन तं नौकादिकम् =Boats or steamer which takes across the river or ocean. (क्षोदसः) जलस्य । क्षोद इत्युदकनाम (NG—1.12)=Of the waters.

———

More about the sea navigation :

अवविद्धं तौग्र्यमप्स्व१न्तरनारम्भणे तमसि प्रविद्धम् ।
चतस्रो नावो जठलस्य जुष्टा उदश्विभ्यामिषिताः पारयन्ति ॥६॥

6. *TRANSLATION* :— Four boats launched in the receptacle of the waters (sea) around one steamer/ship are driven by the force of wind and fire (steam). They carry safe to shore a storng team of men who otherwise may have drowned into the waters and plunged in complete darkness.

PURPORT : When men desire to undertake a voyage into the sea, seated in a big boat or ship, they should tie some small boats with a big steamer or ship and thus go across the ocean safely.

NOTES & REMARKS : (तौग्र्यम्) बलदातृषु भवम्-तौग्र्य is from तुजि-हिंसा बलादाननिकेतनेषु—One among the givers of streangth, a powerful man. (अप्सु) जलेष्वन्तरिक्षे वा । आप इत्यन्तरिक्ष नाम (NG—1.3) आप इत्युदक नाम (NG—1. 2)=In the water or in the firmament. (अश्विभ्याम्) वाय्वग्निभ्याम्—By the wind and fire.

———

The direction of navigation and fights are run with sophisticated instruments :

कः स्विद्वृक्षो निष्ठितो मध्ये अर्णसो यं तौग्र्यो नाधितः पर्यषस्वजत् ।
पर्णा मृगस्य पतरोरिवारभ उदश्विना ऊहथुः श्रोमताय कम् ।।७।।

7. TRANSLATION :— O Ashvins-manufacturers and carriers of the ship (with water and power) ! do you think that there is any tree or pillar to anchor the ship in the midst of the ocean ? No. An anxious son of a powerful man was carried by you and it has increased your reputation safely. You carry these boats and air-crafts up and down with its paddles and propellers.

PURPORT :— O manufacturers and captains of the boat or ship ! is there a tree in the midst of the ocean from which the boats are anchoreds ? No, there is no tree nor any other support, but there are steamers and there are the oars. As there are the birds that go up and down, in the same manner, there are aircrafts. This is the reply.

NOTES : (अश्विना) जलाग्नी इव निर्मातृ वोढारौ—Manufactuer and carrier of the boat or steamer like water and fire. (नाधित:) उपतप्तः—Sad suffering. (श्रोमताय) प्रशस्तकीर्तियुक्ताय व्यवहाराय—For a dealing leading to renoun.

Again the theme of teachers and preachers is taught. :

तद्वां नरा नासत्यावनु ष्याद्यद्वां मानास उचथमवोचन् ।
अस्मादद्य सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुम् ।।८।।

8. TRANSLATION:— O absolutely truthful and leading teachers and preachers! May you get that you desire. The noble words that are uttered by the men endowed with knowledge should be acceptable by you. May we obtain the fulfilment of our desires, strength and

the means of livelihood from this great and peaceful assembled group.

PURPORT :—It is proper on the part every one to desire others, welfare alongwith his own. Whatever is taught by the enlightened persons, should be consented by all lovingly.

NOTES : (मानासः) विज्ञानवन्तः—Men endowed with knowledge. (जीरदानुम) जीवनोपायम्—The means of livelihood.

Sūktam—183

Rishi of the Sūktam—Agastya—Ashvino Devatā (2) Chhand—Trishtup and Pankti of various kinds. Svara-Dhaivata and punchama.

The attributes of lerned persons and technocrats are highlighted :

तं युञ्जाथां मनसो यो जवीयान् त्रिबन्धुरो वृषणा यस्त्रिचक्रः ।
येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विर्न पर्णैः ॥१॥

1. *TRANSLATION :—* O strong teachers and preachers of technology ! you shower happiness. You harness the vehicle which has three seats, three wheels and is fast like the mind of a man. That carrier or vehicle is embellished with three metals (iron, silver and gold). You come to the dwelling of a pious man in it, when you travel like a bird with wings.

PURPORT :—How can those persons get much prosperity who do not manufacture a vehicle like the aircraft? Properly manufactured, a person can easily travel in it in the sky like a bird, with all its parts and impliments, duly fitted well.

NOTES & REMARKS : (दुरोणम्) गृहम्=Dwelling house. दुरोणेति गृह नाम (NG. 3-4)

The objectives used for the रथ, beautiful vehicle mentioned in the mantra like मनसो जवीयान् swift like the mind of a man विर्नं पर्णैः : Like a bird etc. do not leave the shadow of boubt in the mind of an impartial reader that the vehicle mentioned here is an ordinary chariot but something like an aircraft. Prof. Wilson's translation of मनसो जवीयान् is' as quick as thought'. The last line विर्नं पर्णैः he has translated as like a bird with wing. Griffith's translation is worth quoting :— "make ready that which passes thought in swiftness, that has three wheels and triple seat, ye mighty, whereon yeseek the dwelling of the pious, whereon threefold ye fly like birds with." (Griffith's Hymns of the Rigveda Vol 1.P. 246)

Our aircraft should be pretty good.

सुवृद्रथो वर्तते यन्नभि क्षां यत्तिष्ठथः क्रतुमन्तानु पृक्षे ।
वपुर्वपुष्या सचतामियं गीर्दिवो दुहित्रोषसा सचेथे ॥२॥

2. *TRANSLATION* :— O intelligent manufacturer and driver of the vehicles ! your aircraft gces round the earth, and then lands at the end of flight. Let its beautiful form come in contact with other objects (planet and stars even). May this cultured and refined speech and its speaker associate with the dawn, daughter of the sun. It is a simile.

PURPORT :— *When men desire to trael by an aircraft, they should make it throughfully fit to go swiftly around the earth and other regions, shining like the dawn.*

NOTES : (वपुः) रूपम् । वपुरिति रूप नाम=From (NG. 3-7). (दिवः) सूर्यस्य—Of the sun. (क्षाम्) पृथिवीम् । क्षेति पृथिवीनाम=Earth (NG. 1-1)

The passengers should carry good quantum of edibles :

आ तिष्ठतं सुवृतं यो रथो वामनु व्रतानि वर्तते हविष्मान्।
येन नरा नासत्येषयध्यै वर्तिर्याथस्तनयाय त्मने च ॥३॥

3. *TRANSLATION*:— O absolutely truthful leaders, ascend on your aircraft, which contains various edibles and other food items. It helps in performing the sacred rites of the worshipper. You propose to come to the path and to the dwelling place of a devotee for doing good to him and his progeny.

PURPORT :— *It is the duty of men to travel by such well-built vehicles that may go to the earth, sea and sky. Morever, it should contain all important articles of food and be perfect by all yardsticks and testings, so that they and their children may enjoy happiness.*

NOTES : (हविष्मान्) बहुखाद्यादिपदार्थयुक्तः = Containing all kinds of eatables and other articles. (वर्तिः) मार्गम् = Path.

The persons should live fully alert and in well-stocked houses.

मा वां वृको मा वृकीरा दधर्षीन्मा परि वर्क्तमुत माति धक्तम्।
अयं वां भागो निहित इयं गीर्दस्राविमे वां निधयो मधूनाम् ॥४॥

4. *TRANSLATION* :— O destroyers of miseries, teachers and preacher ! this is your share of right, and here are your instructional speeches. These treasurers of Soma and other sweet juices are yours. Please do not abondon or destory us. Always make such arrangements that no thief person may harm you and any way.

PURPORT :— When men dwell at home in the forests or are on way to travelling by various vehicles, they should have all requisite articles, arms and strong army, so that there may not be any obstacles.

NOTES : (वृकः) स्तेनः । वृक इति स्तेन नाम (N.G. 3-24)=Thief. (धक्तम्) दहतम्=Burn or destroy.

The seekers of knowledge should go to the learned persons :

युवां गोतमः पुरुमीळ्हो अत्रिर्दस्रा हवतेऽवसे हविष्मान् ।
दिशं न दिष्टामृजूयेव यन्ता मे हवं नासत्योप यातम् ॥५॥

5. *TRANSLATION :—* O destoryers of miseries, obsolutely truthful teachers and preacher ! a wisemen, possessing many good qualities and active invokes you for protection. He possesses acceptable articles in abundance, like a farer, who undertakes journey to his destination by a straight path. Surely, you come direct to accept my gifts and offerings.

PURPORT :—As those who travel by the boat or other carriers by the direct route to the destined places, they do so to seek the truth. They should go directly to the enlightened persons to achicve it.

NOTES & REMARKS : (हवम्) दानम्=Gift or donation. (गोतमः) मेधावी । गौरिति स्तोतृ नाम (NG. 3-16)=A wise and learned man. (अत्रिः) सततं गामी । अत्रि is form अत-सातत्यगमने=Active and industrious.

The technologists and engineers are capable to take people through land, sea and sky :

अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. *TRANSLATION* :— O learned men pervading in (experts in) technology ! through your assistance, we overcome this darkness of night of the ocean. Our praise is addressed to you. Come to us by the paths traversed earlier by the truthful enlightened persons, so that we may obtain the fulfilment of noble desires, strength and long life.

PURPORT :— It is only those who are the besta mong the knowers of the technology that travel by the vehicles. That way the uehides equally be uesed on earth ocean and sky and go accross to the distant shores. It is those only who can go to the enlightened persons by the vicheles making use of energy.

NOTES & REMARKS : (अश्विनौ) । शिल्पविद्याव्यापिनौ । अशूङ्-व्याप्तौ = Pervading in (experts in) the technical knowledge. (तमसः) रात्रेः प्रकाशरहितस्य समुद्रस्य वा । तम इति रात्रि नाम (N.G. 1-7) = Of the night or the ocean without light,

---

Sūktam—184

Rishi of the Sūktam—Agastya. Devatā—Ashvinau (2). Chhanda—Pankti & Trishtup of various kinds. Svarā—Panchama and Dhaivata.

The duties of the teachers and preachers :

ता वा॑म॒द्य ताव॑प॒रं हु॑वेम॒ोच्छन्त्या॑मु॒षसि॒ वह्नि॑रु॒क्थैः ।
नास॑त्या॒ कुह॑ चि॒त्सन्ता॑व॒र्यो दि॒वो नपा॑ता सु॒दास्त॑राय ॥१॥

1. *TRANSLATION* :— O ever-progressive and never falling absolutely truthful teachers and preachers ! we invoke you to day ; we invoke you on other days here after during the dawns. Whereevere you may be, we may have that reverential dealings with you

like a trader (Vaishya) carrying on his business with a liberal customer in polite words.

PURPORT :—The larned persons take due benefits from the earth and the sky; likewise, we may be benefited by the enlightened persons.

NOTES & REMARKS : (वह्निः) वोढा वह्नि is derived from वह- प्रापणे = One who carries on. (अर्यः) वणिग्जनः (अर्यः) स्वामिवैश्ययोः अष्टाः ३.१.१०३, = A businessman. (सुदास्तराय) अतिशयेन सुष्ठु प्रदात्रे = For a good liberel lonor. दास-दाने (धातुपाठ) = For a good liberal donor.

The sermons of learned persons delight all :

अस्मे ऊ षु वृषणा मादयेथामुत्पणीँर्हतमूर्म्या मदन्ता ।
श्रुतं मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा च कर्णैः ॥२॥

2. *TRANSLATION :—* O mightly, highly learned teachers and preachers ! make us to have our noble dealings exceedingly happy and destory the wicked. We are joyful within the night (through meditation etc). O leaders ! with your own ears listen my praises addressed to you couched in pure words of wise men, as they use the power of discretion.

PURPORT :— The teachers and preachers impart knowledge with the Vedic words to the pupils and the audience and thus make them learned and wise. So their words shou'd be attentively listened to and they should be delighted by all.

NOTES : (ऊर्म्या) रात्र्या सह । ऊर्म्येति रात्रि नाम (N.G. 1-7) = Within night. (मतीनाम्) मनुष्याणाम् = Of wise men. (निचेतारा) नित्यं ज्ञानवन्तौ ग्राहकौ च Full of knowledge and teaching the same to others.

How to impart education :

श्रिये पूषन्निषुकृतेव देवा नासत्या वहतुं सूर्यायाः ।
वच्यन्ते वां ककुहा अप्सु जाता युगा जूर्णेव वरुणस्य भूरेः ॥३॥

3. *TRANSLATION :—* O champion of noble causes ! like absolutely truthful liberal teachers and preachers, you are possessive of the splendour of the sun, and darting like arrows on enemies acquire glory in order to obtain the prosperity. Your glory is recited everywhere, as you are the most acceptable person, like the pure water.

PURPORT :— As an army having good arms and powerful weapons conquers the enemies, so a man should utilise the money properly without waste of time. The things be done in the day time as it may not be equally so nice at the night. So, one should not delay or put off the things unnecessarily. Good virtues are admired everywhere.

NOTES : (सूर्यायाः) सूर्यस्य कान्तेः = Of the splendour of the sun. (वहतुम्) प्रापकम् = Conveyer that leads to. (वरुणस्य) उत्तमस्य जलस्य वा = Of a good acceptable person or of the pure water.

Emphasis on truthful and honest policy and actions :

अस्मे सा वां माध्वी रातिरस्तु स्तोमं हिनोतं मान्यस्य कारोः ।
अनु यद्वां श्रवस्या सुदानू सुवीर्याय चर्षणयो मदन्ति ॥४॥

4. *TRANSLATION :—* O liberal donors ! may your sweet liberality be displayed towards us. Accept and acknowledge the admiration of a venerable person, who performs good deeds. May we also honour, desire and please you, in order to get the strengih and fame, O noble teachers and preachers !

PURPORT :—Absolutely truthful and honest policy and praise of the enlightened persons encourage a man to take a right path.

NOTES : (हिनोतम्) प्राप्तुम् । हि—गति वृद्ध्योः । गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थग्रहणम् । =Acquire. (अनुमदन्ति) कामयन्ते=Desire and please.

In the praise of teachers and preachers :

एष वां स्तोमो अश्विनावकारि मानेभिर्मघवाना सुवृक्ति ।
यातं वर्तिस्तनयाय त्मने चागस्त्ये नासत्या मदन्ता ॥५॥

5\. *TRANSLATION :—* The teachers and preachers are possessors of the wealth of wisdom and are absolutely truthful. This praise devoid of evil tendency is addressed to you by learned persons. Desirous of the sinless path, come to the path of righteousness for the worshippers' welfare and his progeny.

PURPORT :— Only the sincere praise is accepted by the learned persons. An average man desires of his own welfare as well as of his progeny. He should also try to do good to others. Indeed, the path of righteousness is followed by absolutely truthful persons,

NOTES & REMARKS : (सुवृक्तिः) सुष्ठु वृक्तिः वर्जनं सुवृक्तिः यथा स्यात्तथा= Complete renouncement of all sin or evil. (अगस्त्ये) अपराधरहिते मार्गे । अगम् अस्यति-प्रक्षिपति अत्रेत्यगस्त्यः । असु-क्षेपणे (दिवादिः)=On a sinless path. (मदन्ता) कामयमानौ =Desiring.

The learners of right path and the teachers of the same deliver goods :

अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥६॥

6. TRANSLATION :— O teachers and preachers of the highest order! with your help, may we get over the darkness of ignorance through the praises addressed to you. Come hither by the paths treaded by the truthful and enlightened persons. Thus we may attain the desired happiness, physical and spiritual strength, and get the knowledge of the soul.

PURPORT :— *Those persons alone can take people to the other end of the knowledge who, always tread on the path of righteousness, and are genuine preachers of truth.*

NOTES & REMARKS : (तमसः) अविद्यान्धकारस्य = Of the darkness of ignorance. (इषम्) इष्टं सुखम् = Desired happiness. (वृजनम्) शरीरात्मबलम् । वृजनम् इति बलनाम (NG. 2-9). अतः शरीरात्मबलग्रहणम् = Physical and spiritual strength.

Sūktam—185

Rishi of the Sūktam—Agastya Devatā—Dyāvā Prithivyau (2). Chhanda—Trishtup of various kinds. Svara—Dhaivata.

The attributes of the generator and the generated :

कतरा पूर्वा कतरापरायोः कथा जाते कवयः को वि वेद ।
विश्वं त्मना बिभृतो यद्ध नाम वि वर्तेते अहनी चक्रियेव ॥१॥

1. TRANSLATION :— O wise learned men! which of these two (heaven and earth) has priority and which is posterior? How were they engendered? Who knows all this exactly? Verily, such wise

men uphold the water and other substances of the world and the days and nights revolve around them, like the wheels. You should know their attributes and functions.

PURPORT :— O learned persons ! you should try to know exactly the nature of the heaven and the earth, the cause and effect and the supporter and the supported that revolve around your thoughts. like the days and nights.

NOTES & REMARKS : (अयोः) अनयोः द्यावापृथिव्योः कार्यकारणयोर्वा । अत्र छान्दसो वर्णलोपः Of the heaven and earth or the cause and effect (नाम) जलम् । नाम इत्युदक नाम (NG. 1-12)=Water.

The duties of parents, pupils and sons are defined :

भूरिं द्वे अचंरन्ती चरन्तं पद्वन्तं गर्भमपदी दधाते ।
नित्यं न सूनुं पित्रोरुपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥२॥

2. *TRANSLATION :—* Footless and motionless heaven and earth sustain numerous and footed creatures and people, like a son who is nursed on the lap of his parents. O parents ! like the heaven and the earth, save us from the misery caused by false dealings.

PURPORT :— The earth and sun are firm, and they sustain and make grow the animate. Same way, it is the duty of father and mother as well as of the guest and preceptor (Acharya) to protect their children and pupils and make them grow with wisdom and good education.

NOTES : (द्यावापृथिवी) द्यावापृथिवी इव वर्तमानौ माता पितरौ ।=Father and mother, who are like the heaven and the sky. (अभ्वात्) असत्यादिदुर्गुणजन्याद् दुःखात् ।=From the misery caused by false conduct.

The significance of the First Cause stressed :

अनेहो दात्रमदितेरनर्वं हुवे स्वर्वदवधं नमस्वत् ।
तद्रोदसी जनयतं जरित्रे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥३॥

3. TRANSLATION :— I accept the gift of the sun and the earth which are without horses or decay. They are givers of happiness, exempt from injury, and endowed with good food. O parents ! you are like the day and night. Grant such gift to me who praisees you. O father and mother ! you are like the heaven and the earth, and protect us from a false conduct.

PURPORT :— The sun and the earth and all other visible articles are born out of the imperishable and eternal Primordial matter.

NOTES & REMARKS : (अदितेः) पृथिव्याः सूर्यस्य वा = Of the earth or the sun. (नमस्वत) नमः प्रशस्तम् अन्नं विद्यते यस्मिन् तत् नमस्वत् । नम इत्यन्ननाम (NG. 2-7) = Endowed with good food. (रोदसी) अहोरात्राविव = Like the day and night. (द्यावापृथिवी) द्यावापृथव्याविव वर्तमानौ मातापितरौ = Father and mother who are like the sun and the earth.

From the marriage ceremony mantra द्यौरहं पृथिवी त्वं तावेव विवहावहै (Atharva. 14.1.71), it is clear that the married couple are, there compared with the earth and heaven. After their progeny, they become parents.

The parents' and teachers' duties are defined by the illustration of the heaven and the earth :

अतप्यमाने अवसावन्ती अनु ष्याम रोदसी देवपुत्रे ।
उभे देवानामुभयेभिरह्नां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥४॥

4. *TRANSLATION* :— O men ! the sun and the earth do not annoy anyone rather staisfy all beings with food and water etc. They are the children (creation) of God and are both endowed with making power of the days and nights divine. They protect all. O parents ! you are like the sun and earth. Guard us from false conduct so that we may enjoy happiness.

PURPORT :— The earth and the sun etc. sustain all animate and inanimate objects. Likewise, it is the duty of the parents, preceptors and kings etc. to protect all subjects.

NOTES : (देवपुत्रे) देवस्य परमात्मनः पुत्रवद् वर्तमाने ।=The sun and the earth that are like the children of God. (उभयेभिः) स्थावरजङ्गमैः सह With in animate and animate objects.

The heaven and earth are the benefactors :

सङ्गच्छमाने युवती समन्ते स्वसारा जामी पित्रोरुपस्थे ।
अभिजिघ्रन्ती भुवनस्य नाभिं द्यावा रक्षतं पृथिवी नो अभ्वात् ॥५॥

5. *TRANSLATION* :— O father and mother ! like the heaven and the death, you guard us from all false or evile conduct. The heaven and earth like two sisters go hand-in-hand always together, scenting the name of the world in the form of gravitation or attraction.

PURPORT:— O men ! as young bride and birdegroom who have received education through Brahmacharya enjoy happiness, so the heaven and the earth are for the welfare of the world.

NOTES : (जामी) कन्ये इव (द्यावा पृथिवी) द्यावापृथिव्याविव मातापितरौ ।=Like two virgins. The perent, who are like firmament and earth.

The parents are to be protected :

उर्वी सद्मनी बृहती ऋतेन हुवे देवानामवसा जनित्री ।
दधाते ये अमृतं सुप्रतीके द्यावा रक्षतं पृथिवी नो अभ्वात् ॥६॥

6. *TRANSLATION* :— O revered father and mother ! I praise the heaven and earth which are vast, all supporting and are mighty parents of all things with water etc. They beautify the form and sustain water. In the same way, we praise you sincerely. Guard us from all the false conduct, as you and you only ingrain in human beings all the divine virtues with your true teachings.

PURPORT :— Those parents who with their true teachings develop the physical and spiritual powers of their children and who shine like sun and are endowed with the light of knowledge, they can protect all.

NOTES & REMARKS : (ऋतेन) जलेन । ऋतम् इत्युदकनाम (NG. 1-12) ऋतमिति सत्यनाम । (NG. 3-10)=With water. In the case of parents, सत्योपदेशेन means with the preaching of the truth. (अमृतम्) जलम् । अमृतमित्युदकनाम (NG. 1-12)=In the case of parents the nectar of wisdom and knowledge etc.

All should endeavour to march on the path of happiness :

उर्वी पृथ्वी बहुले दूरेअन्ते उप ब्रुवे नमसा यज्ञे अस्मिन् ।
दधाते ये सुभगे सुप्रतूर्ती द्यावा रक्षतं पृथिवी नो अभ्वात् ॥७॥

7. *TRANSLATION* :— I teach about the heaven and earth. They are vast, expansive, multiform, infinite, harbingers of good prosperity, rapidly moving in this Yajna of the mundane dealings,

that are to be done unitedly alongwith food. O revered father and mother ! you are like the heaven and earth, and so you guard us from all false conduct and dangers.

PURPORT :— The moon is close to the earth, but the sun is very distant. In this way, everywhere there is the pair of light and darkness. The persons should try to make proper use of all sources of energy for their progress.

NOTES : (नमसा) अन्नेन = With food. (अस्मिन् यज्ञे) अस्मिन् संगन्तव्ये संसारव्यवहारे = In this worldly dealing which is to be done unitedly.

———————

The parents should perform their duties towards their children and vice versa :

देवान्वा यच्चकृमा कच्चिदागः सखायं वा सदमिज्जास्पतिं वा ।
इयं धीर्भूया अवयानमेषां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥८॥

8. *TRANSLATION*:—Whatever fault or offencc we may commit or have committed against absolutely truthful learned persons, or against a friend at any time, may this good knowledge or action be a sort of expiation, with a resolve not to commit and repeat any such offence. O revered parents ! you are like the heaven and earth, and guard us from false conduct or danger.

PURPORT:—*Those parents who do not look after their children like the food and water, fail to discharge their duty. Those children who do not support their parents and fail in the discharge of their duty become sinners and condemend.*

NOTES : (अवयानम्) अपगमनम् निरसनम् = Expiation. Giving up of sin in the future.

She learned should delight all :

उभा शंसा नर्या मामविष्टामुभे मामूती अवसा सचेताम् ।
भूरि चिदर्यः सुदास्तरायेषा मदन्त इषयेम देवाः ॥९॥

9. *TRANSLATION :—* May our revered parents who are admirable and noble, who are like the sun and the earth, protect me ! May I get the protective power of both the spiritual and secular knowledge ! O learned persons ! as a good trader is happy to have the company of a liberal donor and gives generously to the needy, may we make others happy with the fulfilment of their noble desires through food etc.

PURPORT :— As the sun and the moon give happiness to all beings, as a sincere rich trader (Vaishya) pleases the Sanyasis and other needy persons by giving them good food, so the enlightened should be pleasing or satisfying all.

NOTES & REMARKS : (अर्यः) वणिग्जनः । अर्यः स्वामिवैश्ययोः (अष्टा 3.1.101) = A vaishya or trader. (सुदास्तराय) अतिशयेन दात्रे दासृ-दाने (भ्वाः) = For a liberal donor.

The duties of parents and their children underlined :

ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।
पातामवद्याद्दुरितादभीके पिता माता च रक्षतामवोभिः ॥१०॥

10. *TRANSLATION :—* O men ! I endowed with pure intellect teach truth to everyone who listens and who preaches it to other and practises ; I tell it to the women who are of forgiving nature like the earth. I tell this truth for bringing about divine happiness to every human being; that is desirable, May the teachers and preachers

preserve us from reprehensible false conduct. May my parents, who are like the heaven and the earth provide us their protection.

PURPORT :— The preacher should always tell good things to the audience. You should also tell the sweet (pleasant) and beneficial truth, as I utter, As the parents serve their children, so the children also should act vice versa,

NOTES & REMARKS : (दिवे) दिव्य सुखाय = For divine happiness. (पृथिव्यै) पृथिवीव वर्तमानायै स्त्रियै = For a woman who is of forgiving nature like the earth. (अभीके) कमिते । अभीके इति उत्तरपदानि (NG. 3-29). पद-गतौ । गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । प्राप्त्यर्थमादाय कमितार्थग्रहणम् । अत्र धातोः मोदार्थग्रहणं कृत्वा दिव्यसुखायेति व्याख्यानम् । = In a desirable dealing.

The significance of simple and universal truth is underlined :

इदं द्यावापृथिवी सत्यमस्तु पितर्मातर्यदिहोपब्रुवे वाम् ।
भूतं देवानामवमे अवोभिर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

11. TRANSLATION :— O father and mother ! you are like the heaven and earth or like electricity and firmament. May my this praise be true and fruitful, which has been uttered in this dealing of the entightened persons. It has to protected. Be ever for your protection in the proximity of those who praise you, so that we may obtain good food, strength and long life.

PURPORT : The parents should always tell children of their righteous dealings. They should initiate only the truthfuls. Similarly, the children also should act and say to their parents that you should accept only our truthful conduct and nothing adverse. (Save us from all undesirable false conduct).

REMARKS : (द्यावापृथिवी) विद्युदन्तरिक्षे = Electricity and firmament. (अवमे) रक्षितव्ये व्यवहारे = In a dealing to be protected.

Sūktam—186

Rishi of the Sūktam—Agastya. Devata—Vishve Devas Chhanda—Tristup and Pankti of various types. Svara—Dhaivata and Punchama.

The attributes and duties of the scholars :

आ न इळाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु ।
अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥१॥

1. TRANSLATION :— O scholar ! come to us with nutrient and tasteful food and fine speeches. God is self-refulgent like the sun and Supreme Leader of all beings. He is Benefactor of all men with His most admirable Vedic sermons spread (is manifest) into the whole world in all the mutual dealings of wisdom which is to be attained from all sides. O young learned persons ! you delight all with your pure intellect. This is truthful dealing, so you delight us also.

PURPORT :— God is just to all, with no element of partiality. He loves all equally, so should learned persons be. As young men marry loving young women of matching temparament and make them happy, same way the enlightened persons rejoice on making their pupils highly learned.

NOTES and REMARKS :—(इष्टाभिः) अन्नादिभिः वाग्भिः सह वा । इष्टा इति अन्न नाम (N.G. 2-7) इष्टा इति वाङ्नाम (N.G. 1-11) = With good food etc, and with admirable speeches. (अभिपित्वे) अभितः प्राप्तव्ये (व्यवहारे) । अभिपित्वे is from अभि पदी—गतौ । गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थं ग्रहणम् । = In the dealing to be attained from all sides.

———

The married couple should serve learned and guests :

आ नो विश्व आस्क्रा गमन्तु देवा मित्रो अर्यमा वरुणः सजोषाः ।
भुवन्यथा नो विश्वे वृधासः करन्त्सुषाहा विथुरं न शवः ॥२॥

2. *TRANSLATION* :— May all the reformers of evils, truthful and learned persons endearing to us like our very Pranas, despensers of justice, very noble, loving and serving, all come to us. May they all be helpful to us in making alround progress and advancement ! May they not leave us during our hardships, rather provide us endurance and confidence.

PURPORT :— *All should follow that path which is followed by the enlightened persons. They share the happiness and misery with all. We should emulate them.*

NOTES and REMARKS :— (आस्क्राः) शत्रुबलस्य क्रमितारः = Destroyers of the strength of the foes. (मित्रः) प्राणवद् वर्तमानः। प्राणो वै मित्रः (Shtph. 8.4.2.61/12.9.2.12) = Behaving or dear like ones' own Pranas. (शवः) बलम् । शव इति बलनाम (N.G. 2-9) = Strength.

Shri Sayanacharya has explained शवः as अन्नम् but he has not quoted any authority to substitute his interpretation. Neither in the Vedic laxicon Nightntu nor in Nirukta, the meaning of शवः as अन्न is given anywhere.

The spirit of service brings richness :

प्रेष्ठं वो अतिथिं गृणीषेऽग्निं शस्तिभिस्तुर्वणिः सजोषाः ।
असद्यथा नो वरुणः सुकीर्तिरिषश्च पर्षदरिगूर्तः सूरिः ॥३॥

3. TRANSLATION :— O learned persons ! you are active, equally loving to all, parise a great knowledgeable scholar like the fire with laudations. You are most beloved and venerable like a guest. An industrious noble learned person attempts to subdue his enemies, possesses good reputation and gives us good food and fulfils our noble desires. So let him work for us.

PURPORT :— Those married couple who lovingly serve the guests and absolutely truthful persons, and are industrious in the righteous dealings, and are active in returning knowledge to others and become prosperous.

NOTES : (तुर्वणिः) सद्योगामी । तुर्वणिः इति पदनाम (N.G. 4.3.) = Going quickly, active. (अरिगूर्तः) अरिषु शत्रुषु, गूर्तः उद्यमी = Industrious in subduing the foes.

———

Importance of being industrious is underlined :

उप॑ व ए॒षे नम॑सा जिगी॒षोषासा॒नक्ता॑ सु॒दुघे॑व धे॒नुः ।
स॒मा॒ने अह॑न्वि॒मिमा॑नो अ॒र्कं विषु॑रूपे॒ पय॑सि॒ सस्मि॒न्नूध॑न् ॥४॥

4. TRANSLATION :— O learned persons, I approach you with reverence and with the offereings of good food etc, day and night. In return, I hope to get power to overcome easily my adversaries, like a gentle cow coming every day to be milked. I see the milk of the cow being taken from all udders with the same splendour.

PURPORT :— The Vidya (knowledge) and Avidya (ignorance) are like the day and night. They persons knowing the real nature of both are always industrious. They benefit all people like the cow and conquer the wicked, become like the gem of the society or like the cream in the milk.

NOTES & REMARKS : (अर्कम्) सत्कर्तव्यम् अन्नम् । अर्कमन्नं भवति अर्चति भूतानि (N.T. 5.1.4)=Good food. (नमसा) अन्नादिना । नम इत्यन्ननाम (N.G. 2.7)=With food and reverence.

The clouds, sun, air and lightning are essentials :

उत नोऽहिर्बुध्न्यो३ मयस्कः शिशुं न पिप्युषीव वेति सिन्धुः ।
येन नपातमपां जुनाम मनोजुवो वृषणो यं वहन्ति ॥५॥

5. *TRANSLATION :—* O men ! the cloud in the firmament is accompanied by lightning, which is swift like the mind. It brings rains which may utilise properly and never wasting its water. It gives us happiness, like mother who develops her child growing in every way and it delights her. The river also gives happiness to us.

PURPORT :— If there were no clouds, who would feed all beings like the mother ? Had there been no sun, lightning and the wind, who would uphold it (the cloud) ?

NOTES & REMARKS : (अहिः) व्याप्तिशीलो मेघः । अहिरिति मेघनाम (N.G. 1-10)=Pervading the cloud. (बुध्न्यः) अन्तरिक्षस्थः । बुध्नमन्तरिक्षं बद्धा अस्मिन् धृता आप इति (N.T. 10-4-44)=The cloud dwelling in the firmament. (पिप्युषीव) यथा वर्धयन्ती माता । पिप्युषी is from (ओ/प्यायी वृद्धौ भ्वा०)=Like the mother who tries to make her child grow in every way. (सिन्धुः) नदी=River.

The illustration of the cloud and the sun is given :

उत न ईं त्वष्टा गन्त्वच्छा स्मत्सूरिभिरभिपित्वे सजोषाः ।
आ वृत्रहेन्द्रश्चर्षणिप्रास्तुविष्टमो नरां न इह गम्याः ॥६॥

6. TRANSLATION :— O learned person ! come to us as leader of the men. The sun is the thrasher of clouds, filler of men with happiness, most potent and resplendent and it rains down the water. In our noble dealing from everywhere, come to us along with other scholars, who equally love and serve all.

PURPORT :— Those persons become mighty, who illuminate their knowledge like the sun and thus make all persons happy like themselves.

NOTES : ईम् । जलम् । ईम् इत्युदकनाम (N.G. 1-12). (इन्द्रः) सूर्यः । एष एवेन्द्रः य एष (सूर्यः) तपति । (Shtph 1.6.4.18)=The sun. (वृत्रहा) मेघहन्ता । वृत्र इति मेघनाम N.G. 1.10)=The destroyer of the clouds.

The attributes and duties of the scholars illustrated with other simile :

उत नं ईं मतयोऽश्वयोगाः शिशुं न गावस्तरुणं रिहन्ति ।
तमीं गिरो जनयो न पत्नीः सुरभिष्टमं नरां नसन्त ॥७॥

7. TRANSLATION :— Horse riders go to distant places, the cows go their calves, and the virile husbands approach their wives (for the continuous flow of their generation). Likewise, a person who on account of his divine virtues is the most fragrant, is approached by all, with their sweet words of praise. Let us also serve such a person.

PURPORT :— As the riders of horses go quickly to distant places, as the cows go to their calves, as the faithful husbands go to their chaste wives, likewise the learned persons study various sciences and listen to the words of the absolutely truthful persons.

NOTES : (ईम्) सर्वतः=From all sides. (जनयः) जनयितारः= Progenitors, husbands or procreators.

The brave but virtious persons are alwyas happy :

उत नं ईं मरुतों वृद्धसेनाः स्मद्रोदंसी समनसः सदन्तु ।
पृषंदश्वासोऽवनंयो न रथां रिशादंसो मित्रयुजो न देवाः ॥८॥

8. *TRANSLATION* :—Like the winds come to waters, let the mighty generals come to us with a strong army for defence. Let the great and united scholars love each other and go to the length and breadth of the earth and the heaven. Let brave men with powerful horses, and who are strong enough to smash their foes, protect our chariots and forgive like the earth. And those who are united with their friends become happy and popular.

PURPORT :— Those mighty and learned persons with a strong army, have good chariots and other vehicles, are of forgiving nature like the earth, and are endearting to friends and do good to all, they enjoy happiness.

NOTES & REMARKS : (पृषदश्वासः) पृषतः पुष्टा अश्वा येषान्ते = Having strong horses. (रिशादसः) ये रिशान् शत्रून् दस्यन्ति नाशयन्ति ते । रिश—हिंसायाम् (तुदा) दसु—उपक्षये (दिवा) = Destroyers or devourers of their enemies.

The duties of the learned persons emphsized :

प्र नु यदेषां महिना चिकित्रे प्र युंञ्जते प्रयुजस्ते सुवृक्ति ।
अध यदेषां सुदिने न शरुर्विश्वमेरिणं प्रुषायन्त सेनाः ॥९॥

9. *TRANSLATION:*—Those persons attain delight and right path, who use proper means for the propagation of knowledge by the greatness of their scholars. These scholars diligently discharge their duties. A brave person takes the help of strong army to

shake off all wicked persons. Likewise, the civil officers of the State should act and achieve success.

PURPORT :— Those rulers, who appoint great scholars for the propagation of knowledge, achive greatness and glory. Those who support the army consisting of faithful, brave and persons hailing from reliable and noble families, are ever victorious.

NOTES : सुवृक्ति । सुष्ठु व्रजन्ति यस्मिन् सा ताम्=Good path on which people go and enjoy happiness. (शरुः) हिंसकः । शरु is from शॄ—हिंसायाम् (क्र्यादि०)=Destroyer of enemies. (इरिणम्) कम्पितं जगत् । इरिणम् is from ईर—गतौ कम्पने च (अदादि०) । अत्र कम्पनार्थं ग्रहणम्=Shaken world or bond of wicked persons. सुवृक्तिभिः सुप्रवृत्ताभिः शोभनाभिः स्तुतिभिरिति निरुक्ते । (N.K.T.) 7.24)=It indicates admirable noble path that leads to good delight.

About the teachers and preachers :

प्रो अश्विनाववसे कृणुध्वं प्र पूषणं स्वतवसो हि सन्ति ।
अद्वेषो विष्णुर्वात ऋभुक्षा अच्छा सुम्नाय ववृतीय देवान् ॥१०॥

10. TRANSLATION :— O officers of the State and the men representatives of the public ! you should appoint highly renowned and enlightened teachers and preachers for to act as supervisors over the group of other learned men. They should hold independents powers (depending upon their inherent qualities, and not the persons who get job on mere recommendation and by flattery). The appointees should be free from bias and hatred. I am active and mighty like the wind, pervading in good virtues and possess great, pure and subtle intellect by God's grace. I deal with wise men reverentially for happiness. You should also likewise make appointment of promoters of noble causes and supporters of men committed to all-round progress and advancement of the State.

PURPORT :— Those highly learned righteous persons who are blessed with perfect physical and spiritual powers are fond of propogating the acquired knowledge, and are free from all attachment and aversion should be appointed for the preaching work. Thus real happiness shall grow more and more.

NOTES & REMARKS :— (अश्विनौ) विद्याव्यापिनौ अध्यापकोपदेशकौ = Teachers and preachers pervading (or experts in) all sciences. (स्वतवसः) स्वकीयं तवः बलं येषां ते । तव इति बलनाम (N.G 2-9). = Those who possess their own inherent powers, not dependent upon others' recommendation, particularly based upon flattery etc. (विष्णुः) व्यापकः (गुणेषु) । सः यः स विष्णुर्यज्ञः । स यज्ञो असौ स आदित्यः (Shatph. 14.1.1.6) यदह दीक्षते तद्विष्णुर्भवति (Shatph 3.2.1.17) = Pervading in good virtues. So the word विष्णुः permanently and primarily used for God, may also be used for a man who is full of splendour like the sun and who has taken initiation (दीक्षा) in truth etc. (ऋभुक्षाः) मेधावी । ऋभुरिति मेधावि नाम (N.G. 3.15) ऋभुक्षा इति महन्नाम (N.G. 3.3) = A wise man possessing pure and subtle intellect or great genius.

The learning is the grertest wealth :

इयं सा वो अस्मे दीधितिर्यजत्रा अपिप्राणी च सदनी च भूयाः ।
नि या देवेषु यतते वसूयुर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

11. *TRANSLATION :—* O adorers of the enlightened persons ! may this great light of the Vedic wisdom which great scholars always seek in order to get true prosperity, be given to us. It is the indomitable and certain strength of the Pranas and of true delight and dispells all miseries. Because of this, we can accomplish the fulfilment of all noble desires, strength and long life.

PURPORT :— Vidya or wisdom is the true source of real happiness. He who has not acquired the wealth of wisdom or true knowledge, remained always a poor.

NOTES :— (इयम्) इयं वेदविद्या=This Vedic wisdom. (दीधितिः) विद्या प्रदीप्तिः । दीधितय इति रश्मिनाम (N.G. 1.5)=Light of wisdom. Rays of wisdom or true knowledge. (अपिप्राणी) निश्चितप्राणबलप्रदा ।= Giver of indomitable and certain power of the Pranas. (सदनी) दुःखविनाशनेन सुखप्रदा ।=Giver of happiness by dispelling all misery.

Sūktam—187

Rishi of the Sūktam—Agastya. Devatas. Aushadhis (grains and herbs). Chhandas—Ushnik, Gāyatri and Anushtup of various forms. Svaras—Rishabha, Shadja and Gāndhara.

The attributes of good food :

पितुं नु स्तोषं महो धर्माणं तविषीम् ।
यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥१॥

1. *TRANSLATION :—* I admire good meals and its power which upholds and enables a man to perform good deeds. Because of it's force, a person exerts his mind, speech and actions and becomes capables to earn honest wealth of various kinds.

PURPORT :— Those who take good and well—cooked food knowing its varying qualities by mixing requisite substances get physical and spiritual power. Thus performing the righteous deeds they are able to achieve much prosperity with their industriousness.

NOTES & REMARKS :— (पितुम्) अन्नम् । पितुरित्यन्ननाम (N.G. 2-7) Food. (तविषीम्) बलम् । तविषीति बलनाम (N.G. 2-9)=Strength.

(वितः) मनोवाक् कर्मभिः=With mind, speech and action. (वृतम्) वरणीयं धनम्=Acceptable wealth.

The qualities of good meals :

स्वादो पितो मधो पितो वयं त्वा ववृमहे ।
अस्माकमविता भव ॥२॥

2. *TRANSLATION* :— O God ! we take tasty drink and savoury meals given by you. Be our Protector and grant all this (meals and drink) to us.

PURPORT :— Men should take nourishing and delicious meals prepared in accordance with Ayurvedic and dietetic techniques. It keeps away all diseases, and imparts longevity and preserves health.

God is friendly to human beings by giving good meals :

उप नः पितवा चर शिवः शिवाभिरूतिभिः ।
मयोभुरद्विषेण्यः सखा सुशेवो अद्वयाः ॥३॥

3. *TRANSLATION* :— Come to us, O God ! you are master and skilled in giving and preparing meals. It gives happiness and is the source of delight, loving, and well-wishers. Well respected and matchless, you provide it auspicious power of protection.

PURPORT :— God is existent in all materials of meals as well as in everything else in the world. It provides support that makes us healthy and thus is always our true friend.

NOTES :— (पितो) अन्नव्यापिन् परमात्मन्=O God pervading in the meals.

God creates favourable air, water, lands etc :

तव त्ये पितो रसा रजांस्यनु विष्ठिता ।
दिवि वाता इव श्रिता ॥४॥

4. *TRANSLATION* :— O God ! you exist in the meals. The flavours of the meals are diffused through the varying lands, and regions, as the winds are spread throughout the sky.

PURPORT :— *In this world, according to the order established by God, the saps of various herbs and plants grow and are spread in the different regions agreeable with the earth, water and air etc. They are not the same kind everywhere.*

तव त्ये पितो ददतस्तव स्वादिष्ठ ते पितो ।
प्र स्वाद्मानो रसानां तुविग्रीवा इवेरते ॥५॥

5. *TRANSLATION* :— O God ! you are master of the meals and thus protect all. You are the sweetest and the best. O Giver of enjoyment ! all different saps are your gifts. You are the Greatest Donor. Your saps are present in different plants and herbs etc. and they have raised their power, create love and delight among the living beings.

PURPORT :— *It is Omnipresent God that gives food and other materials to all beings. The substances created by Him are delicious,*

more delicious and most delicious (It is all His glory that they manifest.)

त्वे पि॑तो म॒हानां॑ दे॒वानां॒ मनो॑ हि॒तम्
अका॑रि॒ चारु॑ के॒तुना॒ तवाहि॒मव॑सावधीत् ॥६॥

6. *TRANSLATION* :—O God ! you give knowledge about the meals and protect the world. It is by your protective power that the sun uncovers the clouds and it is through your knowledge that the pure and delighted mind of the great enlightened persons is always devoted to you.

PURPORT :— *If the meals are not taken properly, nobody's mind can remain delighted, because the mind gets the power from the meals. Therefore the food whose origin is in the cloud (rains) should be properly cooked and then eaten.*

NOTES & REMARKS :— (केतुना) विज्ञानेन । केतुरिति प्रज्ञानाम (N.G. 3-9) कित्—संज्ञाने । By special knowledge. (अहिम्) मेघम् । अहिरिति मेघनाम (N.G. 1-10)=Cloud.

Remember God when take your meals :

यद॒दो पि॑तो॒ अज॑गन्वि॒वस्व॒ पर्व॑तानाम् ।
अत्रा॑ चिन्नो मधो पि॒तोऽरं॑ भ॒क्षाय॑ गम्याः ॥७॥

7. *TRANSLATION* :— O Omnipresent God ! you give us the food. Be established in the hearts of those wisemen, who know the

qualities of proper food, such people dwell happily on earth. O Sweet Protector and Giver of food ! grant us sufficient food for our maintenance through the clouds (rains) which produce vast crops.

PURPORT :—One should always remember Omnipresent God at the time of taking meals, by whose grace, all crops and foodgrains become worth of eating. One should begin to take suitable good food only after remembering and thanking God.

NOTES & REMARKS : (पर्वतानाम्) मेघानाम् । पर्वत इति मेघनाम (N.G. 1-10)=Of the clouds. (पितो) पालकान्नदातः । पितुरित्यन्ननाम (N.G. 2-7)=O protector, Giver of food.

The significance of good meals :

यद॒पामोष॑धीनां परि॒शमा॑रि॒शाम॑हे ।
वाता॑पे पीव॒ इद्भ॑व ॥८॥

8. *TRANSLATION :*— O God pervading in all objects like the air ! be giver of strength to us, because we enjoy the plenty of Waters and the herbs.

PURPORT :— The persons who partakes of well-cooked meals with proportionate water, butter and other vegetables would become robust by taking meals at regular intervals.

NOTES & REMARKS : (वातापे) वात इव सर्वान् पदार्थान् व्याप्नोति, तत्सम्बुद्धौ=God who pervades all objects like the air. Though Shri Sayanacharya has taken वातापे to men body वातेन—प्राणेन आप्नोति स्व निर्वाहमिति, वातेनाप्यायते इति वा, वातापि शरीरम् and Wilson has also translated it as body, but Sayanancharya has also given the interpretation of the word corresponding to Rishi Dayananda Sarasvati's saying हे वातापे वातवत् सर्वव्यापक ।

(परिशम्) परितः सर्वतः अंशलेशम् ।=Taken from all sides inits particles. (पीवः) वृद्धिकरः=Strengthener.

यत्ते सोम गवाशिरो यवाशिरो भजामहे।
वातापे पीव इद्भव ॥९॥

9. *TRANSLATION* :— O God ! pervading like the air in the sap of different herbs plants and crops, like the barley, you give nutrients like milk etc. We enjoy the good meals properly cooked with the sap of barley etc. Grant strength to us. (Make us robust and healthy).

PURPORT :— In our meals to be taken, all ingredients should be suitable and easily digestible. They should use proper juices in their drinks.

NOTES : (सोम) यवाद्योषधिरसव्यापिन् ईश्वर ! = O God pervading in the sap of barley and other plants ! (यवाशिरः) यवाद्योषधिसंयोगेन संस्कृतस्य । = Prepared with the mixture of the juice of barley etc.

One should be sober in taking medicines :

करम्भ ओषधे भव पीवो वृक्क उदारथिः ।
वातापे पीव इद्भव ॥१०॥

10. *TRANSLATION* :— O God ! you know well about the medicinal plants. O creator of the world and Omnipr esent like the air ! ward off all the diseases, invigorate and augmente our strength.

PURPORT :— A sober man of spotless character, makes his body and soul powerful. So all should utilise all substances with self-restraint and thus augment their physical and spiritual power.

NOTES (ओषधे) ओषधिव्यापिन् = O God pervading in all medicinal herds & plants. (वृक्कः) रोगादिवर्जकः = Remover of all diseases. (उदारथिः) उद्दीपकः = Invigorator. (करम्भः) कर्त्ता = Creator of the world.

तं त्वा वयं पितो वचोभिर्गावो न हव्या सुषूदिम ।
देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम् ॥११॥

11. TRANSLATION :— O God ! blessed with the foodgrains, we take shelter in you with the noble words of praise, like we milk the cows. Let all learned persons take recourse to you, who delights all enlightened persons.

PURPORT :— The cows eat grass and give precious and nourishing milk. Likewise, the men should take the best essence and sap from the food. Those persons who honour and entertain their friends and neighbours by giving meals in order to enjoy true bliss, take shelter in God. They become admirable.

NOTES :— (हव्या) अत्तुं योग्यम् = Worthy of eating or taking. Here used for milk and its product. (सधमादम्) सह मादयितारम् = God Giver of delight while living within us.

Sūktam—188

Rishi of the Sūktam—Agastya. Devata—Apriya. Chhanda—Gayatri of various kinds. Svara—Shadja.

The attributes of a ruler :

समिद्धो अद्य राजसि देवो देवैः सहस्रजित् ।
दूतो हव्या कविर्वह ॥१॥

1. TRANSLATION :— O ruler ! you are conquerer of thousands and are brilliant like the fire. You in order to seek victory shine today alongwith other brave warriors. They are equally desirous of conquering their foes. You frighten the hearts of the wicked and unjust adversaries and are yourself wise. Convey to us acceptable articles.

PURPORT :— He can be a good ruler, who frightens the wicked like the fire. He conquers the foes with the help of righteous persons. In fact, because of their association with the learned people, they become wise and get the objects worth getting.

NOTES and REMARKS : (देव:) जिगीषु:=Desirous of conquering. (देवैः) जिगीषुभिः वीरैः सह । देव: and देवैः are from दिवु—क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा०)=Alongwith brave soldiers desirous of conquering foes. Here in both places the meaning of विजिगीषा or the desire of conquering the wicked foes has been taken, while Sayanacharya has interpreted देवैः as देवैः व्यवहर्तृभिऋत्विग्भि:=The priests. He has taken the meaning of व्यवहार ।

(पूत:) य दुनोति परितापयति शत्रुस्वान्तानि स:=He who causes pain in the hearts of his adversaries.

A person should endeavour to acquire wealth :

तनूनपादृतं यते मध्वा यज्ञः समज्यते ।
दधत्सहस्रिणीरिषः ॥२॥

2. TRANSLATION :— The YAJNA that imparts thousand tonnes of foodgrains, and does not allow the body to decay, rather supports it and buildsup.. It is manifasted for the benefit of a person because he engages himself in truthful and sweet conduct. such people, should be accomplished by all.

PURPORT:— All men should regularly and continuously perform noble and philanthropic deeds like the YAJNA. It imparts, incomparable wealth and foodgrains.

NOTES & REMARKS : (ऋतम्) यज्ञं सत्यव्यवहारं वा। ऋतमिति सत्यनाम (N.G. 3-10)। अग्निर्वाऋतम् (तैत्तिरीय० 2-1-11-1)=Yajna or truthful conduct.

———

We should subserve noble persons :

आजुह्वानो न ईड्यो देवाँ आ वक्षि यज्ञियान्।
अग्ने सहस्रसा असि ॥३॥

3. *TRANSLATION :—* O Agni (noble teachers like the fire) ! invited by us and performing HOMA (YAJNA), you are praiseworthy and are giver of thousands of articles. Bring to us adroable divine and enlightened persons, because they may accomplish our Yajna (non-violent sacrifice).

PURPORT :— The fire (energy) utilised properly after acquiring the knowledge of its attributes, functions and nature, acomplishes various works. In the same manner, an absolutely truthful you learned persons can accomplish many objects.

NOTES : (सहस्रसाः) यः सहस्राणि पदार्थान् सनोति विभजति सः=Distributor of thousands of articles. (यज्ञियान्) यज्ञसाधकान्=Accomplishers of the Yajna (noble deeds or sacrificial acts).

———

Like sun, we all seek lights from Him :

प्राचीनं बर्हिरोजसा सहस्रवीरमस्तृणन् ।
यत्रादित्या विराजथ ॥४॥

4. *TRANSLATION :*— O men ! you should always dwell in that Eternal Cause (God). The enlightened persons shine in Him like the rays of the sun. Let us cover the vast scientific knowledge like the ancient splendour in which thousands of heroes dwell.

PURPORT :—We and you shine in that Eternal Cause—God in Whom the sun and other worlds shine or from whom-they seek their splendour.

NOTES & REMARKS : बर्हिः) संवर्धितं तेज इव विज्ञानम् । पद—गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् = Developed scientific knowledge which is like splendour.

A men should acquire knowledge about all substances :

विराट् सम्राड्विभ्वीः प्रभ्वीर्बह्वीश्च भूयसीश्च याः ।
दुरो घृतान्यक्षरन् ॥५॥

5. *TRANSLATION :*— O scholar ! you shine and excel in various virtues activities, and in all like sciences and are like an emperor. You should know throughly about the subtle powers of the Primordial matter ; they are pervading, powerful manifold, excellent and numerous. They are also the cause of the happiness, waters etc.

PURPORT :— O men ! you should accomplish all the works after knowing the nature of subtle elements, and of the eternal matter.

They in fact consist of SATVA, RAJAS and TAMAS, and the substances like the earth were made out of them.

NOTES : (घृतानि) उदकानि=Waters.

सुरुक्मे हि सुपेशसाधि श्रिया विराजतः ।
उषासावेह सीदताम् ॥६॥

6\. *TRANSLTION :—* O teachers and preachers ! the brilliant and beautiful cause and effect shine brilliantly with beauty. So you should know them well like day and night and be engaged incessantly in doing benevolent deeds.

PURPORT : —Those who get the knowledge of the causes in this world after seeing the effect through proper wisdom and good education, they take delight in doing good to others like the sun and the moon.

NOTES & REMARKS : (सुपेशसा) प्रशंसास्वरूपे कार्यकारणे । पेश इति रूपनाम (N.G. 3-7) रुक्मम् is from रुच—दीप्तौ अभिप्रीतौ च (भ्वा०)=Admirable cause and effect. Beautiful. (उषासौ) रात्रिदिने इव=Like day and night.

The benefactors are invariably respected :

प्रथमा हि सुवाचसा होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥७॥

7\. *TRANSLATION :—* O men ! these teachers and preachers are augmenters of knowledge and strength. They are of noble

speech, wise and know all sciences. Let such persons, endowed with divine virtues and acceptors of every good thing, accomplish this our YAJNA (good act), for it leads us to prosperity.

PURPORT :— Those who do good to others, must be respected by them in return.

NOTES : (प्रथमा) आदिमौ विद्याबलविस्तारकौ=First and augmentors of knowledge and strength. (कवी) सकलविद्यावेत्तारौ अध्यापकोपदेशकौ= Teachers and preachers, who are knowers of all sciences. (यज्ञम्) धनादिसंगमकम् ।=Leading to wealth and other kinds of prosperity. (यज्ञम्) is from यज—देवपूजासंगतिकरणदानेषु । Here the second meaning of संगतिकरण has been stressed.

Learned girls prosper after mariage :

भार॒तीळे॒ सर॑स्वति॒ या व॒: सर्वा॑ उपब्रुवे ।
ता न॑श्चोदयत श्रि॒ये ॥८॥

8. *TRANSLATION :—* You uphold all sciences, O noble lady ! You possess good knowledge. I utter you all useful words of wisdom, so that you may direct us to prosperity.

PURPORT :— The beautiful, virtuous and highly learned virgins should marry matching husbands and should lead them to prosperity through righteous means.

NOTES : (भारति) सकलविद्याधारिके= O Upholder of or expert in all sciences ! (इळेटे) प्रशस्ते ।=Admirable. (सरस्वति) प्रशस्तं सरो विज्ञानं गमनं वा विद्यते यस्यां सा ।=Possessor of good knowledge or movements.

The greatness of God is underlined :

त्वष्टा रूपाणि हि प्रभुः पशून्विश्वान्त्समानजे।
तेषां नः स्फातिमा यज ॥९॥

9. TRANSLATION :— O learned person the Twashta (God) is the Master in fashioning the forms of all beings. He has created all animals etc. distinctly and has arranged their growth. In the same way, let Him lead us to proper development and growth.

PURPORT ;—God has made all these wonderful articles-sun moon, earth, planets, the human and other beings out of the most subtle invisible Eternal Cause (Prakriti or Matter). Similarly various objects should also be made by people to accomplish their dealings. This is possible by acquiring the knowledge of the merits, functions properties and nature of the various articles,

NOTES : (त्वष्टा) सर्वस्य जगतो निर्माता । इन्द्रो वै त्वष्टा (Aitareya Br. 6-10) (TTRY. 2-7-2-1) त्वष्टा हि रूपाणि विकरोति (TTRY. 2.7.2.1) त्वष्टा वै पशूनां रूपाणां विकर्ता (TNDY. 2.7.2.1)) God, the creator of the world. (समानजे) व्यक्तीकरोति ।=Manifests. स्फातिम्) वृद्धिम् Growth.

In the praise of a learned donor :

उप त्मन्या वनस्पते पाथो देवेभ्यः सृज ।
अग्निर्हव्यानि सिष्वदत् ॥१०॥

10, TRANSLATION :— O protector of the forests ! as energy turns all the eatables into delicious, likewise with your admirable actions, we make (prepare) good meals for the enlightened persons.

PURPORT :— Those who preserve and help the growth of the vegetables, herbs and plants, through the conservation of forests etc. they are able to deliver benefits to all.

NOTES: (त्मन्या) आत्मनि साध्व्या क्रियया। By good activity or process. (पाथः) अन्नम्। अन्नमपि पाथ उच्यते (NKT. 6-2-6)=Food. हव्यानि। अत्तव्यानि। हव्यानि is from हु—दानादनयोः आदाने च। अत्र आदानार्थग्रहणम्। Eatables.

———

Energy provides prosperity. It's attributes are mentioned :

पुरोगा अग्निर्देवानां गायत्रेण समज्यते।
स्वाहाकृतीषु रोचते ॥११॥

11. TRANSLATION :— Those who are engaged in doing good to others are respected everywhere like the energy which is the main power on this earth and other divine objects. It becomes manifest during the performing of YAJNAS (various philantrophic acts) with the knowledge contained in the mantras of the Gayatri metre a symbolic.

PURPORT : —If men utilise energy and other divine objects for the accomplishment of their works, they become prosperous and respectable.

NOTES : (देवानाम्) दिव्यगुणानां पृथिव्यादीनां मध्ये।=Among the objects endowed with divine attributes like the earth and others. (गायत्रेण। गायत्री छन्दो अभिहितेन बोधेन।=By the knowledge contained in the mantras of Gayatri metre.

———

Sūktam—189

Rishi of the Sūktam—Agastya. Devatā—Agni. Chhanda—Tristup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of God are mentioned :

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥१॥

1. *TRANSLATION :—* O God ! you are Giver of the most desirable Bliss, Self-resplendent Lord, and possessing all the kinds of knowledge. Lead us by righteous easy and straight path to prosperity and Bliss. Keep us away from the sin, because it would take us astray, and we may not be able to offer you the most respectful and worthy adoration.

PURPORT :— The persons should always pray to God for the achievement of path that leads to Dharma (righteousness), true knowledge and for refraining from the unrighteousness. They should always follow the noble path and should keep away from unrighteousness. All should have that intense love towards God, like the enlightened wise men.

NOTES & REMARKS :— (अग्ने) स्वप्रकाशस्वरूपेश्वर = Self-refulgent God. (देव) कमनीयानन्दप्रद । = Giver of the most desirable Bliss. (राये) ऐश्वर्यानन्दप्राप्तये । = For the achievement of prosperity and Bliss. (जुहुराणम्) कुटिलगतिजन्यम् । विश्वानि देव वयुनानि विद्वान् अन्यत् प्रसंगे = Born out of crookedness.

Prof. Wilson has translated even विश्वानि देव वयुनानि विद्वान् which has been used as an epithet of अग्नि thereby meaning all kinds of knowledge. Obviously, that meaning is impossible in the context of material fire of fuel. Yet, these Western scholars generally plant the meaning of material fire.

The learned persons guard against evils :

अग्ने त्वं पारया नव्यो अस्मान्त्स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शं योः ॥२॥

2. *TRANSLATION :—* O Adorable God ! convey us by the path leading to happiness and is beyond all the evils. May our city be spacious, and our land exhaustive. Be the bestower of happiness upon our offsprings, upon our sons and daughters and grandsons, too.

PURPORT :—As God keeps away meritorious persons from the unrighteous conduct and protects them like earth, likewise an enlightened person keeps aloof other men from all evils by giving them good education. And he protects them through good conduct.

NOTES : (पारय) दुःखाचारात् पृथक् कृत्वा श्रेष्ठाचारं नय ।=Keep aloof from misery and lead towards noble conduct. (बहुला) बहून् पदार्थान् लाति सा=Bringer of many articles.

The attributes of a scholar :

अग्ने त्वमस्मद्युयोध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।
पुनरस्मभ्यं सुविताय देव क्षां विश्वेभिरमृतेभिर्यजत्र ॥३॥

3. *TRANSLATION :—* O God—like divine learned physician ! meeting people lovingly and desiring their welfare, you remove from us the diseases which make people ill. Without them, the people do not attain health. Help us in having good administration on earth by way of giving the nectar like nourishing medicines in order to acquire wealth and prosperity.

PURPORT :—As God keeps people away from the disease of ignorance through the Vedas, in the same mannar, good physicians

treat and cure all diseases in men and make them grow more and more by nectar like medicines. So they become prosperous.

NOTES : (यजत्र) संगच्छमान=Meeting men lovingly. (देव) कामयमान =Desiring the Welfare of all.

The attributes of a learned man are given :

पाहि नो अग्ने पायुभिरजस्रैरुत प्रिये सदन आ शुशुक्वान् ।
मा ते भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥४॥

4. TRANSLATION :—O learned man ! you are shining like the fire and bright with knowledge and humility. Protect us with your incessant protective powers in our loving home, in our body and outside. O young (energetic) and enduring scholar ! let no fear overcome your admirer today, nor in future.

PURPORT :—Those are only admirable persons who protect people all the time and do not frighten and weaken them.

NOTES & REMARKS : (शुशुक्वान्) विद्याविनयाभ्यां प्रकाशितः । शुशुक्वान् is from शोचतिर्ज्वलतिकर्मा (N.G. 1-16)=Shining with knowledge and humility (सहस्वः) सोढुं शीलः=Men of enduring power. (अजस्रैः) निरन्तरैः=Incessant, in continuation.

The duties of the rulers and administrators :

मा नो अग्नेऽव सृजो अघायाविष्यवे रिपवे दुच्छुनायै ।
मा दत्वते दशते मादते नो मा रीषते सहसावन्परा दाः ॥५॥

5. *TRANSLATION* :—O mighty scholar ! shining with wisdom like the fire, you do not abandon us under the charge of a wicked, voracious, and malevo lent foe. Neither abandon us to one who has fangs and who bites nor to a malignant, violent person. Please never ask us to do any sinful act, but inspire us to perform noble deeds.

PURPORT :—Man should pray to the enlightened persons, rulers, and teachers in the following words, never make us inclined for any vice or dissociation with the wicked ; but always unite us in the righteous conduct, path of Dharma (duty) and association with good men.

NOTES :—(अविष्यवे) धर्मम् अव्याप्नुवते=Not pervading Dharma or righteousness-an unrighteouse person. (दुच्छुनायै) दुष्टं शुनं गमनं यस्यास्तस्यै । अत्र शुनगतौ इत्यस्माद् घनर्थे कः इति कः=For bad movement or sinful activities. (रिषते) हिंसकाय=For a man of violent nature.

Path to nobility is pointed out :

वि घ त्वावाँ ऋतजात यंसद्गृणानो अग्ने तन्वे वरूथम् ।
विश्वाद्रिरिक्षोरुत वा निनित्सोरभिहुतामसि हि देव विष्पट् ॥६॥

6. —.*TRANSLATION* :—O learned person ! you are shining like Agni (energy), excellent and renowned on account of truthful conduct. You are always desirous of conquering all evils. A scholar like you, praising God bestowes happiness and health for our body. You are near to those who are virtuous and keep at distance from all those who are inclined to harm. Therefore, you keep the crooked persons in check.

PURPORT :—Those persons enjoy full happiness who know the merits and demerits of everything. They are of truthful conduct, keep themselves aloof from all violent people revilers and the crooked.

NOTES :—(ऋतजात) सत्याचारे प्राप्तप्रसिद्धे ।=Renowned on account of truthful conduct. (विष्पट्) यो विषः—व्याप्नुवतः पटति प्राप्नोति सः= He who approachest the virtuous. (रिरिक्षोः) हिंसितुमिच्छोः=From a person who desires or is inclined to harm. (अभिह्रुताम्) सर्वतः कुटिलाचरणानाम्=From the alround crooked.

त्वं ताँ अग्न उभयान्वि विद्वान्वेषि प्रपित्वे मनुषो यजत्र ।
अभिपित्वे मनवे शास्यो भूर्मर्मृजेन्य उशिग्भिर्नाक्रः ॥७॥

7. *TRANSLATION* :—O adorable learned man ! You are punisher of the wicked like the fire. You are sagacious and administer punishment to both kinds of men, the crooked, revilers or violent at appropriate time. In proper dealings, you are worthy for giving instructions to a thoughtful person. You are to be honoured by those who love and are like you. You never leave a wicked without advice or punishment, as and when necessary.

PURPORT :—The learned persons refrain and check the violent, crooked and cruel persons from evil deeds by their power, and delight the lovers of truth. Thus they become good educators and rulers.

NOTES :—(अग्ने) दुष्टप्रशासक विद्वन् ।=O learned person who are punisher of the wicked. (उभयान्) कुटिलान् निन्दकान् हिंसकान् वा ।=The crooked, revilers and violent. (उशिग्भिः) कामयमानैर्जनैः ।=By men who desire or love.

The learned should propogate their teachings :

अवोचाम निवचनान्यस्मिन्मानस्य सूनुः सहसाने अग्नौ ।
वयं सहस्रमृषिभिः सनेम विद्यामेषं वृजनं जीरदानुम् ॥८॥

8. TRANSLATION :—O men ! we utter good righteous and balanced words to a man who equally is equally the son of a learned person and is himself a fire like learned mighty man, and who subdues his enemies. We distribute that knowledge alongwith the sages, because they know the true meaning of the Vedas. You should also do the same way, so that we may fulfil the noble desires, strength and long life.

PURPORT :— Absolutely truthful preachers of peaceful and impressive appearance make the audience happy by giving them noble teachings. Thus alongwith them, others become learned. In the same manner, the persons should spread the knowledge after listening to the good sermons delivered by the wise.

NOTES :—(मानस्य) विज्ञानवतो जनस्य ।=Of a thoughtful learned person. (अग्नौ) पावक इव विदुषि ।=With regard to a learned person who is purifier like the fire.

Sūktam—190

Rishi of the Sūktam—Agastya. Devatā—Brihaspati. Chhandas—Trishtup and Pankti of various kinds. Svara—Dhaivata.

The attributes, duties and temperament of the learned persons are :

अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः ।
गाथान्यः सुरुचो यस्य देवा आशृण्वन्ति नवमानस्य मर्ताः ॥१॥

1. TRANSLATION :— O learned householder ! you honour by offering food etc. to a worthy guest who is well-versed in and

preserver of the Shastric knowledge. He is the showerer of happiness, sweet-tongued, generally preaching on foot (and not riding a horse) and recites good stories.

The appreciative words uttered by him are listened by high scholars. They give knowledge even to an ordinary man, because he is admirable. He loves righteous actions and is respected among the new scholars.

PURPORT :— Those householders who listen the praise of the admirable righteous and highly learned guests, should invite lovingly them. Even honouring them with the offer of food, drink, clothes and money, they should associate with them and thus develop their physical power and spiritual faculty. They should delight all treating with justice.

NOTES :— (बृहस्पतिम्) बृहतः शास्त्रबोधस्य पालकम् अतिथिम्=A guest who is well-versed in and preserver of the great Shastric Knowledge. बृहस्पतिः वाग् वै बृहती तस्या एष पतिस्तस्माद् बृहस्पतिः (Shatapatha 14.4.1.22) (अर्कैः) अन्नादिभिः। अर्क इत्यन्न नाम (N.G. 2-7)=With food and other means of honouring. अत्र बहुवचनं सूपाद्युपलक्षणम् (सुरुचः) शोभने धर्म्ये कर्मणि रुक् प्रीतिर्यस्य। रुच—दीप्तौ अभिप्रीतौ च । अत्र अभिप्रीत्यर्थग्रहणम्=Of the person who is lover of righteous actions.

A scholar should be humble :

तमृत्विया उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि ।
बृहस्पतिः स ह्यञ्जो वरांसि विभ्वाभवत्समृते मातरिश्वा ॥२॥

2. *TRANSLATION :—* Brihaspati, the great master and preserver of the Shastric wisdom, is a benefactor of men like the air. He is loved by all on account of his truthful conduct. He is created by Omnipresent God who has done many a noble deeds. The Brihaspati has been meant and made for the welfare of those who

cherish to make themselves divine. All appropriate words full of wisdom and good education glorify him like the creation.

PURPORT :— As water flows downwards and then becomes steady at surface, likewise a man, endowed with wisdom and good education gives up pride and turns to be polite. He becomes full of knowledge and a distinguished good speaker. The Omnipresent God has properly made this varying universe. Similarly a follower of the enlightened persons becomes the maker of various objects in the world.

NOTES : (ऋञ्जः) सर्वैः कमनीयः = Desired by all. (मातरिश्वा) वायुः इव = Like the wind. (सर्गः) सृष्टिः । = Creation.

A truthful person is always to be honoured :

उप॑स्तुतिं नम॑स उद्य॑तिं च श्लोकं यंसत्सवि॒तेव॒ प्र बा॒हू ।
अ॒स्य क्रत्वा॑ह॒न्यो॒३॒ यो अस्ति मृ॒गो न भी॒मो अ॑र॒क्षस॒स्तुवि॑ष्मान् ॥३॥

3. *TRANSLATION :—* With the help and knowledge of a good person who is free from crookedness and recites His Glory, works hard and speaks truth, he protects a humble person like the sun rays. Likewise, an industrious man doing works during the day time, becomes strong like a fearful lion.

PURPORT :— O men, that man should be served by all who is well educated, possesses good reputation and is industrious. With his intelligence and strength like the light of the sun, he shines.

NOTES : (नमसः) नम्रस्य = Of a humble man. (अरक्षसः) अकुटिलस्योत्तमस्य वा = Of a good man who is free from crookedness. (उद्यतिम्) उद्यमम् = Industriousness or labour. (श्लोकम्) सत्यां वाणीम् = True speech.

A scholar can change the complexion of the society :

अस्य श्लोको दिवीयते पृथिव्यामत्यो न यंसद्यक्षभृद्विचेताः ।
मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायाँ अभि द्यून् ॥४॥

4. *TRANSLATION :—* The glory and truthful speech of this Brihaspati (a great scholar) is apparent in the divine dealing and on the earth. It is quick like a fast horse. Brihaspati upholds the adorable learned men and is very intelligent. He delivers happiness to all like a racing dear. All should utilise the speeches of that great scholar, because these spread out on all days and have benevolent wisdom like cloud.

PURPORT :— The person who serves the enlightened men endowed with divine wisdom, the intellect and good temperament can purify all by imparting knowledge to ignorant persons like the sun giving light during the days, darkened by the clouds.

NOTES : (दिवि) दिव्ये व्यवहारे=In the divine dealing. (अत्यः) अश्वः= Horse. (यक्षभृत्) यक्षान्-पूज्यान् विदुषो बिभर्ति सः ।=The upholder or supporter of the adorable learned men. (अहिमायान्) अहेर्मेघस्य माया इव मायाप्रज्ञा येषां तान् ।=To the persons whose intellect is beneficial to all, like the cloud.

The Brihaspati (a scholar) should reform the sinners :

ये त्वा देवोस्त्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पज्राः ।
न दूढ्ये अनु ददासि वामं बृहस्पते चयस इत्पियारुम् ॥५॥

5. *TRANSLATION :—* O great divine scholar ! you should properly punish and weed out the haughty persons who are habitually

sinful. The protectors of the cows are benevolent man of noble speech. You do not bless a stupid person with desired wealth. Rather you give it and approach a man, desirous of drinking milk etc. and the nectar of devotion.

PURPORT :— The learned become very happy on making the ignorant. proud and sinners righteous.

NOTES & REMARKS : (उस्त्रिकम्) यः उस्राभिः गोभिः चरति तम् । उस्रा इति गो नाम (N.G. 2-11) गौरिति वाङ्नाम (N.G. 1-11)=He who feeds or protects the cattle and is a man of noble speech. (बामम्) प्रशस्यम् । वाममिति प्रशस्य नाम (NG. 3-8) (दूढ्ये) यो दुष्टं ध्यायति विचायति तस्मै । अत्र चतुर्थ्यर्थे सप्तमी ।=For a wicked person of ignoble throught. (पज्राः) प्राप्ताः अत्र वर्णव्यत्ययेन पस्य जः=Coming close a approaching.

The attributes of ideal teachers and preachers :

सुप्रैतुः सूयवसो न पन्था दुर्नियन्तुः परिप्रीतो न मित्रः ।
अनर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तो अस्थुः ॥६॥

6. *TRANSLATION :—* Our preachers should be the persons who never go astray from the path of Dharma or righteousness. They should be men of determination, who never make us ignorant. They tell us the truth like the path followed by a noble learned person. Such a man eats good food and is affectionate and friend of administrators restraining the bad elements.

PURPORT :— These persons become good teachers and preachers who are highly learned, educate the ignorant on the path of Vidya (knowledge) and Dharma. Such persons teach men self-control and teach their pupils like their friends.

NOTES : (सुप्रैतुः) सुष्ठु विद्योपेतस्य=Of men endowed with good knowledge. (अनर्वाणः) अविद्यमानम् अर्वं—धर्मादन्यत्र गमनं येषां ते=Those who do not go astray from the path of righteousness.

The scholars should have ideal deainlgs :

सं यं स्तुभोऽवनयो न यन्ति समुद्रं न स्रवतो रोधचक्राः ।
स विद्वाँ उभयं चष्टे अन्तर्बृहस्पतिस्तर आपश्च गृध्रः ॥७॥

7. *TRANSLATION :—* The teacher imparts happiness upon all whom students approach. Like the earth, which upholds all the things and revolves around the sun, the rivers go to the sea. Like-wise such an upholder of the great Vedic wisdom, crosses the river of miseries. Indeed, he is desirous of bringing about the welfare of mankind, and imparts mundane and spiritual knowledge to all.

PURPORT :— The earth revolves around the sun and the rivers go towards the sea. Likewise, it is the duty of noble persons to go to the absolutely truthful persons, to seek knowledge from them, in order to follow the path of Dharma (righteousness) and to purify the inner and outer dealings.

NOTES : (रोधचक्राः) रोधांसि चक्राणि च यासु ता नद्यः । रोधचक्रा इति नदी नाम (N.G. 1-3)=In the rivers with whirling waves. (चष्टे) उपदिशति= Instructs. (गृध्रः) सर्वेषां सुखम् अभिकांक्षकः=Desirous of the welfare of all. (उभयम्) व्यवहारपरमार्थसिद्धिकरं विज्ञानम्=Dual knowledge of mundane and spiritual matters.

———

The Lessons to the pupils be given in nutshell :

एवा महस्तुविजातस्तुविष्मान्बृहस्पतिर्वृषभो धायि देवः ।
स नः स्तुतो वीरवद्धातु गोमद्विद्यामेषं वृजनं जीरदानुम् ॥८॥

8. *TRANSLATION :—* Brihaspati is the protector of all learnings and preahchings of the Vedas. He is the best among the scholars, is mighty and beneficent. He is also full of physical and

spiritual forces. He is the most desirable and has been glorified by us. May he make us possessed of the knowledge which builds heroes and makes the speech noble. Thus we may obtain wisdom, strength and long life.

NOTES & REMARKS : (तुविष्मान्) शरीरात्मबलयुक्तः । तुवीति बलनाम (NG. 3-1) बहुशारीरिकात्मिकबलसम्पन्नइत्यर्थः = Endowed with physical and spiritual power. (देवः) कमनीयतमः। = The most desirable. (इषम्) विज्ञानम् ।

Sūktam—191

Rishi of the Sūktam—Agastya. Devatas—Water, Medicine and Sun. Chhandas—Ushnik and Anushtup of various kinds. Svaras—Rishabha and Gandhra.

The treatment of poison and its doctors is mentioned :

कङ्कतो न कङ्कतोऽथो सतीनकङ्कतः ।
द्वाविति प्लुषी इति न्यदृष्टा अलिप्सत ॥१॥

1\. *TRANSLATION:*—There are some creatures of mild (poison) while others of strong venom. Some are acquatic (living in water), some reptiles snakes and some are insects, but they all are either destructive of life or ereate burning in the body. The anoint with their poison, we should have fully knowledge about them, so that proper treatment may be resorted to.

PURPORT : As an unsteady man goes hither and thither, even after getting good teachers and preachers, in the same way some subtle

poisonous creatures and insects attack the body, and escape from them sometimes becomes a problem.

NOTES & REMARKS : (कङ्कतः) विषवान्=Poisonous. चञ्चलः=Unsteady. (सतीन कङ्कतः) सतीनमिव चञ्चलः । सतीनमित्युदक नाम सुपठितम् (NG. 1.12) (प्लुषी) दाहकौ दुःखप्रदौ । प्लुष—स्नेहनसेचनपूरणेषु (क्रयादिः) । धातूनामनेकार्थत्वादत्र प्रकरणवशाद् दाहार्थग्रहणम् ।=Burning and causing pain.

———

One should be careful about the poisonous creatures :

अ॒दृष्टा॒न्हन्त्या॑य॒त्यथो॒ हन्ति परा॒यती॑ ।
अ॒थो॑ अव॒घ्नती॒ ह॒न्त्यथो॑ पिनष्टि पिंष॒ती ॥२॥

2. *TRANSLATION :*—The antidote in the case of bitten person counteracts the effect of venomous insects and creatures. It though causing pain in the beginning, destroys the venomous creatures, and insects with its odour and spray of powders.

PURPORT :—Those persons who use proper antidotes (remedial drugs) for the removal of the poison caused by poisonous creatures, are not troubled by them.

NOTES : (अवघ्नती) अत्यन्तं दुःखयन्ती=Causing much pain for some time. (आयती) समन्तात् प्राप्यमाणा ओषधी=The antidote curing urgently.

=——=

One should be careful of the stings or poison of the insects creatures :

श॒रास॒: कुश॑रासो द॒र्भास॑: सै॒र्या उ॒त ।
मौ॒ञ्जा अ॒दृष्टा॑ वैरि॒णाः सर्वे॑ सा॒कं न्य॑लिप्सत ॥३॥

3. *TRANSLATION* :—The groves and the grass like the bamboo grass, other kinds of shrubs and groves of trees, and sometimes the acquatic creatures with venomous teeth and stings, and the other creatures found in the deserts or barren lands—all these anoint with their venom. (Proper antidoes should be administered to remove their effects).

PURPORT :—The little or subtle venomous creatures which sit on the grass shrubs etc of various kinds, sometimes to take the odour thereof, cause pain with their teeth and stings to men and other living beings.

NOTES : (शरासः) वेणुदण्डसदृशा अन्तश्छिद्रास्तृणविशेषस्थाः=Vencmous creatures sitting in some kind of grass like the bamboo pole with holes within. (वैरिणः) वीरिणेषु भवाः=Dwelling in the desert grasses.

One should be cautions about the poisonous creatures :

नि गावो गोष्ठे असदन्नि मृगासो अविक्षत ।
नि केतवो जनानां न्य१दृष्टा अलिप्सत ॥४॥

4. *TRANSLATION* :—As the cows lie down in their sheds; as the wild beasts live in the forests as the knowledge resides within the scholars, same way these invisible subtle venomous creatures lie somewhere and anoint men with pain.

PURPORT :—As various living beings take shelter in suitable habitat for their safety, in the same manner the poisonous creatures take shelter cogenial to them.

NOTES : (केतवः) ज्ञानानि=Knowledge of various kinds.

Protction and serving cow progeny is essential for a learned person :

एत उ त्ये प्रत्यदृश्रन्प्रदोषं तस्करा इव।
अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥५॥

5. *TRANSLATION* :— They (venomous creaturers) may be discovered in concealment in the darkness like the thieves. Hidden and invisible by others, they all could see others. Therefore, men should carefully know their nature and dwellings well, (in order to counteract their harmful effect).

PURPORT :—The robbers mix with the thieves during the day-time, while others are not generally noticed or visible. In the same manner, persons should know species and nature exactly of all venemous creatures, their identity and their venom.

Way to the cure of poison victimis :

द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।
अदृष्टा विश्वदृष्टास्तिष्ठतेलयता सु कम् ॥६॥

6. *TRANSLATION* :—O visible or invisible venomous creatures ! the sun is like your father, while the earth is your mother , (moon) SOME is brother, while Aditi or Prakriti (matter) is the sister. Abide in your own holes, enjoy your own pleasure, but do not give trouble to other beings.

PURPORT :—The venomous creatures should be kept away by means of insecticides and other alleviating drugs. Moreover, their poison should be treated by appropriate tranquilizing medicines.

NOTES : (सोमः) चन्द्रः=Moon. (इलपत) गच्छत । अत्र अन्येषामपीति दीर्घः=Go away. (द्यौः) सूर्यः=The sun. (अदितिः) अदितिः । अदीना देवमाता (N.K.T. 4.22)=The mother of all divine objects the matter.

Again about the poisonous creatures :

ये अंस्या ये अङ्ग्याः सूचीका ये प्रकङ्कताः ।
अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥७॥

7. *TRANSLATION* :—O invisible venomous creatures ! you move with your shoulders, with your bodies and some sting with sharp fangs. They cause pain like the needle prick, like the scorpions etc. May the virulent venemous and moving from place to place creatures leave far from us.

PURPORT :—It is the duty of all men to remove the poisons. They cause pain on the body and the mind, and on its removal industriousness may even grow more and more.

NOTES :—(प्रकङ्कताः) प्रकृष्ट पीड़ाप्रदाश्चञ्चलाः=Unsteady and causing severe pains. (जस्यत) मुञ्चन्तु मोचयन्तु वा=Leave or depart far from us.

The physicians like the sun should treat venomous ailments :

उत्पुरस्तात्सूर्यं एति विश्वदृष्टो अदृष्टहा ।
अदृष्टान्त्सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्यः ॥८॥

8. *TRANSLATION* :—O Vaidyas ! the sun destroys the invisible venomous creaturers and drives away all the invisible

venemous creãtures. Likewise, you should do your best to destroy such evil creatures and treat the victims well.

PURPORT :—As the sun dispels all darkness and generates light, in the same manner, Vaidyas (physicians) should destroy and make ineffective all poisons creatures and insects by administering proper drugs. They should destroy them and treat the patients.

The physicians should treat venomous ailments like the sun :

उदपप्तदसौ सूर्यः पुरु विश्वानि जूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥९॥

9. *TRANSLATION :*—O learned person ! the sun rises and destroys all the poisons. The Aditya, the Resplendent Sun has risen above the clouds is seen by all and destroys the poisonous creaturers-invisible through naked eyes. Likewise, the physicians should try to remove all poison.

PURPORT :—The sun illuminates with its light on all objects (and destroys their poisonous element). Same way, the physicians are experts in removing all effects of pollution and poison in the air, water-food etc. They take away all venom and make all living beings happy.

NOTES & REMARKS : (जूर्वन) विनाशयन्=Destroying. (अदृष्टहा) यो गुप्तान् विषान् हन्ति सः=He who destroys the secret poison, which is invisible. (पर्वतेभ्यः) मेघेभ्यः शैलेभ्यो वा । पर्वत इति मेघनाम (NG. 1-10) =From the clouds or the mountains.

Removal of poison by the solar energy is underlined :

सूर्ये विषमा सजामि दृतिं सुरावतो गृहे ।
सो चिन्नु न मराति नो वयं मरामारे अस्य योजनं
हरिष्ठा मधु त्वा मधुला चकार ॥१०॥

10. TRANSLATION :—I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits. Verily, the sun does not thus lose its existence. Nor, shall we die as the sun puts the poison far away. The science of antidotes converts the poison into nectar.

PURPORT :—The removers of poison remove the effect of the poison by the use of drugs and with the combination of the rays of the sun. Sun rays are the best anti-toxic and they cure many diseases and they generate sweetness. This does not in any way harm the sun. The persons who know the science of antidotes become long lived.

NOTES : (हरिष्ठा:) यो हरौ विषहरणे तिष्ठति सः=The sun or the **Vaidya** who removes the effect of the poison. (मधुला) मधुविद्या मधुलाति आददाति सा ।=The science of sweetness that removes the effect of poison (Toxicology).

About the toxicology or anti-toxic measures :

इयत्तिका शकुन्तिका सका जघास ते विषम् ।
सो चिन्नु न मराति नो वयं मरामारे अस्य
योजनं हरिष्ठा मधु त्वा मधुला चकार ॥११॥

11. TRANSLATION :—O man ! you are apprehensive of the poison. That small insignificant bird named Kapinjala swallows the poison (chaatak in Sanskrit). It does not die thereby nor shall we die. The Vaidya (a Physician or Specialist in toxicology)

keeps far away the effect of the venom or poison. The science of toxicology or a particular drug named Madhula—and sweetness converts the poison into ambrosia.

PURPORT :—Men should have full knowledge of toxicology and under their protection should remain such birds which remove the effects of poison. They be utilised by them for the removal of the ill effects of the venom or poison.

NOTES : (इयत्तिका) इयति प्रदेशे भवा बाला = Little or insignificant. (शकुन्तिका) = Bird named Kapinjala.

About other non-toxic creatures :

त्रिः सप्त विंष्पुलिङ्गका विषस्य पुष्पमक्षन् ।
ताश्चिन्नु न मरन्ति नो वयं मरामारे अस्य
योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१२॥

12. TRANSLATION :—Those little birds of 21 kinds (known as विष्पुलिङ्गका) consume the effect of the poison. They verily do not perish, nor shall we die. The physician expert in toxicology cures the effects of the poison, removes completely its effects and this science of sweetness (toxicology) converts the poison into an ambrosia.

PURPORT :—As leeches alleviate the effect of poison so there are twenty one kinds of small insects, birds etc. that suck up the poison. The persons who destroy fully the toxic symphoms live long.

NOTES & REMARKS : (विष्पुलिङ्गका:) ह्रस्वा: पक्षिण: । = Small birds of special type. (अक्षन्त) अदन्ति । = Eat away or swallow.

Which are exactly the birds referred to in the mantra as विष्पुलिङ्गका and which are its twenty one kinds is a matter of research yet, and it should be carried on in the interest of this wonderful science.

About the anti-toxic drugs :

नवानां नवतीनां विषस्य रोपुषीणाम् ।
सर्वासामग्रभं नामारे अस्य योजनं हरिष्ठा
मधु त्वा मधुला चकार ॥१३॥

13. TRANSLATION :—O learned person ! I recite the names of ninety nine drugs that are anti-toxic. The expert physician takes away the all effects of the poison and the particular drug named Madhula converts poison into an ambrosia.

PURPORT :—O men ! we should know the names, attributes, actions and nature of ninety nine kinds of poison and the medicines that remove their ill effects and by taking them properly, may we get rid of the diseases caused by the poisons af various kinds.

NOTES : (रोपुषीणाम्) विमोहयन्तीनाम् = Destroyers or removers.

Eradication of the ill effects of poision is narrated by the illustration the peahens :

त्रिः सप्त मयूर्यः सप्त स्वसारो अग्रुवः ।
तास्ते विषं वि जभ्रिर उदकं कुम्भिनीरिव ॥१४॥

14. TRANSLATION :—May the thrice seven (21) kinds of peahens, cause happiness like seven sisters by destroying the serpents. Let the Vaidya eradicate your poison, as maidens, with pitchers, carry away water.

PURPORT :—Men should never kill twenty one kinds of peahens, rather they should feed them well. Those rivers which are of stagnant water should not be used for bath, as they cause diseases in absence of flow of fresh water. The water that flows and touches the rays of the sun and air, is good remover of diseases.

Importance of toxicologists described :

इयत्तकः कुषुम्भकस्तकं भिनद्म्यश्मना ।
ततो विषं प्र वावृते पराचीरनु संवतः ॥१५॥

15. TRANSLATION :—May the insignificant mongoose having poison in its system carry off your venom. I will strike the vile creature with a gem stone which removes the poison. Let the poison release my body, as well as of other beings.

PURPORT :—The persons who remove the poison with gems that carry off the effects of toxic and cure the toxic diseases. Being mighty, such people conquer their foes—the various diseases.

NOTES : (कुषुम्भकः) अल्पः कुषुम्भो नकुलः । अत्रोभयत्र कन् प्रत्ययः ।=Small or insignificant mongoose. (अश्मना) विषहरेण पाषाणेन ।=From a stone in the form of a gem that removes poison.

Treating the poison of scorpions etc :

कुषुम्भकस्तदब्रवीद् गिरेः प्रवर्तमानकः ।
वृश्चिकस्यारसं विषमरसं वृश्चिक ते विषम् ॥१६!

16. TRANSLATION :—The small or insignificant mongoose grown in a mountain thus speaks (metaphorically). O scorpion ! your venom is innocuous (harmless).

PURPORT :—The persons should protect and feed hilly mongooses, as they can remove the poison of the scorpion. In fact, they may destroy the diseases caused by poisoning.

HERE ENDS RISHI DAYANANDA SARASWATI'S COMMENTARY OF THE FIRST MANDALA OF THE RIGVEDA SAMHITA WITH TRANSLATORS' NOTES AND COMMENTS. THE TOTAL NUMBER OF THE MANTRAS TRANSLATED AND EXPLAINED HERE BEFORE IS 2007.

* * * * * *

ओ३म

ऋग्वेद संहिता

द्वितीयं मण्डलम्-प्रथमं सूक्तम्

AUM

The Holy Rigveda

Mandalam 2

Sūktam (Hymn)-1

Rishi (Seer) of the Sūktam—Āngiras Shounahotra Bhārgava Gritsamada. Devatā (subject matter)—Agni. Chhanda (metres)—Swarat Pankti, Jagati and Trishtup of various forms. Svara (Tunes)—Panchama, Nishāda and Dhaivata.

The scholars and students are ordained to emulate the Agni :

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥१॥

1. *TRANSLATION :* O Agni (brilliant protector of human beings) ! you are illuminative with learning. Like cloud, you are quick and nurse beings with rains. You are pure like moon in the forests and are comparable with a physician purifying with the medicines. You are worthy to be respected.

PURPORT :—This mantra has similes. It states that the learned persons take the people on right path with their conduct like, the energy (electricity) which purifies and nurtures water, stone, forests and drugs with its light.

NOTES : (आशुशुक्षणिः) शीघ्रकारी=Quick or Fast. (अग्ने) अग्निरिव राजमान विद्वन्=O brilliant learned man.

The qualities of noble persons are defined :

तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥२॥

2. *TRANSLATION :*—O Agni (learned person strong like fire)! you are brilliant with learning, righteousness and politeness. You carry the holy mission and actions to all. You also perform the duties of a **Ritvik** (priest) and enlighten all like fire. You prefer righteous persons and teach them. You are well-versed in the four Vedas and perform sacrifice without violence. You have check on the senses and help us in the household duties.

PURPORT :—The scholars are benefactors like the ***Yajna*** *to others, and are just and learned in the Vedas. Such people acquire prosperity and fame.*

NOTES : (अध्वरीयसि) आत्मनो ऽध्वरमहिंसामिच्छसि=One who performs non-violent sacrifice. (दमे) दाम्यन्ति जना यस्मिन् तस्मिन् गृहे=In the house. (अग्ने) पावकवद्बलिष्ठ=Strong like fire. (अग्नित्) पावकप्रदीप्तकरः= O preacher of the Vedic knowledge !

The pre-conditions to become a benefactor and admired :

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः ।
त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या ॥३॥

3. *TRANSLATION* :—O excellent and beautiful scholar ! you enlighten the people fully like a sun. You have taken a vow of truth and are great and glorified physically, spiritually and psychologically. You thrash out the wicked and evils and therefore admirable and friendly to the Prānas (vital breaths). You administer all with justice and protect the noble persons and good conducts.

PURPORT :—*In the battlefield you manage nicely and are therfore our ruler. The person receiving meaningful ideas from the scholars and dealing with justice can become an ideal ruler.*

NOTES :—(विष्णुः) जगदीश्वरवत्=Like God. (विधर्त्ते) यो विविधान् गुणान् धरति तत्सम्बुद्धौ=O ruler full of various attributes. (ब्रह्मणस्पते) वेदविद्याप्रचारक=O preacher of the Vedic knowledge.

———

The attributes of a ruler are defined :

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥४॥

4. *TRANSLATION* :—O Excellently charming and illuminating like the sun, ruler ! you accomplish the undertaken vow and are therefore most acceptable. You are strong by body, soul and mind. You wreck the sorrow and wicked and are friendly and admirable to others. You rule over us, because you deal with justice and protect the noble and good character people in the battlefield. In dispute, you distinguish between the right and wrong contestants.

PURPORT :—*An ideal ruler decides the matters with correct perspective, so he is friendly and adorable to all of us.*

NOTES : (राजा) शरीरात्ममनोभिस्तेजस्वी = Physically spiritiully and psychologically strong. (संभुजम्) संभोक्तुम् = In order to enjoy. (भाजयुः) अर्थिप्रत्यर्थिनां न्यायव्यवस्थायोः विभाजयिता = Distinguisher of justic among the contestants.

Those who learn and and listen the science of energy are worshipped :

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम् ।
त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो असि पुरूवसुः ॥५॥

5. *TRANSLATION* :—O scholar in the sciences of energy (Agni-fire) ! you thrash out ignorance and make strong those who serve the people. You behave friendly with excellent in speech and who love all sections. You promote the quick and efficient men and impart power generating knowledge and through this method rehabilitate and strengthen the human beings.

PURPORT :—Truthful but strong persons is admired among the rulers.

NOTES : (ग्नावः) ग्ना प्रशंसिता वाणी विद्यते यस्य तत्सम्बुद्धौ = O person with fine speech. (मित्रमहः) यो मित्राणि महति सत्करोति, तत्सम्बुद्धौ । = O accorder of respect to friendly persons.

Again about the scientists :

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥६॥

6. *TRANSLATION* :—O terrifier like the fire ! you cause the wicked to weep and are great like the clouds (donors). You possess great powers and are the master of bright strength, and are fully capable to enlighten others. You move with energy and winds, nourish and delight people with your protection and are therefore admirable.

PURPORT :—*Here is a simile. Those who delight the righteous persons and aspire to make others happy always prosper.*

NOTES : (शङ्कयः) शं सुखं गमयति सः=One who imparts happiness. (असुरः) मेघ इव=Like cloud. (विधतः) सेवकान्=To the servants.

Again about the science scholars :

त्वम॑ग्ने द्रविणो॒दा अ॑रं॒कृते॒ त्वं दे॒वः स॑वि॒ता रत्न॒धा अ॑सि ।
त्वं भगो॑ नृपते॒ वस्व॑ ईशिषे॒ त्वं पा॒युर्दमे॒ यस्तेऽवि॑धत् ॥७॥

7. *TRANSLATION* :—O scientist ! you delight beings like the sun. You provide wealth to industrious people, discover and wear the jewels (precious stones and metals), and are glorious and handsome. O protector of human beings ! you apportion due significance to wealth and protect the dwellers carrying on rightly.

PURPORT :—*Worthy are the rulers who honour industrious and condemn the idle persons. They delight the conscious public servants.*

NOTES : (अरंकृते) पूर्णपुरुषार्थिने=For industrious persons.

The theme of scientists is further developed :

त्वाम॑ग्ने॒ दम॒ आ वि॒श्पतिं॒ विश॒स्त्वां राजा॑नं सुवि॒दत्र॑मृञ्जते ।
त्वं विश्वा॑नि स्वनीक पत्यसे॒ त्वं स॒हस्रा॑णि श॒ता दश॒ प्रति॑ ॥८॥

8. *TRANSLATION :—* O fire—like majestic scientist ! you protect the people and therefore they admire you throughout. You are a donor, and therefore are accepted as superior. With your army you become owner of all articles, and immeasurable wealth.

PURPORT :—The ruler should be acceptable to the masses of his kingdom. Likewise, a commander should be capable to face the onslaught of ten, hundred even of a thousand warriors.

NOTES : (विश्पतिम्) प्रजापालकम् (ऋञ्जते) प्रसाध्नुवन्ति । ऋञ्जति प्रसाधनकर्मा (N.G. 2-11)=Protector of the people. (स्वनीक) शोभनमनीकं सेना यस्य तत्संबुद्धौ ।=Having a brilliant army.

The theme of rulers is mentioned :

त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचम् ।
त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्याधृषः ॥९॥

9. *TRANSLATION :—* O Agni ! you protect us like fire and are our ruler One who sets his happiness in accordance with your dictates, you become friendly to him. Those who violate your rules, you punish them. The gentlemen should treat their brothern under protective cover and should respect them with gifts. This is possible only through your actions.

PURPORT:—Here is a simile. As fire in the Yajna protects all, the same way friends sons and brothers should behave with mutuallove.

NOTES : भ्रात्राय) बन्धुभावाय=For spirit of brotherhood. (आधृषः) समन्ताद्धर्षणं कुर्वतः=Protecting from all sides.

The rulers duties are elaborated :

त्वम॑ग्न ऋ॒भुरा॒के न॑म॒स्य१॒स्त्वं वाज॑स्य क्षु॒मतो॑ रा॒य ई॑शिषे ।
त्वं वि भा॑स्यनु॒ दक्षि दा॒वने॒ त्वं वि॒शिक्षु॑रसि य॒ज्ञमा॒तनिः॑ ॥१०॥

10. TRANSLATION :—O learned and mighty ruler ! you are wise and worthy of salutations. You are master of scientifically produced enoromus stocks of foodgrains and articles, and are therefore wealthy. Like fire, you enlighten all the substances and eradicate ignorance. Your nature is to donate wealth and impart teaching and extend the Yajna activities.

PURPORT:—The rulers should not inflame the sorrows and griefs of their subjects. They should rather push up their prosperity through industriousness and give others learning politness and virtues. They are honoured by all.

NOTES : (क्षुमतः) बह्वन्नादि विद्यते यस्य तस्य=One who possesses large stock of foodgrains etc. (दक्षि) दहसि । अत्र बहुलं छन्दसीति शपो लुक्।=Burns. (विशिक्षुः) सुशिक्षकः=A good teacher.

The attributes of a teacher are underlined :

त्वम॑ग्ने॒ अदि॑तिर्देव दा॒शुषे॒ त्वं होत्रा॒ भार॑ती वर्धसे गि॒रा ।
त्वमिळा॑ श॒तहि॑मासि द॒क्षसे॒ त्वं वृ॑त्र॒हा व॑सुपते॒ सर॑स्वती ॥११॥

11. TRANSLATION :—O shining teacher ! you expand the light of learning among your donor pupils. The factor of your good education and nice speech is your deep studies which are like a beautiful girl. You are adorable like a hundred-year-old teacheress, owner of wealth, thrasher of darkness like sun and are endowed with science coated in sweet speech.

PURPORT :—A good and highly skilled teacher looks after the pupils like a mother. He imparts good virtues, and hence his pupils soon become strong and learned.

NOTES : (शतं हिमा) शतहिमानि वस्यायुषि सा=One whose ages are hundred years. (दक्षसे) बलाय, विद्याबलदानाय=For giving strenght of learning.

The pre-requisites of a scholar are mentioned :

त्वमग्ने सुभृत उत्तमं वयस्तवं स्पार्हे वर्णं आ सन्दृशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥१२॥

12. *TRANSLATION :*—O strong man ! powerful like lightning you accept happiness and substances, and thus demolish completely the sorrows of those who perform good deeds. You are knowledgeable and you inculcate happy life and prosperity among your pupils, which others envy.

PURPORT :—Here is a simile. The learned people become prosperous with the study of energy and good deeds. They get longevity through Brahmacharya. The others should also emulate.

NOTES : (स्पार्हे) अभीप्सनीये=Desirable. (संदृशि) सम्यग्द्रष्टव्ये=Worthy of seeing. (प्रतरणः) यः प्रकृष्टतया दुःखानि तरति=One who extensively thrashes the sorrows and griefs of noble people.

The attributes of a scholar are repeated :

त्वामग्न आदित्यास आस्यं त्वां जिह्वां शुचयश्चक्रिरे कवे ।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदन्त्याहुतम् ॥१३॥

13. TRANSLATION :—O scholar ! you know all the Vedas and their branches, and are powerful like the Agni (fire) and sun. As the sun creates twelve months and six seasons regularly, you are also a spokesman of your student communities. The holy persons accept your versions and speech, seen in the scarificial and contributory activities. They meet you fairly well and accept only honest offerings. Be (you) our teacher.

PURPORT :—Here is a simile. The sun creates months and seasons. Likewise, the scholar disseminate true teachings through their speech and Yajna.

NOTES : (आदित्यासः) द्वादश मासा इव विद्यार्थिनः=The students comparable with twelve months. (आस्यम्) मुखमिव प्रमुखम्=Spokesman or mouthpiece. (कवे) सकलसाङ्गोपाङ्गवेदवित्=Knowing the Vedas with all branches. (रातिसाचः) दानं सेवमानाः=Accepting donations.

The duties of scholars referred :

त्वे अ॑ग्ने॒ विश्वे॑ अ॒मृता॑सो अ॒द्रुह॑ आ॒सा दे॒वा ह॒विर॑द॒न्त्याहु॑तम् ।
त्वया॒ मर्ता॑सः स्वदन्त आसु॒तिं त्वं गर्भो॑ वी॒रुधां॑ जज्ञिषे॒ शुचिः॑ ॥१४॥

14. TRANSLATION :—O scholars ! like fire you keep the souls under sacrificial spirit and fearlessness. You eat and speak properly. The human beings after their birth and living a decent life, become reputed and pure like the fire purifies shrubs and plants.

PURPORT :—As the persons leave and eat with the help of energy, likewise, the learned scholars become pure enjoying a dedicated life, free from malice or enmity.

NOTES : (अमृतासः) स्वस्वरूपेण जन्ममरणरहिता जीवात्मानः=The souls free from birth and death by their nature. (मर्त्तासः) शरीरयोगेन जन्ममरण-सहिताः=Persons having no association of physicial birth or death

The subject of scholars is further developed :

त्वं तान्त्सं च प्रति चासि मज्मनाग्ने सुजात प्र च देव रिच्यसे ।
पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥१५॥

15. TRANSLATION :—O scholars ! you are reputed and handsome and shine like electricity. With your power and industriousness, you get salvation, happiness and other delights for human beings. You also treat their representatives same way. On contrary, the wickeds weep for their misdeeds. With your glory and excellent teaching, we request you to be our teacher.

PURPORT :—The scholars are virtuous like fire. They dissude people from wrong paths and ingrain virtues.

NOTES : (रिच्यसे) पृथग्भवसि = Become separated. (पृक्षः) विद्यासंपर्चनम् = Endowed with learning.

In the praise of scholars :

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्मांञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१६॥

16. TRANSLATION :—The scholars achieve knowledge of controlling their senses. They are kind to their admirers. They spread knowledge quickly like a horse and provid e good accommoda tion, merits and debating faculties among us. We should praise them greatly.

PURPORT :—Like the scholars who impart knowledge and teach, we should also please them with our behaviour and actions.

NOTES : (गोअग्राम्) गाव इन्द्रियाण्यग्रसराणि यस्यां ताम्=Those who move their senses forward with a balance. (रातिम्) विद्यादानक्रियाम्=To process of teaching.

Sūktam—2

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda—Jagati of various forms and Bhūrik Trishtup. Svara—Dhaivata.

Significance of technologists underlined :

यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदम् ॥१॥

1. *TRANSLATION* :—O Agni (technologist and scholar)! with your speech and actions helping in the flights of aircrafts, you come at the altar of the Yajna (non-violent sacrificial act). You accept the offerings are brilliant and handsome and giver of happiness. It imparts wealth and knowledge and is obtainable through donations and Yajnas. Let us all grow with spirit of sacrifices.

PURPORT :—*Such people become prosperous who apply their faculties for generating energy and manufacturing aircrafts.*

NOTES : (समिधानम्) सम्यक् प्रदीप्तम्=Well brilliant. (सुप्रयसम्) सुष्ठु कमनीयम्=Handsome and impressive. (स्वर्णम्) सुखस्य नेतारम्=To one who brings happiness. (वृजनेषु) व्रजन्ति जना येषु, तेषु मार्गेषु=The paths.

The theme of scholars' importance continues :

अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।
दिवइवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥२॥

2. *TRANSLATION* :—As the cows bellow in the sheds on seeing their calves rotate and day and night and create sounds. Likewise, O Agni ! you are brilliant like fire and acceptable to many because of your light and knowledge. It accomplishes our dealings in controlling the periods of time with a regulate, life. They shine.

PURPORT :—As the cows get their calves, similarly the opportunities flock to industrious and learned persons. Unlike the idle persons they work regularly and achieve full life.

NOTES : (ववाशिरे) शब्दायन्ते=Create sound. (पुरुवार) बहुभिर्वरणीय= Acceptable to many.

About the scholars' qualities :

तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे ।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम् ॥३॥

3. *TRANSLATION* :—The learned persons are present in the firmament and in-between the sun and earth. We should know and search friendly and admirable scholars in the world. Like a friend and srated on chariot they frighten the wicked, and it gives them happiness positively.

PURPORT :—In case the energy is properly applied to a conveyance or chariot or aircrafts, it proves to be helpful like a friend.

NOTES : (रजसः) लोकस्य मध्ये ।=In the middle of universe. (सुदंससम्) शोभनानि दंसांसि कर्माणि यस्मात्तम्=From whom noble deeds flow.

More about the scholars of science and technology :

तमुत्तमांणां रजंसि स्व आ दमें चन्द्रमिंव सुरुचं ह्वार आ दंधुः ।
पृश्न्याः पतरं चितयंन्तमुत्ताभिः पाथो न पायुं जनंसी उभे अनुं ॥४॥

4. *TRANSLATION* :—The learned persons know secret of sun and earth and of the resultant mundane creations like the foodgrains etc. For the prosperity of people, they provide water for drinking and irrigation. Suitably they link and delink various substances in the shining firmament alongwith disturbing and hurdling hurdling elements. With proper adjustment, they know well about the substances.

PURPORT :—The water quenches the thirst and irrigates the fields. Likewise, a scholar makes people prosperous with proper adjustments.

NOTES : (चन्द्रमिव) हिरण्यमिव । चन्द्रमिति हिरण्यनाम । (N.G. 1.2) (ह्वारे) ह्वरन्ति कुटिलां गतिं गच्छन्ति पदार्था यस्मिँस्तस्मिन्=Wherein the substances move zigzag. (जनसी) जनयित्र्यौ द्यावापृथिव्यौ ।=Sun and earth.

Attributes of Agni (scholar) are given :

स होता विश्वं परिं भूत्वध्वरं तमुं हव्यैर्मनुष ऋञ्जते गिरा ।
हिरिशिप्रो वृंधसानासु जर्भुरद् द्यौर्न स्तृभिश्चितयद्रोदंसी अनुं ॥५॥

5. *TRANSLATION* :—The learned people analyse the important substances and thereby accept all the technological dealings with

deep consideration and logic. They treat the people with their speech. All the substances lying between sun and earth and stars get boost from researches of scholars. Such a person can accomplish all the desired actions.

PURPORT :—The sun eliminates the stars. The same is true about the energy. Those who study and practise the science of energy are honoured.

NOTES : (हरिशिप्रः) हरणशीलहनुः = Which disintegrates. (होता) आदाता । = Which accepts or integrates. (वृधसानासु) वर्द्धमानासु प्रजासु । Among the growing people.

———

Scholars are boon to humanity, their attributes :

स नो रेवत्समिधानः स्वस्तये संददस्वान् रयिमस्मासु दीदिहि ।
आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वीतये ॥६॥

*6. TRANSLATION :—*O scholar ! you are brilliant, glorious like fire and give happiness in the dealings full of wealth. You give us wealth and enlightenment and get us prepared to utilise the prosperity like the sun and earth. We request you to shower that acceptablity to us.

PURPORT :—One can acquire wealth through studies and such people are instrumental for the progress of people.

NOTES : (रेवत्) बहुधनयुक्तं व्यवहारम् । = Dealings leading to wealth. (समिधानः) सम्यक् प्रकाशमानः = Shining well.

———

The importance of science scholars underlined :

दा नों अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि।
प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्ण शुक्रमुषसो वि दिद्युतः ॥७॥

7. *TRANSLATION* :—O learned person ! you are shining like fire, and give us nice commodities, knowledge and other articles which please all with their names and uses. You bring out the qualities of sun and earth, spread wealth and make the days and life happy and illuminating.

PURPORT :—The scholars who combine and analyse the various substances to make the learning fruitful and life happy, such people are comparable with sun and earth.

NOTES : (वृधि) वृणु ।=Accept. (शुक्रम्) आशुकरम् ।=Doing quickly.

After the attributes of scholars, more is mentioned about the ruling class.

स इंधान उषसो राम्या अनु स्वर्ण दीदेदरुषेण भानुना।
होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारुरायवे ॥८॥

8. *TRANSLATION* :—A scholar shines with his knowledge and actions. During the day and night. he provides delight to all human beings and is therefore nice and hospitable. A ruler or the President of the Assembly should behave with his subjects in a loving and mild manner.

PURPORT :—The sun performs the duties through days and nights and is suitable with its brilliance. The rulers should also deal with their subjects the same way.

NOTES: (अरुषेण) सुरूपेण=By handsome, (आयवे) गमनाय=In order to move.

The scholar should achieve the ultimate objects of human endeavour :

एवा नो अग्ने अमृतेषु पूर्व्य धीष्पीपाय बृहद्दिवेषु मानुषा ।
दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥९॥

9. *TRANSLATION* :—After accepting the knowledge from your ancestors, O scholar ! you distribute happiness and desirable innumerable and varying objects. Your speech accomplishes all dealings, therefore you bless us with wisdom and actions.

PURPORT :—The persons who seek knowledge of science from learned, they get the ultimate abjects of human endeavour—Dharma (righteousness), Arth a (wealth) Kama (desiraes and pleasures) Moksha (salvation) from various kinds.

NOTES : (पूर्व्यः) पूर्वैर्विद्वद्भिः कृतो विद्वान्, तत्सम्बुद्धौ ।=O scholar perfected by ancestors. (बृहद्दिवेषु) बृहती द्यौः प्रकाशो येषु, तेषु ।=Among enlightened. (कारवे) कर्त्रे ।=For actor.

The theme of scholar is further developed :

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।
अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्ण शुशुचीत दुष्टरम् ॥१०॥

10. *TRANSLATION* :—O scholar ! you are fiery and with your cavalry and battlewares joined with wealth, defeat the wicked. You are reputed to be strong. We always remember you with seriousness.

The way a learned man delights other scholars and spreads their reputation, the same way you purify us and we enjoy the same five rights and virtues like you.

PURPORT :—Brahmacharya, learning, strength, character and industriousness are the five qualities which every scholar should seek and give it to others.

NOTES : (अर्वता) अश्वादियुक्तेन सैन्येन ।=With cavalry and other battlewares. (चितयेम) ज्ञापयेम ।=Remember with seriousness. (शुशुचीत) शुन्धत ।=Purify. (दुष्टरम्) दुःखेन तरितुमुल्लंघितुं योग्यम् ।=Hardly to be overcome.

———

The path for scholars indicated :

स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयन्त सूरयः ।
यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे ॥११॥

11. TRANSLATION :—O scholar ! you are strong fiery and intelligent in your dealings in the home and outside. Thus shining in noble deeds like the learning, you come to all industrious and learned persons. You teach us the noble way of performing Yajna (good deeds).

PURPORT :—We should acquire imperishable substances in accordance with the paths prescribed by the scholars.

NOTES : (सहस्य) सहसि बले साधो ।=O Powerful! (दीदिवांसम्) प्रकाशयन्तम्=Shining.

———

The qualifities of learned are further underlined :

उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।
वस्वो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

12. *TRANSLATION :*—O Agni ! like scholar you acquired special knowledge and therefore provide us good progeny of animals dwellings and profuse wealth for donating and spending on household works. This way the admirers and scholars, both, progress.

PURPORT :—The people who acquire wealth and property through honest and unquestionable means get good sons and daughters. Such learned and bold teachers and preachers never face gloom and misery.

NOTES : (जातवेदः) जातविज्ञान=One who has acquired special knowledge. (पुरुश्चन्द्रस्य) पुष्कल सुवर्णादि युक्तस्य=Possessing enormous gold and wealth. (शग्धिः) दातुं शक्नुहि। अत्र वाच्छन्दसीति विकरणलुंक्।=Capable to give away.

The duties of the scholars eloborated :

ये स्तोतृभ्यो गोअंग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्मान्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥१३॥

13. *TRANSLATION :*—The scholars offer lands and animal wealth including the horses to the admirers and learned persons. O Agni (scholar) ! you get all details and objects of ours and our relatives. Because of this, our dealings are ideal and are fully immersed in the knowledge. They should preach the glory of the Great Brahman who is the knower of all sciences.

PURPORT :—We pray to those scholars who get more and more knowledge for their students and make them wealthy.

NOTES : (गोअग्राम्) गौः पृथिवी धेनुर्वा अग्रा मुख्या यस्यान्ताम्=The dealings where cow or earth is important. (बृहत्) महद्वस्तु ब्रह्म=The Great Brahman. (वस्यः) वसीयो अतिशयेन वासयितृ=One who accommodates all admirables.

Sūktam—3

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda—Jagati of various forms. Svara—Dhaiveta and Nishāda.

The attributes of Agni are stated :

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन् ॥१॥

1. *TRANSLATION* :—The way an intelligent scholar meets other equal or better equipped colleagues, he establishes his purifying excellence and ability, like enery hidden in the earth. That energy keeps all the planets glowing and it provides all desirables. Only the enlightened persons are capable to accomplish it.

PURPORT :—Had God not created energy in the universe, no being would be happy ! The scholars also should respect each other.

NOTES : (भुवनानि) भूगोलानि ।=Universe. (सुमेधाः) शोभना मेधा प्रज्ञा यस्य सः=One who is blessed with nice knowledge. (अर्हन्) सत्कुर्वन् ।= Honouring and respecting.

The respectable scholars are compared with energy :

नराशंसः प्रति धामान्यञ्जन् तिस्रो दिवः प्रति मह्ना स्वर्चिः ।
घृतप्रुषा मनसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान् ॥२॥

2. *TRANSLATION* :—A scholar manifests admirable places and shines because of his greatness. Same way, the scholar should perform noble deeds with extensive force, physical strength and mind. They should manifest their divine qualifies before the other ones.

PURPORT :—The energy including the power and sun accomplishes all the designs. Likewise, the scholars should accomlish the desires of the masses, with their learning, righteousness and nice behaviour. (The three types of fire are specified with distinctive names as given in the notes below).

NOTES : (अञ्जन्) प्रकटीकुर्वन्=Performing manifestations. (तिस्रः) गार्हपत्याहवनीयदक्षिणात्यरूपास्त्रिविधाः=The three—kind fire divided by Garhapatya (domestic), Aahavaneeya (used in performing Homa) and Dakshinaatya (the Yajnas with offerings given to the scholars). (घृतप्रुषा) घृतेन तेजसा प्रुट्पूर्णस्तेन=By the full brilliance.

———

More about the scholars :

ईळितो अग्ने मनसा नो अर्हन्देवान्यक्षि मानुषात्पूर्वो अद्य ।
स आ वह मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥३॥

3. *TRANSLATION* :—O Agni (scholar)! with your divine qualities honour the learned persons since the first man approached and admired us. You should get us to—day (immediately) the unperishable force of energy which exists in all the big substances.

PURPORT :—By honouring the scientists one gets hold of the power of air and electricity. Thus they acquire strength and are respected everywhere.

NOTES : (देवान्) दिव्यगुणानिव विदुषः=The virtuous scholars. (नरः) नायकाः=Leaders. (शर्द्धः) बलम्=Strength.

———

A praise for the scholars :

देवं बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।
घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः ॥४॥

4. *TRANSLATION* :—O—Fire like scholar ! you support and push up good causes with your ever growing knowledge and actions. Good and brave persons are under your cover and they delight all people, as well as provide excellent water facilities. In token of it, O scholar ! you provide Ghee oblations in the Havan Kund (fire pit). Such scholars give wealth to all noble persons who have developed the spirit of Yajna. You are like the supportive earth and months, and therefore reach us quickly.

PURPORT : —In order to purify the enviromental ills, the people should take necessary action by making the atmosphere and water free from contamination and pollution.

NOTES : (बर्हिः) उदकम् । बर्हिरित्युदक नाम—(N.G. 1.12) : Water. (वेदी) वेद्याम् । अत्र सुपां सुलुगिति ङेर्लोपः—In the fire pit.

Tips about the behaviour between men and women :

वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः ।
व्यचस्वतीर्वि प्रथन्तामजुर्या वर्णं पुनाना यशसं सुवीरम् ॥५॥

5. *TRANSLATION* :—O persons ! the earth becomes prosperous with fruits and foodgrains. Taken properly this earth imparts goodness among the human being and makes them brave, reputed, beautiful, purifying and equipping with virtues. The women are just shining like the earth and they should be upheld and treated distinctly with honour.

PURPORT :—The house builders build nice dwellings, but the learned, religious and reputed women who are devoted to their husbands give birth to nice sons and daughters.

NOTES : (सुप्रायणाः) सुष्ठु प्रायणं गमनं यासां ताः—Those who are with fine movements. (अजुर्याः) ज्वररहितेषु साध्वीः—Excellent persons free from diseases.

Path for a married couple is indicated :

साध्वपांसि सनतां न उक्षिते उषासानक्तां वय्येव रण्विते ।
तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती ॥६॥

6. *TRANSLATION*—O men and women ! united with marriage, both of you create a fabric at your home, as a shuttle weaves the textile with slight sound and provides a beautiful form to an ordinarily fashion. Moving at the axle of the married life in an adjusted and admirable way, you accomplish all the jobs handsomely. Comparable with day and night both of you should earn your living with politness and in a nice way.

PURPORT :—The sons and daughters and domestic servants should urge upon their parents/masters to ask them to allow to accomplish assingments righteously.

NOTES : (सनता) नतेन सह वर्त्तमानानि—With politness. (उषासानक्ता) रात्रिदिने—Day and night. (संवयन्ती) निर्मिमाना ।Weaving.

Right path shawn to married couple :

दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा ।
देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥७॥

7. *TRANSLATION* :—O people ! while respecting the learned you should behave with others in a straightway manner without any consideration of low, middle or high status. The wise acceptors who are extereme scholars and beautiful, they are admired in all the seasons like the earth. They are wise and reputed, and so we all the human beings should emulate well their actions.

PURPORT :—All should endeavour to lead a life of Brahmacharya, learning and education. And thereafter, should marry their match with Swayambar (self-choice) traditions.

NOTES : (वपुष्टरा) अतिशयेन रूपलावण्ययुक्तौ=(Exceptionally beautiful and handsome. (ऋतुथा) ऋतावृतौ ।=In all the seasons. (त्रिषु) निकृष्टमध्यमोत्तमेषु ।=In low, middle, high status.

———

Attributes of women—mothers, lady teachers and lady preachers :

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।
तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥

8. *TRANSLATION* :—A noble lady first learns herself and thereafter teaches others. She is knowledgable and shining like a good speech. She is admirable and puts the humanity on the right tract, conceive good virtues and is of three types. Faultless, she is always highly placed with the yardstick of material prosperity, wisdom and action. We should emulate such women.

PURPORT :—Among the three types of women one of them is the mother, second is teacher and third one is preacher. Let our women and girls benefit from their company.

NOTES : (सरस्वती) प्रशस्तविज्ञानकारिका वागिव स्त्री=A woman comparable with speech containing extensive knowledge. (विश्वतूर्त्तिः) या विश्वं सर्वं जगत् त्वरति ।=One who moves quickly the whole world. (शरणम्) आश्रयम् ।=Protective cover. (निषद्य) नितरां प्राप्य ।=Get us fully.

———

The mantra portrays a perfact man :

पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥९॥

9. *TRANSLATION* :—A man should be of golden colour to be the perfect one. It should be capable to support his family and impregnate, desirous of learned, quick and brave. God has many forms and he blesses us good lineage, and thus we get the deep attachment with the scholars and protectors. Let such people be among us.

PURPORT :—The man full of vigour and manhood, having nice habits takes meals which make us to fight diseases and which imparts wisdom. Such people are capable to give good generation.

NOTES ; (पिशङ्गरूपः) पिशङ्ग सुवर्णस्येव स्वरूपं यस्य सः=Of golden colour. (वयोधाः) यो वयः प्रजननं दधाति=One who impregnates. (श्रुष्टी) शीघ्रम् =Quickly. (वीरः) अजति सकला विद्या प्राप्नोति सः=Possessive of all learning.

The attributes of a perfact man are again mentioned :

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः ।
त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम् ॥१०॥

10. *TRANSLATION* :—A learned man appears before the public with good deeds and abandons selfishness and accepts no reward in return. He delivers acceptable commodities among the poor, middle and high class people equally. O scholar ! you come to us, so that we get wisdom of scholars and their peace of mind.

PURPORT :—The scholars should impart benefit all the people, as the plants, vegetables and fire oblige all the creatures with their actions.

NOTES : (वनस्पतिः) वटादिः=Plants and vegetables. (त्रिधा) त्रिप्रकारकम् =Of three kinds. (सूदयाति) क्षरयति प्रापयति ।=Gets or achieves. (हव्यम्) आदातुमर्हम् ।=Acceptable.

The behaviours of ideal persons are underlined :

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥११॥

11. TRANSLATION :—O great persons ! you get acceptable things with fair means and actions. You therefore get us similar commodaties and foodgrains. The way I want to acquire nice commodities, you also emulate the way fire and flames do with butter or ghee. You also delight others with same powerful glory.

PURPORT :—The wise men delight others by their noble deeds, like the Yajna (non-violent sacrificial act).

NOTES : (मिमिक्षे) मेढुं सेक्तुमिच्छेयम् ।=Desire to satisfy others. (अनुष्वधम्) स्वधामनुगतं द्रव्यम् ।=The substances amenable digestive system. (स्वाहाकृतम्) सत्क्रियया निष्पादितम् ।=Accomplished with noble actions.

Sūktam—4

Rishi of the Sūktam—Somāhuti Bhārgava. Devatā—Agni. Chhanda—Pankti of two kinds, Ushnik and Trishtup. Svara-Dhaivata.

Something more about the scholars is said :

हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
मित्रइव यो दिधिषाय्यो भूद्देव आदेवे जने जातवेदाः ॥१॥

1. *TRANSLATION* :—O human beings! I behave in a friendly manner with fully learned enlightened scholars. It is their pious duty to understand the real purposes behind these teachings and should earn reputation by learning about such substances. I, therefore, admire such scholars who are shining well among the common men with their attractive and selfless behaviour, for example, a guest. You should also glorify such scholars.

PURPORT :—Here are two similes. The persons who exchange their notes and views in discussions are always praised by others and are friendly to the scholars. By admiring such people, they know and bear the virtues and qualities of such persons.

NOTES :—(सुद्योत्मानम्) सुष्ठु देदीप्यमानम् ।=Illuminating or shining well. (सुवृक्तिम्) सुष्ठुवर्जयितारम् ।=Those who work selflessly with the spirit of sacrifice. (दिधिषाय्य:) यथावद्धर्त्ता ।=One who holds substances in correct perspective. (जातवेदा:) जातेषु पदार्थेषु विद्यमान: ।=One who is existent in all the substances.

———

The theme of scholars continues :

इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वा३योः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः ।।२।।

2. *TRANSLATION* :—This scholar is capable and holds the qualities of quickness and shining. He is also existent in all the various divine planets like the earth, and regulates all our actions and substances with a balance among the people. With such knowledge acquired, the scholars point out the location of strength and vital breath. Such persons should have mutual respect and adjustments with others and among themselves.

PURPORT :—By acquiring the sciences and technology, we should manufacture fast aircrafts and ships.

NOTES :—(भृगव:) विद्वांस:—Scholars. (भूमा) बहुत्वेन ।=With abundance. (अरति:) समर्थ: ।=Capable. (जीराश्व) जीरा वेगवन्तोऽश्वा माशुगामिनो गुणा यस्य, तम् ।=The crafts moving fastly.

———

Again the subject of scholars is put up :

अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्तो न मित्रम् ।
स दीदयदुशतीरूर्म्या आ दक्षाय्यो यो दास्वते दम आ ॥३॥

3. *TRANSLATION :*—The learned persons should ingrain the knowledge in human mind in order to mak the people understand the importance of friendly and decent behaviour with others. They should also spread their fine knowledge among the ignorance-infested people. They can persuade the philianthropic persons to start industries and manufacture scientific goods in order to make them prosperous.

PURPORT :—The scholars delight all the people like a friend and a light—house. Let us apply that knowledge alongwith such scholarly persons.

NOTES :—(मानुषीषु) मनुष्याणामिमासु ।=Among the human beings. (दीदयत्) दीदयति, प्रज्वलति । अत्राडभावः । दीदयतीति ज्वलतिकर्मा । (NG 1/16)= One which inflames.

The attributes of the scholars are stated :

अस्य रण्वा स्वस्येव पुष्टिः सन्दृष्टिरस्य हियानस्य दक्षोः ।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान् ॥४॥

4. *TRANSLATION :*—One who is fast in actions like a trained horse and one who accepts the people continously with teachings, and one who bears the qualities of herbs and medicines, he goes strong and retains his growth and fiery spirit.

PURPORT :—Learning the science of energy for himself, a scholar should likewise teach others. That energy activates the entire universe.

NOTES :—(ह्रियानस्य) वर्द्धमानस्य। अत्र व्यत्ययेनात्मनेपदम्।=One who is growing. (घसोः) दाहकस्य।=Of having capacity to birth. (भरिभ्रत्) भृशंधरन्।=Holding profusely. (दोधवीति) भृशं कंपयति।=Trembles immensely.

The theme of scholars continues :

आ यन्मे अभ्वं वनदः पनन्तोशिग्भ्यो नामिमीत वर्णम्।
स चित्रेण चिकिते रंसु भासा जुजुर्वाँ यो मुहुरा युवा भूत् ॥५॥

5. *TRANTLATION* :—Agni—the insticitive knowledge enables a person to learn with its brilliance. It points out the qualities of good substances, like water. A man gets young spirit because of it, inspite of decay. Therefore, the admiring scholars adore its glory and honour it. All should make it's optimum use.

PURPORT :—The energy existent in the body makes a man old and leads to death in its absence. With frequent ups and downs of this energy, we should make its proper use on the proper occasions.

NOTES :— (अभ्वम्) उदकमिव=Like water. (वनदः) प्रशंसितारः= Admiring persons. (पनन्त) स्तुवंति।=Admire. (जुजुर्वान्) जीर्णः= Decaying.

The scholars should know the science, solar energy etc :

आ यो वना तातृषाणो न भाति वार्ण पथा रथ्येव स्वानीत्।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः ॥६॥

6. *TRANSLATION* :—A scholar always endeavours to make discoveries about the forest wealth and water resources. Such a man

builds good roads for the carriers and conveyences (chariots), and their continous movements make noise. The sun shines, heatens, blackens and beautifies and smiles the foodgrains flowers etc. as well. The scholars should know such secret of the solar heat.

PURPORT :—The resources of water and energy are very significant for the growth of the lands, and the scholars should know the details about them.

NOTES :— (ततृषाणः) भृशं तृड्युक्तः। अत्र तुजादित्वादभ्यासदीर्घः=Very thirsty. (स्वानीत्) शब्दायते।=Creates noise. (तपुः) परितापकः।=Heating.

The theme of energy is compared with the scholars :

स यो व्यस्थाँदभि दक्षंदुर्वीं पशुर्नैति स्वयुरगोंपाः
अग्निः शोचिष्माँ अतसान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम ॥७॥

7. *TRANSLATION :—*O men ! the energy is not a living entity but it activates others like a life substance. It sets the things in order, protects and heats with its power. It is mobile like an animal and gets into the earth and burns the substances alround. It is full of flames and can extract and destroy the smallest substances like त्रसरेणु Trasarenu, with which it burns as well as makes the eatables tasteful. (The Indian space scientists base their calculation from the smallest in the rung, called Trasarenu). The details are defined in the Sanskrit Commentry-Editor).

PURPORT :—A scholar should know the property and force of energy, existent in the earth and other substances. With its burning capacity, this energy is capable to diversify the smallest base of the universe.

NOTES :—(शोचिष्मान्) बहुनि शोचींषि विद्यन्ते यस्मिन् सः।=Containing flames in abundance. (अतसानि) नैरन्तर्येण गन्त्रीणि त्रसरेण्वादीनि= Trasarenu constantly moving the smallest basis of the

universe. (कृष्णव्यथिः) यः कर्षकश्चासौ व्यथयिता च। = One which extracts and harasses.

The theme of scholars is further elucidated :

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि ।
अस्मे अंग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः ॥८॥

8. *TRANSLATION* :—O Agni (a scholar) ! fiery you admire such persons who worship and apply science and technology during the battles and take lesson from the past protective postures. It heartens our marching brave people. Get them good foodgrains, prosperity and happy family.

PURPORT :—O scholar ! you tell us the people who observe Brahmacharya (celebacy) upto the maximum period (48 years). By acquiring all the sciences of energy, such people get wealth, strength and wisdom.

NOTES : (संयद्वीरम्) संयताः संयमयुक्ता वीरा यस्मिंस्तम् = Where the disciplined warriors are grouped. (क्षुमन्तम्) प्रशस्तान्नयुक्तम् । = Equipped with good foodgrains.

A scholar dispels ignorance like the sun dispels darkness :

त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपराँ अभि ष्युः ।
सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः ॥९॥

9. *TRANSLATION* :—The scholars take much delight in the learned persons. With their wisdom and warriors, they become victorious over others. As the sun rays dispels the darkness, such scholars dispel ignorance and thrash out the enemy, who are

otherwise adamant and proud. We should emulate such scholars called Gritsamadas.

PURPORT :—As sun dispels darkness, likewise the scholars earn applause from the happy brave person, and dispel their ignorance.

NOTES : (गृत्समदासः) गृत्सानां=मेधाविनां, मद=आनन्द इवानन्दो येषान्ते= The wise persons who seek delight in the company of similar scholar persons. (वन्वन्तः) विभजन्तः=Making an analysis. (अभिमातिसाहः) येऽभिमातीन् शत्रून् सहन्ते ।=Those who thrash out the proud and adamant enemies.

Sūktam—5

Rishi of the Sūktam—Somāhuti Bhārgava. Devatā—Agni. Chhanda—Anushtup of various of forms and Ushnik. Svara—Gandhāra and Nishāda.

The attributes of the soul are indicated :

होताजनिष्ट चेतनः पिता पितृभ्यं ऊतये ।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम् ॥१॥

1. *TRANSLATION* :—The soul is acceptor of virtues, full of knowledge and, is protector. For our protection and bringing up the deserving persons, one should regulate and truimph over its directions. The scholars are learned persons and thus earn wealth and good company.

PURPORT :— O men ! as God creates the universe and all beings, likewise the learned should also behave.

NOTES : (अजनिष्ट) जनयेत्=May generate. (प्रयक्षन्) प्रकृष्टतया यजन्ते । अत्र यजधातोः संगतिकरणमर्थः=Keep close association. (जेन्यम्) जेतुं योग्यम्= Worthy to be truimphed.

The theme of God is pointed out :

आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि ।
मनुष्वद्दैव्यमष्टमं पोता विश्वं तदिन्वति ॥२॥

2. *TRANSLATION :*—God is far greater than the sun. The seven rays of the solar system are expansive and are full of divine qualities like in a human being. In addition to these seven cosmic rays, the greatest is God and stands at the eighth mightiest position. God illuminates the whole universe including the solar systems.

PURPORT :—The way a man accomplishes many articles with his crafts, same way seven-rays of the sun purifiy the rotten articles and create them properly.

NOTES : (नेतरि) नायके=In the solar system. (अष्टमम्) अष्टसंख्या-पूरकम्=Supplementing to eight numbers.

More about God is told :

दधन्वे वा यदीमनु वोचद् ब्रह्माणि वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥

3. *TRANSLATION :*—The way sun holds the water, similarly, a knower of God repeats his sermons on spiritualism. As God knows all such actions of the learnd people fully, the same way a learned person knows thoroughly about the mundane matters.

PURPORT :—Here is a simile. God knows all the history, origin and secret of the universe, like the sun is holding water.

NOTES : (दधन्वे) धरति=Holds. (ईम्) जलम्=Waters. (वे:) जानाति=Knows. (काव्या) कवे: क्रान्तप्रज्ञस्य कर्माणि=The actions of thoroughly learned persons.

The attributes of learned persons :

साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।
विद्वाँ अस्य व्रता ध्रुवा वया इवानु रोहते ॥४॥

4. *TRANSLATION* :—The learned persons are pure by their actions and because of their actions and intelect the administration is run on clean and sound lines. With His Divine Vedic knowledge, God accepts the firm actions and makes the people to grow in all directions.

PURPORT :—*The persons who keep company of pure and learned persons and thus make their mind great and follow the dicatates contained in the Vedas, they progress themselves and make others also to progress.*

NOTES : (प्रशास्ता) प्रशासनकर्ता=One who runs administration. (व्रता) व्रतानि, सत्याचरणानि=The noble deeds with determination. (वया इव) यथा विस्तीर्णाः शाखाः=Expanded in all directions.

The attributes of a learned woman are described :

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥५॥

5. *TRANSLATION* :—The girls and women are to be accepted by the relatives and community because of their actions, worship and learning. Like the cows, they deliver happiness with their acceptable Vedic sermons. The sermons are useful like water.

PURPORT :—*The girls and women are very endearing to their amily members because of their learning.*

NOTES : (वर्णम्) स्वीकरणीयम्=Acceptable. (सचन्त) सङ्गमयन्ति=Make association with plentiful. (तिसृभ्यः) कर्मोपासनाज्ञानविद्याभ्यः=With the means of actions, worship and learning. (वरम्) वरणीयंवघूसमुदायम्=The acceptable brides.

Again about the learned women :

यदीं मातुरुप स्वसा घृतं भरन्त्यस्थित ।
तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥६॥

6. *TRANSLTION :*—The mothers, sisters or teachers bring happiness in their neighbourhood. They hold positions of **Ritvik** and **Adhvaryu**—two important seats in the Yajnas. They delight others and become themselres happy also.

PURPORT :—As the medicinal herbs grow with water, likewise the girls shine on getting the good teachers and noble mothers.

NOTES : (अध्वर्युः) यज्ञकर्ता = A particular seat around the oblation pit. (मोदते) हर्षति = Becomes happy and delight.

Attributes of the learned persons are told :

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥

7. *TRANSLATION :*—One should behave nicely with others. In order to derive pleasure, we should obey to the performers of Yajnas, because they perform noble and admirable deeds in their behaviour. We should always take whoesome diet.

PURPORT :—We should follow the lives of learned people who perform noble deeds (Yajnas) for their own benefit.

NOTES : (स्वाय) स्वकीयाय = For themselves. (ररिम) रमेमहि । अत्राप्यन्येषा-मपीति दीर्घः = We should be happy. (वयम्) यज्ञानुष्ठातारः = We, who perform Yajnas.

The theme of learned persons further moves :

यथा विद्वाँ अरं करद्विश्वेभ्यो यजतेभ्यः ।
अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥८॥

8. *TRANSLATION* :—O Agni (learned persons)! the way the other learned person respects and gives company to all other learned persons and acquire good actions, worship and knowledge, we should act the same way.

PURPORT :—Here is a simile. As the learned persons give noble sermons for the benefit of all, the others should also follow the same way.

NOTES : (यजतेभ्यः) विद्वत्सेवकेभ्यः=For those who stay in the service and company of learned persons. (चकृम) कुर्यामि=May do noble work.

Sūktam—6

Rishi of the Sūktam—Somāhuti Bhārgava. Devatā—Agni. Chhandā—Gayatri of various forms and Virāt. Svara—Shadja.

The attributes of Agni are stated :

इमां मे अग्ने समिधमिमामुपसदं वनेः ।
इमा ऊ षु श्रुधी गिरः ॥१॥

1. *TRANSLATION* :—O fire-like scholar (Agni)! the way you accept the oblations put in the holy pit of the Homa, likewise you listen to the lessons and practical actions of your pupils.

PURPORT :—Here is a simile. The way fire in the Yajna grows with the oblations of fire-wood and havan samagri (medical and fragrant dried herbs), same way, O scholar! you take our test and listen to our lessons and submissions.

NOTES : (उपसदम्) उपसीदन्ति यस्यां तां वेदीम् = The holy pit for oblations. (गिरः) वाणी (वाण्यः । सं:) = Lessons and submissions.

The qualities of scholar are further eloborated :

अया ते अग्ने विधेमोर्जो नपादश्वमिष्टे ।
एना सूक्तेन सुजात ॥२॥

2. *TRANSLATION* :—O fire like scholar ! you are reputed with your nice virtues and always desire to be quick like a horse and never get fatigued. With my oblations and fine speeches, we invoke you.

PURPORT :—Those who take optimum use of learning and other resources with proper scheming, they achieve all success because of the power of Agni.

NOTES : (अया) अनया समिधा = With the oblations. (ऊर्जः) पराक्रमस्य = Of the power. (नपात्) यो न पातयति, तत्सम्बुद्धौ = O always unfailing. (अश्वमिष्टे) योऽश्वमिच्छति, तत्सम्बुद्धौ = O person you are quick like a horse.

The Ashvmedha Yajna is also conducted in order to measure and establish the overall supremacy of the performers of Yajna—Ed).

The theme of scholar continues :

तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः ।
सपर्येम सपर्यवः ॥३॥

3. *TRANSLATION* :—O scholar you give us wealth and teach and conduct your pupils, who are devoted to you and are seeking wealth. They seek your sermons.

PURPORT :—One who takes optimum use of the scholars, and follow their virtue action and temperament, they ultimately become prosperous and wealthy.

NOTES : (गीर्भिः) सुशिक्षिताभिर्वाग्भिः = Along with teachings of high order. (द्रविणोदः) यो द्रविणो ददाति तत्सम्बुद्धौ = O giver of wealth. (सपर्यवः) आत्मनः सपर्यामिच्छवः = Those who seek their welfare.

The attributes of Agni (scholar) are further given :

स बोधि सूरिर्मघवा वसुपते वसुदावन् ।
युयोध्यस्मद् द्वेषांसि ॥४॥

4. *TRANSLATION* :— O scholar ! you secure and guard wealth and also give it away to most admirable virtuous and learning persons. You are also good at manners, keep us away from the actions which lead to enmity.

PURPORT :—The noble persons seek virtuous and ward off deep attachement or enmity. They get wealth by giving away those qualities to the others.

NOTES : (मघवा) परमपूजितधनयुक्तः = One who is respected because of his wealth. (वसुपावन्) यो वसूनि द्रव्याणि ददाति, तत्सम्बुद्धौ = O giver of sumptous wealth.

The theme of learned persons is again described :

स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम् ।
स नः सहस्रिणीरिषः ॥५॥

5. *TRANSLATION* :—O learned person ! the fire or energy gets us energy through sun and clouds. He also get us the fast

chariot, (*coach*) not drawn by horses. Such energy or fire gets us the power, which is of thousands categories. May you behave with us likewise.

PURPORT :—The man should endeavour to get optimum benefits.

NOTES : (वृष्टिम्) वर्षम् =The rains. (दिवः) सूर्य प्रकाशान्मेघमंडलात् =From the sun-light and clouds. (अनर्वाणम्) अविद्यमानाऽश्वं रथम् =The chariots (coaches) moving without the horses from the power or energy. This particular word denotes that carriers are the conveyances used or plied with automation, and without any horses—**Ed.**).

The scholars are praised :

ईळांनायावस्यवे यविष्ठ दूत नो गिरा ।
यजिष्ठ होतरा गंहि ॥६॥

6. *TRANSLATION :*—O scholar ! you are blessed with youthful spirit, admirable, respectable and tormentors of the wicked. You protect the donors and encourage those who seek your guidance with your sermons and speeches. We, therefore, seek your well-being for the above objects.

PURPORT :—Here is a simile. The energy draws the moisture from the earth, and turns into clouds which ultimately bring rains and thus protect all the human beings and creatures. Likewise, a scholar randers help and benefits to all.

NOTES : (ईळानाय) स्तुवते ।=For the admirer. (अवस्यवे) आत्मनो वा रक्षणमिच्छवे ।=Seeking self—protection. (यविष्ठ) अतिशयेन युवन् ।=O blessed with youthful spirit ! (दूत) यो दुनातिदुष्टां स्ततसम्बुद्धौ ।=O tormentors ! know the wicked (आ गहि) समन्तात् प्राप्नुहि ।=Come to us from all sides.

The theme of God is described :

अन्तर्ह्यग्न ईयसे विद्वाञ्जन्मोभया कवे ।
दूतो जन्येव मित्र्यः ॥७॥

7. *TRANSLATION* :—O all knowing Lord ! you get all knowledge into our mind, and are illuminators like the lighting and know all the sciences. You are friendly to gentlemen, and are their communicator and benefcator to them. You are seated in our heart (conscience) and know our deeds of this and past life.

PURPORT :—A scholar preaches and practises truth and is friendly and helper to all other learned and religious persons. He takes them on the righteous path. Same way, God observes our all deeds and imparts its results.

NOTES : (ईयसे) प्राप्नोषि।=You reach. (उभया) वर्त्तमानेन सह पूर्वापराणि ।= The present and past life periods. (कवे) क्रान्तप्रज्ञ सर्वज्ञ ।=Excellent in wisdom and all-knower. (जन्येव) जनेभ्यो हितइव ।=Beneficial to all people.

The theme of God is continued :

स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक् ।
आ चास्मिन्त्सत्सि बर्हिषि ॥८॥

8. *TRANSLATION* :—God is Lord of all and He holds all knowledge, pleases and gives His knowledge in proportion to their present and past deeds. He is most amenable and si close in our hearts as well as in the world and universe.

PURPORT :—*O human beings! you should glorify only one God, because He is omnipresent, giver, endearing, and regulating the internal feelings (vide Antaryamin in Monier Williams Dictionery. Ed).*

NOTES : (विद्वान्) सर्वविद्याधारः=One who holds all the knowledge. (आनुषक्) अनुकूलम्।=Aminable. (वर्हिषि) अन्तरिक्षस्थे जगति।=In the world and universe.

Sūktam—7

Rishi of the Sūktam—Somāhuti Bhārgava. Devatā—Agni. Chhanda—Gāyatri of various forms. Svara—Shadja.

Significance of industriousness explains :

श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तमा भर ।
वसो पुरुस्पृहं रयिम् ॥१॥

1. *TRANSLATION :*—O Lord ! you are the source of happiness, giver of knowledge and learning, full of youthful spirits and bright like fire. You get for us wealth and prosperity which is illuminating, desirable and does good to others.

PURPORT :—Those who work hard to seek nice wealth, they become prosperous. (In his commentry of this mantra, Dayanand Sarasvati has specified that our richness aud prosperity should be based on truthful and honest means—Ed.)

NOTES : (अग्ने) पावकवद् विद्वान्=O fire—like scholar. (पुरुस्पृहम्) बहुभिः स्पृहणीयम् ।=Desirable by many.

The right path for scholars is indicated :

मा नो अरातिरीशत देवस्य मर्त्यस्य च ।
पर्षि तस्या उत द्विषः ॥२॥

2. *TRANSLATION* :—O scholar ! you don't support those who are enemy of the learned and common men. You make us to get over the enemies who are hateors to them.

PURPORT :—Those who side with and make company with religious learned and common men, they are never let down.

NOTES : (देवस्य) विदुषः = Of learned. (मर्त्यस्य) अविदुषः = Common men who are not very much learned. (पर्षि) पिपूरय । = Get across.

The subject of scholars goes on :

विश्वा उत त्वया वयं धारा उदन्याइव ।
अति गाहेमहि द्विषः ॥३॥

3. *TRANSLATION* :—O scholar ! let us make a self-intros-pection deeply to locate our evil spirits like the currents of water. You set an example.

PURPORT :—As the river currents change their courses often, similarly we should also give up enmity and switch over to the friendliness.

NOTES . (त्वया आप्तेन विदुषा सह । = Alongwith learned who is well known in the spiritual secrets. (उदन्या इव) उदकसम्बन्धिन्य इव । = Related to the water of a river, or like it. (अति गाहेमहि) गाहनम् कुर्यामि । = Take a dip that is to examine and understand well.

Scholars are compared with fire :

शुचिः पावक वन्द्योऽग्ने बृहद्वि रोचसे ।
त्वं घृतेभिराहुतः ॥४॥

4. *TRANSLATION* :—O scholar ! you purify all like fire and are bright. As fire inflames with oblations of Ghee etc, likewise

you purify the hearts of common men and are therefore are to be admired and highly respected and shining.

PURPORT :—Here is a simile of fire. The fire generates life extensively when obliations like that of Ghee are poured into it. Likewise the honoured scholars are also great benefactors to all.

NOTES : (अग्ने) अग्निवत्प्रकाशमान विद्वन्=O fire-like bright scholars ! (आहुत) आमन्त्रितः=Invited or multiplied with obliations.

The attributes of scholars are mentioned :

त्वं नो॑ असि भार॒ताग्ने॑ व॒शाभि॑रु॒क्षभिः॑ ।
अ॒ष्टाप॑दीभि॒राहु॑तः ॥५॥

5. *TRANSLATION* :—O scholars ! you hold all sorts of sciences and learnings. Like cows and bulls, you delight people with your speeches and sayings with your accurate decision and never becoming faulty. You are therefore worthy to be honoured.

PURPORT :—The speech flows through or originates from eight points in the human body. One who takes care of the correctness of the speech from all the said points, he protects all with his sermons. Such a person is worthy to be honoured.

NOTES : (वशाभिः) कमनीयाभिर्गोभिः=By dint of beautiful cows. (अष्टापदीभिः) अष्टौ पादौ यासां ताभिर्वाग्भिः।=Originating from eight points in the human body.

The achievements of a scholar are spotlighted :

द्रेव॒न्नः स॒र्पिरा॑सुतिः प्र॒त्नो होता॒ वरे॑ण्यः ।
सह॑सस्पु॒त्रो अद्भु॑तः ॥६॥

6. *TRANSLATION* :—The scholar, who is the owner of good fuel, foodgrains and nourshing substance, like Ghee (Butter) and milk, he turns to become powerful like the offshoot of strong winds. He bears wonderful deeds and temprament and being a giver of substances to other, becomes acceptable to all. Indeed, such a person becomes prosperous.

PURPORT :—In our science laboratories and projects, constant experimentation on fuel, medicines and foodgrains should be carried out. It is only the scholars who can successfully do it.

NOTES : (द्रुवन्नः) द्रुः काष्ठमन्नं यस्य सः=One who possesses fuel and foodgrains. (सर्पिरासुतिः) सर्पिरासुतिर्यस्य सः=Where ghee, milk etc are available in plenty. (सहसः) बलिष्ठस्य वायोः पुत्र इव वर्त्तमानः= Powerful like the off shoot of strong wind.

Sūktam—8

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda—Gyatri of various forms. Svara—Shadja.

The attributes of technologists are detailed :

वाजयन्निव नू रथान्योगाँ अग्नेरुप स्तुहि ।
यशस्तमस्य मीळ्हुषः ॥१॥

1. *TRANSLATION* :— O learned and technologists ! you get us all the equipment connected with water and energy resources. These tools, appliances and machines run by energy and water resources help in irrigational facilities and dnring the running of various combinations and crafts run on those potential resources. You should admire or take the maximum use of the above resources.

PURPORT :—The way horse and bullock power is used for running of the machines and conveyances, the same way your technologcal know-how helps in fast movements in sea, air, and land aircrafts. You should tell this secret to others.

NOTES : (रथान्) रमणीयान् विमानादीन्।=The beautiful crafts, for travel and transport on land air and sea. (वाजयन्निव) यथा गमयन्। While traversing the path. (उपस्तुहि) प्रशंस=Admire or explain in detail or learn the secret. (यशस्तमस्य) अतिशयेन यशस्विनो, बहुजल—युक्तस्य वा।=Very excellent and full of hydro-power.

———

Significance of technology and crafts is stated :

यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिम् ।
चारुप्रतीक आहुतः ॥२॥

2. *TRANSLATION :—* The technologist and a craftsman get people for fire-like equipment which are qualitative, effective and powerful. Such an equipment is never worn out and its capability is durable. He checks and smashes the enemies and delights a benefactor ultimately and who becomes prosperous.

PURPORT :—The technically developed energy has since been accomplishing the nice deeds. The trained persons in such disciplines progress very well.

NOTES : (सुनीथः) यः सुष्ठु नयति सः।=One who leads others nicely. (अजुर्यः) अजीर्णेषु भवः=Which is never worn out, meaning durable. (चारुप्रतीकः) सुन्दरगुणकर्मस्वभावैः प्रतीतः=Recognised with nice quality, action and nature.

———

In the praise of experts in technology :

य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते ।
यस्य व्रतं न मीयते ॥३॥

3. *TRANSLATION :—* O skilled in technology ! you are admired day and night in all quarters because of your brilliance. It never decays your politness and nature. You stay on with such virtues.

PURPORT :—The form and nature of fire are eternal. The same way the form and nature of God soul and firmament are identical with that fire. (We should never forget this truth-Ed.).

NOTES : (दमेषु) गृहेषु ।=In the homes or quarters. (प्रशस्यते) प्रशस्तो जायते ।=Becomes admired. (व्रतम्) शीलम् । Nature. (मीयते) हिंस्यते ।= Decays.

The secrets of energy are highlighted :

आ यः स्व१र्ण भानुना चित्रो विभात्यर्चिषा ।
अञ्जानो अजरैरभि ॥४॥

4. *TRANSLATION :—* The energy is existent in electricity, power, fire, sun etc. With its eternal qualities, it is manifested in all the subtiances in the various forms, like good light, sunshine etc. We should discover its secret through pretty well procedures to brighten our lives.

PURPORT :—This energy in the minutest forms in many manifestations can be discovered in all the substances, like wood, hydro-resources etc. It also regulates the growth and decline with the proportionate expansion and decline.

NOTES : (स्वः) आदित्य :=The Sun. (भानुना) प्रकाशेन ।=Because of light. (विभाति) प्रकाशते । Science. (अञ्जानः) प्रकटीकुर्वन् ।=Manifesting (अजरैः) वयोहानिरहितैः ।=Having no loss of life and age, not decaying.

Because of capability of scientists and technologists, a State becomes prosperous :

अ॒त्रिमनु॑ स्व॒राज्य॑म॒ग्निमु॒क्थानि॑ वावृधुः ।
विश्वा॒ अधि॒ श्रियो॑ द॒धे ॥५॥

5. *TRANSLATION* :— O persons ! these scientists and technologists discover energy in the form of power, which in return brings increased production and self-sustenance and prosperity in a balanced way. As I seek and achieve all sorts of prosperity, let you should also emulate it.

PURPORT :—Here is a simile. The scientists and technologists should bring their state on the path of prosperity and tell the people about the means and methods to be used to procure it. It ultimately requires efforts to make the people hard-working and industrious.

NOTES : (अत्रिम्) अत्तारम् ।=Which consumes all. (स्वराज्यम्) स्वप्रकाशवन्तम् ।=Self generating or self-sustenance. (उक्थानि) वक्तुं योग्यानि {वचनानि ।=The words which may bring inspiration among the people. (अधिश्रियः) लक्ष्मी ।=Vast wealth. (दधे) उपरि दधाति ।=To hold in abundance.

People should follow the path of technology collectively :

अ॒ग्नेरिन्द्र॑स्य॒ सोम॑स्य दे॒वाना॑मू॒तिभि॑र्व॒यम् ।
अरि॑ष्यन्तः सचेमह्य॒भि ष्या॑म पृतन्य॒तः ॥६॥

6. *TRANSLATION* :— The energy, the sun, the moon, the scholars, they save learned persons and other planets like earth with their balanced deals and speeches. Likewise. O persons ! we should also have company and friendship with noble learned persons in order to get fame and reputation. We should act on the same line.

PURPORT :—Learned persons with their knowledge about energy and other sciences alongwith their army become our friend. They take human beings on the path of **Dharma** *(righteousness) and* **Vidya** *(learning).*

NOTES : (इन्द्रस्य) । सूर्यस्य=Of the sun. (अग्नेः) पावकस्य ।=Of the energy. (सोमस्य) चन्द्रस्य =Of the moon. (देवानाम्) विदुषां पृथिव्यादि-लोकानां वा=Of the scholars or planets like earth etc. (अरिष्यन्तः) अहिंस्यमानाः=Working without confrontation. (सचेमहि) सङ्गता भवेम ।=We become united. (पृतन्यतः) आत्मनः पृतनामिच्छन्तः ।=Desiring happiness for themselves.

Sūktam—9

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda of various froms of Trishtup. Svara—Dhaivata, Pankti and Panchama.

The actions of fire-like scholars are stated :

नि होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः ।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रम्भरः शुचिजिह्वो अग्निः ॥१॥

1. TRANSLATION :— The scholar should know the nature and properties of energy (Agni), and should take the optimum use of its knowledge. The power or energy holds the transport and conveyances, and is also existent in the Holy Pits. (यज्ञकुंड) It provides brilliance and illumination and is very powerful. It helps in providing accommodation, in the use of good speech and holds and supports thousands of such works in the universe.

PURPORT :— The scholars are well aware of the potenialities and uses of the energy. It provides source of happiness in various ways and they always achieve an extreme delight.

NOTES : (होतृषदने) होतृणां दातृणां सदने याने वेद्यां वा ।=Which holds the transport and conveyances and the Holy Pits. (विदान:) विद्यमान:=Existent. (सुदक्ष:) सुष्ठु दक्षो बलं यस्मात् स:=The source from which the substantial and skilled power is drawn. (अदब्धव्रतप्रमति:) अदब्धेनाहिंसितेन व्रतेन शीलेन प्रमति: प्रज्ञानं यस्य स:=The knowledge of which is learnt with eternal nature. (वसिष्ठ:) अतिशयेन वासयिता=Excellent in fairly rehabilitating masses. (सहस्रम्भरा) सहस्रस्य जगतो धर्ता पोषको वा ।=One who holds and protects thousands of worlds in the universe.

The usefulness of energy is emphasized for a scholar :

त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य आ वृषभ प्रणेता ।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीद्यद्बोधि गोपाः ॥२॥

2. *TRANSLATION* :— O scholar ! you shine like fire. You also take our young generation across the seas to foreign countries and thus protect them and their dwellings. Without taking any chance, you give us good and healthy bodies and impart all knowledge of subjects.

PURPORT :— A boat or ship takes the traders across the seas where they get prosperity and happiness. The same way that very energy or Agni has such quality to make our body strong and in imparting of the education. Such people get mundane achievements.

NOTES : (दूत:) देशान्तरं प्रापक: ।=One who takes to foreign countries. (परस्पा:) पारयिता रक्षकश्च ।=Who helps in corssing the hardles and protects. (तोकस्य) अपत्यस्य ।=To the next generation. (दीद्यत्) दीव्यत् प्रकाशयति ।=Illuminates.

Mistary of energy is further explained :

विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

3. *TRANSLATION* :— O scholars ! we glorify you with our praise in order to get good ideas and guidelines for a noble life. The way you approach us, similarly we should emulate good behaviours with others. We should also associate with you in putting oblations in the burning holy fire in order to acquire knowledge about the various substances.

PURPORT :— *Those who perform good deeds, they get nice birth in future, and vice versa. The scholars put oblations of medicinal and fragrant substances in the holy fire and thus do good to all the beings. With it, they get good life here and also after brith.*

NOTES : (विधेम) विचरेम ।=We praise. (स्तोमैः) स्तुतिभिः=With admiration. (उदारिथ) प्राप्नोषि । अत्रान्येषामपीति दीर्घः=You get us. (जुहुरे) जुह्वति ।—Puts oblations.

———

More knowledge and qualities about the fire-like scholar is stated :

अग्ने यजस्व हविषा यजीयाञ्छ्रुष्टी देष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥४॥

4. *TRANSLATION* :— O scholar ! you are owner of great wealth and present good words and speech which is purifying to all. You are a great performer of the Yajna, and therefore do it here the same way with nice oblations in order to signify the importance of donations and wealth.

PURPORT :— *The wealthy persons who do good to others, they are loved by all.*

NOTES : (यजीयान्) अतिशयेन यष्टा ।=One who performes the Yajnas extensively. (श्रुष्टी) सद्यः ।=Soon. (रयिपतिः) श्रीस्वामी—Owner of wealth. (मनोता) प्रज्ञापकः । अत्र मन धातोर्बहुलकादौणादिकः ओतन प्रत्ययः ।= One who explains nicely.

———

More details about the scholars are stated :

उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।
कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥

5. *TRANSLATION :—* O fire-like scholar ! you thrash out the sorrows of others, and performe Yajnas and give away donations daily. The truth is that the deeds performed with honest means never decay. You make people who are capable to teach good qualities and produce the foodgrains. To such a person, you give good sons and daughters and wealth and always protect them.

PURPORT :— One who does good to all people, his wealth always remains growing and never disappears.

NOTES : (वसव्यम्) वसुषु भवम् =The work which is performed through the wealth. (दस्म) परदुःखभञ्जक=One who shares and removes the grief of others. (क्षुमन्तम्) बह्वन्नयुक्तम्—With plenty of foodgrains. (स्वपत्यस्य) शोभनान्यपत्यानि यस्मात्तस्य ।=Of the one who has got ideal sons and daughters.

———

The attributes of scholars are repeated :

सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद्दिदीहि ॥६॥

6. *TRANSLATION :—* O scholar ! you are shining like fire. With your followers and soldiers, you give us good company and knowledge. One who performs Yajna (sacrifies) extensively and looks after the cows, he always gives us wealth, delight, happiness, divine virtues and victory and removes our sorrows. May you impart us all these qualities.

PURPORT :—Here is a simile. A ruler who honours learned persons and protects well his subjects, he earns extensive prominence. We all should follow him.

NOTES : (एना) एतेन ।=Because of it. (अनीकेन) सेनासमूहेन सह ।= Alongwith the military formations. (यष्टा) सङ्गन्ता सुष्ठुविज्ञाता दाता वा ।=One who has acquired knowledge or is a donar or is in company of good people. (यजिष्ठः) समन्तादतिशयितो यष्टा ।=One who performs Yajnas extensively. (अदब्धः) अहिंसितः ।=Full of non-violence. (परस्पाः) पारयिता ।=One who takes across.

———

Sūktam—10

Rishi of the Sūktam—Gritsamada. Devatā—Agni. Chhanda—Various forms of Trishtup. Svara—Dhaivata, Pankti and Panchma.

The qualities of scholars are mentioned :

जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।
श्रियं वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी ॥१॥

1. *TRANSLATION :*— O scholars ! you deal with the persons as a father, are foremost among the virtuous people and are close to the artists on the earth. You pervade their brilliance highly, which is eternal, purifier, best among the givers of foodgrains etc and is fast. This sort of knowledge should be applied in various technologies with your association.

PURPORT :—The energy is a vital force on the earth and applying it properly and extensively proves a good assistance to the craftsmen, as a father looks after his son.

NOTES : (जोहूत्रः) अतिशयेन सङ्गमनीयः=One who is worthy of association or company. (इळः) पृथिव्याः=Of the earth. (विचेताः)

विगतं चेतो विज्ञानं यस्मात्सः जड़ः ।=One who is completely a dud without any spark of knowledge. (वाजी) बहुवेगादिगुणयुक्तः ।=Possessive of the various speeds.

Importance of the knowledge is stated :

श्रुया ऋग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः ।
श्यावा रथं वहतो रोहिता वोतारुषाह चक्रे विभृत्रः ॥२॥

2. *TRANSLATION :*— O scholar ! this fire (knowledge) is of varied sciences and is eternal to be acquired through several resources. It holds different kinds of substances, and is immersed at focal points in the solar chariots, and bears and holds all the powers. They take it from one point to another and porvide the knowledge of crafts. O scholar ! you listen to my these prayers.

PURPORT :—The power and other sources of energy create several substances. It is our duty to learn that science of energy.

NOTES : (चित्रभानुः) विचित्रदीप्तिः=Possessive of strange light or varied science. (गीर्भिः) सुशिक्षित युक्ताभिर्वाग्भिः ।=With speeches full of educative values. (श्यावा) प्राप्तिसाधकौ धारणाकर्षणाख्यावश्विनौ=The days and nights which have capacities of holding and extraction. (अरुषा) मर्मसु व्यापकौ ।=Couched at focal points.

The theme of fire moves on :

उत्तानायामजनयन्त्सुषूतं भुवदग्निः पुरुपेशासु गर्भः ।
शिरिणायां चिदक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥३॥

3. *TRANSLATION :*— The energy has various forms. In the great planets, it creates night and then again it awakens the performer

of Yajna at the dawn. It has no limit of acceptance and manifests its power in different medicines. This heat is underhidden in the earth like in the womb and stays on there. We should apply this fire in a proper form.

PURPORT :—The heat or energy which is hidden in the earth should be learnt by all the persons. It is a tip to them.

NOTES : (उत्तानायाम्) उत्तान इव शयानायां पृथिव्याम् :—Appearing like in lying or sleeping position. (पुरुपेशासु) पुरूणि पेशांसि रूपाणि यासु तासु ओषधीषु ।—In the medicinal herbs which are of various appearances (शिरिणायाम्) हिंसितायाम् ।—In the decaying earth. (महोभिः) महद्भिर्लोकैः—Along-with great planets. (अपरीवृतः) परितः सर्वतोऽनावृतः—Uncovered from all sides.

The theme of fire continues :

जिघर्म्य॒ग्निं ह॒विषा॑ घृ॒तेन॑ प्रति॒क्षि॒यन्तं॒ भुव॑नानि॒ विश्वा॑ ।
पृ॒थुं ति॑र॒श्चा वय॑सा बृ॒हन्तं॒ व्यचि॑ष्ठ॒मन्नै॑ र॒भ॒सं दृशा॑नम् ॥४॥

4. TRANSLATION :— O scholar I put oblations of ghee in the Holy Pit, alongwith good fragrant substances. All the creatures live in their planets and they grow and inhabit with other mundane substances like foodgrains etc. We should never loose sight of it.

PURPORT :— Those who know well the nature and properties of this fire, which is only one form of energy, and put in oblations of fragrant substances in the Holy Pits, they get eternal delight.

NOTES : (जिघर्मि) ज्वालायुक्तं करोमि ।—Inflame it by oblations. (प्रतिक्षियन्तम्) पदार्थं पदार्थं प्रतिवसन्तम् ।—Existing in all the substances. (व्यचिष्ठम्) अतिशयेन व्याप्तम् ।—Absorbed deeply. (दृशानम्) दृश्यमानं दर्शयितारं वा ।—Being looked or exposed to other substances.

Significance of Agni (knowledge) is re-established :

आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥५॥

5. *TRANSLATION* :— O scholar ! the way in close association with you, I intensify my knowledge and thus get all substances fairly well, its credit goes to you. This knowledge helps to secure brilliance (knowledge) of mortal creatures and because of which we hold that fire constantly in our body and it's colour. It is enough for me. Let me also call you to emulate.

PURPORT:—The persons with clean conscience perform sacrifices with oblations of ghee etc. They present various merits and are in a position to achieve the excellent knowledge and finally they prosper.

NOTES : (प्रत्यञ्चम्) प्रत्यञ्चन्तम् ।=To the energy existent in all the substances. (जिघर्मि) ज्वालायुक्तं करोमि ।=I enlighten nicely. (मर्यश्रीः) मर्त्याणां श्रीः शोभा यस्मात् सः=From the shine or brilliance of mortal substances. (स्पृहयद्वर्णः) स्पृहयन् वर्णो यस्य सः ।=One whose appearance looks aspirant. (न अभिमृशे) अभिसहे इति निषेधः ।=I can not bear beyond it.

The qualities of the scholars are described :

ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद्वदेम।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोहवीमि ॥६॥

6. *TRANSLATION :*— O scholar ! with excellent behaviour you bear all. The same way I also seek extensive fire (knowledge) constantly, with our words, nice behaviour and by having sweet substances. We also honour those great persons who are messengers of your techings and are capable to distribute the wealth, property etc. proportisonately. We say it, and it can not be challenged or contradicted.

PURPORT :—Here are two similes. The noble persons learn several sciences and thereafter preach it to others. Same way, we should also act.

NOTES : (भागम्) भजनीयम् ।=The acceptable substances. (मधुपृचम्) मधुरादिसम्बन्धिनम् ।=Related to sweetness or softness of the substances. (त्वादूतासः) त्वं दूतो येषान्ते ।=Of those who are your messengers. (धनसाः) ये धनानि सनन्ति विभजन्ति ते ।=Those who divide and distribute wealth of the elders. (वचस्याः) वचनैः सुसाध्याः=The points to be tackled or decided with sweet words.

———

Sūktam—11

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Pankti of various forms, Brihati and Trishtup. Svara—Madhyama and Dhaivata.

The principles of politics or administration are stated :

श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम् ।
इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥१॥

1. *TRANSLATION :—* O king or ruler ! you are possessive of learning glory. Those who are front-rank soldiers or scholars and are desirous of wealth, they make endeavours and shake off others like ocean. Such people grow like ocean for giving away wealth to others. May you do not kill us and listen to our prayers.

PURPORT :—As the ocean is the biggest source of water, same way the important people should give away money and honour to their subordinates and protectorates.

NOTES : (श्रुधि) शृणु ।=You listen to. (हवम्) शास्त्रबोधजन्यं शब्दम्।=The administrations full of wisdom or tips. (मा रिषण्यः) न हिंस्याः ।=Do not kill us. (वसूनाम्) प्रथमकल्पानां विदुषां पृथिव्यादीनां वा=The wealth or

riches of first quality or lands etc. (ऊर्जः) पराक्रमा अन्नादयो वा ।=The acts of bravery and plenty of foodgrains etc. (सिन्धवः) समुद्राः= Oceans.

———

The theme of administration further moves on :

सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः ।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैर्वावृधानः ॥२॥

2. *TRANSLATION:*—O Indra (ruler) ! you are brave and shine like the sun which shatters all the water-fed clouds. Similarly as the great you are, you pursuade others for increased growth. You should satisfy those who have faith in the immortality of the soul.

PURPORT :— The sun creates rains, likewise those who use the chosen and excellent words in their speech, they please their servants and subordinates and are always respected.

NOTES : (इन्द्र) सूर्यवद् वर्त्तमान ।=One who shines like sun. (परिष्ठिताः) परितः स्थिताः ।=Covered from all round. (अमर्त्यम्) आत्मनो मरणधर्म-रहितम् ।=Those who have knowledge of immortality of the soul (उक्थैः) उत्तमवचनैः ।=With excellent sentences or sayings.

———

More tips given for the rulers :

उक्थेष्विन्नु शूर येषु चाकन्त्स्तोमेष्विन्द्र रुद्रियेषु च ।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्रते न शुभ्राः ॥३॥

3. *TRANSLATION* :— O brave ruler ! like the sun, you dispel all darkness and are ever shining. Through your sermons, speeches and words of praises, you show your preference or favour for those who established their vitality. The way air and beautiful lighting expand

extensively, similarly only you are admired among all. We wish you godspead and brilliance.

PURPORT :—*The electricity and water heavily create expansion, same way a learned person draws pleasure because of his learning.*

NOTES : (शूर) तमो हिंसकस्सवितेव शत्रुहिंसक ।= O brave you are comparable with sun which dispel darkness. (चाकन्) कामयते ।= You desire. (स्तोमेषु) स्तुवन्ति सर्वा विद्या येषु तेषु ।= In the sentences worth to be uttered. (रूद्रियेषु) रुद्राणां प्राणानां प्रतिपादकेषु ।= Those who instill vitality (Praana). (सिस्त्रते) सरन्ति ।= Expand.

The duties of Indra are defined :

शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः ।
शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सह्याः ॥४॥

4. *TRANSLATION* :—O President of the Assembly (Indra)! you are great and are beyond the pale of corruption. You make our subjects tolerant like the solar system. Your service class shining, happy and of strong arms should be in spotless uniform with their weapons. Thus they grow under your directions.

PURPORT :—*For the progress of their State, the rulers or the king should provide all facilities to their subjects including the use of weapons and fire-arms. They should prosper quickly.*

NOTES : (शुभ्रम्) भास्वरम् ।= Shining because of being beyond the pale of corruption. (वज्रम्) शस्त्रसमूहम् ।= The stocks of arms and weapons. (बाह्वोः) करयोः ।= Of the two arms. (दासीः) (विशः) सेविकाः प्रजाः ।= Serving subjects or the public servants.

The Statecrafts or art of ruling is explained :

गुहा हितं गुह्यं गूळ्हमप्स्वपीवृतं मायिनं क्षियन्तम् ।
उतो अपो द्यां तस्तभ्वांसमहन्नहिं शूर वीर्येण ॥५॥

5. *TRANSLATION* :— O brave ruler ! the way sun creates waters and dispels the darkness with its shine, with the smilar plans the rulers should search hideouts of the criminals and enemies and should smash them at various stages becaue they are wicked.

PURPORT :—The ruler imparts strength to all subjects like the sun who brings down the water from dormant clouds. The same way, a king or ruler should smash the enemies of the State who are sinful and thus should delight their subjects.

NOTES : (गुहा) गुहायाम् ।=In the hideouts. (गुह्यम्) गोप्तुं योग्यम् ।= Secret or hidden. (मायिनम्) मायाविनम् ।=To wicked. (तस्तम्भांसम्) स्तम्भितवन्तम् ।=Blocked or stopped. (अपीवृतम्) आच्छादितम् ।= Covered or shrouded.

More details about the Statecraft or administration :

स्तवा नु तं इन्द्र पूर्व्या महान्युत स्तवाम नूतना कृतानि ।
स्तवा वज्रं बाह्वोरुशन्तं स्तवा हरी सूर्यस्य केतू ॥६॥

6. *TRANSLATION* :— O powerful and admirable king ! we glorify you because of your great achievements. We should also extend support and appreciation to your new schemes. Always we should be loyal to you and have faith in your physical strength and striking power of weapons, because they are as good as the sunrays doing the twin work of extraction and giving away. (The sunrays extract water from the moisture of lands and in return serve the creatures with rain water. Ed.).

PURPORT :— Whatever good works had been done in the past or present by the noble religious persons, we should follow them.

NOTES : (स्तव) स्तवाम । अत्र विकरणव्यत्ययेन शप् । पुरुषवचनव्यत्ययश्च सर्वत्र द्व्यचोतस्तिङ इति दीर्घः=We worship. (पूर्व्या) प्राचीनानि ।=Deeds of the past. (महानि) पूजनीयानि बृहत्तमानि ।=Great and worthy to be respected. (स्तव) स्तवाम । अत्र द्व्यचोतस्तिङ इति दीर्घः=We worship. (हरी) धारणाकर्षणकर्माणौ ।=With the faculty of extraction and holding.

More guide lines about Statecraft :

हरी नु तं इन्द्र वाजयन्ता घृतश्चुतं स्वारमस्वार्ष्टाम् ।
वि समना भूमिरप्रथिष्टारंस्त पर्वतश्चित्सरिष्यन् ॥७॥

7. *TRANSLATION :—* O ruler ! you are glorious like the sun. You accept those persons who implement your orders in letters and spirit. The sunrays extract water and turn into clouds and thereafter come down in the form of rains and give delight on the earth. We desire you to be widely reputed, enjoy pleasure and capable to win the battles like clouds.

PURPORT :—Those State authorities who deliver good to subjects like sun and clouds, only they can win over their enemies.

NOTES : (हरी) हरणशीलौ किरणौ ।=The sun rays having nature of extracting moisture. (घृतश्चुतम्) उदकात् प्राप्तम् ।=Received or brewed from water. (अस्वार्ष्टाम्) शब्दयन्तः=Making sound. (अप्रथिष्ट) प्रथताम् ।=You expand. (सरिष्यन्) गमिष्यन् ।=While going.

The rulers should implement the Vedic teachings :

नि पर्वतः साद्यप्रयुच्छन्त्सं मातृभिर्वावशानो अक्रान् ।
दूरे पारे वाणीं वर्धयन्त इन्द्रेषितां धमनिं पप्रथन्नि ॥८॥

8. *TRANSLATION :—*A schalar honours his mother and taking no chance serves her faithfully like the clouds. With his educative and beautiful speeches, he dispels the evils. The way scholars go abroad and spread the divine Vedic knowledge among the people, we should also further that activity.

PURPORT :— If the parents impart good education and knowledge among their children ceaselessly, they become happy and prosper.

NOTES : (पर्वतः) मेघ इव ।=Like cloud. (अप्रयुच्छन्) प्रमादमकुर्वन् ।= Sparing no chance. (मातृभिः) मान्यकर्त्रीभिः ।=By those mothers who are honoured. (इन्द्रेषिताम्) इन्द्रेण परमेश्वरेण प्रेषिताम् ।=Revealed by mighty God. (धमनिम्) वेदवाणीम् । धमनिरिति वाङ्नाम (N.G. 1-11) =Vedic teachings or text of the Vedes.

A ruler should crush and terrorize the wicked :

इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः ।
अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥९॥

9. *TRANSLATION* :— O king ! you are President of the Assembly ! the way solar system develops the oceanic areas through the clouds and multiplies it, and the lightning creates terrific sound on the earth and in the sky, likewise, O king you shake terrorize and trouble the wicked persons.

PURPORT :—The sun-rays extract water from the oceans and in return delight the people with raining water through the clouds. May we request you to bring all your subjects on the path of progress because of your learning and the wicked should be made to work justly with your teachings and terror.

NOTES : (महाम्) महत्तमम् ।=The biggest. (आशयानम्) आस्थितम् ।= Obtained. (मायाविनम्) दुष्टप्रजम्=To the wicked. (कनिक्रदतः) शब्दयतः= Creating sound. (वज्रात्) विद्युत्पातशब्दात् ।=From the roaring sound of the lightning.

A ruler is told to observe certain norms in dealing with his subjects :

अरोरवीद्वृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजूर्वात् ।
नि मायिनो दानवस्य माया अपादयत्पपिवान्त्सुतस्य ॥१०॥

10. TRANSLATION :—The way solar system or the sun gives delight to people by rains, but terrifies the wicked persons with its thunderbolt; similarly, a ruler and his colleagues should smash the evil minds of the persons who are rogues and wicked and divide the people on parochial lines. Such a ruler takes plenty to herbal juices and ultimately scores victory over them.

PURPORT :—The thunderbolt from the sky terrifies the wicked. The same way the government officers should caution and warn them of severe punishment in case of non-implementation of their orders.

NOTES : (अरोरवीत्) भृ'श शब्दयति = Creates uproar or thunderbolt sound. (वृष्ण:) वर्षकस्य = Of the one who rains water or showers happiness. (वज्र:) किरणनिपात: = Thunderbolt. (अस्य) सूर्यस्य = Of the sun or solar system. (अमानुषम्) सम्बन्धरहितम् = Quite impersonal or in a detached way. (निजूर्वात्) हिंस्यात । अत्र लुङ्यड् भाव: —बहुलमेतन्निदर्शनमिति हिंसार्थस्य । = May kill. (दानवस्य) दुष्टकर्मकर्त्तु: = Of evil doers. (पपिवान्) पाता = Protector. (सुतस्य) महौषधिनिष्पन्नस्य रसस्य = Of the herbs juice.

Qualities of a Vaidya (a medical man) are stated :

पिबापिबेदिन्द्र शूर सोमं मन्दन्तु त्वा मन्दिनः सुतासः ।
पृणन्तस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इन्द्रमाव ॥११॥

11. TRANSLATION :— O brave Indra ! the competent and eminent Vaidyas get for you the juices of the herbs like that of the SOMA, and thus make you delight and strong. Let them delight you and ask you to drink more and more. Born in a grand palace in prosperity, with these extracted juices they provide you protection.

PURPORT :— If the rulers and their people take and drink the herbs, juice and extracts which give strength and nourishment, they become energetic and active and add to their prosperity.

NOETS : (पिबापिब) भृशं पिबति अत्र ह्यचोतस्तिङ् इति दीर्घ: = Drinks heavily. (इन्द्र) आयुर्वेदविद्यायुक्त = One who is expert in the science of life.

(सोमम्) सोमलताद्योषधिसारपातारम्=One who takes the extracts of the herbs like the **Soma**. (कुक्षी) उदरपार्श्वौ=Bellies. (सुतः) निष्पन्नः= Extracted. (पौरः) पुरिभवः=Born in a grand urban palace.

———

The attributes of the Vaidyas are stated :

त्वं इन्द्राप्यंभूम विप्रा धियं वनेम ऋतया सपंन्तः ।
अवस्यवो धीमहि प्रशंस्तिं सद्यस्ते रायो दावने स्याम ॥१२॥

12. TRANSLATION :— O Vaidya (Doctor in medicine and surgery) ! under your guidance let us become intelligent and active with true science, so that we do noble deeds and punish the wicked very well. We are desirous of our welfare and therefore repeatedly offer our admirations to you in order to get wealth and wisdom. Your fame may expand among the rich donors.

PURPORT :— By having noble sciences and truthful mind, we should seek knowledge of medicines and drugs from the Vaidyas. By their proper intake, we become active and earn wealth.

NOTES : (इन्द्र) रोगविदारक=One who treats the diseases—Vaidya. (विप्राः) मेधाविनः=Intelligent or brilliant. (ऋतया) सत्यविज्ञानयुक्तया= Equipped with truthful sciences. (सपन्तः) दुष्टानाक्रोशतः=Punishing the wicked. (अवस्यवः) आत्मनोऽवो रक्षणमिच्छवः=Seekers of self-protection.

———

In the praise of or request for the Vaidyas :

स्याम ते त इन्द्र ये त ऊती अंवस्यव ऊर्जं वर्धयंन्तः ।
शुष्मिन्तंमं यं चाकनाम देवास्मे रयिं रासि वीरवंन्तम् ॥१३॥

13. TRANSLATION :— O Indra (Vaidya) ! you are nice and giver of property to the seekers of protection. You give strength

and happiness to them. Your noble actions raise a strong and brave army of people, who earn wealth for us and make us happy.

PURPORT :— With mutual and active cooperation among the people, the Vaidyas march forward on the path of progress. One should not give up the good aspirations and ambitions.

NOTES : (इन्द्र) ऐश्वर्यप्रद = Giver of prosperity. (ऊती) ऊत्या रक्षणादिक्रियया सह = Seekers of self protection. (शुष्मिन्तमम्) अतिशयेन बलवन्तम् Greatly strong. (चाकनाम) कामयेमहि । = We aspire. (रासि) ददासि = You give.

The subject of the Vaidyas continues :

रासि क्षयं रासि मित्रमस्मे रासि शर्ध इन्द्र मारुतं नः ।
सजोषसो ये च मन्दसानाः प्र वायवः पान्त्यग्रणीतिम् ॥१४॥

14. TRANSLATION :— O Vaidya ! you are giver of strength and desirous of our happiness. Take us to the right path of policy which is full of science or potentiality. You provide us accommodation under healthy environments and are therefore friendly. You are great because you give strength to human beings.

PURPORT :— Only such persons can delight human beings, who are friendly and giver of knowledge and are polite.

NOTES : (इन्द्र) बलप्रद = Giver of strength. (मारुतम्) मरुतां मनुष्याणामिदम् = To the human-beings. (सजोषसः) समानप्रीतयः = Mutually delighting each other. (अग्रणीतिम्) अग्रा श्रेष्ठा चासौ नीतिश्च ताम् = Those who are leading in formulating a good policy.

In the praise of scholars and physicians :

व्यन्त्विन्नु येषु मन्दसानस्तृपत्सोमं पाहि द्रह्यदिन्द्र ।
अस्मान्त्सु पृत्स्वा तरुत्रावर्धयो द्यां बृहद्भिरर्कैः ॥१५॥

15. TRANSLATION :— O glorious scholar ! you shake off ignorance. The way solar system brightens the day with its rays, same way you protect and guard us in the battlefields. You should guard well the learned persons who are desirous of prosperity, pleasant in behaviour and contented but strong.

PURPORT :—The people who live among the scholars, they achieve prosperity and delight others. They shine like the sun.

NOTES : (व्यन्तु) कामयन्ताम्=You desire. (मन्दसानः) आनन्दितः= Delight. (पृत्सु) संङ्ग्रामेषु=In the battlefields. (तरुत्र) अविद्यातारक ।= Dispeller of ignorance.

———

The theme of scholar moves on from the previous references :

बृहन्त इन्नु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान् ।
स्तृणानासो बर्हिः पस्त्यावत्त्वोता इदिन्द्र वाजमग्मन् ॥१६॥

*16. TRANSLATION :—*O scholar ! you make us to get over miseries and dispel our ignorance. With your beautiful preachings, all listeners and implementetors get delights from all quarters. They feel homely and provide a cover to your guarded people and get them the knowledge without any delay.

PURPORT :—Only they are happy, who are protected by the righteous, religious and educated scholars.

NOTES : (उक्थेभिः) सुष्ठूपदेशैः ।=With fine preachings or sermons. (सुम्नम्) सुखम्=Happiness. (आविवासन्) समन्तात् सेवन्ते ।=Get from all quarters. (बर्हिः) वृद्धम् ।=Great. (पस्त्यावत्) गृहवत् ।=Like a home. (इन्द्र) अविद्याविच्छेदक ।=Dispeller of ignorance.

———

Benefits in the company of scholars are detailed :

उग्रेष्विन्नु शूर मन्दसानस्त्रिकद्रुकेषु पाहि सोममिन्द्र ।
प्रदोधुवच्छ्मश्रुषु प्रीणानो याहि हरिभ्यां सुतस्य पीतिम् ॥१७॥

17. TRANSLATION :—O scholar ! you are brave in killing the wicked and know the science of medicine and surgery thoroughly. Whatever ailments exist in the body, soul and mind, you treat and prevent them with your wonderful medicines. Seated on quick transport and equipped with effective drugs and medicines, you cure all the ailments discovered in chins and other parts of body. (Here for quick transport the simile of horse power is mentioned-Ed.).

PURPORT :—Those staying in the company of very intelligent persons and act according to their advice, they frighten and tremble their foes, quickly bring herbal juices, delight and cure such people.

NOTES : (त्रिकद्रुकेषु) त्रीणि कद्रुकाणि शरीरात्ममनः पीडनानि येषु तेषु व्यवहारेषु ।= Three kinds of ailments in body, soul and mind. (इन्द्र) वैद्यकविद्यावित् ।=One who knows science of medicines. (प्रदोधुवत्) प्रकृष्टतया कम्पयन् ।=Extensively frightening or trembling. (श्मश्रुषु) चिबुकादिषु ।=In the parts of body like chins. (हरिभ्याम्) सुशिक्षिताभ्यामश्वाभ्याम् ।=With well trained two horses.

Here the attributes of a Commander are stated :

धिष्वा शवः शूर् येन वृत्रमवाभिनद्दानुमौर्णवाभम् ।
अपावृणोर्ज्योतिरार्याय नि संव्यतः सादि दस्युरिन्द्र ॥१८॥

18. TRANSLATION :—O Commander of the army ! like sun you are dispeller of distresses and give strength. The sun smashes the group of clouds with its rays; likewise you also smash the bodies of your foes. Your this action dispels the black force of your enemy and on contrary delights the noble persons. We should thus work for achieving victory over the wicked enemies.

PURPORT :—Here is a simile. As the sun dispels the darkness, likewise the employees of the State should not allow the growth of injustice and thus make the noble men happy.

NOTES : (धिष्व) धर=Hold. (अवाभिनत्) विदृणाति=Smashes. (दानुम्) जलस्य दातारम्=Giver of water. (और्णवाभम्) ऊर्णायां नाभ्यां यस्य तदपत्यमिव= Smashing through like in the naval region. (आर्य्याय) उत्तमाय जनाय ।=For a noble person. (दस्युः) परपदार्थापहारकः ।=One who steals away others possessions.

The king should diploy right persons for specific duties :

सनेम ये त ऊतिभिस्तरन्तो विश्वाः स्पृध आर्येण दस्यून् ।
अस्मभ्यं तत्त्वाष्ट्रं विश्वरूपमरन्धयः साख्यस्य त्रिताय ॥१९॥

19. TRANSLATION:—O Commander of the Army ! competing and excelling in actions with your armed forces, we get physical and phychological happiness coupled with the delight obtained from fine speech. We overcome the evil doers and dacoits with the power, nice wisdom and righteousness. With hand of friendliness extended to all, we united varying sections of people in order to make them glorious with individual contacts. You therefore accomplish us with such power to smash the enemies.

PURPORT :—The people who select a right Commander and help him in the discharge of duties and in forbidding the don'ts, they provide security and happiness to all the people.

NOTES : (सनेम) विभजेम=We divide. (ऊतिभिः) रक्षणादिकर्त्रीभिः सेनाभिः= The armies engaged in defence work. (स्पृधः) स्पर्द्धमानान् ।=Competing. (आर्येण) उत्तमविद्याधर्मसामर्थ्येन=With nice wisdom and righteousness. (त्वाष्ट्रम्) त्वष्ट्रानिर्मितम् ।=Built extently. (साख्यस्य) सख्युः कर्मणो भावस्य निर्माणस्य ।=To build up friendship of. (त्रिताय) त्रिविधानां शारीरिकवाचिकमानसानां सुखानां प्राप्तिर्यस्य तस्मै ।=In order to get three types of happiness of body, speech and mind.

Exemplifying the sun, the king is told about his duties :

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यर्बुदं वावृधानो अस्तः ।
अवर्तयत्सूर्यो न चक्रं भिनद्वलमिन्द्रो अङ्गिरस्वान् ॥२०॥

20. TRANSLATION : O scholar ! you give prosperty and pleasure of superior middle and inferior grades and thus make the armed forces strong through motivation and exhortations. The way sun rotates round the globe, O Commander ! you also act similarly and make the optimum use of air, clouds and energy judiciously.

PURPORT :—Here is a simile. The sun regulates and controls the movements of innumerable stars and planets. It also controls the air, lightning and clouds. These who work on similar lines, they achieve happiness.

NOTES : (सुवानस्य) ऐश्वर्यजनकस्य ।=Of prosperty creator. (मन्दिन:) सर्वस्याऽऽनन्दस्य जनयितु: ।=Of the creator of complete happiness. (त्रितस्य) त्रिभिरुत्तममध्यमनिकृष्टोपायैर्युक्तस्य ।=Having three types of devices -superior, middle and inferior. (अर्बुदम्) एतत्सङ्ख्याकं सैन्यम्।=The armed forces numbering ten billions. (चक्रम्) भूगोलसमूहम्=Groups of planets and stars. (वलम्) मेघम् ।=Clouds. (अङ्गिरस्वान्) अङ्गिरसो वायो: सम्बन्धो विद्यते यस्य स: ।=Related to the air and wind.

Again the theme of scholar moves on :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥२१॥

21. TRANSLATION :—O scholar ! you are powerful in giving away the knowledge and follow an ideal economic policy raising the strength of the people. In order to help the educators and admirers, you take positive steps and guide them. This fiscal policy does not ruin or harm any one, rather provides us wealth extensively. The bold and brave persons as act in the battle-fields, same way our finance experts should tell us the outline.

PURPORT :—Those who provide good remuneration to the educators and communicators of the truth, they become bold and enlightened.

NOTES : (जरित्रे) विद्यास्तावकाय ।=For the admirer of learning. (दक्षिणा) बलकारिणी ।=The remuneration providing moral strength. (मघोनी) परमपूजितधनयुक्ता ।=With honest and fair wealth. (सुवीराः) शोभनाश्च ते वीराश्च ते ।=Brave and bold persons.

Sūktam—12

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Trishtup of various forms. Svara—Dhaivata.

The attributes of the sun are stated :

यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य महा स जनास इन्द्रः ॥१॥

1\. *TRANSLATION :*—O scholars ! this sun was born first and later on, it expanded and therefrom the present science came into being. With its actions, it is shining itself and illuminates various divine planets like earth, too. From all sides, its shines like an ornament and with its wealth and glory, sky and earth operate seperately. Such a mighty is the sun-called Indra.

PURPORT :—God created the sun which holds different planets with its gravition and magnetic power. God is far greater than that sun and is its Lord or Master.

NOTES : (मनस्वान्) मनो विज्ञानं विद्यते यस्य सः=The source or fountainhead of knowledge or science. (प्रथमः) आदिमो विस्तीर्णो वा ।=Born first and thereafter expanded. (देवान्) प्रकाशितव्यान् दिव्यगुणान्-पृथिव्यादीन् ।=To shining planets like earth. (पर्य्यभूषत्) सर्वतो भूषत्यलङ्करोति ।=From all sides it is shining like illuminators. (इन्द्रः) दारयिता सूर्य्यः ।=Sun, the smasher of darkness.

More knowledge about the sun is mentioned :

यः पृ॑थि॒वीं व्यथ॑माना॒मदृं॑ह॒द्यः पर्व॑ता॒न्प्रकु॑पिताँ॒ अर॑म्णात् ।
यो अ॒न्तरि॑क्षं वि॒ममे॒ वरी॑यो॒ यो द्याम॒स्तभ्ना॒त्स जना॑स॒ इन्द्रः॑ ॥२॥

2. *TRANSLATION* :—O scholar ! this sun holds the moving earth. It smashes the clouds like a fiery enemy. It measures the vast expanse lying between two planets like earth etc, and imparts light. We should know about such an Indra—the Surya.

PURPORT :—O men ! had there been no sun at all created by God, how this lightning, holding power of the planets, raining from the clouds and shining of the firmament would have been possible ?

NOTES : (प्रकुपितान्) प्रकोपयुक्तान् शत्रून्निव वर्तमानान् ।=To the like enrazed foes. (अरम्णात्) वधति । रम्णातीति वधकर्मा० (NG. 2—19)= Kills. (अन्तरिक्षम्) द्वयोर्लोकयोर्मध्यस्थमाकाशम् ।=Firmament which lies between two planets. (अस्तभ्नात्) स्तभ्नाति धरति ।=Hold or held up.

The subject of sun is further dealt :

यो ह॒त्वाहि॒मरि॑णात्स॒प्त सिन्धू॒न्यो गा उ॒दाज॑दप॒धा व॒लस्य॑ ।
यो अश्म॑नोर॒न्तर॒ग्निं ज॒जान॑ सं॒वृक्स॒मत्सु॒ स जना॑स॒ इन्द्रः॑ ॥३॥

3. *TRANSLATION* :—O scholars ! this sun kills and penetrates through the clouds thereby with its rainwater fills oceans and rivers and activates the various earths upward. The sun also holds the energy traceable between the rocks and clouds and analyses and generates various substances in the battlefields. Know you the name and might of this Surya.

PURPORT :—The sun creates rain and that rainwater fills the oceans. It also makes gravatation among the various planets and generates energy between the cloud and the rock.

NOTES : (अहिम्) मेघम् ।=To the clouds. (अरिणात्) गमयति ।= Moves. (उदाजत्) ऊर्ध्वं क्षिपति ।=Throws upward. (अपधा) योऽपदधाति सः । अत्र सुपां सुलुगिति विभक्तेर्डादेशः ।=One who upholds. (संवृक्) यः सम्यग्वर्जयति सः=Separates or analyses. (समत्सु) संग्रामेषु ।=In the battlefields.

Knowledge about God is imparted :

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥४॥

4\. *TRANSLATION* :—O men ! the Almighty God has created the whole universe, and made it powerful. His abode is in the heart or mind and its form can be understood below the heart region. As a dog-shooter kills the dog and achieves its targets, same way He is glorious and controller of the universe. This truth should never be lost sight of.

PURPORT :—God creates all planets and substances and keeps a check on them. We should always adore Him.

NOTES : (विश्वा) सर्वाणि भुवनानि ।=All the planets of the universe. (कृतानि) उत्पादितानि ।=Created. (दासम्) दातुं योग्यम् ।=Worth giving. (श्वघ्नीव) या शुनो हन्ति तद्वत् ।=A female dog shooter. (अर्य्यः) ईश्वरः । अर्य इति ईश्वरनाम । (NG. 2-22)=Controller of the universe. (जनासः) जना=O men.

More knowledge about God is given :

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥५॥

5\. *TRANSLATION*:—O learned men ! all people have an urge to know about Him that where is He ? Some describe Him as very

cruel and killing. But the others deny. According to them He is Master of the universe and because of His fear all vices and evils are stamped out. He is a great holder of prosperity, truth and power for the soul. We should always hold Him.

PURPORT :—It is strange that some people doubt the existence and abode of God, while others have positive faith in His existence and actions, who guides the truth, righteousness and principles of life through the Vedas. We all should adore Him.

NOTES : (घोरम्) हननम् ।=Killing or commit violence. (पुष्टी:) पोषणानि ।=The covers and supports. (विज इव) भयेन सञ्चलित इव ।= Activated because of His fear.

———

Knowledge about God is given below :

यो र॒ध्रस्य॑ चोदि॒ता यः कृ॒शस्य॒ यो ब्र॒ह्मणो॒ नाध॑मानस्य की॒रेः ।
यु॒क्तग्रा॑व्णो॒ यो॑ऽवि॒ता सु॑शि॒प्रः सु॒तसो॑मस्य॒ स ज॑नास॒ इन्द्रः ॥६॥

6. *TRANSLATION :—*O men ! it is God who protects a prosperous female person against a killer. He also inspires a scholar of the Vedas and admirers of the learned persons. He inspires them to the path of righteousness and provides His cover of protection to people who are beautiful, because of their noble acts and taking the herbal and Soma juices. Such God is the greatest and glorious.

PURPORT :—The persons should adore only God because He is the basic cause of creation, annihilation and existence of the universe. It is He who is instrumental in securing the eternal knowledge of the Vedas.

NOTES : (रध्रस्य) हिंसकस्य ।=Of the killer. (नाधमानस्य) सकलैश्वर्य-प्रापकस्य ।=One who secures all prosperty and wealth. (कीरे:) सकलविद्यास्तोतु: ।=Of the admirer of total knowledge. (युक्तग्राव्ण:) युक्ता ग्रावाणो मेघा: । पाषाणा वा यस्मिँस्तस्य ।=Of the one who is full of clouds and stones. (सुशिप्र:) शोभनानि शिप्राणि सेवनानि यस्मिन् स: । अत्र शेवृधातो: पृषोदरादिनेष्टसिद्धि:=One who is beautifully admirered and held.

The power of energy is detailed below :

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥७॥

7. *TRANSLATION* :—O men ! through this energy the quick transport and carriors are run. These are helpful and comfortable for the human beings and are instrumental in the running of chariots (vehicles). The same energy does exist in the solar system, creates dawn and gets water. It is very mighty and analyser of different substances to make them worthwhile.

PURPORT :—O men ! if you succeed in discovering the various powers and uses of the energy, then the problems related to fast aircrfats, transport, irrigation, and electricity are automatically solved.

NOTES : (अश्वासः) व्याप्तिशीला वेगादयो गुणाः ।=The qualities of the fastness and absorption. (प्रदिशि) उपदिशि ।=Towards all directions. (गावः) किरणाः ।=Rays. (रथासः) रमणसाधनाः ।=The transport vehicles used for outing etc. (सूर्यम्) सवितृमण्डलम् ।=Solar system. (नेता) प्रापकः ।=One who secures.

The theme of energy is further described :

यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥८॥

8. *TRANSLATION* :—O men ! light and darkness confront with each other with a thunder and regularity, as if they ware in race. As we make the advancing army and their vehicles to stop from all sides, same way that great man acts with powerful energy.

PURPORT :—Like two combatant formations of the army, the light and darkness confront each other (The concept of Deva-Asura-Sangram denotes, the ever continuing fight between good and bad or light and darkness. Ed.).

NOTES : (क्रन्दसी) रोदनशब्दनिमित्ते ।=Creating thunder like sound. (विह्वयेते) विस्पर्द्धेते इव ।=Compete or vive with each other. (उभयाः) प्रकाशाऽप्रकाशोभयकोटिसम्बन्धिनः ।=Combatants between light and darkness. (आतस्थिवांसा) समन्तात्तिष्ठन्तौ ।=Established from all sides. (हवेते) आदत्तः ।=Held by two.

The theme further deals with God and energy :

यस्मा॒न्न ऋ॒ते वि॒जय॑न्ते॒ जना॑सो॒ यं युध्य॑माना॒ अव॑से॒ हव॑न्ते ।
यो विश्व॑स्य प्रति॒मानं॑ ब॒भूव॒ यो अ॑च्युत॒च्युत् स ज॑नास॒ इन्द्रः ॥९॥

9. *TRANSLATION* :— O men ! the wise persons can not score a victory without the aid of God and energy. They keep and hold it for the sake of their protection while fighting in the fields. In fact, God is the greatest accomplisher after all the endeavours. He moves the immobiles and immobilizes the mobiles. One can see Him with such actions.

PURPORT :— Those who do not worship God and are ignorant of the science of energy, they can not achieve success. The whole universe is the manifestation of God and His energy. We should know the truth and science.

NOTES : (जनासः) योद्धारः ।=Warriors. (अवसे) रक्षणाय ।=For protection. (प्रतिमानम्) परिमाणसाधकः ।=Accomplisher of desirable. (अच्युतच्युत) योऽच्युतेषु च्यवते तांश्च्यावयति ।=One who moves theim mobiles and immobilizes the mobiles.

The theme of God is dealt below :

यः शश्व॑तो॒ मह्येनो॒ दधा॑ना॒नमं॑न्यमाना॒ञ्छर्वा॑ ज॒घान॑ ।
यः शर्ध॑ते॒ नानु॒ददा॑ति शृ॒ध्यां यो दस्यो॑र्ह॒न्ता स ज॑नास॒ इन्द्रः ॥१०॥

10. TRANSLATION :— O men ! through various manifestations God puts a check on sinners with His powerful weapon (VAJRA). He kills those who use indecent and condemable language and defame others. He favours the right type of persons and punishes the wrong doers. Such an Indra (God) is most powerful and adorable.

PURPORT :— If God does not punish the wicked and sinners and does not provide honour to the righteous persons then His eternal justice system whould collapse.

NOTES : (शश्वतः) अनादिस्वरुपान्पदार्थान् ।=Holding the eternal substances. (अमन्यमानान्) अज्ञानिनः शठान् ।=To wicked and ignorant. (शर्धते) यः शर्द्धं करोति तस्मै ।=For those who speak indecent condemnable language. (शुष्याम्) शब्दकुत्साम् ।=The words used to defame some one. (दस्योः) परपदार्थहर्त्तुर्दुष्टस्य ।=Of the one who is wicked and thief.

The power of Surya (Sun) is stated :

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥११॥

11. TRANSLATION :— O men ! the mighty sun takes you upto forty years in life in fairly good health. The rainy and autumn seasons, which create mbalance in life, they become amiable to you in these forty years. This sun creates by penetrating into dormant clouds. So we should know well about the solar power.

PURPORT :— If there is draught and it does not rain for forty years, when sun does not extract water from the earth and there were no rains, no body can achieve or retain strength.

NOTES : (शम्बरम्) मेघम् ।=To the clouds. (पर्वतेषु) अभ्रेषु ।=In the clouds. (चत्वारिंश्याम्) चत्वारिंशतः पूर्णायाम् ।=For full forty years. (ओजायमानम्) ओजः पराक्रममिवाचरन्तम्=Moving with its vigour. (शयानम्) कृतशयनमिव वर्त्तमानम् ।=Like dormant.

The importance of sun is re-emphasized :

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥१२॥

12. TRANSLATION :— O men ! this sun has seven rays, pervants the power of clouds and possesses the power of extraction. It has made seven great sindhus (rivers) flowing and keeps water level upto the brim. Such a strong-arm sun activates the light and keep clouds moving up. We all should know about the solar system and its energy.

PURPORT :— The sun has seven kinds or colours of the rays in the midst of different clouds like red. Because of it, the rivers and oceans flow to the brim. It extracts water and then again it creates rains. All this system is run according to Gods' dictates.

NOTES : (सप्तरश्मिः) सप्तविधा रश्मयो यस्य सः=One which has seven types of rays. (वृषभः) मेघशक्तिनिरोधकः=One which acts as a valve of the power created by the clouds. (तुविष्मान्) बहुबलाकर्षणयुक्तः =Possessive of great strength of extraction. (सिन्धून्) नदान् ।= Rivers. (रौहिणम्) रोहणशीलं मेघम्=To the clouds moving up. (वज्रबाहुः) बाहुरिव वज्रः किरणसमूहो यस्य ।=One who has strong arms like rays. (द्याम्) प्रकाशम् ।=To the light.

———

Again about the sun-power is mentioned :

द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१३॥

13. TRANSLATION :— O men ! the firmament and earth like big substances create roar because of the solar power. The clouds get frightened with it's power. Like a person drinking SOMA and herbal

juices, the sun with its powerful arms, like rays and hands, like thunderbolt establishes its supremecy. We all should know its greatness.

PURPORT :— Because of the solar gravitation, the firmament and earth draw their existence and the clouds make a sound. The sun extracts up the moisture with its own rays-like hands and arms. We should take maximum use of the solar energy.

NOTES : (नमेते) प्रभूतं शब्दयेते ।=(Firmament and earth) create roaring sound. (भयन्ते) बिभ्यति। =Gets frightened. (वज्रहस्तः) वज्राः किरणाः हस्ता यस्य सः ।=Whose hands are the rays and which are strong like the thunderbolt.

———

The nature and actions of God are stated :

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।

यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥१४॥

14. *TRANSLATIONS* :— O men ! with His protective power, God provides right and mature happiness to those who worship and admire Him. Even those who violate unrighteous acts, He takes their care also The great Vedas, moon groups of medical plants—all these are His wealth. Therefore, we should worship contantly such a Mighty Master.

PURPORT:—God guided man-kind through the Vedas. Because of it and the righteous persons looking to it, we should always keep Him in our mind.

NOTES : (सुन्वन्तम्) सर्वस्य सुखायाभिषवं निष्पादयन्तम्=Providing pleasure with extractions of herbal juice. (पचन्तम्) परिपक्वं कुर्वन्तम् ।= Making it strong. (शशमानम्) अधर्ममुल्लङ्घमानम् ।=Not by passing or violating the righteousness. (ब्रह्म) वेदः ।=Knowledge the of Vedas. (सोमः) चन्द्रौषधिगणः ।=Moon and group of herbal plants. (राधः) धनम् ।=Wealth.

————

The greatness of the Master is elaborated :

यः सुन्वते पचते दुध्र आ चिद्वाजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१५॥

15. TRANSLATION :— O Master ! you give us great strength in prosperity and give us endurance to overcome griefs and distresses by taking the right juices of the herbs. We smash the evils with strength provided by you. You are the eternal unifire and nourishing your love towards us and maintaining wonderful brave persons, we propogate your message all the time.

PURPORT :— The Lord can not be realized by unrighteous and unwise persons. Those who realize His power of creation and destruction and know well His rational and eternal nature, they would always admire or worship Him.

NOTES : (सुन्वते) अभिषवं कुर्वते ।=Take out extracts of herbal plants. (दुध्रः) दुःखेन धर्तुं योग्यः। अत्र छान्दसो वर्णलोपो वेति वर्णलोपो, घञर्थे कविधानमिति धृधातोः कः प्रत्यय=One who gives power of endurance of griefs and sorrows. (सत्यः) त्रैकाल्याऽबाध्यः=Eternal. (दर्दर्षि) भृशं विदृणासि ।=Smash severely. (विश्वह) विश्वेषु अहस्सु दिवसेषु । अत्र छान्दसो वर्णलोपो वेत्यलोपः । सुपांसुलुगिति विभक्तेर्लुक् ।=All the time (days).

Sūktam—13

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Trishtup of various forms. Svara—Dhaivata, Jagati and Nishād.

Attributes of the scholars are stated :

ऋतुर्जनित्री तस्या अपस्परि मक्षू जात आविशद्यासु वर्धते ।
तदाहना अभवत्पिप्युषी पयोंऽशोः पीयूषं प्रथमं तदुक्थ्यम् ॥१॥

1. TRANSLATION :— O men ! the seasons like autumn enter into the waters and in all the substances in varying forms. They grow or expand because of it. The people who know the importance of this life-source and drink the juice of herbs, they get alround growth and development. We should get this knowledge.

PURPORT :— All the seasons like autum have a specific form of energy, varying in the seasons. The clouds because of the impact of seasons rain on the earth and which is like nectar. All the people grow with its knowledge.

NOTES : (आहना:) व्याप्ता: ।=Absorp in all the substances. (पिप्युषी) पानकर्त्री ।=Taking in the essence of dawn. (उक्थ्यम्) उक्थेषु वक्तुं योग्येषु भवम् ।=The truth worthwhile and revealing. (मक्षु) सद्यः ।= Immediately.

The theme of God is taken up :

सध्रीमा यन्ति परि बिभ्रतीः पयो विश्वप्स्न्याय प्र भरन्त भोजनम् ।
समानो अध्वा प्रवतामनुष्यदे यस्ताकृणोः प्रथमं सास्युक्थ्यः ॥२॥

2. TRANSLATION :— For the proper running of the universe in harmonious ways, these co-existing juices are extracted in the water. They reach to every one by rotation to protect them. Praise-worty or admirable are those persons who channelise these flowing waters properly and in a regular way.

PURPORT :—The water is a fellow-traveller with wind. This phenomenon makes all to grow and protect. O the learned persons ! you always discover latest devices for purifying the water.

NOTES : (सध्री) समानस्थानाः ।=Staying together. (यन्ति) समन्तात्प्राप्नुवन्ति ।=Those who come from the face. (विश्वप्स्न्याय) विश्वस्य पालनाय ।=For the protection and bringing up the universe. (अध्वा) मार्गः ।=Path. (अनुष्यदे) आनुकूल्येन किञ्चित्प्रस्रवणाये ।=In order to bring it slowly but in a regulatative way. (प्रथमम्) उत्कृष्टम्=The displine and ranking first.

The glories of the Lord are sung below :

अन्वेको वदति यद्ददाति तद्रूपा मिनन्तदपा एक ईयते ।
विश्वा एकस्य विनुदस्तितिक्षते यस्ताकृणोः प्रथमं सास्युक्थ्यं ॥३॥

3. TRANSLATION:—O Mighty God ! you translate the various knowledges into action and transform them into useful avocations. You have faculty and knowledge of analysing various substances and you, you alone have access to our actions and bless us with endurance. With your persuasive capabilities, you enable us to expand our actions. The whole universe is evident and famous to establish You supremacy.

PURPORT :— O men ! with the creation, maintenance and destruction of the Matter, God gave us the knowledge of the Vedas in the beginning of the creation. He is Omnipresent and Omnipotent and endures some exceptional things. He is to be highly admired by us.

NOTES : (अनु) (एकः) असहायः ।=Without taking assistance from any quarters, i.e. all-powerful in Himself. (रुपा) रूपाणि ।=Forms or manifestations. (तद्रूपाः) तद्रूपः कर्मयस्य सः ।=He is discovered through his acts. (विनुदः) विविधतया प्रेरकस्य ।=Of the one who persuades variously. (तितिक्षते) सहते ।=One who endures.

The attributes of learned persons are stated :

प्रजाभ्यः पुष्टिं विभजन्त आसते रयिमिव पृष्ठं प्रभवन्तमायते ।
असिन्वन्दंष्ट्रैः पितुरत्ति भोजनं यस्ताकृणोः प्रथमं सास्युक्थ्यं ॥४॥

4. TRANSLATION :— The learned persons provide protective power to the human beings proporationately. Those who stay in their company, they always get growing basic richness, and which

thus provides them stabiliy. In return of taking any meals or materials from their admirers, those learned men are eminent in the community.

PURPORT :— Those who help human-beings in securing knowledge and wealth, they become happy and are indeed admirable.

NOTES : (पुष्टिम्) पोषणार्हान् पदार्थान् ।=To the nourishing substances. (विभजन्तः) विविधतया सेवमानाः ।=Enjoying variously. (आसते) उपविष्टाः सन्ति ।=Stay in the company of. (पृष्ठम्) आधारम् ।=Basic or fundamental. (प्रभवन्तम्) उत्पद्यमानम् ।=Growing. (आयते) समीपं प्राप्नुवते=Get company of (उक्थ्यः) श्रेष्ठः ।=Excellent.

———

The benefits from learned persons are stated in detail :

अधाकृणोः पृथिवीं संदृशे दिवे यो धौतीनामहिहन्नारिणक्पथः ।
तं त्वा स्तोमेभिरुदभिर्न वाजिनं देवं देवा अजनन्त्सास्युक्थ्यः ॥५॥

5. *TRANSLATION :—* O learned persons ! you are comparable with sun, smashing or killing the clouds. You also defeat the enemy same way by corssing over the fast flowing rivers and roads separately. During the day-light, you search the various areas of the land thoroughly and make your paths smooth. This all is possible only because of the learned persons, who are full of divine acts and mature and are quick and shining. We adore them with nice waters or drinks alongwith praise-worthy languages. Such learned men are prominent and eminent, both.

PURPORT :— Here are two similes. The sun by melting the snow on the summits of mountains gradually make big flowing rivers by suitably providing waterways. The same way, a learned man gets the various substances shining and leads the human-beings on the path of justice. Likewise, you should also create light of learning and education among the common men.

NOTES : (धौतीनाम्) धावन्तीनां नदीनाम् ।=Of the flowing rivers. (अहिहन्) अहेर्मेघस्य हन्तेव [illegible] =Smasher or killer of the clouds

comparable with a warrior killing his foes. (स्तोमेभिः) स्तुतिभिः ।= By dint of adoration.

The theme of God is dealt herewith :

यो भोजनं च दयसे च वर्धनमार्द्राद्दा शुष्कं मधुमद्दुदोहिथ ।
स शेवधिं नि दधिषे विवस्वति विश्वस्यैक ईशिषे सास्युक्थ्यः ॥६॥

6. *TRANSLATION :—* The Almighty God immersed in solar energy provides protection and foodgrains to the whole world without seeking any assitance from any other power. With His power and urge for protection of all the human beings, He reigns over all. The dry, the wet, and the treasured articles always hold Him under them. He is therefore, the Great among all the noble persons.

PURPORT :— God not only guards the human-beings but He also maintains the whole universe after its creation. It is He who inculcates happiness amidst all the worldly substances. Therefore, He is only the centre of adoratian or worship.

NOTES : (भोजनम्) पालनम् ।=Guards. (शुष्कम्) अस्नेहम् ।=Dry. (मधुमत्) बहुमधुरगुणयुक्तम् ।=Full of extreme sweetness. (दुदोहिथ) धोक्षि ।= You impart or milk. (विवस्वति) सूर्ये ।=In the sun or solar world.

The theme of learned persons still goes on :

यः पुष्पिणीश्च प्रस्वश्च धर्मणाधि दाने व्यवनीरधारयः ।
यश्चासमा अजनो दिद्युतो दिव उरुरूर्वाँ अभितः सास्युक्थ्यः ॥७॥

7. *TRANSLATION :—* With His righteousness, God holds and blesses the lands with various flowering and fruit giving-plantations and creepers. He illuminates varying thunderbolts and plants from

all directions and creates speciality in them, which establishes, His mighty power and manifests many perishable things. He is, therefore, to be admired by all of us.

PURPORT :— God has created the lands with flowering creepers and herbal plants, thunderbolts and other substances. O men ! there-fore He is only to be worshipped.

NOTES : (पुष्पिणीः) बहूनि पुष्पाणि यासु ताः ।=Flowering. (प्रस्वः) प्रसाविनि =Creepers producing fruits and flowrs. (अवनीः) पृथिवीः= Lands. (ऊरुः) बहुशक्तिः ।=The mighty power. (ऊर्वान्) विनश्वरान् पदार्थान्=। Perishable substances. (अभितः) सर्वतः दिग्भ्यः ।=From all directions.

The subject of scholars is dealt here in :

यो नार्मरं सहवसुं निहन्तवे पृक्षाय च दासवेशाय चावहः ।
ऊर्जयन्त्या अपरिविष्टमास्यमुतैवाद्य पुरुकृत्सास्युक्थ्यः ॥८॥

8. *TRANSLATION :—* O men ! our commander should be learned and capable to perform various actions. He should be able to look after the needs of subordinates with wealth etc, alongwith, quickness to annihilate or kill or get burnt the persons of adverse qualities. His soldiers should be equipped with powerful weapons and their identities should be able to be established. Only such a commander is first and foremost in our references.

PURPORT :— Those army commanders who keep their soldiers and workers well-fed and well satisfied, they are admired and ultimately get several merits and accomplishments.

NOTES : (नार्मरम्) नॄन्मारयति यः सः वायुस्तस्यायं सम्बन्ध्यग्निस्तम्=The fire which can kill a man with strong winds. (सहवसुम्) वसुभिस्सहवर्त्त-मानम् ।=Equipped with the wealth. (निहन्तवे) नितरां हन्तुम् ।=For the killers. (दासवेशाय) दासाः सेवकाः विशन्ति यस्मिंस्तस्मै ।=For the recruited

soldiers. (अपरिविष्टम्) परिवेषरहितम्।=Having no identities. (पुरुकृत्) यः पुरूणि बहूनि वस्तूनि करोति सः=One who performs various acts.

More qualities of the Commander are detailed :

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टौ यद्ध चोदमाविथ ।
अरज्जौ दस्यून्त्समुनब्दभीतये सुप्राव्यो अभवः सास्युक्थ्यः ॥९॥

9. *TRANSLATION* :— O learned Commander! over one thousand soldiers are under your charge. You should win their respect and pointers by helping the needy and feeding the hungry. You are merited to kill the enemy or their intelligence men in a secret manner and at a secret place. Because of this, you shine everywhere and become admired.

PURPORT :— A good Commander with one thousand brave soldiers is capable to liquidate the gangs of gangstrs.

NOTES : (अद्यः) अत्तुं योग्यः।=Eatables. (श्रुष्टौ) प्राप्तव्ये सुखे।=In a noble delight. (दशशतं वा) सहस्रम्।=One thousand. (दस्यून्) दुष्टाचारान् मनुष्यान्=To wicked persons. (समुनप्) पूरयति=Fully accomplishes. (दभीतये) मारणाय।=For killing or annihilating. (सुप्राव्यः) सुष्ठुप्रकाशेन रक्षितुं योग्यः।=One who is praised eloquently and is worth shining because of his nice fame.

(In the history of Assam a Commander controlling and maintaining one thousand soldiers was named as Hazarika, which literally means one thousand-Ed.).

The chapter about brave people is here added :

विश्वेदनु रोधना अस्य पौंस्यं ददुरस्मै दधिरे कृत्नवे धनम् ।
षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परो अभवः सास्युक्थ्यः ॥१०॥

10. TRANSLATION :— All the six seasons, five organs of action (Karmendriyas) five knowledge organs (Gnanendriyas) which are controlled by the nerves—they all can not hold back a person in accomplishing his assignments, rather they become helpful to him. Wealth falls in their laps and their strong determination and afforts turn the hardships into success. Such a man checks the flow of dishonest or black money and soon earns the reputation and admiration from all.

PURPORT :—The persons (in army) who lead a regular life and diet and have control over their senses, they achieve happiness throughout the year with their two sets of five organs.

NOTES : (अनु) आनुकूल्ये ।=In harmony with. (कृत्वे) कर्त्तुम् ।=In order to do. (अस्तभ्ना:) स्तभ्नाति ।=Holds. (परि दधिरे) सर्वत्र दधिरे ।= Hold from all sides. (पर:) प्रकृष्ट: प्रसिद्धो भवसि ।=You become very prominent.

The attributes of the learned persons are further stated :

सुप्रवाचनं तवं वीर वीर्यं१ यदेकेन क्रतुना विन्दसे वसु ।
जातूष्ठिरस्य प्र वय: सहस्वतो य। चकर्थ सेन्द्र विश्वास्युक्थ्यः ॥११॥

11. TRANSLATION :— O learned persons ! you are blessed with great prosperity and are therefor admirable, brave, of strong conviction and are powerful. The way you teach excellently through audio and visual methods, it is a great exercise. You get knowledge and wealth by dint of theory and practice and therefore all your actions turn successful. We request you to teach and preach among us.

PURPORT :—The persons who study under the care of learned and noble teachers of the Vedas, they never face any hardship or distress.

NOTES : (सुप्रवाचनम्) सुष्ठुप्रकृष्टमध्यापनं श्रावणम् ।=Those who teach excellently through audio and visual methods. (जातूष्ठिरस्य) कदाचिल्लब्धस्थिते: ।=Well entrecnhed in seeking the knowledge (सहस्वत:) बलवत: ।=Of the powerful.

———

The theme of scholars is further developed below :

अरंमयः सरंपसस्तराय कं तुर्वीतये च वय्याय च स्रुतिम् ।
नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्सास्युक्थ्यः ॥१२॥

12. TRANSLATION :— O scholars ! you guide us on the path to remain free from sinful acts and devices. You also tell us deeply about the science of weaving and allied subjects. Because you take the persons on the right path, you always warn them of the ill consequences of sinful acts. We admire you. Those who are blind and deaf to your teachings and signals, they always are unhappy.

PURPORT :—The really capable and righteous learned persons make even the blind and deaf sharing the knowledge. Such learned persons are honoured everywhere.

Through another mantra elsewhere, God has drawn the attention of the people that some people are blind or deaf to read or listen to His vedic teachings. In fact, they are condemnable. The first part of the hymn is this ; उतत्व: पश्यन्न ददर्श वाचं उत त्व: शृण्वन्न शृणोत्येनां । उतो त्वस्मै तन्वं विसस्रे जायेव पत्य उशती सुवासा: ।=Editor.

NOTES : (अरमय:) रमयसि ।=Take to happy path. (सरपस:) सराणि सृतान्यपांसि पापानि येन तस्य ।=The sinful acts. (तराय) उल्लङ्घकाय ।= For the violator of divine rule. (कम्) सुखम् ।=Happiness. (तुर्वीतये) साधनैर्व्याप्तये=To make them resourceful. (वय्याय) तन्तुसन्तानकाय=For the knower of science of weaving etc. (स्रुतिम्) विविधां गतिम् ।=Varying movement. (उदनय:) उन्नतिम् अनय: ।=Taking to progress. (अन्धम्) चक्षुविहीनम् ।=Blind. (श्रोणम्) बधिरम् ।=Deaf.

———

The theme of scholars still continues :

अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१३॥

13. TRANSLATION :— O learned persons ! you take us the happiness and path of porsperity. Enable us to make huge donations and for that purpose, get us over multiplying profuse wealth. We seek your guidance, so that our dealings and actions are aptly praised in the life-battle.

PURPORT :—The scholars who make other people physically and spiritually strong, brave, industrious and wealthy, they are worth the name.

NOTES : (वसो) सुखेषु वासयिता ।—One who takes to happiness. (राधः) राध्नुवन्ति सुखानि येन तत् ।—The resources leading to happiness. (वसव्यम्) वसुषु द्रव्येषु भवम् ।—Full of wealth. (श्रवस्याः) श्रवस्सु श्रवणेषु साधवः ।—Whose reputation is accepted by people.

Sūktam—14

Rishi of the Sūktam—Gritsamada. Devatā-Indra. Chhanda—Trisihtup of various forms. Svara—Dhaivata Panchama and two types of Pankti.

The attributes of SOMA and herbal juices are stated :

अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः ।
कामी हि वीरः सदमस्य पीतिं जुहोत वृष्णे तदिदेष वष्टि ॥१॥

1. TRANSLATION :— O performer of the Yajnas (sacrifical rightual acts without violence) ! you are desirous and ambitious for

big achievements. In order to acquire strength, you would like to drink the juice of SOMA and herbals plants in order to become a great warrior. Verily, you should take it in nice vessels alongwith foodgrains, and it results in giving you the delight and strength.

PURPORT :— The secret of becoming strong and brave is that one should take such meals and drinks which eradicate diseases and imparts knowledge and potentiality. (As any spirit or liquor keeps the mind and strength off the track by consuming it, and the SOMA juice acts otherwise for the improvement of mental and physical power, it can not be a drink containing sprits. Editor).

NOTES : (अध्वर्यवः) आत्मनोऽध्वरं कामयमानाः ।=Those who are desirous of the to performer of the Yajnas. (सोमम्) ओषध्यादिरसम् ।=Juices of the hearbal plants. (अमत्रेभिः) पात्रैः ।=With nice vessels. (मद्यम्) हर्षप्रदम् ।=Giving delight. (सदम्) प्राप्तव्यम् ।=Worth achieving. (वृष्णे) बलवर्द्धनाय ।=To increase the strength.

Attributes of energy (power) are mentioned :

अध्वर्यवो यो अपो वव्रिवांसं वृत्रं जघानाशन्येव वृक्षम् ।
तस्मा एतं भरत तद्वशायँ एष इन्द्रो अर्हति पीतिमस्य ॥२॥

2. *TRANSLATION :—* O desirous in performing of Yajnas (ADHVARYUS) ! the lightning or sun or energy smashes the layers of the covering clouds and verily it rains. Mighty such an ADHVARYU by taking the juices of herbal plants like of SOMA aspires to get various articles. Therefore, one should know well the qualities of sun (energy) and SOMA juices of herbal plants.

PURPORT :— Those who acquire knowledge from enlightened persons comparable with sun and take right medicines and diets, they prove their mantle in becoming the benefactors to all.

NOTES : (वव्रिवांसम्) आवरकम् ।=Covering or hidden. (अशन्येव) विद्युता ।=By lightning or electricity. (तद्वशाय) तत् तत् कामयमानाय ।= Desirous of those things. (पीतिम्) पानम् ।=To take a drink.

The subject of administration is stated :

अध्वर्यवो यो दृभीकं जघान यो गा उदाजदप हि वलं वः ।
तस्मा एतमन्तरिक्षे न वातमिन्द्रं सोमैरोर्णुत जूर्न वस्त्रैः ॥३॥

3. *TRANSLATION :—* Those who annihilate or kill the wild beings and those who hurt cow progeny in more than one ways and misuse their strength, O performers of the Yajnas—ADHVARYUS ! you launch the Yajnas. It purifies the air or makes the pollution ineffective, as the sun thrashes the clouds and a bright person provides clothes and drugs to the needy. The purpose is here to cover the entire sky with the smoke and gases of the Yajnas.

PURPORT :— Those who punish and kill the tormentors or killers of the cow progeny and provide the protective cover to nice persons, they are always fearless. The above is a simile given.

NOTES : (दृभीकम्) भयंकरम् ।—Creating dreadful act. (उदाजत्) विक्षिपेद्धन्यात् ।=Hurt or kill. (ऊर्णुत) आच्छादयत ।=Covered. (जूः) जीर्णवस्थां प्राप्तः ।=Old men.

Some tips about the State administration :

अध्वर्यवो य उरणं जघान नव चख्वांसं नवतिं च बाहून् ।
यो अर्बुदमव नीचा बबाधे तमिन्द्रं सोमस्य भृथे हिनोत ॥४॥

4. *TRANSLATION :—* O performers of the Yajnas ! our Commander should be energetic like lightning and glorious. He should be capable to finish off the killers and their abettors numbering even hundreds. He should be able to reform and punish crores of wicked people of the State.

PURPORT :— O soldiers ! your Commander should be one who is capable to annihilate the wickeds and marauders. He should be capable to establish a firm rule.

NOTES : (उरणम्) आच्छादकम् ।=One who is an abettor in committing of the crime. (चख्वांसम्) प्रतिघातम् ।=One who ambushes the noble and State people. (बाहून्) बाहुवत्सहायिनः ।=Helpers like the arms. (अर्बुदम्) एतत्सङ्ख्याकम् ।=Numbering billions. (नीचा) नीचकर्मकर्तॄन् ।=Wickeds. (इन्द्रम्) विद्युतमिव सेनेशम् ।=Commander who is energetic like the lightning.

The theme of State administration moves on :

अध्वर्यवो यः स्वश्नं जघान यः शुष्णमशुषं यो व्यंसम् ।
यः पिप्रुं नमुचिं यो रुधिक्रां तस्मा इन्द्रायान्धसो जुहोत ॥५॥

5\. *TRANSLATION :—* O performers of the Yajnas ! you should honour a Commander who is brilliant like sun and thrashes his enemies like the clouds. Such a Commander should be capable to disarm his foes and law-breakers, who are unrighteous and abetters in crime.

PURPORT :— The sun draws water or moisture from the earth and then again it rains down, thus making the people happy and prosperous. Likewise, a ruler collects taxes from the people and in exchange provides welfare and justice. One who can discharge this onerous duty, he should be made the Commander.

NOTES : (अश्नम्) मेघम् ।=Clouds. (शुष्णम्) शुष्कम् ।=Dry. (अशुषम्) आर्द्रम् ।=Wet, not dry. (व्यंसम्) विगता असां यस्मात्तम् ।=Making enemy disarmed. (पिप्रुम्) पालकम् ।=Protector of people. (रुधिकाम्) यो रुधीनावरकान् क्रामति तम् ।=The law breakers. (अंधसः) अन्नस्य ।=Food-grains.

The subject of Statecraft is further explained :

अध्वर्यवो यः शतं शम्बरस्य पुरो बिभेदाश्मनेव पूर्वीः ।
यो वर्चिनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै ॥६॥

6. *TRANSLATION :—* A mighty Commander is chosen from the performers of Yajnas. As an earthen pitcher is broken with a stone piece, same way that bright and glorious ruler smashes the hundred of hideouts and abodes of wicked persons. He brings happiness and prosperity to hundreds and thousands of people under his rule, which can be compared with clouds. Let our this Commander be holder of honour.

PURPORT :— Here is a simile. As sun or lightning smashes several towns and showers rains, thereby making the people prosperous. We should honour him constantly.

NOTES : (शम्बरस्य) शं सुखं वृणोति येन तस्य मेघस्य ।=Of the clouds. (पुरः) पुराणी=Small towns. (विभेद) भिनत्ति ।=Breaks. (अश्मनेव) यथाऽश्मना घटं तथा ।=As a piece of stone breaks up the earthen pitcher. (अपावपत्) अधो वपति ।=Downs or overpowers. (भरत) धरत ।=Hold.

———

Effective steps for security and better administration of the State are stated :

अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।
कुत्सस्यायोरतिथिग्वस्य वीरान्न्यावृणग्भरता सोममस्मै ॥७॥

7. *TRANSLATION :—* A trained and capable warrior easily smashes thousands of his enemies in the battle, like a mighty sun. Such a mighty and skilled brave man puts a check on the advances of army formations of the enemy. He kills the wicked foes who intrude suddenly and hits with their weapons. O performers of the battle like Yajna ! in order to acquire such power, you strengthen your State and acquire posperity.

PURPORT :— Here is a simile. As the sun smashes the clouds and thus it rains water in heavy droppings, same way an able ruler should attack his enemies strongly and secure victory.

NOTES : (सहस्रम्) असङ्ख्यम् ।=Innumerable. (जघन्वान्) हन्ति ।=Kills. (अतिथिग्वस्य) अतिथीन् गच्छतः ।=Suddenly pouncing. (भरत) पुष्णीत ।=Makes strengthen.

———

The theme of Statecraft is further mentioned :

अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे ।
गभस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत ॥८॥

8. *TRANSLATION :—* O performers of the Yajna (benefactors) ! you should acquire wealth for your State urgently with sincere desire and honest earnings. This you should hold for your Head of the State (and not for selfish ends). In order to give a good support and company to your ruler, you should be strong enough and prosperous and take SOMA (herbal juice).

PURPORT :— O men ! whatever knowledge and wealth you desire for your self, like wise you should endeavour for others too, in order to make them prosperous.

NOTES : (अध्वर्यवः) सर्वहितं कामयमानाः ।=Benefactors to all. (यत्) यद्राज्यं धनं वा ।=This pronoun stands for the wealth and government. (नरः) नायकाः ।=Leaders. (श्रुष्टी) सद्यः ।=Immediately. (नशथ) अदृश्या भवथ । अत्राऽन्येषामपीति दीर्घः ।=Become invisible. (इन्द्रे) सभेशे ।=In the ruler or Head of the assembly. (गभस्तिपूतम्) गभस्तिभिः किरणैर्वा बाहुभ्यां पवित्रीकृतम् ।=Purified with its rays. (श्रुताय) प्रशंसितश्रुतिविषयाय ।=In order to acquire good knowledge.

———

Here the efficiency in Statecraft is underlined :

अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम् ।
जुषाणो हस्त्यमभि वावशे व इन्द्राय सोमं मदिरं जुहोत ॥९॥

9. TRANSLATION :— O persons ! you are industrious and therefore you should dispose of the assignments quickly and without delay, with all the resources at your disposal. This you should do for the Ruler or Head of the State—and not for selfish ends. When your Head of the State desires the promotion of handicrafts or is inclined to take the juice of SOMA and other herbals plants to give delight to all, you should provide it for him.

PURPORT :— Those physicians who administer to their patients juice of the ripe herbal plants, as well as take themselves, they can very well accomplish their targets.

NOTES : (अध्वर्यवः) पुरुषार्थिनः ।=Industrious persons. (कर्त्तन) कुरुत। अत्राऽन्येषामपीति दीर्घः ।=Performers. (निपूतम्) नितरां पवित्रं दुर्गन्धप्रमादत्वगुणारहितम् ।=Honest and fully pure. (जुषाणः) प्रीतः सेवमानो वा ।=Delighted on having a drink. (हस्त्यम्) हस्तेषु साधुम् ।=Articles prepared with hand, i.e. handicrafts. (वावशे) भृशं कामयते ।=To have strong desires.

The importance of industries (small) is highlighted :

अध्वर्यवः पयसोधर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम् ।
वेदाहमस्य निभृतं म एतद्दित्सन्तं भूयो यजतश्चिकेत ॥१०॥

10. TRANSLATION :— O men ! you prepare great medicines, which are taken with the milk of cow, juices of ripe herbal plants and with water. As one feels delighted with satisfaction at having his meals, with the same keeness I should know our great and prosperous Ruler. I seek confirmation of this truth, so that I may enjoy company of donors repeatedly.

PURPORT :— Here are two similes. The way cows produce milk on eating the grass and cereals, same way one should collect wonderful drugs and prepare effective medicines out of it.

NOTES : (अध्वर्यवः) महौषधिनिष्पादकाः ।=Those who prepare effctive medicines. In the last several mantras, the meaning of ADHVARYUS has been interpreted in different contexts. (ऊधः) स्तनाधारः ।=Udders. (प्रणत) तृप्यत ।=To be satisfied. (निभृतम्) निश्चितपोषणाम्=Positively nourishing. (दित्सन्तम्) दातुमिच्छन्तम् ।= Desirous of giving away.

Loyalty to the Ruler is underlined :

अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्यस्य राजा ।
तमूर्दरं न पृणता यवेनेन्द्रं सोमेभिस्तदपो वो अस्तु ॥११॥

11. TRANSLATION :—O learned Statesman ! in the presence of uor Head of the State, you should prove your resourcefulness, wealth, reputation and tolerance. You should ensure that the State warehouses are stocked to capacity and you should be full with SOMA and other herbal plants. You should act on the above lines in your life.

PURPORT :— As the wise persons keep their warehouses or store-pans full of foodgrains, the same way they provide knowledge and education to their pupils. The ruler feels happy at it.

NOTES ; (अध्वर्यवः) राजसम्बधिनः ।=State officials. (वस्वः) वसोर्धनस्य ।= Of wealth. (क्षम्यस्य) क्षमायां साधोः ।=Of the one who is generous in forgiveness.

Here the theme of God is underlined :

अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥१२॥

12. TRANSLATION :— O God ! you give us wealth and are prosperous and mighty because of your nice warriors. You get the wealth of foodgrains for the beings, human or otherwise. We worship and pray to you to make us capable and successful in the day-to-day dealings and acts, which acquire victory in the battlefield.

PURPORT :— The wealth earned by noble persons through honest means is source of delight, wnile the earnings and wealth of the wicked are always a source of sorrow and unhappiness. We should always take up the right path to achieve the immense wealth.

NOTES : (वसो) वसुप्रद ।=O giver of wealth. (दानाय) अन्येषां सत्काराय ।=In order to entertain others. (अर्थयस्व) अर्थं कुरुष्व ।=Acquire nice wealth. (वसव्यम्) वसुषु पृथिव्यादिषु भवम् ।=Grown on the earth, i.e. foodgrains etc. (अवस्याः) अवेभ्योऽन्नेभ्यो हिताय पृथिव्या मध्ये ।=Beneficial to foodgrains in the field. (द्यून्) प्रतिदिनम् ।=Day to day. (विदथे) विज्ञान सङ्ग्राममये यज्ञे ।=In the act of fighting at the level of knowledge.

Sūktam—15

Rishi of Sūktam—Gritsamada. Devatā—Indra. Chhanda—Pankti of two types, and Trishtup of three forms. Svara—Panchama and Dhaivata.

The themes of scholar sun and God are mentioned :

प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।
त्रिकद्रुकेष्वपिबत्सुतस्यास्य मदे अहिमिन्द्रो जघान ॥१॥

1. TRANSLATION :— O men ! the sun drinks the prepared juice of SOMA and herbal plants in three stages. To seek pleasure, he hits the clouds. I proclaim highly of the great and admirable acts of the respectable and eternal God. You should emulate it.

PURPORT :—The sun throws its rays, extracts and dries up all sorts of juice, purifies and improves it (on ripening). The juices of medicinal plants eradicate the sickness and thereafter make one happy. By taking such treatment if a person worships God with nice acts temparament and resources, he achieves happiness soon.

NOTES : (महत:) पूज्यस्य व्यापकस्य वा ।=Of the respectable or circumambient. (सत्या) सत्यान्यविनश्वराणि ।=Eternal. (त्रिकद्रुकेषु) त्रिभिः कद्रुकैः विकलनैर्युक्तेषु कर्मसु ।=In actions comprising three-way movements. (जघान) हन्ति ।=Kills.

The themes of scholar sun and God are elaborated :

अवंशे द्यामस्तभायद् बृहन्तमा रोदसी अपृणादन्तरिक्षम् ।
स धारयत्पृथिवीं पप्रथच्च सोमस्य ता मद इन्द्रश्चकार ॥२॥

2. *TRANSLATION :—* O men ! God is Omnipresent like firmament. He holds the light, the growing Universe, solar system and other extensions of various planets. While holding the earth, He creates an orbit of pleasure to give happiness. He creates extension in the activities in the same order, as has been set by Him. We all should worship only Him.

PURPORT :— If some heretic falsely argues that the entire Universe is a mere concidence or incident and is mutually bound or held and that there is no power as such creating the universe, then one should explain to such a person that the entire system in the universe is not an accidental action, but rather it is an entity which is regulated and controlled under the Command of God. Because, He controls the actions of the human-beings as well, one should therefore worship and admire Him.

NOTES : (अवंशे) अविद्यमाने वंश इव वर्तमानेऽन्तरिक्षे ।=In God whose measurement or parity can not be defined. (अस्तभायत्) स्वभ्नाति ।=Holds. (सोमस्य) उत्पन्नस्य जगतो मध्ये ।=In the central orbit of the world.

The theme of scholar, sun and God is dealt with in a different way :

सर्वेव प्राचो वि मिमाय मानैर्वज्रेण खान्यतृणन्नदीनाम् ।
वृथासृजत्पथिभिर्दीर्घयाथैः सोमस्य ता मद इन्द्रश्चकार ॥३॥

3. TRANSLATION :— God creates all the planets with His particular measurement on the previous pattern. Verily, He is great and prosperous with His knowledge and actions and expands the river ways, ponds, oceans etc. His no action and creation are useless and vain. He creates the universe for His own pleasure or desires. We should therefore know the potentiality of that Great God.

PURPORT :— O men ! God created the universe as before with the composition of the elements in a set manner. The only purpose behind this is to do good for the human and other beings and we should therefore thank, honour and remember Him.

*(This idea has been developed in the Upanishad—*सोऽकामयत । बहुस्यां प्रजायेयम् *i.e. that He desired to create Universe for the varied manifestations. Editor.)*

NOTES : (प्राचः) प्राचीनांल्लोकन् ।=The ancient planets. (मिमाय) मिमीते ।=Takes measure. (खानि) खातानि ।=Water ways. (अतृणम्) सन्तारयति ।=Expands. (दीर्घयाथैः) दीर्घा याथा गमनानि येषु तैः ।=Of long distance. (मदे) हर्षे ।=In happiness.

The theme of God, sun and a scholar is combined below :

स प्रवोळ्हून्परिगत्या दभीतेर्विश्वमधागायुधमिद्धे अग्नौ ।
सं गोभिरश्वैरसृजद्रथेभिः सोमस्य ता मद इन्द्रश्चकार ॥४॥

4. TRANSLATION :— O men ! with His excellence, God takes the whole universe at a pitch with His power. Like a weapon,

He abolishes the sinners in His fire of Hell. He has created cows, horses, chariots and other modes of transportations for happiness of all. He has sole power of final destruction of the universe.

PURPORT ;— A devastating fire burns all articles—dry or wet. God also makes final destruction of the universe at His Will after a certain period. We should never forget Him in our life and in our actions.

NOTES : (प्रवोड्ढ़ीन्) प्रकृष्टतया वहतः ।=Taking to highest excellence. (परिगत्य) परितः सर्वतो गत्वा । अत्रान्येषामपीति दीर्घः=Reaching or going from all directions. (अधाक्) दहति ।=Burns. (आयुधयम्) आयुधमिव= Like weapons. (सोमस्य) उत्पन्नस्य जगतः ।=Of the created universe. (इन्द्रः) सर्वपदार्थविच्छेत्ता ।=Final destructor of all substances.

The theme of sun scholar and God is further detailed below :

स ईं मही धुनिमेतोररम्णात्सो अस्नातॄनपारयत्स्वस्ति ।
त उत्स्नाय रयिमभि प्र तस्थुः सोमस्य ता मद इन्द्रश्चकार ॥५॥

5. *TRANSLATION;*—The water and this moving earth are in the middle of worlds. O men ! the great God keeps their movement under His safety and ultimately takes it across. He does it for the accomplishment of His desire (vide, the editorial note in the previous third mantra). Those learned persons who sincerely pray to God and act in accordance with His dictates and earn this wealth, they become free from all sorrows and distresses.

PURPORT :— God is the creator and destructor of universe. He also carries across the people performing the noble deeds and striving for salvation. God ends their miseries because they take full dip in His worship. They are respected everywhere.

NOTES : (सः) सूर्यइव परमेश्वरः ।=God is shining like sun. (ईम्) जलम् ।=Water. (अरम्णात्) हन्ति ।=Kills. (धुनिम्) चलिताम् ।=Moving. (अस्नातॄन्) अस्नातकान् ।=Those who have not taken dip into His love. (उत्स्नाय) स्नानं कृत्वा ।=After taking a dip in divine love. (तस्थुः) प्रतिष्ठन्ते ।=Stay in.

The greatness of sun is stated :

सोदञ्चं सिन्धुमरिणान्महित्वा वज्रेणान उषसः सं पिपेष ।
अजवसो जविनीभिर्विवृश्चन्त्सोमस्य ता मद इन्द्रश्चकार ॥६॥

6. *TRANSLATION* :— The sun with its glory and rays reaches at the oceans and water-stores and from dawn to sunset extracts and dries up the water thereform, with its fast actions. But still unmoved, it smashes various substances and to seekers of happiness, He sets them to action. We should realize this truth in our life.

NOTES : (उदञ्चम्) ऊर्ध्वं प्राप्नुवन्तम् ।=Taking up side. (सिन्धुम्) समुद्रम् ।=Oceans. (अरिणात्) रिणाति प्राप्नोति ।=Gets. (वज्रेण) किरणेन-वज्रेण ।=Through the rays. (उषसः) प्रभातात् ।=From the dawn. (जवनीभिः) वेगवतीक्रियाभिः ।=By dint of quick action, (मदे) आनन्दे ।= In the happiness.

Here a scholar is compared with the Sun :

स विद्वाँ अपगोहं कनीनामाविर्भवन्नुदतिष्ठत्परावृक् ।
प्रति श्रोणः स्थाद्व्यनगचष्ट सोमस्य ता मद इन्द्रश्चकार ॥७॥

7. *TRANLATION* :— The sun and a scholar, both, make no discrimination and are accessable to all. Both uncover and discover the truth and secrets of the world. Going upwards, they get honour because they show the right path to the people for their happiness. They both are therefore to be recognised and respected.

PURPORT :—The sun dispels darkness with its might and shows the peculiarity of this world. Same way, the scholars also dispel the ignorance through their knowledge and sermons. Such people are always to be honoured.

NOTES : (अपगोहम्) आच्छादकम् ।=Covering. (कनीनाम्) कान्तीनाम् ।=Of the glamour. (आविः) प्रकटतया ।=In open. (परावृक्) यः परावृणक्ति ।=One who uncovers or discovers. (श्रोणः) श्रोता ।=Listener. (अनक्) प्रकटी करोति ।=Manifests. (अचष्ट) उपदिशति ।=Teaches.

The attributes of scholars are narrated :

भिनद्वलमङ्गिरोभिर्गृणानो वि पर्वतस्य दृंहितान्यैरत् ।
रिणग्रोधांसि कृत्रिमाण्येषां सोमस्य ता मद इन्द्रश्चकार ॥८॥

8\. *TRANSLATION :—* The sun rays penetrate into the clouds and through it make the people strong and remove the rotten from the substances. All the substances in the world receive growth from the sun rays, unfold the covers and destroy whatever is harmful therein. God is greater than the sun. All the scholars therefore worship Him.

PURPORT :— The fire is capable to do wonderful jobs with the aid of wind. Same way, the pious scholars can accomplish big tasks with the assistance of Almighty.

NOTES : (भिनत्) भिनत्ति ।=Smashes, breaks into pieces. (अङ्गिरोभिः) अङ्गसदृशैः किरणैः ।=With the means of rays. (ऐरत्) प्राप्नोति ।=Receives. (रोधांसि) आवरणानि ।=Covers or lids. (कृत्रिमाणि) क्रियमाणानि=Artificial.

Some tips about the running of the government :

स्वप्नेनाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः ।
रम्भी चिदत्र विविदे हिरण्यं सोमस्य ता मद इन्द्रश्चकार ॥९॥

9. TRANSLATION :— Our Head of the Army or security forces should severely punish the wickeds and criminals and round up the rapistis, dare-devals, robbers and lifters. They should be severaly dealt with and their heads be shaven off and they should not be allowed to roam in open to pursuade others to commit the crimes. Those who are noble in dealings and are of golden or sterling character, the ruler should delight them.

PURPORT :— Those who protect noble persons and administer severe exemplary punishment to the criminals, such administrators bring prosperity.

NOTES : (स्वप्नेन) शयनेन ।=While sleeping. (अभ्युप्य) अभितो वपनं कृत्वा ।=By shaving of the heads as a lesson. (चुमुरिम्) वक्तसंयुक्तम्=With hidden forces. (धुनिम्) कम्पन्तम् ।=Shaking. (दस्युम्) बलात्कारिणं चोरम् ।=Rapists or thieves. (अत्र) राज्यप्रबन्धे ।=In the field of administration.

———

In the praise of donation :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥१०॥

10. TRANSLATION :— O Indra ! you give Dana (donations) and Dakshina (reward) to a noble person who teaches good lesson and thereafter leads them to noble acts. We pray not to spoil prosperity of a such scholar, because he makes us beautiful and brave and we become positively excellent in our actions (Yajna).

PURPORT :— O Men ! you should give fair amount of reward to scholars and students so that the giver and taker both succeed.

NOTES : (जरित्रे) सर्वविद्यास्तावकाय ।=For the admirer of learning. (दुहीयत्) दुहयात् ।=May milk good acts. (इन्द्र) दातः ।=O donor. (दक्षिणा मघोनी) पूजितधनयुक्ता=Full of noble wealth. (स्तोतृभ्यः) धार्मिकेभ्योविद्वभ्यः ।=For scholars who are otherwise religious. (सुवीराः) शोभनाश्च ते वीरास्तैर्युक्ता ।=Comprising of nice brave persons.

———

Sūktam—16

Rishi of the Sūktam. Gritsamada. Devatā—Indra. Chhanda—Jagati and Trishtup. Svara—Nishād and Dhaivata.

Knowledge about electricity/power/energy is mentioned below :

प्र वः सतां ज्येष्ठतमाय सुष्टुतिमग्नाविव समिधाने हविर्भरे।
इन्द्रमजुर्यं जरयन्तमुक्षितं सनाद्युवानमवसे हवामहे ॥१॥

1. TRANSLATION :— O scholars ! we should possess or store the eatables in large quantaties for the protection of your great people. The way oblations inflame the fire, the same way our adorations should be acceptable to you. The energy keeps the body young, constantly strong and capable to inseminate, and it brings anxiety and old age to other foes.

PURPORT :—The energy/power, if properly applied, creates great prosperity. The admiration of noble person to seek greatness of all is, indeed, a great idea.

NOTES : (ज्येष्ठतमाय) अतिशयेन वृद्धाय ।=For one who is old in age and knowledge. (सुष्टुतिम्) शोभनां स्तुतिम् ।=Admiration. (भरे) बिभृयात् ।=Should hold. (जरयन्तम्) अन्यान्जरां प्रापयन्तम् ।=Bringing anxiety and old age to the foes. (उक्षितम्) सेचकम् ।=To one who can inseminate. (हवामहे) स्वीकुर्मः ।=We accept.

The subject of energy/power moves on :

यस्मादिन्द्राद् बृहतः किं चनेमृते विश्वान्यस्मिन्त्सम्भृताधि वीर्या ।
जठरे सोमं तन्वी३ सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥२॥

2. TRANSLATION :— O men ! there is no energy minus power/electricity. The brave persons and holders of the wealth bring in that energy in their stomach and body, and with that they

can digest and assimilate the foodgrains and drugs, and get strength in their arms, weapons and in the head (a fertile brain/mind). It is this fire or energy which is instrumental for the above accomplishments and we should utilise it properly.

PURPORT :— O men ! all the apparent substances in the world are possessive of energy/electricity. We should all acquire vigorously its knowledge.

NOTES :— (इन्द्रात्) विद्युत: ।=From energy/power/electricity. (संभृता) सम्यग्धृतानि ।=Held fast. (वीर्या) वीरेषु शत्रुप्रक्षेपकेषु विद्वत्सु साधूनि ।= Among the learned and brave men. (सोमम्) ओषध्यन्नम् ।=Food-grains and medicines. (वज्रम्) शस्त्रन् ।=Weapons. (क्रतुम्) प्रज्ञाम् ।= Intelligence.

The theme of electricity/power/energy is further detailed :

न क्षोणीभ्यां परिभ्वे त इन्द्रियं न संमुद्रैः पर्वतैरिन्द्र ते रथः ।
न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥३॥

3. *TRANSLATION :—* O Indra (mighty person) ! you always succeed admirably by seeking wealth from firmament and earth. Your movements (chariots) never accept defeat from crossing the oceans and mountains. Nobody can successfully challange your weapons of destructive power, when with your fast transport (chariots) which is fully electrified, you cover big distances while travelling. Consequently, you are capable to score victory over your enemy.

PURPORT :— The men who possess arms ammuniaton and weapon being operated with fire (energy), they never face defeat or insult. Such people can cover sky, oceans and hilly tops in their transportation (chariots), and cross the path happily.

NOTES: (क्षोणीभ्याम्) द्यावापृथिवीभ्याम् । क्षोणी इति द्यावापृथिवीनाम् (N.G. 3/30) =With firmament and earth. (परिभ्वे) परिभवनीय: ।=Not acquired through humiliation or insult. (इन्द्रियम्) धनम् ।=Quick like

electricity. (रथः) यानम् ।=Transportation or chariots. (वज्रम्) छेदकं शस्त्रम् ।=Destructive weapons. (आशुभिः) शीघ्रगमयंत्रीभिः विद्युदादी-पदार्थैः ।=Fast moving substances like electricity etc. (योजना) योजनानि ।—One Yojan is equal to three kilometers (Several such yojans).

The theme of power or electricity is further explained :

विश्वे ह्यस्मै यजताय धृष्णवे क्रतुं भरन्ति वृषभाय सश्चते ।
वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना ॥४॥

4. *TRANSLATION* :— O men ! you are desirous of prosperity, smasher of energy power and are very learned. The sun with its heat causes rains all over the world. For this purpose, we should apply our wisdom and knowledge in order to seek firmness supremacy and unity. Accompanying with it, O men ! you should perform the Yajna with nice substances and take the juices of SOMA and other herbal plants.

PURPORT :— Those who start their life by honouring the scholars intelligently, they are honoured and respected everywhere.

NOTES: (यजताय) सङ्गमनाय ।—In order to bring in unity and meeting (विदुष्टरः) अतिशयेन विद्वान् ।=Excellently learned. (धृष्णवे) दृढत्वाय । =In order to seek firmness. (सश्चते) सम्बन्धाय ।=In order to establish relation. (वृषा) परशक्तिबन्धकः ।=To smash the fighting power of the enemy. (वृषभेण) वर्षकेण ।=By making rains. (भानुना) प्रदीप्त्या ।=With shine.

The attributes of the sun are stated :

वृष्णः कोशः पवते मध्व ऊर्मिर्वृषभान्नाय वृषभाय पातवे ।
वृषणाध्वर्यू वृषभासो अद्रयो वृषणं सोमं वृषभाय सुष्वति ॥५॥

5. *TRANSLATION :—* The rains are instrumental for a good crop and it is because of the sun-rays, which create sweetness in the crops as well as in the drinking water. The clouds also help to grow the SOMA and other herbal plants which make it's takers strong with its juice enabling to punish the wickeds. They do it without creating any violence, and you therefore, emulate it.

PURPORT :—The sun creates clouds and the clouds produce plenty of crops and thus nourshes the human and other beings. A scholar should take lesson from these events.

NOTES : (वृष्ण:) वर्षकात् सूर्यात् ।=From the sun which is creator of the rains. (कोष:) मेघ: ।=Clouds. (पवते) प्राप्नोति । पवत इति गति कर्मा (N.G. 2-14) ।—Gets. (वृषभान्नाय) वृषभमन्नं यस्मात्तस्मै ।=Which creates heavy crops. (अध्वर्यू) आत्मनोऽध्वरमहिंसामिच्छु: ।=Not desirous of violence. (सुष्वति) सुन्वन्ति । अत्र बहुलं छन्दसीति शप: श्लुरदभ्यस्तादिति झादादेश: ।=Extracts of juices.

The subject of scholar is dealt herewith :

वृषां ते वज्रं उत ते वृषा रथो वृषंणा हरीं वृषभाण्यायुंधा ।
वृष्णो मदंस्य वृषभ त्वमींशिष इन्द्र सोमंस्य वृषभस्यं तृप्णुहि ॥६॥

6. *TRANSLATION :—* O scholar ! you are excellent and possess prosperity. You might check the power of wickeds and you are master of fast chariots, being driven away by fast moving horses. You are also master of potential weapons, which are capable to check the onslaught of your foes. It provides you strength, happiness and nourshing juices of the SOMA and other medicinal plants. Take it profusely to you heart's content.

PURPORT :— Those who plan their resources competently, they never face any setback in their schemes.

NOTES : (वृषा) परशक्तिप्रतिबन्धक: ।=Which is capable to check the strength of the enemies. (हरी) हरणशीलावश्वौ ।=Two horses which carry well the transport. (तृप्णुहि) तृप्तो भव ।=Take it profusely to your hearts content.

The theme of scholars moves further :

प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सवनेषु दाधृषिः ।
कुविन्नो अस्य वचसो निबोधिषदिन्द्रमुत्सं न वसुनः सिचामहे ॥७॥

7. *TRANSLATION* :— O scholar ! I am proud of my prosperity and motives. The way a man gets on the boat to fight a battle, same way with my Vedic teachings and fondness for it, I am fully hopeful that your guidance will be available to me. As regards the financial matters, we are liberal like a well and electricity.

PURPORT :—*Those who move to the battlefields by crossing the oceans, lands and sky with their fast conveyances and fight the enemy, they verily succeed in it and acquire prosperity.*

NOTES : (समने) सङ्ग्रामे ।=In the battle-fields. (वचस्युवम्) आत्मनो वच इच्छन्तम् ।=Desirous of implementing the Vedic teachings. (ब्रह्मणा) वेदेन ।—Through the Vedas. (सवनेषु) ऐश्वर्येषु, प्रेरणेषु ।=In the prosperity and motives. (दाधृषिः) अतिशयेन प्रगल्भः ।=Extremely proud (without trans gressing the limit of nobility). (निबोधिषत्) निश्चितं बुध्यात् ।=Take it for granted. (उत्सम्) कूपम् ।=Well.

More said about the scholars :

पुरा संबाधादभ्या ववृत्स्व नो धेनुर्न वत्सं यवसस्य पिप्युषी ।
सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि ॥८॥

8. *TRANTLATION* :— As cow gives its milk to the calf and the sharp wisdom guides the actions of human-beings like the wife, same way a strong and capable man deals nicely with us. O scholar ! you have multi-pronged intelligence and provide ample foodgrains like barely etc. to all. We pray to you to deal with us in a fair way

and share the sufferings and miseries. Those who act on these lines, they are also verily free from the miseries. As a wife is happy in the companyof her husband, like-wise all the gentlemen become joyous in the company of the scholars.

NOTES : (सम्बाधात्) सम्बंधात् ।=Because of the relation. (न) इव (वत्सम्) गोशावक इव ।=Like a calf. (यवसस्य) यवाद्यन्नस्य ।=Of the food-grains like barley. (सुमतिभिः) शोभना मतयो यासान्ताभिः ।=With multi-pronged and nice intelligence. (शतक्रतो) असङ्ख्यप्रज्ञ ।=O possessor of vast wisdom! (सुसन्नसीमहि) सुष्ठु गच्छेम । सुस्पष्टतया गच्छेम ।=Move nicely.

———

The theme of scholar is further explained :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

9. *TRANSLATION* :— O scholar ! those who admire and honour you properly and give you offerings and nice substances, you accomplish their desires and deliver positive good to them. We, therefore, pray to you not to detract those who do to them proper and truthful admiration. Teach them the path of prosperity, so that with their brave colleagues, they may duly assert on crucial points during the Yajnas.

PURPORT :— *Those who are benefactors and always preach truth, they become eminent.*

NOTES : (मघोनी) पूजनीयाविद्या प्रतिष्ठा च ।=The learning which is to be honoured and respected. (स्तोतृभ्यः) स्तावकेभ्यो विद्वद्भ्यः ।=For scholars who admire the learned persons. (विदथे) यज्ञे ।=At the site of the Yajna.

———

Sūktam—17

Rishi of the Sūktam—Gritsamada. Devata—Indra. Chhanda—various type of Jagati and Trishtup. Svara—Nishāda and Dhaivata.

The attributes of the sun are stated :

तदस्मै नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य प्रत्नथोदीरते ।
विश्वा यद्गोत्रा सहसा परीवृता मदे सोमस्य दृंहितान्यैरयत् ॥१॥

1. TRANSLATION :— O learned persons ! this solar system ripens the medicinal plants, as well as the wood of other trees. The wooden posts and planks make powerful enclosure of the farms and dwellings which prevent and frighten the lifters. In order to make a breakthrough in the new ventures, you should take due note of solar energy, for its proper utilisation therein. You should therefore, realise and apply its significance in proper perspective.

PURPORT :—O men ! God has created a powerful solar system controlling the whole universe. You should, therefore, take full note about it.

NOTES : (नव्यम्) नवमेव स्वरूपम् ।=New undertaking or project. (अङ्गिरस्वत्) अङ्गिरसा प्राणेन तुल्यम् ।=Endearing like vital life. (शुष्मा) शुष्माणि शोषकाणि बलानि ।=The powers which dry. (प्रत्नथा) प्रत्नं पुरातनमिव ।=The old one. (उदीरते) उत्कृष्टतया कम्पयन्ति ।=Frighten or trembling. (गोत्रा) गोत्राणि ।=Enclosure to keep animals particularly the cows. (परीवृता) परितः सर्वतो वर्त्तन्ते यानि तानि ।=Enclosing from all sides. (दृहितानि) धृतानि वर्द्धितानि वा ।=Held or extending.

———

The subject of God is narrated :

स भूतु यो ह प्रथमाय धायस ओजो मिमानो महिमानमातिरत् ।
शूरो यो युत्सु तन्वं परिव्यत शीर्षणि द्यां महिना प्रत्यमुञ्चत ॥२॥

2. *TRANSLATION* :— O men ! God is the first and prime holder of the power. Building His creativity, it takes across its glory and that great God therefore, gives us happiness. He also makes us fearless in the battle-fields, and in the case of demise of a person, God encompasses the noble person with reputation among the people. He also throws His Divine Light in our mind. We pray that He encompass us completely.

PURPORT :—God is the Greatest Holder of the all virtues and substances. He is also the strongest among the strong and reverent much more than any entity known to us. We should all worship Him.

NOTES : (भूतु) भवतु । अत्र बहुलं छन्दसीति शपो लुक् ।=Let become. (प्रथमाय) आदिमाय ।=For the first and prime. (अतिरत्) सन्तारयति ।= Takes across. (परिव्यत) सर्वतो व्याप्नुत ।=Penetrate all round.

———

Now the merits of learned persons are stated :

अधांकृणोः प्रथमं वीर्यं महद्यदस्याग्रे ब्रह्मणा शुष्ममैरयः ।
रथेष्ठेन हर्यश्वेन विच्युताः प्र जीरयः सिस्रते सध्र्यक् पृथक् ॥३॥

3. *TRANSLATION* :— O learned persons ! your wealth is greater tean the firmament and earth. If you perform big tasks with great might and move others to strengthen with your helping hands of foodgrains, and in case you move with fast transport (chariots) along with others, then you can have access and success in the tasks nicely. Ultimately, they all reach at your focal point individually and collectively, both. Such people deserve victory in life, rather get honourable place.

PURPORT :— Those who acquire strength and valour and work unitedly to acquire prosperity, they ultimately carve out an honourable place.

NOTES : (प्रथमम्) वीर्य्यं पराक्रमम् ।=Valour. (ब्रह्मणा) अन्नेन ।=With foodgrains. (रथेष्ठेन) यो रथे तिष्ठति तेन ।=By the one who occupies the chariot. (हर्यश्वेन) हरणशीला अश्वाः यस्मिंस्तेन ।—The chariots or

transport being drawn by fast horses or horse-power. (जीरयः) वयोहर्त्तारः ।=Breakers of old age. (सिस्रते) सरन्ति ।=Move. (सध्य्रक्) यः सध्रि समानं स्थानं प्राप्नोति सः=The person who acquires an honourable place.

———

More attributies of scholars :

अधा यो विश्वा भुवनाभि मज्मनेशानकृत्प्रवया अभ्यवर्धत ।
आद्रोदसी ज्योतिषा वह्निरातनोत्सीव्यन्तमांसि दुधिता समव्ययत् ॥४॥

4. *TRANSLATION :—* O men ! those who lead the people towards God and take them well to the right path, they bring happiness everywhere in the world and in all planets. Such scholars tell the mankind about His might, specifying that because of Him the darkness is displled and earth and firmanent get extension and build them thoroughly. He covers (gives knowledge) all substances born in other countries as well. He is therefore, to be honoured by all.

PURPORT :— God created sun in the universe to spread light, herbal plants or meals, the juices of fruits and medicines as a drink, and a sound body to work incessantly. Such a great entity is kind to humankind like father and therefore, is to bc honoured.

NOTES : (अध) आनन्तर्ये। अत्र निपातस्यचेति दीर्घः ।=In closeness. (मज्मना) बलेन ।=By strength. (ईशानकृत्) स ईशानानीशत्र्छीलान् पुरुषार्थिनः करोति ।=One who make the people to work with strength. (रोदसी) द्यावापृथिव्यौ ।=Firmament and earth. (वन्हिः) सर्वस्य वोढा ।=One who bears or holds all. (सीव्यन्) रचयन् ।=Building. (दुधिता) दुहितानि दूरे सन्ति सुखकारकाणि ।=The substances giving happiness and found in other countries. (अव्ययत्) सर्वतः संवृणोति ।—Covers from all sides.

———

The attributes of God are further explained here :

स प्राचीनान्पर्वतान्दृंहदोजसाधराचीनमकृणोदपामपः ।
अधारयत्पृथिवीं विश्वधायसमस्तभ्नान्मायया द्यामवस्रसः ॥५॥

5. *TRANSLATION* :— The Almighty God, as ever, holds the mountain-like clouds, with His might and creates water out of the firmament by bringing the clouds down. He is powerful to hold the entire universe and earth. With His wisdom He extends the light among the human-beings.

PURPORT:—As sun holds many planets controlled by its system, but God is the overall Master of the whole universe, comprising innumerable solar worlds.

NOTES : (प्राचीनान्) पूर्वतो वर्त्तमानान् ।=Existing as ever. (पर्वतान्) पर्वतानिव मेघान् ।=Mountain-like clouds. (अधराचीनम्) योऽधोऽञ्चति तम् ।=Bringing down. (विश्वधायसम्) विश्वस्य धारणसमर्थम् ।=Capable to hold the entire universe. (अस्तभ्नात्) स्तभ्नाति ।=Holds. (अवस्रसः) अवसारयति ।=Extends.

The actions of God are elaborated :

सास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदसस्परि ।
येना पृथिव्यां नि क्रिविं शयध्यै वज्रेण हत्व्यवृणक्तुविष्वणिः ॥६॥

6. *TRANSLATION* :— God is protector of all human and other beings with His glory, wealth and knowledge. He brings a person to full stature with His power. The sun analysis the substances to the level smallest articles and with its power discovers water through the clouds and then again in the wells. That very sun gives protection to the universe and destructs it properly in order to make human-beings happy.

PURPORT :— The sun penetrates into the clouds and thus it causes rains, thereby making everyone happy. A teacher or father should also build a noble life of their pupils and children in order to make them likewise happy.

NOTES ;—(अरम्) अलम् ।=Complete. (जनुषः) प्रसिद्धात् ।=From the famous. (वेदसः) धनाद्विज्ञानाद्वा ।=With wealth or wisdom. (क्रिविम्) कूपम् ।=To the well. (वस्त्रेण) शस्त्रेण ।=With its power. (हत्वी) हत्वा ।=By smashing. (अवृणक्) छिनत्ति ।=Breaks into pieces and thus protects the universe. (तुविष्वणि) परमाणूनामेकीभूतानां विभक्ता सूर्यः ।= The sun which breaks the substances to the finest articles.

Something about the learned girl :

अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामिये भगम् ।
कृधि प्रकेतमुप मास्या भर दद्धि भागं तन्वो३ येन मामहः ॥७॥

7. *TRANLATION* :— O girl ! your parents look after you in a friendly manner upto the old age without any discrimination. I am keen to get you so that you can acquire finest wisdom or science and prosperity. I wish you to wear ornaments and demand more comfort from me, so that your sons and daughters and relatives give you due respect and only then you can demand their services and obedience.

PURPORT :— The girls who make deep studies and only thereafter enter into wedlock and there they honour the worthy persons and reject the others—only such girls make their home prosperous with their endevour.

NOTES : (आमाजूरिव) योऽस्मा गृहे जूर्यति तद्वत् ।=One who acts like a mature and old person. (सचा) समवायेन ।=By relation. (सती) वर्त्तमाना ।=Existing. (सदसः) सीदन्ति यस्मिंस्तस्माद् गृहात् ।=From the house (इये) प्राप्नुयाम । अत्र व्यत्ययेनात्मने पदम् । लडर्थेलिट्च ।=We get. (प्रकेतम्) प्रकृष्टं विज्ञानम् ।=Finest wisdom or science. (दद्धि) याचस्व । दद्धीति याञ्चाकर्मा (N.G. 3-19) ।=Beg. (मामहः) पूज्यान् ।=To the respectables.

More about the learned man :

भोजं त्वामिन्द्र वयं हुवेम दुदिष्ट्वमिन्द्रापांसि वाजान्।
अविड्ढीन्द्र चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसो नः ।।८।।

8. *TRANSLATION*:— O great scholar ! you enjoy great things, therefore we should accept you. O scholar ! you smash our miseries and your nature is like that of a donor. Keep our actions and wisdom intact. You have various types of devices for our protection and annihilation of the enemy. You make the people happy and therefore make us very rich.

PURPORT :— *As the friends admire each other, same way the teachers and pupils should encourage and admire each other. By protecting each other they should march together on the path of prosperity.*

NOTES : (भोजम्) (भोक्तारम्) ।=One who takes the care of others. (ददिः) दाता ।=Giver. (अविड्ढि) रक्ष । अत्रावधातोर्वाच्छन्दसीति लोट् सिप्यशादेशः । =Protect. (चित्रया) अनेक विधया ।=By several manifestations. (वस्यसः) अतिशयेन वसीयसो वसुमतः ।=Make us wealthy.

———

The attributes of learned women are stated :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ।।९।।

9. *TRANSLATION* :— O mighty ruler ! in your kingdom the women who are inspiring and wealthy and they are capable to accomplish noble tasks for the sake of noble persons, they should be invited to educate the girl students. You do not ask us to put the admiring noble persons, to harm. Thus accompanied by brave and learned persons, we shall be able to bring prosperity in this Yajna of the learning.

PURPORT :— The pious and learned women should be appointed to impart education to girls students. By doing this, all tasks are well accomplished.

NOTES : (सा) विदुषी ।=A learned woman. (दुहीयत्) प्रपूरयेत् ।= Would accomplish. (दक्षिणा) प्राणप्रदा ।=Inspiring. (मघोनी) बहुधनयुक्ता ।=Wealthy. (शिक्ष) उपदिश ।=Teach. (बृहत्) महद्विद्याजं विज्ञान-शास्त्रम् ।=The great knowledge. (सुवीराः) सुष्ठु विद्यासु व्यापिनो वीरा येषान्ते ।=Accompanied by learned and brave persons.

———

Sūktam—18

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Pankti of various forms and Trishtup. Svara—Panchama and Dhaivata.

Knowledge about the transport and conveyances is imparted :

प्राता रथो नवों योजि सस्निश्चतुर्युगास्त्रिकशः सप्तरश्मिः ।
दशारित्रो मनुष्यः स्वर्षाः स इष्टिभिर्मतिभी रंह्यों भूत् ॥१॥

1. *TRANSLATION* :— The sun has ten spokes inserted in the axle. It is jointed at four points with a three-type resources for its movements and has got seven-types of rays. It is always new and fresh like a chariot or conveyance. It brings happiness. O learned technologists ! those wise person who associate themselves with that sun-chariot at the dawn, they acquire genius and wisdom to run it.

PURPORT :—The persons who travel in the aforesaid transport, their travels are always eventless.

NOTES : (प्रातः) प्रभाते ।=In the dawn. (रथः) गमनसाधनं यानम् ।= Means of transport and conveyance. (योजि) अयोजि ।=Is jointed. (सस्निः) [illegible] ।=Inserted in the axle. (चतुर्युगः) यश्चतुर्षु युज्यते

सः ।=One which is divided into four YUGAS (specified periods) (त्रिकशः) त्रिधा कशा गमनानि गमनसाधनानि वा यस्मिन् ।=Three types of movements and transport. (सप्तरश्मिः) सप्तविधा रश्मयः किरणा यस्य सः ।= Seven types of rays. (दशारित्रः) दश अरित्राणि स्तम्भन् साधनानि यस्मिन् सः ।=A group of ten spokes. (मनुष्यः) मननशीलः ।=Intelligent. (स्वर्षाः) स्वः सुखं सुनोति येन सः ।=Creators of happiness. (इष्टिभिः) सङ्गताभिः ।=Accompanying. (रंह्यः) गमयितुं योग्यः ।=Worthy of moving.

Again the qualities of transport are described :

सास्मा अरं प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता ।
अन्यस्या गर्भमन्य ऊं जनन्त सो अन्येभिः सचते जेन्यो वृषा ॥२॥

2. *TRANSLATION* :— A technologists first builds a transport to travel on earth, second in the water and the third capable to run in the sky. O person ! such technologists imparts happiness, triumph and make powerful. It connects or regulates such movements in the water (ocean) with thoroughness. Likewise, they should train more people to multiply the number of more technologists.

PURPORT :— *If the learned people apply energy properly in their transport/conveyances, than the movement is smooth and brings victory to them.*

NOTES : (अस्मै) स्वामिने ।=For the owner. (अरम्) पर्याप्तम् ।= Suffiicient or adequate. (प्रथमम्) आदिमं पृथिव्यां गमनम् ।=Conveyance/ transport useful on earth. (द्वितीयम्) जले गमनम् ।=The transport in the waterways. (तृतीयम्) अन्तरिक्षे गमनम् ।=Flying in the sky (मनुषः) मनुष्यजातस्य पदार्थसमूहस्य ।=For all the human-beings. (सचते) समवैति ।=Associated. (जेन्यः) जापयितुं शीलः ।=Taking to the path of victory.

The subject of transport is further explained :

हरी नु कं रथ इन्द्रस्य योजमायै सूक्तेन वचसा नवेन ।
मो षु त्वामत्र बहवो हि विप्रा नि रीरमन्यजमानासो अन्ये ॥३॥

3. *TRANSLATION :—* O technologist ! one who applies electricity/power in the chariot (vehicle) in order to promote it's speed and automation, they always secure happiness. I hereby tell the new techniques of increasing speed in my lecture. Those who are very intelligent, they travel nicely in this new design of vehicle, but those who are unaware of the know-how or those new techniques, they can not have benefit of such speedy vehicle, however learned (in theory) they may be.

PURPORT :— Those who do not posses the knowledge/techniques of power in the running of vehicle, they can not seek delight for themselves or for others.

NOTES : (हरी) धारणाकर्षणावेगादिगुणौ वाय्वग्नी ।=Air and fire controlling the power of holding and extraction. (कम्) सुखम् ।=Happily. (रथे) याने ।=In the vehicle. (योजम्) युनज्मि ।=Apply. (सूक्तेन) सुष्ठु प्रतिपादितेन ।=Well prepared. (वचसा) भाषणेन ।=By speech. (विप्राः) मेधाविनः ।=Intelligent. (यजमानासः) सम्यग् ज्ञातारः ।=Those who are well aware of the techniques.

The theme of vehicle again moves on :

आ द्वाभ्यां हरिभ्यामिन्द्र याह्या चतुर्भिरा षड्भिर्हूयमानः ।
आष्टाभिर्दशभिः सोमपेयमयं सुतः सुमख मा मृधस्कः ॥४॥

4. *TRANSLATION :—* O technologist ! you possess great prosperity. We invite you to come in your vehicle equipped with power of holding and extraction. We also invite you to visit us travelling in a vehicle which is double, four-times, eight-times and

even ten-times in power and speed. After coming with your associate, you take extracted juice of Soma and other herbal plants in order to perform the Yajnas (non-violent sacrificial acts). You never pick up dispute or battles with noble persons.

PURPORT :— Those who come in their own energy-operated vehicle/transport, they are always received with admirations. Those who do not appose the pious people, they always become victorious.

NOTES : (हरिभ्याम्) हरणशीलाभ्यां पदार्थाभ्याम् ।=Equipped with holding and extraction powers. (सोमपेयम्) सोमानां पदार्थानां पातुं योग्यम् ।= Juices of the Soma and medicinal plants. (सुमख) शोभना मखा यज्ञा यस्य तत्सम्बुद्धौ ।=In the company of those who perform the Yajnas nicely. (मृध:) अभिकांक्षितान् सङ्ग्रमान् ।=The desired struggle or battles.

———

Functions of a good chariot/transport are described :

आ विंशत्या त्रिंशता याह्यर्वाङा चत्वारिंशता हरिभिर्युजानः ।
आ पञ्चाशता सुरथेभिरिन्द्रा षष्ट्या सप्तत्या सोमपेयम् ॥५॥

5. *TRANSLATION :—* O learned person ! you give us unlimited prosperity. You come to us in order to take juice of SOMA and herbal plants riding on a chariot/transport driven by twenty or thirty horses. You are free to come to us in a bigger chariot driven by forty, fifty, sixty or even seventy horses.

PURPORT :— When a transport is run with twenty, thirty, forty, fifty, sixty or even seventy horses, they move very fast. (Here the horses mean the power which is the modern standard for measuring the power used in automobile and steam equipment). This is evident from the explanation given in the purport by Swami Dayanad that the horses are symbolic of the energy applied in conveyances and transport. Editor.)

NOTES : (विंशत्या चत्वारिंशता, पंचाशता:, षष्ट्या, सप्तत्या) एतत्संख्यया संख्यातैः ।=Numbering twenty, thirty, forty fifty, sixty and seventy.

(हरिभिः) हरणशीलैः पदार्थैः ।=By the transport being driven by the power or electricity, (सुरथेभिः) शोभनैर्यानैः ।=By wonderful conveyances.

The subject of transport is further elaborated :

आशीत्या नवत्या याह्यर्वाङा शतेन हरिभिरुह्यमानः ।
अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषिक्तो मदाय ॥६॥

6. *TRANSLATION* :—O wise men ! you shake off miseries our Desirous of your company, we request you to reach us in the powerful transport being driven by eighty, ninety or even one hundred (horse) powers. You come down to our pleasant theatres and have fine extracted juices there.

PURPORT :— Those who take the regular health-giving and rich diet and drink the juices of herbal plants, and also manufacture hundred types of conveyances and equipment, they can move up and down conveniently.

NOTES : (उह्यमानः) गम्यमानः ।=Moving or covering a distance. (शुनहोत्रेषु) शुनं सुखं जुह्वति ददति, तेषु । शुनमिति सुखनाम (N.G. 3-6) ।=Comfortable theatrical hall. (सोमः) ओषधिगणः ।=Herbal plants. (त्वाया:) त्वत् कामनया ।=With your desire. (परिषिक्तः) परितः सर्वतो ऽन्यैरुत्तमैर्द्रव्यैः सिक्तः= Extracted from fine substances.

The uses and qualities of transport are mentioned :

मम ब्रह्मेन्द्र याह्यच्छा विश्वा हरी धुरि धिष्वा रथस्य ।
पुरुत्रा हि विहव्यो बभूथास्मिञ्छूर सवने मादयस्व ॥७॥

7. *TRANSLATION* :—O learned person desirous of wealth ! you come to us and have our fleet of transport which have strong

parts and axles. They have nice system of acceleration and brakes to hold up and carry the load.

PURPORT :— O learned person ! you have my wealth and come in a luxurious and powerful conveyance, so that we and you all lead happy life.

NOTES : (ब्रह्म) धनम् ।=Wealth. (इन्द्र) धनमिच्छुक ।=Desirous of wealth. (याहि) प्राप्नुहि ।=Receive. (अच्छ) सम्यग्गत्या ।—With good. speed. (धुरि) धारकेऽवयवे ।=In the axle. (धिष्व) धारय । द्वयचोतस्तिङ् इति दीर्घः ।=Hold. (रथस्य) यानसमूहस्य ।=Fleet of transport. (विह्वयः) विह्नोतुमर्हः ।=Acceptable through various ways. (श्रवने) ऐश्वर्ये ।=For the prosperity.

The subject of God and learned person is dealt :

न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दक्षिणा दुहीत ।
उप ज्येष्ठे वरूथे गभस्तौ प्रायेप्राये जिगीवांसः स्याम ॥८॥

8. *TRANSLATION :—* The scholars who impart nice learning to us and at the same time inculcate beautifully the faith and admirable knowledge in our mind. We bow our head before them. We also seek friendship with him, which may be ever-lasting. With it, we shall score victory.

PURPORT :— Those who approach and seek company of Almighty and learned persons with love and truth, they become learned and great and are always admired. They never unnecessarily oppose the right persons.

NOTES : (इन्द्रेण) परमेश्वरेणाप्तेन विदुषा वा ।=By Almighty God or learned person. (सख्यम्) मित्रस्य भावः ।=Friendship. (दक्षिणा) विद्यासुशिक्षा दानम् ।=Imparting of learning. (वरुथे) अत्युत्तमे ।=In the the excellent. (गभस्तौ) विज्ञानप्रकाशे ।=In the light of knowledge. (प्राये प्राये) कमनीये कमनीये ।=In the inevitably beautiful. (जिगीवांसः) जेतुं शीलाः ।=Let us score victory.

The qualities of the Almighty and the Preacher are mentioned :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

9. TRANSLATION :— O Almighty God or Preacher of Truth ! you shower your teachings and knowledge on those who admire you and are much prosperous. Your knowledge makes the teacher full of all types of learning You impart us such teachings in order to have prosperous life and it never ruin us. With your blessing, we shall do much to propagate learning in the company of nice brave people.

PURPORT :— The learnings received from God and scholars keep human beings aloof from miseries and sorrows. Such people never become proud of their achievements.

NOTES : (जरित्रे) स्तोत्रे ।=For the admirer. (स्तोतृभ्य:) अध्यापकेभ्य: ।= For the teacher. (विदथे) विद्याप्रचारे ।—In the propagation of learning.

Sūktam—19

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—two types of Trishtup and three types of Pankti. Svara—Dhaivāta and Panchama.

The subject of learned persons is dealt :

अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः ।
यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दधे ब्रह्मण्यन्तश्च नरः ॥१॥

1. TRANSLATION :— Desirous of profuse wealth, but having check on the mind, you our pilot leaders! the full sun holds the world in glaring light and produces fine qualities of foodgrains, that gives all beings much delight. That is taken to heart by the learned people, and we should also emulate it.

PURPORT :— The learned people extend their knowledge beyond the normal limit. We should also do likewise and accept the special knowledge.

NOTES : (वावृधानः) वर्द्धमानः ।=Growing. (अपायि) अपिबत् ।=Drank or taken. (अन्धसः) अन्नस्य ।=Of the foodgrains. (मनीषिणः) जितमनस्काः ।=Those who are capable to check their mind. (सुवानस्य) उत्पद्यमानस्य ।=Coming up. (इन्द्रः) सूर्यं ।=Sun. (प्रदिवि) प्रकृष्टप्रकाशे ।= In glaring light. (ब्रह्मण्यः) ब्रह्म महद्धनं कामयमानाः ।—Desirous of of much wealth.

The subject of sun is mentioned below :

अस्य मंन्दानो मध्वो वज्रहस्तोऽहिमिन्द्रो अर्णोवृतं वि वृंश्चत् ।
प्र यद्वयो न स्वसंराण्यच्छा प्रयांसि च नदीनां चक्रमन्त ॥२॥

2. TRANSLATION :— O men! becasuse of the solar energy, we travel nicely in the waterways, like the flying birds. The rays of the sun are very strong weapon (like VAJRA). This sun breaks the water-carrying clouds and is situate at a focal point. We should have it's exact knowledge.

NOTES : (मन्दानः) प्राप्त ।=Received. (मध्वः) विज्ञेयस्य ।=Of the knowledgeable. (वज्रहस्तः) किरणपाणिः ।=With hands like rays. (इन्द्रः) सूर्यः ।=The sun. (अर्णोवृत्तम्) अर्णांसि वर्त्तन्ते यस्मिँस्तम् ।=Full of water. (वृश्चत्) वृश्चति ।=Smashes. (स्वसराणि) दिनानि ।=Days. (अच्छ) सम्यक् ।= Well. (चक्रमन्त) रमन्ते ।=Move on.

The functions and qualities of the Sun are elaborated :

स मा॑हि॒न इन्द्रो॒ अर्णो॑ अ॒पां प्रैर॑यदहि॒हाच्छा॑ समु॒द्रम् ।
अज॑नय॒त्सूर्यं॑ वि॒दद्गा अ॒क्तुनाह्नां॑ व॒युना॑नि॒ साध॑त् ॥३॥

3. *TRANSLATION* :— O men ! the great sun activates the energy/power and thus brings water on earth through the firmament by smashing the clouds. It also creates oceans and a solar orbit. It brings days and nights on the earth regularly, and thus acquires new dimensions of knowledge about the sun, You should also emulate and act on it.

PURPORT :— Those who are engaged in the propagation of the noble virtues and kill the wicked and jolt the enemies quickly like the lightning, and those who remove injustice and darkness, they bring happiness unto the world and are respected everywhere.

NOTES : (माहिनः) महान् ।=The great. (अर्णः) जलम् ।=Water. (अपाम्) अन्तरिक्षस्य मध्ये ।=Through the firmament. (अहिहा) मेघस्य हन्ता ।=Smasher of the clouds. (अच्छ) यथाक्रमम् ।=In a regular way. (सूर्यम्) सवितृमण्डलम् ।=Solar system or orbit. (गाः) पृथिवीः ।=Worlds. (अक्तुना) रात्र्या ।By= night. (साधत्) साध्नुयात् ।=Accomplisher.

Here the donars are praised :

सो अ॑प्र॒तीनि॒ मन॑वे पु॒रूणीन्द्रो॑ दाश॒द्दा॒शुषे॒ हन्ति॑ वृ॒त्रम् ।
स॒द्यो यो नृभ्यो॑ अत॒साय्यो॒ भूत्प॑स्पृधा॒नेभ्यः॒ सूर्य॑स्य सा॒तौ ॥४॥

4. *TRANSLATION* :— The sun smashes the clouds, the same way a mighty ruler kills his enemies. But such a person gives away immense wealth to the donars, knowledgeables and confidants. This solar system is always a benefactor and gives delight to those who desire and also work hard. Such people are respected everywhere.

PURPORT :— Those who collect and accumulate vast wealth and thereafter give it away to right and noble persons, such peaple should never be treated maliciously or with envy.

NOEES : (अप्रतीनि) अविद्यमाना प्रतीतिः परिमाणं येषान्तानि ।=Confidants. (मनवे) मननशीलाय मनुष्याय ।=Wise persons. (अतसाय्यः) परोपकारे निरन्तरं वर्त्तमानः ।=Constantly a benefactor. (भूत्) भवति ।=Becomes. (पस्पृधानेभ्यः) स्पर्द्धमानेभ्य ईर्ष्यमानेभ्यो वा ।=Malcious and envious (सातौ) संविभागे ।=In the solar system.

Here knowledge about the energy/power is imparted :

स सुन्वत इन्द्रः सूर्यमा देवो रिणङ्मर्त्याय स्तवान् ।
आ यद्रयिं गुहदवद्यमस्मै भरदंशं नैतशो दशस्यन् ॥५॥

5. *TRANSLATION :*— Those who study well the nature and qualities of the shining power/energy and extract the substance of all materials and carry their usages to common man, they are always admired. This energy/power gets prosperity in wealth, hidden in nature and thus eradicates the harmful qualities. You should take optimum use of this power/electricity.

PURPORT :— Those who never desire to harm any one rather make effort to multiply others' prosperity, they are, indeed, benefactors like the sun.

NOTES : (सुन्वते) अभिषवं कुर्वते ।=Take out the extract. (रिणक्) रिणक्ति ।=Does not spare. (रयिम्) श्रियम् ।=Wealth. (गुहदवद्यम्) आच्छादितनिन्द्यम् ।=Where condemnables are hidden on discovery. (अंशम्) प्राप्तम् ।=Discovered. (दशस्यन्) उपक्षयन् ।= Ruining.

The nature and functions of the sun are stated :

स रन्धयत्सदिवः सारथये शुष्णमशुषं कुयवं कुत्साय ।
दिवोदासाय नवतिं च नवेन्द्रः पुरो व्यैरच्छम्बरस्य ॥६॥

6. *TRANSLATION:*—The sun provides concrete knowledge and confidence to a bad or admonisheed driver of the coach to steer properly at the cross-roads with proper light signals. This it does in a nice manner. It also activates hundreds of towns withlight. We should explore this solar energy.

PURPORT :— The mantra has given a number of towns at 99, which is just symbolic of the enormous number of the towns. Those who smash the power of wickeds along with their ignorance, they shake off the evil ingrained ideas and make people knowledgeable. Such people are always respected.

NOTES : (रन्धयत्) संराध्नोति ।=Accomplishes well. (सदिवः) द्यावा सह वर्त्तमानम् ।=With light. (सारथये) सुशिक्षिताय यानप्रचालकाय ।=For a well trained driver. (कुयवम्) कुत्सितसङ्गमम् ।=Sharp and admonished cross-roads. (दिवोदासाय) प्रकाशदात्रे ।=For the giver of the light. (पुरः) पुराणि ।=Towns. (ऐरत्) ऐरयति ।=Activates. (शम्बरस्य) मेघस्य ।=Of the clouds.

The attributes of learned people are mentioned :

एवा त इन्द्रोचथमहेम श्रवस्या न त्मना वाजयन्तः ।
अश्याम तत्साप्तमाशुषाणा ननमो वधरदेवस्य पीयोः ॥७॥

7. *TRANSLATION* :— O learned person ! we conciously listen your speech and accept your knowledge with faith. Our aim is to know the knowledge thoroughly and quickly, which is divided into seven categories again for thoroughness. The rogues waste the solar energy and therefore deserve punishment (killing). For this, we should adore God, whieh is the nucleus.

PURPORT :— Noble are the persons who call spade-a-spade, endevour to get right objects, wish and respect to the deserving persons, kill the unworthy and know the knowledgeable—— they are the fully qualified and worthy persons.

NOTES : (एव) निश्चये ।=Positively. (उचथम्) वक्तव्यम् ।=The right version. (श्रवस्या) श्रोतुं योग्यानि ।=Worth listening. (वाजयन्तः) ज्ञापयन्तः ।=

Telling. (साप्तम्) सप्तविधम् = Of seven types. (आशुषाणः) सद्यः कुर्वाणाः । = Acting quickly. (वधः) वध्यन्ते शत्रवो यस्मात्तच्छस्त्रम् । = The weapons. (पीयोः) पातुः = Of the protector.

The subject of learned person still moves on :

एवा ते गृत्समदाः शूर मन्मावस्यवो न वयुनानि तक्षुः ।
ब्रह्मण्यन्त इन्द्र ते नवीय इषमूर्जं सुक्षितिं सुम्नमश्युः ॥८॥

8. *TRANSLATION* :— O learned person ! those who are desirous of wealth, and seek delight, they always extend your imparted knowledge, in order to have their security. Such people should always receive the new crops of foodgrains, chivalry, nice land and happiness from you.

PUPORT :— Those who get good education from the learned people, they get happiness in more than one ways.

NOTES : (गृत्समदाः) गृत्सोऽभिकाङ्क्षितोमद आनन्दो येषान्ते । = Drawing abundence of happiness. (ब्रह्मण्यन्तः) ब्रह्म धनं कामयन्तः । = Desirous of wealth. (मन्म) मन्तव्यम् । = Objectives. (अवस्यवः) आत्मनो रक्षणमिच्छवः । = Seeker of the self-protection. (सुम्नम्) सुखम् । = Happiness. (अश्युः) प्राप्नुयुः । = Would get.

In the praise of Dakshina (honorarium or gift) :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

9. *TRANSLATION*:—O learned person ! you do not waste your influence for our sake. The large amount which you give away to the donars, we receive it in the form of honorarium or gift and nice commodities from such persons and that makes our living happy. We seek

learning from you and therefore request you to teach us the art so that in the battlefield or in a duel, we may assert ourselves with our brave collegues.

PURPORT :— One who gives vast Dakshina (in the form of cash or kind) and also imparts education, he is accepted as a noble person and is always respected.

NOTES : (सा) विनयाढ्या क्रिया ।=The polite actions. (शिक्ष) विद्याग्राह्य ।=Teach. (स्तोतृभ्यः) विद्यामिच्छुभ्यः ।=For the seekers of learning.

———

Sūktam—20

Rishi of the Sūktam. Gritsamada. Devatā—Indra. Chhanda—Trishtup of two forms, Brihati and two forms of Pankti. Svara—Dhaivata, Madhyama and Panchama.

The nature of qurlities of the Indra (learned person) is mentioned :

वयं ते वयं इन्द्र विद्धि षु णः प्र भरामहे वाजयुर्न रथम् ।
विपन्यवो दीध्यतो मनीषा सुम्नमियक्षन्तस्त्वावतो नॄन् ॥१॥

1. TRANSLATION :— O bright learned person ! you act in accordance with the mentioned virtues and we respect you with our full wisdom. We do our best to maintain your coach (chariot) in a good shape and speed. You guide us to the path leading to happiness and health.

PURPORT :— Those who respect worthy persons and behave with them truthfully, they enjoy happiness.

NOTES : (वयम्) कमनीय ।=Bright or handsome. (भरामहे) पुष्येम् ।=We strengthen. (वाजयुः) यो वाजं वेगं कामयते सः ।=Desirous of speed. (विपन्यवः) विशेषेण स्तुत्या व्यवहर्त्तारः ।=Those who act in accordance with the mentioned virtues. (मनीषा) प्रज्ञया ।=By wisdom. (इयक्षन्तः) सत्कुर्वन्तः ।=Giving proper respect. (त्वावतः) त्वत्सदृशान् ।=Like you.

Again the subject of Indra is explained :

त्वं न॑ इन्द्र त्वाभि॑रूती त्वा॑य॒तो अ॑भिष्टि॒पासि॒ जना॑न् ।
त्वमि॒नो दा॒शुषो॑ वरू॒तेत्थाधी॑र॒भि यो नक्ष॑ति त्वा ॥२॥

2. *TRANSLATION* :— O Mighty scholar ! you possess the excellent genius. Those donars who admire and desire you, let them protect us with your support. You are brightly ambitious, and therefore, we hold your protective capacities.

PURPORT :—From the last Mandra, two words सुम्नम् *and* प्र भरामहे are repeated in the meaning of this Hymn also. It simply means that those who enjoy the company of learned people and are desirous of the happiness of all beings, such men always donate to the deserving ones for the noble cause.

NOTES : (त्वायतः) त्वां कामयमानान् ।=To the ones inclined to you. (ऊती) रक्षाभिः) ।=With protective. (अभिष्टिपा) योऽभिष्टि पासि सः ।= Ambitious. (वरुता) वारयिता ।=One who accepts. (इत्थाधीः) इत्थानेन हेतुना धीर्धारणावती वुद्धिर्यस्य ।=Holders of excellent genius. (अभिनक्षति) अभिमुख्ये प्राप्नोति । नक्षतीति गतिकर्मा । (N.G. 2-14).=Gets you onwards.

———

The subject of learned person and God are mentioned :

स नो॑ युवेन्द्रो॑ जो॒हूत्रः॒ सखा॑ शि॒वो न॒राम॑स्तु पा॒ता ।
यः शंस॑न्तं॒ यः श॑शमा॒नमू॒ती पच॑न्तं च स्तु॒वन्तं॑ च प्र॒णेष॑त् ॥३॥

3. *TRANSLATION* :— O God and learned men ! you protect the admiring ones ; you empower fully to the fighters of injustice and bring justice at the door of your admirers. Verily, both of you get us happiness and keep aloof from the sorrows, in addition to being an incessant donor, performer of welfare, friendly and giver of knowledge. We pray or request to protect us.

PURPORT :— God and learned persons protect all. They are friendly to every one and perform welfare.

NOTES : (युवा) सुखैः संयोजको दुःखैर्वियोजकश्च ।=One who brings happiness and removes sorrows. (जोहूत्रः) भृशं दाता ।=One who gives immensely. (शंसन्तम्) प्रशंसन्तम् ।=Admiring. (शशमानम्) अन्यायमुल्लङ्घमानम् ।=The fighters of injustice. (पचन्तम्) पाकं कुर्वन्तम् ।=Strenghtening. (प्रणेषत्) प्रकृष्टं नयं प्राप्नुयात् प्रापयेद्वा ।=Lead to nice path.

Again the subject of God and learned person is dealt herewith :

तमु॑ स्तुष॒ इन्द्रं॒ तं गृ॑णीषे॒ यस्मि॒न्पुरा वा॑वृ॒धुः शा॑शदु॒श्च ।
स वस्वः॒ कामं॑ पीपरदिया॒नो ब्र॑ह्मण्य॒तो नूत॑नस्या॒योः ॥४॥

4. *TRANSLATION* :— A learned person fulfills the desire of wealth of those who make strenous efforts to earn weath. He always scales up the cause of learned person and downs or kills the wickeds. O learned person ! you adore the Almighty. We thus pray to Him to protect us.

PURPORT :—All should behave in such a manner that they march hand-in-hand and thus remove their sufferings.

NOTES : (इन्द्रम्) दुःखविच्छेत्तारम् ।=Smasher of unhappiness. (वावृधुः) वर्द्धेरन् ।=May increase. (शाशदुः) दुष्टान् छिन्द्युः ।=May annihilate the wickeds. (ब्रह्मण्यतः) धनमिच्छतः ।=Desirous of wealth. (आयोः) प्राप्तव्यस्य ।=Worthwhile.

The qualities of the President of the Assembly are mentioned :

सो अङ्गि॑रसामु॒चथा॑ जुजु॒ष्वान्ब्रह्मा॑ तूतो॒दिन्द्रो॑ गा॒तुमि॒ष्णन् ।
मु॒ष्णन्नु॒षसः॒ सूर्ये॑ण स्त॒वानश्न॑स्य चिच्छिश्नथत्पू॒र्व्याणि॑ ॥५॥

5. *TRANSLATION* :— On this earth, those who earn wealth, are praised everywhere ; and the ones who dispel ignorance as the

sun dispels the clouds at the dawn—such mighty persons should bring glory to the praises offered by our ancient scholars. Such a person whould be our protector.

PURPORT :—Like the sun who annihilates the enemies and expands the kingdom and at the same time honours well the pious and noble persons, he acquires great wealth.

NOTES :— (अंगिरसाम्) प्राणिनाम् ।=Of the creatures or beings. (उचथा) वक्तुमर्हाणि ।=Praiseworthy. (ब्रह्मा) धनानि ।=Wealths. (तुतोत्) वर्द्धयेत् ।=Increases. (गातुम्) पृथिवीम् ।=To the earth. (इष्णन्) अभीक्षणमिच्छन् ।=Looking all sides. (अश्नस्य) मेघस्य । अश्न इति मेघनाम (N.G. 1-10)=Of the clouds. (शिश्नथत) हिंसति । श्नथतीति हिंसा कर्मा । (N.G. 2-19)=Kills. (पूर्व्याणि) पूर्वैः कृतानि ।=Actions performed by the ancient persons.

———

The attributes of the President of the Assembly are mentioned :

स ह श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दस्मतमः ।
अवं प्रियमर्शसानस्य साह्वाञ्छिरो भरद्दासस्य स्वधावान् ॥६॥

6. *TRANSLATION* :— The President of the Assembly should be reputed, brilliant, remover of people's grievances, tolerant and showerer of knowledge like the sun. He should be compassionate towards his subordinates, as well as to a powerful man, and should be supreme to all. As the sun manages the clouds, same way that President should be our protector in all the nice ventures.

PURPORT :—The scholars who provide happiness to all like the sun, they are invariably admired.

NOTES : (श्रुतः) प्रख्यातः ।=Reputed. (इन्द्रः) सूर्यइव विपश्चित् ।=Scholar like sun. ((ऊर्ध्वं) ऊर्ध्वं स्थित उत्कृष्टः ।=Supreme. (दस्मतमः) अतिशयेन दुःखानां क्षेता ।=Removar of people's grievances. (अर्शसानस्य) प्राप्नुवतः ।=Of the one who is in the service. (साह्वान्) सहनशीलः ।=Tolerant. (स्वधावान्) प्रभूतान्नवान् ।=Powerful and rich.

The theme of scholars is further developed :

स वृ॑त्र॒हेन्द्रः॑ कृ॒ष्णयो॑नीः पुरंद॒रो दासी॑रैरय॒द्वि ।
अज॑नय॒न्मन॑वे॒ क्षाम॒पश्च॑ स॒त्रा शंसं॒ यज॑मानस्य तूतोत् ॥७॥

7. *TRANSLATION* :—O scholar ! the Indra (Sun) smashed the clouds and destroyed the towns. It boosts the events leading to the happiness for the human kind on the earth and waters. It has created them. As a priest always puts forth the truthful, the same way you should also be our protector.

PURPORT :— The sun brings in the pleasant rains. Same way the learned persons bring forth the justice and earn admiration from their admirers. Progress of such persons is assured.

NOTES : (कृष्णयोनीः) कृष्णः कर्षिका योनियाँसां ताः ।=The events which extract happiness. (पुरन्दरः) यः पुरं दारयति सः ।=One who smashes the town. (शंसम्) स्तुतिम् ।=Admirations. (तूतोत्) वर्द्धयेत् ।=Increases.

The subject of learned person is dealt herewith :

तस्मै॑ त॒वस्य॒मनु॑ दायि स॒त्रेन्द्रा॑य दे॒वेभि॒रर्ण॑सातौ ।
प्रति॒ यद॑स्य॒ वज्रं॑ बा॒ह्वोर्धु॒र्हत्वी दस्यू॒न्पुर॒ आय॑सी॒र्नि ता॑रीत् ॥८॥

8. *TRANSLATION* :—A learned person always has strong arms and powerful weapons and battlewares for killing the wickeds and robbers when they overtake the towns of steel and gold. In order to acquire water resourcses, the clouds should be well harnessed, which are givers of strength, We all should be greatefull to those who make truthfull praise and impart vast riches and prosperity through truthful means. Those who are in the company of such learned persons, they are always happy.

PURPORT :—Those who build towns with boundaries and keep a vigilance on rabid criminals, they carry on the admiration of their State very well, and the people achieve happiness.

NOTES : (तवस्यम्) तवसि बले भवम् ।=Born of strength. (अतुद्यायि) दीयते ।=Is given. (सत्रा) सत्येन ।=With truth. (अर्णसातौ) उदकस्य प्राप्तौ ।=In order to acquire water resources. (बाह्वोः) भुजयोः ।= Of the two arms. (वज्रम्) शस्त्रम् ।=Weapons and battlewares. (हत्वी) हत्वा ।=After killing. (आयसीः) सुवर्णलोहनिर्मिताः ।=Made of steel and gold (Here steel is the symbol of firmness and gold of the prosperity—Ed.). (तारीत्) उल्लङ्घयेत् ।=Process.

In the praise of donars :

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥९॥

9. TRANSLATION :— O mighty donar learned person (Indra) ! let your rich gifts be available to your admirers, in order to give them extreme happiness. Let their desires be surely fulfilled. Do not smash us and make us learned, so that our prosperity always goes up and we assert ourselves in all the branches of business and physical sciences.

PURPORT :—Those who always receive and give away money to others and never annoy any one unnecessarily, they are verily great.

NOTES : (सा मघोनी) वर्द्धिका=The increased wealth. (प्रतिवरम्) अत्युत्तमम्) Very excellent. (मघोनी) बहुधनादियुक्ता ।=Full of great wealth and prosperity. (बिदथे) पदार्थविज्ञाने ।= In the field of physical sciences. (सुवीराः) सकलविद्याव्यापिनः ।=Skilled in all branches of learning.

Sūktam—21

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Trishtup and Jagati of various forms. Svara—Dhaivata and Nishāda.

The attributes of learned persons are mentioned :

विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजित उर्वराजिते ।
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजताय हर्यतम् ॥१॥

1. *TRANSLATION:*—The people should always honour and bring prosperity to the winners of world, excellent in truth, the easy truimphants, the conquerors of men and trainers of horses and cow progeny. They should always give due recognition to those who acquire flowers, fruits, foodgrains etc, win over others with their wealth, or are explorers of water resources. They keep company with noble persons, President of the meeting and Commander of the army.

PURPORT :—Rulers and general public should always desire for big achievements but should behave with people by instilling confidence in the justice. Such people should always be respected.

NOTES : (विश्वजिते) यो विश्वं जयति तस्मै ।=For the one who scores victory over the world. (धनजिते) यो धनेन जयति तस्मै ।=For those who win over others with their wealth. (स्वर्जिते) यः सुखेन जयति तस्मै ।=For the easy truimphants. (सत्राजिते) यः सत्येनोत्कर्षति तस्मै ।=One who is excellent in truth. (उर्वराजिते) यः उर्वरां सर्वफलपुष्पशस्यादि प्रापिकां जयति तस्मै ।=For those who acquire flowers, fruits and foodgrains etc. (अश्वजिते गोजिते) । योऽश्वैर्जयति तस्मै । यो गाः जयति तस्मै ।=Trainers of horses and cow progeny. (अब्जिते) योऽप्सु जयति तस्मै ।=For the explorers of water resources. (यजताय) सत्संगन्त्रे ।=For those who keep company with noble persons. (भर) धर ।=Hold honour.

The subject of learned persons is elaborated :

अभिभुवेऽभिभङ्गाय वन्वतेऽषाळ्हाय सहमानाय वेधसे ।
तुविग्रये वह्नये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत ॥२॥

2. *TRANSLATION* :— O learned men ! you pay regards to destroyers and smashers of your enemy and wicked persons. Such learned people are otherwise tolerant, distinguishers between truth and untruth, exhorters for leading better life, capable to rule over the kingdom and savers from the onslaught of enemy. Such people tolerate truth only and are equipped with noble gestures and symptoms, because they go deep into the matters. Our regards to them.

PURPORT :— Those who capably punish the wickeds and have an alliance with noble persons and respect them, such people are really great.

NOTES : (अभिभुवे अभिभङ्गाय) शत्रूणां तिरस्कर्त्रे । दुष्टानामभितो मर्दकाय ।=For the destroyers and smashers of the enemies. (वन्वते) सत्याऽसत्ययोर्विभाजकाय ।=For the distinguishers between truth or untrth. (अषाह्वाय) शत्रुभिरसह्यमानाय ।=For the one whom enemy do not tolerate. (तुविग्रये) वृद्धिनिमित्तोपदेशकाय ।=For the exhorters of leading better life. (वह्नये) राज्यभारं वोढ्रे ।=For those who carry the load of administration. (दुष्टरीतवे) शत्रुभिर्दुःखेन तरितुमर्हाय ।=For the one whom enemy can hardly bypass. (सत्रासाहे) यः सत्रा सत्येन सहते तस्मै ।=One who tolerates truth. (इन्द्राय) सर्वशुभलक्षणान्विताय ।=Blessed with noble gestures and symptoms.

Qualities and duties of learned men are described :

सत्रासाहो जनभक्षो जनंसहश्च्यवनो युध्मो अनु जोषमुक्षितः ।
वृतंचयः सहुरिर्विक्ष्वारित इन्द्रस्य वोचं प्र कृतानि वीर्या ॥३॥

3. TRANSLATION :— O learned persons ! you tolerate truthfulness and render service to people. You tolerate good persons but fight and defeat the wickeds. I poseess good stock of commodities, am tolerant and while serving the people with love, I mention the heroic and prosperous deeds of such learned persons. May you also follow the same path.

PURPORT :— Those who serve the people with merits, tolerance and are of displined behaviour, they are to be respected by all.

NOTES : (जनभक्ष:) यो जनैर्भक्ष: सेवनीय: ।=Who is served by people, (च्यवन:) च्यावयिता । Smashers of wickeds. (युध्म:) योद्धा ।=Warrior. (वृतञ्चय:) यो वर्त्तते तं चिनोति स: ।=One who stocks the commodities. (सहुरि:) सहनस्वभाव: ।=A man of tolerant nature. (विक्षु) प्रजासु ।= Among the people. (वोचम्) वदेयम् ।=I recite. (वीर्य्या) पराक्रमयुक्तानि कर्माणि ।=Heroic deeds.

The theme of learned persons is further developed :

अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्वो असमष्टकाव्यः ।
रध्रचोदः श्नथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उषसः स्वर्जनत् ॥४॥

4. TRANSLATION :— A learned persons is not moved from the right path like the dawn. He is great and mighty, serious and unmoved by the emotions. Such a person encourges to overcome the hurdles, punishes the wickeds, adores with varied virtues to the performers of grand Yajna in the form of giving wealth and honour to the scholars and is brilliant. Such a man annihilates the marauders. Let him be giver of happines to all.

PURPORT :— Those who are virtuous and doers of noble acts, respect the learned, punish the wickeds and are learned and righteous, they spread their brilliance like the sun.

NOTES : (अनानुदः) अप्रेरितः ।=Not moved by emotions. (दोधतः) हिंसकस्य ।=Of the marauders. (वः) नाशः ।=Annihilation. (गम्भीरः) गम्भीराशयः ।=Of serious nature. (असमष्टकाव्यः) असमष्टं न सम्यग् व्याप्तं काव्यं, कवेः कर्म यस्य सः ।=One who is not moved with the poetic emotions. (रध्रचोदः) यो रध्रान् सरोधकान् चुदति प्रेरयति सः ।= One who moves the hurdles. (श्नथनः) दुष्टानां हिंसकः । अत्र वर्णव्यत्ययेन-रस्यः नः ।=One who punishes the wickeds. (सुयज्ञः) शोभना यज्ञा विद्वत्स-त्करादयो यस्य सः ।=One who performs grand Yajnas. (उषसः) प्रभातात् । From the dawn. (जनत्) जायेत ।=Let it be.

The theme of scholars is further developed :

यज्ञेनं गातुमप्तुरौ विविद्रिरे धियौ हिन्वाना उशिजौ मनीषिणः ।
अभिस्वरां निषदा गा अंवस्यव इन्द्रे हिन्वाना द्रविणान्याशत ॥५॥

5\. *TRANSLATION* :— Those who speak chosen words in the assembly and with people of this earth, they persistently add to their knowledge about the energy in their own interest. Thus, they multiply their wisdom and become sober and acquire learning and good behaviour through the Yajnas. Such people earn reputation and wealth.

PURPORT :—The key to acquire learning and wealth is conditional if that person stays in the company of noble persons, practises Yoga and applies his wisdom.

NOTES : (गातुम्) पृथिवीम् ।=To the earth. (विविद्रिरे) लभन्ते ।= Achieve or get. (हिन्वानाः) वर्द्धयमानाः ।=Multiplying. (उशिजः) कमितारः ।=Desirous ones. (अभिस्वरा) अभितः सर्वतः स्वरा वाणी तया । अत्र सुपां सुलुगिति डादेशः । स्वर इति वाङ्नाम (N.G. 1, 11)=The speech or group of words which bring knowledge from all sides. (निषदा) ये नित्यं सभायां सीदन्ति तैः । अत्रापि तृतीयाया डादेशः=Those who regularly attend the assembly meets. (आशत) प्राप्नुवन्ति ।=Acquire.

The subject of learned person is more intensely explained :

इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम् ॥६॥

6. *TRANSLATION* :—O Indra (learned person) ! it is You Who get us strength and urge for learning. You give us great prosperity nourishing, wealth and protective bodies. Let us acquire ideal speech and tasteful meals, so that our days (life) are happy and we hold the adoreable wealth.

PURPORT :—It is good who has blessed the learned persons with all the niceties, which are aimed at doing good for all. Likewise, those learned persons should also endeavour for the welfare of all.

NOTES : (श्रेष्ठानि) धर्म्मजानि ।=Full of righteousness. (द्रविणानि) धनानि ।=Wealth. Riches. (चितिम्) चित्वन्ति विद्या यया ताम् ।=The nature to acquire knowledge. (सुभगत्वम्) अत्युत्तमैश्वर्यम् ।=The best prosperity. (स्वाद्मानम्) स्वादिष्टं भोगम् ।=Tasteful meals. (सुदिनत्वम्) उत्तमदिनस्य भावम् ।=Good days (life).

Sūktam—22

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Ashti, Shakvari of various forms. Svara—Madhyama, Panchama and Dhaivata.

The nature and function of the sun are stated :

त्रिकद्रुकेषु महिषो यवाशिरं
तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत् ।
स ईं ममाद महि कर्म कर्तवे
महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥१॥

1. TRANSLATION :—One who takes juices of SOMA and herbal plants is verily mighty, great, capable to face three-type challenges and eats barley (foodgrains). Let such a person be delighted to motivate us for performing of the great deeds equally. One who combines the sun-power with big, much shining and eternal moon (rays), he is respectable to all.

PURPORT :—One who lives decent life with his knowledge and endeavour, he is able to realize the eternal God. All the articles were made by Him in the universe.

NOTES : (त्रिकद्रुकेषु) त्रीणि कद्रुकान्याह्वानानि येषु तेषु ।=Wherein the three-type challenges are existent. (महिषः) महान् ।=Great. (यवाशिरम्) यो यवानश्नाति तम् ।=One who takes barleys etc. (तुविशुष्मः) तुवि बहु शुष्मं बलं यस्य सः ।=Very mighty. (अवशत्) कामयते ।=Desires. (ममाद) हृष्येत् ।=May delight. (सश्चत्) संयोजयति । अन्नाऽभावः ।=One who combines. (इन्दुः) चन्द्रः ।=Moon.

———

Here the theme of energy/power is described :

अध त्विषीमाँ अभ्योजसा क्रिविं
युधाभवदा रोदसी अपृणदस्य मज्मना प्र वावृधे ।
अधत्तान्यं जठरे प्रेमरिच्यत सैनं
सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥२॥

2. TRANSLATION :—One who is shining and mighty because of the power, energy, he satisfies with its onslaught to the firmament and earth like a well. He grows well with the strength gifted by God. Such a person holds water and other truthful persons who are comparable to power or fire. That God establishes the direct contact, is truthful and is of wet nature like water.

PURPORT :—God has created the great sun who brings down the light on all planets (under its orbit). It also irrigates the lands like from a well. He built the great solar world and held it under Himself. Verily, He is also absorbed separately. You should therefore always worship regularly to that eternal God.

NOTES : (त्विषीमान्) बहुदीप्तियुक्तः ।=Full of big shine. (क्रिविम्) कथम् ।=Well. (रोदसी) द्यावापृथिव्यौ ।=Fiamament and earth. (जठरे) आभ्यन्तरे ।=In the interior. (अरिच्यत) रिच्यतेऽतिरिक्तोऽस्ति ।=One who is spare from others. (सश्चत्) सश्चति समवयति ।=One which establishes direct contact. (इन्दुः) जलवदार्द्रस्वभावः ।=Whose nature or temparament is like water.

Nature and functions of God are described :

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः । दाता राधः स्तुवते काम्यं वसु सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः ॥३॥

3\. *TRANSLATION :*—O men ! a learned man with his actions, wisdom, vigour and chivalry gives away his best and thus scores victory in the battle-fields. He is very tolerant and enlightened, and is always praiseful of wealth, culminating in happiness. Such a prosperous and illuminating soul always feels the company and presence of God, Who is much more mighty and full of prosperity and the Last Word in Eternal Light.

PURPORT :—God is Omnipresent throughout the universe. He protects all the beings and is the Master of the soul. The relations between God and man is like a Master and His servant. The learned person who is well enlightened and is able to distinguish between the real and fake learning and being of limited knowledge always remembers the presence of enternal and unborn God-only. He can accomplish the above-said state.

NOTES : (ओजसा) जलेन ।=With water. (ववक्षिथ) वहति ।=Secures. (वीर्यैः वृद्धः) पराक्रम विज्ञानादिभिः परिपक्वः ।=Mature with scientific knowledge and chivalry. (सत्यम्) नाशरहितम् ।=Eternal. (इन्दुः) परमैश्वर्ययुक्तः ।=Exceedingly prosperous.

The subject of soul is described :

तव त्यन्नर्यं नृतोऽपं इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।
यद्देवस्य शवंसा प्रारिणा असुं रिणन्नपः ।
भुवद्विश्वमभ्यादेवमोजसा विदादूर्जं शतक्रतुर्विदादिषम् ॥४॥

4. *TRANSLATION* :—The Almighty God keeps all the souls under His check and the power in the human senses are controlled by Him and He is mighty. All the ancient learned persons had praised His noble deeds. All the human efforts are centred in His brilliance and it is He who gifts energy (Prānnas), strength and is eluminator. With His power, He gets through all the substances and whereever there is no ray of light (hope). His actions and wisdom are unlimited and is Master of bravery and foodgrains. May His kindness and delight fall on you ?

PURPORT :—*O men ! all the power in the body, in your senses and breathes move with the dictates of the Almighty. Let you all keep Him in your thoughts and actions.*

NOTES : (नर्यम्) नृषु साधु ।=Mature among the human beings. (नृतो) सर्वेषां नर्तयितः ।=Controller of the universe (the whole universe dances at His tune). (शवसा) बलेन ।=With might. (अदेवम्) अविद्यामानो देवः प्रकाशो यस्मिंस्तम् । अत्राऽन्येषामपि दृश्यते इत्यकारस्य दीर्घत्वम् ।= Where there is no light. Dark. (शतक्रतुः) असंख्यप्रज्ञः ।=Whose actions and wisdom are unlimited.

Sūktam—23

Rishi of the Sūktam—Gritsamada. Devatā—Brishaspati and Brahmanaspati. Chhanda—Jagati and Trishtup of various forms. Svara—Nishāda and Dhaivata.

The multi-faced God is adored :

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥१॥

1. TRANSLATION :—We are owners of great wealth and important substances. We invoke the Omniscient, Unmatched and the Great God Who always is in the mind of noble persons. We pray to Him to seek His protection and to make Him attentive to our prayers permanently.

PURPORT :—O men ! the way we pray to the Great Master, who is Omniscient and Omnipresent God, let yon also follow the same path and pray to Him.

NOTES : (गणानाम्) गणनीयानां मुख्यानाम् ।=Among the important substances. (गणपतिम्) मुख्यानां स्वामिनम् ।=Master of great persons. (हवामहे) स्वीकुर्महे ।=We accept. (कविम्) सर्वज्ञम् ।=All-knower. (कवीनाम्) विपश्चिताम् ।=Of the wise persons. (उपमश्रवस्तमम्) उपमीयते येनतच्छ्रवस्तदतिशयितम् ।=Unmatched. (ज्येष्ठराजम्) यो ज्येष्ठेषु राजते तम् ।=Shining among the great. (ब्रह्मणाम्) महतां धनानाम् ।=Of the great wealth. (सादनम्) सीदन्ति यस्मिंस्तत् ।=(Divine) Seat.

The theme of God is further explained :

दे॒वाश्चि॑त्ते असु॒र्य॒ प्रचे॑तसो॒ बृह॑स्पते य॒ज्ञियं॒ भा॒गमा॑नशुः ।
उ॒स्रा इ॑व॒ सूर्यो॒ ज्योति॑षा म॒हो विश्वे॑षा॒मिज्ज॑नि॒ता ब्रह्म॑णामसि ॥२॥

2. TRANSLATION :—O God ! you are very noble and possess nice speech and are master of the excellent knowledge. The learned persons verily get you and your share in the sacrificial acts like the brilliance of sun rays. All the great persons, owners of lands and wealth worship you because you are the Maker of the Universe. Let us always seek your protection.

PURPORT :—God is more precious than the human breathings, is brilliant and the Greatest among all. Let us all seek His blessings.

NOTES : (देवा:) विद्वांस: ।=Learned persons. (असुर्य) असुरेषु प्रज्ञासरहितेषु साधो ।=Noble among all. (बृहस्पते) बृहत्या वाच: पालक: ।=Master of great speech. (उस्रा इव) किरणानिव ।=Like the rays. (विश्वेषाम्) सर्वेषां लोकानाम् ।=Of all the planets or worlds.

The theme of learned person is mentioned :

आ विबाध्यां परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।
बृहस्पते भीममर्मित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम् ॥३॥

3. *TRANSLATION* :—The way sun dispels the darkness in the night, similarly the learned persons protect the great ones and punish the sinners. Such people are in the thick of truthfulness, killers of wicked enemies and smashers of clouds of distress. (As the smashed clouds bring down the rainwaters, similarly the scholars remove the distress.) That God is the seat (chariot) of the brilliance. Let us all have His pleasures.

PURPORT :—One who dispels the ignorance of others like the sun dispels the darkness and does the work in a balanced way, he is the scholar in real terms.

NOTES : (विबाध्य) निःसार्य्यं ।=After taking out. (परिरापः) सर्वतः पापात्मकं कर्म्मं ।=The evil deeds. (ज्योतिष्मन्तम्) बहुप्रकाशम् ।=Full of divine light. (रथम्) रमणीयस्वरूपम् ।=Seat of the beauty. (बृहस्ते) महतां पालक ।=Protector of great men. (अमित्रदम्भनम्) शत्रुहिंसनम् ।=Killers of wickeds. (स्वर्विदम्) स्वरुदकं विन्दन्ति येन तम् ।=The source of water.

The subject of learned persons and God is described :

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत् ।
ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम् ॥४॥

4. *TRANSLATION* :— O God and learned person ! you take the people to the target through the path of religion and justice and protect them. If you commit a sin, the soul or God is not infested with it. Those who denounce the Vedas and God, you cast your anger on them. Therefore, we should admire your greatness.

PURPORT :— Those who lead a life closely in touch with God and learned persons and conduct themselves accordingly, God or pious

people keep them aloof from the sins and equip them with noble virtues and turn them to be pious men. Those who are opponents of the Vedas and God are sinners and they always fall down in the life. This is the clear difference between the worshippers and non-believers of God and pious persons.

NOTES : (सुनीतिभिः) सुष्ठु धर्म्यैन्र्याय्यमार्गैः ।=Through the path of religion and justice. (नयसि) गृह्णासि ।=Take to. (जनम्) जिज्ञासुं मनुष्यम् ।=Man full of inquisitiveness. (ब्रह्मद्विषः) वेदेश्वरविरोधिनः ।= Opponents of Vedas and God, (मन्युमीः) यो मन्युं मिनोति सः ।=One who casts anger on right path. (महित्वनम्) महिमा ।=Glamour or greatness.

The theme of God and learned persons still continues :

न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।
विश्वा इदस्माद्ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥५॥

5. *TRANSLATION* :— O God and ruler ! you protect right persons or a mighty ruler. Whoever comes under your protective umbrella, you keep him safe and keep them aloof from violence. Such people are always free from crimes, evil actions and enemy. All the people seek their company and therefore, such persons always get through the life successfully.

PURPORT :— *Those who act in accordance with the dictates of God and work in company with pious people, their souls become pure and they become aloof from the sins. Such pious people always live happily.*

NOTES : (अंहः) अपराधः ।=Crime. (दुरितम्) दुष्टाचरणम् ।=Evil deeds. (अरातयः) शत्रवः ।=Foes or enemy. (द्वयाविनः) उभयपक्षाश्रिताः ।=Both the parties seeking his company. (ध्वरसः) हिंसाः ।=Violence. (बाधसे) निवारयसि ।=Stops or checks. (सुगोपाः) सुष्ठुरक्षकः ।=One who is the good protector. (ब्रह्मणःपते) बृहतः पालक ।=O the great protector.

More about God and the pious persons :

त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे।
बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥६॥

6. *TRANSLATION*:— O God and pious persons! like a watch-dog, you always become angry on sinful acts. Let your mighty and disciplined army be available to us for our full protection. You are a noble path-finder and preach truthfulness. We seek your comany with all our intents in order to get your virtues.

PURPORT :— Those who seek guidance and teachings from God and pious learned persons and at the same time live in company of gentle persons, they are verily free from anger and other vices.

NOTES : (पथिकृत्) सकलसुकृतमार्गप्रचारकः ।=A noble path-finder. (विचक्षणः) यो विविधान् सत्योपदेशान् चष्टे ।=One who preaches the truthfulness. (मतिभिः) मेधाविभिः सह ।=With wisdom. (ह्वरः) क्रोधः । ह्वर इति क्रोधनाम (N.G. 2/13) ।=Anger. (मर्मर्त्तुं) भृशं प्रप्नोतु ।=Come to us quickly. (हरस्वती) बहुहरणशीला सेना ।=The heavily defeated army. (जरामहे) स्तूमहे ।=We praise or worship you.

More knowledge about God and learned persons is imparted below :

उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥७॥

7. *TRANSLATION* :— O God and learned persons! you always detatch us from the sins. You lead us by the right path where there is no element of cry. One who keeps a vigilance on his enemies and chases the criminals with his friends and followers, let them have an easy going in order to nurture the divine qualities in life.

PURPORT :— O God! get us company of learned people who take us on the right path. Those who mislead us, keep them off. Let us have your mercy and kindness to lead simple pious life.

NOTES : (मर्चयात्) सुमार्गे नयेत्।=Take to right path. (अनागसः) अनपराधिनः।=Those who are faultless or are not criminals. (अरातीवा) योऽरातीन् शत्रून् वनति संभजति।=Who faces his foes very well. (सानुकः) सानुगादिः।=With his friends and followers. (वर्त्तय) दूरीकुरु। अत्राऽन्येषामपीति दीर्घः।=Keep off. (सुगम्) सुष्ठु गच्छन्ति यस्मिन् मार्गे तम्।— Easy path. (देववीतये) देवेषु दिव्यगुणेषु व्याप्तये।=In order to nurture divine qualities.

———

The benefits of the company of God and learned people are explained :

त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुम्।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥८॥

8\. *TRANSLATION* :— O God and learned person ! both of you take us across the distress and protect the great. We seek your blessings in order to draw the physical happiness and guard our property. We accept the supremacy of God or of the Head of the Assembly because they love us and always take us on the right lines. We pray to you to punish and smash those persons who denounce the learned and disown the divine virtues. Let not such evil persons disturb our happiness.

PUPRORT :— Those who accept the greatness of God and learned persons because of their fine teachings and protective powers, they grow in all spheres. Those who denounce God and Vedas, even though they may be learned, but because they spoil our future, we would remain aloof from them.

NOTES : (त्वा) त्वं जगदीश्वरं सभेशं वा।=God or head of the Assembly. (तनूनाम्) विस्तृतसुखसाधकानां शरीरादीनां पदार्थानां वा।=Those who provide physical happiness and guard our property. (अवस्पर्त्तः) अवसा रक्षणेन दुःखात्पारकर्त्तः।=One who takes across the distress under his protective power. (अस्मयुम्) अस्मान् कामयमानम्।=Desirous of ours. (देवनिदः) ये देवान् विदुषो दिव्यगुणान् वा निन्दन्ति तान्।=Those who denounce the learned persons or divine qualities. (बर्हय) नितरामुत्पाटय।=Smash completely. (दुरेवाः) दुराचरणाः=Of eveil deeds.

The greatness and significance of learned person are underlined :

त्वया॑ व॒यं सु॒वृधा॑ ब्रह्मणस्पते स्पा॒र्हा वसु॑ मनु॒ष्या द॑दीमहि ।
या नो॑ दू॒रे त॒ळितो॒ या अरा॑तयो॒ऽभि सन्ति॑ ज॒म्भया॒ ता अ॑न॒प्नसः॑ ॥९॥

9. TRANSRATION :— O learned person ! you teach the methods of protecting the kingdom and are therefore desirable. Let we person. give away wealth to you for our progress. Whatever quick (like lightning) evil tendencies are existent amongst us, which prevents us giving donations, let them be smashed completely.

PURPORT :— If the people do not accept the sermons of the learned, they will never danate for a good cause. Such a miser man and woman should work fast and lead an active life (for giving donations).

NOTES : (सुवृधा) यः सुष्ठु वर्द्धयति तेन ।=One who takes to progress. (स्पार्हा) अभिकाङ्क्षितुमर्हेण ।=By desirable. (जम्भय) विनाशय ।=Destroy or smash completely. (अनप्नसः) अविद्यमानमप्नः कर्म्म यासान्ताः क्रियाः ।= Useless acts.

A common man seeks tips from the learned person :

त्वया॑ व॒यमु॑त्त॒मं धी॑महे॒ वयो॒ बृह॑स्पते॒ पप्रि॑णा॒ सस्नि॑ना यु॒जा ।
मा नो॑ दुः॒शंसो॑ अभिदि॒प्सुरी॑शत॒ प्र सु॒शंसा॑ म॒तिभि॑स्तारिषीमहि ॥१०॥

10. TRANSLATION :— O learned person ! we seek to lead a a noble life in your company, leading a rich and full pure life. By doing so no ill intention and hostile person can become our master. Let us admire you with all the chosen wise language. This will take us across the life-span smoothly.

PURPORT :— Those who live in the company of fully learned, Yogi and pious persons, they enjoy long life. Nobody can harm or annoy them.

NOTES : (धीमहे) दधीमहि ।=Hold. (सग्निना) शुचिना ।=By pious man. (दुःशंसः) दुष्टः शंसो यस्य स, चोरः ।=Thief or criminal. (अभिदिप्सुः) अभितो दम्भमिच्छुः ।=Arrogant or a wicked. (तारिषीमहि) तरेम । अत्र व्यत्ययेनात्मनेपदम् ।=Cross.

———

In the praise of pious learned person :

अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।
असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिद्दमिता वीळुहर्षिणः ॥११॥

11. TRANSLATION :— O learned person ! you carry out the Vedic teachings. You always take the noble person to victory then and there, though the enemy may appear to be more brave and harassing. You are always good to telerant and those who repay their loans in the truthful way. Even, your mighty and fast moving foes, are also full of your appreciation or praise.

PURPORT :— Those who never delay in giving away to the deserving, reach their distant destinations fast, secure their desirable and punish the wrong persons. Such persons would grasp the truth (and victory).

NOTES : (अनानुदः) येऽनुदधति तेऽनुदा न विद्यन्तेऽनुदा यस्य सः ।=Those who do not give away instantly. (निष्टप्ता) नितरां सन्तापप्रदः ।=Extremely tormenting. (शत्रुम्) शातयितारम् ।=The enemy who gives trouble. (ऋणयाः) य ऋणं याति प्राप्नोति सः ।=One whose credibility to repy loan is established. (वीळुहर्षिणः) बलेन बहुहर्षो विद्यते यस्य तस्य ।=One who is extremely happy because of being mighty.

———

The subject of kindgom is described :

अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति ।
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥१२॥

12. TRANSLATION :— O ruler ! you administer a big kingdom, therefore those who violate the orders of administrators and are arrogant, of evil thinking and are inclined towards committing violence or attempt to kill someone, you should face their anger and devil acts. Let there be no loss on our side because of hard working and active persons.

PURPORT :— Those who rule a kingdom, they should put a check on senseless marauders. And in case they do not toe in line then they should be forcibly finished, so that the rule of justice prevails.

NOTES : (प्रदेवेन मनसा) अशुद्धेन चिन्तनेन ।=By evil thinking. (रिषण्यति) आत्मना हिंसितुमिच्छति ।=One who takes up the recourse to violence. (शासाम्) शासनकर्त्रीणाम् ।=Of the administrator. (मन्यमानः) अभिमानी ।= Arrogant. (प्रणक्)नष्टो भवेत् ।=Let it perish. (दुरेवस्य) दुःखेन प्राप्तुं योग्यस्य ।=Of the one who is an exceptional person. (शर्द्धतः) बलवतः । =Of the powerful.

The subject of kingdom is futher explained :

भरे॑षु॒ हव्यो॒ नम॑सोप॒सद्यो॒ गन्ता॒ वाजे॑षु॒ सनि॑ता॒ धनं॑धनम् ।
विश्वा॒ इद॒र्यो अ॑भिदि॒प्स्वो॒ मृधो॑ बृह॒स्पति॒र्वि व॑वर्हा॒ रथाँ॑ इव ॥१३॥

13. TRANSLATION :— A capable ruler should always protect the great and reverent persons with honour and respectful approach. Such a ruler becomes master of wealth and power in the battlefield. Like a chariot, he moves to all directions and activities. Moreover, such a ruler does not pick up unnecessary struggles with arrogant persons.

PURPORT :— Here is a simile. One who moves quickly like a fast aircraft and scores prosperity by proper distribution of wealth with his virtues actions and nature, such a person is capable to become a judge.

NOTES ; (नमसा) सत्कारेण ।=With honour. (उपसद्यः) प्राप्तुं योग्यः ।= Desirable. (सनिता) विभाजकः ।=One who divides properly. (अभिदिप्सवः) अभितो दिप्सवो दम्भितुमिच्छवो यासु ताः ।=Arrogant in nature. (वि ववर्ह) वर्द्धयति ।=Does not increase or pick up.

More light is thrown on the State affairs :

तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।
आविस्तत्कृष्व यदसत्त उक्थ्यं१ बृहस्पते वि परिरापो अर्दय ॥१४॥

14. TRANSLATION :— O ruler ! you always protect the great men and administer severe punishment to the wickeds, devils and rumour mongers with your power, and establish your glory over the wickeds. You should always express the right views fearlessly and perish the ones who are sinners.

PURPORT :—The administrators should always put curbs on the false denouncers and rumour mongers, Moreover, they should bring forward the loyal people and enhance their true knowledge.

NOTES : (तेजिष्ठया) अतिशयेन तेजस्विन्या ।=With extreme glamour. (तपनी) सन्तापिनी ।=Punitive. (निदे) निन्दायै ।=For denouncing. (दृष्टवीर्य्यम्) दृष्टं सम्प्रेक्षितं वीर्य्यं यस्य तम् ।=One whose chivalry is established. (परिरापः) परितोऽपः पापं यस्य तम् ।=One who is a great sinner.

Tbe subject of learned person is mentioned :

बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ।
यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥१५॥

15. TRANSLATION :— O learned person ! you always side with those who observe truthfulness, are capable, and admired. They shine among the man-kind because of their noble behaviour and

power. Such brilliant persons achieve high reputation. Let us also bear the same strange wealth.

PURPORT :— The way God has created true light of the Vedas, same way a learned person should also accomplish the desires of all.

NOTES : (क्रतुमत्) प्रशंसितप्रज्ञायुक्तम् ।=Equipped with nice and admired wisdom. (ऋतप्रजात) ऋते सत्याचरणे प्रकट ।=Symbol of truthfulness. (चित्रम्) अद्भुतम् ।=Strange.

More light thrown on the duties of the learned persons :

मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।
आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥१६॥

16. TRANSLATION :-- O learned person (adminsistrator)! let us have no fear from the thieves, rebels, enemies and those who are always out to take away foodgrains etc held by others. You should not be available to the condemnables and those who harass the learnedp ersons with their wild arguments and are always of two minds.

PURPORT :—Those who desire to steal away others' wealth, they are not aware of the true religion.

NOTES : (स्तेनेभ्यः) चोरेभ्यः ।=For those who take away. (द्रुहः) द्रोग्धारः ।=Those who envy with others. (निरामिणः) नित्यं रन्तुं शीलाः ।=Wanderers, gypsies or like denotified tribes. (जागृधुः) अभिकाङ्क्षेयुः ।=May desire. (ओहते) वितर्कयुक्ताय ।=For those who trade in wild arguments. (व्रयः) वर्जनीयाः ।=Condemnables. (बृहस्पते) चोरादिनिवारक ।=O nabber of the criminals !

The subject of God is dealt hereunder :

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः ।
स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि ॥१७॥

17. TRANLATIONS :— O God! you know all about the knowledge of Samaveda and know thoroughly about all the planets in the universe created by You. Verily, you are the Protector of the Universe, great and upholder of ultimate truth. You should finish those to who envy the collectors of the loan and receivers of the same.

PURPORT :—God is creator of the whole universe and Master of all planets. He is also the Holder of all and is the Master. All the souls (human and other beings) should obey to His commands and should always keep away from the vices like enmity predjudices etc.

NOTES: (अजनत्) जनयति ।=Creates. (साम्नः साम्नः) सामवेदस्य सामवेदस्य मध्ये ।=Knowledge of all the Samaveda. (ऋणचित्) यः ऋणं चिनोति सः ।=One who collects the loans. (ऋणयाः) यः ऋणं याति प्राप्नोति सः ।=Receiver of the loans.

The functions and nature of God are futher worshipped :

तव॑ श्रि॒ये व्य॑जिहीत॒ पर्व॑तो॒ गवां॑ गो॒त्रमु॒दसृ॑जो॒ यद॑ङ्गिरः ।
इन्द्रे॑ण यु॒जा तम॑सा॒ परी॑वृतं॒ बृह॑स्पते॒ निर॒पामौ॑ब्जो॒ अर्ण॒वम् ॥१८॥

18. TRANSLATION :— O Dearest Lord! you are the protector of great men. In order to seek wealth from You and to harness the power of sun-rays and clouds, we seek virtues in abundance and not the adverse. As the sun dispels the deep darkness, same way You give us the softness of water in our nature and open the floodgates (oceans) of the knowledge to us.

PURPORT :— God has created the whole universe including the sun etc. We should know the existent relation between the Creator and Creation. He is the Dearest to us.

NOTES : (अजिहीत) प्राप्नोति ।=Gets. (उदसृजः) उत्सृजति त्यजति ।=Abundance. (परीवृतम्) सर्वतः आवृतम् ।=All-pervading or deep. (औब्जः) आर्जवे भवः ।=Softness.

The Greatness of God is explained :

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१९॥

19. *TRANSLATION :*— O Great God ! you are the Protector of the universe and control the beautiful adoration. You are dear to us like father and make the whole world happy. With your brave soldiers in the battle-field, you always side with those who are defenders of the learned persons for their welfare.

PURPORT :—The human beings should seek happiness only by protecting the creation of God, which is essential for the ideal living. As God protects the whole universe, the learned person should also do likewise.

NOTES : (यन्ता) नियन्ता ।=Controller. (सूक्तस्य) यः सुष्ठूच्यते तस्य ।=Of the beautiful adoration. (भद्रम्) कल्याणकरम् ।=One who looks after the welfare.

Sūktam—24

Rishi of the Sūktam—Gritsamada but Brihshapati only of the mantra twelve. Devatā—Brihashpati and Indra. Chhanda—Jagati and Trishtup of various forms. Svara—Nishāda and Dhaivata.

The duties of the learned are defined :

सेमामविड्ढि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा ।
यथा नो मीढ्वान्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम् ॥१॥

1. *TRANSLATION* :— O learned person ! you are the great teacher of the Vedic knowledge. Moreover, you are capable to communicate the contents of the Vedas through your sermons/

preachings. Let you perform that act. We seek the similar actions and behaviour from your friends as well. Likewise, let our friends also come to you and accomplish this purpose.

PURPORT :— Those who work to progress in life they should study the Vedas and thereafter they should teach the same to the others. Such knowledge and exercise help in realizing the truth.

NOTES : (अविड्ढि) प्राप्नुहि ।=Come to us. (प्रभृतिम्) प्रकृष्टां धारणां पोषणं वा ।=In order to hold or nourish. (अया) अनया । अत्र छान्दसो वर्णलोप इति नलोपः ।=Through this. (मह्ना) महत्या ।=By great. (मीढ्वान्) विद्यायाः सेचकः ।=Giver of the knowledge. (सीषधः) साधय ।= Accomplish.

The duties of the administrators are elaborated :

यो नन्त्वान्यनमन्न्योजसोतादर्दर्मन्युना शम्बराणि वि ।
प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि पर्वतम् ॥२॥

2. *TRANSLATION :—* As the sun smashes the surrounding groups of clouds, same way a good commander should be flexible to the right persons. But he should deal with wicked with force and anger (vengeance). He should give due recognition to the regions which are ideal tax payers.

PURPORT :— Those rulers and administrators who administer honourably with right persons and sternly with rogues, they shine like the sun.

NOTES : (नन्त्वानि) नमनीयानि नमस्काराहाणि ।=Flexible and worthy of honour. (अदर्दः) पुनः पुनर्भृशं विदारयति ।=Smashes thoroughly. (शम्बराणि) मेघस्य सम्बन्धीनि अभ्राणि ।=Clouds. (अच्यावयत्) निपातयति ।=Fell down or defeats. (अच्युता) नाशरहितानि ।=Undestructable. (वसुमन्तम्) प्रशस्तधनप्रापकं देशम् ।=Ideal tax payer region.

The attributes of learned person are mentioned :

तद्देवानां देवतमाय कर्त्वमश्रथ्नन्दृळ्हाव्रदन्त वीळिता ।
उद्गा आजदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः ॥३॥

3. *TRANSLATION :—* The functions of the sun are to throw its rays with force and thoroughly in order to smash the bunch of covering clouds. It also removes the darkness and brings in the light, which enables the men to see things thoroughly. O learned person ! as the sun changes it's stand, sometimes mild or sometimes harsh, the same way you should treat appropriately with all.

PURPORT :— The learned person should act like the sun by spreading the light of knowledge and dispelling the darkness of ignorance. That way the wicked persons get nervous and return to right path of learning. Such people are verily benefactors.

NOTES : (देवानाम्) देदीप्यमानानां लोकानाम् ।=The shining planets. (देवतमाय) अतिशयेन प्रकाशयुक्ताय ।=For the shining sun. (कर्त्वम्) कर्त्तव्यम् ।=Duties. (अव्रदन्त) मृदूनि भवन्ति ।=Treat mildly. (आजत्) अजति प्रक्षिपति ।=Throws away. (वलम्) आवरकं मेघम् ।=Covering clouds. (स्वः) अन्तरिक्षस्थान् पदार्थान् ।=The planets in the firmament.

The theme of the learned persons further moves :

अश्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत् ।
तमेव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुरुत्समुद्रिणम् ॥४॥

4. *TRANSLATION :—* As the sun brings down the clouds and thus brings sweetness in the life, the same way a learned person should be protector of great men. In order to seek this state of happiness, the teachers should join hands to discuss the crucial things in the sermons and bring new ideas. It is comparable with a thirsty man who draws water from a well and then drinks himself and thereafter serves it to others.

PURPORT :— The learned persons should act like clouds and wells. They should delight and unite all with their teachings and thus they can bring them on the path of progress.

NOTES : (अश्मास्यम्) अश्मनो मेघस्य मुख्यभागम् ।=The main chunk of the clouds. (अवतम्) अधोगामिनम् ।=Falling down. (मधुधारम्) मधुराणां रसानां धर्त्तारम् ।=Holders of sweet taste. (स्वर्दृशः) स्वः सुखं पश्यन्ति येभ्यस्ते। =Seekers of delight. (पपिरे) पिबन्ति ।=Drink. (उत्सम्) कूपमिव ।= Like a well.

The duties are defined for a common man :

सना ता का चिद्भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः ।
अयतन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः ॥५॥

5. *TRANSLATION* :— The rays of the sun create different months and seasons in all the existent and to-be-emerged planets. These also make them shining. A pattern of knowledge and wealth are comparable with the sun which make you well-versed in knowledge. You should seek it. Those who are lazy and idle in the studies and are performer's of adverse actions, they should never be honoured by you.

PURPORT :— The sun creates months and various seasons which ultimately make and present the substances in their proper shape. Likewise, the learned persons who show the correct perspective, they are respectable by all. Those who have lack of knowledge, wicked and lazy and show the wrong path, they should never be sought after.

NOTES : (सना) सनातनानि ।=Eternal. (भवीत्वा) भव्यानि ।=Grand. (माद्भिः) मासैः ।=By months. (शरद्भिः) शरदाद्यृतुभिः ।=By the seasons like autumn. (दुरः) द्वाराणि ।=Gates. (अयतन्ता) प्रयत्नरहितौ ।=Idle and inactive persons.

More about the learned persons :

अभिनक्षन्तो अभि ये तमानशुर्निधिं पणीनां परमं गुहा हितम्।
ते विद्वांसः प्रतिचक्ष्यानृता पुनर्यत उ आयन्तदुदीयुराविशम्॥६॥

6. *TRANSLATION* :— The learned persons seek knowledge from all directions. They acquire excellent knowledge from the minds of practical and praiseworthy persons. They contradict the untruth and evil actions and after acquiring true knowledge, they visualize the dawn of wisdom. Let them preach it.

PURPORT :— Those who seek true knowledge and keep aloof from evil conduct and persuade others not to commit sins, they get delight and make others happy. With this, their body and soul get strength.

NOTES : (अभिनक्षन्तः) अभितो जानन्तः ।=Knowing from all sides. (आनशुः) अश्नुवन्ति प्राप्नुवन्ति ।=Secure. (निधिम्) विद्याकोशम् ।=Treasurer of knowledge. (पणीनाम्) व्यवहारनिष्ठानां प्रशंसनीयानां नृणाम् ।=Of the persons who are practical and praiseworthy. (प्रतिचक्ष्य) प्रत्यक्षेण प्रत्याख्यानाय ।=Contradict directly. (आविशम्) आविशन्ति यस्मिंस्तम् ।—Acquiring true knowledge. (उदीयुः) प्राप्नुयुः ।=Would dawn.

Characteristics of the learned persons are defined :

ऋतावानः प्रतिचक्ष्यानृता पुनरात आ तस्थुः कवयो महस्पथः।
ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तम्॥७॥

7. *TRANSLATION:* — The learned persons always have right conduct and are firm on righteous path. Because of this, they contradict the untruthful acts directly and give up them. The learned who acquire the knowledge with all the powers at their command, they succeed to achieve right knowledge.

PURPORT :— Those who oppose and contradict the evil deeds and ignorance and follow the right path, they ultimately succeed with

their knowledge and get the desired results. The knowledge here is compared with fire-wood.

NOTES : (ऋतावानः) य ऋतानि सत्याचरणानि वनन्ति संभजन्ति ते ।=One who acts on right lines and distinguishes between right and wrong. (प्रतिचक्ष्य) निषेध्य ।=By forbidding. (बाहुभ्याम्) भुजाभ्याम् ।=With two arms, i.e. with might at command. (अश्मनि) पाषाणे ।=On the stone.

———

The attributes of brave person are told :

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वना ।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः ॥८॥

8. TRANSLATION :— A wealthy man with quick acting (automatic) weapons achieves his targets. Let his arrows or missiles or weapons be of superior qualities which are capable to check the attack from his enemies, through it's efficient and intelligence servicemen. He is capable to see and listen to the reactions of the public.

PURPORT :— A brave person defeats his enemy with his bows and arrows and other arms and weapons. Likewise, a pious man wins over his evils and foes.

NOTES : (ऋतज्येन) ऋता सत्या ज्या यस्मिंस्तेन ।=With a bow set with nice string. (ब्रह्मणस्पतिः) धनस्य पालकः ।=Owner of the wealth. (वष्टि) कामयते ।=Desirous. (साध्वीः) श्रेष्ठा ।=Excellent. (इषवः) वाणा ।= Arrows. (नृचक्षसः) नृभिर्द्रष्टव्याः ।=The visible articles or visuals. (कर्णयोनयः) कर्णं श्रोत्रं योनिर्येषान्ते ।=Matters connected with ears.

———

The qualities of State officials are narrated :

स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः ।
चाक्ष्मो यद्वाजं भरते मती धनादित्सूर्यस्तपति तप्यतुर्वृथा ॥९॥

9. TRANSLATION :— A public servant or government official should be follower of good policy, be polite and seek welfare of all. Such a praised owner of wealth should be straightforward in his speech and should be a trouble—shooter to the useless and tormentor persons. Such a man should always collect wealth and material like foodgrains with his wisdom (for the State coffers) and that such a man shines in the battle-field like the sun.

PURPORT :— Those State officials who are polite and show exemplary behaviour and virtues indeed are capable to check the nefarious activities of the criminals and always side with truth. They prove their capabilities to ensure the security of the State.

NOTES : (सन्नय:) सम्यग्नयो नीतिर्यस्य सः ।=One who has an ideal policy. (विनयः) विविधो नयो यस्य सः ।=One who has varied methods. (सुष्ठुतः) सुष्ठु स्तुतः प्रशंसितः ।=Well praised. (वाक्षम:) व्यक्तवाक् ।=Straight forward in his speech. (वाजम्) अन्नादिसामग्रीयुक्तं पदार्थसमूहम् ।= Material like the foodgrains etc. (तप्यतुः) दुष्टानां परितापकः ।= Tormentor of the wickeds. (वृथा) मिथ्यैव परपीड़ने वर्त्तमानानाम् ।=Of those who harass people unnecessarily.

The duties of the rulers (State officials) and ruled are stated :

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।
इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥१०॥

10. TRANSLATION :— The rulers and their subjects should behave in such a way that the prominent persons, learned and non-learned equally enjoy their patronage. Such rulers earn reputation everywhere and are powerful and helpers to all. Like the sun, they protect all, bring rains and plenty to the people and are always desired. They divide and distribute the things properly and acquire happiness and glow for people's welfare.

PURPORT :— Rulers and their subjects should always worship the God who is Omnipresent, All-powerful and Giver of extreme

happiness. Doing such way, they should acquire all the material in order to get happiness.

NOTES : (मेहनावतः) प्रशस्तानि मेहनानि वर्षणानि यस्मात् तस्मात् ।=From the one who pleases all with his nice richness. (सुविदत्राणि) शोभनानि विदत्राणि विज्ञानानि येभ्यस्तानि ।=The useful and beautiful sciences. (राध्या) सुखानि साधयितुमर्हाणि ।=Worthy to be acquired. (सातानि) विभज्य दातुमर्हाणि ।=Worthy to be divided. (वशः) धनानि ।=Wealths.

The duties for the human-beings are stated :

योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ ।
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥११॥

11. TRANSLATION :— The Almighty God is all-pervasive, reputed everywhere, protector of universe and is the mover in this world full of all kinds of activities. He makes the learned people and VASU Brahamacharis prominent with His Divine Might. He inculcates the power of growth among all the vast sections of living beings. Let us desire to seek Him.

PURPORT :— O men ! It is God Who is ever=present in the world. In its basic or formative manifestations, it is He Who provides all means of happiness and therefore is to be adored and worshipped.

NOTES: (अवरे) अवर्चीने ।=In the ancient or formative stage. (वृजने) अनित्ये कार्ये जगति ।=In the non-eternal world. (विश्वथा) विश्वस्मिन् ।=He provides manifestations to all the living beings. (देवान्) विदुषो वस्वादीन् वा ।=To the learned VASU Brahamacharis. (Vasu is a particular age upto 24 years, upto which a person practises thorough celibasy). (परिभूः) परितः सर्वतो भवतीति ।=One who is existent from all directions.

Some tips for the rulers and their subjects :

विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातम् ॥१२॥

12. TRANSLATION :— O rulers ! you are master of ideal wealth and protector of kingdom and richness. Those who break or violate your eternal laws and your vital power, you should smash them. As a pair of horses takes the coach with harmony, likewise the rulers and their subjects should jointly share the foodstuff and other articles.

PURPORT :— As the well trained pair of horses move with harmony and take their master in the coach swiftly in order to defeat his enemies, likewise, the rulers and their subjects should always stick to truthfulness and put a check on the opponents. They should also be pardoned in deserving cases.

NOTES : (मघवाना) पूजितधनवन्तौ ।=The two who are respected and wealthy. (आपः) प्राणान् शसोजस् ।=To the vitality. (अन्नम्) अत्तव्यम् ।=Eatables. (युजेव) यथासंयुक्तौ ।=The two horses coming in harmony. (वाजिना) वेगवत्तावश्वौ ।=A pair of two fast horses. (जिगातम्) प्राप्नुतम् । जिगातीति गतिकर्मा (NG. 2-14)=Carry.

The duties of State officials are defined :

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना ।
वीळुद्वेषा अनु वश ऋणमाददिः स ह वाजी समिथे ब्रह्मणस्पतिः ॥१३॥

13. TRANSLATION :— Those people (subjects) who are quick like horses to obey to the official instructions and those who are close associates in the battlefields and meetings, are intelligent because of their sharpness of brain. The State officials should rely on such widely experienced and intelligent and protectors of the State treasury. Such people should extend monetary assistance and loans etc.

PURPORT :— Here the Agni (fire) is compared with the horses, because they are as quick as the fire is. It is the paramount duty of the State officials to bring round the wicked and criminals and there—by make all others happy.

NOTES : (आशिष्टाः) अतिशयेनाशुगामिनः ।=Exceedingly fast in movements. (वह्नयः) वोढारोऽश्वाः ।=The horses or mules. (सभेयः) सभायां साधुः ।=Good associate at the meetings. (विप्रः) मेधावी ।=Intelligent. (मती) मत्या प्रज्ञया ।=With wisdom. (वीलुद्वेषाः) दृढद्वेषाः ।=Those who bear enmity. (ब्रह्मणस्पतिः) राज्यधनस्य पालकः ।=Protector of the State treasury.

The attributes of the teachers are mentioned :

ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः ।
यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शवसासरत्पृथक् ॥१४॥

14. TRANSLATION :— An ideal teacher is destined to accomplish big tasks. He also takes the wealthy persons on the right lines with proper communication. He also shows his anger on the opposite category. Like the sun-rays, he carries the light of truth everywhere, up and down. Those who are really great and lead their life on right lines with determintion, and even those who act contrary to it, the teacher should distinguish between such people cautiously and appropriately.

PURPORT :— The well learned teachers love truthfulness and ward off the unrighteousness. Such people achieve their aims in an exceedingly good way.

NOTES : (पतेः) पत्युः ।=Of the owner. (यथावशम्) वशमनतिक्रम्य यथास्यात्तथा ।=According to capacity. (गाः) किरणान् ।=To the rays. (उदाजत्) ऊर्ध्वमधो गमयति ।=Carries up and down. (रीतिः) श्रेष्ठा नीतिः ।=Ideal policy or line.

The duties of the human beings are explained :

ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्यो वयस्वतः ।
वीरेषु वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम् ॥१५॥

15. TRANSLATION :— The people who are owners of wealth and are good at transport techniques, are accessible to all-they come to those who invite them to learn the Vedas. By doing this, they make their life regulated and discipline them to lead a noble life. Let us have our association with the owners of wealth and brave soldiers.

PURPORT :—Those who lead a regular and disciplined life, they live long and if they observe Brahmacharya, they improve their soul and body, both, and become brave.

NOTES : (सुयमस्य) शोभना यमा यस्मात्तस्य ।=Of the disciplined and regular. (रथ्य:) रथेषु साधुः ।=Good at transport techniques. (वयस्वत:) प्रशस्तं वयो जीवनं विद्यते यास्मिंस्तस्य ।=Of the ones who lead an ideal life. (हवम्) आह्वानम् ।=Calls or exhortations.

The duties for people are re-emphasied :

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१६॥

*16. TRANSLATION:—*O owner of wealth and learned person! you listen attentively to our praises and make our son or people happy, in order to transform him into an ideal ruler. All the learned persons do their best to provide protection and welfare in this world, so that they may be able to take the right steps in the battle—field, etc. duly supported by the brave persons.

PURPORT :— All the persons should know the meaning of the Vedas and their beautiful tenets. Thereafter at the mature young age, they should marry under the Swayambar (self-choice) system and

procreate a nice generation. By providing good education to their next generation with Brahmacharya (celibacy), they make them learned. This is the path to happiness.

NOTES : (यन्ता) नियन्ता ।=One who disciplines. (सूक्तस्य) सुष्ठूक्तस्यार्थम् ।=To our praises. (भद्रम्) भन्दनीयं कल्याणयुक्तम् ।=Containing good advice or welfare. (विदथे) विज्ञातव्ये सङ्ग्रामादिव्यवहारे ।=For the right steps in the battle-fields etc.

Sūktam—25

Rishi of the Sūktam—Gritsamada. Devatā—Brahmanaspati. Chhanda—Jagati of various forms. Svara—Nishāda.

The attributes of the power/energy are stated :

इन्धा॑नो अ॒ग्निं व॑नवद्वनुष्य॒तः कृ॒तब्र॑ह्मा शूशुवद्रा॒तह॑व्य॒ इत् ।
जा॒तेन॑ जा॒तमति॒ स प्र स॑र्सृते॒ यंय॑ यु॒जं॑ कृणु॒ते ब्रह्म॑ण॒स्पतिः॑ ॥१॥

1. TRANSLATION :—One who has deep knowledge of the power/energy, he produces wealth, is glamourous, owner of the richness, and offers the materials for oblations. He quickly grasps the nature and qualities of the production just with the creation of the moving world. This energy deploys its functions appropriately. In absence of this knowledge, the fire breaks out in the forests and the man fails in extingushing it.

PURPORT :—As the rays move with the wind, likewise the energy/power moves with (in) all articles. By the proper utilization of the knowledge about energy, a scientist accomplishes big tasks.

NOTES : (इन्धानः) प्रदीप्तः=Illumined. (वनवत्) वनेन तुल्यम्=Like forest. (वनुष्यतः) हिंसन्तम् । अत्र विभक्ति व्यत्ययः । वनुष्यतिर्हन्ति कर्मा (NKT)= Burning. (कृतब्रह्मा) कृतानि ब्रह्माणि धनानि येन सः=One who has acquired

wealth. (रातहव्यः) रातानि दत्तानि हव्यानि येन सः ।=One who gives stuffs for oblations in the Holy Pit. (शूशुवत्) विजानाति ।=Knows well. (सस्रुते) भृशं सरति गच्छति=Moves quickly.

The key to expand learning and knowledge is mentioned :

वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद् बोधति त्मना ।
तोकं च तस्य तनयं च वर्धते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥२॥

2. *TRANSLATION* :—An owner of wealth of foodgrains turns the paupers and brave persons around strong in physical and spiritual powers and imparts them the loveliness of the forests. Such a person possesses thorough knowledge of science and technology of the substances. Because of this, his next generation—sons and grandsons-heavily prosper and turn others also virtuous.

PURPORT :—*While seeking wealth, a person applies his energy, looks after his sons, grandsons etc, and adjusts with others properly. Such a man excels and develops his knowledge.*

NOTES : (वीरान्) शरीरात्मबलयुक्तान् ।=To those who are equipped with physical and spiritual power. (वनुष्यतः) याचमानस्य ।=Of the one who has been begging. (पप्रथत्) प्रख्यापयति ।=Makes renowned. (त्मना) आत्मना अन्तःकरणेन ।=With conscience or consciously. (तोकम्) अल्पमपत्यम् ।=A small child. (युजम्) युक्तम् ।= Combined.

The attributes of an ideal person are mentioned :

सिन्धुर्न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीँरभि वष्ट्योजसा ।
अग्नेरिव प्रसितिर्नाह वर्तवे यंयं युजं कृणुते ब्रह्मणस्पतिः ॥३॥

3. *TRANSLATION* :—As the ocean stores all the water in it flowing from the earth, and as a stronger bull attacks the smaller

one, same way a noble and learned person performs nice acts, protects the Vedas or the scholars on account of its power. Such a person annihilates the opponents of real religion, and loves the other category. He is always independent and free from bonds. Those who receive good virtues from him, they are always happy.

PURPORT :—Here is a simile. The persons who are grave like ocean, are rich and strong like a bull. They always strive to annihilate the enemies like fire. Such persons can accomplish all the science and technology.

NOTES : (सिन्धुः) समुद्रः=Ocean. (क्षोदः) जलम् । क्षोद इत्युदकनाम (N.G.-12)=Water. (ऋघायतः) ऋतं सत्यं हिंसतः=Of the one who kills truth. (वृषेव वध्रीन्) वृद्धान् वृषभान् ।=Strong bulls.

The key to victory or success is stated :

तस्मा अर्षन्ति दिव्या असश्चतः स सत्वभिः प्रथमो गोषु गच्छति ।
अनिभृष्टतविषिर्हन्त्योजसा यंयं युजं कृणुते ब्रह्मणस्पतिः ॥४॥

4. *TRANSLATION* :—A ruler who is a chief and whose army is always steady and who himself implements the Caste System (Varna—Vyavasthaa) on the basis of merits nature and deeds, such a person treads on the earth blessed with all materials. He kills his enemies with force and particularly notes the people carrying out their duties. One who achieves this goal, should not be addict to any vices, then only he turns out to be a really brave person.

PURPORT :—Only those persons become truimphant, who utilize all their power and resources and acquire full and correct knowledge.

NOTES : (अर्षन्ति) प्राप्नुवन्ति=Acquire. (दिव्याः) शुद्धा=Pure. (असश्चतः) असज्यमानाः=Those who are not addict to any vice. (अनिभृष्टतविषिः) न नितरां भृष्टा तविषी सेना यस्य सः ।=One whose army is disciplined and is not corrupt.

The criterion of successful persons is indicated :

तस्मा इद्विश्वे धुनयन्त सिन्धवोऽच्छिद्रा शर्म दधिरे पुरूणि ।
देवानां सुम्ने सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः ॥५॥

5. *TRANSLATION :* The person who is well-versed in the Vedic learnings and is the protector and propagator of the same, such a man always joins other learned persons in their festivities and becomes exuberant at their prosperity. Verily, he progresses and marches forward. All the oceans and water reservoirs, and the luxuriant abodes are at his disposal, and he is capable to reach every place easily and quickly with his conveyances.

PURPORT :—The person who maintains his relation and keeps his company with such scientists who are good at the knowledge of chemical properties, such persons can accomplish big tasks.

NOTES : (धुनयन्त) धुनयन्ति कम्पयन्ति = Move their conveyance fast and easily. (अच्छिद्राः) छिद्ररहितानि = Faultless. (शर्म) शर्माणि गृहाणि = Abodes. (सुभगः) शोभनैश्वर्यः = Equipped with prosperity.

Sūktam—26

Rishi of the Sūktam—Gritsamada. Devatā—Brahmanaspati. Chhanda—Jagati of two types. Svara—Nishāda.

The duties of the learned persons are defined :

ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयन्तमभ्यसत् ।
सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम् ॥१॥

1. *TRANSLATION :*—The colleagues or friends who deprive your opponents of the eatables and always side actively with you in the battlefield and help to cross the troublesome regions or the

forests, they are capable to smash or annihilate the groups of enemy. You should face a man who pretends to be scholar but acts adversely. While facing such a cruel person, one should deal with him softly and admirably like the rays (health-giving winds) of the forest.

PURPORT :—The persons who are keen to acquire scholarliness, they should give up the folly and treat their enemy with compassion. Such persons are generally free from agonies.

NOTES : (ऋजुः) सरलः=Simple. (बनवत्) किरणवत्=Like fresh winds of the forest. (अदेवयन्तम्)=Pretending to be a scholar. (सुप्रावी) सुष्ठुरक्षकः=A good protector. (अयज्योः) असङ्गन्तुः=Of the opponent.

The duties of the learned are further elaborated :

यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये ।
हविष्कृणुष्व सुभगो यथाससि ब्रह्मणस्पतेरव आ वृणीमहे ॥२॥

2. *TRANSLATION :*—O pupil ! you are endowed with fine virtues and you should perform noble deeds. While leading your life in accordance with the Vedic dictates, you should get at the thorough knowledge from those who first conceive and then act thoughtfully. In the company of pious persons and keeping your mind pure, you should always conduct welfare activities. Thus nicely prosperous, you should give away the wealth at the site of the battle. Emulating your example, we seek and accept your protectives.

PURPORT :—Those who dedicate themselves for the welfare of others, their all the desires are fulfilled.

NOTES : (यजस्व) सङ्गच्छस्व=Have Company of. (वीर) शुभगुणेषु व्यापनशील=Endowed with fine virtues. (हविः) दानम्=Donations. (वृत्रतूर्ये) शत्रुबधे=At the site of the battle where the enemies are killed. (मनायतः) आत्मनो मन आचरतः=From those who act thoughtfully.

The path of happiness is indicated below for the human beings :

स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः ।
देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ॥३॥

3. *TRANSLATION* :—A wise man looks after the interests of the common men and people. He also looks after the welfare of their issues' studies, birth, and financial dealings. A faithful person with his noble behaviour takes full care of the protectors of the Vedic knowledge, parents or teachers in a dignified way—such a person enjoys happiness with physical and spiritual powers.

PURPORT :—*Those wise persons who take maximum advantage of their teachers and preachers, they accomplish the happiness in full measures with all material.*

NOTES : (पुत्रैः) अपत्यैः = Along with the issues (sons and daughters). (नृभिः) नायकैर्मनुष्यैः = With authorised persons. (पितरम्) जनकमध्यापकं वा = To the parents or teachers. (आविवासति) समन्तात्परिचरति सेवते = Serves well. (श्रद्धामनाः) श्रद्धा मनसि यस्य सः = A faithful.

The previous theme of ideal persons further moves :

यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः ।
उरुष्यतीमंहसो रक्षती रिषोंऽहोश्चिदस्मा उरुचक्रिरद्भुतः ॥४॥

4. *TRANSLATION* :— A superbly active, endowed with wonderful virtues acts and nature, keeper of treasury always serves the scholars with materials like Ghee etc., and offerings. Through it, he accomplishes useful articles with his excellent knowledge and leads a noble life by giving up sins and by killing the wickeds and marauders. He also keeps away learned men from sinful acts and because of it achieves happiness.

PURPORT :—The powerful and fragrant substances like Ghee etc. when put into oblations, they purify the rain water. It keeps away all the beings from diseases and make all happy. The preachers debar people from sinful acts and ask them to become pious. Thus with their pure souls, free from all their evils, diseases, ignorances etc. Verily, they are fine people.

NOTES : (घृतवद्भिः) बहुभिर्घृतादिपदार्थैः सह वर्तमानैः=With substances like Ghee for oblations. (ब्रह्मणः) धननिधेः=Keeper of the treasures. (अहसः) पापाचरणात्=From the sinful acts of the one who commits sins. (उरुचक्रिः) बहुकर्त्ता=A superbly active person.

———

Sūktam—27

Rishi of the Sūktam—Kurma Gritsamada. Devatā—Adityā. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

The attributes of State officials are mentioned :

इमा गिर॑ आदि॒त्येभ्यो॑ घृ॒तस्नूः॑ स॒नाद्राज॑भ्यो जु॒ह्वा॑ जुहोमि ।
शृ॒णोतु॑ मि॒त्रो अ॑र्य॒मा भगो॑ नस्तुविजा॒तो वरु॑णो॒ दक्षो॒ अंशः॑ ॥१॥

1. TRANSLATION :—O learned person ! I always (throughout the year) make my submissions to the State officials in direct, pure, truthful (and sweet too) language, emergeing out of my tongue. Let that friendly, worthy, powerful, excellent and wise judge, who annihilates severely the criminals, listen to our submissions.

PURPORT :—Here is a simile. The State officials who are powerful like sun and who hear to the petitions of the people regarding their agonies and pleasures, they always prove capable to expend their territories.

NOTES : (गिरः) संस्कृता वाणीः=Submissions in selective language. (घृतस्नूः) या घृतमुदकं स्वन्ति शोधयन्ति ताः=Purifying. (स्नात्) सदा=Always. (जुह्वा) जिह्वया साधनेन=With the tongue. (अर्यमा) न्यायेशः=Master of justice. (तुविजातः) बलादिगुणैः प्रसिद्धः=Reputed for his powerfulness. (अंशः) दुष्टानां सम्यग् घातकः=One who punishes the wickeds well.

The duties of the teachers and students are explained :

इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषन्त ।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः ॥२॥

2. *TRANSLATION* :—Let my teachers (Gurus) whose views are similar to mine, be friendly, just, acceptable and be purifier like the sun. They are blessed with the pious sayings, free from taboos and sins, are admirable and never annoy to anyone—such are my Gurus. Let them accept my praises addressed to them.

PURPORT :—The seekers of learning should get themselves examined and tested to ascertain their quantum of knowledge. Likewise the examiners should also be unbiased, because that is the right way of seeking knowledge.

NOTES : (स्तोमम्) स्तुतिम्=Praises. (सक्रतवः) समाना ऋतुः प्रज्ञ येषान्ते=Having similar views. आदित्यासः पूर्णविद्याः=Well—versed. (शुचयः) सूर्य इव पवित्रकारकाः=Purifiers like the Sun. (धारपूताः) धारा वाणी पूता पवित्रा येषान्ते=Blessed with pure language. (N.G. 1-11) (अवृजिनाः) अविद्यमानं वृजिनं वर्जनीयं पापं येषान्ते=Those who do not commit taboos and sins.

The areas of teachers and students are pointed out :

त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति ॥३॥

3. *TRANSLATION* :—Only those teachers are Gurus who perform nice acts, and are serious by nature, genius, kind-hearted, good visualizers and have completed the term of ADITYA Brahmacharaya (celibacy) upto the age of 48 years. The sinners, arrogant are closely watched and observed by them. They are always good to State officials.

PURPORT :—The criterion of noble and wicked persons (teachers) is laid here. The noble ones while earn respect, the sinners are subjected to disrespect. We should promote our learning from the first category.

NOTES : (आदित्यासः) पूर्णविद्याः कृताष्टाचत्वारिंशद्वर्षब्रह्मचर्याः=Those who have completed the term of Brahmacharya upto the age of 48 years. (दिप्सन्तः) दम्भितुमिच्छवः=Arrogant. (भूर्यक्षाः) भूरिबहून्यक्षीणि दर्शनानि येषान्ते=Thorough visualizers. (वृजिना) वृजिनानि वर्जयितव्यानि पापानि=The taboos are condemnable act. (परमा) प्रकृष्टानि कर्माणि=Nice acts.

The qualities of good teachers are stated :

धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः ।
दीर्घाधियो रक्षमाणा असुर्यमृतावानश्चयमाना ऋणानि ॥४॥

4. *TRANSLATION* :—Those learned people who are glorious like the sun, educated upto the full term (48 yrs), they are the worthy to be teachers. Other preconditions laid are that they should always keep in mind the presence of God, Who holds the stagnant universe mobile and is the Protector of all beings and their abodes. While a good teacher provides his protective cover to the wealth of ignorant, persons he gives boost to the truthfuls with loans of knowledge.

PURPORT :— This mantra carries back the previous one—ANTAH, PASHYANTI. If a learned person does not teach the other students, in fact, he becomes indebted to the society. Therefore, such persons should always teach others.

NOTES : (देवाः) सूर्य्यादय इव विद्वांसः ।=Brilliant like sun etc. (भुवनस्य) निवासाधिकरणस्य स्थावरस्य जगतः प्राणिसमुदायस्य=Abodes of all beings including the mobile and stagnant. (दीर्घा धियः) दीर्घा बृहती धीर्येषान्ते ।= Those who are blessed with excellent mind. (असुर्यम्) असुराणाम-विदुषां स्वं धनम् ।=The wealth of ignorant person.

———

All people should emulate the life of learned persons :

विद्यामादित्या अवसो वो अस्य यदर्यमन्भय आ चिन्मयोभु ।
युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम् ॥५॥

5. *TRANSLATION* :— O learned person ! you throw the light of learning among the mankind like sun. You always respect the noble persons and treat them with pleasant language. I want to acquire that quality. Like the vital winds of the body (*PRAANA*, *APAANA*), I desire to give up all my sins in the forlorn time, because of your nice teachings.

PURPORT :—All the persons should emulate from the life of those learned persons who spread happiness among the mankind and remove their fears.

NOTES : (अर्यमन्) योऽर्यान् श्रेष्ठान् मनुष्यान् मिमीते मन्यते, तत्सम्बुद्धौ ।= Addressed to one who accepts and recognises the importance of noble persons. (मित्रावरुणा) प्राणापाना विवसुखप्रदौ ।=Two vital winds of the body which keep it in balance. (दुरितानि) दुःखदानि पापानि ।= The sins which bring agonies.

———

The duties of close associates with the learned persons are indicated :

सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति ।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु शर्म ॥६॥

6. *TRANSLATION* : O learned persons ! you are **noble,** revered, friendly and distinguished. Lead us on righteous, easy and straight (having no hurdles) path. You guide us for this. More-over, provide us an abode, which is strongly built.

PURPORT :—People should emulate the nature of truthful and follow the right path, so that the circle of study and teaching goes unhindered.

NOTES : (सुगः) सुष्टु गछन्ति यस्मिन सः=Easy, without any hurdles. (अर्यमन्) श्रेष्ठसत्कर्त्तः=O performer of the noble deeds. (अनुक्षरः) निष्कण्टकः=Not thorny, Easy (वोकत) प्रवदत=Tell or guide us. (दुष्परिहन्तुः) दुः खेन परिहननं यस्य तद्विद्याद्यभ्यासार्थम्=Strong, undestructable. (शर्म) गृहम्=The abode.

———

The attributes of judges are stated :

पिपर्तु नो अदिती राजपुत्राति द्वेषांस्यर्यमा सुगेभिः।
बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥७॥

7. *TRANLATION* :—O father of the judges (State officials) and the mother-like queen ! the ruler bestows affection on the learned and takes us by the easy path and protects by removing enmity and prejudices. Let him protect the grand abode of the great man. Through the association of the rulers and their wives (judges), let us become close to persons, whose sons and paraphernalia are physically and spiritually sturdy and strong.

PURPORT :—A state official (judge) should pronounce the sentence (punishment) in the court and his wife should deliver justice among the women. They should never act with bias or prejudice.

NOTES : (पिपर्त्तु) पालयन्तु=Protect us. (राजपुत्रा) राजा पुत्रो यस्याः सा=A father whose sons are high State officials. (पुरुवीसः) पुरवो बहवो वीराः शरीरात्मबलाः पुरुषाः येषान्ते=Whose sons and paraphernalia are sturdy and strong physically and spiritually.

———

The centres of inspirations are pointed out :

तिस्रो भूमीर्धारयन् त्रीँरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुणा मित्र चारु ॥८॥

8. *TRANSLATION* :—O dispenser of justice, peaceful, friendly persons ! as God, who is symbolic with the truth, holds the visible world, three-type earths and three-type lights, same way you should also hold three-type actions blended with body, mind and soul in order to seek worthwhile dealings. Let you have glory and beautiful appearance, through these visible worlds.

PURPORT :—Here is a simile. O persons ! as the visible-world and earth act in accordance with Divine regulations, same way the human beings should know the universe in proper perspectives. There are three-type earths and fires, and that the sun-world is bigger than the earth.

NOTES : (व्रता) व्रतनि शरीरात्ममनोजानि धर्म्याणि कर्माणि=The actions born out of body, mind and soul. (विदथे) वेदितव्ये व्यवहारे=In proper dealings. (महित्वम्) महत्वम्=The significance.

How to act on inspiration is elaborated :

त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय ॥९॥

9. *TRANSLATION* :—Those who are glorious and have acquired good education and learning, they are pure, admired, always awakened with sensible dealings, active and non violent. Such people hold the divine and worthwhile knowledge of three-types for the good of simple persons. Let them be good-doers to all.

PURPORT :—They are the real benefactors to human beings who hold and thereafter propagate three-type learnings among them.

NOTES : (हिरण्ययाः) ज्योतिर्मयाः=Glorious. (धारपूताः) येषाम् विद्या-सुशिक्षाभ्यां वाणी पूता पवित्रा ते=Those whose speech is full of studies and fine culture. (अस्वप्नजः) विद्याव्यवहारे जाग्रता अविद्यानिद्रारहिताः=Those who are ever concious of knowledge and ideal dealings. (उरुशंसाः) बहुप्रशंसाः=Very admirable.

Ways and means of longevity are described :

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।
शतं नो रास्व शरदो विचक्षेऽश्यामायूंषि सुधितानि पूर्वा ॥१०॥

10. TRANSLATION :—O persons ! you are greatly acceptable, free from drinking vice and master of all human beings etc. Give us learned and common men to live among us for one hundred years, so that they enjoy the first beautiful stages in their lives.

PURPORT :—Those who do not indulge in excess of sexual acts and observe thorough Brahmacharya (celibacy), they verily get minimum age of one hundred years.

NOTES : (वरुणा) वरतम्=Greatly acceptable. (असुर) अविद्यमाना सुरा मद्यपानं यस्य तत्सम्बुद्धौ=Those do not indulge in taking spirituous liquors. (रास्व) राहि देहि=Give. (सुधितानि) सुष्ठुधृतानि=Ideal stages held.

Ideals are set for human beings :

न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा ।
पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम् ॥११॥

11. TRANSLATION :—Neither the sun-world, nor the south or north or east or west can be comparable with the All-powerful God. The foundation like the earth live beneath Him. The wise persons catch this truth with patience. Let me acquire that Fearless Light in your company.

PURPORT :—The planets like earth move around the sun. O persons ! you should unfold this mystery in order to know the eternal seat of God.

NOTES : (पाक्या) पाकोऽस्यास्तीति पाकी = Wise. (धीर्या) धीरेषु विद्वत्सु साधुः = Among the learned. (अभयम्) भयवर्जितम् = Fearless.

Light is thrown on the conduct of admired persons :

यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः ।
स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥१२॥

12. *TRANSLATION* :—A ruler or State official guides the just public servants and their matching wives. The eternal policy and physical and spiritual force make him to grow. Such a prosperous man of good family gives wealth, and thus well admired he, scores victory in the dealings and battle-fields.

PURPORT :—The State officials and their wives if they are well educated and deal justly, they are admired and always achieve success.

NOTES : (राजभ्यः) न्यायप्रकाशकेभ्द्यः सभासभ्दः = For the State officials, who deal justly. (ऋतनिभ्यः) सत्यन्यायकर्त्रीभ्यो राज्ञीभ्यः = For the wives matching in quality with their husbands. (रेवान्) प्रशस्ता रायो विद्यन्ते यस्य सः = Greatly wealthy. (वसुदावा) यो वसूनि ददाति सः = Givers of riches.

The attributes of an ideal ruler are mentioned :

शुचिरपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति प्रणीतौ ॥१३॥

13. *TRANSLATION* :—The ruler who is pious, and not annoying to any one settles near the irrigation resources, where a good crop of food-grains can be harvested. He enjoys longevity and follows

the policy of heroic and handsome persons,who follow strict celibacy and acquire knowledge. No body can hurt or kill him from adjacent or distant places.

PURPORT :—The ruler with clean conduct and character, never annoying or killing anyone without justification and equipped with all resources, can never be defeated by the adjacent or distant enemies.

NOTES : (सूयवसा:) शोभनानि यवसानि याभ्यस्ता:=Where a good crop can be harvested of foodgrains like barley. (वृद्धवया:) वृद्धं वयो जीवनं यस्य स=Enjoying longevity. (प्रणीतौ) प्रकृष्टायां नीतौ=In ideal policy.

———

The qualities of State official (ruler) are re-emphasized :

अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्तमिस्राः ॥१४॥

14. *TRANSLATION* :—O queen (wife of the ruler) ! your image is clean and you are learned. O great prosperous, friendly, and most acceptable ruler ! both of you make us happy. Forgive us if we commit any crime. Let me pass a bright day and dark night fearlessly.

PURPORT :—Where women and men, both, are learned and capable to administer justice firmly, there the people live fearless during the day and night.

NOTES : (अदिते) अखण्डितस्वरूपविज्ञाने=O learned (women) with clean image. (अभयम्) भयवर्जितम=Fearlessly. (तमिस्रा:) रात्रय:=Nights.

———

The merits of ideal State officials are described :

उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन् ।
उभा क्षयावाजयन्याति पृत्सूभावधौं भवतः साधू अस्मै ॥१५॥

15. TRANSLATION :—A shining wife of State official or queen and the bright glorious ruler (State official) perfom the Yajnas (non-sacrificial ritual acts), which purify the clouds and ultimately downpour qualitative rain-water and thus bring their kingdom towards progress. The couple thus bring prosperity and noble character in their kingdom. They both score victory and their associate achieves alround happiness.

PURPORT :—As the sunshine makes world brilliant, the ideal couple should endeavour to make their kingdom strong and of noble character as soon their reputation as a judge is established.

NOTES : (अस्मै) राष्ट्राय = For the kingdom. (नाम) जलम् = Water. (आजयन्) समन्ताद्विजयमानः = Scoring victory. (साधू) शुभचरित्रस्थौ = Of noble character.

More State affairs are taken below :

यां वो माया अभिद्रुहे यजत्राः पाशां आदित्या रिपवे विचृत्ताः ।
अश्वीव ताँ अति येषं रथेनारिष्टा उरावा शर्मन्त्स्याम ॥१६॥

16. TRANSLATION :—O learned persons ! you keep company with the noble persons and are blessed with sun-like knowledge. Your detailed and un-contradictable discoveries (actions of the mind) may entail your rebellous enemies. In order to catch or confront them. I should rush like a mare, and then reach our abode in a chariot.

PURPORT :—The learned people should behave with all without any grudge and catch the wicked in order to ensure security of the public.

NOTES : (अभिद्रुहे) योऽभिद्रुह्यति तस्मै = For those who grudge us. (येषम्) प्रयतेयम् = I endeavour. (शर्मन्) गृहे = In the abode.

The State affairs are again dealt :

माहं मघोनों वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥१७॥

17. TRANSLATION :—O very acceptable and enlighter of truth ruler ! do not aspire to be extreme rich like an unlimited wealthy person, nor I want to be immersed in the richness, though my efforts should be directed towards it. Let us set an example in our dealings related with studies, dealings with brave persons.

PURPORT :—The rich should not pick up confrontation with the State officials, nor we spend our honestly earned wealth on unjust acts, rather should always act in accordance with the commands of Omnipresent God. Central idea is that the wealth should not be the only goal in life.

NOTES : (मघोन:) प्रशस्तधनयुक्तस्य = Equipped with honestly earned wealth. (शूनम्) वर्द्धनम् = Growth. (राजन्) सत्यप्रकाशक = Communicator of truth. (सुयमात) शोभनो यमो यस्मिंस्तस्मात् = From the ideal channels.

Sūktam—28

Rishi of the Sūktam—Kūrma Gritsamads. Devatā—Varuna. Chhanda—Trishtup and Dhaivata of various forms. Svara—Panchama.

The attributes of an ideal preacher are stated :

इदं कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु मह्ना ।
अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरेः ॥१॥

1. TRANSLATION :-- I seek from everywhere the fame of being a good host to a learned person, because he is delighter and significant. He is glorious, noble and benefactor like the sun. He teaches me my duties.

PURPORT :—As the sun rays shine all the mundane substances, same way the teachings by the learned enlighter the souls of the audience.

NOTES : (आदित्यस्य) सूर्यस्य=Of the sun. (स्वराजः) यः स्वयं राजते तस्य=Glorious. (यजथाय) सत्करणाय=To give respect.

The theme of peachers still continous :

तवं व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।
उपायन उषसां गोमतीनामग्नयो न जरमाणा अनु द्यून् ॥२॥

2. TRANSLATION :—O very acceptable learned person ! you are reputed for your politeness and regularity, or equipped with nice knowledge and are good admirer, like the cows who reach early at the dawn to you. We praise you, because you are glorious like fire which ultimately brings us nice wealth.

PURPORT :—The students and audiences should pick up learning in the company of learned persons. As all the substances are in their best form at the dawn, the same way our learning should also shine.

NOTES : (व्रते) सुशीले=In politeness and regularity. (स्वाध्यः) सुष्ठु धीर्येषान्ते=Those who have fine wisdom. (उपायने) समीपे प्राप्ते=In the company. (गोमतीनाम्) प्रशस्तगोयुक्तानाम्=Of the nice cow progeny.

The attributes of the sons are stated :

तव स्याम पुरुवीरस्य शर्मन्नुरुशंसस्य वरुण प्रणेतः ।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥३॥

3. *TRANSLATION* :— O noble leader ! I have seen your nice home where all family members are happy and brave. O my sons (even daughters)! I wish and pray that you should be non-violent and efficient in proper dealings and become learned. Moreover, you should forgive others (in deserving cases).

POURPORT :— O my sons ! we get knowledge and become happy through the nice learned persons. Likewise, you should also act on the lines of your teachers with good conduct and should forgive the weak.

NOTES : (पुरुवीरस्य) बहुप्रवीणशूरस्य = Of the one where many brave person are residing. (युज्याय) योक्तुमर्हाय व्यवहाराय = For the proper dealings.

The nature of the moving world is narrated :

प्र सीमादित्यो असृजद्विधर्ता ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तू रघुया परिज्मन् ॥४॥

4. *TRANSLATION* :— O man ! the sun-world holds various planets and creates water on all side. Because of the clouds the rivers flow and never stop their work. These rivers and other water tanks etc., move fast like birds. You should also emulate it for proper dealings.

PURPORT :— The whole universe is in commotion because of the air and water. The rivers flow ; then again that water goes up in the sky from the earth, which again comes down in the form of rain-water. All the souls have the same circle of living.

NOTES : (विधर्त्ता) विविधानां लोकानां धारकः=Holders of various planets. (वरुणस्य) मेघस्य=Clouds. (वयः) पक्षिणः=Birds. (रघुया) रघवः क्षिप्र गन्तारः= Fast movers.

———

The qualities of pupils are described :

वि मच्छ्रंथाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य ।
मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥५॥

5. *TRANSLATION :—* O noble person ! you perish my ommissions and commissions like a string, so that we progress in your proximity as you do not perish a river. Likewise, I may also be saved from destruction and I may have sound mind till my age. Our action should not be spoiling before the time. We should never stand against (disobey or insult) our mother.

PURPORT :— As a rope or string keeps a horse under a check, same way the parent and teachers should discipline and regulate their students and sons. They should always seek good education, never spoil their mind with narcotics and should lead a regular married life with procreation of good issues.

NOTES : (श्रथय) हिन्धि । अत्राऽन्येषामपीतिदीर्घः—Perish. (आगः) अपराधम्= To the crime. (खाम्) नदीम् । खा इति नदीनाम=To the river (N.G. 1/13). (ऋतोः) ऋतुसमयात्=In accordance with menstruation period.

———

The qualities of teachers and preachers are described :

अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय ।
दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे ॥६॥

6. TRANSLATION :— O noble persons ! you shake off my fear with your association. O seekers of the truth ! you are verily shining and thus oblige me as a cow obliges its calf. You set free us from the sins and crimes in a nice way, because there is no other capable person, far and near to help us.

PURPORT :— It is the duty of the teachers and preachers to shake off the fear from the minds of students and sons, so that they never feel any impediment in acting on the right path.

NOTES : (म्यक्ष) गमय=Remove. (भियसग्) भयम्=Fear. (ऋतवः) ऋतं सत्यं वहुविधं विद्यते यस्य तत्सम्बुद्धो=Seekers of the truth. (मुमग्धि) मुञ्च=Shake off.

The duties of men are pointed out :

मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति ।
मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥७॥

7. TRANSLATION :— O remover of will vices (through administration and preaching) ! those who threaten in dealings while committing sins, let them not be spared and allowed to proceed abroad to places of plenty. You explore new ventures for us, so that we get delight constantly.

PURPORT :— Those who do not harass or kill pious persons, but punish the wickeds.well and do not allow them to proceed abroad and conquer the enemies for the happiness of all, they achieve immeasurable delight.

NOTES : (वधैः) हननैः ।=Through killings or punishments. (इष्टौ) यजने सङ्गतिकरणे ।=In the company of. (भ्रीणन्ति) भर्त्सयन्ति ।=Threaten. (प्रवसथानि) प्रवासान् ।=To countries abroad. (मृधः) सङ्ग्रामान् ।=To battles. (शिश्रथः) हिंधि ।=Kill or annihilate.

How should a common man behave with capable persons :

नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम ।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥८॥

8. *TRANLATIONS* :— O capable and noble person ! you can be hardly overcome or killed and are reputed among the men. Let us recall your past and other appreciative acts. Relying on you like the clouds, we undertake to speak eternal truth.

PURPORT :— It is the duty of common men to say sweet words to noble and capable persons, and act and emulate their nature, action and virtues.

NOTES : (नमः) सत्कारि वचः ।=Appreciative words. (तुविजात) बहुषु प्रसिद्धः ।=Reputed among many. (कम्) सुखम् । कमिति वारिमूर्ध्नसुखेषु ।= Happiness, Delight. (अप्रच्युतानि) अविनश्वराणि ।=Eternal. (दूळभ) दुःखेन हिंसितुं योग्य ।—Hardly to be overcome.

The duties of the learned persons are stated :

परं ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम् ।
अव्युंष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥९॥

9. *TRANSLATION :—* (A learned person prays) O the Supreme and all shining God ! clear my good debts (acts), so that I may not suffer for other's (misdeeds), and enjoy your protective cover for long and educate others also on those lines.

PURPORT :—Almighty God imparts results in accordance with his performed acts. The learned persons should act in such a way that people get Vedic teachings.

NOTES : (परा) पराणि ।=Nice. (ऋणा) ऋणानि ।=Results or acts or Debts accumulated. (भोजम्) भुञ्जे:=Undergo. (अव्युष्टाः) अविषु [illegible] :=Protective covers. (उषासः) उपसो

दिनानि । अत्राऽन्येषामपीत्युपधादीर्घः ।=Days spare of life. (शाधि) शिक्षस्व !=Teach.

The duties of the State officials are underlined :

यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥

10. TRANSLATION :— O noble State official ! in case my associate or friend apprehends fears or dangers or feels nervous, while in sleep or awakened, or if some criminal or thief threatens us, kindly give us your protection.

PURPORT :— Those State officials who overcome the wicked and provide protection to all common men, they become free from agonies.

NOTES : (युज्यः) योक्तुमर्हः ।=Associate. (भयम्) भीरवे भयस्वभावाय ।=Coward. (दिप्सति) हिंसितुमिच्छति ।=Desires to kill or threatens. (वृकः) वृकवदुत्कोचकश्चोरः=The wolf-like robber (s).

What should the men do :

माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥११॥

11. TRANSLATION :— O noble State official ! let me boldly face the protest or opposition from a moneyed person, though he may be a resourceful, and not seek any favour or delight from him. I do not seek wealth which is earned through questionable means. We associates of brave persons would always praise you in order to seek your good knowledge.

PURPORT :— Men should never seek wealth, which is not theirs and is unjustly earned. They should acquire wealth only through proper means.

NOTES : (मघोनः) बहुपूज्यधनस्य ।=Of the wealthy. (भूरिदान्वः) बहुदातुः ।=Giver of plenty. (आपेः) प्राप्तधनात् ।=From acquired wealth. (सुयमात्) शोभना यमा वैरादयो व्यवहाराः यस्मात्तस्मात् ।=From the questionable means.

———

Sūktam—29

Rishi of the Sūktam—Gritsamad. Devatā—Vishvedevah. Chhanda—Trishtup of various forms. Svara—Dhaivata.

The attributes of learned people are stated :

धृतंव्रता आदित्या इषिरा आरे मत्कर्त रहसूरिवागः ।
शृण्वतो वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः ॥१॥

1. *TRANSLATION :—* O sun—like enlighter, well-versed, discipline holders, learned, persons ! take me to the adjacent and distant (direct and indirect) truths. Let me not act like a guilty debauch. I call upon you to listen to my request for protection, so that my sins or crimes are finished. You are the best friend, and therefore take our care.

PURPORT :— Those who act piously and keep others also aloof from sins, they prosper.

NOTES : (धृतव्रताः) धृतानि व्रतानि यैस्ते ।=Well disciplined. (इषिराः) ज्ञानवन्तः ।=Well-versed. (आरे) समीपे दूरे वा ।=Adjacent or distant. (रहसूरिव) या रह एकान्ते सूते सा ।=The woman who bears a child through illicit alliance.

———

The attributes of learned persons are re-emphasized :

यूयं देवाः प्रमतिर्यूयमोजो यूयं द्वेषांसि सनुतर्युयोत ।
अभिक्षत्तारो अभि च क्षमध्वमद्या च नो मृळयतापरं च ॥२॥

2. *TRANSLATION :—* O learned persons ! you bear nice wisdom and valour. Keep off from pernicious deeds. Make us and other beings happy and forgive our misdeeds because you are primarily designed to our welfare.

PURPORT :— Those learned persons who forgive others' misdeeds and give delight to all, they are worthy of respect.

NOTES : (प्रमतिः) प्रकृष्टा प्रज्ञा ।=Nice wisdom. (द्वेषांसि) द्वेषयुक्तानि कर्माणि ।=Acts of enmity. (सनुतः) नैरन्तर्ये ।=In continuity. (युयोत) गृह्णीत वा पृथक्कुरुत ।=Hold or separate. (अभिक्षत्तारः) अभिमुख्ये योगस्य कर्त्तारः ।=Primarily designed to welfare.

———

More requests from the learned are placed :

किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन ।
यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधात ॥३॥

3. *TRANSLATION :—* O learned persons ! you are abode of learning like the earth etc. We should work for you, and should have no truck with people of divided values. O dear teacher and preacher ! you are loving to us like *Prāna* and *Udāna* (two important categories of breathing air). Alongwith *Aditi* (learned mother or womanhood), you hold lightning and air for our sake and good benefit.

PURPORT :—The administrators or rulers should enquire from the learned persons of top category about their requirements and source of living and should meet their needs, so that they may work for the advancement of ideal education and righteousness.

NOTES : (सनेन) विभक्तेन ।=Divided. (वसवः) पृथिव्यादय इव विद्या-निवासाः=Abodes of learning like earth etc. (मित्रावरुणा) प्राणापानाविव

प्रियकारकावध्यापकोपदेशकौ ।=Teacher and preacher, loving like Prāna and Udāna. (इन्द्रामरुत:) इन्द्रश्च विद्युन्मरुतश्च वायवस्तान् ।=To lightning and air.

Expectations from the learned are further described :

हये देवा यूयमिदापयः स्थ ते मृळत नाधमानाय मह्यम् ।
मा वो रथो मध्यमवाळृते भून्मा युष्मावत्स्वापिषु श्रमिष्म ॥४॥

4. *TRANSLATION* :— O learned persons ! you become fully virtuous and on begging you make me happy. Your transporting chariots or conveyances carry the packages across the globe over the oceans and in the air, and may not meet any disaster or accident. Let us labour like you to seek knowledge from well read people, so that it may not go waste.

PURPORT :—It is the duty of everyone to make all happy on acquiring knowledge and should attempt to build strong transport/ conveyance vehicles. Moreover, they should march forward keeping harmony with the learned ones.

NOTES : (हये) सम्बोधने ।=While addressing. (आपय:) सकलशुभगुणव्यापिन: ।=Equipped with all virtues. (नाधमानाय) याचमानाय ।= On begging or requesting. (मध्यमवाट्) यो मध्ये पृथिव्यां भवान् पदार्थान् वहति स: ।=Carrying packages across the globle. (ऋते) उदकमये समुद्रादौ ।=In the oceans etc. (श्रमिष्म) श्रमं कुर्याम् । अत्राड्भाव: ।= Labour.

Requests are made to the learned persons:

प्र व एको मिमय भूर्यागो यन्मा पितेव कितवं शशास ।
आरे पाशा आरे अघानि देवा मा माधि पुत्रे विमिव ग्रभीष्ट ॥५॥

5. *TRANSLATION :—* O learned persons ! I am your one of the helpless colleagues and I undertake to give up my crimes or mistakes. I am a gambler, and seek your teachings, for you are like my father. I seek to throw away my bonds and sins like a bird (throws its feathers away during the flight). Treat me as your own son, and do not collect excessive taxes.

PURPORT :—All should praise the learned persons to lead us on the path of righteousness by abandoning the sins, to teach us like the father, so that we keep away from the evil conducts.

NOTES :(एक:) असहाय: ।=Helpless. (मिमय) प्रक्षिपेयम् ।=Throw away. (कितवम्) द्यूतकारिणम् ।=To a gambler. (शशाम्) शाधि ।=Teach. (विमिव) पक्षिणामिव ।= Like bird. (ग्रभीष्ट) गृह्णीया: ।=Collect.

In the praise of the learned persons :

अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥६॥

6. *TRANSLATION :—* O learned persons ! you possess the first spiritual knowledge and preserve good learning and education. You protect us presently. We accept the assignments of your liking. You give us education and constantly save us from the piercing miseries. You honour the scholars, and keep us away from the wolf-like robbers' company, so that apprehensive I do not waste my life.

PURPORT :—It is the paramount duty of the scholars to keep away people from the ignorance and other vices, and build up their life on sound pious lines.

NOTES : (अर्वाञ्च:) येऽर्वागञ्चन्ति विद्यां प्राप्नुवन्ति ते ।=Equipped with spiritual knowledge. (यजत्रा:) सुसङ्गते: कर्त्तार: ।=Associates in good cause. (हार्दि) हार्दमस्मिन्नस्ति तत् ।=The task of liking. (त्राध्वम्) रक्षत ।= Protect or guard. (निजुर:) नितरां हिंसकात् ।=Rank violent. (वृकस्य) वृक इव वर्त्तमानस्य चोरस्य ।=Of the wolf-like robbers. (कर्त्तात्) छेदकात् ।=From the piercing. (अवपद:) आपत्कालात् ।=From the miseries.

The chapter on learned persons still continues :

माहं मघोनों वरुण प्रियस्यं भूरिदाव्न आ विंदं शूनमापेः ।
मा रायो रांजन्त्सुयमादवं स्थां बृहद्वंदेम विदथें सुवीराः ॥७॥

7. TRANSLATION :— O acceptable scholar ! tell us the way I get the delight of being giver of plenty and never plunge into griefs. O Head of the Assembly ! I seek wealth, which helps me in living a disciplined and regulated life (under 5 Yamas and 5 Niyamas), so that our group of valourous persons could assert during the disputes and battles.

PURPORT :—In order to make people free from agonies and poverty, the scholars and Head of the Assembly should work on the righteous path. Unitedly, they should work for the betterment of the brave and nice subjects.

NOTES AND REMARKS : (भूरिदाव्नः) बहुदातुः ।=Giver of plenty. (शूनम्) सुखम् ।=Delight. (रायः) धनात् ।= From the wealth. (सुयमात्) सुष्ठु यमसाधकात् ।=From the regulated and disciplined life.

Five *Yamas* and Five *Niyamas* are the ten cardinal principles in accordance with Vedic philosophy to raise the personal and social life to a high limit. The Yoga *Sutra* of *Patanjali* has defined them, as such—अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहाः यमाः i.e., non-violence, truth, non-stealing, celibacy, and non-acceptence of charity are *Yamas* and शौचसन्तोषतपस्वाध्यायेश्वरप्रणिधानानि नियमा :— purity, contenment austerity, study and worship of God are the *Niyamas*.—Editor.

Sūktam—30

Rishi of the Sūktam—Gritsamada. Devatā—Indra, Indra—Soma (2) Brihaspati and Maruts. Chhanda—Pankti and Trishtup of various forms. Svara—Panchama and Dhaivata.

The attributes of air and sun are mentioned :

ऋतं देवायं कृण्वते संवित्र इन्द्रांयाहिघ्ने न रंमन्त आपंः ।
अहंरहर्यात्युक्तुरपां कियात्या प्रंथमः सर्गं आसाम् ॥१॥

1. TRANSLATION :— O people! you should discover the attributes and myths of the *Vayu* and *Sūrya*. They create water and रस *juices* of all types by penetrating through the clouds and thus make prosperity. These rain waters do not stay with the sun. The first creation or origin of the water gives knowledge about the sun, and let us know it.

PURPORT :—The water stays in the firmament, but not in the sun. The sun-world makes water in appearance, and this very sun draws up water and creates rains. The origin of the water is energy.

NOTES: (ऋतम्) उदकम्=Water. (सवित्रे) सकलरसोत्पादकाय सूर्याय=For the sun. (अहरहः) प्रतिदिनम्=Daily. (अक्तुः) व्यक्तीकर्तुः=Of the manifestor.

———

The functions of the solar system are stated :

यो वृत्राय सिनमत्राभरिष्यत्प्र तं जनित्री विदुष उवाच ।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम् ॥२॥

2. TRANSLATION :— The sun holds the clouds which are the covers or lids (of the rain water). A mother tells this secret to her knowledgeable son that the sun rays always touch all the substances on this earth and create favourable conditions. Like mother, a father should also teach it.

PURPORT :—The solar system is not only regulater or holder of the clouds, but it is also of the earth and other planets. The way it draws juices from the vegetation and then rains regularly, similarly it's rays reach on all the substances.

NONES : (सिनम्) बन्धनम् ।=A lid or valve. (रदन्तीः) भूमि विलिखन्त्यः ।= Reaching the earth. (धुनयः) रश्मिगतयः ।=Movements of the rays.

———

The theme of sun-rays goes further :

ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधा वृत्राय प्र वधं जभार ।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयच्छत्रुमिन्द्रः ॥३॥

3. *TRANSLATION* :— O persons ! this sun smashes the clouds with its sharp weapons of the rays and rests in the firmament. It also strikes at the lightning and covering the rains from all sides melts and thus overcomes the enemy i.e. the clouds. Let us know this truth.

PURPORT :—The sun holds the distant earth, extracts the water. The way it smashes the clouds, likewise the enemy should be overcome by the State officials.

NOTES : (वृत्राय) वृत्रस्य ।=Of the clouds. (वसानः) आच्छादयन ।= Covering. (अदुद्रोत्) द्रवयति ।=Melts. (तिग्मायुधः) तिग्मानि तीव्राण्यायुधानीव । किरणा यस्य सः ।=Equipped with sharp weapon like the rays.

———

The duties of the State officials are mentioned :

बृहस्पते तपुषाश्नेव विध्य वृकद्वरसो असुरस्य वीरान् ।
यथा जघन्थ धृषता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र ॥४॥

4. *TRANSLATION* :— O State officials ! you are protector of the great persons and annihilater of the wickeds. As the sun smashes the clouds, you as a voracious eater and brave person finish the enemies of learned persons with your strength. Already with fortitude at your disposal, you finish our enemy and smash the vices.

PURPORT :—Those who kill the enemy with quickness of electricity, they shine in their kingdom like the sun.

(तपुषा) तापेन ।=With strength. (अश्नेव) योऽश्नाति भुङ्क्ते तद्वत् ।=Like a voracious eater. (वृकद्वरसः) वृकस्य मेघस्य द्वाराणि ।=Doors of the wolf-like cloud (इन्द्र) विदारयितः ।=Smasher.

———

The duties of the State officials are redefined :

अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निजूर्वाः ।
तोकस्य सातौ तनयस्य भूरेरस्माँ अर्धं कृणुतादिन्द्र गोनाम् ॥५॥

5. *TRANSLATION :*— O Glorious Head of the Assembly! admirable you throw the enemy back and annihilate completely the wickeds. With your strength, you bring up your issues and young sons well, alongwith the growth of cow progeny and extension of your area of rule like the sun, which smashes the clouds downwards from the sky.

PURPORT :—It is the duty of the State official to remove the grievances of the subjects like their own issues and treat the noble with courtesy.

NOTES : (क्षिप) दूरे गमय ।=Throw away. (मन्द्रसानः) प्रशस्यमानः ।= Admired or admirable. (तोकस्य) ह्रस्वस्यापत्यस्य ।=Small issues. (गोनाम्) पृथिवीधेनूनाम् ।=Of the cow progeny and earth.

The tasks for the State officials are set below :

प्र हि क्रतुं वृहथो यं वनुथो रध्रस्यं स्थो यजमानस्य चोदौ ।
इन्द्रासोमा युवमस्माँ अविष्टमस्मिन्भयस्थे कृणुतमु लोकम् ॥६॥

6. *TRANSLATION :*— O Commander of the Army and Great person! both of you moving together motivate your host **(Yajamaana)** for advancement, and seek his attention. Let both of you be happy. You ingrain the fearlessness in us and take us to places of interest.

PURPORT :— The State officials and wealthy persons crowned with power and prosperity should not frighten anyone. Rather they should resettle and rehabilitate the weaker and the poorer sections.

NOTES : (क्रतुम्) प्रज्ञाम् ।=To wisdom. (वनुथः) याचेथाम् ।=Beg for. (यजमानस्य) सुखप्रदातुः ।=Of the host or giver of happiness. (इन्द्रासोमा) सेनापत्यैश्वर्यवन्तौ ।=The Commander of the Army and the Great persons. (भयस्थे) भये तिष्ठतीति तस्मिन् ।= Overcome with fear.

The theme of the State officials still continues :

न मा तमन्न श्रमन्नोत तन्द्रन्न वोचाम मा सुनोतेति सोमम् ।
यो मे पृणाद्यो ददद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत् ॥७॥

7. *TRANSLATION:*— The State official addresses—O person ! those who satisfy and make me happy and provide positive physical happiness to me in perfoming the **Yajna** (non-violent sacrificial act), they are in proximity to me. But those who do not like me or do not work hard and are observed with lust or attachment, they are not close to me, and you do not provide them extracted juices of Soma and herbal plants.

PURPORT :— The State officials who do not annoy any one and nor act adversely, ehey rather simultanaously make all the people happy with their teachings. Such people are worthy to be appeased to their satisfaction.

NOTES : (तमत्) अभिकांक्षेत ।=To like. (श्रमत्) श्राम्याच्छ्रमं प्रापयेत् । अत्र द्वाभ्यां विकरणव्यत्येन शप् ।=Work hard. (सुनोत) अभिषवं कुरुत ।=Extract juice. (सुन्वन्तम्) यज्ञं कुर्वन्तम् ।=Performing the Yajna.

The theme of the State officials is underlined again :

सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून् ।
त्यं चिच्छर्धन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम् ॥८॥

8. *TRANSLATION :*— O queen or wife of the State official ! you are fairly handsome, active, bold and acting like a commander of the army. Fighting a strong enemy, you are worthy of honour and respect because you finish your powerful enemy. You come to us, remove our agonies and win over the enemies.

PURPORT :— The ruler kills the enemy and thus respects the worthy persons and administers justice. Equally, the queen or the wife of the State official should deal firmly with the wicked women and administer justice like the male judge.

NOTES : (सरस्वति) विज्ञानवति ।=O well-versed in the sciences. (मरुत्वती) प्रशस्तरूपयुक्ता ।=Fairly handsome. (धृषती) प्रगल्भा ।=Bold. (शत्रून्) अस्माकं शातकान् सुखविच्छेदकान् ।=To our enemies who snatch our happiness. (तविषीयमाणम्) सेनयेवाचरन्तम् ।=Acting like an army

(शण्डिकानाम्) शत्रूणां तस्याऽवयवभूतानां मध्ये वर्त्तमानम्=Set among the army wings of the enemy.

Relationship between the State officials and the common people are elaborated :

यो नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितेन विध्य ।
बृहस्पत आयुधैर्जेषि शत्रून्द्रुहे रीषन्तं परि धेहि राजन् ॥९॥

9. *TRANSLATION* :— O shining ruler ! you expose fully or distinguish between those who are polite cum virtuous and those who have marauding tendencies. Punish the later with weapons in hand. O great State official ! the way you conquer your enemies and killers, apply the same strategy in order to deal with the rebels.

PURPORT :— *The subjects should submit their grievances before the State officials, and get the violent persons punished and make the law-abiding ones happppy.*

NOTES : (सनुत्यः) सनुतेषु नम्रादिगुणेः सह वर्त्तमानेषु भवः ।=Polite and virtuous. (जिघत्नुः) हन्तुमिच्छुः ।= Of marauding nature. (अभिख्याय) अभितः ।= Expose fully. (तिगितेन) प्राप्तेन शस्त्रेण ।=With weapon in hand. (रषीन्तम्) हिंसन्तम् । अत्राऽन्येषामपीति दीर्घः ।=Killers or marauders.

The relationship between the rulers and ruled are elaborated :

अस्माकेभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कर्त्वानि ।
ज्योगभूवन्ननुधूपितासो हत्वी तेषामा भरा नो वसूनि ॥१०॥

10. *TRANSLATION* :— O brave persons (and killers of wicked army men) ! you share your wealth of valour with our fearless human beings. By protecting the cultured men and finishing the wickeds, you ensure safety of our valuables and hold them well.

PURPORT :—In the case of battle with the enemy rulers, the State officials should seek full participation and cooperation from the masses and tell them that mutual help is the key to our victory.

NOTES : (शूर) दुष्टानां हिंसक ।=Brave person who is killer of wickeds. (वीर्य्यां) वीरेभ्यो हितानि धनानि ।=Wealth of valour. (कर्त्त्वानि) कर्त्तुं योग्यानि ।=Duties. (ज्योक) निरन्तरम् ।=Incessantly (अनुधूपितासः) अनुकूलैः सुगन्धैः संस्कृताः ।=Cultured or virtuous.

The theme of running kingdom is further detailed :

तं वः शर्धं मारुतं सुम्नयुर्गिरोप ब्रुवे नमसा दैव्यं जनम् ।
यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्यं दिवेदिवे ॥११॥

11. TRANSLATION :— O persons! desirous of wealth, I daily tell everyone about your air (striking) potentiality in respectful words. You should also act vice versa. The way we lead our whole life in the company of brave persons and family members (sons etc), to be remembered posthumously with appreciation, and then pass away peacefully having earned wealth, same way you should also plan your life scheme.

PURPORT :—The State officials and their subjects should reciprocate well each others merits and tell others too. This is the path of mutual happiness.

NOTES : (शर्द्धम्) बलम् ।=Power, Potentiality. (मारुतम्) मरुतामिदम् ।=Belonging to air. (रयिम्) धनम् ।=Wealth. (सर्ववीरम्) सर्वे वीरा यस्मात्तम् ।=Brave persons, group. (नशामहै) अदृष्टा भवेम ।=Pass away. Die (अपत्यसाचम्) उत्तमापत्यसंयुक्तम् ।=Blessed with nice sons and daughters.

Sūktam—31

Rishi of the Sūktm—Gritsamada Devatā—Vishvedevah. Chhanda—Jagati and Trishtup of various forms and Pankti. Svara—Nishāda, Dhaivata and Panchama.

The subject of crafts is dealt :

अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा ।
प्र यद्वयो न पप्तन्वस्मनस्परि श्रवस्यवो हृषीवन्तो वनर्षदः ॥१॥

1. *TRANSLATION:*—O closely associated by virtues **Mitra** and **Varuna** (the State officials and their subjects) ! the technologists of high medium and average grades should ride on our chariot/-conveyance and travel nicely therein. These crafts (air) should fly like the birds, which inhabit in the forests and then fly happily in search of food.

PURPORT :— The 'technologists should manufacture the aircrafts matching the birds for their travels.

NOTES : (मित्रावरुणा) राजप्रजाजनौ ।=The State officials and their subjects. (आदित्यैः) मासैरिव वर्त्तमानैः पूर्णविद्यैः ।=There are the three stages of 48, 36 and 24 years of age for learning with the observance of celibacy. (रुद्रैः) प्राणवद् बलिष्ठैः=Associated by the virtues. (श्रवस्यः) आत्मनः श्रवोऽन्नमिच्छवः=In search of food. (वनर्षदः) ये वने सीदन्ति ते । अत्र वाच्छन्दसीति रेफागमः=Living in the forests.

More about the manufacturers of the aircrafts :

अध स्मा न उदवता सजोषसो रथं देवासो अभि विक्षु वाजयुम् ।
यदाशवः पद्याभिस्तित्रतो रजः पृथिव्याः सानौ जङ्घनन्त पाणिभिः ॥२॥

2. *TRANSLATION :*—The mutually loving aircraft engineers and technologists reach various planets in the fast moving planes

(satellites) to all the directions of their choice. As the horses (or the horse-power driven automobiles) move fast on the earth, the aircrafts fly with high speed with accelerating devices.

PUPORT :—If the aircrafts or satellites are handled properly, they can move very fast as the automobiles run on the earth.

NOTES : (अवत) कामयध्वम् । अत्र संहितायामिति दीर्घः = Desire. (सजोषसः) समान प्रीतिसेवनाः । = Fellow beings. (वाजयुम्) यो वाजयति वेगेन गच्छति तम् । = Fast moving. (आशवः) शीघ्रगामिनोऽश्वाः । = Horses. (जंघनन्त) भृशं हत । = Good or make to move.

———

The sul ject of ruler and the sul jects is mentioned :

उ॒त स्य न इन्द्रो॑ वि॒श्वच॑र्षणिर्दि॒वः शर्धे॑न॒ मारु॑तेन सु॒क्रतुः॑ ।
अनु॒ न स्थां॑त्यवृ॒काभि॑रू॒तिभी॒ रथं॑ म॒हे स॒नये॒ वाज॑सातये ॥३॥

3. TRANSLATION :—The President of the Assembly is the guide-philospher of the masses and is very intelligent. He is aglow like the light of sun, and he keeps away the thieves and wickdes with his protective cover, supported by the people's power. He arranges transport and conveyances for the battle and provides proper facilities. Let him acquire prosperity early.

PURPORT :—A pious ruler and his subjects should guard the frontiers of their kingdom, like the sun which looks after the welfare of the world.

NOTES : (विश्वचर्षणिः) विश्वस्य दर्शकः = Guide-philospher. (असुकाभिः) अविद्यमानस्तेनादिभिः । = Free from thieves and wickdes. (वाजसातये) वाजस्य सङ्ग्रामस्य सम्यक् सेवनाय = In order to reach the battle-field.

———

The subject of ruler and his subjects is further elaborated :

उत स्य देवोभुवनस्य सक्षणिस्त्वष्टा ग्नाभिः सजोषा जूजुवद्रथम् ।
इळा भगो बृहद्दिवोत रोदसी पूषा पुरंधिरश्विनावधा पती ॥४॥

4. *TRANSLATION :—* The transport is of great importance and links the cities and towns, and is our friend-in-need and always stands by our side favourably. It is essentially a great factor which brings its master in lime-light, like sun and moon with their light. Aa the sun smashes the earth and other planets, the same way our transport and conveyance should take us to the destination. With sweet words used (to crews) this transport provides help and happiness.

PURPORT;—Those who take optimum use of the energy/electricity should be educated and at the same time use sweet words. They progress in technology, manufacture ideal transport. Such people get prosperity ultimately.

NOTES : (सक्षणिः) समवेता ।=Friend or associate. (ग्नाभिः) सुशिक्षिताभिर्वाग्भिः।=In sweet and cultured language. (रोदसी) द्यावापृथिव्यौ।= Sun and earth. (पुरन्धिः) पुराणां धर्ता ।= A holder of towns and cities.

The duties of men/women are defined :

उत त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा ।
स्तुषे यद्वां पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे ॥५॥

5. *TRANSLATION :—*O women! you are tolerant like the earth and enjoy the three periods of life. Like day and night, you join hands with each other for mutual prosperity and progress and are thus motivator and protector of the human beings, and immovables like the trees etc. The way I adorn others with my pretty language and keep them under my protective cover, let you also do the same way.

PURPORT :—The men and women should live happily in unity like day and night. As the men study and learn the virtues, actions and nature, they become learned, let the women also do the same way.

NOTES : (सुभगे) शोभनैश्वर्यनिमित्ते ।=In order to secure beautiful glory. (मिथूदृशा) परस्परदर्शयितरौ। अत्र संहितायामिति दीर्घः ।=Looking after each other. (उषासानक्ता) प्रत्यूषरात्र्यौ। अत्रान्येषामपीति दीर्घः ।=A pair of day and night. (त्रिवयाः) त्रीणि वयांसि यस्य सः ।=Undergoing stages. (उपस्तिरे) उपस्तृणोमि। अत्रवाच्छन्दसीति रेफादेशः=Adorn.

The duties of human-beings are pointed out :

उत वः शंसमुशिजांमिव श्मस्यहिर्बुध्न्यो३ऽज एकंपादुत ।
त्रित ऋंभुक्षाः संविता चनों दधेऽपां नपादांशुहेमां धिया शमिं ॥६॥

6. *TRANSLATION :—* O learned persons ! let me also undergo the stages of Brahmacharya (celibacy), studies and ideas to become intelligent, glorious and always unfailing. Like clouds, let me progress urgently and get an eternal submerged nature and a sort of achievement with my wisdom and actions through the grace of Formless God. I consume the food (grains) giving vitality. O my wife ! you also emulate the same. The way we seek the good appreciation from you and hold you in esteem, you should also deal with us vice versa.

PURPORT :—God is eternal and is to be adorned by truly virtuous persons. The same way, we the souls should also act on the right and auspicious lines through Brahmacharya etc.

NOTES :(उशिजामिव) कमनीयानां विदुषामिव ।=Of the desirable scholars like them, (बुध्न्यः) बुध्नेऽन्तरिक्षे व्याप्तः ।=Existent in the firmament. (त्रितः) ब्रह्मचर्य्याऽध्ययनविचारेभ्यः ।=Through celibacy, studies and ideas. (नपात्) न पतति कदाचिद्यद्वा न सन्ति पादादयोऽवयवा यस्य सः ।=The Formless God. (आशुहेमा) शीघ्रं वर्द्धमानः ।=Constantly growing.

The men's duties are again described :

एता वों वश्म्युद्यता यजत्रा अतंक्षन्नायवो नव्यंसे सम् ।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्यो अहं धीतिमंश्याः ॥७॥

7. *TRANSLATION* :—As the horses carry the chariot very fast, the same way the persons who are desirous of knowledge and material benefits or holy books, they discuss the important points in details, and thereafter explain the same to others. I wish you to accept the underlying truth of the accepted words. O learned person ! let me also have the firm endurance like you.

PURPORT :—The common man should also aspire to seek the same things which a learned person seeks. After listining to the sermons of the learned persons, you should also accept and act upon them in accordance with it.

NOTES : (वश्मि) कामये ।=Desire. (उद्यता) उत्कृष्टतया यतानि गृहीतानि ।= Well accepted. (आयवः) मनुष्याः । आयव इति मनुष्यनाम (N.G. 2-3)= Men. (श्रवस्यवः) आत्मनः श्रवोन्नं श्रवणं वेच्छन्तः=Desirous of seeking food or sermons. (सप्तिः) अश्वः ।=Horse.

———

Sūktam—32

Rishi of Sūktam—Gritsamadā. Devatā—Dyāvāprithivyou, Indra/ Tvashta, Rākā. Sinivālī and the indicated subjects in Mtr. 8 Chhanda—Jagati and Trishtup of various forms. Svara—Nishāda, Dhaivata, Gandhāra.

The duties of the men are described :

अस्य मे द्यावापृथिवी ऋतायतो भूतमवित्री वचसः सिषासतः ।
ययोरायुः प्रतरं ते इदं पुर उपस्तुते वसूयुर्वां महो दधे ॥१॥

1.TRANSLATION :— Seeking long life and immense wealth, I hold the sun and the earth praisefully for my safety. I do it apprently by (sweet) appropriate language and acting like the water which is the benefactor. The abovesaid sun and earth provide happiness to all and because of them, I also achieve the delight.

PURPORT :—With proper apportionment of land and heat (fire); a person can achieve full life and wealth.

NOTES : (द्यावापृथिवी) सूर्य्यंभूमी ।= Sun/heat and earth/land. (ऋतायतः) उदकमिवाचरतः ।= Acting like water. (सिषासतः) संभक्तुमिवाचरतः ।= With proper apportionment. (वसूयुः) आत्मनो वस्विच्छुः ।= Seeking wealth for himself.

———

The friendship with the learned is dealt below :

मा नो गुह्या रिप आयोरहन्दभन्मा न आभ्यो रीरधो दुच्छुनाभ्यः ।
मा नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वेमहे ॥२॥

2. TRANSLATION :— I do not like to disturb any day the happiness of those who are my confidants and are the real friends. The same way we call upon our commander of the army to save us from the wretched enemy armies and never keep us off from his attention. You take us to be seekers of the happiness and never spoil or perish the happiness of a gentleman. For this, we seek you.

PURPORT :— The people should never desire to harm any one and not should break away from the bond of friendship. All the gentlemen should be protected and happiness should be sought for them.

NOTES : (गुह्या) गुप्तानि रहस्यानि ।= Secret and confidential matters. (रिपः) पृथिवी ।= The earth. (रीरधः) हिंस्यात् ।= Spoil or kill. (दुच्छुनाभ्यः) दुःखकारिणीभ्यः शत्रुसेनाभ्यः ।= Wretched enemy armies. (सुम्नायता) आत्मनः सुम्नं सुखमिच्छता ।= By the seeker of happiness.

———

More virtues of the friendship with learned persons are stated :

अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम् ।
पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहा ॥३॥

3. TRANSLATION :— O learned persons ! you are respected by many and are inaccessible to those who disrespect you with their deeds and words. As the cow pleases all with its plenty of milk, the same way let proper language should come to us without delay all the time. I seek you because you possess nice knowledge.

PURPORT :—The learned person who imparts good knowledge and nice language, he should be respected by all and thus honour him.

NOTES : (अहेलता) अनादृतेन ।=By the disrespected. (दुहानाम्) सुखप्रपूरिकाम् ।=To the giver of happiness. (पिप्युषीम्) प्रवृद्धां वर्द्धयित्रीं, वर्द्धयतीं वा ।= Growing or grown up. (पद्याभिः) प्रापणीयाभिः क्रियाभिः ।= By the actions sought for. (विश्वहा) सर्वाणि दिनानि । अत्र कालाध्वनोरत्यन्त-संयोगे ।=All the days.

The attributes of women are told :

राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥४॥

4. TRANSLATION :— I aspire to have closeness and attention of a woman with my nice praises. She is envailable and is beautiful in her heart like a full moon. As the needle sews two pieces of clothes, the same way a woman should make unison with her husband and give a nice progeny or lineage to her husband.

PURPORT :— A woman and a man are fortunate if she or he gets a matching partner of the same virtue, action and nature. If they, procreate with love and amity then their next generation is always

praiseworthy. The main quality of woman should be to unite her heart with her husband like sewing of cloth with a needle.

NOTES : (राकाम्) पूर्णप्रकाशयुक्तेन चन्द्रेण युक्तां रात्रीम् ।=In the full moon night. (सुभगा) उत्तमैश्वर्य्यप्रापिका ।=A woman who provides nice prosperity. (सूच्या) सीवनसाधनया ।=By the needle. (अच्छिद्यमानया) छेत्तुमनर्हया ।=In a manner which can not be broken off. (शतदायम्) असङ्ख्यदायभागिनम् ।=A large size of progeny sons and daughters.

The attributes of woman are further stated :

यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा ॥५॥

5. *TRANSLATION:*—O woman ! you are giver of pleasure like the night and are blessed with beauty, good appearance and excellent wisdom and through it you give wealth to your donor-husband. Well delighted, you come to us and a blessed woman ! you give varied nourishments.

PURPORT ;— If one has a very nice and excellent wife, then a learned person gets immense wealth and happiness.

NOTES : (राके) सुखप्रदे रात्रिरिव ।=O giver of happiness like the night. (सुमतयः) सुष्ठुप्रज्ञाः ।=Excellent wisdom. (सहस्रपोषम्) असंख्यपुष्टिम् ।=Varied nourishment. (रराणा) सुष्ठुदात्री ।=Giver of immense desirables.

The qualities of woman are further explained :

सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥६॥

6. *TRANSLATION:*—O loving woman ! you are of thick thighs (flat hipped) and are sister of many learned persons. Whatever I have

offered or presented, you accept it lovingly and while doing this, give us nice progeny.

PURPORT :— A maiden who hails from family of learned persons and has earned learning under celibacy (Brahmacharya), such a girl should be accepted as wife and a progeny should be procreated in her. It makes both man and woman happy.

NOTES : (सिनीवालि) प्रेम्णायुक्ते ।=O loving. (पृथुष्टुके) विस्तीर्णजघने ।= With thick thighs. (स्वसा) भगिनी ।=Sister. (हव्यम्) दातुमर्हम् ।= Present or gift. (दिदिड्ढि) उपाचिनुहि । अत्र बहुलं छन्दसीति शपः श्लुः ।= Give.

The virtues of women are further explained :

या: सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥७॥

7. *TRANSLATION :—* O man ! you should acquire semen and then inject it in a loving match because she bears several issues (sons and daughters) and then brings them up. Verily, she has beautiful arms and fingers and is ideal for procreation of nice sons and daughters.

PURPORT :—The ideal are those wives who procreate a good number of issues and are blessed with auspicious and virtuous actions and nature. Each man should have only one wife, in order to have procreational purposes. (According to the Vedic concept, marriage or sex is limited to the procreation only, and not entirely for seeking pleasures, though pleasures have a positive role in procreation—Editor).

NOTES : (सुबाहुः) शोभनौ बाहू यस्याः सा ।=One who has beautiful arms. (स्वङ्गुरिः) शोभनाऽङ्गरयोऽङ्गुलयो यस्याः सा ।=One whose fingers are exceptionally beautiful. (सुषूमा) सुष्ठु प्रसवित्री ।= Delivering good progeny. (बहुसूवरी) बहूनामपत्यानां जनयित्री तस्यै ।= Giver of birth to many.

The attributes of woman are further stated :

या गुङ्गूर्या सिनीवाली या राका या सरस्वती ।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये ॥८॥

8. *TRANSLATION :—* One who speaks indistinctly when joined in love-making and is exceptionally beautiful like a full moon night, and one who is blessed with learning, education and culture. O man ! I seek company of such an acceptable woman for seeking pleasures. That you also emulate it.

PURPORT :—If the wife is mute or dumb, but otherwise she is blessed with nice virtues and symptoms, one should exchange happiness and pleasures towards her.

NOTES : (गुङ्गूः) अव्यक्तोच्चारणा ।=With indistinct voice. (सिनीवाली) प्रेमास्पदप्रवणा ।=Joining in loving making. (अह्वे) आह्वयामि ।=I call upon. (वरुणानीम्) श्रेष्ठस्य स्त्रियम् ।=To a woman of noble person. (स्वस्तये) सुखाय ।=For happiness.

Sūktam—33

Rishi of the Sūktam—Gritsamada. Devatā—Rudra. Chhanda—Trishtup and Pankti of various types and Bhurik. Svara—Dhaivata and Panchama.

The subject of medicine and drugs is mentioned :

आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः ।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥

1. *TRNSLATION :—* O physician or medical man ! you are father-like to human beings and ruin the wickeds and act like sun

for the far sighted men. Let us get happiness from you and be not separated. Consequently, our cavaliers and merited soldiers boldly face the brunt of the enemy, so that they and their family members become reputed.

PURPORT :— Accepting that God is like Great Father and just, all people should live happy and they should never Keep Him lost sight of. Thus we shall become happy alongwith other subjects through our chivalry.

NOTES : (मरुताम्) मनुष्याणाम् ।=Of the human beings. (संदृशः) यः सम्यक् पश्यति तस्य ।=of the far sighted man. (अर्वति) उत्तमेऽश्वे स्थित्वा ।= Riding on a horse (प्रजाभिः) सन्तानादिभिः ।=With family members.

Again about the physician stated :

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः ।
व्य१स्मद्द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥२॥

2. *TRANSLATION :—* O physician ! you treat and cure all diseases and therefore examine us. Let the medicines and drugs administered by you cure us from all deep and hidden ailments. Moreover, whatever the ills in mind like greed enmity etc, exist in us, you root them out, so that we live a full life of one hundred years.

PURPORT :— O physician ! you are capable to cure all the physical ailments and ills of mind like enmity insanity etc., so that we live a full life of one hundred years.

NOTES : (त्वादत्तेभिः) त्वया दत्तेभिः ।=Given by you. (रुद्र) सर्वरोगदोष-निवारक ।=Curer of all ailments. (द्वेषः) द्वेष्टॄन् ईर्ष्यादीन् दोषान् वा ।=To ills of mind like enmity, jealousy etc. (वितरम्) विशेषेण वरणीय-मुल्लङ्घनीयम् ।=The unwhole Soma acts and diet. (अंहः) पापात्मकं कर्म कुपथ्यादिकं वा ।=Sins. (अमीवाः) रोगान् ।=To the diseases. (विषूचीः) समग्रशरीरव्यापकान् रोगान् ।=To deep and hidden diseases.

More about the physician is underlined :

श्रेष्ठो जातस्यं रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो।
पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥३॥

3. *TRANSLATION:*—O physician ! you make our arms (hands) strong and cure us from all sorts of diseases. Therefore, you are the mightiest among the mighty, and consequently are praised in the whole world because of your loveliness. You cure us from the ills, resultant of unwholesome diet or wrong way of living, and thus remove our aches and pains. Because you provide us health and happiness, you are worthy to be respected by us.

PURPORT :—Those who keep the people free from the diseases and very healthy alongwith good treatment meted out to others, they make all constantly happy. They are always to be respected.

NOTES : (रुद्र) रोगाणां प्रलयकृत् ।=Cure of diseases with loveliness. (श्रिया) शोभया लक्ष्म्या वा ।=With superb wealth. (तवस्तमः) अतिशयेन बली ।=Exceptionally strong or the mightiest. (वज्रबाहो) वज्रवदौषधं बाहो यस्य तत्सन्बुद्धौ ।=One whose medicines make the arms (hands) strong like Vajra, a potential weapon. (अंहसः) कुपथ्यजन्यापराधात् ।=Resultant of unwholesome diet.

The subjeet of physician still continues :

मा त्वां रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती।
उन्नों वीरां अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥४॥

4. *TRANSLATION :*— O physician ! you are noble and ruin those who eat unwholesome or act wrongly. We should not denounce you to escape from your anger. We should never appose you, rather should respect you with all politiness. I learn about you that you are the best among the physicians, therefore, we put our healthy family members under your care and you give them good curative medicines.

PURPORT :— One should not pick up opposition dispute with a physician nor he should be envied. We should fairly serve the best physician with our modest dealings and offerings. It will give us more happiness and keep free from the diseases.

NOTES : (चुक्रुधाम) कुपिता भवेम। अत्राऽन्येषामपीति दीर्घः।=Be angry. (दुष्टुती) दुष्टया स्तुत्या। अत्र सुपामितिपूर्वसवर्णः।=By denouncing. (सहूती) समानया स्पर्द्धया।=With windictiveness. (भिषक्तमम्) वैद्यशिरोमणिम्।= The best physician.

———

The subject of physicians is further elaborated :

हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय।
ऋदूदरः सुहवो मा नो अस्यै बभ्रुः सुशिप्रो रीरधन्मनायै ॥५॥

5. *TRANSLATION :—* The physician who treats us with his medicines dilligently, I would never denounce or annoy him, so that the physician who is beautiful, well mannered, protector and impressive with nice digestive system should never harm or hurt us.

PURPORT :—The physician who cures us and tones up our intelligence, we should never pick up his displeasure.

NOTES : (हवीमभिः) सुष्ठ्वौषधदानैः।=By prescribing and administering good medicines. (ऋदूदरः) मृदूदरः। ऋदूदरः सोमो मृदूदरो मृदुरुदरेष्विति (N.K.T. 6/4)=Of ideal digestive system. (सुशिप्रः) सुन्दराननः।=Handsome. (मनायै) मन्यमानायै प्रज्ञायै।=For the sake of wisdom.

———

Again the attributes of physicians are stated :

उन्मा ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम्।
घृणीव च्छायामरपा अशीया विवासेयं रुद्रस्य सुम्नम् ॥६॥

6. TRANSLATION :— A pious physician (Vaidya) showers happiness and is surrounded by several people. Because of his long and enlightened period of life, he is in demand. He likes me. Under his sun-like guidance, I stay at my home (in case of sickness) and get fully recovered.

PURPORT :—The Vaidyas who cure their patients nicely and thus provide them longevity, they earn reputation like the sun.

NOTES : (ममन्द) मन्दते कामयते ।=Likes. (वृषभः) सुखानां वर्षयिता ।= Showerer of happiness. (त्वक्षीयसा) प्रदीप्तेन ।=By enlightened. (घृणीव) प्रदीप्तः सूर्य्यइव ।=Like the full sun. (अरपाः) अविद्यमानं रपः पापं यस्य सः ।= Pious. (रुद्रस्य) वैद्यस्य सकाशात् ।=From the physician.

The subject of physician (Vaidya) is further developed :

क्वं स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥

7. TRANSLATION :— O noble physician ! you cure our sickness. You endure me from all sides in the presence of other divine people. Where is such an efficent physician, as would vanish our sins and sikness and will bring back full recovery to us and thus will make us happy ?

PURPORT :— When a teacher-physician teaches students, he should also take test of their tasks. One who meets the standard in question and answers, only he should be allowed to practise medical profession.

NOTES : (मृडयाकुः) सुखयिता ।=Giver of happiness. (भेषजः) भिषग् जनः ।=Physician. (अपभर्त्ता) अपबिभर्त्ति दूरीकरोतीति ।=Remover. (चक्षमीथाः) सहस्व ।=Endure.

The theme of physicians takes a further step :

प ब॒भ्रवे॑ वृष॒भाय॑ श्वि॒तीचे॑ म॒हो म॒हीं सु॑ष्टु॒तिमी॑रयामि ।
न॒म॒स्या क॑ल्मली॒किनं॒ नमो॑भिर्गृ॒णीम॑सि त्वे॒षं रु॒द्रस्य॒ नाम॑ ॥८॥

8. *TRANSLATION* :— O physician ! I adore and approach to seek a nice efficient and mysterous vaidya (physician and surgeon). So you accept my request. A good vaidya has a glorious reputation and we all praise him with our regards.

PURPORT :—The students should always respect their teachers. They should also seek studies from a reputed physician.

NOTES : (श्वितीचे) यः श्वितिमावरणामञ्चति तस्मै ।=For mysterous. (सुष्टुतिम्) शोभनां स्तुतिम् ।=Lovely praises. (ईरयामि) प्रेरयामि ।= Approach. (कल्मलीकिनम्) देदीप्यमानम् कल्मलीकिनमिति ज्वलतो नाम ।= Shining. (गृणीमसि) प्रशंसामः ।=We praise.

The duties of the State officials are mentioned :

स्थि॒रेभि॒रङ्गैः॑ पुरु॒रूप॑ उ॒ग्रो ब॒भ्रुः शु॒क्रेभिः॑ पिपिशे॒ हिर॑ण्यैः ।
ईशा॑नाद॒स्य भुव॑नस्य॒ भूरे॒र्न वा उ॑ योषद्रु॒द्राद॑सु॒र्य॑म् ॥९॥

9. *TRANSLATION*:—As God severely punishes the sinners and wickeds, the same way O State officials ! you should also punish your criminals with your supreme authority and power and various steps, because by nature you treat the various criminal sections with firm hands. Wiping out the enemies of the State who roam in varying positions, you should segregate the anti-social elements from the society.

PURPORT :—The State officials should firmly deal with anti-social elements and segregate them like God whose dealings are just and balanced.

NOTES : (स्थिरेभिः अङ्गैः) दृढैः अवयवैः ।=With firm hands. (पिपिशे) पिंश्यात् ।=Wipe out. (योषत्) वियोजयेः ।=Segregate. (रुद्रात्) जगदीश्वरात् । =From the Almighty God. (असुर्यम्) असुरस्य स्वम् ।=Anti-social sections.

The duties of the State officials are further elaborated :

अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ॥१०॥

10. TRANSLATION :— O State officials ! you break the nerves of wickeds and carry on you the bow and arrows along with other sophisticated arms and weapons. You are capable and wear attractive costly and colourful ornaments and thus keep the whole world under your great protective cover. None else is mightier than you.

PURPORT :—After becoming capable and competent, those who take charge of kingdom, weaponary and treasury and are always pity on the pious persons they become powerful.

NOTES : (सायकानि) शस्त्रास्त्राणि ।=Sophisticated arms and weapons. (धन्व) धनुरादीनि ।=Bow and arrows. (निष्कम्) सुवर्णभूषणम् ।=The costly and colourful. (रुद्र) दुष्टानां रोदयितः ।=One who break the nerves of wickeds.

The functions and duties of the State officials are elaborated :

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥११॥

11. TRANSLATION:—O Commander of army ! you break the nerves of unsocial elements and roar like a lion from your seat at your place. You should always praise and speak highly of a powerful person who is cruel to marauders. Make such people happy who present good gestures to you and other pious persons. Let your army or military power expand well with my persusasions.

PURPORT :—While seeking to expand one's kingdom the ruler should give due recognition to those who are ferocious and firightening

and to those who give delight to noble persons. They should have good positions in the civil and army, and their orders should be carried out in the kingdom.

NOTES : (मृगम् न) सिंहम् इव ।=Like a lion. (मृल) सुखय । अत्र द्व्यचोऽतस्तिङ इति दीर्घः ।=Make happy. (अन्यम्) धर्मात्मानम् ।=To the pious. (वपन्तु) विस्तारयन्तु ।=Expand.

The merits of studies are mentioned :

कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥१२॥

12. TRANSLATION :— O learned person! you break the nerves of wickeds and are therefore admired. You should bow before and praise the learned person, who is like your father, celibate, admired and giver of plenty to noble persons of his close circles. Such a man offers solutions to our problems.

PURPORT :—As a son respects and pays regards and gratitude to his father, same way a good student should behave with his teacher.

NOTES : (कुमारः) ब्रह्मचारी ।=Celibate. (वन्दमानम्) स्तूयमानम् । अत्र कर्मणि शानच् ।=Praising. (ननाम) नमति । अत्र तुजादीनामित्यभ्यासदैर्घ्यम् ।= Bow before. (उपयन्तम्) समीपं प्राप्नुवन्तम् ।=To the people in nearby circles.

The theme of the physicians (Vaidyas) is again taken up :

या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥१

13. TRANSLATION :— O learned persons! you shower happiness on human beings. A physician prescribes or administers pure and curative drugs. The way he gives treatment for the cure of our painful diseases and always thinks in terms of our betterment, let me also desire (and act) similarly.

PURPORT :— The persons should have the kingdom of medicine and drugs, so that they can cure their parents, grandfathers, teachers and other scholars. They should act similarly with regard to others and seek delight for them.

NOTES : (भेषजा) औषधानि ।=Medicines or drugs. (शन्तमा) अतिशयेन सुखकराणि ।=Providing extreme happiness. (मनुः) वैद्यक विद्यावित् ।= A physician or a medical man. (रुद्रस्य) रोदयितृ रोगस्य ।=Of the painful diseases.

———

It contents seeking of ideal health :

परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥१४॥

14. TRANSLATION :— O physician you provide us delight and treat well the most painful diseases. You also set right the wickeds with your teachnings. Whatever, appreciative remarks and other gifts we receive from the wealthy persons, let that be available to our young generation. Make all of them happy and cure their ailments.

PURPORT :— All should treat the wickeds with nice teaching and to the sick ones by administering good medicine and thus make them happy and healthy.

NOTES : (हेतिः) वज्रादिव पीड़ा । हेतिरिति वज्र नाम (N. G. 2/ 0)=Severe pain. (वृज्याः) वर्जनीयाः पीड़ाः ।=Cureable pains. (मही) महती पूज्या वाक् । महीति वाङ्नाम (N.G. 1/11)=The adoreable great language. (मघवद्भ्यः) पूजितधनेभ्यः ।=From the wealthy persons. (तोकाय) सद्योजातायाऽपत्याय ।=For young generation.

———

The subject of medicine and physician still continues :

एवा बंभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि ।
हवनश्रुन्नो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥१५॥

15. TRANSLATION :— O physician ! you give us strength and nutritive power to prevent us from the diseases and to give us knowledge about the health and are therefore lovely. Because you listen to our dealings and cure our sicknesses and never make us unhappy, because of it we achieve the secret about the bravery and knowledge about the medicines. We repeat this truth many times.

PURPORT:—The physicians who run the kingdom and adminster justice, they should never take away other's money nor should punish (without reason). They should always pick up strength and chivalry by taking wholesome diet and medicines.

NOTES : (बभ्रो) धर्त्तः पोषक ।=O holder of nutritive power. (चेकितान) विज्ञापक ।=Giver of knowledge. (न्हृणीषे) हरसि । अत्र विकरणं-व्यत्ययेन श्ना ।=Take away, (विदथे) ओषधविज्ञानव्यवहारे ।=In the sphere of medicinal usages.

Sūktam—34

Rishi of the Sūktam—Gritsamada. Devatā.—Maruts. Chhanada—Jagati of various forms and Nichrit Trishtup. Svara—Nishāda, Dhaivatā.

The subject of learned persons is dealt :

धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिरर्चिनः ।
अग्नयो न शुशुचाना ऋजीषिणो भृमिं धमन्तो अप गा अवृण्वत ॥१॥

1. *TRANSLATION* :— O learned persons ! you seldom speak when action is called for. Though mortal, but you are ferocious and valourous towards the wickeds like a lion. You are tender by nature, but otherwise, treat the enemies with powerful army like the fire, which testifies between good and bad. By removing the suspense from the minds, you accept our polished language (prayers).

PURPORT :— One who is testifire or purifier like fire, tender like water and valourous like a lion, he like wind gets strong. He finishes injustice and achieves happiness.

NOTES : (धारावरा:) धारासु शिक्षितासु वाणीष्ववरा अर्वाचीना येषान्ते ।=One who seldom speaks at the moment of action. (मरुत:) मरणधर्मयुक्ता: ।=Mortals. (धृष्णवोजस:) धृष्णु धृष्टमोजो येषान्ते ।=Valourous and ferocious. (मृगा:) मृगेन्द्रा: सिंहा: ।=Lion. (तविषीभि:) बलयुक्ताभि: सेनाभि: ।=Powerful armies. (ऋजीषिण:) कोमलस्वभावा: ।=of tender nature.

The attributes of the learned persons are further stated :

द्यावो न स्तृभिश्चितयन्त खादिनो व्य१ भ्रिया न द्युतयन्त वृष्टयः ।
रुद्रो यद्वो मरुतो रुक्मवक्षसो वृषाजनि पृश्न्याः शुक्र ऊधनि ॥२॥

2. *TRANSLATION* :— O learned persons ! you are of noble and loving heart, giver of happiness and breaker of nerves of the wickeds. Even in darkness, you establish your powerful reputation. While consuming needs from the society, the learned one should purify their dealings and should shower their special virtues, as the stars spread their light in the sky.

PURPORT :— As the planets rotated around the sun and the lightning rests under the clouds, similarly those who mug up the learning of sciences, they always give delights to all, as the night provides a complete relaxation during the sleep.

NOTES ; (स्तृभि:) नक्षत्रै: । स्तृभिरिति नक्षत्रनाम (N.K.T.-3/20)=By the stars or planets, (चितयन्त) चितं कुर्वन्तु ।=Purify the dealings. (अभ्रिया:)

अभ्राणि ।=To the clouds. (मरुतः) मनुष्याः ।=Human beings. (रुक्मवक्षसः) रुक्मं रोचकं वक्षो हृदयं येषान्ते ।=Those who are loving and of noble heart. (ऊधनि)रात्रौ । ऊध इति रात्रिनाम (N.G. 1-7-3)=In the night.

The subject of Statecrafts is dealt :

उक्षन्ते अश्वाँ अत्याँ इवाजिषु नदस्य कर्णैस्तुरयन्त आशुभिः ।
हिरण्यशिप्रा मरुतो दविध्वतः पृक्षं याथ पृषतीभिः समन्यवः ॥३॥

3. *TRANSLATION* :— As the horses run continuously in the battles, as the boats and ships cross giant rivers and oceans with their fast propellers, the same way you should stop your advancing enemies. Your appearance otherwise is of golden colour and the wickeds are afraid of you. Shaken with proper anger of possible retaliation, you pounce upon the enemies with your educative speech.

PURPORT :—As the trainers make the horses fast running, same way the rulers should carry on their armese on ideal lines.

NOTES : (अत्यानिव) अश्वानिव, यथाऽश्वाः सततं सद्यो गच्छन्ति तथा ।=Like the fast running horses. (आजिषु) सङ्ग्रामेषु ।=In the battles. (नदस्य) जलेन पूर्णस्य जलाशयस्य मध्ये ।=In the midst of giant rivers or oceans. (हिरण्यशिप्राः) हिरण्यमिव शिप्राणि मुखानि येषान्ते ।=Whose appearances are of golden colour. (दविध्वतः) दुष्टान् कम्पयन्तः । इदं पदं दाधर्त्तीत्यत्र निपातितम् (अ. 7-4-64)=Breaking the nerves of wickeds. (पृषतीभिः) वायुगतिवत्प्रशंसितविशिष्टाभिर्धाराभिः ।=With learning speech.

The subject of learned persons is dealt below :

पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः ।
पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः ॥४॥

4. *TRANSLATION :*— Those who are good at horse-riding and do not make any loss to government exchequer and stand at

their post of duty and deal leniently with friendly persons, even if they would stand up against the wickeds, in whatever barren or irrigated place they are stationed. Such people always promote the nice understanding and knowledge.

PURPORT :— The State officials who are harsh at the wickeds but are lenient to other category, their wisdom is unquestionable.

NOTES : (पृक्षे) जलादिभिः सिक्ते ।=In irrigated lands. (जीरदानवः) जीवाः ।=The human or other beings. (पृषदश्वासः) पृषतस्थूलाः सिञ्चिता अश्वा यैस्ते ।=Good trainers of strong horses. (अनवभ्रराधसः) अनवभ्रोऽपतितं राधो येषान्ते ।=Standing by their posts of duty. (ऋजिप्यासः) ये ऋजि कोमलत्वं वर्द्धयन्ति ते ।=Behaving leniently.

The subject of learned persons is dealt below :

इन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः ।
आ हंसासो न स्वसराणि गन्तन मधोर्मदाय मरुतः समन्यवः ॥५॥

5. *TRANSLATION* :— O learned persons ! you come to us for sweetness and happiness like a swan. Fully enlightened and bearing anger appropriately, you mortal human beings reach to the human hearts, because of your knowledgeable language. The swans also reach there destination by the indicated routes.

PURPORT :— As the swans reach their destination happily, same way the learned persons take the common people on the right path with their nice speech.

NOTES : (इन्धन्वभिः) प्रदीपिकाभिः । अत्रवनिपि छान्दसो वर्णलोपो वेत्यलोपः ।= Enlightened. (रप्शदूधभिः) व्यक्तशब्दधैनैः ।= By the group of spoken words. (भ्राजदृष्टयः) प्राप्तप्रकाशाः ।= Existing in the light. (हंसासः) पक्षिविशेषाः ।=The swans. (समन्यवः) सक्रोधाः ।=Bearing proper anger.

The theme of learned persons further moves :

आ नो ब्रह्माणि मरुतः समन्यवो नरां न शंसः सवनानि गन्तन।
अश्वामिव पिप्यत धेनुमूधनि कर्ता धियं जरित्रे वाजपेशसम् ॥६॥

6. *TRANSLATION :—* O learned person ! blessed with proper anger, you get us the wealth. As a mare takes a rider on the right path in darkness, same way you listen to our submissions. You get the desired prosperity in accordance with your submissions made to other human beings, In return, you also get us-your admirers, intelligence and wisdom which are totally scientific.

PURPORT :— The persons who are admired and serve others with their knowledge speech and nice wisdom, they enjoy happiness.

NOTES : (समन्यवः) सक्रोधाः ।=Having proper anger. (अश्वामिव) वडवामिव ।=Like mare. (कर्त्त) कुरुत । अत्र द्व्यचोतस्तिङ इति दीर्घः ।=You get us. ((वाजपेशसम्) वाजस्य विज्ञानस्य पेशो रूपं यस्मान्ताम् ।=Intelligence and wisdom.

More about the learned and wise persons :

तं नो दात मरुतो वाजिनं रथ आपानं ब्रह्म चितयद्दिवेदिवे ।
इषं स्तोतृभ्यो वृजनेषु कारवे सनिं मेधामरिष्टं दुष्टरं सहः ॥७॥

7. *TRANSLATION :—* O dear learned persons ! you provide us a man who aspires for knowledge and gives us a good transport (a trained horse means here horse power). Every day making us enlightened, you give vast wealth or food for those who are strong and dedicated to learning. In order to achieve this, i.e. sharp intelligence, you give us power of constant endurance.

PURPORT :— It is the duty of all that they should give away their knowledge, wealth and food to the respective proper persons. The learned people should ascertain the particular requirrments of each person.

NOTES : (मरुत:) प्राणवायुवत्प्रिया: ।=Loving and dear like vital air. (रथे) याने युक्तम् ।=In the transport or chariot. (आपानम्) व्यापकम् आयानमिति व्याप्तिकर्मा । (N. G. 2/18)=Vast. (दिवेदिवे) प्रतिदिनम् ।= Every day. Daily. (मेधाम्) प्रज्ञाम् ।=To wisdom.

More functions of the learned people described :

यत्रुञ्जतें मरुतों रुक्मवक्षसोऽश्वान्रथेषु भग आ सुदानवः ।
धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रातहविषे महीमिषम् ॥८॥

8. *TRANSLATION :—* O learned persons ! you are of glittering strong chest and donor of nice substances. As a cow gives milk to her calf, the same way you should provide good horses for the chariots and eatables, cloths etc. children and for gentlemen. You should do it in a nice way.

PURPORT :— The learned people ap[illegible]se power and energy etc. and the way a cow gives milk to [illegible]lf, the same way learned persons make others rich with their knowledge and advice.

NOTES : (रुक्मवक्षस:) रुक्ममिव वक्षो येषान्तें ।=Of glittering strong chest. (सुदानव:) श्रेष्ठानां पदार्थानां दातार: ।=Donors of nice substances. (स्वसरेषु) दिनेषु ।=During the day. (रातहविषे) दत्तदातव्याय ।=For desirables given.

The subject of State officials is mentioned :

यो नों मरुतो वृकतांति मर्त्यों रिपुर्दधे वसवो रक्षता रिषः ।
वर्तयंत तपुषा चक्रियाभि तमवं रुद्रा अशसों हन्तना वधः ॥९॥

9. *TRANSLATION :--* O learned persons ! you have observed Brahmacharya (celibacy) upto the age of 24 years. You guard us from the killers, thievees, evil doers and sturdy rogues. Because you break the nerves of rogues, but do not hurt a non-violent person

with your weapons rather protect the one who takes our care. A person who has committed murder, he should be kept behind the bars and take further action.

PURPORT :— It is the duty of the State officials to safeguard the common men from the clutches of marauders and the enemies, and thus run the administration with righteousness.

NOTES : (वृकताति) वृको वज्रएव ।=Sturdy like a wolf. (रिपुः) स्तेनः । रिपुरिति स्तेन नाम (N. G. (3/34)=Enemy. (रुद्राः) मध्यमा विद्वांसो दुष्टानां रोदयितारः ।=Who break the nerves of rogues or had observed celibacy upto to the age of 36 years.

The subject of learned persons still goes on :

चित्रं तद्वो मरुतो याम चेकिते पृश्न्या यदूधरप्यापयो दुहुः।
यद्वा निदे नवमानस्य रुद्रियास्त्रितं जराय जुरतामदाभ्याः ॥१०॥

10. TRANSLATION:— The persons who had studied and observed celibacy upto the age of 36 years, they are not easily overcome. They also learn thoroughly and friendly the mystery of water rained through the clouds. Such a person distinctly knows varying characteristics of the violent aged and admirers. Treat them in accordance with their qualities.

PURPORT :— O learned persons you should denounce a person who deserves it and praise the second category. You should do it till the end of your full life, upto the old age.

NOTES : (पृश्न्याः) पृश्नावन्तरिक्षे भवम् ।=Rained through the clouds or sky. (दुहुः) पिप्रति । अत्र लिटि वाच्छन्दसीति द्वित्वाभावः ।=Accomplish. (नवमानस्य) स्तोतुः ।=Of the admirers.

The subject of learned persons is discussed below :

तान्वो महो मरुत एवयाव्नो विष्णोरेषस्य प्रभृथे हवामहे।
हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राधं ईमहे ॥११॥

11. TRANSLATION :— O persons ! the way we get excellent knowledge through your dealings and worshipping of the great Omniscient God, we accept the greatness of those who perform regularly the Yajnas. Their appearance is glittering gold. We seek wealth for the admirable scholars who are ded...d to God/ Vedas. Like wise, you should work for our pro...

PURPORT :— It is the duty of the persons to live happily with amity, but not in the company of wickeds. With such behaviour, we should endure with the worship of Omniscient God.

NOTES : (एवयाव्नः) य एवं विज्ञानं यान्ति तान् ।=The way we get excellent knowledge. (ककुहान्) महतः । ककुह इति महन्नाम (N. G. 3/3 ।= To the great. (यतस्त्रुचः) यताः स्त्रचो यज्ञपात्राणि यैस्तान् ऋत्विजः ।=The performers of the Yajnas. (ब्रह्मण्यन्तः) आत्मनो ब्रह्मेच्छन्तः ।=Seekers of the wealth.

The theme of learned persons still continues :

ते दशंग्वाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तूषसो व्युष्टिषु ।
उषा न रामीररुणैरपोर्णुते महो ज्योतिषा शुचता गोअर्णसा ॥१२॥

12. TRANSLATION :— The scholars who put their ten senses (Indriyas) of actions and knowledge under check and thus achieve the desired results, they achieve extensive company of learned people. Let them expand our glories, growing at the dawn. Such people uncover knowledge, as the dawn uncovers the dark nights with its heartening light. Our teachers should be of the said qualities.

PURPORT : As the dawn uncovers darkness in the early morning hours, similarly those who are well-versed in the rituals, intelligent and disciplined, they take other persons to the higher degree of learning and education. They are to be respected by all.

NOTES : (दश्वाः) ये दशभिरिन्द्रियैः सिद्धिं गच्छन्ति ते ।=Those who put their ten senses (Indriyas) of actions and knowledge under check. (प्रथमाः) पृथुबुद्धयः ।=Of vast knowledge. (उषसः) प्रभातस्य ।=

Of the Dawn (उषाः) प्रभातः ।=Morning time. (अप ऊर्णुते)।= Uncovers. (गोअर्णसा) गावः किरणा अर्णो जलं चास्मिंस्तेन ।=With rays or water.

The functions and duties of learned persons have been stated :

ते क्षोणीभिररुणेभिर्नाञ्जिभी रुद्रा ऋतस्य सदनेषु वावृधुः ।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेशसम् ॥१३॥

13. TRANSLATION :—The winds blow towards the waterful places on the earth with the apparently pleasant actions. With their strength and horse-like quickness, those places present beautiful golden shadow. The same way O persons ! you should be pleasant to all.

PURPORT :—As the beautiful dawn lands on the earth with pleasant winds and presents many varying manifestations, the same way O learned person ! you should enlighten others in a beautiful way.

NOTES : (क्षोणीभिः) पृथिवीभिः । क्षोणीति पृथिवीनाम (N. G. 1/1)=The earth. (अरुणेभिः) आरक्तैः प्रकाशादिभिः ।=Appearances like that of scarlet or golden colour. (अञ्जिभिः) प्रकटैः ।=With manifestations. (पाजसा) बलेन ।=By power. (सुश्चन्द्रम्) सुवर्णमिव । अत्र ह्रस्वाच्चन्द्रोत्तरपदे मन्त्रे इति सुडागमः ।=Beautiful like gold.

The subject of learned persons is further developed :

तां इयानो महि वरूथमूतय उप घेदेना नमसा गृणीमसि ।
त्रितो न यान्पञ्च होतॄनभिष्टय आववर्तदवराञ्चक्रियावसे ॥१४॥

14. TRANSLATION :— In the search of happiness and security, a person intensifies his efforts to achieve physical and

spiritual delight. Same way, another person attempts his best to seek five contemporary and five vicious delights. We request you O learned persons ! to guard such persons and get for them a nice abode. With this objective in view, we present our submissions.

PURPORT :—One who knows the mystery of KARMA (action) and JNANA (knowledge), he becomes capable to guard others. Let us also do like this.

NOTES : (इयानः) प्राप्नुवन् ।=Achieving. (वरूथम्) वरं गृहम् ।=Nice abode. (गृणीमसि) स्तुमः ।=We adore. (त्रितः) यस्त्रीणि शरीरात्मसम्बन्धि सुखानि तनोति सः ।=One who receives physical and spiritual delight. (चक्रिया) चक्राविव वर्त्तमानान्.।=Vicious.

———

The areas of actions of the learned persons are marked out :

यया॒ रध्रं॑ पा॒रय॒थात्यंहो॒ यया॑ नि॒दो मु॒ञ्चथ॑ वन्दि॒तार॑म् ।
अ॒र्वाची॒ सा म॑रुतो॒ या व॑ ऊ॒तिरो॒ षु वा॒श्रेव॑ सुम॒तिर्जि॑गातु ॥१५॥

15. TRANSLATION :— The mortal human beings praise you handsomely in their protective actions and nice intelligences, so that you achieve the maximum success and give up your tendencies connected with the crimes or sins. You give up ill reputations quickly. O learned persons these submissons should reach you fast like a horse.

PURPORT:—The human beings snould act in such a way that the unrighteous and false denonncers are segragated and the pious or praiseworthy persons are accepted and taken care of, so that the action-oriented wisdom grows. They should always give up the denounciation and accept the praises.

NOTES : (रध्रम्) संशाधनम् ।=Accomplishment. (अंहः) अपराधम् ।=Crime. (निदः) निन्दकान् ।=To false denouncers. (वन्दितारम्) स्तावकम् ।=Those who praise. (वाश्रेव) कमनीय इव ।=Handsome.

———

Sūktam—35

Rishi of the Sūktam—Gritsamada Devatā—Apānnapād—Chhanda Trishtup and Pankti of various forms. Svara—Dhaivatā and Panchama.

The subject of Agni (fire) is mentioned :

उपे॑मसृक्षि वाज॒युर्व॑च॒स्यां चनो॑ दधीत ना॒द्यो गिरो॑ मे ।
अ॒पां नपा॑दाशु॒हेमा॑ कु॒वित्स सु॒पेश॑सस्करति॒ जोषि॑ष॒द्धि ॥१॥

1. *TRANSLATION* :— While seeking the knowledge of science and more production of foodgrains, one should discover the mystrey of water. It helps in increased production of foodgrains like gram etc. The silent noiseless action created through hydro channalling generates varied activities. That power serves my beautiful ends and in my speech aids.

PURPORT :—The sun draws moisture from the earth and then again makes clouds and rains. Because of it, the foodgrains are produced, which ultimately make eatables for all beings This power should be properly used by all.

NOTES : (असृक्षि) सृजति ।=Manufactures or produces. (वाजयुः) य आत्मनो वाजमिच्छुः ।=Desirous of knowledge of sciences and production of foodgrains. (वचस्याम्) वचसि उदके भवाम् ।=Born from the hydro=water. (आशुहेमा) सद्यो वर्द्धकः ।=Growing quickly. (कुवित) वहुः । कुविदिति बहुना । (N.G. 3/1)=Plenty.

———

The subject of prayer to God is detailed :

इ॒मं स्व॑स्मै हृ॒द आ सुत॑ष्टं॒ मन्त्रं॑ वोचेम कु॒विद॑स्य॒ वेद॑त् ।
अ॒पां नपा॑दसु॒र्य॑स्य म॒ह्ना विश्वा॑न्य॒र्यो भुव॑ना जजान ॥२॥

2. *TRANSLATION* :— The Eternal and Almighty God creates with its glory the whole universe and all the planets therein. He arranges and adjusts the co-relation between the waters and clouds. Looking to this delighting quality of virtues of God, we should always pray to Him in the choicest words. That God is near to our heart.

PURPORT:— O men ! God only who created the whole universe.

NOTES : (हृदः) हृदयस्य समीपे स्थितम् ।=Situate near the heart. (सुनष्टम्) सुष्ठु सुखस्य निर्वर्त्तकम् ।=Giver of nice happiness. (मर्य्यः) सर्वस्वामीश्वरः ।=Almighty God. (अजात) प्रादुर्भावयति । अत्र व्यत्ययेन परस्मैपदम् ।=Creates.

Now the subject ot cloud is narrated :

समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति ।
तमू शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः ॥३॥

3. *TRANSLATION* :— The water of the rivers remove hardships and miseries of all without any distinction at their proximity. Out of those waters, emerges glazing fire/energy which is holy and accomplishes the desires of all from all directions.

PURPORT :—The rivers merge in the sea and thus they become part of pure water. Same way the bunches of clouds reach the human beings and their usefulness (Divinity) is established. Let married couple get pleasures from each other like the clouds and water.

NOTES : (यन्ति) प्राप्नुवन्ति ।=Receive. (ऊर्वम्) दुःखानां हिंसकम् ।=Remover of agonies and miseries. (पृणन्ति) सुखयन्ति ।=Make happy. (दीदिवांसम्) देदीप्यमानम् ।=Glazing. (नपातम्) नाशरहितमग्निम् ।=Eternal.

Something about the marriage is told :

तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिध्मो घृतनिर्णिगप्सु ॥४॥

4. *TRANSLATION:*—O men ! youthful pure and free from pride women always prompt perfectly youthful men to tread upon the path of right approach for marriage. They are endowed with pure virility like the waters of the rivers approaching the ocean. So you should also brighten us, being full of splendour like the fire without fuel. The sun rays purifying the waters purify us also with noble sermons.

PURPORT :— O men ! the young girls get highly educated lovely young men as husbands. They have acquired all knowledge with the observance of Brahmacharya, having examined them well. In the same manner, men also should get the highly learned lovely matching girls as their wives, after thorough examination. Moreover, the sun purifies the water and by raining it down makes all happy. In the same manner married husbands and wives who are of pure character and conduct and love each other intensely, they are able to have their progeny pure.

NOTES & REMARKS : (अस्मेराः) याः अस्मानीरयन्ति ताः । अत्र पृषोदरादिना त लोपः ।=Who prompt us and others to tread upon the path of righteousness. (घृतनिर्णिक्) यो घृतमुदकं नितरां नेनेक्ति पुष्णाति सः, यद्वा घृतस्य सुस्वरूपम् । निर्णिक् इति रूपनाम (NG. 3, 7) =Purifier of the waters-the sun. (शिक्वभिः) सेचनैः । अत्र शीकृधातोः क्वनिपि वा छन्दसीति आद्यचो ह्रस्वत्वम् । =By sprinkling.

The word अस्मेरा used here is adjective of young women. (युवतयः) may also mean besides the above. (दर्परहिताः) devoid of pride or humble by politeness. घृतनिर्णिक् may also mean दीप्ति रूपः । दृ-क्षरण दीप्त्योः ।

About the couples of married matches said :

अस्मै तिस्रो अंव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नंम् ।
कृता इवोप हि प्रंसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनांम् ॥५॥

5. *TRANSLATION :—* Women of three kinds are desirous of three main pleasures i.e. sexual happiness, seeking love of the husband and for the progeny. They prepare good food for their husbands. The husbands are never to be insulted in any way and they should be loved by them. They go on assignments as birds go to the firmament. Their children drink milk of their mothers, which is like the nectar.

PURPORT:— Women are of three kinds—good, mediocre and low. The best women are those who have good suitable husbands and who discharge their duties to them faithfully. Unfortunately, or by accident if they lost their husbands and do not desire to have progeny, they may remain in Brahmacharya and may not marry. But who desire to have progeny after becoming widows, they may resort publicly to have niyoga (sexual union for procreation) with suitable virile persons in the prescribed form. Thus they may beget a progeny and may not go astray morally.

REMARKS : Sayanacharya and many other commentators have taken तिस्रो देवीः to mean इडासरस्वती भारत्याख्याः Rishi Dayananda interprets इडा as प्रशंसितुमर्हा Admirable सरस्वती as बहुविद्यायुक्तमाता यजुः २०-६२ विद्यायुक्ता स्त्री । very learned mother or wife. भारतीं as शुभान् गुणान् धरन्ती virtuous teacher or preacher.

So these three goddesses may also stand for a highly learned mother or wife, teacher and preacher, the first of them feeding with material food and the last two with knowledge and spiritual. (दिधिषन्ति) धरन्ति = Uphold. (अप्सु) अन्तरिक्षप्रदेशेषु । आप इत्यन्तरिक्षनाम (NG. 1-3) = In the middle region or firmament.

The attributes and duties of the enlightened persons are told :

अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नशन्नानृतानि ॥६॥

6. *TRANSLATION :—* Where a mighty, virile great man is born, great joy erupts. Protect the pious and learned persons from the onslaughts of the violence of the oppressors whether abiding in their dwelling places or big cities. They are superior to you in every respect in wisdom or strength. Protect them from all that is humiliating. May not the foes ever approach you nor the untruth of the wicked persons.

PURPORT :— The family in which great men are born enjoy happiness. Where men are endowed with physical and spiritual faculties, enemies can not harm them. The virile mighty persons never indulge in doing false and unrighteous, acts.

NOTES & REMARKS : (अश्वस्य) वीर्यं प्रदातुमर्हत: । अश्वइति महन्नाम (N.G. 3-3) = Of a virile person. (आमासु) गृहे भवासु । अमा इति गृहनाम् (N.G. 3-4) । = Belonging to houses or dwelling places. (नशन्) आप्नुवन्ति । नशतीति व्याप्तिकर्मा । (N.G. 2-18) = Approach, obtain.

Key to happiness is pointed out :

स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्व१न्तर्वसुदेयाय विधते वि भाति ॥७॥

7. *TRANSLATION :—*The protector of the Prānas (vital energy) possesses a milked good milch cow at his home and who always uses cultured and refined speech. It fulfils good desires, developing his strength by the practice of Prānāyāma, takes fresh water and well-cooked food. He illuminates his knowledge and shines for the sake of conferring wealth upon the person who served him well.

PURPORT :—Those persons always enjoy happiness who for the fulfilment of the noble desires of their kith and kin use well-trained speech, pure water and well-cooked food. They give desired articles to their attendants and do every dealing at an appropriate time.

NOTES & REMARKS : (धेनुः) विद्यासुशिक्षायुक्ता वाक् । धेनुरिति वाङ्नाम (N.G. 1-11)=Cultured and refined speech. (स्वधाम्) सूदकम् । स्वधेत्युदकनाम् (N.G. 1-12)=Good water. (अपाम्) प्राणानाम्=Of the Pranas or vital energy. (दमे) गृहे ।=At the home.

The attributes of the enlightened persons :

यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥८॥

8. *TRANSLATION:*—The truthful and learned person incessantly shines with his divine and pure radiance in the various forms Pranas. He should know how the herbs are grown in water and the plants with their branches as well as different worlds.

PURPORT :—Those enlightened persons always enjoy bliss who are endowed with pure intellects, and are engaged day and night in doing noble deeds. They who know the order of creation of the universe.

NOTES & REMARKS : (ऋतावा) य ऋतं वनति संभजति सः । ऋतमिति सत्यनाम (N.G. 3-10)=Truthful. (उर्विया) बहुरूपः । उरु इतिबहुनाम (N.G. 3)=Assuming various forms or functions.

अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥९॥

9. *TRANSLATION :*—The cloud does not allow the water to waste and covers the lightning stands above in the firmament. It encompasses the tortuously moving articles. The broad and

goldencoloured rivers spread in all directions bearing to all quarters its exeeeding glory. In the same manner, the subjects should deal with the king (rulers).

PURPORT :—As the rivers go round and manifect glory of the air, likewise, the enlightened persons should deal with the King.

NOTES & REMARKS : (यह्वी:) महत्य: । यह इति महन्नाम (N.G. 3-3)= Big or great. (हिरण्यवर्णा:) हिरण्यवत् वर्ण: यासां ता:=Golden-coloured rivers.

The merits of learned persons are explained :

हिरण्यरूपः स हिरण्यसन्दृगपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥१०॥

10. *TRANSLATION* :—The winds give splendour to all the beings. The fire preserves all which is of golden form (full of splendour), which is the manifester of splendour, which is the gold-coloured, born of the cause and which is full of splendour.

PURPORT :—You should know thoroughly the nature of the fire which is born of the air, which is the root cause of giving apparences to all the objects. It is hidden in all the substances and means of the knowledge of all articles. Knowing its properties thoroughly, you should accomplish all the purposes.

NOTES & REMARKS : (हिरण्यरूप:) तेज: स्वरूप: । तेजोहिरण्यम् । (TTRY 3, 15, 5, 12) तेजो वै हिरण्यम् (TTRY 1, 8, 9, 1) आकाशाद् वायु: वायोरग्नि (तैत्तिरीयोपनिषदि, ब्रह्मानन्द वल्ल्यां प्रथमोऽनुवाक: ।= Full of splendour. (हिरण्यसंदृक्) य: हिरण्यं तेज: सम्यक् दर्शयति स: ।=Which enables us to see the splendour well.

The importance of learned persons is underlined :

तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरपाम् ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥११॥

11. TRANSLATION :— O men ! you should know well the charming splendour and name of the fire which is determined by its properties. It increases by the dealings of the grandson of the Pranas (Vital energy). This fire is well kindled by yonng women (for the performance of Deva Yajna or Agnihotra) which is in splendid form and it has purified butter after melting for its food.

PURPORT :—As a young women having married a young man multiplies their by progeny mutually in the same manner, those persons who know the science of fire grow in prosperity by uitlising the fire for various purposes.

NOTES & REMARKS : (अनीकम्) सेन्यम्, इव तेजः । सेनाया वै सेनानीरनीकम् (Stph. 5, 3, 1, 1) = Splendour which is like an army. (अपीच्यम्) स्वगुणैर्निश्चितम् । अपीच्यम् इति निर्णान्तर्हितनाम । (N.G. 3-25) = Determined by its properties. (अपाम्) प्राणानाम् । आपो वै प्राणाः । (Stph. 3, 8, 2, 4) प्राणो ह्यापः (जैमिनीयोपनिषद् ब्राह्मणे 3, 10, 9) अपां नप्तुः इति पदेन विद्युतोऽपि-ग्रहणं कर्तुं शक्यते । = Of the vital breaths.

The merits of learned are explained :

अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः ।
सं सानु मार्ज्मि दिधिषामि बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥१२॥

12. TRANSLATION :—O men ! I choose this friend among many persons. He is my protector from sorrows and sins. Having chosen him as such we serve him with salutations, with food, with other offered articles and with proper unifying acts. I cleanse the articles to be used by my friend and I tell about him (his teachings) to others. I uphold him with several nutrients and well-cooked food and praise him with the Vedic mantras. May you also do likewise.

PURPORT :—As the men endeavour to please and satisfy their selective friends on account of their special qualities and attachment, serve them with the provision and tell exchange their views of interest, so they also should acquire knowledge of various sciences and impart,

it to others. They should also seek wealth and give it away to others for their benefit.

NOTES & REMARKS : (अवमाय) रक्षकाय । अवमाव—is from अव—रक्षण-गति-कान्ति-तृप्ति-वृद्धिषु । अत्र रक्षार्थं ग्रहणम्=For the protector. (यज्ञैः) संगताभिः क्रियाभिः । यज्ञैसः is from यज—देवपूजा सगतिकरण—दानेषु Here the Second meaning of संगतिकरण has been taken by Rishi Dayananda Sarasvati=With suitable unifying acts. (सानु) संसेवनीयम् ।=Worthy of being served. (दिदिषामि) शब्दयामि उपदिशामि ।= Tell or preach. (विल्मैः) प्राप्तिसाधनैः ।=By the means of nourishment of development.

Who can seek happiness is told :

स ईं वृषाजनयत्तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति ।
सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥

13. *TRANSLATION :*—The virile young man is full of splendour like the fire or the sun. He inseminates his wife of peaceful disposition like the waters. The child when thus born takes the breast milk of its mother, but is loved by others even. Such a child is handsome, cheerful, protector of the Prănas or vital energy, and he again takes birth in another form—in the form of his son.

PURPORT :— The virile persons who inseminate their wives, procreate children and feed them with nourshing delicious and good food. They make the child cheerful and charming, and he enjoys happiness in his lifetime.

NOTES AND REMRKS : (ईम्) दुग्धम् ।=Milk. (अनभिम्लातवर्णः) न विघते अभितः म्लातः हर्षक्षीणो वर्णो यस्य ।=Fairformed or cheerful. (वृषा) वर्षकः ।=Showerer of happiness or virile.

On the basis of the following and other passages from the Brahmanas, Swami Dayanand has taken the word आपः to mean wives of peaceful disposition like the water.

आपो वरुणास्य पत्न्यः आसन् ॥ (TTRY. 1, 1, 3, 8).

अग्निना वा आपः सुपत्न्यः ॥ (Stph. 6, 8, 2, 3).
योषा वा आपः वृषा अग्निः ॥ (Stph 1, 1, 1, 8), (2, 1, 1, 4)

The word has been taken in the sense of a virile husband full of splendour like the fire. A son is considered to be the very soul or spirit of the father आत्मा वै पुत्रनामासि ॥

———

The qualities of noble persons are stated further :

अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यह्वीः ॥१४॥

14.TRANSLATION :— O men ! the great Pranas bear God in themeselves who is established in His Supreme State and is Resplendent. He is endowed with eternal and enjoyable virtues and acts, though they themselves decay at the end. By the Grace of That Supreme Being and by the practices of Prănăyăma, you obtain Ghee (Clarified butter) food and water for your sons and grandsons.

PURPORT :— The persons meditate upon the nature of that Omnipresent, Omniscient and Omnipotent blissful God, Who is seated within their own souls. They attain Him and enjoy His Bliss. They do not pass away prematurely before the minium period one hundred years.

NOTES : (दीयन्ति) क्षयन्ति ।= Decay or perish. (अध्वस्मभिः) अपतनशीलैर्गुणकर्मस्वभावैः ।= With eternal attributes, actions and nature. (आपः) प्राणाः ।=Vital energy. (अत्कैः) अत्तुम् अर्हैः ।=Enjoyable. (मही) महत्वयुक्ताः ।=Great.

———

The qualities of learned persons are underlined :

अयांसमग्ने सुक्षितिं जनायायांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१५॥

15. TRANLATIONS :— O learned person ! may we endowed with good physical and spiritual powers, tell you whose arms are always ready to defend noble persons and their land, about that Great God-at the Yajnas. Such a person has given up all ignoble wicked deeds, and is ever ready to defend good men and righteous wealthy persons. It is always a noble and grand cause that is championed by the truthful and enlightened persons.

PURPORT :— Those persons always deserve honour who protect the righteous men and women, punish the wicked and are engaged in doing noble deeds in order to bring about the welfare of the world.

NOTES AND REMARKS : (अपांसम्) अपौ प्राप्तवन्तौ दोर्दण्डौ येन तम् ।= Who has active and strong shoulder or arms. (सुवृक्तिम्) सुष्ठुवृक्तिः दुष्टकर्मवर्जनं यस्य तम् ।=Who has given up all ignoble and wicked. deeds. (विदथे) यज्ञे । विदथ इति यज्ञनाम (N.G. 3-17)=On the occasion of Yajnas. (सक्षितिम) शोभनां भूमिम् । क्षितिरिति पृथिवी (N.G. 1, 1)= Good land.

Sūktam—36

Rishi of the Sūktam—Gritsamada. Devatā—Indra, Maruts, Agni, Tvashtā and Mitrāvarunau etc. Chhanda—Trishtup and Jagati of various forms. Svara—Dhaivata and Nishāda.

The attributes of the enlightened persons are told :

तुभ्यं हिन्वानो वसिष्ट गा अपोऽधुंक्षन्त्सीमविंभिरद्रिभिर्नरः ।
पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं होत्रादा सोमं प्रथमो य ईशिषे ॥१॥

1. TRANSLATION :— O Master and protector of the Yajna (non-violent sacrifice) ! let every one developing all his faculties live for you. O leaders ! you should also fill up your speech and Prānas (vital energy) like the sun with the cloud protecting all.

O Master of the Yajna ! you are an excellent foremost ruler and drink the Soma (essence of the nourishing herbs). It has been specially prepared for you under proper process and in the spirit of offer. You are ruler of all, so you should set an example before the public.

PURPORT :— Those persons grow from all sides, who purify water through the preformance of the Yajna, drink the essence of the prepared juice of the SOMA and other herbs. May you increase their and others' prosperity by the observance of the laws of righteousness.

NOTES : (अप:) प्राणान् ।=Vital breaths. (हिन्वान:) वर्धयन् । हिन्वान: is from हि-गतौ वृद्धौ च (स्वा) Here the second meaning has been taken.=Developing or increasing. (सीम्) आदित्य: । सीमिति परिग्रहार्थीय: (N.G.T. 1, 3, 7,)=The sun (होत्रात्) दानात् ।=With the spirit of charity. (वषट्कृतम्) क्रियया निष्पादितम् ।=Accomplished with proper activity.

The nature and duties of the learned persons are underlined :

यज्ञैः संमिश्लाः पृषंतीभिर्ऋष्टिभिर्यामंञ्छुभ्रासों अञ्जिषु प्रिया उत ।
आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥२॥

2. *TRANSLATION :*—O leaders of the people, learned persons you upholders (of wealth) and are noble men. United and of fair complexion, you are loved by all on account of their virtues, and go every-where at the appropriate time like armed brave soldiers, seated on the proper seats at the altar of the Yajna. You sit among those who desire and like them to drink the juice of Soma and various nourishing herbs) thereby creating pure light of knowledge. May you also do likewise.

PURPORT:—O men ! the winds move in the firmanent, and thus are the sources of happiness to all living beings. You are dear to us like the Prānas (vital breaths) taking the sap above and causing rains. May you also be the similar.

NOTES AND REMARKS : (यज्ञैः) सत् क्रियामयैः । यज्ञो वै श्रेष्ठतमं कर्म (Stph 1, 7, 1. 5) ।=By good philanthropic or beneficial acts. (पृषतीभिः) मरुद्गतिभिः ।=By the movements of the Maruts -brave soldiers. (भरतस्य) धारकस्य । भरतस्य is from भृञ्.धारणपोषणयोः So it has been interpreted as धारकस्य ।=Of the upholders of men. (अंजिषु) कामयमानेषु ।=Among the persons desiring or loving. (बर्हिः) अन्तरिक्षे । बर्हिरिति अन्तरिक्षनाम (N.G. 1, 3) ।=In the firmament.

The theme of learned persons is further developed :

अमेवं नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन ।
अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥३॥

3. *TRANSLATION :—* O Tvashta (destroyer of all ignorance and miseries)! accompanied by a host of happy followers and serving all, you enjoy good food and other articles and establish your good divine virtues and lineage. O enlightened persons! you are well praised by us. Come to us like your own home and take your seats on the Āsanas (a small carpet for sitting). May one deliver good sermons to us for our welfare.

PURPORT :—As the winds in the firmament come and thereafter leave in the same manner, the righteous learned persons should always resort to Dharma (righteousness). The wicked persons should give up all their un-righteousness, while enlightened persons teach truth to all.

NOTES : (त्वष्टः) विच्छेदक ।=O destroyer of ignorance and miseries ! (जुजुषाणः) भृशं सेवमानः ।=Serving well the people. (अन्धसः) अन्नस्य । अन्ध इत्यन्ननाम (N. G. 2. 7)=Of good food. (रणिष्टन) शब्दयत ।=Teach or deliver sermons. (जनिभिः) जन्मभिः । जनिभिः is from जनी-प्रादुर्भावे । Sayanacharya, Prof. Wilson, Griffith and many other translators have interpreted the word जनिभिः as with wives, like Rishi Dayananda Sarasvati=With births.

आ वंक्षि देवाँ इह विंप्र यक्षिं चोशन्होंतर्नि षंदा योनिंषु त्रिषु ।
प्रतिं वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तवं भागस्यं तृष्णुहि ॥४॥

4. TRANSLATION :— O wiseman ! you are giver of happiness to all desirers of their welfare. You teach divine virtues in this world, and do unifying good deeds. Therefore, be established or firm in three sources (of happiness) i.e. knowledge, action and communion with God. Attain God, Who is Immortal. Take sweet honey and pure cold water. Be content with that part of the eatables that is easily digested and thus thereby keeps all of us in good health.

PURPORT :— The persons always enjoy happiness, who endeavour to acquire knowledge, good actions and communion with God. Such people make others highly learned by way of teaching and preaching and always desire the attainment of truth.

NOTES : (होतः) सुखप्रदातः ।=Giver of happiness. (उशन्) कामयमानः । उशन् is from वश-कान्तौ । कान्तिः-कामना । होतः is from हु-दानादनयोः आदाने च । =Desiring truth and the welfare of all. (त्रिषु योनिषु) कर्मोपासनाज्ञानेषु निमित्तेषु ।=In three sources of happiness i.e. knowledge, deeds, and communion with God.

The nature and function of the learned is told :

एष स्य ते तन्वों नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः ।
तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥५॥

5. TRANSLATION :— O wealthy king ! there is vigour in your body and strength in arms alongwith the light of knowledge. God has blessed you with this son. He is the augmenter of your wealth and prosperity. Let you be satisfied by the knowledge received from the Brāhmanas (knowers of God and Veda) and drink this Soma (juice of the nourishing herbs).

PURPORT :— O men ! serve those persons with wealth andg ood articles who help you in the development of physical and spiritual powers.

NOTES AND REMARKS : (नृम्णवर्धनः) धनवर्धनः । नृम्णम् इति धननाम (N.G. 2, 10)=Augmenter of wealth. (प्रदिवि) प्रकृष्टप्रकाशे । दिवि is from दिवु-क्रीड़ा विजिगीषा व्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । Here the meaning of द्युति or light of knowledge has been taken.=In the good light of knowledge.

जुषेथां यज्ञं बोधतं हवस्य मे सत्तो होता निविदः पूर्व्या अनु ।
अच्छा राजाना नम एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं मधु ॥६॥

6\. *TRANSLATION :—* O illustrious teachers and preachers! accept with love my this invocation and Yajna in the form of the respect shown to the wise etc. (May you know well the meaning of the respect shown to the wise etc.). May you know well the meaning of the mantras learnt by the ancient seers. As a respectable liberal donor obtains food well covered from all sides, in the same manner both of you, drink, the sweet Soma libation prepared under the Shastrtic methods.

PURPORT :— O men ! the teachers and preachers deal with you lovingly by way of imparting knowledge and delivering sermons regarding truth. Likewise, you should treat them with love and respect.

NOTES AND REMARKS : (यज्ञम्) विद्वत्सत्कारादिकम् ।=Yajna in the form of the respect shown to the wise, association of the enlightened persons and donation. (निविदः) नितरां विदन्ति याभ्यस्ता वाचः । निविदिति वाङ्नाम (NG. 1-11)=The Vedic speech which gives good knowledge. (राजाना) देदीप्यमानावध्यापकोदेशकौ । राजाना is from राजृ-दीप्तौ to Shine.=Respelendent or illustrious teachers and preachers.

Sūktam—37

Rishi of the Sūktam—Gritsamada. Devatā—Dravinodā, Ashvinau and Agni. Chhandā—Jagati and Trishtup of various forms. Svara—Nishāda and Dhaivata.

In the praise of Giver of wealth (Dravinauda) :

मन्दंस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पूर्णां वंष्ट्यासिचंम् ।
तस्मां एतं भंरत तद्वशो दुदिर्होत्रात्सोमं द्रविणोदः पिबं ऋतुभिः ॥१॥

1. TRANSLATION :— O giver of wealth (material and spiritual, in the form of knowledge) ! be gratified by the food offered by a virtuous person with love. O lover of non-violence, learned person ! you desire to give full libation to the fire and offer complete surrender to God. Give this kind of full libation to the fire and offer total surrender to the Supreme Leader-Agni. O giver of the wealth you desire the welfare of all and are a liberal donor, drink the Soma (juice of nourishing herbs) suitable to the seasons offered by a man of charitable disposition.

PURPORT :— The men should give knowledge to one another and exchange notes, wealth, foodgrains and other articles. They should always enjoy Bliss.

NOTES AND REMARKS : (अध्वर्यंवः) ये आत्मानमध्वरमिच्छवस्ते । अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेधः । (NRT 1, 3, 8) अध्वर्युः—अध्वर्युः अध्वरं युनक्ति अध्वरस्य नेता अध्वरं कामयते इति वा (NRT 1, 3, 8) अत्र कामनार्थग्रहणं कृतं भाष्यकृता ।=Lovers of non-violence and Yajna. (वष्टि) कामयते । वष्टिः वश-कान्तौ । कान्तिः—कामना ।=Desires. (होत्रात्) दातुः ।=From a donor.

———

The giver of wealth is admired :

यमु पूर्वमहुवे तमिदं हुंवे सेदु हव्यों दुदियों नाम पत्यंते ।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदः पिबं ऋतुभिः ॥२॥

2. *TRANSLATION* :— O giver of wealth (both material and spiritual) ! I being a liberal donor and acceptable on account of virtues invoke Him now. I invoked Him earlier also. He is verily worthy of invocation being renowned as a benefactor and is the master of senses. Accompained by the lovers of the Yajnas (non-violent sacrifices), I consume the drink of sweet Soma (prepared from various nourishing herbs) looking to the suitability seasons. You should also drink the same when it is offered to you by a purifier of all.

PURPORT :— *The persons who are otherwise not highly learned, have the company of the enlightened persons. They take food and drink after testing them well and enjoy happiness.*

NOTES : (प्रस्थितम्) औषधिभ्यो निष्पादितम् ।=Extracted or prepared from various herbs. (पोत्रात्) पवित्र कर्तुः । (जुहुवे) जुहोमि । भ्रज्ञ बहुलं छन्दस्यमाङ्योगेऽपीप्यडागमः ।=From a person who purifies all.

Dravinouda (donor or giver of wealth) is praised :

मेद्यन्तु ते वह्नयो येभिरीयसेऽरिषण्यन्वीळयस्वा वनस्पते ।
आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥३॥

3. *TRANSLATION* :— O giver of the wealth of all kinds ! O protector of the bunch of rays (of knowledge) ! O dextrous learned person ! may the bearers of good virtues with whom you come or desire, take Soma (the essence of various nourishing herbs) and our devotion. Glorify God, do not be greedy and do no harm to. Being idnustrious and mixing various substances according to different seasons, drink Soma offered by a person who leads you to happiness.

PURPORT :— *No one should ever be lazy. Every one should increase happiness by acting in accordance with the need of time.*

NOTES : (मेद्यन्तु) आत्मनो मेदं स्नेहमिच्छन्तु ।=Desire or love. (वन्हयः) बोढारः । वन्हयो वोढारः इति यास्काचार्यः (N.R.T. 8.3) (अरिषण्यन्) द्रविणमनिच्छुः ।=Not greedy, not running after money. (वीलयस्व) स्तुहि ।

अत्रान्येषामपीति दीर्घः ।=Glorify. (वनस्पते) वनस्य किरणसमूहस्य पालकः ।= Protector of the bunch of rays. (धृष्णो) प्रगल्भ ।=Dextrous, clever. (अभिगूर्य) अभितः उद्यमं कृत्वा ।=Having exerted himself from all sides.

The nature and functions of the donor stated :

अपाद्धोत्रादुत पोत्रादमत्तोत नेष्ट्रादजुषत प्रयो हितम् ।
तुरीयं पात्रममृक्तममर्त्यं द्रविणोदाः पिबतु द्राविणोदसः ॥४॥

4. *TRANSLATION* :— Let the giver of wealth (in various forms) drink the Soma after the performance of Yajna after purifying process and be delighted by getting it. Let him also take the beneficial and desirable food offered with love. Let him quaff the fourth measure of the decaying juice which is unpolluted and take food offered by the Yajamān (or host-the performer of the Yajna) the giver of oblations.

PURPORT :— Those persons are loved by all who know how to accomplish the welfare of all beings by preparing good food and drink herbal juice after the performance of Yajna (daily Agnihotra) with purifying process and by getting necessary articles leading to happiness.

NOTES AND REMARKS : (अपात्) पिबेत् ।=Let him drink. (प्रयः) कमनीयम् अन्नादिकम् । प्रय इत्यन्ननाम (NG. 2-7) प्रयः is from प्रीञ् तर्पणे कान्तौ च (क्रयादिः) कान्तिः—कामना ।=Desirable good food etc. (अमृक्तम्) अकोमलम् । अमृक्तम् has been interpreted by Rishi Dayanada Sarasvati himself is in Rigveda 7, 37. 1 अहिंसितम् = Undestroyed or unpolluted.=Not very soft.

In the praise of donor :

अर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम् ।
पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू ॥५॥

5. *TRANSLATION* :— Yoke today O great artists ! you are expert in accelerating movements of your swift going car, carrying many a man to distant places and sitting down before us. Start it. Adjust and set all requisite articles, which deserve taking and giving with sweetness and go to desirable places. Drink the Soma (juice of the nourishing herbs) and unyoke the car when your work is over.

PURPORT :—Those studends and teachers of the science or technology who manufacture various vehicles by the combination of fire, water, wood and other articles and take them to distant places for business, accumulate wealth and enjoy happiness.

NOTES AND REMARKS : (वजिनीवसू) यो वाजिनी वेगवती क्रिया वासयतः तौ। Those artists who are experts in acclerating movement and activity. The word वाज is used for वेग। Speed, वाजिनीवती therefore means वेगवत-क्रिया = An acclerating movement. (यथम्) यथि यातारम्। अत्र श्राद् गमहनेतिः किः प्रत्ययः। अमि पूर्वं इत्यत्र वाच्छन्दसीत्यनुवर्तनात् पूर्वं सवर्णाभावपक्षे यणादेशः (हवींषि) दातुम् आदातुं योग्यानि वस्तूनि। = The articles worth taking and giving.

The merits and functions of a donor :

जोष्यग्ने समिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम्।
विश्वेभिर्विश्वाँ ऋतुना वसो मह उशन्देवाँ उशतः पायया हविः ॥६॥

6. *TRANSLATION* :— O virtuous learned person ! you are like the fire in which fuel and oblations etc. are put. You use these articles with love when performing Havan (daily Yajna). You take with love proper food, all good articles that are produced and prepared and the objects of good quality. Desiring the welfare of all great enlightened persons who are willing to co-operate with you in accordance with the needs in different seasons, make arrangements for giving them the good articles worth giving and cause them to drink Soma.

PURPORT :—As the electric fire or energy exists in all objects like wood but does not burn them. so a learned person should dwell

with all but should not annihimlate or harm them. By so doing, he will be able to accomplish his aim.

NOTES AND REMARKS : (अग्ने) विद्वन्। अग्निः कस्मात् अग्रणीर्भवति (NKT) अग्नि is from अगि-गतौ। गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Here the first meaning of knowledge has been taken.=O leader shining like the fire. (ब्रह्म) अन्नम्। ब्रह्म इत्यन्ननाम (N.G. 3,7)=Food. (उशतः) कामयमानान्:।=Desiring.

Sūktam—38

Rishi of the Sūktam—Gritsamada. Devatā—Savitā. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

The attributes of God are told :

उदु ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात्।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ ॥१॥

1. *TRANSLATION* :— God is the creator and bearer of the world. He creates, sustains and dissolves the universe as the Supreme Being. It is His spontaneous work certainly, and He moves the eternal Primordial matter for the creation of the world for the benefit of the active and conscious souls. It is He who upholds the beautiful world and bestows happiness upon the creatures of the universe. which is pervaded by Him from all sides.

PURPORT :—O men ! you should know that the eternal matter, consisting of three attributes (Satva, Rajas and tamas), is the material cause of the world. It is God Who by His infinite power upholds the universe and therefore all souls take on suitable bodies according to their deeds. If God would not have created the world (out of matter), no soul would have been able to assume the body.

NOTES AND REMARKS : (शश्वत्तमम्) अनादिस्वरूपम् अनुत्पन्नं कारणम् ।=Eternal un-born matter-the material cause of the universe. (वह्निः) वोढ़ा । वह्निः is from वह्-प्रापणे । Hence the meaning is of bearing or upholding.=Bearer or upholder of the world. (देवेभ्यः) क्रीडमानेभ्यो जीवेभ्यः ।=For the active and playing conscious souls. (रत्नम्) रमणीयं जगत् ।=Beautiful world. (वीतिहोत्रम्) गृहीतेश्वर व्याप्ति :=Pervaded by God.

Greatness and action of God are described :

विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।
आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिज्मन् ॥२॥

2. *TRANSLATION* ;—It is all under the control or direction of the Almighty God that this circumbient air sports (in the firmament). It is under His control that the purifying waters flows for the fulfilment of His command. The vast and big sun (having rays as its arms) is the giver of the divine delight having risen stretches forth his arms in your world for the welfare of all. All this is under the command or Eternal Law of God. Therefore, the Almighty should be worshipped by all·

PURPORT :— If God had not created the earth, water, air and other things, then nothing could have come into existence.

NOTES : (देव) दिव्यसुखप्रदः ।=Giver of divine delight. (पृथुपाणिः) पृथवो: विस्तीर्णाः पाणिरिव किरणा यस्य सः ।=The sun who has vast arms in the form of the rays. (निमृग्राः) नितरां शुद्धि हेतवः ।=Purifying.

The power of God is described :

आशुभिश्चिद्यान्वि मुंचाति नूनमरीरमदतमानं चिदेतोः ।
अह्यर्षूणां चिन्न्ययाँ अविष्यामनु व्रतं सवितुर्मोक्यागात् ॥३॥

3. TRANSLATION :— The sun moving on its axis is liberated by its rapid rays. Verily, it has stopped a traveller from his journey and it restrains the desires of warriors for combat. This happens when the sun sets the night which follows the end of the activities of the sun. All this happens under the Laws ordained by the Omnipotent and Omniscient God.

PURPORT :— If God does not move the earth regularly, there may not be the night that gives happiness. Whatever part of the earth is in the proximity to sun, there is day and in other part-away from the sun-there is night.

NOTES : (अतमानम्) अततं सततं प्राप्तम् : अत्र व्यत्ययेनात्मनेपदम्। = Travelling constantly. (अह्यर्षूणाम्) ये ऽहि मेघं प्राप्नुवन्ति तेषाम् = Night of the brave warriors who combat the cloud like adversaries. (मोकी) रात्रिः। मोकीति रात्रिनाम (N.G. 1-7) (व्रतम्) शीलं नियमं वा। = Eternal law.

The functions of the sun are told :

पुनः समव्यद्विततं वयन्ती मध्या कर्तोर्न्यधाच्छक्म धीरः ।
उत्संहायास्थाद्व्य१ृतूँरदर्धररमतिः सविता देव आगात् ॥४॥

4. TRANSLATION :— An intelligent person knows that this earth. revolves around the sun and pervades the various objects. It moves according to the laws ordained by God. This earth leaving the previous place goes to the next point in its rotation. He, also knows that the sun is never resplendent, un-wearisome, and takes no rest. It divides the seasons and reaches the objects (throught its rays) that are in its proximity. A scholar of the Sciences of Geography and Astronomy, knows it well.

PURPORT :— O men ! you should know that all these rotating worlds that are in the firmament are controlled and put in order by God. It is by the proximities of the sun, that six seasons come into being.

NOTES : (अदर्ध:) भृशं विदारयति । अत्र वर्णव्यत्ययेन दस्य स्थाने धः ।=Divides. (सविता) सूर्यलोकः ।=Sun world.

The importance of the sun is emphasized :

नानौकांसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोको अग्नेः ।
ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिषितं सवित्रा ॥५॥

5\. *TRANSLATION*:—O men ! you should deal with one another properly in this world. There are various dwellings with many doors and where with the help of the sun and fire in the form of electricity etc. all the symptoms of life are maintained. In this world of birth and death, the mother imparts the best and the most acceptable knowledge to her issues.

PURPORT :—*O men ! on having birth, you will have to pass away from the world one day or the other. You should build houses that are pleasant and are comfortable during all the seasons. You should establish schools for imparting of the knowledge to turn your sons and daughters well—educated and cultured to live upto the ripe old age (at least one hundred years) and should earn good reputation.*

NOTES & REMARKS : (ओकांसि) समवेतानि गृहाणि । ओक इति निवासनामीमोच्यते) NRT 3, 1, 3=Dwellings. (दुर्य्यः) द्वारवन्ति ।=Fixed with doors. (शोकः) मरणम् । शोकादिजनके मरणमत्र शोकशब्देनोक्तम्=Death. (केतम्) विज्ञानम् । केत इति प्रज्ञा नाम (NG 3/9)=Knowledge.

The attributes of the enlightened persons :

समाववर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरताममाभूत् ।
शश्वाँ अपो विकृतं हित्व्यागादनु व्रतं सवितुर्दैव्यस्य ॥६॥

6\. *TRANSLATION* :—That man enjoys happiness who firmly discharges his duties with regard to conqueroring (of all

internal and external) foes. Such a person desires the welfare of all animate beings and being active deals with all lovingly at home, sticks to his commitments, or commandments of the Lord and Creator of the world. It is attained by the enlightened persons who given up all vicious acts.

PURPORT :—Those persons only enjoy abiding happiness who do not discriminate among who look upon all beings on earth and treat equally in all their matters of happiness and miseries as his own, and never trans gress the teachings of God (as contained in the Vedas). They observewith certainty the rules of righteousness, giving up all sinful acts.

NOTES & REMARKS : (शश्वान्) शीघ्रगतिमान् । शश प्लुतगताविति धातोः—क्विवन्तान्मतुप् ।=Active going swiftly to discharge his duties. (दैव्यस्य) देवैर्विद्वद्भिर्लब्धस्य—जगदीश्वरस्य । विद्वांसो हि देवाः (Stph. 3, 7, 2, 10) =Of God attained by the enlightened persons.

The attributes of God are told :

त्वया॑ हि॒तमप्य॑म॒प्सु भा॒गं धन्वान्वा मृ॑ग॒यसो॒ वि त॑स्थुः ।
वना॑नि॒ वि॒भ्यो॒ नकि॑रस्य॒ तानि॑ व्र॒ता दे॒वस्य॑ सवि॒तुर्मि॑नन्ति ॥७॥

7. *TRANSLATION :*—O Lord of the world ! these deer and other animals created by You seek water which is essential for their lives. You have created the firmament and forests for the birds, None can transgress or disobey these rules statutes of God, who is the Creator of the world.

PURPORT :—If God would not create various articles on earth to be drunk, licked, sucked or otherwise eaten by different beings, none can sustain body and life. The rules of laws made by God for different creatures can not be transgressed by any one.

NOTES & REMARKS : (अप्यम्) अप्सु प्राणेषु भवम् ।आपो वै प्राणाः (Stph. 3, 8, 2, 4)=Beneficial to the life or vital energy. (धन्व) अन्तरिक्षम् । धन्वेत्यन्तरिक्षनाम । (NG 1/3) (भागम्) भजनीयम् ।=Desirable, acceptable.

To the Glory of God :

याद्राध्यं१ वरुणो योनिमप्यमनिशितं निमिषि जर्भुराणः ।
विश्वो मार्ताण्डो व्रजमा पशुर्गात्स्थशो जन्मानि सविता व्याकः ॥८॥

8. *TRANSLATION* :—It is God—the creator of the world that gives various births to the soul. It remains in the light of the sun that upholds various dealings of time. It also acquires the knowledge of the cool water and the subtle fire to accomplish by moving men like an animal which goes to its stall.

PURPORT :—Whatever creatures are there in this world, they get the fruit of their deeds in this birth or in the next. Like an animal which reaches its place fixed by its master, in the same manner, God gives good bad or middle births and happiness or misery, according to the deeds of the souls.

NOTES : (याद्राध्यम्) ये यान्ति ते यातस्तैराध्यं याद्राध्यं संसाधनीयम् ।=To be accomplished by moving or active men. (वरुणः) वरो जीवः ।=Good soul. (योनिम्) कारणं वन्हिम् ।=Subtle fire. (मार्ताण्डः) मार्त्तण्डे सूर्ये भवः । अत्रान्येषामपीति दीर्घः । (स्थशः) तिष्ठन्तीति स्थाः तानि बहूनि इति स्थशः । अत्र वह्वल्पार्थादिति शस्=Born under the sun.

More Gloris to the Lord :

न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥९॥

9. *TRANSLATION* :—I glorify that resplendant SAVITA—creator of the world with reverential salutations and good actions. His eternal laws can never be transgressed or impeded by the sun or electricity, waters, PRĀNA and air (gross and subtle which control or uphold all). No souls or adversaries can overlap Him. I invoke That Creator of the world Who is the Giver of Peace and Happiness and Himself is embodiment of the Bliss.

PURPORT :—In this world there is none equal to God, what to say any body of Being Supeiror to Him, none can transgress His eternal laws and commandments. Therefore, it is the duty of all persons to glorify, pray to and have communion with that Supreme Being.

NOTES & REMARKS : (इन्द्रः) सूर्य्यो विद्युद्वा । अथ यः स इन्द्रो ऽसौ आदित्यः । (Stph. 8, 5, 3, 2)=The sun or electricity. (मित्रः) वायुः । प्राणो वै मित्रः । (Stph. 6, 5, 1, 5, 8, 4, 2, 6)=The air. (अर्य्यमा) नियन्ताधारक वायुः ।=The subtle air that controls body. (रुद्रः) जीवः । रोदयन्ति तस्माद् इति । (Stph. 11, 6, 3, 7)=Souls.

Glory to the Greatness of God :

भगं धियं वाजयन्तः पुरंन्धिं नराशंसो ग्नास्पतिर्नो अव्याः ।
आये वामस्य सङ्गथे रयीणां प्रिया देवस्य सवितुः स्याम ॥१०॥

10. TRANSLATION :—May we be the beloved of that Creator and Illuminator of the world who is adored by all persons. May He preserve our noble speech. May we know and teach about that Lord who is the object of meditation and who is the upholder of the whole world. May we be dear to that most admirable Lord on the occasion of the acquisition of wealth and at the battlefield of life.

PURPORT :—O men ! be beloved to God who is the Protector Upholder and Admirable Lord of the whole universe by having communion with Him and by obeying to His commandments.

NOTES : (वाजयन्तः) जानन्तो ज्ञापयन्तः ।=Knowing and teching (about God). (सङ्गमे) सङ्ग्रामे ।=At the battle-field. (पुरन्धिम्) सर्वस्य जगतो धर्त्तारम् ।=The upholder of the whole world.

Further to Glory of God :

अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात् ।
शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे ॥११॥

11. TRANSLATION :—O Savitā (God, the creator of the world) ! may that desirable wealth which is granted to us by You proceeding from the sky, the waters and the earth be source of happiness to those who praise You sincerely, and to the devotees who are highly learned and therefore praised by many.

PURPORT:—God has made from Primordial matter the Mahat, from Mahat to Ahankar (ego principle), from Ahankar to five Tan Matras, from them eleven sense, (including mind), gross five elements and herbs etc, by which the welfare of all living beings is established.

NOTES : (आपये) विद्याव्यापकाय ।=Literally pervading in knowledge i.e. highly learned.

Sūktam—39

Rishi of the Sūktam—Gritsamada. Devatā—Ashvinaus. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivata and Panchama.

The nature and components of the air and fire are mentioned :

ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमन्तमच्छ ।
ब्रह्माणेव विदथ उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥१॥

1. TRANSLATION :—O learned persons ! you should properly utilise air and fire like the two clouds that alleviate heat and rains ; or like the two vultures who spend their life on a tree ; or like the two needy persons who approach a wealthy person ; or like two mantra-reciting Brāhmanas in a Yajna in the form of technology or

otherwise. They are also comparable with the royal messengers in the land and welcomed by many people. They are acceptable and harbingers of happiness because of their presence on several occasions.

PURPORT :—Fire, water and other articles which accomplish various purposes like the clouds, the birds and the messengers—they all should be known properly and be utilised for the accomplishment of desirable objects.

NOTES & REMARKS : (ग्रावाणेव) मेघाविव । ग्रावा इति मेघनाम (NG. 1, 10)=Like the clouds. (विदथे) शिल्पाख्ये यज्ञे । विदथ इति यज्ञनाम (NG. 3, 17)=The Yajna is here particularly for the technology. (हव्या) आदातुमर्हौ ।=Acceptable. (जन्या) जनितारौ ।=Producers or harbingers of happiness. (पुरुत्रा) पुरुषु बहुषु पदार्थेषु वर्त्तमानौ ।=Present in many things.

The attributes and duties of the enlightened persons :

प्रातर्यावाणा रथ्येव वीराजेव यमा वरमा सचेथे ।
मेने इव तन्वा३ शुम्भमाने दम्पतीव क्रतुविदा जनेषु ॥२॥

2. *TRANSLATION :*—The teachers and the students share happiness by knowing the nature of the heaven and earth, which are like the two horse-driven cars going in the morning. They are active like two goats, like birds, embellishing their bodies, are like a wise married couple among the people from whom they learn wisdom and knowledge.

PURPORT :—Men should know that the sun and the earth are beneficient to all. They are like the wise couple who shine among men like the two horses yoked in a chariot, manifesting their vigour like the goats. They share company with good category men like the birds embellishing their bodies.

NOTES & REMARKS : (रथ्येव) यथा रथायहितावश्वो=Like the two horses useful for the chariot. (क्रतुविदा) क्रतुं प्रज्ञां विन्दति याभ्याम् । क्रतुरिति प्रज्ञानाम (NG 3, 9)=From whom people get wisdom or knowledge.

In the praise of Ashvinau—the pair :

शृङ्गेव नः प्रथमा गन्तमर्वाक्छफाविव जर्भुराणा तरोभिः ।
चक्रवाकेव प्रति वस्तोरुस्रार्वाञ्चा यातं रथ्येव शक्रा ॥३॥

3. *TRANSLATION* :—O two Ashvinau ! you are like the rays of the sun (destroyers of miseries). Come first to us unitedly like a pair of horns. Come O upholders ! like a pair of hoofs with boats etc. Come early in the morning like the Chakravaka birds (a pair of birds loving fast each other). Come, you mighty ! like two chariot wheels at dawn.

PURPORT :—If fire and air are methodically used for technological or industrial purposes they can accomplish many aims.

NOTES : (जर्भुराणा) भृशं वर्त्तारौ ।=Upholders. (तरोभिः) तरन्ति यैस्तानि तरांसि नौकादीनि तैः ।=By boats. (उस्रा) किरणवद् वर्तमानौ ।=Like the rays of the sun.

The tasks set for the learned persons :

नावेव नः पारयतं युगेव नभ्येव न उपधीव प्रधीव ।
श्वानेव नो अरिषण्या तनूनां खृगलेव विस्रसः पातमस्मान् ॥४॥

4. *TRANSLATION* :—O learned persons ! tell us about the properties of the air and electricity and take us across the river of misery like in two boats. Save us from the possible breakdowns of the naves, yokes, spokes and from the fellies. Protect us from (two) dogs that do not injure the body and protect us against failings and the troubles of the old age when to crutches are to be used.

PURPORT :—No one can become fully learned without acquiring the knowledge of the nature, properties and functions of the objects of the world, mentioned earlier. Therefore this scientific knowledge should be acquired and propagated.

NOTES & REMARKS : (अरिषण्या) अहिंसकौ। Not injuring or harming. अरिषण्या is from अ+रिष्—हिंसायाम् दिवादि। विस्रसः is from स्रंसु—स्रंसुभ्रंसु—अवस्रंसने=Falling. Here it has been taken in the sense of old age also= (विस्रसः) जीर्णावस्थायाः=From the troubles of old age.

More about the learned persons said :

वातेवाजुर्या नद्येव रीतिरक्षी इव चक्षुषा यातमर्वाक्।
हस्ताविव तन्वे शम्भविष्ठा पादेव नो नयतं वस्यो अच्छ ॥५॥

5. *TRANSLATION* :—O learned persons ! come quick to us like two winds that never grow old ; like the two rivers that meet at a confluence-are like the two eyes blessed with nice vision ; come like two hands which, most helpful to the body and like two feet which take us towards the ideal goal and teach us about the properties of the water and fire.

PURPORT :—Men should know that as the different parts of the body, protect it, in the same manner, air, water and fire etc. protect and preserve it.

The subject of learned persons further moves :

ओष्ठाविव मध्वास्ने वदन्ता स्तनाविव पिप्यतं जीवसे नः।
नासेव नस्तन्वो रक्षितारा कर्णाविव सुश्रुता भूतमस्मे ॥६॥

6. *TRANSLATION* :—O learned persons ! impart us the knowledge about the fire and air which are like the two lips that enable the mouth to speak sweet words. They are also like two nostrils that preserve our body (through breathings), let them be to us like two ears that hear well.

PURPORT :—Those teachers become venerable in the whole world who make all sciences easily perceptible like the taste with tongue, like the milk from the mother's udders, like the smell or odour with noses and like the sound with the ears.

NOTES : (पिप्यतम्) प्याययतो वर्द्धयतः। ओ प्यायी—वृद्धौ भ्वा०।=Increase.

हस्तेव शक्तिमभि संददी नः क्षामेव नः समजतं रजांसि ।
इमा गिरो अश्विना युष्मयन्तीः क्ष्णोत्रेणेव स्वधितिं सं शिशीतम् ॥७॥

7. TRANSLATION :—O teachers ! and evalvators or assessors ! you are benevolent like the fire and air. Give us strength like two hands thereby enclosing the airy region like heaven and earth and teach us about the attributes of the fire and air. These hymns, O teachers and preachers ! that go towards you, sharpen you like an axe upon a whetstone.

PURPORT :—O learned persons ! give us the knowledge of the fire, air, water and other elements which help to accomplish industrial projects, leading to prosperity. Like the earth, they remove poverty and miseries like the thunderbolt.

NOTES & REMARKS : (अश्विना) वाय्वग्नी ।=Air and fire. (क्ष्णोत्रेणेव) तेजस्विकारकेण साधनेन इव ।=Means which make men full of splendour. (स्वधितिम्) वज्रम् । स्वधितिरिति वज्रनाम (NG-2. 20)= Thunderbolt.

The attributes and duties of the enlightened persons :

एतानि वामश्विना वर्धनानि ब्रह्म स्तोमं गृत्समदासो अक्रन् ।
तानि नरा जुजुषाणोप यातं बृहद्वदेम विदथे सुवीराः ॥८॥

8. TRANSLATION :—O teachers and evaluators ! the highly learned leaders, and persons who desire to attain true happiness have prepared for you these items of food which are nourishing for you. These praises and gifts of wealth and other kinds are for you. Accepting these with love and joy, come to us so that we being blessed with excellent descendents teach and preach great wisdom at the Yajnas in the form of imparting and receiving knowledge.

PURPORT :—Those persons become great who emulate or follow into the footsteps of great men.

NOTES & REMARKS : (अश्विनौ) सकल विद्याव्यापिनौ ।=Pervading in or experts in various sciences. (ब्रह्म) धनम् । ब्रह्मेति धननाम (NG 2/10)=Wealth. (गृत्समदासः) गृत्सा अभिकांक्षिता मदा हर्षा यैस्ते= Desirous of the attainment of true happiness. (विदथे) विज्ञानमये यज्ञे । विदथ इति यज्ञनाम (NG 3, 17)=In the Yajna form of propagation of knowledge.

Footnote : The interpretation of विदथे as विज्ञानमये यज्ञे has been given by Swami Dayananda. Sayanacharya, Wilson, Griffith and others have wrongly taken Gritsamadas as the name of a particular sage or his descendants. All Vedic words are derivatives and hence the meaning of गृत्समदासः is to be taken as गृत्साः अभिकांछिता मदा हर्षा यैस्ते गृत्समदासः । According to the Vedic lexicon Nighantu (3.15), Gritsa means a genius or wiseman.

Sūktam—40

Rishi of the Sūktam—Gritsamada. Devatā—Soma, Pooshan and Aditi. Chhanda—Trishtup and Pankti of various forms. Svara—Dhaivatā and Panchama.

The properties of air in the body (in the form of Prāna and Apāna) are told :

सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः ।
जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम् ॥१॥

1. *TRANSLATION* :—O learned persons ! you should know the real nature of the Prăna and Apăna (vital breaths) which generate riches and happiness, and divine life through the practice of Prānāyāma. With their proper functioning in the body, a person accomplishes various objects on the earth. They are the protectors of the human today in the whole world when manifested and properly controlled. The enlightened persons have made them the centre of imperishable knowledge (researches in the medical science).

PURPORT :— Men should know that the **Prāna** *and* **Apāna** *(in-going and out-going vital energies) are the causes of attaining the divine light, earth and wealth. Properly set they are the guardians of all persons and are the means of acquiring the knowledge of God. (Sound mind in sound body is the dictum. Ed.)*

NOTES & REMARKS : (सोमापूषणा) प्राणाऽपानौ । प्राण: सोम: (Stph. 7, 3, 1, 2) अयं वै पूषा य: अयं (वात:) पवते । एष हीदं सर्वं पुष्यति (Stph. 14, 2, 1, 9)=Prāna and Apāna (in-going and out-going energy). (दिव:) प्रकाशस्य ।=Of divine light.

———

The attributes of the fire are told :

इमौ देवौ जायमानौ जुषन्तेमौ तमांसि गूहतामजुष्टा ।
आभ्यामिन्द्रः पक्वमामास्वन्तः सोमापूषभ्यां जनदुस्रियासु ॥२॥

2. *TRANSLATION* :—O men! you should know and utilise these two desirable things (moon and herbs). All articles are served well by both the moon and herbs for production. They drive away the disagreeable gloom with these two. The sun generates the wholesome crops. Let you enjoy it well.

PURPORT :—The Agni (in the form af energy/heat) sustains the light within, but can not do so without the moon and herbs. So they should be investigated and researched thoroughly and many works should be accomplished with their help.

NOTES & REMARKS : (इन्द्र:) विद्युत् सूर्यो वा । एष एवेन्द्रोय एष (सूर्य:) तपति (Stph. 2, 3, 4, 12) पोषयतीति पूषा ।=Electricity or sun. (उस्रियासु) भूमिषु ।=In lands. (सोमापूषभ्याम्) चन्द्रौषधिगणाभ्याम् ।=The moon and the herbs.

———

The properties of the fire and air are told :

सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम् ।
विषूवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥३॥

3. *TRANSLATION* :—O learned persons ! you are showerers of happiness like the fire and air. You should know well about that charming vehicle (in the form of an aircraft) which is seven wheeled, which has five reins in the form of Prăna, Apăna, Vyăna, Udăna and Samăna, which drive away all impurities of the body and do not harm any beings, A thoughtful mind harnesses it. The same mind goes to the distant places including the sky.

PURPORT :—Men should enjoy happiness by manufacturing thoughtfully, the vehicles (aircrafts) which can go to the sky and distant places quickly. It should be harnessed with seven machines to be moved methodically.

NOTES : (सोमापूषणा) अग्निवायू ।=Fire and air. (विमानम्) विमति-गमकम् ।=Leading towards the sky. (विषूवृतम्) विषुणा व्यापकेन गमनेन वृतम् ।=Going to distant places. (पञ्चरश्मिम्) पञ्च-प्राणाऽपानव्यानोदान समाना रश्मयइव यस्मिंस्तम्=In which the fire Prānas are like the reins. (रथम्) रमणीयं यानम् ।=Charming vehicle. (रजसः) लोक-समूहस्य ।=Of the group of worlds.

The properties of fire are stated :

दिव्य१न्यः सदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे ।
तावस्मभ्यं पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां नाभिमस्मे ॥४॥

4. *TRANSLATION* :—Agni (in the form of the sun) has made its abode above in the sky while one of its forms is on this earth and the third is in the lightning. May that Agni (in these three different forms) and Soma (in the form of the moon and the herbs) give us much desired and much commended abundant wealth which is the source of enjoyments to us.

PURPORT :—There are three forms of Agni. The one is in the sun above in the sky, the second one in the form of the fire on earth and the third lightning in the firmament. All these forms must be known by men of science and technology.

The attributes of the enlightened persons are told :

विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति ।
सोमापूषणाववतं धियं मे युवाभ्यां विश्वाः पृतना जयेम ॥५॥

5. *TRANSLATION* :—O teachers and preachers ! protect my intellect by teaching about Soma and Pooshan (earth and sun), one of which (the earth) creates all things of this world and the other (the sun) proceeds looking upon the universe. Through you, may we make all human beings prosperous.

PURPORT :—All men should be led towards prosperity by imparting to them the knowledge about the earth, the sun and the air, etc. as they uphold the our sun world.

More about the learned persons is told :

धियं पूषा जिन्वतु विश्वमिन्वो रयिं सोमो रयिपतिर्दधातु ।
अवतु देव्यदितिरनर्वा बृहद्वदेम विदथे सुवीराः ॥६॥

6. *TRANSLATION* :—O learned persons ! may Prăna (vital energy) confer happiness upon my intellect. May the group of articles which pervades many places and which is the protector of wealth give us beauty and affluence. May the Divine mother who has no adversaries protect us, so that being good heroes, we may teach great wisdom at the Yajna (in the form of the diffusion of knowledge).

PURPORT :—O mén ! you should act in such a way that all the articles may multiply (splendour) intellect, health and longevity, so that all the human beings may enjoy much happiness.

NOTES & REMARKS : (पूषा) प्राणः ।=Vital energy. (विश्वमिन्वः) विश्वं मिनोति व्याप्नोति यः सः ।=Which pervades all. (सोमः) पदार्थसमूहः ।= The group of various articles. (अदितिः) माता ।=Mother. (अनर्वा) शत्रुरहिताः ।=One who has no adversaries.

Sūktam—41

Rishi of the Sūktam—Gritsamada. Devatā, Vayu, Indra and Vayu, Mitra and Varuna, Ashvinou, Vishvedevah, Sarasvati and Dyāvāprithivyou. Chhanda—Gāyatri, Anushtup, Ushnik and Brihati of various forms. Svara—Shadja, Gāndhāra, Rishabha and Madhyama.

The attributes of a teacher in technology are stated :

वायो ये ते सहस्रिणो रथासस्तेभिरा गहि । नियुत्वान्त्सोमपीतये ॥१॥

1. *TRANSLATION* :—O learned person ! you are mighty and benevolent like the wind. You are observer of your framed rules and time. Come with various attractive speedy sophisticated vehicles to drink the Soma juice.

PUPRORT :—Men should know well about the speed and other innumerable attributes of the air to apply them in aircrafts and go and come hither and thither.

NOTES : (वायो) वायुवद् वर्तमान विद्वन् ।=O learned man ! who are mighty and benevolent like the air. (सहस्रिणः) सहस्रमसङ्ख्याता वेगादयो गुणाः सन्ति येषां ते=Endowed with speed and thousands of other qualities. (नियुत्वान्) नियमनियुक्तः ।=Observers of the framed rules and time.

———

More about the technologists and teachers :

नियुत्वान्वायवा गह्ययं शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥२॥

2. *TRANSLATION* :—O learned person ! you are mighty like the wind. You are virile and remover of ignorance and go to the dwellings of the offerer of the Soma. So come here with perfect self—abnegation. Like this mighty and self—abnegated person travels everywhere, I come to your house.

PURPORT :—O men ! as the winds blow everywhere regularly, likewise, you should perform all appointed deeds and enjoy happiness.

NOTES & REMARKS : (नियुत्वान्) नियतात्मा संयतेन्द्रियः । नियुत्वान् इति—ईश्वर नाम (NGT 2, 22)=A man of self-control. (शुक्रः) शोषकः ।= Virile and remover of ignorance and poverty.

The attributes and duties of the teachers and their pupils are told :

शुक्रस्याद्य गवाशिर इन्द्रवायू नियुत्वतः । आ यातं पिबतं नरा ॥३॥

3. *TRANSLATION* :—O leaders ! you are like electricity and air. Come to drink this pure water where the rays of the sun are falling and which has been distilled properly.

PURPORT :—As electricity and air pervade all and protect the world, so men should always perform good deeds, drink pure water, preserve health and help in the advancement of all.

NOTES : (शुक्रस्य) शोषकस्योदकस्य शुक्रमित्युदकनाम (NG. 1/12)=Of pure water. (गवाशिरः) गाः किरणान् अश्नुते यस्य । गावः इति रश्मिनाम (NG. 1,5)= On which the rays of the sun are fallen.

More about the teachers and pupils :

अयं वां मित्रावरुणा सुतः सोम ऋतावृधा । ममेदिह श्रुतं हवम् ॥४॥

4. *TRANSLATION* :—O advancers or propogaters of truth ! O Mitra and Varuna (king and prime minister) ! you are like Prăna and Udăna (vital breaths). This juice of Soma (nourishing herbs) has been prepared for you. Drink it and listen to my invocation.

PURPORT :—As the winds take sap from all articles and then rain it down, so men should study all the sciences and bestow happiness upon all.

NOTES & REMARKS : (मित्रावरुणा) प्राणोदानवद्वर्त्तमानौ । राजप्रधानामात्यौ । प्राणोदानौ वै मित्रावरुणा (Stph. 1, 8, 3, 12)=The king and prime minister who are like Prāna and Udāna.

More about the teachers and their pupils :

राजा॑नावन॑भिद्रुहा ध्रुवे सद॑स्युत्त॒मे । स॒हस्र॑स्थूण आसाते ॥५॥

5. *TRANSLATION* :—The king and prime minister shine on account of their virtues. They do not oppress or have malice against anyone. They hold meetings and accept petitions in this magnificient and firmly founded hall, built on one thousand pillars. You should know them well.

PURPORT :—*O men ! only those kings and prime ministers deserve gratitude, who while holding a virtuous good Assembly of noble People's Representatives (or seated in the Court of Justice) never show partiality or prejudice or discrimination of any kind towards any one. (Even the translation of this mantra by Prof. Wilson and Griffith point out the glory of Vedic Polity. Ed.)*

The subject of the sun and the moon is described :

ता स॒म्राजा॑ घृ॒तासु॑ती आदि॒त्या दानु॑नस्पती॑ । सचे॑ते॒ अन॑वह्वरम् ॥६॥

6. *TRANSLATION* :—O men ! you should emulate the shining sun and the moon, which are imperishable (by their real nature) and protector of liberality. They are like the emperor, drawing water up through their rays and unifying all. Accomplish all your works regularly punctually and straights forwardly.

PURPORT :—*O men ! you should treat upon the path of righteousness like the sun and the moon. You are illuminators of all, and givers of water and unifiers with the objects of the temporarl world in their scheduled way straightforwardly, in accordance with ordained by the Almighty God.*

NOTES : (सम्राजा) सम्यग् राजमानौ चक्रवर्त्तिनृपवद्वर्त्त मानौ ।=Shining and acting like the emperor and the king. (आदित्या) अखिण्डतौ= Imperishable (by nature). (अनवह्वरम्) सरलम्=Straight forwardly.

The attributes of the fire and air are told :

गोमदू षु नासत्याश्वावद्यातमश्विना । वर्ती रुद्रा नृपाय्यम् ॥७॥

7. *TRANSLATION:*—O men ! as pervasive fire and air which are devoid of untruthful character and cause wicked people to weep, they go to the path where there are many horses and cows. That path is protected by good men. You should also do the same way.

PURPORT :—If men go to distant places with the vehicles or conveyances made with the proper combination of fire water and air etc., they can enjoy limited happiness.

NOTES : (वर्त्तिः) मार्गम् । वर्तते गतिकर्मा (NG. 2, 14)=Path. So it is used for the path on which men go—Translator. (रुद्रा) दुष्टानां रोदयितारौ ।=Causing the wicked to weep. (अश्विना) व्यापनशीलौ ।=Pervading. Here it is used for the fire and air.

Significance of fire and air are emphasized :

न यत्परो नान्तर आदधर्षद्वृषण्वसू । दुःशंसो मर्त्यो रिपुः ॥८॥

8. *TRANSLATION :*—O men ! no malevolent man or foe can overcome these mighty fire and air, whether be far off or nigh.

PURPORT :—In this world, none can subdue fire and air. There is none who can destroy them like an enemy. So men should be invincible.

NOTES : (दुःशंसः) दुष्टः शंसस्तुतिर्यस्य सः ।=Malevolent, wicked.

The subject of fire and air continues :

ता न आ वोळ्हमश्विना रयिं पिशङ्गसंदृशम् । धिष्ण्या वरिवोविदम् ॥९॥

9. *TRANSLATION :*—O men ! tell us about these Ashvinau (pair of pervasive fire and air) which are praised everywhere on

account of their properties. They bring us wealth from all sides which is very useful and is another name of health. It enables us to see all beautiful objects well.

PURPORT :—Men should know well the properties of the fire and air with the help of which much wealth is acquired.

NOTES : (धिष्ण्या) यौ धेष्येते शब्द्येते स्तूयेते तौ ।=Praiseworthy. (पिशङ्ग-संदृशम्) पिसङ्गं शोभनं वर्णं सम्यक् पश्यन्ति येन तम् ।=Which enables us to see various beautiful articles. (वारिवोविदम्) वरिवः सेवनं विन्दन्ति येन तम्=Useful, which serves many purposes.

———

The attributes of the sun are stated :

इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत् ।
स हि स्थिरो विचर्षणिः ॥१०॥

10\. *TRANSLATION :*—O dear one ! you should know well that Indra (sun) dissipates all great and overpowering danger. It is firm in its own circumference and is the means to see all the objects with its light.

PURPORT :—If there would be no sun in the world, none can become free from all fear. If the solar world is not firm on its own axis and does not provide power of vision none can see things properly and there may not be balanced vision.

NOTES : (स्थिरः) स्वपरिधिस्थः ।=Firm on his own axis or circumference. (विचर्षणिः) दर्शकः । विचर्षणिरिति पश्यतिकर्मा (NG 3, 11, 10)=The cause of showing all objects.

TRANSLATOR'S NOTES :—Rishi Dayananda Sarasvati has given only the cosmic interpretation as the spiritual meaning is quite evident, Indra is meaning God The Lord of the world. It is thus "God is the dispeller of dissipator of all fear and danger. He is immutable and omniscient seeing all thoroughly."

———

The importance about the communion with God is stated :

इन्द्र॑श्च मृळया॑ति नो न न॑: प॒श्चाद॒घं न॑शत् ।
भ॒द्रं भ॑वाति न पु॒रः ॥११॥

11. TRANSLATION :— God—the Lord of the world and the sun (made by Him) both make us happy. But the sun cannot approach us either from the front or behind (without God) but only with Him there is always happiness and welfare for us.

PURPORT :— God illuminates the souls of all like the sun illumining the objects of the world. His devotees who do not worship anyone else but Him, and they never indulge in any unrighteous act knowing that Omnipresent God sees us constantly everywhere. Those who are always engaged in the performance of righteous deeds attain emancipation by the removal of all sinful tendencies and by the attainment of the supreme wisdom and the practice of Yoga. None else can give emancipation to human beings.

NOTES : (इन्द्रः) परमेश्वरः सूर्यो वा ।=God and Sun. (नशत्) प्राप्नुयात् ।= Approaches.

The Greatness of God is stated :

इन्द्र॒ आशा॑भ्य॒स्परि॒ सर्वा॑भ्यो॒ अभ॑यं करत् ।
जेता॒ शत्रू॒न्विच॑र्षणिः ॥१२॥

*12. TRANSLATION :—*O men ! God is the beholder of all (Omniscient). He grants us fearlessness from all directions and conquers of all foes. He should be always worshipped by us.

PURPORT :—Imperial heroes make all people happy by driving away all the wickeds persons frightening others. In the same manner, Omniscient God is when "contemplated" upon, He removes all unrighteous acts. He prompts to do noble actions and grants Bliss to all emmancipated souls by enabling them to attain salvation and to set them free from all fears and bondage. Therefore, He alone should be always worshipped by all.

NOTES : (आशाभ्यः) दिग्भ्यः । आशा इति दिङ्नाम (NG 1, 6)=From all quarters.

The attributes and duties of the teachers and the pupils :

विश्वे देवास आ गत शृणुता म इमं हवम् ।
एदं बर्हिर्नि षीदत ॥१३॥

13. TRANSLATION :—O all learned persons ! come here. Be seated on this good Āsana (comfortable seat) and listen to my studies related to the words and their meanings (science of lexicography, etymology etc).

PURPORT :—The pupils should request their teachers in the following manners. Please come and take your seat on the best Asana offered by us. Then kindly examine us to test our studies and knowledge.

NOTES & REMARKS : (हवम्) आदातव्यं शब्दार्थसम्बन्धाऽध्ययनम् ।= Studying the relation between the words and their meanings. (बर्हिः) उत्तमासनम् ।=Good comfortable seat.

How wrong and misleading it is on the part of Griffith to translate विश्वेदेवासः as "O all ye Gods" when as a matter of fact, the word देवासः means the enlightened or highly learned persons as clearly stated in the Shatpath Brahmana 3.7.3.10 विद्वांसो हि देवाः ।

The requests made to the learned persons :

तीव्रो वो मधुमाँ अयं शुनहोत्रेषु मत्सरः ।
एतं पिबत काम्यम् ॥१४॥

14. TRANSLATION :—O all the learned persons ! taking it as a gift by the experienced wiseman, you drink juice of this great Bliss which is sharp, sweet and desirable and scientifically prepered.

PURPORT :—Those who serve the experienced enlightened and wise persons, they become highly intelliegent and learned men.

NOTES : (शुनहोत्रेषु) शुनानां विज्ञानवृद्धानां होत्रेषु दानेषु ।=Among the donations given by the experienced enlightened wise persons. (मधुमान्) विज्ञानसम्बन्धी ।=Scientific.

TRANSLATOR'S NOTES :—शुनम् is from (टुओ श्वि) गतिवृद्ध्योः । गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च । Both the meanings of the verb have been taken here by the commentator. होत्रम् is from हु—दानादनयोः आदाने च । Here the first meaning of दान or donation (gift) has been taken. It was not correct on the part of Shri Sayanacharya, Prof. Wilson and Griffith to take the word शुन होत्रेषु used in the mantra as a Proper Noun and interpret it as शुन होत्रेषु गृत्समदेष्वस्मासु (सायणाचार्य:) Among the Shounahotras, the family of which Gritsamada—the Rishi of the hymn was a member (Griffith's foot—note Vol. 1, P. 311) मधुमान् is generally translated as sweet. But as the word मधु is derived from मन्—ज्ञाने (दिवा•) मनेर्धश्छन्दसि । (उणादि 2, 117), Rishi Dayananda Sarasvati had translated it related to the science or scientific.

Again the subject of learned persons moves :

इन्द्र॑ज्येष्ठा॒ मरु॑द्गणा॒ देवा॑सः॒ पूष॑रातयः ।
विश्वे॒ मम॑ श्रुता॒ हव॑म् ॥१५॥

15. *TRANSLATION* :—O all the learned persons ! you are endowed with the great wealth of knowledge and are shining with the knowledge of various science. You are givers of strength to all, and therefore listen to my this study of the relation between the words and their meanings.

PURPORT :—Those who always revere the enlightened persons, and exchange their notes and discussions, they should become good examiners. They also make others highly learned.

NOTES : (इन्द्रज्येष्ठाः) इन्द्रः परमविद्यैश्वर्यं प्रधानमेषां ते ।=Those who are endowed with the great wealth of knowledge. (मरुद्गणाः) मरुतां मनुष्याणां समूहाः ।=Groups of men. (पूषरातयः) पुष्टेः रातिर्दानं येषान्ते ।=Giver of strength to all.

The duties and attributes of the learned ladies are stated :

अम्बितमे नदीतमे देवितमे सरस्वति ।
अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि ॥१६॥

16. TRANSLATION :— O mother ! O best among the teachers ! O best among the teaching of obstruse knowledge ! O the most enlightened and the wisest ! we are not yet endowed with all admirable qualities, you taught us. Please give us excellence and fame earned through your teachings.

PURPORT :— All virgins should learn their lessons from highly learned ladies and should pray to them to make endowed with all wisdom, knowledge and good education.

NOTES : (अम्बितमे) याऽम्बतेऽध्यापयति साऽतिशयिता, तत्सम्बुद्धौ ।=The best among the teachers. (नदीतमे) अतिशयेनाव्यक्तवित्तोपदेशिके ।=The best among the instructresses of obstruse knowledge. (सरस्वति) बहुविज्ञानवति ।=Highly learned, full of the knowledge of all sciences. (अम्ब) मातरध्यापिके ।=Mother or lady teacher who is to be regarded as mother.

More about the lady teachers :

त्वे विश्वा सरस्वति श्रितायूंषि देव्याम् ।
शुनहोत्रेषु मत्स्व प्रजां देवि दिदिड्ढि नः ॥१७॥

17. TRANSLATION :— O highly learned lady teacher ! you are divine in the knowledge, and on it depends the lives of many. Be

pleased with those who have acquired the spiritual knowledge through the Yoga (direct perception). Teach our children.

PURPORT :— All should call their learned wives lovingly and urge upon them to teach girls and women, who are less fortunate.

NOTES : (शुनहोत्रेषु) प्राप्तयोगजविद्याद्येषु ।=Those who have obtained the knowledge through the Yoga. (दिदिड्ढि) उपदिश । अत्र श्पः श्लुः । Teach or preach.

———

The duties of the men and women are mentioned :

इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।
या ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु जुह्वति ॥१८॥

18.TRANSLATION :— O truthful highly learned lady ! you are endowed with abundant wealth of knowledge and food materials. Accept lovingly that Vedic knowledge from those people who have enjoyed Bliss and have tried to establish wisdom in the hearts of seekers. You are also equally interested in it.

PURPORT :— As highly learned men should teach well the students who are bachelors. They impart them good education. Equally it is the duty of highly educated ladies to impart good education to Brahmacharinis (virgin) girl students.

NOTES & REMARKS : (वाजिनीवति) बह्वैश्वर्य्यान्नादियुक्ते । वाज इति अन्न नाम (NG. 2, 7)=Endowed with abundant wealth and food. (मन्म) विज्ञानानि । मन्म-मननानीति यास्काचार्यः (NRT. 10-4-42)=Knowledge. (गृत्समदाः) गृहीताऽऽनन्दाः ।=Who have enjoyed Bliss. (देवेषु) विद्याकामेषु ।=Among the seekers of wisdom and knowledge.

———

In the praise of male and female teachers :

प्रेतां यज्ञस्य शंभुवा युवामिदा वृणीमहे ।
अग्निं च हव्यवाहनम् ॥१९॥

19. TRANSLATION :— O men and women! we select you wholeheartedly who confer happiness upon all and are experts in the knowledge of the Yajna (in the form of study and teaching). They know well the properties of the fire which is the bearer of the oblations.

PURPORT :— All should appoint male teachers for teaching boys and adults and female teachers for imparting education to girls and women. This helps to wipe out ignorance and illiteracy and helps in the diffusion of knowledge among all men and women.

NOTES : (यज्ञस्य) अध्यापनाध्ययनस्य ।=Of study and teaching.

TRANSLATIOR'S NOTES : In the Vedas, the word Yajna has been used in a very comprehensive sense and it includes every noble act which brings about the welfare of all. Brahma Yajna is the first among the daily Yajnas and its consist of Sandhya (Meditation) and Svādhyāya. In the Manu Smriti it is stated अध्यापनं ब्रह्मयज्ञः (मनु ३,७०) and the commentators have rightly remarked that अध्यापनशब्देनाध्ययनमपि गृह्यते । i.e. teaching includes study also. So the study and teaching of the Vedas and other shastras is a part of the Brahma Yajna.

The duties of the male and female teachers are stated :

द्यावां न पृथिवी इमं सिध्रमद्य दिविस्पृशम् ।
यज्ञं देवेषु यच्छताम् ॥२०॥

20. TRANSLATION :— O men and women! you should establish to-day this Yajna among the enlightened persons permanently. It touches the light of knowledge and then throws light on the meaning of the Shastras, like the sun does on the earth.

PURPORT :— The teachers and preachers should spread knowledge among all men and women like the sun and earth, which uphold all.

NOTES : (सिध्रम्) शास्त्रबोधप्रकाशनिमित्तम् ।=The means of throwing light on the meaning or secret of the Shastras. (दिविस्पृशम्) दिवि विज्ञानप्रकाशे स्पृशन्ति येन तम् ।=By which the light of knowledge is

touched. (यज्ञम्) अध्ययनाध्यापनसङ्गतिमयम् ।=The Yajna consisting of reading teaching and association with the enlightened persons.

The duties of male and female teachers are elaborated :

आ वांमुपस्थंमद्रुहा देवाः सींदन्तु यज्ञियाः ।
इहाद्य सोमंपीतये ॥२१॥

21. TRANSLATION :— O teachers and preachers ! may the enlightened persons who are free from malice and are capable to propogate the Yajna (knowledge) sit down always near you, so that all may obtain the wealth of knowledge and wisdom in this world.

PURPORT :—The teachers and preachers should have colloboration with other highly learned teacheresses of spotless character, so that wisdom and good education may simultaneously spread out among *the men and women.*

NOTES : (यज्ञियाः) विद्यावृद्धिमययज्ञप्रचारार्हाः ।=Fit to spread the Yajna in the form of the diffusion of knowledge. (सोमपीतये) यथा सोमाविद्यैश्वर्याणि जायन्ते तस्मै ।=For the act which generates the wealth of knowledge and wisdom.

Sūktam—42

Rishi of the Sūktam—Gritsamada. Devatā—Indra. Chhanda—Trishtup. Svara—Dhivata.

The attrbiutes of a preacher are underlined :

कनिक्रदज्जनुषं प्रब्रुवाण इयंर्ति वाचंमरितेव नावम् ।
सुमङ्गलश्च शकुने भवांसि मा त्वा का चिदभिभा विश्व्यां विदत् ॥१॥

1. TRANSLATION :— O mighty preacher ! you are going out everywhere like a bird as a steersman sends out his boat; so you send your voice out repeatedly preaching and telling about the illustrious Vedic knowledge. You are most auspicious and benevolent. May not calamity fall upon you from any side in the world.

PURPORT :— There are similes in the mantra. The preacher of truth who goes to all people for preaching as a steersman goes to a boat and who wanders from place to place like a bird in the sky, such a benevolent holy man of the noblest character should be protected well by the authorities of the State, so that his valuable life may not be endangered.

NOTES & REMAKRS : (शकुने) शकुनि वद् वर्त्तमान । =Mighty and active like a bird. (जनुषम्) प्रसिद्धाम् वाचम् ।=Illustrious or renowned Vedic Speech. (कनिक्रदत्) भृशं शब्दायमानः ।=Speaking aloud repeatedly or preaching.

At several places, the Vedas are termed as दैवीवाचम् (Divine Speech), though it was always kept in writing too in the script. Another term of the Vedic contents is श्रुति meaning which is heared. As the speech is heard, and not read, it was called at Divine Speech. Ed.

The subjact of preacher moves further :

मा त्वा श्येन उद्वधीन्मा सुपर्णो मा त्वा विददिषुमान्वीरो अस्ता ।
पित्र्यामनु प्रदिशं कनिक्रदत्सुमङ्गलो भद्रवादी वदेह ॥२॥

2. *TRANSLATION :—* O learned preacher ! may no wicked person like a falcon or eagle kill you. May no archer, carrying with arrows (or other weapons) reach you. Speaking aloud and preaching auspicious (beneficial) things which bearing joyful tidings you deliver sermons following the eternal path, trodden upon by the wise protectors.

PURPORT :— As falcon ! eagle and other birds kill other smaller and weaker birds, so let no one cause trouble to a preacher, so that he may preach everywhere conveniently and without any risk.

NOTES : (इषुमान्) बाणवान् ।=Possessor of arrows/weapons or its user. (भद्रवादी) भद्रं कल्याणं वदितुं शीलं यस्य सः ।=One who always speaks nice. (सुमङ्गल) सुमङ्गलोपदेशकः =Preacher of auspicious words.

More about the preachers :

अवं क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते ।
मा नः स्तेन ईशत माघशंसो बृहद्वदेम विदथे सुवीराः ॥३॥

3. *TRANSLATION* :—O mighty preacher ! you are auspicious and utter beneficient sweet words leading to happiness and speak out sitting on the right side (proper places) of the houses. May no thief, no evil-doer praise the sin and prevail upon us, so that we good heroes tell about that great God in the Yajnas or amidst the assemblies.

PURPORT :—Where the Mahatmas (great souls) of the purest character and absolutely truthful persons preach, thieves and other wicked persons disappear from there and all enjoy great happiness.

NOTES : (दक्षिणतः) दक्षिणपार्श्वे ।=From the right location. (अघशंसः) योऽघं पापं शंसति सः दस्युः ।=A sinner or a thief.

TRANSLATORS' NOTES :— Shri Sayanancharya, Prof. Wilson, Griffith and many other translators of the Vedas have interpreted it under the erroneous impression that the reference here is to a bird named Kapinjala. But it is clear that the attributes and duties of a preacher like सुमंगलो भद्रवादी वदिह are quite evident on the point, Pandit Damodara Satavalekar has also confirmed it.

———

Sūktam—43

Rishi of the Sūktam—Gritsmada. Devatā—Kapinjalā Indra. Chhanda—Jagati and Shakvari of various kinds. Svara—Nishāda and Panchama.

प्रदक्षिणिदभि गृणन्ति कारवो वयो वदन्त ऋतुथा शकुन्तयः ।
उभे वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति ॥१॥

1. *TRANSLATION* :—As the night birds chirp (sing) varying sounds in different seasons, in the same manner artisans (architects and engineers) utter both kinds of words i.e. accomplishing the temporal and spiritual happiness. The man who makes around trip like a reciter of the Sama (Vedic Music), and recites Gayatri, Ushnik, Trishtup, Jagati and other metres, he shines after uttering both kinds of words—wordly and divine.

PURPORT :—As the birds chirp various kinds of sounds in differeni seasons, same way the artisans should frankly give their opinions and suggestions throwing deep light on the issues.

NOTES : (कारवः) कारुकाः ।=Artists or artisans. (उभे वाचौ) ऐहिक पारमार्थिक सुख साधिके ।=Leading to the happiness of both kinds worldly and divine.

The duties and nature of the preachers are further explained :

उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।
वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद ।
विश्वतो नः शकुने पुण्यमा वद ॥२॥

2. *TRANSLATION* :—O preacher ! you are like a mighty bird. You recite Sama (Vedic music) texts like a musician of the Sama at a Yajna. You glorifiy God at the Yajna performed during the morning and evening sessions etc. A worthy son of the Vedic scholar also does similarly, always speaks to us and in nice auspicious way. They virtuous children have been blessed to capable and virile persons like a strong bull. O powerful creator ! you speak to us always about the various sciences and speak to us also regarding merited acts.

PURPORT :—There is simile used in the Mandala. As the knowers of the Vedas recite the Vedic mantras regularly and act according to the Vedic teachings in the same manner, preachers (both males and femıles) should deliver true sermons for the welfare of all.

NOTES : (ब्रह्मपुत्र इव) ब्रह्मणश्चतुर्वेदवेत्तुः पुत्रस्तथा ।=Like the son of a Vedic Scholar. (शिशुमती:) प्रशस्ताः शिशवो विद्यन्ते यासां ताः ।=The women having nice children.

Again about the preachers stated :

आवदंस्त्वं शकुने भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः ।
यदुत्पतन्वदसि कर्करिर्यथा बृहद्वदेम विदथे सुवीराः ॥३॥

3. *TRANSLATION :*—O preacher ! like a singing bird while speaking, you always utter sweet, pleasant and beneficient words, when you sit for the practice of Yoga, and instruct us well about the wisdom. Like a flying bird, you speak to us like a man who acts matching his professions. We may also act accordingly and being good heroes impart good knowledge or speak about the Great God at the Yajnas or religious assemblies.

PURPORT :—Those persons bring about the welfare of all, whose precepts and professions are identical and who learn various sciences from others.

NOTES : (शकुने) शक्तिमत्पक्षिवद्वर्त्तमान ।=O preacher ! acting like a mighty bird, going from place to place for preaching truth. (चिकिद्धि) ज्ञापय ।=Teach. (कर्करिः) भृशं कुर्वन् ।=Very active, and acting according to the teachings received from great scholars.

TRANSLATOR'S NOTES : In the Aryābhivinaya, Rishi Dayananda has explained this mantra with God, taking शकुने for the Almighty. The meaning of other words is almost common in both the cases.

ओ३म्

ऋग्वेद संहिता

तृतीयं मण्डलम्-प्रथमं सूक्तम्

AUM

The Holy Rigveda

Mandalam 3

Sūktam (Hymn)-1

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of the enlightened persons are stated :

सोम॑स्य मा त॒वसं॒ वक्ष्य॑ग्ने॒ वह्निं॑ चकर्थ वि॒दथे॒ यज॑ध्यै ।

दे॒वाँ अच्छा॒ दीद्य॑द्यु॒ञ्जे अद्रिं॑ शमा॒ये अ॑ग्ने त॒न्वं॑ जुषस्व ॥१॥

1. *TRANSLATION :*— O learned person ! you are bright like the fire, Render me vigorous after the attainment of wealth and make me good bestower of happiness like the fire in the Yajna (in the form of the honour shown to great scholars). My object is to acquire divine virtues, or to gather divine persons. I perform this Yajna of honouring the enlightened persons and hold shining divine virtues. As the Agni (fire) becomes the cause of moving the cloud, so I also act peacefully in the company of great scholars. O highly learned person ! as a pupil respects a pious teacher, so you should also do.

PURPORT :— Those persons who desire to be prosperous, should accomplish all warks with the scientific knowledge of the fire and other elements. This is done by keeping their bodies healthy and making themselves highly learned.

NOTES : (सोमस्य) ऐश्वर्यस्य सकाशात् = O wealth. (तवसम्) बलयुक्तम्। तव इति बलनाम (N.G. 2, 9) = Vigorous. (विदथे) विद्वत्सत्काराख्ये यज्ञे। विदथ इति यज्ञनाम (N.G. 3, 17) = Puring the Yajna in the form of honouring great scholars. (अद्रिम) मेघम्। = Cloud.

More about the enlightened persons :

प्राञ्चं यज्ञं चकृम वर्धतां गीः समिद्भिरग्निं नमसा दुवस्यन्।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः॥२॥

2. *TRANSLATION :—* O enlightened persons! by the Yajna (in the form of association with righteous persons, with due reverence) lead me forward. I endeavour to develop speech like the fire with fuel. May we always be happy with reverence to those persons for the benefit of the powerful and experienced wise man. Such light is received from the genius poets.

PURPORT :— Men should aspire to rule over the earn by developing the most appropriate and sweet speech and receiving good education at the hands of highly learned teachers.

NOTES AND REMARKS : (यज्ञम्) सत्संगाख्यं व्यवहारम्। = Yajna in the form of associating with righteous persons. (विदथा) विविधानि विज्ञानानि। = Various sciences. (गातुम्) पृथिवीम्। गातुरिति पृथिवी नाम (N.G. 1, 1) = Earth. (गृत्साय) मेधाविने। = For a genius.

The subject of enlightened person is continued :

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः।
अविन्दन्नु दर्शतमप्स्वन्तर्देवासो अग्निमपसि स्वसॄणाम्॥३॥

3. *TRANSLATION :*— O good man ! that man alone is able to enjoy all happiness in the waters or in his own Prāṇas, who confers happiness on fellow beings. Being a good brother to his sisters such a person possesses pure strenghth, and unifies all. He does all this like the enlightened persons who discovered the right fire in the waters (in the form of hydro-electricity.—Ed.)

PURPORT :— As the enlightened persons see the light of knowledge within their souls through the science of Yoga and demonstrate their widened scope of their knowledge, in the same manner, men should teach their sons and daughters also. Their brothers and sisters and other kith and kin should also acquire knowledge. It is only in this way, that the welfare of all can be brought about.

NOTES AND REMARKS : (मेथिरः) संगमकः ।=Unifier. (दिवः) प्रकाशयुक्तस्य (लोकस्य) ।=Of the glorious world. (अप्सु) जलेषु प्राणेषु वा ।=In the waters or Pranas. (अपसि) कर्मणि । अप इति कर्मनाम (N.G. 2, 1)=In the action.

———

The attributes and duties of husbands and wives :

अवर्धयन्त्सुभगं सप्त यह्वीः श्वेतं जज्ञानमरुषं महित्वा ।
शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन् ॥४॥

4. *TRANSLATION*: — O learned persons of pure birth ! you desire to make yourself charming (by health and noble virtues). You should also endeavour in the same manner as the enlightened persons are always eager to acquire more and more knowledge. They also generate white-coloured horse power (in the form of electriculy), which is bestower of happiness or, as seven great women help in the development of a fortunate and wonderful child and enjoy happiness. They thus are discharging their duty.

PURPORT :— As seven women help in the wonderful growth of a good child, so those who augment prosperity by knowing the Science of fire, become great and renowned.

NOTES & REMARKS : (अश्वा:) विद्याप्राप्तिशीला: । अग्निर्वा अश्व: श्वेत: (Stph. 3, 6, 2, 5)=Eager to acquire more and more knowledge. (यह्वी:) महत्य: स्त्रिय: ।=Great women, great on account of their noble virtues. (वपुष्यन्) आत्मनो वपुरूपमिच्छन् । वपुरिति रूपनाम (N.G. 3, 7, 4)=Desiring to make himself charming.

By seven women may be taken here (1) Mother. (2) Mother's sister. (3) Father's mother or grand-mother of the child. (4) Father's sister. (5) Father's grand-mother. (6) Mother's grand-mother. (7) Mother's sister's daughter. (8) Father's sisters' daughter. It is by the co-operation of all these great women, that the child would develop excellently.

The duties of man are told :

शुक्रेभिरङ्गै रज आततन्वान् क्रतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥५॥

5\. *TRANSLATION :—* Obviously, a learned person becomes prosperous, who increases his wealth with his strong limbs and who purifies his intellect and power of action with the association of perfectly pure geniuses. Such a person bears the peaceful disposition of the waters and clothes with radiance of knowledge and achieves great and undiminished prosperity.

PURPORT :— O men ! you can not acquire great knowledge and wealth, unless your limbs of the body are strong, your intellects are pure and you have association with absolutely truthful learned persons. You also attain long life by having perfect self-control.

NOTES AND REMARKS : (रज:) ऐश्वर्य्यम् ।=Wealth. (शोचि:) प्रकाशम् ।=Light. Radiance.

The duties of husbands and wives are told :

वव्राजा सीमनदतीरदब्धा दिवो यह्वीरवसाना अनग्नाः ।
सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः ॥६॥

6. *TRNSLATION* :— O men ! as a learned person attains or knows the nature of seven kinds of speech (named in the following purport), in the same manner, young women have fine teeth, and are worthy of honour and never to be insulted. Shining on account of their virtues, great being endowed with high education, good qualities and temperament, desirous of living with their husbands, dressed in fine clothes and ornaments, they enjoy good things, and live in good abodes become impregnated. Why should not the wives enjoy happiness and pleasures in such circumstances ?

PURPORT :— Those women who are of matching knowledge, beauty and temper (with their husbands) choose their husbands of their own accord, and having borne children with love and brought them up well, train them properly, they enjoy happiness. Seven kinds of speech namely Parā, Pashyanti, Madhyamā, Vaikhari and three kinds of speech throw light on right sort of actions, knowledge and communion with God. They accomplish all dealings harmoniously. So the learned husbands and wives can thus accomplish a four point set of ultimate ideal aims of human endeavour PURUSHĀRTHA CHATUSHTAYA—the Dharma (righteousness) Artha (wealth) Kāma (fulfilment of noble desires) and Moksha (emancipation).

NOTES AND REMARKS : (अनदतीः) अविद्यमाना अतीव सूक्ष्मा दन्ता यासान्ताः ।=Having fine teeth. (अदब्धाः) अहिंसनीयाः सत्कर्त्तव्याः । दभ्नोति वधकर्मा (N.G. 2,19) ।=Not to be insulted or troubled but always to be honoured. (यह्वीः) महाविद्यागुणस्वभावयुक्ताः बह्वः महन्नाम (N.G. 3,3). ।=Endowed with great knowledge good qualities and temperament.

The nature of Parā, Pashyanti and Madhyamā (three subtle speeches) has been stated in the Maha Bhashya of Patanjali and other ancient books. It is the Vaikhari that expresses itself outwardly.

The attributes of wives are stated :

स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
अस्थुरत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥७॥

7. *TRANSLATION* :—As all varied cows of good pedigree serve men and other beings with their milk, in the same manner, parents who live together lovingly are really great and respectable on account of their virtues. Such couple nourish the progeny which ultimately make an end to all sufferings.

PURPORT :— As the ocean and river by their confluence bring into being (produce) jewels, in the same manner let husbands and wives give brith to good progeny.

NOTES AND REMARKS : (घृतस्य) उदकस्य । घृतम् इत्युदकनाम (N G. 1, 12)=Of water. (पिन्वमाना:) सेवमाना: ।=Serving. (समीची:) सम्यगञ्चन्त्यौ=Going together well. (मातरौ) जनक-जननी ।=Parents.

The glory of the second birth with knowledge is explained :

बभ्राणः सूनो सहसो व्यद्यौद्दधानः शुक्रा रभसा वपूंषि ।
श्चोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥८॥

8. *TRANSLATION* :— O son ! a man possessing the physical and mental powers is free from all diseases. He shines in his speeches flow like the sweet waters. Such a virile person grows with the knowledge of great poetic qualities and with his own strength. Likewise, you should also grow day to day.

PURPORT :— As the speeches of highly educated and cultured persons are soft and sweet like waters and as Brahmachari is virile likewise the children should acquire wisdom and good education and should be powerful and of nice temperament besides being men of good character and conduct.

NOTES AND REMARKS : (शुक्रा) शुक्राणि शरीरात्मवीर्य्याणि ।=The powers of body and soul. (रभसा) रोगरहितानि ।=Free from diseases.

(In order to make a person doubly virtuous and Vedist, his second birth is ordained in the form of Upanayanam and Vedarambha Sanskaras. It is an important event in a man's life—Editor).

The glory of the second birth is with knowledge is emphasized :

पितुश्चिद्दूधर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यह्वीभिर्न गुहा बभूव ॥९॥

9. *TRANSLATION* :— As night manifests itself in various ways, as there are various underhidden ideas among the intellectuals like the currents of water in the same manner, the soul having stayed in the womb niseminated by the father is manifest through birth. Such a person in the company of auspicious friends and like the lustre of knowledge coupled with intellegence knows the truth of self. Such a person has truth in his inner heart, uses sweet words and enjoys happiness.

PURPORT :— As nothing is visible in the dark, rather it is seen with the help of the lamp, in the same manner, the soul though present in the body of the father and within the embryo is not seen. When it takes birth, only then it is visible. In the same manner. a person who acquires the knowledge of various sciences with the help of auspicious friends of noble character achieves knowledge about his own soul and God and becomes a great man.

NOTES AND REMARKS : (ऊधः) रात्रीः । ऊध इति रात्रिनाम (N.G. 1, 7)=Night. (धेनाः) प्रीयमाणान्यपत्यानि इव वाचः । धेना इति वाङ्नाम । (N. G. 1, 11)=Speeches or words which please like a child. (गुहा) गुहायाम् बुद्धौ ।=In the intellegence compared with a cave. (दिवः) विद्यादीप्तीः ।=The lustre of knowledge.

Behaviour of married couple mentioned :

पितुश्च गर्भं जनितुश्च बभ्रे पूर्वीरेको अधयत्पीप्यानाः ।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये नि पाहि ॥१०॥

10. TRANSLATION :— A wife who matches in knowledge and good virtues with her husband bears a child for the happiness of pure and mighty husbahd. The child (in embryo) having taken birth from the semen of the protector father takes milk and grows thereby like the preceding generations. As both husband and wife who should be like true companions work jointly for a benevolent cause, so O learned man ! you should also do.

PURPORT :— As parents sustain and preserve the child and on the child born, they make it grow by giving the milk in proper form in the same manner, the husband and wife sould develop their selfless mutual love, preserve the embryo and after the growth of the child, they should impart good education to them for bringing about the welfare of mankind.

NOTES : (अधयत्) धयति, पिबति=Drinks (milk etc.) (पीप्यानाः) वर्द्धमानाः ।=Growing.

उरौ महाँ अनिबाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः ।
ऋतस्य योनावशयद्दमूना जामीनामग्निरपसि स्वसॄणाम् ॥११॥

*11. TRANSLATION :—*As the rainwater supplements the previous stock of water, so the reputed great man grows well having got fire (knowledge) in the un-disturbed (un-bounded) great dealings. The fire (hydro-electric) is the cause of the water (hidden in it, so to speak), likewise a student of self-abnegation grows in knowledge and wisdom. It lives in the works of one who enjoys the happiness of the sisters. (Serving them and co-operating with them in the discharge of his duties, being a man of peaceful and loving disposition like his sisters.)

NOTES & REMARKS : (उरौ) बाहौ (व्यवहारे) । उरु इति बाहुनाम (N G. 3, 1,) = In various kinds of dealing. (दमूनाः) दमनशीलाः । = A man of self-control. (जामीनाम्) भोक्तृणाम् । = Of those who enjoy happiness. (अपसि) कर्म्मणि । = In the action.

About the learned persons :

अक्रो न ब॒भ्रिः स॑मि॒थे म॒हीनां॑ दि॒दृक्षेयः॑ सू॒नवे॒ भाऋ॑जीकः ।
उ॒दु॒स्रिया॒ जनि॑ता॒ यो ज॒जाना॒पां गर्भो॒ नृत॑मो य॒ह्वो अ॒ग्निः ॥१२॥

12. *TRANSLATION* :—The sun is a great fire and gives birth to waters added with its rays (in the form of the rains). It manifests itself as generator of the world and chief of all leaders. In the same manner, a great man inherits shining for his son with the lustre of updated knowledge, like the invincible commander of the army in the battlefiled.

PURPORT :—As sun is the main causes of the growth by generating waters through rains, in the same manner, those who are good trainer of their progeny are victorious everywhere.

NOTES & REMARKS : (अक्रः) केनापि प्रकारेण क्रमितुमयोग्यः । = Invincible. (भाऋजीकः) भाभिर्विद्यादीप्तिभिरृजुः सरलः । = Upright with the lustre of knowledge and wisdom. (गर्भः) स्तोतुमर्हः = Admirable. (समिथे) संग्रामे । = In the battle.

In the praise of wisdom and knowledge :

अ॒पां गर्भं॑ द॒र्श॒तमोष॑धीनां॒ वना॑ जजान सु॒भगा॒ विरू॑पम् ।
दे॒वास॑श्चि॒न्मन॑सा॒ सं हि ज॒ग्मुः पनि॑ष्ठं जा॒तं त॒वसं॑ दुवस्यन् ॥१३॥

13. *TRANSLATION :*—O men ! learned persons know the Agni (science of energy) with their intellegence and practice. It is

in the waters and plants in various forms and gives birth to the forests, the great wealth (through vegetables and fruits etc). The mighty admirable and renowned Agni serves or is used for various purposes.

PURPORT :—Men should know well and utilise that Agni (the energy) which is present in the air, waters, on earth, in the body, in plants, herbs and other visible and invisible objects. Having done this, they should accomplish all works with its proper use.

NOTES : (पनिष्ठम्) स्तोतुमर्हम् ।=Admirable, praiseworthy. (दुवस्यन्) परिचरेयुः ।=Serve, utilise properly from all sides.

The significance of wisdom and knowledge :

वृहन्त इद्भानवो भात्रृंजीकम॒ग्निं सचन्त वि॒द्युतो न शु॒क्राः ।
गुहेव वृद्धं सद॑सि स्वे अ॒न्तर॑पा॒र ऊ॒र्वे अ॒मृतं॒ दुहा॑नाः ॥१४॥

14. TRANSLATION :—O men! you should know the attributes of the sun rays which milk forth the water-indestructible in its causal form. The sun rays are briliant and pure like the lightnings. These associate themselves with shining Agni (fire). That Agni is of the boundless earth and is even destroyer of diseases like the soul which is seated within the cave of intellect of men, endowed with by wise aged and experienced.

PURPORT :—Men should know thoroughly the nature and properties of the Agni which is manifest in the form of the fire/energy and sun and which is hidden in the form of electricity and lightning, the cause of the clouds. They should utilise it properly in order to accomplish the desirable purposes.

NOTES : (अपारे) अगाधे द्यावापृथिव्यो । अपारे इति द्यावापृथिवीनाम । (NG. 3, 30)=Boundless heaven and earth. (अमृतम्) कारणरूपेण नाशरहितं जलम् ।=Indestructible in its causal form.

Importance of wisdom and knowledge is highlighted :

ईळें च त्वा यजमानो हविर्भिरीळें सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥१५॥

15. TRANSLATION :—O noble teacher ! I perform the Yajna and add praise to you with acceptable means. Desirous of your favour, I implore your friendship and good intellect. Grant protection to me who is your admirer alongwith other enlightened persons. Whenever necessary, guard me with your disciplined men of the army.

PURPORT :—Men should first of all search for the best and the noblest teacher. They should seek all knowledge from him and reflect upon it, so as to have a clear perception. Then they should utilise their knowledge well.

NOTES : (यजमान:) संगन्ता ।=Unifier, a performer of the Yajna. (non-violent sacrifice). (अनीकै:) सैन्यै:=With men of the army.

The supremacy of wisdoms and knowledge is stated :

उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूँरदेवान् ॥१६॥

16. TRANSLATION :—O good benevolent enunciator of noble policies ! may we always be happy and enlightened under your guidance, and overcome Godless (atheist) wicked persons because they want to attack us (truthful persons). We uphold all blessed virtues with the sharp good knowledge and gathering strength (physical, psychological and spiritual).

PURPORT :—Those persons become prosperous who overlook ignorant and always serve great scholars.

NOTES : (अग्ने) पूर्णविद्यायुक्त ।=Highly learned leader. (तुवुजमाना:) बलायमाना: ।=Gathering strength (of body, mind and soul).

The virtues of wisdom and knowledge :

आ देवानांमभवः केतुरंग्ने मन्द्रो विश्वांनि काव्यांनि विद्वान् ।
प्रति मर्तां अवासयो दमूंना अनु देवान्त्रथिरो यांसि साधंन् ॥१७॥

17. TRANSLATION :—O wise leader ! you become a great scholar among the enlightened persons after study of all the sublime potetical work. You give great delight, or Bliss to all. Having controlled your senses, you make average human Being abode by the side of enlightened persons. Being a master of chariots, accomplishing all good works, you always follow the path of wise men.

PURPORT :—That man enjoys all happiness who stays in the company of enlightend persons, studies the Shastras (spiritual books and other sciences) and teaches them to others.

NOTES & REMARKS : (केतु:) ज्ञानवान् ।=Full or knowledge. (मन्द्र:) आनन्दप्रद: ।=Giver of great delight or bliss.

It is noteworthy that in this next verse, Agni has been addressed as विश्वानि काव्यानि विद्वान् which Griffith has translated "knower of all secret wisdom", vide Hymns of the Rigveda Vol. 1, P. 317. Prof. Wilson has rendered into English "Cognizant of all sacred rites, vide Rigveda Translation Vol, 1, P. 196).

In this epithet ever applicable to the inanimate material fire and yet most of these Weastern translators have committed the mistake of taking the material fire by the word. Rishi Dayananda was however quite justified in translating Agni as पूर्ण विद्यायुक्त (म० १६) i.e. O enlightened wise man.

The importance of wisdom and knowledge further emphasized :

नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन् ।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान् ॥१८॥

18. TRANSLATION :— That enlightened person should be revered by us who keeps faith in the immortality of the soul. Such a person shines among men, on the earth like the fire profusely inflamed with ghee (clarified butter). He sits at his home and in the assembly like a king after, having studied all the sublime literary works the repositories of knowledge.

PURPORT :— As Agni (in the form of the sun) illuminates all, in the same manner, an enlightened king protects his subjects and illuminates the knowledge. Why should he not be honoured by all ?

NOTES AND REMARKS : (दुरोणे) गृहे । दुरोण इति गृहनाम (N. G. 3,4)=At home. (विदथानि) विज्ञानानि=All sciences. (उर्विया) पृथिव्याम् । उर्वी इति पृथिवीनाम (N. G. 1. 1)=On earth.

More praise of wisdom and knowledge underlined :

आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयिं बहुलं संतरुत्रं सुवाचं भागं यशसं कृधी नः ॥१९॥

19. TRANSLATION :— O enlightened person ! came to us with friendly auspicious and mighty protections. You are great, approaching us bestow upon us ample riches. These take us across the difficulties, and lead us to highly desirable noble speech and good reputation.

PURPORT :— If a man gets good friends, why should he not obtain wealth and beauty ?

NOTES : (सन्तरुत्रम्) दुःखात् सम्यक्तारकम् ।=Taking across all difficulties. (भागम्) भजनीयम् ।=Desirable.

Importance of wisdom and knowledge mentioned :

एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम्।
महान्ति वृष्णे सवना कृतेमा जन्मञ्जन्मन् निहितो जातवेदाः ॥२०॥

20. TRANSLATION :— O learned leader ! I tell you about these great births which have come into being according to your deeds. In fact they are the means of acquiring prosperity for getting the financial soundness of your forefathers. Be attentive and know these objects and listen to advice.

PURPORT :— O men ! you should know that all the deeds of the souls and which will be done in future, will have to be awarded with their fruits in the form of happiness, misery and both. (It is the theory of KARMA—Ed)

NOTES : (सनानि) कर्मभिः संभक्तानि ।=Divided by actions. (सवनानि) ऐश्वर्यसाधनानि ।=Means of achieving prosperity and success.

Importance of wisdom and intelligence stressed :

जन्मञ्जन्मन् निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥२१॥

21. TRANSLATION :— O soul ! you are established in every birth by God according to your deeds. You are eternal and kindled perpetually by those who are friendly to all wise men. May we live in the loving kindness in the auspicious grace of God—the Holy.

PURPORT :— All should infer from the law of Karma in this world by seeing inequality, the happiness and misery of the beings. If

there is no God as Dispenser of Justice, this law and order can not stand. Therefore all should take a vow to give up animosity and hatred and should deal with all lovingly.

NOTES AND REMARKS : (निहितः) कर्म्मानुसारेण स्थापितः ।= Established in accordance with deeds of previous births by the souls. (जातवेदाः) यो जातेषु पदार्थेष्वजातः सन् विद्यते सः ।=He who is in the objects without being born, eternal.

It was not correct on the part of Prof. Wilson, Griffith and other translators to take विश्वामित्रेभिः as the Proper Noun denoting a particular family. It simply means विश्वं सर्वं जगत् मित्रं येषां तैः ।=By those who regard the whole world as their friend. This fundamental principle of the Vedic terminology should always be borne in mind by all scholars and students of the Vedas.

The wisdom and intelligence are praised :

इमं यज्ञं संहसावन् त्वं नो देवत्रा धेहि सुक्रतो ररांणः ।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविंणमा यंजस्व ॥२२॥

22. *TRANSLATION* :— O mighty and wise learned person ! do you bear this our Yajna (in the form of the philanthropic noble act), free from all attachment and reputation and full of justice and kindness shown to the enlightened truthful persons. Grant us abundent food, O acceptor of good qualities ! being liberal donor give us ample wealth.

PURPORT :— God always ordains an enlightened person to spread the spirit of Yajna (in the form of the diffusion of knowledge). One enjoys happiness by giving ample food and wealth to all, as a resultant outcome of the spread of knowledge.

NOTES : (यज्ञम्) रागद्वेषरहितं न्यायदयामयम् ।= Yajna in the form of a benevolent act that is free from attachement and repulsion and is endowed with justice and kindness. (इषः) अन्नादीनि । अन्नं वा इषम् । कौषीतिकी ब्राह्मणे २८, ५=Food and other desirable objects.

Importance of wisdom and intelligence is further emphasized :

इळांमग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥२३॥

23. TRANSLATION :— Grant O enlightened leader ! your mercy to the person who desires to obtain the joy of knowing the correct perpetual meaning of the words and their relation with the meaning. The speech obviously leads to various noble acts and when it is properly divided. May your gracious will be ever upon us, so that we may be happy with wise and illustrious children.

PURPORT :— It is the duty of the enlightened persons to make all boys and girls highly learned, so that all may become noble and wise as a result of good education.

NOTES AND REMNRKS : (इडाम्) स्तुत्यां वाचम् । इडा इति वाङ्नाम (N, G. 1, 11)=Speech in appreciation. (गोः) वाचः=Of the speech. (शश्वत्तमम्) अनादिभूतं शब्दार्थसम्बन्धम् ।=Correct and eternal relation between words and their meanings. (तनयः) विस्तीर्णबुद्धिः ।=Vast intelligent or wise.

Sūktam—2

Rishi of the Sūktam—Vishwāmitra. Devatā—Agni Vaishvānara. Chhanda—Jagati of various kinds. Svara—Nishāda.

The attributes of the enlightened person :

वैश्वानराय धिषणामृतावृधे घृतं न पूतमग्नये जनामसि ।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥१॥

1. TRANSLATION :— O men ! as we manifest pure and sharp intellect for the pleasure of a learned leader, who shines among men (on account of his virtues) and who is augmentor or propagator of Truth, like pure clarified butter is put as oblation in the fire, so you

should also do same way, genius approaches to a liberal donor and other persons, in two ways, i e. with intellect and good actions, and as with an axe and other things they manufacture a chariot.

PURPORT :— As the performers of the Yajnas kindle the fire by putting oblations of pure Sāmagri and ghee (clarified butter), same way the teachers and preachers should increase the power of the intellect of their pupils and audience. As the chariots are manufactured with the axes and other implement, so the students should be trained with good education and admonition (when necessary). As the teachers and the pupils deal with one another lovingly, so the others should also do.

NOTES AND REMARKS : (वैश्वानराय) विश्वेषु नरेषु राजमानाय ।= For a person shining among men on account of his virtues. (धिषणाम्) प्रगल्भां धियम् ।=Pure and sharp intellect. वाग वै धिषणा (Stph. 5, 5, 4, 5) विद्या वै धिषणा (Ttry 3, 2, 22) धिषणेति वाङ्नाम (NG. 1, 11) वाघत: मेधावी । वाघत इति मेधाविनाम (NG. 3, 17)=Intellegent. (कुलिश:) वज्रम् । कुलिश इति वज्रनाम (NG. 3, 19)=A powerful weapon. (ऋण्वति) प्राप्नोति । ऋण्वतीति गतिकर्मा (NG. 2, 14)=Gets or recieves.

The nature of weapon and properties of fire (Agni) are mentioned :

स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः ।
हव्यवाळग्निरजरश्चनोहितो दूळभो विशामतिथिर्विभावसुः ॥२॥

2. *TRANSLATION :—* O men ! you should know well the nature and properties of the Agni (in the form of the sun). It lights up both heaven and earth and is like an admirable son of both, the parents. The fire is the bearer of oblations to distant places, is undecaying, beneficient for food (by cooking it), affluent in radiance, difficult to be subdued and is pervading the subjects. It's nature should also be know thoroughly.

PURPORT :— If a good son is got by the observance of Brahmacharya (regulated married life) and by imparting good education and wisdom, he is benevolent to all like the sun shining in heaven and earth.

NOTES : (चनोहित:) चनसे अन्नाय हित: । चन इति पदनाम (NG. 4, 3) चन: अन्नमिति सायणाचार्योऽपि स्वभाष्ये = Beneficient for the food (through cooking). (दूलभ:) दु:खेन दभितुं योग्य: । = To be subdued with difficulty. (अतिथि:) सततं गन्ता । = Going everywhere.

The attributes of Agni is stated :

क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्नुप ब्रुवे ॥३॥

3. TRANSLATION :— As wise learned persons manifest or kindle Agni (fire) with intelligence and action of persevering strength, so do I generate it being desirous of food and proper enjoyment and I instruct about this science to others this fire is great and bright with effulgence and is vigorous like a horse.

PURPORT :— If men desire to take full benefit from the fire in industrial and artistic undertakings, he can accomplish various purposes.

NOTES : (तरुष:) दु:खेभ्य: सन्तारकस्य । तृ-प्लवनसन्तरणयो: (भ्वादि:) । = Of that which takes across miseries. (चित्तिभि:) इन्धनादीनां चयनादिक्रियाभि: । = By the process of collecting fuel etc. and arranging. (वाजम्) वेगवन्तम् । चिञ्-चयने (स्वा०) = Speedy.

The nature and properties of fire are underlined :

आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्रयं वाजमृग्मियम् ।
रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥४॥

4. TRANSLATION :— O men ! we choose Agni (fire) for the acquirement of joy. It originates from shyness (being distinct), is speedy, is known through the Vedas and is the gift of the destroyers of ignorance. It is highly desirable, shining with celestial splendour, investigated upon by the researchers and acceptable, with the object of sharing our happiness with others. You should emulate it. If men utilise fire properly and methodically, that divine joy or object can they not accomplish thereby ?

NOTES AND REMARKS : (सनिष्यन्तः) संविभागं करिष्यन्तः । सनिष्यन्तः is from षण-संभक्तौ ।=Desiring to share happiness with others. (भृगूणाम्) अविद्यादाहकानाम् । भृजी-भर्जने (भ्वा:) Hence the sense of destroying ignorance. यदभृज्यत तस्माद् भृगुः तद् भृगोर्भृगुत्वम् (गोपथ) ब्राह्मणे पू १, ६) =Of those who are destroyers of ignorance. (उशिजम्) कमनीयम् । =Desirable.

More about the fire (Agni) is stated :

अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः ।
यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम् ॥५॥

5. *TRANSLATION* :— The performers of the Yajnas cloud the firmament with the smoke and lift up ladles placed before them for happiness. This fire is resplandent and present in all divine objects, accomplishes the holy acts of the sacrificer and is the benefactor of the learned persons. It is also the curer of diseases, the means of swift locomotion and medium in cooked food. We should also emulate it.

PURPORT :— As the Ritviks (performers of the Yajnas) accomplish with fire the act of purifying air, rain water etc. so the artisans should accomplish various works with its utilisation.

NOTES AND REMARKS : (वृक्तबर्हिषः) वृक्तं छेदितं धूमेन बहिरन्तरिक्षं यैस्ते ऋत्विजः । वृक्त बर्हिष इति ऋत्विङ्नाम (NG. 3, 18)=Performers of the Yajnas who cover the firmament with the smoke of fire. (अपसाम्) कर्मणाम् । अप इति कर्मनाम (NG. 2, 1)=Of the works.

The merits of learned person (Agni) are stated :

पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो नरः ।
अग्ने दुव इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः ॥६॥

6. *TRANSLATION :—* O learned person of purifying lustre ! you are like the fire. O liberal donor ! bestow wealth or fame upon the persons who take recourse to desirable (fire), when the leading performers of the Yajnas desiring to serve you, come to your home.

PURPORT :— O enlightened person ! impart the knowledge of the science of fire to those who sit at your feet with a desire of knowledge serving you well. Thus they may become wealthy.

NOTES & REMARKS : (पावकशोचे) पावकस्याग्नेः शोचि दीप्तिरिव द्युतिर्यस्य तत्संबुद्धौ । शोचिः ज्वलतोनाम (NG. 1, 17)=Having the lustre of the purifying fire. (द्रविणम्) धनं यशो वा । द्रविणम् इति धननाम (NG. 2, 10)= Wealth or renown.

The attributes of Agni (electricity) etc. are told :

आ रोदसी अपृणादा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७॥

7. *TRANSLATION :—* O learned persons ! this Agni (in the form of electricity) has filled both heaven and earth and the spacious firmament, giving great delight when properly used. It is useful for food and its proper distribution is invisible and pervasive. It is used for Yajna for benevolent acts like a horse. Let scientists uphold and utilise this Agni for various purposes.

PURPORT :— Agni (electricity) illuminates the sun, earth and other objects on earth and firmament. If it is properly and methodically used in various vehicles, it is beneficial to all.

NOTES AND REMARKS : (वाजसातये) अन्नादीनां संविभागाय ।=For the distribution of food etc, (अत्यः) व्याप्तिशीलोऽश्वः । अत्य इत्यश्वनाम (N. G. 1, 14)=Pervasive and swift like a horse. (कविः) क्रान्तदर्शनः ।=Which can not be seen with naked eyes, invisible.

The attributes of a highly learned person :

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत्पुरोहितः ॥८॥

8. *TRANSLATION :—* O learned persons ! revere and serve him who is the master of good chariot or body and is the observer and seer of great truth. He is also the leader of the enlightened persons, and is the liberal giver of acceptable knowledge and articles, He is performer of good Yajnas and he gives knowledge of all that exists.

PURPORT :— O men ! great scholars should be revered and served by you who is non-violent man of self abnegation and highly admired in the circle of the enlightened persons.

NOTES AND REMARKS : (दम्यम्) दातृ शीलम् ।=Liberal donor. (ऋतस्य) सत्यस्य । ऋतमिति सत्यनाम (NG. 3, 10)=Of truth. (विचर्षणिः) पश्यकः । विचर्षणिः पश्यतिकर्मा (NG. 3, 11)=Seer. (पुरोहितः) पुर एनं दधति सः ।=Leader.

In this mantra we find the following epithets used for Agni. बृहतः ऋतस्य विचर्षण्यः रथीः जातवेदाः देवानां पुरोहितः । Even to the interpretation of Shri Sayanacharya, Prof. Wilson and Griffith clearly point out that here Agni is a conscious being who is to be worshipped and served and not an inanimate element like the material fire.

The attributes of three kinds of Agni are told :

तिस्रो यह्वस्य समिधः परिज्मनोऽग्नेरपुनन्नुशिजो अमृत्यवः ।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥९॥

9. *TRANSLATION :—* O men ! there are three radiant forms of the great circumambient Agni which are desirable and in the casual form is indestructible, which purify all. One of the divine powers (fire) or enlightened persons have been placed in the world

of the mortals. The other two (electricity and the sun) pervade by their power this earth and the other worlds and their objects that exist.

PURPORT :— If the men know the three forms of Agni (fire, electricity and the sun) and begin to use them methodically to accomplish various purposes up and down, there is nothing that they can not accomplish.

NOTES : (परिज्मनः) परितः सर्वतो व्याप्तस्य । परिज्मनः is from परि+अज । अजगति क्षेपणयोः। गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र । तृतीयार्थग्रहणम्।=Pervading on all sides. (तिस्रः) त्रिप्रकारकाणि विद्युद्भौम सूर्यरूपेण स्थितानि ज्योतींषि ।= Three lights in the form of electricity (lightning) fire and the sun. (जामिम्) जायमानम् ।=That is born or manifest.

The attributes of Agni are re-emphasized :

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे ।
स उद्वतो निवतो याति वेविषत्स गर्भमेषु भुवनेषु दीधरत् ॥१०॥

10. TRANSLATION :— Human beings wishing the fulfilment of their desires give elevation by their praises to the Lord and Protector of beings. He cannot be seen with the material eyes, as they add lustre by polishing to a thunderbolt (or axe). : Speeding everywhere, the fame of learned persons goes through high and low places, and the same goes further to embryo condition in formative stage in these regions.

PURPORT :— As the embryo is invisible outwardly, so is fire hidden in all objects. If the technologists make it a means of swift locomotion, then with its combination, they can manufactures various vehicles to travel on earth and in the sky, and thus protect or preserve the people well.

NOTES : (स्वधितिम्) वज्रम् । स्वधितिरिति वज्रनाम (NG. 2, 20) Thunderbolt or axe. (इषः) इच्छाः ।=Desires.

The attributes of fire further developed :

स जिन्वते जठरेषु प्रजज्ञिवान्वृषा चित्रेषु नानदन्न सिंहः ।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे ॥११॥

11. TRANSLATION :— Men should know that the fire which generates in the stomach is a wonder. It makes men mighty being itself powerful and immortal, creating a roaring sound like a lion. It being beneficient to all, enables them to get wealth and beautiful gems etc. by making them strong and active. It satisfies all.

PURPORT :— Men should know the wonderful nature, properties and functions of the Agni (in various forms), should acquire wealth and give it to those who spend it for righteous purposes. If the fire within the stomach, known technically as जाठराग्नि, *gets dull, them none can live and none can get strength without it.*

NOTES AND REMARKS : (पृथुपाजाः) विस्तीर्णबलः । पाज इति बलनाम: (N.G. 2,9)=Very powerful. (जिन्वते) प्रीणाति । जिवि-प्रीणने (भ्वा.)= Satisfies.

More attributes and functions of fire :

वैश्वानरः प्रत्नथा नाकमारुहद्दिवस्पृष्ठं भन्दमानः सुमन्मभिः ।
स पूर्ववज्जनयञ्जन्तवे धनं समानज्मं पर्येति जागृविः ॥१२॥

12. TRANSLATION :— Like a benevolent and ever vigilant person, as of old, the fire ascends to the lower part of the heaven and travels in its own way. It gives wealth (of light and heat) to all without any descrimination as before. It should be known well by all learned persons with noble ideas.

PURPORT :— This fire is not created newly. It is as it was in the ancient times and will be so in the future. If its properties are known thoroughly and utilised methodically, it becomes beneficient to all.

NOTES : (भन्दमानः) कल्याणं कुर्वाणः ।=Doing good to all, benevolent. (सुमन्मभिः) सुष्ठुविचारैः ।=With noble ideas.

The subject of fire is further narrated :

ऋतावानं यज्ञियं विप्रमुक्थ्य१ मा यं दधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥१३॥

13. TRANSLATION :— We implore for Divine Commands and praiseworthy wealth from that wise man who knows the nature and properties of the Agni (fire). It is born out of true eternal cause (matter) and is the means of performing Yajnas. It is admirable, because the wind moving in the firmament and the sky upholds. It makes us dwell in wonderful happiness. Properly utilised, it has charming flames and is well consuming.

PURPORT :— The wind is the exciting cause and upholder of the fire. Where there is wind, it blazes fire. This fire is the cause of dissolution and the accomplishment of the Yajnas. So learned scientists should investigate the properties of this wonderful fire well to discover new secrets of this science.

NOTES AND REMARKS : (ऋतावानम्) सत्यकारणमयम् ।=Born of true cause (Matter). (विप्रम्) मेधाविनम् । विप्र इति मेधाविनाम (N.G. 3,15)=Extra ordinary wise man or genius. (चित्रयामम्) चित्रा अद्भुता यामाः प्रहरा यस्मात् । यद्वा चित्रं यामं प्रापणं यस्य तम् ।=Conveyor of wonderful happiness. (हरिकेशम्) हरयो हरणशीलाः केशा रश्मयो यस्य तम् । केशाः रश्मयः इति N.R.T. 12,3,26 काशनाद् वा प्रकाशनाद् वा ।=Having charming flames. (सुदीतिम्) सुष्ठु दीतिः क्षयो यस्मात् तम् ।=Consuming cause of dissolution. (ईमहे) याचामहे ।=We implore.

More attributes of the fire are explained :

शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम् ।
अग्निं मूर्धानं दिवो अप्रतिष्कुतं तमीमहे नमसा वाजिनं बृहत् ॥१४॥

14. TRANSLATION :— O men ! we implore the learned scientists with reverence to teach us the nature and properties of the fire which is pure and purifier. It is sought for by all and is the cause of happiness and seeing beautiful forms. It is desirable in the path of righteousness. The dwellers in light, not moving around other worlds, awaken at the dawn (as it is kindled at dawn) which is the front of heaven. The great and speedy, you should also do likewise.

PURPORT :— Men should acquire the knowledge of the fire and other elements from great scholars and scientists. Men should honour those from whom they received education. The sun does not revolve around the planets and is the greatest in its sun world.

NOTES : (इषिरम्) एष्टव्यम् ।=Desirable. (केतुम्) रूपादिप्रापकम् ।=The conveyor of the beauty or form. (अप्रतिष्कुतम्) इतस्ततो लोकान्तरस्याभितो भ्रमणरहितम् ।=Not revolving around the worlds.

The qualities and nature of fire are concluded :

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद्राय ईमहे ॥१५॥

15. TRANSLATION :— O men ! we implore a great scholar who is giver of Bliss, accepter of virtues, self-controlled, the commendably pure, the beholder of and guide to all, benefactor of mankind to impart us knowledge about the Agni (fire). It is many coloured like a chariot, elegant in form and going straight forward. We implore to acquire that wealth. So you should also emulate it.

PURPORT :— If men acquire the knowledge of Agni (fire electricity etc), sitting at the feet of great scholars or scientists who are perfect master of their senses, there is no wealth which may not be able to achieve ?

NOTES AND REMARKS : (दमूनसम्) दमनशीलम् । दमूनाः-दममना वा दान्तमना वा (Nkt. 4, 1, 5)=Man of self-control. (मनुर्हितम्) मनुष्याणां हितकारकम् । ये विद्वांसस्ते मनवः (Stph. 8. 6, 3, 18)=Benefactor of mankind.

Sūktam—3

Rishi of the Sūktam—Vishwāmitra. Devatā—Vaishvānara—Agni—Chhanda—Jagati and Pankti of various kinds. Svara—Nishāda and Panchama.

The attributes and duties of the enlightened persons :

वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत् ॥१॥

1. TRANSLATION :— An immortal (by the nature of the soul) learned leader certainly takes optimum use of the divine objects like the earth etc. i.e., he utilises them properly for the benefit of all, and never abuses them. In the same manner, exceptionally bright persons distribute gems in the form of knowledge, wisdom etc. for the benefit of the persons who shine among average men (on account of their virtues). The one is endowed with great strength, who is devoted to God and sings His glory on earth. Such men give instructions to the people regarding the eternal Dharma or duties.

PURPORT :— The fire observes its eternal laws and functions and never violates them. In the same manner, learned persons impart knowledge for the benefit of the seekers after truth. Thus they adorn their good nature. They never humiliate themselves by resorting to unrighteous conduct.

NOTES AND REMARKS : (पृथुपाजसे) महाबलाय। पाज इति बलनाम (N. G. 2,9) पाजः-पालनात् इति यास्काचार्यः (N. R. T. 6, 3, 12)।=For a mighty person. (विपः) मेधाविनः। विप इति मेधाविनाम (N.G. 3, 15)=Geniuses. (गातवे) स्तावकाय।=For a devotee who sings the glory of God. (सनता) सनतानि सनातनानि।=Eternal.

More about the enlightened persons :

अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धियावसुः ॥२॥

2. *TRANSLATION* :— Agni (fire) goes between heaven and earth, like a graceful messenger. It burns the oblations of everything put in it, and is benefactor of men in various ways, and increases the power of intellect and actions. It adorns great dwelling places with radiant rays or flames on research or during investigating. In the same manner, you should adorn all men by cultivating noble virtues in them.

PURPORT :— Men should adorn all by going to different places and by imparting knowledge and delivering sermons. Thus they would bring about the welfare of all.

NOTES : (देवेभिः) किरणैः ।=With the rays or flames. (क्षयम्) निवासस्थानम् ।=Dwelling places.

The functions of fire are narrated :

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।
अपांसि यस्मिन्नधि सन्दधुर्गिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥३॥

3. *TRANSLATION* :— Wise men adore Agni and utilise for the accomplishment of various purposes. It is the symbol of Yajnas or of unifying dealings and is the principal means of the physical science and adding happiness to it like the fire kindled with the fuel. It is because of this (Agni), that the speeches and actions work in harmony. Through it, the performer of Yajnas in association with the enlightened persons desires to attain full joys.

PURPORT:—In the range of the whole physical science, there is none like fire which can accomplish various purposes, therefore all men must acquire the knowledge of its science.

NOTES : (यजमानः) विद्वत्सेवासङ्गतेः कर्त्ता ।=The performer of the service and the associator with the enlightened persons. (विदथस्य) पदार्थविज्ञानस्य ।=Of physical science.

The nature and functions of fire are stated :

पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम् ।
आ विवेश रोदसी भूरिवर्पसा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

4. *TRANSLATION* :— O men ! God is the Protector of all Yajnas (noble unifying acts), invigorator of the wise, ordainer of the earth and other worlds and the instructor of the geniuses. It is the friend of all, has pervaded heaven and earth and gives joy to His devotees in various forms or ways, being Omniscient. So you should know the attributes, properties and functions of the Agni (fire) also.

PURPORT :— God having pervaded all objects, keeps them in order, likewise the Agni pervading the earth etc. keeps them under the system (under the eternal laws of God) by its attraction. Agni (fire and electricity) when utilised methodically enables a man to travel in the sky, similarly when God obliges a person with the knowledge of the Science of Yoga and the service of the enlightened persons, it leads a person to emancipation, through the Yoga.

NOTES : (असुरः) सर्वेषां भूगोलादिपदार्थानाम् यथाक्रमं प्रक्षेपकः। असुरः असुप्रक्षेपे इति धातोः निष्पन्नः शब्दः।=Keeper of the earth and other planets in proper and regular system. Ordainer. (वाघताम्) मेधाविनाम्। वाघत इति मेधाविनाम (N. G. 3, 15)=Of geniuses. (भन्दते) सुखयति।= Gladdens, makes happy.

The properties and use of Agni (fire) are stated :

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम् ।
विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुः ॥५॥

5. *TRANSLATION*:—O men ! the enlightened persons place in this world the delightful and radiant Agni whose chariot is radiant

like the gold, possessing horse-like power. It pervades all the objects, the one existent in the Prānas (vital airs) or the waters, gives happiness, and by whose help many things can be obtained like the means of swift locomotion, endowed with energy and other attributes. It is cherished by all, leading to great prosperity, when properly utilised, and is illustrious. So you should also emulate it.

PURPORT :— Physics minus science of fire is worthless and it does not look beautiful like a woman wearing no ornaments.

NOTES : (चन्द्रम्) आनन्दकरं देदीप्यमानं सुवर्णमिव वर्त्तमानम् । चन्द्रमिति हिरण्यनाम (N.G. 1, 2)=Delightful and shining like gold. (भूर्णिम्) =Upholder or cherisher. (तविषीभिः) बलादिभिर्गुणैः । तविषीति बलनाम (N. G. 2, 9) ।=With energy and other attributes.

More attributes of the Agni (fire) :

अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः ॥६॥

6. *TRANSLATION :—* O man ! you should know the nature and attributes of that Agni (fire) which destroys the germs of diseases, subdure, and swiftly moves along with the fulfilment of noble desires. Harnessed in many kinds of vehicles, and extending the human welfare with the co-operation of others, it passes along with them between heaven and earth. He with his action accomplishes multiformed Yajna.

PURPORT :— Men should know the nature of that Agni (fire) which generally gives nourishment to all. It also burns and particularly destroys the germs of diseases, pervades the earth and its objects and accomplishes many purposes.

NOTES AND REMARKS : (जन्तुभिः) मनुष्यैः । जन्तव इति मनुष्यनाम (N.G. 2, 3)=By the men. (यज्ञम्) सङ्गतं संसारम् ।=Universe. (जीरः) वेगवान् ।=Swift moving. (अभिशस्तिचातनः) योऽभिशस्ति हिंसां चातयति सः ।=The destroyer of the diseases that harm a person.

The attributes and duties of the enlightened persons :

अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि नः।
वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम् ॥७॥

7. *TRANSLATION :—* O vigilant learned leader ! praise the enlightened persons when you get children. Feed and satisfy them with proper and nourishing food. Desire and approach and feed us with tasteful good food. Satisfy the learned persons otherwise also. As you love the wise truthful and intellectual men, therefore, you have become a good scholar.

PURPORT :— Those persons become wise who make their childern highly learned by giving them proper diet and good education. They always desire the association of great scholars and the observance of righteous acts.

NOTES AND REMARKS : (जरस्व) स्तुहि। अत्र व्यत्ययेनात्मनेपदम्। जरतीति स्तुतिकर्मा (N.G. 3, 14)=Praise. (वयांसि) कमनीयान्यन्नानि। वयः इति अन्न नाम (N.G. 2, 7)=Good and highly desirable food. (उशिक्) कमिता। कामयिता=Desirer or lover.

The duties of the learned persons are continued :

विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम्।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥८॥

8. *TRANSLATION :—* Those leading persons know God who glorify Him with reverence for the sake of their quick development. Indeed, He is the Mighty Lord of the People, Controller of all, Venerable like a guest, and always desirous of good knowledge and actions on behalf of His devotees, who are inviolable and extremely wise. He is Omnipresent and Omniscient and conscious Supreme Being.

PURPORT:—God is glorified by absolutely truthful and enlightened persons and He alone is the Protector of the people and Omniscient

and is worthy of glorification and adoration. Without having communion with Him, none can enjoy perfect peace and Bliss.

NOTES AND REMARKS : (नरः) स्वात्मेन्द्रियशरीराणि धर्मं प्रति नेतारः ।= Leaders who lead their soul, senses and body towards the Path of Dharma (righteousness). (जातवेदसम्) यो जातेषु सर्वेषु स्वव्याप्त्या विद्यतेऽथवा जातान् सर्वान् पदार्थान् वेत्ति । जातानि वेनं विदुः । जाते जाते विद्यते इति वा (Nkt. 7, 5, 19) ।=He who is Omnipresent and Omniscient. (जूतिभिः) वेगादिभिर्गुणैः ।=With speed and other virtues, quickly.

The duties of learned persons are further elaborated :

विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥९॥

9\. *TRANSLATION :*— O learned person ! the (fire) is resplendent, desirable mode of success in battles (as variours kinds of weapons are made with its help), and with its attributes and functions it pervades the whole earth by its vigour. May we praise the deeds of that Cherisher of the multitudes at our homes and thus adorn ourselves being endowed with much vigour.

PURPORT :— Those learned persons who are givers of strength and vigour to men and lead them to prosperity and are adorned with benevolence attain prosperity in the State.

NOTES & REMARKS : (दमे) गृहे । दमे इति गृहनाम (N.G. 3,4)=At home. (सुवृक्तिभिः) शोभनाश्च ते वृक्तयो वर्त्तनानि च ताभिः=With good dealings or attributes. (सुमद्रथः) सुमतां प्रशस्तज्ञानानां रथ इव रथो यस्मात्सः । =Making the chariots like those of the thoughtful persons.

The theme of learned persons still continues :

वैश्वानर तव धामान्या चके येभिः स्वर्विदभवो विचक्षण ।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥१०॥

10. TRANSLATION :— O wonderful leader of men ! shining like fire, you have spiritual force giving strength to the people of the world. As Agni (in the form of energy) occupies the realms (of space) and heaven and earth, so being illustrious you have occupied a prominent place everywhere. As a man wants to know your origin and place and name, so knowing all these things, you attain happiness being renowned.

PURPORT :— The persons enjoy happiness who illuminate Dharma (righteousness) and wisdom and who share happiness and grief with other beings on earth.

NOTES & REMARKS : (वैश्वानर) प्रधानपुरुष । वैश्वानरः कस्मात् विश्वान् नरान् नयति (N.R.T. 7, 6, 21)=Leader of men. (स्वर्वित्) प्राप्तसुखः । स्वः सुखम् । विद्लृ-लाभे, तुदादिः=He who has attained happiness. (प्रपृणः) पृष्णीयाः ।=Strengthen.

More attributes of the learned people :

वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः ।
उभा पितरा महयन्नजायताग्निर्द्यावापृथिवी भूरिरेतसा ॥११॥

11. TRANSLATION :— The sage (knower of all Shastras) being self-reliant enjoys great delight because of the similar activities of the Agni (fire and electricity). It shines everywhere with a desire to do noble deeds. As Agni (fire, electricity or sun) illuminates the earth heaven and firmament, so why should not such a man honouring his parents attain happiness ?

PURPORT :— Those persons who act like the enlightened persons and who honour their parents become blessed with divine virtues like the earth and the sun.

NOTES AND REMRKS : (दंसनाभ्यः) सुखकरक्रियाभ्यः । दंस इति कर्मनाम (N.G. 2,1)=By the activities which confer happiness. (अरिणात्) प्राप्नुयात् ।=Attain. (भूरिरेतसा) भूरीणि बहूनि रेतांसि उदकानि यस्मिन्नन्तरिक्षे तेन । रेतः इति उदकनाम (N.G. 1, 12)=With the firmament.

Sūktam—4

Rishi of the Sūktam—Vishwāmitra. Devatā—Āpriyā—Chhanda—Pankti and Trishtup of various kinds. Svara—Panchama and Dhaivata.

The attributes and duties of enlightened persons :

समित्संमित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यग्ने ॥१॥

1. *TRANSLATION :*— O learned person ! on account of your virtues, and shining like the fire, as the fire is kindled with every *Samidha* (pieces of firewood), spoon and other implements of performing Yajna, so give us good knowledge and wealth through teaching and preaching. O noble scholar ! you bring enlightened persons for our association and being our friend, you also join us. We are your companions, therefore you are to be honoured by us.

PURPORT:—O learned persons ! the fire is kindled and it grows with pieces of firewood, cleaned butter and other oblations. So you should develop the intellect of men by teaching and preaching. Make all learned and wealthy being their friends.

NOTES : (शुचाशुचा) होमसाधनेन ।=By ghee, spoon and other implements of Yajna. (यजथाय) समागमाय ।=For association. (अग्ने) अग्निरिव प्रकाशमान ।=Shining like fire.

More duties of the learned persons described :

यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद्घृतयोनिं विधन्तम् ॥२॥

2. *TRANSLATION* :— O learned person ! shining like Agni and protector of our bodies, accomplish this our Yajna which has sweet oblations, has clarified butter as the lighter kindler of fire. It serves very useful purpose. The air, fire and moon etc. associate them-selves with it thrice a day and the enlightened persons perfom it with great attention and faith.

PURPORT :— O men ! you should also do all those things and acts which true enlightened persons do for the acquirement of the knowledge of fire and other sciences.

NOTES : (वरुण:) चन्द्र: । रात्री वरुण: (काण्व) 22, 6 रात्रिराज्याधिष्ठाता चन्द्र: । =Moon. (मित्र :) वायु: । अयं वै वायुर्मित्रो यं पवते (Stpb. 6, 5, 4, 14)= Air. (विधन्तम्) सेवमानम् । विधेम-परिचरण कर्मा (N.G. 3, 5)=Serving a useful purpose.

———

The previous theme of learned persons is further explained :

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।
अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषितो यजीयान् ॥३॥

3. *TRANSLATION* :— The performer of the Yajnas has all approved lustre and it praises the foremost and admirable accepter of virtues. It is aimed at unifying all people on earth and to glorify the enlightened persons well with good associates meaning absolutely truthful learned men.

PURPORT :— All students should associate with a scholar whose radiant splendour praises the giver of knowledge (like electricity). They should attain divine virtues by his association and thus they are blessed with wealth and food materials.

NOTES : (दीधिति:) दीप्ति: दीधितय: । इति रश्मिनाम (NG 1, 5)=Lustre, Brilliance. (नमोभि:) अन्नै: । नम इति अन्ननाम (NG 2, 7)=With good food.

———

The duties of the enlightened persons still continue :

ऊर्ध्वो वां गातुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः ॥४॥

4. *TRANSLATION* :— O performer of the Yajna and priest ! in your non-violent sacrifice, an exalted worshipper-praiser of God has been appointed. Agni (fire) the taker of oblations, which goes out to the earth and its objects has been kindled. Through Yajna the blazing oblations soar high to the firmament and other worlds. The priest has been here seated in the centre of the radiant hall.

PURPORT :— If the performer of the Yajna and the priest are highly learned persons and purified oblations are put in the fire, what happiness is there that can not be obtained through such a Yajna ?

NOTES : (गातुः) स्तावकः ।=Praiser or devotee of God. (देवव्यचाः) यो देवान् पृथिव्यादीन् व्यचति व्याप्नोति सः ।=The Agni (fire) which goes out to the earth and its objects.

More light about the duties of learned persons thrown :

सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन ।
नृपेशसो विदथेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वीः ॥५॥

5. *TRANSLATION* :— The Yajna should be performed in which standard oblations are put. Such performers are charming like beautiful leaders, in which seven kinds of actions relating to the Yajna are accepted with full knowledge that water is placed on all sides, as a symbol of peace and for extinguishing fire when necessary.

PURPORT :— If man put in the fire oblations full of fragrant and other substances and thereby purify air, rain, water and herbs, then they all can attain good health.

NOTES: (विदथेषु) यज्ञेषु ।=In the Yajnas. (ऋतेन) जलेन । ऋतमित्युदक-नाम (NG. 1/12)=With water. (मनसा) विज्ञानेन ।=With knowledge.

The details about the learned persons are further stated :

आ भन्दमाने उषसा उपाके उत स्मयेते तन्वा३ विरूपे ।
यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वाँ उत वा महोभिः ॥६॥

6. *TRANSLATION :—* May the men and women serve us. They are like day and night, and different in their forms but smiling. May air, water, beautiful electricity and sun serve and gladden us by their great attributes and functions.

PURPORT :— If God does not make day and night, none may be able to work properly. If God does not create the water, sun and air, none can ever survive.

NOTES : (भन्दमाने) सुखकारके । भदि-कल्याणे सुखे च (भ्वा.) ।=Causing happiness. (वरुणः) जलम् । समुद्रो वै वरुणः । (मैत्रायणी सं. 4, 7, 8) । समुद्रो जलराशिरिति जलस्यापि ग्रहणं स्पष्टम् ।=Water. (इन्द्रः) विद्युदादिरूपो वन्हिः । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8, 8, 3, 2,)=Fire in the form of electricity and sun etc.

The duties and aims of enlightened persons :

दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥७॥

7. *TRANSLATION:—* We dissemimate knowledge in the fire. I propitiate the two chief divine priests and put seven kinds of oblations. I never harm or insult those noble persons in any way who hold truth, and always admire it. Such people observe vows, are brilliant and always accomplish their vows. Such people boost

good character and conduct. They are satisfied with pure food and water.

PURPORT : Those who use the air, water, food and other things purified by the oblations put in the fire of the Yajnas become men of good character and conduct and they admire good virtues of others and always enjoy happiness.

NOTES : (निऋंजे) न भर्जयामि = Never harm or break into pieces or insult. (स्वधया) जलेनान्नेन वा । स्वधा इति उदकनाम (NG 1, 12) । स्वधा इत्यन्न नाम (NG. 2, 7) = With water or/and food.

Seven kinds of oblations are mentioned according to Rishi Dayananda Sarasvati in his commentary here. But in the Sanskara Vidhi, we find these seven as follows :—

(1) Fragrant substances like camphor इलायची Cardamom, Kasturi (Musk), Sandal, Agar, Tagar, Permury. जायफल जाविती (2) Nourishing substances like ghee fruits, wheat, rice, milk etc. (3) Sweet articles like sugar, dried grapes, etc. (4) Destroyers of diseases like Soma, Giloy etc. (5) चरु-सामग्री (6) Fuel-wood समिधा (7) स्थाली पाक or a particular kind of oblation made of sweet rice etc. (ऋतम्) सत्यम् । = Truth.

More about the learned persons :

आ भारंती भारंतीभिः सजोषा इळां देवैर्मनुष्येभिरग्निः ।
सरंस्वती सारस्वतेभिर्वाक् तिस्रो देवीर्बर्हिरेदं संदन्तु ॥८॥

8. *TRANSLATION* :— May all men use proper language like a cultured and refined speech which is composed of appropriate words. The earth and fire with divine nature, thoughtful man and an educated lady with high ideas and knowledge—let these three shining divinities take their seats earmarked for them at prominent places.

PURPORT :—Those persons enjoy Bliss, who secure the speech from the firmament of heart (touching the heart or impressive).

Their ideas are similar to the ideas of the enlightened persons, and their laudation is similar or matching with the real praise, and their speech is consistent throughout.

NOTES AND REMARKS : (भारती) विद्याशिक्षाधृतावाक् । भारतीति वाङ्नाम (NG 1, 11)=The speech upheld or refined by wisdom and education. (इला) पृथिवी ।=Earth. (सरस्वती) प्रशस्तज्ञानयुक्ता । सरस्वतीति पदनाम (NG 5,5)=Full of admirable knowledge and highly learned lady.

The other meanings of भारती, इला and सरस्वती given, in Rishi Dayananda Sarasvati's Commentary and Nighantu etc. are...... (ऋ. 2, 3, 8 भाष्ये) भारती-शुभान् गुणान् धरन्ती-धारिका माता (य० 20-63) धारणावती प्रज्ञा ।=Diserminative intellect. इला इति वाङ्नाम (NG. 1, 11) अन्ननाम (NG 2, 7) गो नाम (NG. 2, 11) पदनाम (NG 5, 5) इडा-श्रद्धा (Stph. 11, 2, 7, 20) सरस्वती-प्रशस्तं सरोविज्ञानं विद्यते यस्याः सा (य. 8-43) बहु विद्यायुक्ता माता (य 20, 62) विद्यायुक्ता स्त्री (ऋ. 6, 61, 3) By three देवीः (divinities) may be therefore taken learned mother, teacher and preacher or divine speech, admirable intellect and knowledge. There should be harmony among these three themselves and with those or others.

About the learned person's duties and nature :

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥

9. *TRANSLATION* :— O enlightened person ! O giver of divine attributes ! O Destroyer of ignorance and sins ! well pleased, you give us that vigour which makes us active and sustains us well, so that in our family may be born a son who is virtuous, manly (virile), active and dextrous. He would be strong performer of Yajnas and devout and desirous of the company of great scholars.

PURPORT :— *Being of noble merits, actions and tempers, let us always serve those enlightened persons who deliver us sermons.*

These however, take us across all miseries and are inspiring, so that our family may grow more and more in glory.

NOTES AND REMARKS : (तुरीयम्) तारकं शीघ्रकारी ।=That which takes us soon across all miseries. (युक्तग्रावा) युक्तो ग्रावा मेघो यस्मिन्सः ।= Who creates Clouds in the sky by performing Yajnas etc.

The theme of Agni is narrated :

वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥

10. TRANSLATION :— O Protector of the rays of knowledge ! generate divine attributes in you and throw away all evils, like the fire causes the rain through the oblations put in it. The truthful accepter of noble virtues knows the origin of the divine men or attributes. Such a person being the bringer of peace on earth truly performs Yajna.

PURPORT :— As the rays of the sun generate divine attributes (light, heat, health, purity etc) and drive away evils (like impurity disease etc), in the same way the enlightened persons should generate divine virtues and remove all our evils or defects.

NOTES : (वनस्पते) किरणानां पालकः ।=Protector of the rays of the knowledge etc. (शमिता) उपशमकः ।=Giver of peace. (सूदयाति) क्षरयेत्, वर्षयेत् ।=May cause to rain.

The subject of Agni is further dealt :

आ याह्यग्ने समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

11. TRANSLATION :— O learned person ! shining like Agni (fire) which on being kindled pervades the firmament with air, with divine attributes and with quick moving horses in the chariot, come to us like the fire.

As a mother who is blessed with good children remains always happy, so let the immortal (by the nature of the soul) enlightened persons endowed with divine knowledge make us happy with cultured and refined speech.

PURPORT :— O men ! as the vehicles driven by electricity and other articles enable men to go on the land, in the sea and firmament, so the Brahmacharis should receive good education at the Gurukulas (residenital educational institutions) and afterwards make others happy all by spreading knowledge everywhere.

NOTES : (इन्द्रेण) वायुना विद्युता वा। अयं वा इन्द्रो योऽयं (वातः) पवते (Stph. 14, 2, 2, 6) = With air or electricity. (बर्हिः) अन्तरिक्षम् ।= Firmament. (स्वाहा) शोभनान्नेन सुशिक्षितया वाचा वा। स्वाहा इति वाङ्नाम। (N.G. 1, 11) = With good food or with well-trained speech. (अदितिः) माता। अदितिः-अदीना देव माता (N.R.T. 4,4, 23) = Mother.

Sūktam—5

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Pankti and Trishtup of various kinds. Svara—Panchama and Dhaivata.

The attributes of the enlightened persons are compared with Agni :

प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम्।
पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो वह्निरावः ॥१॥

1. TRANSLATION :— O learned person ! an enlightened leader who is the teacher of truth, wise, follower of the path of sages, mighty and strengthened by the those desirous of divine persons and

attributes is awake like Agni kindled at the dawn. He is the bearer of noble virtues and throws open the gates covered by darkness (ignorance).

PURPORT :— As the fire awakens all beings at the dawn and dispels darkness, in the same manner, the enlightened persons awaken the men sleeping under ignorancc and remove their cover of conscience.

NOTES : (चेकितानः) ज्ञापकः ।=Teacher of truth. (विप्रः) मेधावी ।= Wise, genius. (वह्निः) वोढा :=The bearer of noble virtues.

More about the learned persons :

प्रेद्व॒ग्निर्वा॑वृधे॒ स्तोमे॑भिर्गी॒र्भिः स्तो॑तृ॒णां न॑म॒स्य॑ उ॒क्थैः ।
पू॒र्वीर्ऋ॒तस्य॑ सं॒दृश॑श्चका॒नः सं दू॒तो अ॑द्यौदु॒षसो॒ विरो॑के ॥२॥

2. *TRANSLATION* :— The all burning fire is magnified by the wood sticks and fuel, in the same manner an adorable person grows or progresses by the study of the hymns sung by the admirers (students) of all sciences by the way of ideal sermons and mantras denoting many kinds of knowledge. As the fire shines forth which at the glimmering of the dawn, so a learned leader, seeker of truth who is worthy of perceiving well, and perfect in sciences, illuminates all learned persons.

PURPORT :— As the fire illuminates all, magnified by the fuel and the ghee (clarified butter) etc., so those who kindle the souls of men by Brahmacharya and by acquiring of knowledge and impart knowledge of eternal sciences to the men, they became worthy of the highest reverance.

NOTES & REMARKS : (चकानः) कामयानः । चकमानः-कान्तिकर्मा (N.G. 2, 6)=Desiring. (दूतः) यो दुनोति परितापयति सः ।=Fire which creates heat and burns. (पूर्वीः) पूर्णा बह्व्यो विद्याः=Many perfect sciences. (विरोके) अभिप्रीते प्रदीपने वा ।=Possessing alround happiness.

The duties and functions of the learned persons:

अधा॑य्य॒ग्निर्मानु॑षीषु वि॒क्ष्व१॒॑पां गर्भो॑ मि॒त्र ऋ॒तेन॒ साध॑न् ।
आ ह॑र्य॒तो य॑ज॒तः सान्व॑स्था॒दभू॑दु॒ विप्रो॒ हव्यो॑ मती॒नाम् ॥३॥

3. *TRANSLATION* :— As the enlightened persons establish Agni like the emperor of the Prānas (vital energy), so a friend of wise persons, accomplishing all his duties most truthfully is desirable and worthy of association and acceptance. He has been appointed for a high or venerable position.

PURPORT :— *O men ! as Agni in the form of the sun and fire has been established by God among men as illuminator, so you should know those persons who are illuminators of Dharma (righteousness) and Vidya (wisdom and knowledge).*

NOTES ; (अपाम्) प्राणानाम् । आपो वै प्राणाः । (Stph. 3, 8, 2, 4) प्राणो ह्यापः (जैमिनोप. 3, 10, 9)=Of vital energy. (यजतः) सङ्गन्तकः ।=Worthy of association. (मतीनाम्) विपश्चिताम् ।=Of intelligent persons. (हर्यतः) कमनीयः ।=Desirable.

The enlightened persons' duties are narrated :

मि॒त्रो अ॒ग्निर्भ॑वति॒ यत्समि॑द्धो मि॒त्रो होता॒ वरु॑णो जा॒तवे॑दाः ।
मि॒त्रो अ॑ध्व॒र्युरि॑षि॒रो दमू॑ना मि॒त्रः सिन्धू॑नामु॒त पर्व॑तानाम् ॥४॥

4. God is the friend of the seas and the mountains (or the people living on the shore of the seas and hills for meditation and communion). He is the friend and benevolent like kindled fire. He is a friend like the performer of the Yajnas. He is Omniscient and is the Best. Morever, devotee of God should also be respected who is a friend like a non-violent person, who is well wisher of all and is a friend like a man of self-control.

PURPORT :— *As the sun (which is also addressed as Mitra in the Vedas) is nourisher of the rivers, mountains and plants by it's rays and is dispeller of darkness or impurity, in the same manner, friends are supporters of righteousness and eradicatoros of unrighteousness.*

NOTES : (जातवेदा:) यथा जातानां सर्वेषां पदार्थानां वेत्ता जगदीश्वरः =God who is Omniscient. (अध्वर्युः) आत्मनोऽध्वरमहिंसाधर्ममिच्छुः । अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (N.R.T. 1, 3, 8) ध्वरति वधकर्मा । (N.G. 3, 19)= Desiring the observance of non-violence.

The duties and functions of the learned persons are stated :

पाति प्रियं रिपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥५॥

5. *TRANSLATION* :— O learned person ! you should be like the Agni (God) which protects the basic movements of the moving earth. It protects the path of the sun, and protects the sun also with seven heads in the form of seven kinds of rays in the firmament. Being the Mightiest and the Greatest giver of happiness, He protects the one who among the enlightened persons bears some companions to Him, or is similar in purity, truth, justice and kindness etc.

PURPORT :—O learned person ! as fire created and ordained by God is the protector of the earth and other objects through light and heat, so you should also be the protector of all.

NOTES : (वे:) गन्त्र्याः ।= Of the moving (earth). (रिप:) पृथिव्याः । रिपः इति पृथिवीनाम (N.G. 1, 11)=Of the earth. (यह्वः) महान् । यह्व इति महन्नाम (NG 3, 3)= Great. (सप्तशीर्षाणम्) सप्तविधानि शिरांसि किरणाः यस्मिंस्तम् ।= The sun which has seven heads in the form of the seven kinds of the rays. (ऋष्वः) प्रापकः ।=Leading to great happiness.

The theme of the learned persons still moves :

अभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससस्य चर्म घृतवत्पदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन् ॥६॥

6. *TRANSLATION* :— An alert and watchful great scholar utters always proper words in his usual charming praise and performs all noble deeds. He protects the honour and skin (body) of the person who approaches him and who is even carelers. Like the vital fire and the clarified butter (ghee), such a scholar may not be visible, but surely renders help to the needy persons.

PURPORT :— *As the Prāna Agni (vital fire) protects the body and awakens the sleeping persons, in the same manner, it is the duty of teachers and preachers to make men enlightened and awaken them by the knowledge of chosen and appropriate words and all sciences.*

NOTES & REMARKS : (ऋभुः) महान् । ऋभुरिति मेधाविनाम = A great genius. (नाम) वाचं बल वा । नामेति वाङ्नाम (N.G. 1, 11) उदकनामसु च (N.G. 1, 12,) = Speech. (ससस्य) शयानस्य । = Of the sleeping person.

———

More details about the nature of enlightened person :

आ योनिमग्निर्घृतवन्तमस्थात्पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मातरा नव्यसी कः ॥७॥

7. *TRANSLATION* :— As purifying fire has its place at the altar (Yajna Shala) where much ghee or clarified butter is poured, in the same manner, learned students who are brilliant pure and bestower of happiness and are willing to acquire knowledge dwell in an abode in which devotional songs go on. At such places, all love one another and they should treat wisdom or Vidya as mother and the teacher as father. They should establish themselves in good habits and temperament. They should make their parents reputed by their noble character and conduct.

PURPORT :— *As Agni in the form of electricity, is present in the earth and other objects but does not harm any one, in the same manner, it is the duty of highly learned persons not to have malice against any one. As the fire is pure and purifier to others, so an enlightened person should be perfectly pure and then purify others.*

NOTES : (योनिम्) गृहम् । योनिरिति गृहनाम (NG 3,4)=Home. (दीद्यानः) देदीप्यमानः । दीद्यति ज्वलतिकर्मा (NG 1, 16)=Brilliant shining with virtues.

The subject of enlightened persons still continues :

सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥८॥

8. *TRANSLATION* :— The generated Agni is borne aloft by the plants, and they grow and flourish by waters, when beautifying waters were descending. It sometimes acts like an infuriated person (when misused). Know its real nature when it is in the lap of its parents, the heaven and earth, at the originating stage.

PURPORT :—If Agni, the sun does not rain down water, the plants can never grow. As some angry person harms or kills others, in the same manner the radiant fire burns the adjacent objects. As a friend protects his friend, in the same manner, when fire/energy is used methodically and channelized properly, it provides protection through refrigeration etc.

NOTES : (प्रस्वः) याः प्रसूयन्ते ताः ।=Plants and herbs. (पित्रोः) द्यावापृथिव्योः ।=Of heaven and earth. (घृतेन) उदकेन ।=With water.

More duties of the learned persons :

उदु ष्टुतः समिधा यह्वो अद्यौद्वर्ष्मन्दिवो अधि नाभा पृथिव्याः ।
मित्रो अग्निरीड्यो मातरिश्वा दूतो वक्षद्यजथाय देवान् ॥९॥

9. *TRANSLATION* :— As the multi—form Agni/energy/power shines with the fuel or sacrificial sticks (*SAMIDHA*) the mighty stationed on the altar—the naval of the earth-shines brightly. It's flames touch the firmament. This Agni acts like a friend or

messenger and is benevolent like the air. Let it generate divine attributes for our benefit or association. This great Agni (fire) thus praised may become a friend.

PURPORT :— The Agni in the form of the sun creates heat in this world. Same way, a great friend makes his friends happy and helps them in the acquirement of the divine virtues.

NOTES : (दिव:) प्रकाशस्य ।=Of the light. (यजथाय) यजनाय सङ्गमनाय ।= For association. (देवान्) दिव्यगुणान् ।=Divine virtues.

———————

The subject and attributes of the learned persons :

उदस्तम्भीत्सुमिधा नाकमृष्वो३ग्निर्भवन्नुत्तमो रोचनानाम् ।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ॥१०॥

10. TRANSLATION :— The mighty Agni is the best of the luminaries, and is kindled strongly by the wind even more than by the violent frying. It goes upward with its lustre to bestow happiness. Let me kindle well this Agni which takes the oblations to distant places and leads us to joy, when it is in the cave of my heart. (Agni would mean God, Who is to be kindled with the fuel of our Prānas the vital airs).

PURPORT :— As Agni in the form of electricity and sun upholds all objects, so I uphold or use it properly.

NOTES AND REMARKS : (नाकम्) अविद्यमानदु:खम् । कम् इति सुखनाम (N.G. 3,6) न कम्=दु:खम् । न अकं यत्र तदविद्यमानदु:खं सुखम् ।=Where there is no misery. (भृगुभ्य:) भर्जमानेभ्य: (पदार्थेभ्य:)=From frying and other substances.

The spiritual interpretation of the mantra is that God being the best among the resplendent souls, leads them to emancipation through His Divine Splendour. In this case by भृगुभ्य: may be taken परिपक्वविज्ञाना मुनय: Sages of mature or ripe wisdom i.e. for the benefit of such sages.

More about the learned persons :

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

11. TRANSLATION :— Grant O enlightened leader ! the joy of knowing the perpetual and proper meaning of the words and their relation with the objects, the speech which leads to various noble acts and which is properly punctuated. May your gracious will be ever upon us, so that we may be blessed with such children, as fulfill our cherished noble desires and illustrious.

PURPORT :— It is the duty of the enlightened persons to make their speech and intellect endowed with proper understanding and knowledge and urge upon others also to do so. We receive wisdom and good education from others, likewise we should also give the same to others, for the betterment of young generation.

NOTES : (तनय:) कामदः ।=Fulfiller of noble desires. (पुरुदंसम्) बहुकर्मसाधकम् ।=Accomplisher of many works.

Sūktam—6

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of the enlightened persons are told :

प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाड्वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची ॥१॥

1. TRANSLATION :— O devout performers of the Yajna ! moved by deep devotion, bring forth the ladle *SRUCHA* (the spoon for Homa). It is to be conveyed to the south of the fire-altar

(*VEDI*) and charged with the sacrificial food, pointed to the east, and containing the oblations and filled with clarified butter, this ladle proceeds to Yajna-Kunda (Holy Pit).

PURPORT :— Men should perform Yajnas and other noble deeds in day time and at night like the enlightened persons.

———

More virtues of the learned persons are stated :

आ रोदंसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।
दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते वह्नयः सप्तजिंह्वाः ॥२॥

2. *TRANSLATION :—* O performer of the Yajnas ! shining like the fire, instruct people about your glory, about the light and earth, alongwith the seven-tongued (in the form of seven scholars and fire flames, when you manifest yourself as great scientists, you fill the heaven and earth by your glory and cast away all the evils. Then, obviously, you attain the true delight.

PURPORT :—As there is the glory of the sun, earth and fire, in the same manner, one who acquires the knowledge of the science of fire and Geology, always enjoys happiness.

NOTES :—(अग्ने) वह्निवद्विद्वन् ।=O enlightened person shining like fire. (सप्तजिह्वाः) काल्यादयः सप्तजिह्वा इव ज्वाला येषान्ते (अग्नयः)=Having seven tongues in the form of flames of seven colours. (दिवः) प्रकाशस्य ।=Of the light. (रिक्थाः) अतिरिणाक्षि ।=Remove or cast away.

———

More details about the nature of learned persons :

द्यौश्चं त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीळते शुक्रमर्चिः ॥३॥

3. *TRANSLATION :—* O fire-like shining King ! whenever your subjects desirous of divine virtues and the association of the

enlightened persons praise you on being fully satisfied, your virility and light of knowledge, performences of the Yajnas establish your importance. You are a liberal donor for self-control. This helps you to attain the divine light and the kingdom of the State.

PURPORT :—The king and the officers of the State please their subjects with knowledge, humility and good policies. By practising self—abnegation, they get rid of all vices. They attain DHARMA (righteousness) ARTHA (wealth) KĀMA (fullfilment of noble desires) and MOKSHA (emancipation). They should know the best way of development in the arenas of strength and knowledge.

NOTES & REMARKS : (होतारम्) दातारम् ।=Liberal donor. (शुक्रम्) वीर्य्यम् । तेजो वै शुक्रो ब्रह्मवर्चसम् (मैत्रायणी संहितायाम् 4, 6, 3, 8, 9) । =Virility. (अर्चि:) विद्याप्रकाशम् । अर्चि: ज्वलतो नाम (N.G. 1, 17)=The light of knowledge.

———

More tips for the enlightened persons :

महान्त्सधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।
आस्क्रे सपत्नी अजरे अमृक्ते सबर्दुघे उरुगायस्य धेनू ॥४॥

4. TRANSLATION :— The great Agni is firmly established between heaven and earth. It is desired by all because of the fact that his glory should be known to all. It pervades heaven and earth which are imperishable and powerful brides of the sun (so to speak). They are like two milk-yielding cows of the wide and extending Agni.

PURPORT :— You should know that the sun world is the greatest. It revolves on its own axis and illuminates all related planets. It is the cause of the existence and division of day and night.

NOTES : (अमृक्ते) विकारावस्थयाऽशुद्धे ।=Impure on account of mutation or change. (सबर्दुघे) समान स्वीकरणप्रपूरिके ।=Fulfillers of good desires.

The subject of learned persons goes further :

व्रता तें अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्थ ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

5. *TRANSLATION* :—O learned leader ! you are showerer of happiness. Like the sun/electricity, you pervade the heaven and earth and are like messengers of God (manifesting His glory). You are also like them. Great are your deeds. You are the mighty one, on account of your knowledge and power of actions. As soon as you manifest your glory, you become the messenger and leader of the people.

PURPORT :—*That man alone deserves to be the ambassador (taker of message) and leader of the people, whose attributes and functions are really great, like those of the Agni (fire/electricity/sun).*

NOTES : (चर्षणीनाम्) मनुष्याणाम् । चर्षणयः इति मनुष्यनाम (N.G. 2, 3)— Of men. (क्रत्वा) प्रज्ञया कर्मणा वा । क्रतुरिति कर्मनाम (N.G. 2, 1) ।— Through intellect or action.

The subject of learned persons goes on :

ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व ।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवेदः ॥६॥

6. *TRANSLATION* :—O learned person ! you know all the principal objects that exist. Harness your car with your ruddy sweaty horses to come to the Yajna, which are like electricity and sun in the world. Bring all enlightened persons O Donor ! to this place.

PURPORT :—*O men ! you should harness in your cars such horses and other things as God has upheld in this world. The sun and electricity move and uphold all. Alongwith this, accept all noble virtues.*

NOTES & REMARKS : (केशिना) बह्वः केशाः किरणाः विद्यन्ते ययोस्तौ ।= Having long waves or rays. (घृतस्नुवां) यौ घृतमुदकं स्नुतः स्रावयतस्तौ । घृतमित्युदकनाम (N. G. 1, 12)=Which make water in the form of sweat to flowing out of exertion.

The theme of enlightened persons still continues :

दि॒वश्चि॑दा ते॑ रुचयन्त रो॒का उ॒षो वि॑भा॒तीरनु॑ भासि पू॒र्वीः ।
अ॒पो यद॑ग्न उ॒शध॒ग्वने॑षु होतु॑र्म॒न्द्रस्य॑ प॒नय॑न्त दे॒वाः ॥७॥

7\. *TRANSLATION :*—O learned leader ! your splendour shines and spreads everywhere. The sun illuminates the resplendent ancient dawn and rains down the water. Moreover, there is fire in the forests burning many articles. Same way, the enlightened truthful persons praise you in abundance, when you shine after acquiring knowledge and wisdom, are liberal donor and bestower of Bliss.

PURPORT :—Those persons who are illuminators like the sun, destroyers of the wicked like the fire, and admirers of the righteous men, they become accomplishers of all good works like electricity.

NOTES : (रोकाः) रुचिकराः प्रकाशाः ।=Charming light or splendour. (दिवः) प्रकाशात् ।=From the light. (मन्द्रस्य) आनन्दप्रदस्य ।=Of the bestower of Bliss.

The theme of learned persons goes on :

उ॒रौ वा॒ ये अ॒न्तरि॑क्षे॒ मद॑न्ति दि॒वो वा॒ ये रो॑च॒ने सन्ति॑ दे॒वाः ।
ऊमा॑ वा॒ ये सु॒हवा॑सो॒ यज॑त्रा आयेमि॒रे र॒थ्यो॑ अ॒ग्ने॒ अश्वाः॑ ॥८॥

8\. *TRANSLATION ;*—O learned leader ! you are full of splendour like the purifying fire. In fact, the know the divine rays which

are in the spacious firmament or sky, which are desirable, are givers of light and takers, and beneficent to various cars. Those who know them well, they always enjoy happiness.

PURPORT :—O men ! you should become protectors of all beings by knowing the rays and attributes of the fire whether manifest or otherwise. They illumine all, are beneficent to various vehicles and are attractive.

:*NOTES* : (ऊमा:) कामनीया: ।=Desirable. (अश्वा:) व्याप्तिशीला: किरणा: । अश्व इति किरणानाम (N. G. 1, 5) ।=Pervasive rays. (यजत्रा:) सङ्गता: ।=Unifiers.

Again the ongoing theme of enlightened persons is stated :

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥९॥

9. *TRANSLATION :*—O learned leader ! shining with knowledge like the fire, come here up and down on your chariot with the rays of the Agni (electricity/energy) which bring the thirty three divine substances alongwith their protective powers and gladden them with proper food.

PURPORT :—Agni (fire/energy/electricity/sun) upholds thirty-three substances like the earth, air water etc. and while pervading makes them like itself. In the same manner, it is the duty of the enlightened persons to know the nature and properties of all objects through various sciences and thereafter instruct others about them.

NOTES & REMARKS : (अग्ने) अग्निवत् ज्ञानेन प्रकाशमय ।=Shining with knowledge like the fire. (अश्वा:) किरणा: । असौ वा आदित्योऽश्व: (Stph 7, 3, 2, 10) । तस्मादश्वा आदित्यकिरण इति स्पष्टम् ।=Regarding 33 Devas there is reference in Shatapath Brahmans 4, 5, 7, 2, Aitareya Brahmana 2, 18, 37, 11, 3, 21 in words like अष्टौ वसव: । एकादश रुद्रा: द्वादशादित्या: इमे एव द्यावा पृथिवी त्रयस्त्रिंश्यौ त्रयस्त्रिंशद् वै देवा: प्रजापतिश्चतुस्त्रिंश: । (Stph 4, 5, 7, 2)

The theme of enlightened persons still rolls up :

स होता यस्य रोदसी चिदुर्वी यज्ञं यज्ञमभि वृधे गृणीतः ।
प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥१०॥

10. TRANSLATION :—The Agni (God)—the upholder of all should be known by all. Under Whose power the spacious heaven and earth were set in order by Him. They are like a grand Yajna and have abundance of water. They are true in this world, born out of the Eternal Matter and they glorify at each creation for the development or growth of the devotees.

PURPORT :—If God would not have made sun and the earth, none would have been able to do anything, nor could there have been any growth. So He should be glorified by all.

NOTES : (सुमेके) सुष्ठुप्रक्षिप्ते ।=Set in the proper order. (ऋतजातस्य) ऋतात्सत्यात्कारणाज्जातस्य जगतो मध्ये ।=In the world born of the eternal true course matter.

Nature and deeds of the learned persons :

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

11. TRANSLATION :—O learned leader ! I call upon you to grant me the eternal nature of the earth. Because of it, many works are accomplished and properly divided and also the land. May your good knowledge be ever with us so that may we be blessed with the children. In fact, these children spread knowledge and righteousness and are illustrious fulfilling the noble mission of their lives.

PURPORT :—If men know the nature of the fire, earth and other elements and utilise that knowledge for various purposes, they may be blessed with good progeny, wealth, foodgrains and other kinds of prosperity in abundance.

NOTES : (हवमानाय) स्पर्द्धमानाय ।=For the person calling upon or remembering. (इष्टाम्) स्तोतुमर्हां भूमिम् । इष्टेति पृथिवीनाम (N.G. 1, 1)= Praiseworthy land. (गोः) पृथिव्याः । गौरिति पृथिवीनाम (N.G. 1)= Of the earth.

Sūktam—7

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of a learned persons are stated :

प्र य आरुः शितिपृष्ठस्यं धासेरा मातरां विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चंरेते प्र संस्राते दीर्घमायुः प्रयक्षे ॥१॥

1. TRANSLATION :—The flames of the all—sustaining Agni have arisen and pervaded earth and heaven, and all speeches come out from seven gates. Then heaven and earth can sustain and cooperate with it and give long life to the performer of the Yajna. Because of it, he may ever be engaged in doing such noble deeds.

PURPORT :—If there is no Agni (in the form of electricity/energy) in the body, the speech cannot come out. Those persons who serve it well with the observance of Brahmacharya (continence) and other good deeds attain longevity.

NOTES : (धासेः) धारकस्य ।=Of upholder. (मातरा) जलाग्नी ।= Water and fire.

The type of ideal speech is told :

दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्वहन्तीः ।
ऋतस्यं त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः ॥२॥

2. *TRANSLATION* :—O learned person ! the speeches that are glorious, divine, conveying happiness and which are full of desirable knowledge stand before you. You are protector of all in the assembly of truth (truth—speakers), may they be single on their path, like the earth. You should know them well.

PURPORT :—As the earth without other's help rotates on its path regularly, in the same manner the speeches of the civilised and cultured persons expose all falsehood. They lead a man to the true path and nothing but to truth. Those who use such truthful and sweet speech (words), do not suffer.

NOTES : (दिवक्षस:) दीप्तिं प्राप्य व्याप्ता: ।=Resplendent, Glorious. (मधुमत्) मधुराणि विज्ञानानि वर्त्तन्ते यस्मिंस्तत् ।=Full of sweet knowledge. (वर्त्तनिम्) वर्त्तन्ते यस्मिंस्तं मार्गम्=Path. (धेनवः) वाचः ।=Speeches.

———

What should a kind do is told :

आ सीमरोहत्सुयमा भवन्तीः पतिश्चिकित्वान् रयिविद्रयीणाम् ।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत्पुरुधप्रतीकः ॥३॥

3. *TRANLATIONS* :—O learned ruler ! the sun upholds planets and others in various ways and it has the blue colour on its back. It upholds the subjects of a loving ruler, who goes from place to place to see the real condition of the people. So you being the enlightened person and lord of abundant wealth should establish firmly your subjects which are self—disciplined.

PURPORT :—The sun awakens all people, so and like that the king should make his well—trained and well—guarded subjects wealthy by making them settled or emigrated in various countries of the world (for business and commerce etc).

NOTES & REMARKS : (सीम्) आदित्यः । सीम इति परिग्रहार्थीयो वा पदपूरणो वा । प्रसीमादित्यो असृजत् (ऋक् 2, 28, 4) प्रासृजदिति वा प्रासृजत् सर्वत इति वा (N.R.T. 1, 3, 8)=The sun. (धासेः) पोषकस्य ।=Of the king who cherishes or sustains well. (पुरुधप्रतीकः) पुरून् बहून् दधाति येन तत् पुरुधं प्रतीतिकरं कर्म यस्य सः ।=The sun which has the function of upholding the world in various ways.

———

The duties of men are specified :

मा॒हि त्वा॒ष्ट्रमू॒र्जय॑न्तीर॒जुर्यं॑ स्त॑भूयमा॒नं व॒हतो॑ वहन्ति ।
व्यङ्गे॑भिर्दिद्युता॒नः स॒धस्थ॒ एका॑मिव॒ रोद॑सी॒ आ वि॑वेश ॥४॥

4. *TRANSLATION* :—The rays bear the splendour of the sun which is undecaying, great and upholder of all and also giving strength to all with their various actions. That resplendent sun is associated with heaven and earth like a husband with only one wife. You should utilise that sun for the accomplishment of various purposes to be effected with electricity.

PURPORT :—There is simile in the mantra. Men should know the attributes and functions of the Agni in the form of electricity/energy which pervades all articles and should accomplish various works with its help.

NOTES & REMARKS : (त्वाष्ट्रम्) त्वष्टुः सूर्य्यस्येदं तेजः । इन्द्रो वै त्वष्टा (ऐतरेय ब्राह्मणे 6, 10) अथ यः स इन्द्रः असौ स आदित्यः । (Stph 8, 5, 3, 2) तस्मात् त्वष्टा आदित्य इति स्पष्टं सिद्ध्यति ।=The splendour of the sun. (स्तभूयमानम्) लोकानां धारकम् ।=Upholder of the world.

———

The qualities of the Mahatmas or great souls is told :

जा॒नन्ति॒ वृष्णो॑ अरु॒षस्य॒ शेव॑मु॒त ब्र॒ध्नस्य॒ शास॑ने रणन्ति ।
दि॒वो॒रुचः॑ सु॒रुचो॒ रोच॑माना॒ इळा॒ येषां॒ गण्या॒ माहि॑ना॒ गीः ॥५॥

5. *TRANSLATION* :—Those are great souls whose speech is respectable and dependable. They being interested in the spread of knowledge and creating love among all are glorious, because of utter useful and beneficial words. Remaining under the command or guidance of great and mighty scholar like a powerful horse, they know the means of attaining happiness and acquiring true knowledge.

PURPORT :—Those persons who are firm in acting upon the teachings of the great enlightened persons, become admirable scholars and great.

NOTES & REMARKS : (ब्रध्नस्य) महतः । ब्रध्न इति महन्नाम (N.G. 3, 3) =Of the great. (दिवोरुचः) विज्ञानप्रकाशे रुचिकरः ।=Interested in the light of knowledge. (सुरुचः) सुप्रीतिसंपादकाः ।=Creators of love. (इला) स्तोतव्या वाक् । इलेति-वाङ्नाम (N.G. 1, 11)=Admirable speech.

The attributes of great men are stated :

उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम् ।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥६॥

6. *TRANSLATION* :—O men ! you must respect those Brahmacharis who receive education from the great teachers and preachers or from parents. With great knowledge they utter speech full of wisdom and education and get and provide strength. As the sun dispels the darkness at the night and upholds the world, so a great man dispels the ignorance of the devotee and takes him to his goal of attaining emancipation.—*MOKSHA*.

PURPORT :—O men ! as Brahmacharis obtain the spiritual splendour by serving their parents, preceptors, and other great persons, so attain the happiness of Dharma by the glorification of prayer and meditation on God in the morning.

NOTES & REMARKS : (उक्षा) सेचकः । उक्ष-सेचने ।=The sun. Sprinkler or showerer of water. (घोषम्) विद्याशिक्षायुक्तां वाचम् । घोष इति वाङ्नाम (N.G. 1, 11)=Speech full of wisdom and education.

(शूषम्) बलम् । शूषमिति बलनाम (N.G. 2, 9)=Strength. (अक्तोः) रात्रेः । अक्तुरिति रात्रि नाम (N.G. 1, 7) =Of the night.

The preachers duties and their ideals are stated :

अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥७॥

7. *TRANSLATION :*—Those wise and enlightened men enjoy Bliss who endowed with sublime education, sprinkle or bestow happiness. Undecaying physically and spiritually, they follow to observe their vows of truth. They alongwith fine performers of the Yajnas (Hotā, Adhvaryu, Udgātā, Brahmā and Sabhya, Yajamāna with his wife protect the nature of all-pervading God which is (external Bliss) worth attaining.

PURPORT :—O men! seven performers of Yajna make the audience or subjects happy by performing the non-violent sacrifice. In the same manner, the preachers of good character, conduct and their temperament delight all person because of teaching and preaching.

NOTES : (पंचभिः) होत्रध्वर्यूद्गातृब्रह्मसभ्यैर्ऋत्विग्भिः ।=Hotā (of the Rigveda) Adhvaryu of the Yajur Veda, Udgātā (of the Sama Veda) Brahmā (of all the Vedas, particularly of the Atharva Veda) and other members. (सप्त) पत्नीयजमानाभ्यां सहिताः सप्तसङ्ख्याकाः ।=Seven including the Yajamāna and his wife. (वेः) व्यापकस्य परमेश्वरस्य ।=Of all pervading God. (उक्षणः) सुखसेचकाः ।=Sprinklers or bestowers of happiness.

The qualities and duties of the preacher :

दैव्या होतारा प्रथमा न्यृञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥८॥

8. *TRANSLATION* :—I propitiate the seven who are mild and kind-hearted, who are linked with truth and who always admire truth. They observe vows and speak without any infriagement of their vows and are brilliant. Such people retain guardedly good character and conduct and shine with true knowledge and other virtues. They are satisfied with pure food. I particularly propitiate the two divine givers of knowledge who are reputed on account of their special qualities.

PURPORT :—Those learned persons should be always honoured who acquire wealth and foodgrains by righteous dealings and educate all by their precept and practice.

NOTES & REMARKS : (पृक्षासः) आर्द्रीभूताः ।=Mild and kind hearted. (ऋञ्जे) प्रसाध्नुयाम । ऋंजतिः—प्रसाधनकर्मा (N.R.T, 6, 4, 21)= May please or propitiate. (दीध्यानाः) विद्यादिसद्गुणैः प्रकाशमानाः । दीध्यानाः—दीधी वीधीङ् दीप्तिदेवनयोः इत्यस्मात् शानच् । By दैव्या होतारा may be taken teachers and preachers=Shining with true knowledge and other virtues.

The path of enlightened persons is described :

वृषायन्ते मुहे अत्याय पूर्वीर्वृष्णे चित्राय रश्मयः सुयामाः ।
देवं होतर्मन्द्रतरश्चिकित्वान्महो देवान् रोदसी एह वक्षि ॥९॥

9. *TRANSLATION* :—O bestower of happiness to all ! O shining one ! you are giver of delight and full of wisdom, and bring the great enlightened persons to us from all corners. The charming rays give strength to a great wonderful scholar who has established his wisdom and those rays make manifest earth and heaven.

PURPORT :—The rays of the sun gladden all with their light and raining down water. So the enlightened persons make all full of wisdom by imparting knowledge to them.

NOTES : (अत्याय) सर्वविद्याव्यापनशीलाय ।=Pervading in all knowledge—a great scholar. (वृष्णे) विद्यावर्षकाय ।=For a showerer of wisdom. (मन्द्रतरः) अतिशयेनाह्लादकः ।=Making happy extensively.

The duties of the learned persons are told :

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥१०॥

10\. *TRANSLATION* :—O learned persons ! shining like the fire and possessing real wealth like the enlightened persons, you perform Yajnas blessed with noble virtues. Such people are of sincere speech and good intellect and they live like the mornings and riches and dispel darkness of ignorance with your greatness for great prosperity. You destroy even the sin that had been committed and bring about the welfare of all.

PURPORT :—O men ! like the morning hours, you enlighten the souls of all men, by imparting knowledge to them. Get rid of all sinful acts and make them truthful and learned, so that sin may not spread in the world. (In Sandhya prayers, the Aghamarshana cluster of the mantras are aimed at liquidating the sins. Ed.)

NOTES : (पृक्षप्रयजः) ये पृक्षेण शुभगुणैरार्द्रीभावेन प्रयजन्ति ते ।=Those persons who perform the Yajnas sprinkled or endowed with noble virtues. (दशस्य) क्षयं गमय ।=Destroy. (सुकेतवः) सुष्ठु केतुः प्रज्ञा येषान्ते ।= Blessed with good intellect.

The duties of the learned persons are stated :

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

11\. *TRANSLATION* :—This mantra has been translated before (Rig. 3.5.11 and 3.6.11) so we need not dilate upon it here.

1\. But the following words have different meanings here. Those words are तनयः which means hear विद्या सुखप्रचारकः Propogator of real knowledge and happiness.

2. (विजावा) विशेषेण प्रसिद्धः । Renowned or particularly famous. It has been repeated in the present context and for the sake of emphasis.

PURPORT :—It is the duty of all men to attain a speech endowed with true knowledge and good intellect and thereafter make their progeny well-trained. Thus they would attain eternal happiness and good intellect or understanding of the absolutely truthful persons, which should be propogated everywhere.

Sūktam—8

Rishi of the Sūktam—Vishvāmitra. Devatā—Vishve Devāh. Chhanda—Trishtup and Anushtup of various kinds. Svara—Dhaivata and Gāndhāra.

The characteristic marks of the ideal persons are described :

अ॒ञ्जन्ति॒ त्वाम॑ध्व॒रे दे॑व॒यन्तो॒ वन॑स्पते॒ मधु॑ना॒ दैव्ये॑न ।
यदू॒र्ध्वस्तिष्ठा॒ द्रवि॑णे॒ह ध॑त्ता॒द्यद्वा॒ क्षयो॑ मा॒तुर॒स्या उ॒पस्थे॑ ॥१॥

1. *TRANSLATION :—* O learned person ! you are brilliant like the sun, and the protector of rays. We may also seek that abode on the earth lived by the enlightened men. They are endowed with sweet behaviour and they desire welfare of all through Yajna (non-violent sacrifice) in the form of study, teaching and administration. You stand exalted and grant us wealth in this world.

PURPORT :— As all beings desire the day, so all should desire the association of the noble enlightened persons. Thus they accomplish unitedly and lovingly good home and prosperity.

NOTES & REMARKS : (क्षयः) निवासस्थानम् । क्षि-निवास गत्योः (तुदा.) = Abode. (वनस्पते) वनस्य रश्मिसमूहस्य पालकः सूर्यंस्तद्वद्वर्त्तमान । वन इति रश्मिनाम (N.G. 1, 5) पा-रक्षणे । Behaving like the resplendent sun-the protecting of the band of rays. (अध्वरे) अध्ययनाध्यापनराजपालानादि व्यवहारे । =In the dealing of the Yajna (non-violent secrifice) in the form of the study, teaching and administration.

The characteristic of persons that attain welfare and happiness are told :

समिद्धस्य श्रयमाणः पुरस्ताद् ब्रह्म वन्वानो अजरं सुवीरम् ।
आरे अस्मदमतिं बाधमान उच्छ्रयस्व महते सौभगाय ॥२॥

2\. *TRANSLATION* :— O learned person ! you are brilliant and benevolent and like the sun serving the scholar. In fact, he shines with noble virtues like the kindled fire, and distributes great wealth which is un-decaying and blessed with good progeny. Those learned persons keep off all evil thoughts at distance from us, and they stand for great prosperity and auspiciousness.

PURPORT :— Those persons always enjoy happiness who desire the welfare of all, dispelling ignorance and evil thoughts by giving good education, VIDYA (wisdom) and DHARMA (righteousness) and also provide help with righteously acquired wealth.

NOTES : (ब्रह्म) महद्धनम् ।=Great Wealth. (वन्वानः) संभजमानः ।= Dividing or distributing. (आरे) समीपे दूरे वा ।=Near or far.

The duties of men are defined :

उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि ।
सुमिती मीयमानो वर्चो धा यज्ञवाहसे ॥३॥

3\. *TRANSLATION* :— O protector of good wealth ! O giver of noble virtues ! be exalted on this spot of earth like a pillar. Honoured by men, have the splendour of teaching for the accomplishment of the Yajna, study and teaching with good intellect.

PURPORT :— As trees like the fig tree grow with the root, trunks and branches etc. so men should grow in all directions by extending knowledge industriously and laboriously.

NOTES : (वनस्पते) वननीयस्य धनस्य रक्षक ।=Protector of good wealth. (वर्ष्मन्) सद्गुणानां सेचक ।=Sprinkler or spreader of noble virtues. (मीयमानः) सत्क्रियमाणः ।=Being honoured. (यज्ञवाहसे) यज्ञस्याध्ययनाध्यापनस्य

प्राप्तये ।=For the accomplishment of the Yajna in the form of study and teaching. (सुमिती) शोभनया प्रज्ञया । अत्र पूर्वसवर्णदेशः । माङ् माने इत्यस्मात् क्तिनि द्यतिस्यतिमास्थेतीत्वम् । धातूनामनेकार्थत्वात् ज्ञानार्थत्वम् ।=With good knowledge or intellect.

———

The golden path of learning is pointed out :

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।
तं धीरासः कवय उन्नयन्ति स्वाध्यो॒३ मनसा देवयन्तः ॥४॥

4\. *TRANSLATION* :—Well-clad and well-read comes a young-man. He has acquired knowledge with the observance of Brahmacharya (continence) from eight years onward. He becomes excellent, and is brought up in the womb of the mother *Vidya* (wisdom and knowledge). Steadfast far-sighted wise men or seers who are experts in imparting good knowledge and who desire the true welfare of their pupils, elevate them to good knowledge and perfection of mind.

PURPORT :—No one can become a civilised long-lived and learned person without wisdom, good education and Bramacharya, and he does not earn respect. He alone is truly learned whom righteous enlightened persons admire.

NOTES : (परिवीतः) परितः सर्वतो व्याप्तविद्यः ।=Who has acquired knowledge from all sides. (जायमानः) विद्याया मातुरन्तः स्थित्वा निष्पन्नः ।=Born out of the womb of the mother Vidya. (स्वाध्यः) सुष्ठु विद्याधानकर्त्तारः ।=Good imparters of knowledge.

TRANSLATOR'S NOTES : The mantra is not applicable to the यूपं or sacrificial post, as interpreted by some commentators. In fact, the whole description and epithets like युवा-सुवासाः—परिवीतः—तं धीरासः कवय उन्नयन्ति etc. make it quite clear that it is said regarding a Brahmachari who comes home after completing his studies at the Gurukula; as explained above Svami Dayananda Sarasvati.

———

The noble path of learning is indicated :

जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः ।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम् ॥५॥

5. *TRANSLATION* :—Wise men devoted to meditation on God purify that person who like a hero in the battlefield grows from all sides. Such a person is illustrious in the dealing of knowledge, and being a learned genius and honouring the enlightened persons achieve pure faultless speech.

PURPORT :—For those persons every day is a good day, who having acquired wisdom and good education become enlightened. As heroes grow in prosperity on all sides having conquered their enemies, in the same way, an enlightened person grows from knowledge and wisdom.

NOTES : (जातः) उत्पन्नः, प्रसिद्धः ।=Born or reputed. (समर्य्ये) संग्रामे । समर्य्य इति सङ्ग्रामनाम (N. G. 2, 17)=In the battlefield. (विदथे) विज्ञानमये व्यवहारे ।=In the dealing or spread of knowledge.

The demarcating line between acceptable and non-acceptable persons has been denoted :

यान्वो नरो देवयन्तो निमिम्युर्वनस्पते स्वधितिर्वा ततक्ष ।
ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे दिधिषन्तु रत्नम् ॥६॥

6. *TRANSLATION* :— O leaders ! the men desiring the welfare of all honour you. Your words throw light on various sciences, and are of steadfast intellect. Teach us about the wealth which brings noble progeny. O protector of the forests ! remove all wickedness like the lightning pierces through the cloud.

PURPORT :—O persons, you take company of those, who make others civilized and cultured, and give up the same of those, who inculcate vices in them.

NOTES : (स्वरवः) स्वकीयो रवो विज्ञाप्रज्ञापकः शब्दो येषन्ति ।=Those who utter words throwing light on various sciences. (तस्थिवांसः) स्थिरप्रज्ञाः ।=Men of the steadfast intellect. (दिधिषन्तु) उपदिशन्तु ।= May teach. (रत्नम्) धनम् । रत्नमिति धननाम (N.G. 2, 10)=Wealth.

The attributes of knowledge are described :

ये वृक्णासो अधि क्षमि निमितासो यतस्रुचः ।
ते नो व्यन्तु वार्यं देवत्रा क्षेत्रसाधसः ॥७॥

7. *TRANSLATION :—* May the learned persons, who have thrown away their ignorance, who have acquired true knowledge, who perform Yajnas with ladles and requisite other implements, who cultivate the fields (of various sciences) may give us acceptable knowledge.

PURPORT :— Ignorance cut down with true knowledge does not grow, like the tree cut down with axes.

NOTES : (वृक्णासः) छिन्नाविद्याः ।=Who have cut down (removed) their ignorance. (वार्यम्) वर्त्तुमर्हं विज्ञानम् ।=Acceptable knowledge.

The promotion of the non-violence and Dharma is emphasized :

आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम् ।
सजोषसो यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम् ॥८॥

8. *TRANSLATION :—* O men ! may twelve months, Prānas (vital breaths) Vasus (places of inhibation of all beings), the vast earth and the sun and the firmament unitedly protect our Yajna or the noble dealing. May the enlightened persons raise aloft the standard of non-violence.

PURPORT :— O men ! as mouths, Prānas, the earth and other objects remain in the world with harmony, in the same manner, you should generate love among all, increase knowledge and advance the Dharma of non-violence.

NOTES : (सुनीथा:) सुष्ठुसङ्गता: ।=United, unified or harmonised. (यज्ञम्) सर्वं सद्व्यवहारम् ।=Good dealings or conduct. (अध्वरस्य) अंहिसनीयस्य ।=Of the etérnal Dharma of non-violence.

The signs of perfect happiness are indicated :

हंसा इव श्रेणिशो यताना: शुक्रा वसाना: स्वरवो न आगुः ।
उन्नीयमाना: कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः ॥९॥

9. TRANSLATION :— May those learned persons come to us who wear pure and clean garments, preserve their semen and make joint efforts, like swans, flying in rows with melodious voice. Elevated with noble virtues, those learned persons of divine attributes, actions and temperament follow the path of the enlightened men accompanied by geniuses from the beginning.

PURPORT :— Those persons only attain abundant happiness who unite like the flying swans, and elevate all with their great efforts. Such people are themselves exalted and they follow the path of the absolutely truthful enlightened persons and observing Brahmacharya ever and preserve their semen in order to earn more strength and vitality.

NOTES : (कविभि:) मेधाविभि: ।=By geniuses. (पाथ:) मार्गम् ।=Path. (स्वरव:) सुस्वरान् सेवमाना: ।=Singing melodiously.

TRANSLATOR'S NOTES : Here the Devas (देवा:) are meant enlightened persons who are guided and uplifted by great geniuses (विद्वांसो हि देवा: ।=Stph). Shri Sayanacharya interprets देवा: as दीप्यमाना: यूपा:, while Prof. Wilson and Griffith translate it as resplendent pillars. Rishi Dayananda Sarasvati's interpreta-

tion is in the case faithful to the test and significant, stressing the need of united effort on the part of the learned persons to uplift the society.

————

Nature of the learned persons that command respect is told further :

शृङ्गाणीवेच्छृङ्गिणां सं ददृश्रे चषालवन्तः स्वरवः पृथिव्याम् ।
वाघद्भिर्वा विहवे श्रोषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥१०॥

10. TRANSLATION :— May those enlightened persons who have many enjoyable good objects, who are admirers of the virtuous discourses in assemblies, who appear on the earth alongwith wise priests like the horns of the horned cattle, protect us in the battles and other dealings.

PURPORT :— *Having acquired much knowledge from great scholars, the learned persons who protect all like their own ones. They gain high position in society like the horns in the bodies of animals and are honoured by all and praised on account of their virtues.*

NOTES & REMARKS : (चषालवन्तः) बहवश्चषाला भोगा विद्यन्ते येषान्ते चषालः-चष भक्षणे (भ्वादि)=Who have many enjoyable good objects, or who have many harmless righteous enjoyments. (स्वरवः) प्रशंसकाः ।=Admirers of the virtuous. (वाघद्भिः) ऋत्विग्भिः । वाघतः इति ऋत्विङ्नाम (N.G. 3, 18)=With the priests. (पृतनाज्येषु) सङ्ग्रामेषु । पृतनाज्यमिति संग्रामनाम (N.G. 2, 17)=During the battles.

————

The significance and benefits of the observance of Brahmacharya are told :

वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम ।
यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय ॥११॥

11. TRANSLATION :— O learned person ! you are like a big tree. As a tree grows with hundreds of sprouts and branches, in

the same manner, may you also grow and lead others in happiness. As plant of grass grows with thousands of sprouts' may we thus grow abundantly. The energy/electricity makes you grow for significant progress and prosperity. So let us also increase its use for various purposes.

PURPORT :— Those persons who always endeavour for the accomplishment of their works and are blessed with Brahmacharya (continence), Vidya (wisdom), good education and industriousness, they grow full stature like the bamboos and other trees. Having conquered their enemies with sharp weapons, such men vanish their foes. Let them become prosperous by annihilating their enemieses like the lightning destroys the clouds.

NOTES : (वनस्पते) वनस्पतिरिव वर्त्तमान ।=Behaving like a big tree (giving shelter to others and benevolent). (शतवल्शः) शतानि वल्शा अंकुरा यस्य सः ।=Having hundreds of sprouts. (स्वधितिः) वज्रः । स्वधितिरिति वज्रनाम (N.G. 2, 20)=A thounderbolt-like sharp weapon. (प्रणिनाय) प्रकर्षेण प्रापय ।=Lead to much happiness.

Sūktam—9

Rishi of the Sūktam—Vishvāmitra—Devatā—Agni. Chhanda—Brihatī and Pankti of various kinds. Svara—Madhyama and Panchama.

Importance of the Dharma (duty) of non-violence is told :

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम् ॥१॥

1. TRANSLATION :— O preacher ! we thoughtful persons are friendly to one another and choose you for our protection. You are indestructable, as the soul in the Prānas (vital breaths) is non-violent non-procrastinating but doing all works quickly. Shining with the

light of true knowledge and humility, you are blessed with good wealth and are highly learned.

PURPORT :—Men should observe the Dharma (duty) of non-violence by adopting the attitude of friendship towards the young generation for imparting true knowledge and other means of prosperity and by having it's recourse to the absolutely truthful enlightened persons.

NOTES & REMARKS : (सुदीदितम्) विद्याविनयप्रकाशयुक्तम्। दीदयतीति ज्वलतिकर्मा (N.G. 1, 16)=Endowed with the light of true knowledge and humility. (सुप्रतूर्तिम्) सुष्ठु प्रकृष्टा तूर्त्तिः शीघ्रता यस्मिंस्तम्।=Very active and not procrastinative. (अनेहसम्) अहन्तारम्। अनेहसम्—नञ्ि हन एह च (उणादिकोषे 4, 231 इति नञ् पूर्वकस्य हन्—धातोः प्रयोगः) हन्—हिंसा गत्योः।=Non—violent.

———————

The source of happiness for a student is indicated :

कायमानो वना त्वं यन्मातॄरजंगन्नपः ।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभवः ॥२॥

2. *TRANSLATION* :—O learned person ! you are shining like fire with your noble virtues. While teaching or preaching you achieve the Prānas (vital breaths) which protect you like mother. Having thrown away all going astray from the dealing of justice, you are ready for auspicious or beneficient actions. I unite happily all desirable objects, received from you. Please don't go far away from me.

PURPORT :—As a thirsty person quenches his thirst and satisfies it after drinking water, in the same manner, a seeker after knowledge becomes very glad after getting an absolutely truthful enlightened teacher or preacher.

NOTES : (कायमानः) अध्यापयन्नुपदिशन् वा।=Teaching or preaching. (वना) वनानि याचनीयानि (वस्तूनि)।=Desirable objects (the things to be asked for). (प्रमृषे) सुखैः संयोजये।=I unite with happiness.

(अप:) प्राणान् । आपो वै प्राणा: (भेषजम्) जैमिनीयोपनिषद् – ब्राह्मणे 3, 10, 9 Stph. 3, 8, 2, 4) = Vital breaths.

The attributes of venerable in the world is told :

अति तृष्टं ववक्षिथाथैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

3. *TRANSLATION* :—O learned person ! as you lead a thirsty person (by giving him good water) to happiness, you are benevolent and cheerful. Among your friends, some go ahead to distant places for doing various works while others sit for meditation and others carry on quiet and peaceful activities.

PURPORT :—As a thirsty person is made happy by giving good water, similarly the persons become venerable in the world who impart knowledge in a friendly manner to the seekers after truth and make them happy.

NOTES : (तृष्टम्) पिपासितम् । = Thirsty. (ववक्षिथ) वोढुमिच्छ । = Desire to lead to happiness.

The drawbacks of hypocrites are mentioned :

ईयिवांसमति स्रिधः शश्वतीरति सश्चतः ।
अन्वीमविन्दन्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥४॥

4. *TRANSLATION* :—O men ! know those people to be happy who can cheerfully put up with all difficulties and troubles, who follow the eternnl principles of the Dharma, are lovingly united and are certainly not malicious. The hypocrites run away from such per sons, like a dear living near the water runs away from the presence of a lion.

PURPORT :— As the dear and other creatures run away on seeing a lion, in the same manner, hypocrites disappear on seeing highly educated and well trained people.

NOTES : (स्रिधः) अतिसहनशीलाः ।=Endowed with the power of endurance, putting up with all difficulties and troubles. (निचिरासः) निश्चयेन चिरन्तन्यः प्रजाः ।=Subjects following with certainty the ancient and eternal dharma.

Something about the spiritual knowledge :

ससृवांसमिव त्मनाग्निमित्था तिरोहितम् ।
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥५॥

5. *TRANSLATION* :—O men ! as the air brings from distant places the hidden Agni (fire) for the use of attentive learned persons, in the same manner, you should know its nature as well as the nature of the hidden soul through your own efforts.

PURPORT :—The simile is used in the mantra. The air enhances or expands the kindled fire hardly through attrition etc. (rubbing) and takes it far away. It burns nearly all the articles which are uncovered. In the same manner, when the soul or God is realised by the practise of Brahmacharya, Vidya (true knowledge), Yoga, the observance of Dharma and the association with the enlightened persons, it generates the spotless light of the knowledge and burns away all evils.

NOTES & REMARKS : (ससृवांसमिव) [प्राप्नुवन्तमिव ।=Attaining. (मातरिश्वा) वायुः । (मातरिश्वा) मातरि अन्तरिक्षे श्वसिति । मातर्याश्वनितीति वा मातरिश्वा वायुः (N.R.T. 7, 7, 37)=Air.

The attributes of a preacher are told :

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।
विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ठ्य ॥६॥

6. *TRANSLATION* :—O thoughtful learned person ! you convey to us reasonable instructions and are young and energetic on account of Brahmacharya and acquisition of knowledge You protect from all sides all Yajnas in the form of dealings which lead to wisdom, owing to your sharp intellect. The mortals accept you as guide for the benefit of all enlightened persons.

PURPORT :—O men ! by all means you must honour a great scholar whose sermons bring wisdom and happiness for men.

NOTES : (हव्यवाहन) यो हव्यानि ग्रहीतव्यानि प्रापयति तत्सम्बुद्धौ ।=He who conveys to us all acceptable noble ideas. (यज्ञान्) विद्यादिप्रापकान् व्यवहारान् ।=Dealings leading to the acquisition of knowledge and wisdom.

The path of fearlessness is indicated :

तद्भद्रं तव दंसना पाकाय चिच्छदयति ।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥

7. *TRANSLATION* :—As animals come near the fire in the darkness of night (to seek warmth), so O enlightened person ! those who come to you, their sharp intellect born out of their auspicious knowledge grows at your very sight, when the fire ripens.

PURPORT :—O men ! as in the forest animals sitting around the fire become safe from the lions and other ferocious and cruel creatures, in the same manner, the support of the good knowledge received from the enlightened persons protects the men from all sides.

NOTES : (दंसना) दंशनं दर्शनम् । अत्र विभक्तेराकारादेशः=Sight. (छदयति) सत्करोति । छदयतीत्यर्चतिकर्मा । (N.G. 3/14)=Honours or increases. (अपिशर्वरे) निश्चिते रात्रावन्धकारे ।=In the darkness of the night.

God alone should be meditated upon is told :

आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥८॥

8. *TRANSLATION* :— O learned persons ! search for and utilise the (Agni) in the form of electricity. It is indestructible, brilliant, purifier, dormant in all objects, rapid and conveyor of message to distant places like a messenger. You should also soon worship God Who is Omnipresent, Giver of all Bliss and endowed with Divine qualities, functions and nature.

PURPORT :—O men ! worship that one God, who is present everywhere like electricity/energy, self—refulgent, destroyer of ignorance and other evils, eternal and admirable.

NOTES : (शीरम्) विद्युद्रूपेण सर्वत्र शयानम् ।=Existent (literary meaning-sleeping) in the form of electricity. (दूतम्) दूतवद्देशान्तरे समाचार-प्रापकम् ।=Conveyor of message and news at distant places.

The actions of Agni (electricity) are told :

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥९॥

9. *TRANSLATION* :—O learned persons ! utilise that Agni (fire or electricity) which is served by three thousand three hundred and forty-two divine articles and sprinkled with those waters, which are possessed of wonderful properties and are the cause of various kinds of development.

PURPORT :—O men ! accomplish all works with the help of that Agni which pervades in the form of electricity, three thousand and three hundred forty-two elements dependent upon it.

NOTES & REMARKS : (त्रीणिशता) त्रीणी सहस्राणि तत्वानि ।=Three thousand elements. (देवाः) पृथिव्यादयः ।=The earth etc. (नव) हिरण्यगर्भादयः ।=Nine elements etc. (होतारम्) आदातारम् ।=Takers.

Here it has not been explained in detail about the three thousand three hundred and forty-two (30+3+9) तत्वानि elements or articles. नव (Nine) here has been explained as हिरण्यगर्भादयः but what is the exact nature of those is not found in this commentary. In the Brihadaranyakopanishad (3, 9), we find something which throws some light on the number of 3330. It reads :

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कतिदेवा याज्ञवल्क्येति । स हैतयैव निविदा प्रतिपदे त्रयश्च त्रीच शता त्रयश्च त्री च सहस्त्रा इत्यामीति होवाच कत्येव याज्ञवल्क्येति त्रयस्त्रिंशदिव्योमिति होवाच-कतमे त्रे त्रयश्च त्रीच शताशयश्च त्रीच सहस्रेति ॥१॥ स होवाच महिमान एवैषामेते त्रयस्त्रिंशत् त्वेवदेवा इति कतमे ते त्रयस्त्रिंशत् इत्यष्टो वसवः एकादश रुद्रा द्वादशादित्यास एक विंशत् इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ (वृहदारण्यकोपनिषदि 3, 9)

Sūktam—10

Rishi of the Sūktam—Vishvāmitra—Devatā—Agni. Chhanda—Ushnik and Gāyatri. Svara—Rishabha and Shadja.

The performance of God is described :

त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम् ।
देवं मर्तास इन्धते समध्वरे ॥१॥

1. *TRANSLATION* :— O God ! you illuminate like Agni (fire or sun). We meditate upon and communicate with you whom men of self-control kindle or illumninate in Yajnas (non-violent sacrifices and other noble philanthropic deeds). You are sovereign of men and other beings and Giver of all happiness.

PURPORT :— Agni (in the form of the sun etc.) illuminates and makes happy all the world. In the same manner, God as In-dwelling

spirit illuminates the souls of the YOGIS and in particular seek after truth and common men. Agni is benevolent to them by providing innumerable articles of the world and makes them delighted with mundane and spiritual happiness in the form of emancipation.

NOTES & REMARKS : (त्वाम्) अग्निरिव वर्त्तमानं परमात्मानम् । अयमग्निर्ब्रह्मा (Stph Brahamanu 9, 2, 1, 15)=To You-God who are like Agni (Sun and fire etc.) illuminator. (अध्वरे) अहिंसनीये धर्म्ये व्यवहारे । अध्वर इति यज्ञनाम । ध्वरतिहिंसा कर्मा तत् प्रतिषेधः । (N.R.T. 1, 8)=In non violent and inviolable righteous dealing.

The actions of God are narrated :

त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते ।
गोपा ऋतस्य दीदिहि स्वे दमे ॥२॥

2. *TRANSLATION :—* O Supreme Leader, Remover or Ignorance and other evils ! illuminate the guardians of truth in their dealings of self-control. They worship You as an accomplisher of happiness like the Ritvik (Priest) and upholder of all in all Yajnas (benevolent noble acts).

PURPORT :— O God ! those who glorify you having observed Dharma, which is just speaking of the truth etc. and having given up falsehood and other evils, they attain you and enjoy the Bliss.

NOTES : (ऋत्विजम्) ऋत्विग्वत्सुखसाधकम् ।=Accomplisher of happiness like a priest. (अग्ने) अविद्यादोषप्रदाहक परमात्मन् ।=O God, Burner of ignorance and other evils. (दमे) दमनशीले व्यवहारे ।=In the dealing of self-control.

The path of happiness is pointed out :

स घा यस्ते ददाशति समिधा जातवेदसे ।
सो अग्ने धत्ते सुवीर्यं स पुष्यति ॥३॥

3. TRANSLATION :— O God ! one who is illuminator of all and gives himself upto You with good knowledge, like the fuel in the fire, acquires the excellent wealth in the form of wisdom and knowledge as well as strength and he prospers from all sides. He gives strength and prosperity to others also. You are Omnipresent and Omniscient.

PURPORT :— All beings enjoy Bliss by putting ghee and other oblations in the fire and by purifying the air etc. In the same manner, the enlightened persons enjoy all happiness by surrendering their souls to God.

NOTES : (समिधा) सम्यक् प्रदीपकेनेन्धनेन सुविज्ञानेन वा ।=By the fuel or good knowledge. (सुवीर्य्यम्) शोभनं विज्ञानादि धनं पराक्रमं वा ।=Wealth in the form of good knowledge or strength.

———

The duties of a preacher are told :

स केतुरध्वराणामग्निर्देवेभिरा गमत् ।
अञ्जानः सप्त होतृभिर्हविष्मते ॥४॥

4. TRANSLATION : O learned person ! a preacher of truth is lofty like a banner, famous and manifesting divine virtues and purifier like the fire. He comes to the person who offers oblations in the non-violent sacrifices with enlightened men like the divine articles. With seven substances which grasp different objects namely 5 Prānas (vital breaths) mind and intellect, You too should come.

PURPORT :— The Agni (fire/electricity) when properly known and utilised gives divine attributes. Same way, the absolutely truthful enlightened persons when served well, instruct men about the Dharma (duties) consisting of the non-violence, truth and other virtues, and it bestows divine happiness upon the listeners.

NOTES : (केतुः) ध्वज इव प्रज्ञापकः ।=Preacher of truth (lofty) like a flag or banner. (अञ्जानः) प्रसिद्धो दिव्यान् गुणान् प्रकटी कुर्वन् ।=Famous and manifesting divine virtues. (सप्त) सप्तभिः पंचप्राणमनोबुद्धिभिः ।=Seven namely five pranas (vital breaths) mind and intellect. (होतृभिः) आदातृभिः ।=Which take or grasp the different objects.

The duties of the teacher and preacher are told :

प्र होत्रे पूर्व्यं वचोऽग्नये भरता बृहत् ।
विपां ज्योतींषि बिभ्रते न वेधसे ॥५॥

5. *TRANSLATION :—* O learned persons ! utter lofty and significant words as taught by the ancient scholars to a man who accepts noble virtues. Such a person is purifier like the fire, and bears the splendour of true knowledge of the genius while he himself is a genius (exceptionally wise man).

PURPORT :— The performers of the Yajnas take ghee (clarified butter) and other articles for the Yajnas and make grow fire with well-cooked oblations. Likewise, the teachers should be endowed with the knowledge of all Vedas, the Angas (branches) and Upāngas (subsidiary parts) and should satisfy their pupils and listeners.

NOTES & REMARKS : (विपाम्) मेधाविनाम् । अत्र वाच्छन्दसीति नुडभावः । विप इति मेधाविनाम । (N.G. 3, 15)=Of the geniuses. (वेधसे) मेधाविने । वेधा इति मेधाविनाम । (N.G. 3, 15)=For a genius.

———

The duties of the teachers and preachers are elaborated :

अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः ।
महे वाजाय द्रविणाय दर्शतः ॥६॥

6. *TRANSLATION :—* O learned persons ! refurbish the power of our refined and cultured words of the mantra, as they multiply the fire with fuel or sacrificial sticks *(SAMIDHA)*, so that a man (to whom those words are addressed) may bear the great knowledge and wealth and may become praiseworthy and spectacular.

PURPORT :— The teachers and preachers should endevour in such a manner that good education, wisdom and civilisation of the pupils and audience may grow more and more and they may become wealthy.

NOTES : (वर्धन्तु) वर्द्धयन्तु । अत्र व्यत्ययेन परस्मैपदं णिजर्थोऽन्तर्गतः ।=May multiply or increase. (वाजाय) विज्ञानाय ।=For good knowledge.

The duties of the enlightened persons are told :

अग्ने॒ यजि॑ष्ठो अध्व॒रे दे॒वान्दे॑वय॒ते य॑ज ।
होता॑ म॒न्द्रो वि रा॑ज॒स्यति॒ स्रिधः॑ ॥७॥

7. *TRANSLATION :*— O learned person ! you are purifier like the fire and are most venerable. You invoke desires in a man to have divine virtues, actions and temperament, and make him fit to bear that divinity. You are a liberal donor and giver of delight. You are respectable as you drive away all those who are opposed to true knowledge and good conduct and thus shine.

PURPORT :— As the fire when properly utilised, accomplishes industrial transactions and eradicates poverty, in the same manner, when the enlightened persons are served cared and respected well, they promote the cause of propagation of true knowledge and diminish the bad effects of ignorance and other evils.

NOTES & REMARKS : (स्रिधः) विद्यादिसद्व्यवहारविरोधिनः । स्रिधु-क्षयार्थकः शोषणार्थश्च ।=Those who are opposed to true knowledge and good conduct. (यज) संङ्गमय ।=Unite.

The duties of the enlightened are emphasized :

स नः॑ पावक दीदिहि द्यु॒मद॒स्मे सु॒वीर्य॑म् ।
भवा॑ स्तो॒तृभ्यो॒ अन्त॑मः स्व॒स्तये॑ ॥८॥

8. *TRANSLATION :*— O purifier like the fire ! we are propagators true of knowledge and therefore bestow upon us good wealth endowed with admirable scientific knowledge. Enlighten us and be ever nigh to those who praise you for their well-being.

PURPORT :— It is the duty of the enlightened persons to be pure and purify all with wisdom and good education, so that all are friendly to one another and finally may enjoy happiness.

NOTES & REMARKS : (दीदिहि) प्रकाशय। दीदयति ज्वलतिकर्मा (N.G. 1, 16)=Enlighten or illuminate. (स्तोतृभ्यः) विद्याप्रचारकेभ्यः।=Propogators or communicators of true knowledge.

The same subject of duties of enlightened persons is continued :

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते।
हव्यवाहममर्त्यं सहोवृधम् ॥९॥

9. *TRANSLATION :—* O absolutely truthful learned persons ! illuminate alround wise persons with noble virtues. They are praiseworthy and they ever awake the people from ignorance having risen above. They kindle the conveyor of the rigt type knowledge, endowed with divine nature and strength and which multiplies others' vigour.

PURPORT :— It is only the great scholars who are capable to know the worth of the labour of other learned persons and not the others. The enlightened persons should honour only highly learned persons and not others.

NOTES : (विपन्यवः) विशेषेण प्रशंसिताः।=Specially admired. (जागृवांसः) अविद्यानिद्रातः उत्थिता, विद्यायां जागरूकाः।=Awakened from the sleep of ignorance and ever altert in acquiring knowledge. (हव्यवाहम्) दातव्य विज्ञान प्रापकम्।=Conveyor of the worth-giving scientific and other knowledge.

Sūktam—11

Rishi of the Sūktam—Vishvāmitra. Devatā or subject—Agni. Chhanda—Gāyatri of various kinds. Svara—Shadja.

The duties of the learned persons are mentioned :

अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः ।
स वेद यज्ञमानुषक् ॥१॥

1. *TRANSLATION* :— That man knows the Yajna properly and agreeably, who is the illuminator of the non-violent and inviolable sacrifice. He is a liberal donor, benevolent and shining like the fire on account of his virtues.

PURPORT :—Those persons only are able to know well the properties of the fire and other elements and of admirable acts in the world, who properly observe Brahmacharya (continence) and cultivate Vidya (true knowledge) and other good attributes.

NOTES : (पुरोहित:) सर्वेषां हितसाधकः । पुरोहित: पुरः—समक्षे सन् हितसाधकः ।= Benevolent to all and like a priest. (विचर्षणि:) प्रकाशकः । (विचर्षणि:) विचर्षणिरिति पश्यति कर्मा (N. G. 3, 11)=Illumi nator. (आनुषक्) आनुकूल्येन वर्त्तमानः ।= Dealing agreeably.

Again the duties of the learned persons are told :

स हव्यवाळमर्त्य उशिग्दूतश्चनोहितः ।
अग्निर्धिया समृण्वति ॥२॥

2. *TRANSLATION* :—He alone is able to teach us who like Agni (fire) conveys all proper objects, is immorta, by the nature of the soul and is desirous of bringing about the welfare of all. Such a learned person is like a messenger who removes igonrance and brings the light of knowledge. He takes nourishing good food and with his intellect knows all well

PURPORT :—As Agni (fire or electricity) is able to accomplish many works with its power of action, and in the same manner, the enlightened persons are able to do many works of administration.

NOTES : (दूतः) अविद्यायाः पारे विद्याया गमयिता ।=Remover of ignorance and leading to the knowledge. (चनोहितः) चनः स्वन्नादिषु हितो हितकारी । =Taking nourishing and suitable good. (ऋण्वति) गच्छति जानाति वा ।=Goes or knows.

The proper persons for respect are indicated :

अग्निर्धिया स चेतति केतुर्यज्ञस्य पूर्व्यः ।
अर्थं ह्यस्य तरणि ॥३॥

3. *TRANSLATION :*—Such a learned man is to be served, who teaches truth with his actions and sermons and is capable to lead people in the course of eradication of ignorance and misery. He is dexterous among the predecessor scholars and through his good intellect and action knows the real meaning of this Yajna and teaches it to others.

PURPORT :—O men ! you should serve the enlightened persons in order to refresh and advance your knowledge, because they know well the nature and secret of the Yajna (in the form of the extensin of knowledge).

NOTES & REMARKS : (चेतति) संजानीते, संज्ञापयति वा ।=Knows thoroughly and teaches it to others. (तरणि) सन्तारकः । अत्र सुपांसुलुगिति सुलुक ।=He who takes across the stream of ignorance and misery. (यज्ञस्य) विद्वत्सत्काराद्व्यवहारस्य ।=Of the good dealing of honouring the enlightened persons.

The translation of this mantra by Sayanacharya, Prof. Wilson and Griffith clearly confirms that by Agni—a learned teacher is meant in this context and not fire. But still erroneously they all take it to mean Agni in the usual sense of burning fire.

The subject of the education of children is dealt :

अग्निं सूनुं सनश्रुतं सहसो जातवेदसम् ।
वह्निं देवा अकृण्वत ॥४॥

4. *TRANSLATION* :— O learned persons ! yourselves being great scholars make the son of a mighty person virtuous and listener of holy eternal scriptures and knower of various subjects. Those themes are inspiring, shining and purifire like the fire.

PURPORT :—The enlightened persons should regard others' children as their own and they should lovingly be imparted with true knowledge. Such people should listen to the several Shastras (sciences) and thus be able to enjoy Bliss.

NOTES : (वह्निम्) सद्गुणानां वोढारम् ।=Bearer of noble virtues. (सनश्रुतम्) यः सनातनानि शास्त्राणि शृणोति तम् ।=The listener of eternal Shastras.

What should learned persons do is replied here :

अदाभ्यः पुरएता विशामग्निर्मानुषीणाम् ।
तूर्णी रथः सदा नवः ॥५॥

5. *TRANSLATION* :—An enlightened person takes immediate decision and who is quick-going like a new chariot. He is purifier like the fire and becomes the inviolable leader of the people.

PURPORT :—It is the duty of the enlightened persons to be free from malice and to convey to human beings the knowledge of all good sciences. It enables them to accomplish their desirable objects, like as a man who goes to a distant place with the help of a newly manufactured fast going chariot.

NOTES : (अदाभ्यः) हिंसितुमनर्हः । दभ्नोति वधकर्मा (N.G. 2, 19)= Inviolable.

The learned persons' duties are indicated :

साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः ।
अग्निस्तुविश्रवस्तमः ॥६॥

6. *TRANSLATION :*— O men ! that man alone is to be respected by all people, who is inviolable, or does not harm anyone, has the power of endurance, is wise and pure like the fire. He is the best listener of many Shastras and protects the people from all directions. All the subjects are inclined towards the enlightened truthful persons.

PURPORT :— He who does not harm any one, none wishes to harm him also. Such a learned person desires to study or listen to many Shastras, till he becomes the best among the wise. Whatever attitude a man has towards the people, they also reciprocate in the same vein.

NOTES & REMARKS : (साह्वान्) षोढा । अत्र दाश्वान् साह्वान्मीढ्वांश्वेति-निपातनात् सिद्धिः ।=Having the power of endurance. (अमृक्तः) अन्यैरहिंस्यः ।=Inviolable, not to be harmed by any one. (अग्निः) पावकइव शुद्धस्वरूपः ।=Pure by nature like the fire. (क्रतुः) प्राज्ञः । क्रतुरिति प्रज्ञानाम (N.G. 3, 9) =A wise man. अत्रप्रकरणवशात् प्रज्ञासम्पन्नः प्राज्ञः । तुवीति बहुनाम (N.G. 3, 1) =Plenty.

The learned persons' duties are enumerated :

अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः ।
क्षयं पावकशोचिषः ॥७॥

7. *TRANSLATION :*— When a donor or a man entirely devoted to all, reaches the abode of a person of fire-like purifying radiance, he gets all desirable edibles, as conveyed to him by the preceptor.

PURPORT :— All the noble desires of learned men are fulfilled, when they reach at the residence of the enlightened benefactors.

NOTES & REMARKS : (प्रयांसि) कमनीयान्यन्नादीनि । प्रय: इत्यन्ननाम (N.G. 2, 7) प्रीञ्-तर्पणे कान्तौ च कान्ति: ।=Desirable edibles or viands. (पावकशोचिष:) पावकस्याग्ने: । शोचि: ज्वलतोनाम (N.G. 1, 17)=Of a person of fire-like purifying radiance. (क्षयम्) निवासम् । (क्षयम्) क्षि-निवास गत्यो: । अत्र निवासार्थग्रहणम् ।= Dwelling place or abode.

The subject of learned persons still runs :

परि विश्वानि सुधिताग्नेरंश्याम मन्मभिः ।
विप्रासो जातवेदसः ॥८॥

8\. *TRANSLATION :*—Being endowed with intelligence and knowledge, we obtain by special scientific knowledge and attributes of an enlightened person. He is indeed, purifier like the fire, so you should also do.

PURPORT :—The wise enlightened men try to acquire the knowledge of God and soul and the world. Likewise, you should also endeavour for the development of your knowledge.

NOTES & REMARKS : (मन्मभि:) विज्ञानविशेषै: सह ।=With special scientific knowledge. (सुधिता) सुष्ठु धृतानि ।=Upheld.
It is noteworthy that Sayanacharya, Prof. Wilson and Griffith all take जातवेदस: as the adjective of Agni and interpret it as जातानि सर्वाणि वेत्तीति जातवेदा: सर्वज्ञ इत्यर्थ: । (सायणचार्य:) ।
"Agni, to whom all is known" (Wilson) Singers of him (Agni) who knows all life (Griffith), but paradoxically they take the epithet for the fire. Rishi Dayananda Sarasvati has taken the epithet for an enlightened person or a great scholar who knows all.

More about the enlightened persons :

अग्ने विश्वानि वार्या वाजेषु सनिषामहे ।
त्वे देवास एरिरे ॥९॥

9. *TRANSLATION* :— O great scholar! shining with knowledge like the fire, may we be prompted by the enlightened truthful persons in order to have recourse to you. May we obtain all acceptable or good things in the struggles and other dealings and thereafter distribute them.

PURPORT :—O men ! as we obey to the commands of enlightened person and acquire good knowledge, and for whatever righteous enterprise the learned persons prompt you, you should also do.

NOTES & REMARKS : (अग्ने) पावकवद्विद्यया प्रकाशमान विद्वन्‌ ।= O learned person shining with knowledge like the purifying fire. (वाजेषु) सङ्ग्रामादिषु व्यवहारेषु। वाज इति बलनाम (N.G. 2, 9) वाजसातौ इति संग्राम नाम (N.G. 2, 17)=In the battles and other dealings. (सनिषामहे) संभज्य प्राप्नुयाम ।= May we obtain sharing with others or dividing.

Sūktam—12

Rishi of the Sūktam—Vishvāmitra. Devatā—Indrāgnī, Chhanda—Gāyatri of various kinds. Svara—Shadja.

The duties of the teacher and preacher are told :

इन्द्रा॑ग्नी॒ आ ग॑तं सु॒तं गी॒र्भिर्नभो॒ वरे॑ण्यम् ।
अ॒स्य पा॑तं धि॒येषि॒ता ॥१॥

1. *TRANSLATION* :— O teacher and preacher! you are like the air and electricity or the sun. You are givers of knowledge, protect the acceptable firmament and other worlds and your son/pupil. Come for the dissemination of knowledge.

PURPORT :— O teacher and preacher ! as the air and sun are the protectors of the world, in the same way, you should become protectors of all, by imparting true knowledge and good education.

NOTES & REMARKS : (इन्द्राग्नी) वायु विद्युतौ वायुसूर्यौ इति भावार्थः । अयं वा इन्द्रो योऽयं वातः पवते (Stph 14, 2, 2, 6) । अग्निः प्रत्यक्षाग्नि विद्युत्सूर्य रूपस्त्रिविधः । इन्द्राग्निभ्यां वा इमौ लोकौ (द्यावापृथिव्यौ) विधृतौ । Ttry. संहितायाम् (5, 3, 2, 1) इन्द्राग्नी वै देवानामोजस्वितमौ (Stph 13, 1, 2, 6) वायु सूर्यौ इति भावार्थ ।=The air and electricity. The air and sun. (नभः) अन्तरिक्षम् अवकाशम् । नभ इतिसाधारणना (N.G. 1, 4)=Firmament. (इषिता) प्रज्ञापकौ सन्तौ ।=Being givers of knowledge.

The duties of the teacher and pupil are mentioned :

इन्द्रा॑ग्नी जरि॒तुः सचा॑ य॒ज्ञो जि॑गाति॒ चेत॑नः ।
अया॑ पा॑तमि॒मं सु॒तम् ॥२॥

2. *TRANSLATION* :— O lords of wealth and wisdom ! the venerable scholars approach you. They are like the kith and kin of the praiser of knowledge. Protect them and this world by your speech endowed with wisdom and good education.

PURPORT :— O teacher and preachers ! whosever comes to you for receiving education or sermon, protect them as the air and the sun protect the world.

NOTES : (यज्ञः) यष्टुं योग्यः । अत्र पूजार्थग्रहणम्-पूजनीयः ।=Venerable, respectable. (चेतनः) सम्यग् ज्ञाता । (चेतनम्) चिती संज्ञाने (भ्वा.)=A scholar who knows well. (सुतम्) उत्पन्नसंसारम् (सुतम्) षु-प्रसवैश्वर्य योः (भ्वा.) अत्र प्रसवार्थग्रहणादुत्पन्नजगदर्थ ग्रहणम् ।=The world.

The duties for men are indicated :

इन्द्र॑म॒ग्निं क॑वि॒च्छदा॑ य॒ज्ञस्य॑ जू॒त्या वृ॑णे ।
ता सोम॑स्ये॒ह तृ॑म्पताम् ॥३॥

3. *TRANSLATION* :— May Indra, the destroyer of all evils like electricity and Agni, burner of the wicked like the fire, strengthen the enlightened persons. They are endowed with vigour and speed, create happiness in this world in the midst of righteous dealings and wealth. May they all make us strong.

PURPORT :—Men should always enjoy Bliss in this world, by abandoning the company of the universe and have the same of the enlightened persons. It is possible by augmenting prosperity through the observance of noble conduct.

NOTES: (कविच्छदा) योकवीन् विदुषः छदंयतः ऊर्जयतस्तौ ।=Givers of strength to the enlightened. (इन्द्रम्) विद्युदिव दुष्टदोषप्रणाशकम् ।=The destroyer of the evils like electricity. (अग्निम्) पावक इव दुष्टानां दाहकम् ।=Burner of the wicked like the fire. (यज्ञस्य) धर्म्यस्य व्यवहारस्य ।=Of the righteous or noble dealing. (सोमस्य) ऐश्वर्यस्य ।=Of prosperity. (तृम्पताम्) सुखयतम् ।=May make happy or satisfy. (तृम्पताम्) तृप-प्रीणने । =Satisfy or make happy. ऊर्ज—बलप्राणनयोः ।=To strengthen.

The duties of the rulers are told :

तोशा वृत्रहणा हुवे सजित्वानापराजिता ।
इन्द्राग्नी वाजसातमा ॥४॥

4. *TRANSLATION :*—O President of the Assembly and Chief Commander of the army ! I praise you because you slay the wicked persons, and are mighty like the sun and electricity. You augment truth by defeating the ememy heroes, and are invincible and distributors of wealth and disseminators of knowledge.

PURPORT :—The rulers who accept the honest and truthful judges, they conquer their foes and are invincible and victorious.

NOTES : (तोशा) वर्द्धकौ विज्ञातारौ ।=Augmenters or propogators of truth being themselves highly learned. (वाजसातमा) वाजस्य विज्ञानस्य धनस्य वातिशयेन विभक्तारौ ।=Distributors of wealth and (spreaders of) knowledge. (वृत्रहणा) वृत्रं दुष्टमसुरप्रकृतिं हन्तारौ सभासेनेशौ । वृत्रहणा पाप्मा वै वृत्रः (Stph 8, 5, 1, 6)=The President of the Assembly and the Chief Commander of the Army who are destroyers of the wicked.

The duties of the rulers are mentioned :

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः ।
इन्द्राग्नी इष आ वृणे ॥५॥

5. *TRANSLATION* :—O President of the Assembly and the Chief Commander of the Army ! you who are like electricity and sun. May I obtain food and other necessary things from the persons, who admire the virtues, and are humble and praise the righteous persons.

PURPORT :—Those persons only are able to fight and dispense justice who know the properties and functions of all objects.

NOTES : (नीथाविदः) ये नीथान् विनयान् विन्दन्ति ते ।=Humble. (इन्द्राग्नी) विद्युत्सूर्याविव वर्त्तमानौ ।=Who are like electricity and the sun.

The rulers duties are further explained :

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् ।
साकमेकेन कर्मणा ॥६॥

6. *TRANSLATION* :—O President of the Assembly and Chief Commander of the Army ! the air and fire, shake with one action ninety rays of the sun. They protect from various diseases and face all the objects. In the same manner, you should shake all enemies with your army and other means.

PURPORT :—It is the duty of the President of the Assembly and other officers of the State to wipe out all the wicked with determination but unitedly and by honouring the righteous persons. They should administer the State with righteous conduct.

NOTES & REMARKS :—(इन्द्राग्नी) वाय्वग्नी ।=The air and fire. (दासपत्नीः) ये दस्यन्त्युपक्षिण्वन्ति शत्रुन् ते दासास्तेषां पत्नीरिव वर्त्तमानाः किरणाः ।= The rays of the sun which protect the destroyers of the enemies like their wives.

TRANSLATOR'S NOTES : Unfortunately the commentator has not here elucidated what are the ninety rays of the sun referred to in the mantra. It is a matter of research.

The duties of human beings are told :

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः ।
ऋतस्य पथ्या३ अनु ॥७॥

7. *TRANSLATION* :—O men ! the air and the electricity move on the path of action of the truth. The eternal laws ordained by God and their movements are regular like those of the fingers. In the same manner, you should also regularly follow the path of truth and duty.

PURPORT :—In the world created by God, the sun, air, electricity, planets etc. go their way regularly according to the eternal laws ordained by the Almighty. In the same manner, men should always follow the regular path of righteousness.

NOTES : (इन्द्राग्नी) वायुविद्युतौ ।=The air and electricity. (धीतयः) अङ्गुलय इव गतयः । धीतय इत्यङ्गुलिनाम (N. G. 2, 5)=Like the fingers.

The duties of a ruler are told further :

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च ।
युवोरप्तूर्यं हितम् ॥८॥

8. *TRANSLATION* :—O Army and its' Commander ! you are like the air and electricity. May your common dwelling places, (barracks), sufficient strength and promptness in discharging your duties, bestow happiness on all.

PURPORT :— If like the combination of air and the electricity, the army and its commander are in harmony with each other, all their desire and targets may be fulfilled soon. The army standing ready in the barracks crashes severely on the enemy.

NOTES : (इन्द्राग्नी) वायुविद्युताविव सेनासेनाध्यक्षौ ।=The army and its commander who are like the air and electricity, ((प्रयांसि) कमनीयानि ।=Desirable. (हितम्) सुखसाधकम् ।=Accomplisher of happiness. (तविषाणि) बलानि ।=Strength.

———

The duties of the administrators or rulers further elaborated :

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः ।
तद्वां चेति प्र वीर्यम् ॥९॥

9. TRANSLATION :— O army and its commander ! as the air and electricity adorn the works with light and spead, in the same manner, let the brave soldiers decorate or bring honour to you in the battles by securing the victory. That is what shows your strength and vigour.

PURPORT :— Those rulers who have the best men and material in the army and its commanders, are always victorious.

NOTES : (रोचना) रोचनानि रुचिकराणि कर्माणि ।=Interesting or charming acts. (चेति) सज्ञपयति ।=Denotes.

———

Sūktam—13

Rishi of the Sūktam—Rishabha, the son of Vishvāmitra. Devatā—Agni. Chhanda—Ushnik and Anushtup of various kinds. Svara—Rishabha and Gāndhāra.

The duties of learned persons are mentioned :

प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।
गमद्देवेभिरा स नो यजिष्ठो बर्हिरा सदत् ॥१॥

1. TRANSLATION :— O men ! honour that learned person who sits in the Yajna (performs the Yajna regularly and has cultivated the spirit of self sacrifice) and who comes to you alongwith other enlightened men for the welfere of the pupils, endowed with divine virtues. He shines on account of them like the fire. May he the best unifier and conciliator establish in our pure heart and among the people.

PURPORT :—O men ! honour those who honour you. As the enlightened persons accept the noble virtues alongwith true knowledge from absolutely truthful wise men, you also revere them and always desire to be similar with those virtuous persons.

NOTES & REMARKS : (बर्हिष्ठम्) बर्हिषि यज्ञे तिष्ठतीति तम् । बर्हिषा वै प्रजापतिः । प्रजा असृजत (काणक संहितायाम् 32, 3) सहयज्ञाः प्रजाः सृष्टवा, पुरोवाच प्रजापतिः ॥ (गीता) इत्यादिना बर्हिः शब्दो यज्ञपर्यायं इति स्पष्टम् । बर्हिः प्रजाः (जैमिनीयोपनिषद् ब्राह्मणे 1, 86) बर्हिरिति अन्तरिक्षनाम (N.G. 1, 13) अत्र हृदयान्तरिक्षग्रहणम् ।=He who sits in the Yajna i.e. performs the Yajna regularly and has cultivated the spirit or self-sacrifice. (यजिष्ठः) अतिशयेन यष्टा ।=The best unifier or conciliator.

The nature and duties of the learned persons :

ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥२॥

2. TRANSLATION :—O learned person ! you are seeker after truth and its observer. You admirs only that great man, whose glory of strength and protecting quality is sung by (the people of) heaven and earth. All the donors glorify and praise all those who desire to share with others for his protection.

PURPORT:— O men ! for protection and progress, have recourse to that highly learned President of the Assembly, whose glory has spread throughout the heaven and earth and whose actions of protection and advancement with justice are admired by all.

NOTES : (सनिष्यन्तः) सेवनं करिष्यमाणाः ।=Desiring to enjoy happiness and share that with others. (ऋतावा) य ऋतं सत्यं वनुते याचते सः ।=He who seeks after truth.

The learned man's duties are further explained :

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥३॥

3. *TRANSLATION* :— O men ! honour the genious who directs or controls the Yajnas (unifying noble acts) and yourselves. You are donor and implorer for the welfare of all, who shine like the fire, and honour his wealth of wisdom. Being a wise man of self-control and liberal donor, he should ask more and more for noble virtues.

PURPORT :— O men ! you should serve him by all means, who is a righteous man of self-control, preacher of truth, giver and accepter of noble virtues and is capable to restrain bad temperament.

NOTES : (यज्ञानाम्) सङ्गन्तव्यानां व्यवहाराणाम् ।=Of the dealings to be unified—or of unifying noble acts. (वनिता) याचकः ।=Implorer.

The duties of the learned persons are pointed out :

स नः शर्माणि वीतयेऽग्निर्यच्छतु शंतमा ।
यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा ॥४॥

4. *TRANSLATION* :—May that highly learned leader who shines by his virtues like the fire, bestow upon us for the acquisition of knowledge, other wealth and suitable dwellings. These gifts give us joy and peace, and we may thus obtain prosperous wealth from everywhere, may be from earth, water, firmament or Pranas and in heaven.

PURPORT :—Householders should build such comfortable abodes which provide joy and happiness. They should also manufacture vehicles to travel on earth, water and firmament with an object to achieve prosperity and increasing scientific knowledge.

NOTES : (वीतये) विज्ञानादिधनप्राप्तये ।=For the acquisition of knowledge and other kinds of wealth. (प्रच्णवत्) सुष्ठ्वैश्वर्य्ययुक्तम् ।= Full of prosperity.

What should men do is told :

दीदिवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।
ऋक्वाणो अग्निमिन्धते होतारं विश्पतिं विशाम् ॥५॥

5. *TRANSLATION :*—O men ! you should always serve a person whom the admirers of noble virtues kindle (praise) with their activities. These lead to wealth like their fingers shining in the world, like the unpreceded (wonderful) fire which bestows happiness and protects virtuous and good people.

PURPORT :—O men ! you should always have recourse to the noble persons and give up the company of the wicked. You should even extend your knowledge and wealth to serve a ruler who himself is endowed with true knowledge and humility.

NOTES : (धीतिभिः) अङ्गुलीभिरिव ।=As with fingers. (होतारम्) सुखस्य दातारम् ।=Giver of happiness.

The duties of men are enumerated :

उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातमः ॥६॥

6. *TRANSLATION* :—O learned person ! shining with good reputation like the fire, pervade us in the acquisition of all good objects and wealth. You are praised much among the enlightened men and give thousands of articles. You always think of our welfare. You augement their power with the association of good men and lead us towards the happiness and peace.

PURPORT :—It is the duty of all men to approach the enlightened persons, first to observe, Brahmacharys and seek knowledge, and secondly to adopt the means of multiplying wealth, with its proper distribution among the deserving persons.

NOTES & REMARKS : (देवहूतमः) देवैर्विद्वद्भिरतिशयेन प्रशंसितः । सत्यसंहिता वै देवाः ॥ (ऐत. 1, कोषी 2, 6) विद्वांसो हि देवाः । (Stph 3, 7, 3, 10)=Much praised by the enlightened persons. (ब्रह्मन्) ब्रह्मणि धने । ब्रह्मेति धननाम (N.G. 2, 10)=In the acquisition of wealth.

The men's duties are further explained :

नू नों रास्व सहस्रंवत्तोकवंत्पुष्टिमद्वसुं ।
द्युमदंग्ने सुवीर्यं वर्षिष्ठमनुंपक्षितम् ॥७॥

7. *TRANSLATION* :—O God or enlightened person ! grant us, indeed, wealth which is infinite and comprises noble offsprings, nourishment, vigour, full light of abundant and inexhaustible knowledge.

PURPORT :—It is the duty of men to pray to God or approach a wealthy enlightened person for the wealth of true knowledge, noble progeny and good vigour. They can achieve it more with industriousness for proper growth.

NOTES & REMARKS : (तोकवत्) प्रशंसितानि तोकान्यपत्यानि भवन्ति यस्मिंस्तत् । तोकमित्यपत्यनाम (N.G. 2, 2)=Endowed with noble progeny. (वर्षिष्ठम्) अतिशयेन वृद्धम् ।=Abundant. (अनुपक्षितम्) यद्व्ययेनापि नोपक्षीयते तत्=Inexhaustible.

Sūktam—14

Rishi of the Sūktam—Rishabha son of Vishvāmitra. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Gāndhāra and Panchama.

Particulars about technology are stated :

आ होता मन्द्रो विदथान्यस्थात्सत्यो यज्वा कवितमः स वेधाः ।
विद्युद्रथः सहसस्पुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥१॥

1. TRANSLATION :— O men ! the learned leader is desirable and exhilarator, true, unifier, giver of all knowledge, the most enlightened, and wise. He stands for the propogation of true knowledge. The Agni which is the mover of the tram run by power, is the product of mighty wind and possesses many hairs in the form of flames. It manifests its power on the earth. With the help of this Agni (in the form of the fire and electricity), you could acquire the knowledge of art and industry.

PURPORT :— Those persons who have acquired the knowledge of the composition of various objects and have manufactured with dexterity various machines, they accomplish the vehicles driven by electricity and joy much happiness.

NOTES & REMARKS : (मन्द्रः) कमनीयो हर्षयिता ।=Desirable and exhilarator-giver of great joy. (पाजः) बलम् ।=Strength. (वेधाः) मेधावी । वेधा इति मेधाविनाम (N. G. 3, 15)=(विद्युद्रथः) विद्युता चालितो रथः ।= Car train or tram etc. driven by electricity.

विद्युद्रथः is a significant word clearly denoting a car; train or tram, operated by electricity/power. But Prof. Wilson has translated it as "whose Chariot is the lightning", and Griffith as "whose car is lightning". Rishi Dayananda Sarasvati's translation is simple, straight-forward and correct.

The epithet used for Agni in the mantra is कवितमः. Both Prof. Wilson and Griffith have translated it as "The most wise person."

The subject of reading and teaching is told :

अया॑मि ते नम॑उक्तिं जुषस्व ऋता॑वस्तुभ्यं चेत॑ते सहस्वः ।
विद्वाँ आ व॑क्षि विदुषो नि ष॑त्सि मध्य आ बर्हिरूतये॑ यजत्र ॥२॥

2. *TRANSLATION* :— O illuminator of truth ! I offer to you my reverential speech. Please accept it lovingly. O mighty ! you teach even enlightened persons, with whom I approach the scholars. O unifier ! be seated among the people on an elevated seat for their protection. All this I utter to you, who are giver of knowledge words of reverence.

PUPRORT :— As pupils should please their teachers with salutations and other respectful acts, so the teachers also should satisfy the students by imparting to them good education.

NOTES : (सहस्वः) बहुबलयुक्तः सकलविद्याविद्वा । = Mighty, very powerful. (चेतते) प्रज्ञापकाय । = For the teacher.

Men should regularly participate in these programmes :

द्रव॑तां त उषसा॑ वाजय॑न्ती अग्ने वात॑स्य पथ्या॑भिरच्छ॑ ।
यत्सी॑मञ्जन्ति पूर्व्यं ह॒विर्भि॒रा वन्धु॑रेव तस्थतुर्दुरोणे ॥३॥

3. *TRANSLATION* :— O learned person shining like the fire ! the two dawns (at the morning and evening) cause the manifestation of various objects by their light. They go or stand by the path of the wind at the dwelling places. The mechanical and electric engineers manufacture various kinds of vehicles of the old standard pattern properly. You should know them and accomplish the ideal construction of the vehicles.

PURPORT :— O men ! the morning and evening times are ordained by God. They go on regularly. The vehicles fitted with machinery manufactured by good mech. and ele. engineers move regularly. So, you should observe regularity and punctuality in your

dealings, manufacture various kinds of vehicles and accomplish the desirable transactions.

NOTES : (वाजयन्ती) प्रज्ञापयन्त्यौ ।=Manifesting or enlightening. (हविर्भिः) आदातव्यैः साधनैः ।=By acceptable or proper means.

The men's duties are mentioned :

मित्रश्च तुभ्यं वरुणः सहस्वोऽग्ने विश्वे मरुतः सुम्नमर्चन् ।
यच्छोचिषा सहसस्पुत्र तिष्ठा अभि क्षितीः प्रथयन्त्सूर्यो नॄन् ॥४॥

4. *TRANSLATION* :— O learned person mighty like the fire ! you should honour a man of friendly disposition and the most acceptable noble person who respect you.

O son of a mighty person ! as you appear before all men like the sun with your lustre, all men worship you for the attainment of happiness.

PURPORT :— If men take benefit from the fire, electricity, air and other things with scientific knowledge, they enhance happiness for them like friends.

NOTES & REMARKS : (क्षितीः) मनुष्यान् । क्षितय इति मनुष्यनाम (N. G. 2, 3) ।=To men. (मरुतः) मनुष्याः=मरुतो मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा (Nkt. 11, 2, 18) मरुत इति ऋत्विङ्नाम (N. G. 3, 18) मरुत : इति पदनाम (N. G. 5, 6) ।=To men,

---

The duties of the teachers and pupils are told :

वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ॥५॥

5. *TRANSLATION :—* O learned leader shining like the fire ! you are wise and unifier of truthful persons, with harmonious,

undecaying and enlightened mind. Therefore, approaching you with raised hands, and salutations and good food, we try to fulfil your noble desires.

PURPORT :— The teachers fulfil the desires of their students with regard to the acquisition of knowledge. In the same manner, it is the duty of the pupils also to fulfil the noble desires of their teachers. All teachers should always inculcate true knowledge and other good virtues among their pupils.

NOTES & REMARKS : (ररिम) दद्याम ।=Give. (नमसा) सत्कारेणान्नादिना वा । नम इति अन्ननाम (N. G. 2, 7) ।=With salutations, reverential treatment or good food etc. (अस्रेधता) अक्षीणेन । अस्रेधता स्रिधिः क्षयार्थः तत्पुरुषेऽति नञ् स्वरः ।=Undecaying.

The subject of teachers and pupils stated :

त्वद्धि पुत्रं सहसो वि पूर्वीर्देवस्य यन्त्यूतयो वि वाजाः ।
त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥६॥

6. *TRANSLATION :—* O learned person shining like the purifying fire! O purifier of strength! may God's eternal many protecting powers endowed with true knowledge and food come to us. Therefore you grant us a true and infinite wealth with speech devoid of malice and sin.

PURPORT :— It is the duty of all pupils, teachers, rulers and their subjects to give up all malice and other evils. They should love each other and then constantly multiply infinite wealth and good knowledge.

NOTES : (पुत्र:) पवित्रकारक ।=Purifier. (वाजा:) विज्ञानान्नयुक्ता: । वाज इत्यन्ननाम (N. G. 2, 7) ।=Endowed with knowledge and food.

The common people should emulate the enlightened persons :

तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्वरे अकर्म ।
त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥७॥

7. *TRANSLATION :—* O dexterous (skilful) person ! you are endowed with intelligence of wise men and divine attributes, actions and temperament. Whatever these righteous acts we human beings have done in this non-violent sacrifice, you are well-aware of that whole enlightening dealings. O leader immortal (by the nature of soul) ! enjoy the taste of the well-cooked food presented by us.

PURPORT :— All men should perform righteous deeds as the enlightened persons do. All should put forth their united efforts for advancing the cause of the spread of good knowledge and happiness.

NOTES & REMARKS : (अध्वरे) अहिंसादिलक्षणे यज्ञे । अध्वर इति यज्ञनाम (N. G. 3, 17) अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा, तत्प्रतिषेधः (Nkt. 1, 3, 8) In non-violent sacrifice. (सुरथस्य) शोभनानि रथादीन्यङ्गानि यस्मिंस्तस्य विद्याबोधकव्यवहारस्य ।=Of the enlightening dealings of the diffusion of knowledge. (कविक्रतो) कवीनां क्रतुरिव क्रतुः प्रज्ञा यस्य । (कविक्रतो) कविरिति मेधाविनाम (N. G. 3, 15) क्रतुरिति प्रज्ञानाम (N. G. 3, 9)=Endowed with the intelligence of wise persons.

Sūktam—15

Rishi of the Sūktam—Utkeelah Katya. Devatā—Agni. Chhanda—Trishtup and Pankti of variaus kinds. Svara—Dhaivata and Panchama.

What should the enlightened persons do is indicated :

वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥१॥

1. *TRANSLATION :—* O learned person ! resplendent and pure with your wide-extending strength dispel the terrors of the wicked foes, because they give trouble to others like the diseases. May the lofty enlightened and admirable man possessing good house be my guide and shelter. May I be under the shelter of the illuminator of good virtues like the purifier fire.

PURPORT :— It is the duty of the enlightened persons to be free from all the evils and become truly knowledgeable. Let them impart good education by removing their evils and cultivate good virtues, so that all may be firmly set in the impersonal Dharma, full of justice.

NOTES : (शोशुचानः) भृशं पवित्रः सन् ।=Very pure, (अमीवाः) रोगवज्जनान् पीडयन्तः ।=Giving trouble to others like the diseases. (अग्नेः) पावकस्येव शुभगुणप्रकाशकस्य ।=Of the illuminator of good virtues like the purifying fire.

———

What should men do is told further :

त्वं नो॑ अ॒स्या उ॒षसो॒ व्यु॑ष्टौ॒ त्वं सूर॒ उदि॑ते बोधि गो॒पाः ।
जन्मे॑व॒ नित्यं॒ तन॑यं जुषस्व॒ स्तोमं॑ मे अग्ने त॒न्वा॑ सुजात ॥२॥

2. *TRANSLATION :—* O renowned and enlightened person ! you shine like the purifying fire. You are our protector, and thus awaken us (give us knowledge) at the dawn and when the sun rises. Accept my area of knowledge pertaining to you and be pleased with this august body, as men accept true born baby and are pleased.

PURPORT :— As the embryo in the womb of the mother is not definitely known, so are the people devoid of knowledge and are asleep in ignorance. As the soul with body is manifest after the birth of the child, so the persons who have given up ignorance and are awake in the knowledge are admired everywhere, like the person awake in the morning after taking full sleep.

NOTES : (स्तोमम्) विद्याप्रशंसाम् ।=Praise of knowledge. (सुजात) सुष्ठु प्रसिद्ध ।=Renowned, illustrious.

———

Again the duties of men are emphasized :

त्वं नृ॒चक्षा॑ वृष॒भानु॑ पू॒र्वीः कृ॒ष्णास्व॑ग्ने अरु॒षो वि भा॑हि ।
वसो॒ नेषि॑ च॒ पर्षि॑ चात्यंहः॑ कृ॒धी नो॑ रा॒य उ॒शिजो॑ यविष्ठ ॥३॥

3. *TRANSLATION* :— O the most youthful and powerful man ! you are endowed with the physical power and your soul shines like the sun. He is a non-violent beholder of men and gives light of knowledge to the subjects that are dark (un-enlightened) or ignorant. O virtuous man ! you lead us to the persons desirous of obtaining wealth and fulfil their desires and take them across all sins. Therefore, you make us good.

PURPORT :— O learned persons ! you should urge all people to perform meritorious acts, to remove all sins and make them endowed with knowledge and wealth by imparting wisdom and good education like the sun.

NOTES : (वृषभ) प्राप्तशरीरात्मबल ।=Endowed with the power of body and soul. (अरुषः) अंहिसकः । (वसो) सद्गुणेषु कृतनिवास ।= Virtuous, lit. dwelling in good virtues. (उशिजः) कामयमानान् ।= Desiring.

The same subject of duties of man are stated :

अषाळ्हो अग्ने वृषभो दिदीहि तुरो विश्वाः सौभगा संजिगीवान्।
यज्ञस्य नेता प्रथमस्य पायोर्जातवेदो बृहतः सुप्रणीते ॥४॥

4. *TRANSLATION* :— O learned person ! you are full of splendour like the purifying fire, and are of good policies. You are invincible and most powerful, and therefore enlighten all righteous deeds, and are means of prosperity and the cities. O highly educated person ! you are the protector of the first Ashrama (Brahamcharya) and leader of the great Yajna by way of respect shown to the highly learned man in order to conqueror all.

PURPORT :— O Officers of the State ! you should gladden all subjects by spreading right knowledge and humility, and thus extend wisdom, good education, civilisation. The long life by the observance of Brahmacharya and the duties of other Ashramas make them prosperous.

NOTES : (दिदीहि) धर्म्याणि कर्माणि प्रकाशय। दीदयति ज्वलतिकर्मा (NG 1, 16)=Enlighten righteous acts. (यज्ञस्य) विद्वत्सत्कारादेः।=Of the Yajna by way of honour to the enlightened persons.

The duties of human beings are elaborated :

अच्छिद्रा शर्म जरितः पुरूणि देवाँ अच्छा दीद्यानः सुमेधाः ।
रथो न सस्निरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥५॥

5. *TRANSLATION* :— O learned person ! you are like the purifyng fire (in the form of fire/electricity/the sun). You illuminate the heaven and earth set by the Almighty God in proper order. In the same manner, you shine and illumininate being very wise and impart good knowledge to us like a good conveyance takes us to distant destinations. O admirer of the true merits ! desiring many and faultless shelters and enlightened persons, or divine virtues, you give us true knowledge of all kinds.

PURPORT :— As with the help of good conveyances, men go to their destinations quickly, in the same manner, those who are industrious, free from laziness and desire good positions, cultivate the divine virtues. This they do by the association of the enlightened persons and teaching others, and thus accomplish the enjoyment of happiness well for all.

NOTES & REMARKS : (जरितः) सत्यगुणस्तावक। (जरिता) जरिता इति स्तोतृनाम (N. G. 3, 16)=Admirer of true merits. (सस्निः) शुद्धः।= Pure and clean.

It is noteworthy that the epithet सुमेधाः in this mantra has been used for Agni. Shri Sayanacharya has translated it as शोभनप्रज्ञः rendered into English by Prof. Wilson as "endowed with intelligence" and by Griffith as "Wisest singer". Justifiably, Swami Dayananda Sarasvati has interpreted here Agni, not as material fire but a wise man, who shines like the fire on account of his virtues.

The theme of duties for learned is explained :

प्र पींपय वृषभ जिन्व वाजानग्ने त्वं रोदसी न सुदोघे ।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात् ॥६॥

6. *TRANSLATION :—* O learned person ! you shine like the purifying fire endowed with physical and spiritual power. You build persons who are full of knowledge, grow like the sun heaven and earth which are fulfillers of our desires. O giver of divine virtues ! satisfy or please us alongwith other enlightenend persons and with brightness and love, so that their evil designs of any mortal may not prevail against us.

PURPORT :— All men become endowed with advanced knowledge and abundant wealth in a country where the enlightened persons desire to let all people grow with love and eradicate their evil thoughts.

NOTES & REMAKS : (सुदोघे) कामानां सुष्ठुप्रपूरिके । अत्र वर्णव्यत्ययेन ह्रस्व घः ।=Well fulfillers of their desires. (रुचानः) प्रीतिमान् । रुच-दीप्तौ अभिप्रीतौ च ।=Loving. Here the second meaning of अभिप्रीति or true love has been taken.

The duties of enlightened are stated :

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥७॥

7. *TRANSLATION :—* O illuminator of knowledge ! you are like the fire. Grant to the admirer of noble virtues perpetual wealth which leads to many right and noble deeds and which discriminates well between truth and falsehood in this world, and between the condemned and refined speechs. May your gracious will be ever upon us, so that we may be blessed with children who are righteous and victorious.

PURPORT :— The enlightened persons should impart true knowledge, good education, observe Dharma (righteousness) and achieve prosperity for the welfare of the seekers after truth. They should endeavour to ennoble the boys and girls of all. They should acquire knowledge from all and impart the same to all.

NOTES : (हवमानाय) प्रशंसमानाय ।=For the admirer of noble virtues and persons. (तनयः) धार्मिकः पुत्रः ।=Righteous son. (विजावा) विजयशीलः । अत्र जि-जये इति धातोरौणादिको वन् प्रत्ययो बाहुलकादाकारादेशश्च ।=Conqueror or victorious.

———

Sūktam—16

Rishi of the Sūktam—Utkeelah Katya. Devatā—Agni. Chhanda Anushtup and Brihati of various types. Svara—Panchama and Madhyama.

The attributes of Agni (fire and king) are told :

अयम॒ग्निः सु॒वीर्य॒स्येशे॑ म॒हः सौभ॑गस्य ।
रा॒य ईशे स्वप॒त्यस्य॒ गोमत॒ ईशे॑ वृत्र॒हथा॑नाम् ॥१॥

1. TRANSLATION :—Among the slayers of the foes, this Agni (a ruler) shining like the fire, is the master of great strength, prosperity and wealth and is blessed with noble progeny, good lands and admirable speech. Let me be the successful controller of all sinful tendencies, never allowing them to overcome me.

PURPORT :—The men acquire great strength, prosperity and noble progeny by the proper use of the fire. In the same manner, they should obtain with good industriousness and army, incomparable wealth and progeny endowed with physical and spiritual power. With it, they can slay their enemies and remove evils.

NOTES : (अग्नि) अग्निरिव वर्त्तमानो राजा ।=A ruler resplendent like the fire. (गोमतः) शोभना वाक् पृथिव्यादयो वा विद्यन्ते यस्य तस्य गोमतः। गौरिति वाङ्नाम (N. G. 1, 11) गौरिति पृथिवीनाम (N. G. 1, 11) ।=Of the wealth consisting of noble speech and good lands. (वृत्रहथानाम्) वृत्रा मेघा इव वर्त्तमानाः शत्रवो हथा हता यैस्तेषाम् वृत्र इति मेघनाम (N. G. 1, 19) =Those who have slain their enemies like the clouds.

The enlightened person's duties are told :

इमं नरो मरुतः सश्चता वृधं यस्मिन्त्रायः शेवृधासः ।
अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः ॥२॥

2\. *TRANSLATION* :—O men ! you are powerful like the winds and are a leader endowed with true knowledge and humility. You always resort to such dealings which increase joy, wealth and which put you on alround growth. You come in contact with those persons who fight and conquer over evil minded men and overcome the enemy.

PURPORT :—Officers of the State should always endeavour in such a way that the wealth, power and prestige of the State may ever grow and good heroes may join the armies. Such should be their truthful dealings.

NOTES & REMARKS : (मरुतः) वायव इव मनुष्याः ।=Powerful men like the winds. (शेवृधासः) शेवृन् सुखानि दधाति येभ्यस्ते । शेवम् इति सुखनाम (N.G. 3, 6)=For increasing. (दूढ्यः) दुःखेन ध्यातुं योग्याः । दूढ्यः दुष्टधियः इति । महर्षिदयानन्द (ऋ० 1, 9, 4, 9)दूढ्य— दुष्टं ध्यायति विचारयति तस्मै इति स एव ।=Evil minded.

The subject of learned person still continues :

स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥३॥

3. *TRANSLATION* :—O glorious showerer of happiness! shining like the fire, oblige us with wealth, ever-increasing vigour, good progeny, health and happiness.

PURPORT :—Those men who expand their army with wealth nobility, progeny, health and vigour become illustrious and they shine.

NOTES & REMARKS : (शिशीहि) तीव्रान् संपादय ।=Prosper, increase, expand fast. (शिशीहि) शिञ्—निशाने ।=To Sharpen. (तुविद्युम्न) तुवि बहुविधं धनं यशो वा यस्य । द्युम्नमिति धननाम । द्युम्नं द्योततेर्यशो वा अन्नं वा (Nkt. 5. 1. 5.) (N.G. 2. 10)=Endowed with wealth or glory.

———

The learned person's duties are stated :

चक्रियो विश्वा भुवनाभि सांसहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतंत आ सुवीर्ये आ शंसं उत नृणाम् ॥४॥

4. *TRANSLATION* :—O men! worship that one God alone, Who is the creator of all those planets, Who excels all in might and endures, and is served by all enlightened persons. They accomplish or fulfil the noble desires of His devotees, who help in achieving heroic strength and is the object of the praise of all brave men.

PURPORT :—O men! you should always serve or adore That one God only, who created all worlds and all beings, Who has provided food for all and Who can be comprehended only by the enlightened persons.

NOTES & REMARKS : (दुवः) परिचरणं सेवनम् । (दुव) दुवस्यति परिचरणकर्मा (N. G. 3, 5)=Service or worship. (चक्रिः) कर्तुंशील: ।=Capable to create. (देवेषु) प्रशंसकेषु—दिव्येषु गुणेषु ।=In the Divine Attributes or among the devotees.

According to Shri Sayanacharya, the Agni mentioned in the mantra is अयम् अग्निः । (चक्रिः) सर्वस्य जगतः कर्ता सच विश्वा भुवनानि अभिविशति —अनेन अग्नेः सर्वव्यापकता प्रतिपादिता । Prof. Wilson has translated it as "He (Agni), Who is the maker pervades all worlds". Griffith's

traslation is "He (Agni) who made all that lives." Obviously, this material fire can not be generated by men. It is gratifying to note that even Shri Sayanacharya has interpreted देवेषु here as देवनशीलेषु स्तोतृषु = Worshippers.

The same subject of duties of enlightened is stressed :

मा नो॑ अ॒ग्नेऽम॑तये मा॒वीर॑तायै रीरधः ।
मागो॒तायै॑ सहसस्पुत्र मा नि॒देऽप॒ द्वेषां॑स्या कृधि ॥ ५॥

5. *TRANSLATION* :—O learned person ! you are shining like the fire. O protector of the strength ! consign us not to bad (evil) intellect, or to cowardice, neither to the lack of the power of senses nor to reproach. Drive away all animosities.

PURPORT :—It is the duty of the seekers after truth. to ask the enlightened persons for good intellect, heroism, self—control, wisdom, good education and knowledge of God. All should be cultured and civilised by giving up the habit of reviling and the company of the revilers.

NOTES & REMARKS : (अगोतायै) इन्द्रियविकलतायै (अगोतायै) गौरिति वाङ्नाम (N. G. 1, 11) अत्र गोः सर्वेन्द्रियाणामुपलक्षणम् ।=Lack of the power of the senses. (रीरधः) रध्याः, हिंस्याः ।=Destroy or consign.

The subject of duties of learned persons still continues :

श॒ग्धि वाज॑स्य सुभग प्र॒जाव॑तोऽग्ने बृ॒ह॒तो अ॑ध्व॒रे ।
सं रा॒या भूय॑सा सृज मयो॒भुना॒ तुवि॑द्युम्न॒ यश॑स्वता ॥ ६॥

6. *TRANSLATION* :— O prosperous and glorious learned person ! enable us to get good food or knowledge and make rich in noble progeny and abundant in non-violent sacrifice and other dealings. Flood us with riches yet more plenteous, bringing weal and high renown. O glorious one !

PURPORT :—Men should address this prayer or request to the highly learned persons living in their company. O enlightened men! please bless us with wisdom, humility, wealth and happiness.

NOTES : (वाजस्य) अन्नादेर्विज्ञानस्य वा ।= Of good food etc. or of the knowledge. (मयोभुवा) यो मयांसि सुखानि भावयति तेन । मय इति सुखनाम (N.G. 3, 6)=Bringing weal or happiness.

———

Sūktam—17

Rishi of the Sūktam—Utkeelah Katya. Devatā Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of Agni (fire) are told :

समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।
शोचिष्केशो घृतनिर्णिक्पावकः सुयज्ञो अग्निर्यजथाय देवान् ॥१॥

1. *TRANSLATION :*—O men ! you should utilise that Agni (fire) for accomplishing various purposes which when kindled well at two junctions of day and night manifest divine attributes. This Agni is universally accepted as useful and its flames are like its hairs which feed and purify all by clarified butter. This ghee or butter is purifier, by which many good Yajnas (non-violent sacrifices) and benevolent acts are performed and is used for unifying, various activities and for performing definite religious rites.

PURPORT :—If men utilise fire which is endowed with many attributes for various purposes, everything can be accomplished.

NOTES & RGMARKS : (शोचिष्केशः) शोचींषि तेजांसि इव केशा यस्य सः । शोचिरितिज्वलतोनाम (N. G. 1, 17)=Which has flames as its hair.s (यजथाय) सङ्गमनाय । (यजथाय) यज—देवपूजासङ्गतिकरणदानेषु । अत्र सङ्गतिकरणार्थः=

For unifying. (देवान्) दिव्यान् गुणान् ।=Divine attributes. (अक्तुभिः) रात्रिभिः ।=With nights.

The nature and properties of the fire are narrated :

यथायंजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान् ।
एवानेन हविषा यक्षि देवान्मनुष्वद्यज्ञं प्र तिरेममुद्य ॥२॥

2. *TRANSLATION* :— O wise men ! you shine like the fire, when you perform *HAVANA* with articles of the earth Havan Samagri or from the light of wisdom. Being blessed with knowledge, you unify today the divine attributes or the enlightened persons with this oblations, which extends the spirit of Yajna (service and self-sacrifice). I may also perform this Yajna like a thoughtful learned person.

PURPORT :—Those men who accomplish all good deeds, in this world with their Prānas (vital breaths) and senses acquire true knowledge.

NOTES : (चिकित्वान्) ज्ञानवान् । =Blessed with knowledge. (यज्ञम्) सङ्गतिकरणम् ।=Unification. (मनुष्वत्) मनुष्येण तुल्यम् । ये विद्वांसस्ते मनवः (Stph. 6, 7. 3, 18)=Like a true thoughtful man.

It was wrong on the part of Shri Sayanacharya's explanation मनुष्यवत् as यथा मनोः यज्ञमनुष्ठानसम्पूर्त्यां पारमनैषीस्तद्वदिदं यज्ञं पारं नयेत्यर्थः is against the fundamental principles of the Vedic terminology, accepted by him in his introduction to the commentary of the Rigveda on the basis of the Meemansa text.

Prof. Wilson and Griffith have also committed the same mistake of taking Manu as the Proper Noun instead of taking it as a thoughtufl person (मननान्मनुः—Ed.).

The attributes of fire are stated again :

त्रीण्यायूंषि तव जातवेदस्तिस्र आजानीरुषसस्ते अग्ने ।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥

3. TRANSLATION :—O wealthy learned leader ! shining like the fire. be the protector of the divine virtues and the enlightened persons. You bestow happiness to all. As the fire kindled by you gives happiness to the unifier, in the same manner, let your three spans of life which give physical, mental and spiritual happiness (like the three dawns which are known to all by giving light) bestow joy and mitigate misery.

PURPORT :—If a man desires to multiply the span of life by the observance of the Brahmacharya for a long period, and under a proper and regulated daily life, then he can live upto the age of three hundred years. This is what all should know.

NOTES & REMARKS : (त्रीणि) त्रिविधानि शरीरात्ममनःसुखकराणि ।= Three spans of life giving physical, spiritual and mental happiness. By three spans of life are meant 300 years. The average of an ordinary person according to the Vedic concept is 100 years. जीवेम शरदः शतम् (यजु० 36, 24) । शतायुर्वैपुरुषः । (यजमानाय) सङ्गन्त्रे ।= Unifier. (आजानीः) समन्तात्प्रसिद्धाः ।=Well known.

The three dawns (Ushasah) referred to in the mantra are not clear. Two of them are quite well-known, the dawn in the morning before the sun-rise and the dawn commencing after the sun-set before the advent of night. By the third, may be taken the spiritual dawn of illumination hinted at in the Yoga Sutras as विशोका वा ज्योतिष्मती, (Yoga Dharshan 1, 36) which is realised by concentrating one's mind on the heart centre where the soul and God both reside.

More attributes of fire are stated :

अग्निं सुदीतिं सुदृशं गृणान्तो नमस्यामस्त्वेड्यं जातवेदः ।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम् ॥४॥

4. .TRANSLATION :—O knower of the attributes of all objects ! we praise you and make obeisance to you who are good

protector beautiful and admirable like the fire. The enlightened men have made you the bestower of happiness and obtainer of desireable objects. They cause repentance in the hearts of wicked persons like a messenger of doom. They have thus established a centre of emancipation (fearlessness and safety) for the people.

PURPORT :—The men should make obeisance to and serve those enlightened persons who are full of splendour like the purifying fire. They give true knowledge regarding the means for achieving Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

NOTES : (सुदीतिम्) सुरक्षकम् ।=Good protector. (दूतम्) दूतमिव परितापकम् ।=Causing repentance in the hearts of the wicked like a messenger. (अरतिम्) प्रापकम् ।=Conveyor or bestower of happiness.

More knowledge about the fire is imparted :

यस्त्वद्धोता पूर्वौ अग्ने यजीयान्द्विता च सत्तां स्वधया च शंभुः ।
तस्यानु धर्म प्र यंजा चिकित्वोऽथा नो धा अध्वरं देववीतौ ॥५॥

5. *TRANSLATION :—* O learned leader ! you should follow the duties of a liberal donor and institutor of Yajna who is more skilful than you. In fact, he has acquired much knowledge who sits at the meditation or submits himself to God in two ways, as a son and a friend of God. He bestows happiness and good food. Blessed with true knowledge, you uphold the Yajna and other dealings in all the assemblings of the enlightened persons.

PURPORT :—O men ! all those aged scholars who uphold a non-violent dealing (including the Yajna) with foodgrains and other things, always enjoy happiness.

NOTES : (यजीयान्) अतिशयेन यष्टा संगन्ता ।=Better unifier or performer or the Yajna. (देववीतौ) देवानां वीतिर्व्याप्तिस्तस्याम्=In the assembly where the enlightened persons assemble. (स्वधया) अन्नेन ।=With food.

Sūktam—18

Rishi of the Sūktam—Kana the son of Vishvāmitra, Devatā Agni. Chhanda—Trishtup of various kinds. Svara—Dhaivata.

How the enlightened persons are recognized :

भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादरातीः ॥१॥

1. TRANSLATION :—O kind hearted learned person ! when we approach you, be favourably disposed or kind to us. Be good as a friend to friend or like parents to their child. Burn those many wicked persons who are great oppressors or malignant among the mankind.

PURPORT :—O men ! you should always promote righteousness by honouring those enlightened persons who deal with men and other beings and trea like the parents and friends. They should dishonour those who are malignant and wicked persons.

NOTES & REMARKS : (उपेतौ) प्राप्तौ ।=On approaching. (प्रतीचीः) प्रतिकूलं वर्त्तमानाः ।=Oppressors or oppossed to the interests of good men. (क्षितयः) मनुष्याः । क्षितय इति मनुष्यनाम (N.G. 2, 3)= Men.

The behaviour and appea-ances of the enlightened persons :

तपो ष्वग्ने अन्तराँ अमित्रान् तपा शंसमररुषः परस्य ।
तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः ॥२॥

2. TRANSLATION :—O ascetic ! O eradicators of the evils like the fire ! give punishment to those who are wicked foes, but always admire a person who is noble and non-violent. O burner

of the wicked and virtuous leader ! being blessed with true knowledge, you instruct those who are devoid of that knowledge and are therefore in a degraded condition. May the enlightened persons who are free from premature old age and diseases be close to you.

PURPORT :—Those persons who keep the foes at distance and honour the righteous absolutely thruthful persons, they provide happiness for all and also enjoy happiness themselves.

NOTES : (तपो) तपस्विन् ।= O ascetic ! leading the life or a sage. (अरुष:) अहिंसकस्य ।= Of a non-violent person. (प्रयास:) विज्ञानवन्त: ।= Enlightened men.

———

More about the enlightened persons :

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय देवीम् ॥३॥

3. *TRANSLATION* :—O learned person ! you shine like fire with knowledge, while I perform Yajna for the attainment of strength. It keeps me healthy and disease-free. Desiring the welfare and health of all, you put oblations in the fire with fuel and ghee (clarified butter) adoring God with great wealth of wisdom to the best of power. So you should also do. I pray for the brilliant illuminating divine intellect, which upholds all our noble virtues, cherished by learned persons for the acquisition of infinite wealth of all kinds (spiritual as well as mundane).

PURPORT :—As the fire grows with fuel and ghee, so true knowledge and strength grow with Brahmacharya (continence) and the study of the Vedas. Men should observe Brahmacharya as long as it is in their power,

NOTES : (अग्ने) अग्निरिवप्रदीप्तविद्य ।= O shining with knowledge like the fire. (तरसे) तारकाय ।= Which takes across (cures) all diseases. (देवीम्) देदीप्यमानां [illegible] कमनीयाम् ।= Brilliant and desired

by the enlightened persons. (शतसेयाय) शतादिसंख्यापरिमितधनावसानाय ।= For infinite wealth.

The theme of learned persons still goes on :

उच्छोचिषा सहसस्पुत्र स्तुतो बृहद्वयः शशमानेषु धेहि ।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं भूरि कृत्वः ॥४॥

4. TRANSLATION :— O son of mighty person ! O physician ! eradicating diseases like the fire you have many medical and para-medical workers co-operating in the noble work. Praised by us they give with splendour, great vital power, wealth and long life to those who have risen above the mundane targets for enjoyment and are friendly to all. Grant them health and happiness and freedom from sickness and danger. You are pure and purifier and bestow happines sand eradicate all diseases and thus develop well your body, mind and soul.

PURPORT :— O men ! you should develop your knowledge and span of life by the observance of Brahmacharya and cultivating friendship with all. Try to make all endowed with knowledge and long life.

NOTES : (शशमानेषु) भोगाभ्यासोल्लङ्घनेषु ।=Those who have risen above the desire of mere wordly enjoyments. (अग्ने) पावकवद्वर्त्तमान वैद्यराज विद्वन् ।=O good physician burning diseases like the fire. (मर्मृज्मा) भृशं शुद्धः शोधयिता ।=Pure and purifier.

The nature of the enlightened persons is mentioned :

कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत्समिद्धः ।
स्तोतुर्दुरोणे सुभगस्य रेवत्सृप्रा करस्ना दधिषे वपूंषि ॥५॥

5. *TRANSLATION* :— O Agni ! you augment wealth like electricity. O proper distributor of riches ! you shine because of your virtues like the kindled fire. Earn charming wealth righteously in the form of gold and other articles. With your arms extended, you dwell in the home of a fortunate devotee. Indeed, he is admirer of noble virtues and things of beauty, and enables him to have beautiful bodies. Therefore you deserve honour from us.

PURPORT:— O learned persons ! it is your duty to impart good education to men, to make them industrious and to endow them with true knowledge and wealth. Make them well civilised and long lived.

NOTES : (सुसनितः) सुष्ठुसंविभाजक ।=Just distributor of wealth. (करस्ना) बाहू करस्नौ । बाहू कर्मणाप्रस्नातारौ । (N.R.T. 6, 17)=(अग्ने) विद्युद्वद धनवर्द्धक ।=Augumenter of wealth like electricity. (वपूंषि) रूपवन्ति शरीराणि । वपुरिति रूपनाम । (N. G. 3, 7)=Beautiful bodies.

Sūktam—19

Rishi of the Sūktam—Gādhi the son of Kushik. Devatā—Agni. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

How can men add to their wealth and prosperity is told :

अ॒ग्निं होता॑रं॒ प्र वृ॑णे मि॒येधे॒ गृत्सं॑ क॒विं वि॑श्व॒विद॒ममू॑रम् ।
स नो॑ यक्षद्दे॒वता॑ता॒ यजी॑यान्रा॒ये वाजा॑य वनते म॒घानि॑ ॥१॥

1. *TRANSLATION* :— O learned person ! I choose in this admirable Yajna you, who are liberal donor and performer of the Yajnas. You have knowledge of all Shastras, are free from ignorance and stupidity of all kinds, teacher of many Shastras and are very

wise sage. You are the best skilled priest and bring enlightened persons to our Yajna, and enable us to obtain riches which are properly distributed and are endowed with good knowledge.

PURPORT :— Men should appoint for all posts competent and experienced persons. By doing so, the wealth and prosperity may grow more and more, in their family and in the State.

NOTES & REMARKS : (मियेधे) घृतादिप्रक्षेपणेन प्रशंसनीये यज्ञे । = In the Yajna admirable by way of the oblations of pure ghee and other articles. (गृत्सम्) यो गृणाति तं मेधाविनम् । (गृत्सम्) गृत्स इति मेधाविनाम (N.G. 3, 15) = A genious, very wise man who is devoted to God. (वनते) संभजमानाय । = Distributing justly.

The mantra as कविम् has been interpreted as मेधाविनम् (विश्वविदम्) सर्वविषयज्ञानोपेतम् by Sayanacharya (सायणाचार्यः). Prof. Wilson translates it as intelligent and the all-knowing infallible sage, all-knowing according to Griffith. Still they interpret the epithets for the fire. Rishi Dayananda Sarasvati interprets Agni in such places as an enlightened wise man, taking into consideration the epithets used and in accordance with the context.

What should men do is told further :

प्र ते अग्ने हविष्मतीमियर्म्यच्छा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणिद्देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत् ॥२॥

2. *TRANSLATION :—* O learned person ! you shine like the fire, through your teaching. I approach this (fire) like a man who breathes well, who treads on the right path, takes recourse to the divine and Yajna where various oblations are put. That Yajna is brilliant and gives joy and happiness to others, makes our living cheerful and gives sound earned by hard toil in the day.

PURPORT :— Men should not sleep in day time but should toil hard to complete their assignments. At night, they should sleep only

for six hours as a rule. In day time, they should acquire wealth and give it to the deserving persons and missions.

NOTES & REMARKS : (सुद्युम्नाम्) शोभनप्रकाशयुक्ताम् (सुद्युम्नाम्) द्युम्नं द्योततेः (N.R.T. 5, 1, 5) द्युत-दीप्तौ तातेति ।=Brilliant and full of good light. (घृताचीम्) या घृतमुदकम् ऋचति प्राप्नोति तां रात्रीम् । घृताचीति रात्रिनाम (N. G. 1, 1) (प्रदक्षिणित्) प्रदक्षिणमेति गच्छति सः । अत्रेण धातोः क्विप् छान्दसो-वर्णलोपो वेव्यन्तस्याकारलोपः ।=By the gift of happiness to others.

The subject of duties of men is elaborated :

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥३॥

3. *TRANSLATION* :— O best learned person ! you are full of the light of wisdom and knowledge. You have good children or students, who are the best leaders and teachers of future. Give us instructions in various sciences. May we have abundant wealth which makes us happy with pure and splendid mind, living under your guidance and praising you well. Teach also the man who always desires and loves you.

PURPORT :— Those persons become wealthy who always try with pure mind and soul to perform noble deeds with the observance of Brahmacharya (continence, perfect self-control and purity) and true knowledge.

NOTES : (त्वोतः) त्वां कामयमानः । त्वा+ऊतः=ऊतः । अत्र कान्त्यर्थमादाय अव धातोः व्याख्यानम् ।=Desirigg or loving you. (अग्ने) पूर्णविद्या प्रकाशयुक्त= Full of the light of true knowledge.

The duties of men are further explained :

भूरीणि हि त्वे दधिरे अनीकाग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥४॥

4. *TRANSLATION* :— O most youthful learned persons ! you are expert in all branches of science and through that association, the venerable and learned persons have many armies under your command. May you manifest your divine strength.

PURPORT :— *Those persons who have many well-trained armies because of their association with the enlightened persons, they attain much power and attract divine attributes.*

NOTES : (अग्ने) विद्युदिव सकलविद्यासु व्यापिन् ।= Expert in (literally pervading in) all science, like electricity. (यज्यव:) सत्कर्तव्या: ।= Venerable. (देवतातिम्) दिव्यस्वभावम् ।= Endowed with divine nature. (अनीका:) अनीकानि सैन्यानि ।= Armies.

The duties are further told :

यत्त्वा होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥५॥

5. *TRANSLATION* :— O highly learned person ! the enlightened men who teach others, desire you in this worthy Yajna to be the giver of knowledge for uniting people with wisdom. Be our protector and instruct us. Vouchsafe the gift of glory to ourselves or to our bodies.

PURPORT :— *O learned persons ! on whatever posts you are appointed, you should discharge your duties well and make all civilised. Expand that education far and wide so that there is development of knowledge, civilisation, health and long life.*

NOTES ; (अनजन्) कामयेरन्=Desire. (मियेधे) प्रापणीये यज्ञे=In the worthy Yajna to be attained by all. (यजथाय) विद्यासंङ्गमनाय ।= For nniting with true knowledge,

---

Sūktam—20

Rishi of the Sūktam—Gāthī. Devatā. Vishvedevāh. Chhanda—Trishtup of various kinds. Svara—Dhaivata.

How should the enlightened persons behave :

अग्निमुषसंमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥१॥

1. *TRANSLATION* :—O teachers and preachers ! as air takes the fire, dawn, sun and moon and the swift horses in the processes that help burning, in the same manner may the enlightened persons whose light (of wisdom) is splendid, loving and serving one another, equally longing for the non-violent sacrifice and other dealings, listen to our prayer with admirable acts.

PURPORT :—As the air upholds all luminous objects like the sun and thus is beneficient to all, in the same manner, let the enlightened persons do good to the whole world, by propagating the Dharma (doctrine of non-violence) by way of giving up all malice.

NOTES & REMARKS :—(दधिक्राम्) यो धारकान् क्रामति तमश्वम् । दधिक्राः दधत् क्रामतीति वा दधत् क्रन्दतीति वा दधदाकारी भवतीति वा (Nkt. 2.7.28)=The swift horse. (व्युष्टिषु) विशेषेण दहन्ति यासु क्रियासु तासु ।=In burning processes. (वह्निः) वोढा वायुः ।=The air that takes the oblations to distant places. (उक्थैः) प्रशंसनीयैः कर्मभिः । उच्यते परितो भाष्यते यत् तत् उक्थम् । यज्ञियं वै कर्म उक्थ्यं वचः (ऐतरेय ब्राह्मणे 1, 29)=With admirable acts.

The enlightened person's duties are indicated :

अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः।
तिस्र उं ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥२॥

2. *TRANSLATION* :—O enlightened persons ! you purify others like the fire. O reputed for truthful conduct ! there are several trios, one of them is knowledge, movement and attainment of foods; then number two is the places of birth etc.; the third one of speeches of three kinds; and then the fourth is the ancient three types of dialogues the concerning the physical soundness. They denote your prideless character. You verily protect us.

There are three kinds of eternal speeches in the form of the Rig, Yajur and Sāma (music) and three earlier Ashram stages of Brahmacharya, Grihastha and Vānaprastha. There are three kinds of bodies belonging to you—they own body, your glory and your State or motherland. They are guided by the highly learned and truthful persons. With these you take protect our speeches and care incessantly, because you are alert and awakened.

PURPORT :—O men ! you should be gratified by doing noble deeds of Brahmacharya, (continence) study and reflection by knowledge and the nature of birth, place and name of all objects. You should protect all by teaching and preaching. Be ever alert and awake and make others likewise.

NOTES & REMARKS :—(वाजिना) ज्ञानगमनप्राप्तिरूपाणि । वाज इति बल नाम (N.G. 2, 9) वाज इति अन्न नाम (N.G. 2, 7) वाज शब्द: । वज-गतौ इति धातो: निष्पद्यते ।=Knowledge, movement and achievement. (अप्रयुच्छन्) प्रमादमकुर्वन् ।=Alert and awake.

———

The nature of the learned is again given :

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो ॥३॥

3. *TRANSLATION* :—O enlightened person ! you shine with knowledge like fire, taking and possessing good food materials like nectar. You are immortal (by the nature of the soul), and have many names (denoting your attributes). O wise man ! who can answer

well the questions posed by others? Who knows the properties of all objects (literally-pervading in their knowledge) because the ancient subjects link themselves with you. Those who destroy the wickedness of the wicked persons become blessed with true knowledge.

PURPORT :—O men! you should believe that this whole world is pervaded by God. You should destroy the deceit of the wicked persons. You should know that there are many names of God which denote well. His various powers and attributes and are therefore meaningful. You should know them and try to act in accordance with them.

NOTES & REMARKS : (स्वधाव:) प्रशस्तानि स्वधा अमृतरूपाण्यन्नानि विद्यन्ते यस्य तत्सम्बुद्धौ । स्वधा इत्यन्न नाम (N.G. 2, 7)=He who possesest various kinds of nectar—like foods. (विश्वमिन्व) विश्वं सर्वं जगन्मिन्वं व्याप्तं येन तत्सम्बुद्धौ । मिनोति गतिकर्मा (N.G. 2, 14)=Who has pervaded (or known) the whole world. (पृष्टबन्धो) यः पृष्टान् जनानुत्तरेषु बध्नाति तत्सम्बुद्धौ ।=He who can answer well the questions put by others.

———

The duties of the enlightened persons are detailed :

अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा ।
स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम् ॥४॥

4. *TRANSLATION* :—(1) That God should ever be adored by us Who like the sun is the Controller of the divine earth and other worlds, protects all reasons, and is the embodiment and disseminator of truth. He bestows happiness, illuminates like the sun and dissipates the clouds. He is the eternal, knower of all, and takes the devotees who glorify Him and eradicate all evils.

(2) Some of these epithets are also applicable to an enlightened person who is the propagator of the truth and giver of happiness. He should be revered and served well.

PURPORT :—As the Agni (Sun) puts earth etc. in regular order or as God maintains order in the whole universe, in the same manner, God when meditated upon and the enlightened person when served well, take away the men from all sinful activities and take them across the miseries.

NOTES & REMARKS : (भग इव) सूर्य्यं इव । भगो भजते: (N.R.T. 1, 3, 7) भज सेवायाम् तेन आरोग्यता प्रकाशार्थं सेवनीय: सूर्यः वृत्र इति मेघनाम (N.G. 1, 10)=Like the Sun. (वृत्रहा) मेघस्य हन्ता सूर्य्यं इव ।=Like the sun who dissipates the clouds. (क्षितीनाम्) भूमीनाम् । क्षितिरिति पृथिवीनाम (N.G. 1, 10)=Of the earth and other worlds.

The duty of a learned man :

दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
अश्विना मित्रावरुणा भगं च वसून् रुद्रां आदित्याँ इह हुवे ॥५॥

5. *TRANSLATION :*—O men ! your fellow being I praise or take Agni (electricity). It surpasses earth and other substances and upholds all desirables and is bright, and upholder of vast worlds, dawn, air and sun. God is the creator of the world, teacher and preacher. Dealings with Prāna and Udāna two vital, physlcal energies leads to prosperity, and so do the Vasus (earth, water, sky, moon etc), Prānas and months. In the same manner, you should also utilise them properly.

PURPORT :—All men should know and utilise all beneficient objects in the world as the enlightened persons do with their help. They should also accomplish all their desirable acts and always adore God.

NOTES & REMARKS :—(बृहस्पतिम्) बृहतां पालकं वायुम् । (बृहस्पतिम्) अयं वै बृहस्पतिर्योऽयं (वायु:) पवते (Stph 14, 2, 2, 10)=Which protects vast substances. (अश्विना) अध्यापकोपदेशकौ । अश्विनौ अध्वर्यू (मैत्रायणी संहितायाम् 1, 9, 1)=Teacher and preacher. (आदित्यान्) संवत्सरस्य मासान् । (रुद्रान्) प्राणान् ।=Months of the year.

Sūktam—21

Rishi of the Sūktam—Kaushika Gāthī. Devatā—Agni. Chhanda Trishtup and Brihati of various types. Svara—Gāndhāra and Madhyama.

A man's duties are described :

इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।
स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥१॥

1. *TRANSLATION* :—O enlightened person ! you are blessed with wisdom. You are giver of greasy substances ghee and other small articles. Place our Yajna (in the form of honour to absolutely truthful and learned men, association with the righteous and donation to good virtuous etc.) among the regular items of life make it immortal or imperishable. Accept and apply these means for the attainment of four cardinal objects of human life—Dharma (righteousness) Artha (wealth) Kama (fulfilment of the noble desire) and Moksha (emancipation). Be seated comfortably here. You are the first and the foremost among the learned persons and partake of this food consisting of ghee and other nutritious substances.

PURPORT :—*As the giver of the articles of food and drink etc. becomes popular, in the same manner, the communication of knowledge, wisdom, good education, and Dharma becomes popular among the seekers after truth.*

NOTES : (यज्ञम्) विद्वत्सत्कारसत्सङ्गशुभगुणदानाख्यम् ।—Yajna in the form of the honour shown to the enlightened persons, association of the righteous persons and gift of articles etc. to good virtuous. (हव्या) होतुं धर्मार्थकाममोक्षान्साधयितुमर्हाणि साधनानि । The means for the accomplishment of Dharma, Artha, Kama and Moksha. (मेदसः) स्निग्धस्य । Of the greasy.

The way preachers of Dharma protect and what do they like is told :

घृतवन्तः पावक ते स्तोकाः श्चोतन्ति मेदसः ।
स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥२॥

2. *TRANSLATION* :—O purifier like the fire ! from you flow things mixed with greasy ghee and other preparations and articles, big and small. Vouchsafe to us excellent wealth for the attainment of the enlightened persons in the path of the Vedic Dharma.

PURPORT :—The fire purifies with its action the water and other elements, puts new life in them and enlivens them by raining down water. In the same manner, the preachers of Dharma and Vidya (knowledge) protect all.

NOTES : (स्वधर्मन्) स्वस्य वैदिके धर्मे ।=In the path of the Vedic Dharma. (वार्य्यम्) वर्तुमर्हं धनम् ।=Most acceptable or excellent wealth.

What should the enlightened persons do is told :

तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषि श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥

3. *TRANSLATION* :—O best among the discerners of truth and the falsehood ! the sincere and loving admirers of virtues cloud you with praises. You are the best knower of the mantras of the Vedas, and being very wise shine on account of your wisdom. Be therefore, the protector of the Yajna (all noble unifying dealings).

PURPORT :—O learned persons ! those who praise you sincerely, make them capable to learn the meaning of the Vedas, so that these may be true protector of each other.

NOTES & REMARKS : (स्तोकाः) स्तावकाः ।=Admirers of virtues and persons. (सन्त्य) सन्तिषु सत्याऽसत्यविभाजकेषु साधो ।=O, the best among the discerners of truth and falsehood.

In this mantra, the epithets like विप्र:, श्रेष्ठ:, ऋषि: have been used for Agni. According to the interpretation of Sayanacharya. Prof. Wilson and Griffith it means : विप्राय-मेधाविने, ऋषि: अतीन्द्रियार्थदर्शी, श्रेष्ठ: सर्वातिशायी (सायणाचार्य:) । "Agni", to thee who art wise, thou the most excellent Rishi (Wilson) "Agni the most Excellent, for thee the Sage (Griffith). Here Rishi Dayananda Sarasvati was therefore justifed in taking the word Agni not for the material fire, but for a wise enlightened person and purifier like the fire ?

What should men do is told :

तुभ्यं श्चोतन्त्यधिगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥४॥

4. *TRANSLATION* :—O learned person ! you are illuminator of truth like the fire, know the meaning of the mantras and are endowed with good intellect. O genius ! the admirers of virtues sprinkle the drops of greasy ghee for you. You are praised by the enlightened persons. Come therefore, with great splendour like the sun and accept these offerings which are worth presenting.

PURPORT :—As men get fruits by waterning the trees, in the same manner, they should achieve the fruits of knowledge by serving good men and having their association.

NOTES & REMARKS : (अधिगो) योऽध्रीन्मन्त्रान् गच्छति जानाति । अध्रिगुर्मन्त्रीभवतीति निरुक्ते । गवि (वाचि) अधिकृतत्वात् इति निरुक्ते (5, 2, 10) अत्र मन्त्रज्ञे तत् प्रयोगः । = Knower of the meaning of the Mantras. (शचीवः) शची प्रशस्ता प्रज्ञा विद्यते यस्य तत्सम्बुद्धौ । शचीति प्रज्ञानाम (N.G.) = Endowed with good intellect.

The man's duties are stated :

ओजिष्ठं ते मध्यतो मेद उद्भृतं प्र ते वयं ददामहे ।
श्चोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान्देवशो विहि ॥५॥

5. *TRANSLATION* :—O learned person ! you make your men to dwell in happiness. We give you what is the best and the most effective element of love. Your admirers give you ghee and other greasy substances for the preservation of your skin and other parts of body. Come to those learned persons to give them noble and elevating teachings.

PURPORT :—One who gives a good thing to someone, should be recipriocated by giving them some kind of thing in return. Those who attain divine virtues by the association of the enlightened persons, are able to make all men mild natured.

NOTES & REMARKS : (मेद) स्नेहः । मेदो वै मेघः (Stph 3, 8, 5, 6) मेघो वा आज्यम् (T.T.R.Y. 3, 9, 12, 1)=Love. (विहि) प्राप्नुहि । अत्रान्येषामपि दृश्यत इत्याद्यचो ह्रस्वः ।=Come, approach.

Sūktam—22

Rishi of the Sūktam—Gāthī. Devatā Agnis. Chhanda—Trishtup and Pankti of various kinds. Dhaivata and Panchama.

The properties of Agni/electricity are told :

अयं सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रिणं वाजमत्यं न सप्तिं ससवान्त्स्तूयसे जातवेदः ॥१॥

1. *TRANSLATION* :—O highly learned persons ! after knowing the properties of all objects, this is the Agni/electricity in which God has placed a speedy fire like the mightiest wind. Desiring to have

the proper use of that Agni/fire/electricity, you o soul! put in your belly various articles of food. You are admired by all, when you distribute the articles among the needy or deserving persons.

PURPORT :—If men drive or utilise this Agni/electricity, it has the power of a thousand of horses. (Still the power is measured with horse in the scientific parlance. Ed.)

NOTES : (सोमम्) पदार्थसमूहम् ।=The host of articles. (अत्यम्) व्यापकं शीघ्रगामिनं वायुम् ।=Quick going wind. (सप्तिम्) अग्न्याख्यमश्वम् । (सप्तिम्) सप्तिरिति अश्वनाम (N.G. 1, 14)=The horse in the form of fire.

More attributes of Agni are told :

अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥२॥

2. *TRANSLATION* : O learned person shining like the fire! O unifier! the splendour that is in your light (of knowledge), the splendour that is on the earth i.e., in the herbs or plants, and in the water, it has extended the vast firmament. You should be like the resplendent and refulgent, like the sun and deep like the ocean and be observer of men in their true perspective.

PURPORT :—O men! you should know the splendour in the form of electricity, that is found in the sun, air, earth, waters, herbs, plants and other things in order to promote more happiness.

NOTES : (अर्णवः) समुद्र इव । (अर्णवः) अर्णः इति उदकनाम (N.G, 1, 12) तद्वान् समुद्रः । -Like the ocean. (त्वेषः) दीप्तिमान् । -Resplendent. (त्वेषः) त्विष-दीप्तौ । -To shine. (दिवि) प्रकाशे । - In the light.

More properties of Agni are told :

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥३॥

3. *TRANSLATION* :—O learned person shining like the fire! as the radiant fire/electricity moves the waters with the rays of the sun, in the same manner, you describe its properties. You tell it to them well and to the men blessed with divine virtues. These men know of soft noise, soft endurable waters that are in distant light of the sun, which flow below. You are are able to take proper benefit from them.

PURPORT :—As the sun makes all happy by dispelling darkness, and generating energy during the day and raining down, so the enlightened persons please all. They dispel the darkness of ignorance, generate the light of knowledge and shower happiness.

NOTES : (धिष्ण्याः) धर्षितुं योग्याः ।=Soft, mild. (दिवः) सूर्यप्रकाशात् ।= From the light of the sun.

The knowledge about the Agni is imparted :

पुरीष्यांसो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥४॥

4. *TRANSLATION* :—O learned persons! accept and serve this Yajna in the form of the association with the enlightened persons, giving food and good speech with proper movements like the fires on the earth. You do it by loving one another and free from malice and diseases.

PURPORT :—As the fire and other elements accomplish many works when duly combined together, in the same manner, the enlightened persons should acquire wealth, foodgrains, prosperity and knowledge by becoming friendly to each other, and free from the diseases.

NOTES : (पुरीष्यासः) पुरीषेषु पालकेषु पृथिव्यादिषु व्यापकत्वेन भवाः ।=Pervading the protectors like the earth etc. (महीः) महतीर्वाचः । महीति वाङ्नामधेयम् (N.G. 1/11)=By movements.

The properties of Agni are further explained :

इळा॑मग्ने पुरु॒दंसं॑ स॒निं गोः श॑श्वत्त॒मं हव॑मानाय साध।
स्यान्नः॑ सू॒नुस्तन॑यो वि॒जावाग्ने॒ सा ते॑ सुम॒तिर्भू॑त्व॒स्मे ॥५॥

5. *TRANSLATION* :—O illuminator of the knowledge ! you are like the fire. Grant land and pepetual wealth to the admirer of noble virtues. It leads to many noble deeds and discriminates well between truth and falsehood in this world and you also promote well-trained and refined speech. May your good intellect and grace be well ever with us, so that we may be blessed with intelligent and illustrious children on account of their right sense between truth and untruth.

PURPORT :—The enlightened person should impart knowledge to an earnest student and he should accept virtues from all sides.

NOTES : (तनयः) विद्याविस्तारकः ।=Propogator or diffuser of knowledge. (विजावा) सत्याऽसत्ययोर्विभाजकः ।=Distinguisher between truth and falsehood.

Sūktam—23

Rishi of the Sūktam—Devashravā and Deva Vāta. Devatā—Agni. Chhandā—Trishtup of various kinds. Svara—Dhaivata.

The science and technology of Agni (energy) is taught :

निर्म॑थितः सुधि॑त आ स॒धस्थे॒ युवा॑ क॒विर॑ध्व॒रस्य॑ प्रणे॒ता।
जूर्य॑त्स्व॒ग्निर॒जरो॒ वने॒ष्वत्रा॑ दधे अ॒मृतं॑ जा॒तवे॑दाः ॥१॥

1. *TRANSLATION* :—That Agni (fire energy) should be known by all means, which is kindled at the levelled place with the fire-wood sticks, or otherwise duly placed (harnessed) in the machines

etc. It disjoints the things, which are seen even from a distance, is impeller, imperishable and bringer of much wealth (when properly utilised). In its speedy rays uphold various technical dealings, and it plays amidst consuming forests. This fire upholds water (for accomplishing various works).

PURPORT :—O men ! you should know that fire (energy) when it is used in the vehicles with various machines, and in this way it is generated which helps in driving and moving of the vehicles speedily.

NOTES : (अध्वरस्य) अहिंसामयस्य शिल्पव्यवहारस्य। (अध्वरस्य) ध्वराते हिंसाकर्मा तत्प्रतिषेधः (N.R.T. 1, 8)=Of the technical non-violent dealing. (अमृतम्) उदकम्। अमृतमिति उदकनाम। (N.G. 1, 12)=Water. (जातवेदाः) जातानि वेदांसि धनानि यस्मात्सः। (जातवेदाः) वेद इति धननाम। (N.G. 2, 10)=The source of wealth.

———

The nature and functions of the fire are mentioned :

अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम्।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून्॥२॥

2. *TRANSLATION :*—O guide of the people like the fire ! as the sustainer and upholder people generate and kindle the mighty fire, in the same manner, let the man who listens to the teachings of the enlightened persons and who is impelled by God generates the fire (knowledge). This knowledge leads to much wealth when properly students utilised sed every day. You are our leader, and look to the partaking of food with great wealth.

PURPORT :—O men ! you should become rich like the students and teachers of technical sciences. They become so by purchase and sale of various articles.

NOTES & REMARKS : (भारता) धारकपोषकौ। (भारता) भारतौ। डुभृञ्-धारणपोषणयोः। (जु०)=Upholder and nourisher. (देववातः) देवो दिव्यो वातः प्रेरको यस्य सः (वात) [illegible] वा गतिगन्धनयोः। जगत्संचालकः

परमात्मा ।=He whose impeller is God. (देवश्रवाः) देवान् यः शृणोति सः ।=He who listens to the words of the enlightened persons.

More knowledge about the Agni is imparted :

दश क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम् ।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद्वशी ॥३॥

3. *TRANSLATION* :—O learned person ! may you listen to the words of the enlightened men, as ten fingers (of both the hands) generate the well known Agni (energy/electricity). That fire is desirable and accomplished by the ancient experienced sages and produced by those who are in contact with the enlightened persons in the rivers (waters), that is hydro-electric engineers. So you should praise them. Praise also the men who are the masters of their senses.

PURPORT :—O men ! as with hands many works can be done, so with the help of the Agni (fire/electricity etc.) you accomplish many works.

NOTES & REMARKS : (क्षिपः) प्रक्षेपिका अङ्गुलयः । क्षिप इत्यंगुलिनाम (N.G. 2, 5)=Fingers. (मातृषु) नदीषु । मातर इति नदीनाम (N.G. 1, 12)= In the river-waters. (दैववातम्) देवैर्विज्ञातानां सम्बन्धिनम् । (देववातम्) विद्वांसो हि देवाः (Stph 3, 7, 10)=Belonging to the one, known to or is in contact with the enlightened persons.

The reference appears to refer the generating of the hydro-electricity from the waters of rivers. Ed.

The uses of this fire are indicated :

नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम् ।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥४॥

4. TRANSLATION :— O enlightened person ! you are purifier like the fire. I place you in the best and right dealings of the earth on the best right days, and in the command of the speech in its usage. It pervades the Prānas (vital energy) and in it there are many rock-lock powers capable to destroy all ignorance. Such incharge thoughtful persons become the masters of the admirable wealth. Please make me enlightened.

PURPORT :—Men should be friendly to one another and extend the knowledge, Dharma (righteousness), civilisation and happiness of all.

NOTES & REMARKS : (इलायाः) वाचः । इलेति वाङ्नाम । (N.G. 1, 11) = Of the speech. (दृषद्वत्याम्) बहवो दृषदो विद्यन्ते यस्याम् । दृषन्तः अज्ञानविदारकाः । (दृषद्वती) दृषत्-दृणतेः षुग्घ्रस्वश्च । (उणादिकोषे 1, 131) इति षुकप्रत्ययः ह्रस्वश्च । दृ-विदारणे (स्वा.) = दृषन्तः अज्ञानविदारका पराक्रमा यस्यां सा । = Many rock-like powers capable to destroy ignorance. (आपयायाम्) प्राणव्यापिकायाम् । = Pervading the Prānas (vital airs).

More knowledge about the fire is imparted :

इळा॑मग्ने पुरु॒दंसं॑ स॒निं गोः श॑श्वत्त॒मं हव॑मानाय साध ।
स्यान्नः॑ सू॒नुस्तन॑यो वि॒जावाग्ने॒ सा ते॑ सुम॒तिर्भू॑त्व॒स्मे ॥५॥

5. TRANSLATION :— O illuminator of knowledge ! you are like the purifire and good anylizer. Grant us to be the accepter of the virtues of the noble and admirable speech. The gift of the noble virtues like true knowledge leads to the performance of good deeds. You grant it to us so that our son-like pupils may be capable to bestow happiness to all and extend joy. May your good intellect and favour be ever with us.

PURPORT :— Men should always tell one another to accept noble virtues and should multiply wisdom, good education and knowledge of their own progeny and of others (in order to assessment).

NOTES : (सनिम्) विद्यादिशुभगुणदानम् ।=The donation of gift of the knowledge and other good virtues. (शश्वत्तमम्) अनादिभूतं विज्ञानम् ।=External knowledge. (तनय:) सुखविस्तारक: ।=Extenden of joy and happiness. (विजावा) विशेषेण सर्वेषां सुखजनक: ।=Creator of particular happiness to all.

Sūktam—24

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Anushtup and Gāyatri of various kinds. Svara—Gāndhāra and Shadja.

The duties of a ruler are told :

अग्ने सहस्व पृतना अभिमातीरपास्य ।
दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसे ॥१॥

1\. *TRANSLATION :*—O burner (smasher) of the wicked like the fire ! repel hostile hosts, and drive away all haughty wicked persons. O insuperable ! surprising all foes, give food to the initiators/performers of this non-violent sacrifice.

PURPORT :—It is the duty of the officers and workers of the State to make their armies strong to keep away their wicked enemy, and enhance wealth and knowledge constantly for their advancement.

NOTES & REMARKS : (अभिमाती:) अभिमानयुक्तान् दुष्टान् विघ्नकारिण: । सपत्नो वा अभिमाति: । (Stph. 3, 9, 4, 9, and 5, 2, 4, 16)=Haughty wicked persons putting obstacles in the performance of noble works. (वर्च:) अन्नम् । वर्चं इत्यन्ननाम: (N.G. 2/7)=Food.

How should the enlightened persons help others in their progress :

अग्ने इळा समिध्यसे वीतिहोत्रो अमर्त्यः ।
जुषस्व सू नो अध्वरम् ॥२॥

2. *TRANSLATION* :— O learned person ! shining with the light of knowledge like the fire, you are immortal (by the nature of soul). You have received the knowledge of many sciences, which glow with the admirable speech. Be pleased and come to our non-violent sacrifice, guiding us with noble words and speech.

PURPORT :— *It is the duty of the enlightened persons to tell others about the means by which they can progress.*

NOTES : (वीतिहोत्रः) वीतीनां शुभगुणव्याप्तानां विद्यानां होत्रं स्वीकरणं यस्य सः । = Blessed with the knowledge of various good sciences.

The duties of a ruler are told further :

अग्ने द्युम्नेन जागृवे सहसः सूनवाहुत । एदं बर्हिः सदो मम ॥३॥

3. *TRANSLATION* :— O resplendent ruler ! you shine like the fire. O ever vigilant in the discharge of royal duties ! O son of the mighty person ! invoked by men from all sides, come and sit on this highly elevated and good seat, because you are blessed with the glorious wealth.

PURPORT :— *Those rulers or officers of the State who are reputed for good conduct and strength and are ever alert in the discharge of their public duties towards the State, indeed, they are true dispensers of justice and are competent to guard the frontiers of vast kingdom.*

NOTES & REMARKS : (द्युम्नेन) यशस्विना धनेन । द्युम्नमिति धननाम । (N.G. 2, 10) द्युम्नं द्योततेः यशो वा अन्नं वेति (N.R.T. 51, 5) = With glorious wealth. (बर्हिः) अतीवोत्तमम् । (बर्हिः) बृह वृहिः वृद्धौ । उत्तमं उन्नतं वा आसनम् । बर्हिरिति महन्नाम (N.G. 3, 3) = Very good, elevated.

The duties of a ruler or of a public servant is stated :

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः। यज्ञेषु य उ चायवः ॥४॥

4. *TRANSLATION :—* O learned person ! honour those all enlightened persons who shine like the fire and who respect good men in the Yajnas (unifying noble deeds). Also pay due honour for their refined and well-set speech.

PURPORT :— Those men of the State who perform noble deeds should be honoured, and on the other hand the doers of wicked deeds should be dealt otherwise.

NOTES : (चायव:) सत्कर्त्तारः ।=Those who revere or honour. (अग्निभिः) अग्निभिरिव वर्त्तमानैः ।=Shining like the fire.

The attributes of the learned men are further explained :

अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम्। शिशीहि नः सूनुमतः ॥५॥

5. *TRANSLATION :—* O enlightened leader ! please grant your favour to the person who bestow, happiness on others, ample wealth and progeny (by imparting education) to them. Make us prosperous and blessed with noble and righteous progeny.

PURPORT :— The wealthy men should pray to those who are the givers of true knowledge. In this way, please make us grow in all ways.

NOTES : (परीणसम्) बहुविधम् । परीणस इति बहुनाम (N.G. 3, 1)=Abundant, ample. (शिशीहि) तीक्ष्णान् सम्पादय । अत्र वाच्छन्दसीति विकरणस्य श्लुरन्येषामपि दृश्यत इति दीर्घश्च ।=Accomplish sharply.

Sūktam—25

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni and Indrāgnī. Chhanda—Anushtup and Trishtup of various kinds. Svara—Rishabha and Dhaivata.

The enlightened persons are illustrated with sun and fire :

अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यजा चिकित्वः ॥१॥

1. *TRANSLATION* :— O enlightened person or instructor! you are like the sun or electricity, and endowed with deep knowledge, you know the objects of the earth and firmament and diffuse that knowledge. So unite the truthful and learned persons of divine virtues agreeably and harmoniously.

PURPORT :— *As the sun is the illuminator of all visible objects, in the same manner, the enlightened persons or their admirers illuminate the souls of all with their wisdom and knowledge.*

NOTES : (प्रचेताः) प्रकृष्टज्ञानयुक्तो विज्ञापको वा ।=Blessed with deep knowledge, instructor. (दिवः) विद्युतः ।=Of electricity of energy. (ऋधक्) स्वीकारे ।=Acceptably, agreeably or harmoniously.

TRANSLATOR'S NOTES : Prof. Wilson has translated into English as "Agni, who Omniscient and the discriminator (of acts) and thou art intelligent." Griffith has rendered into English as "Agni, who knowest all things, thou sage." Taking such epithets into consideration, Rishi Dayananda has taken Agni rightly in the sense of an enlightened person blessed with deep knowledge.

More attributes of and requests from the enlightened persons :

अग्निः सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन् ।
स नो देवाँ एह वहा पुरुक्षो ॥२॥

2. *TRANSLATION* :— O Possessor of large stocks of food-grains ! the purifying fire gives us strength (when) properly utilised. You are full of wisdom, and give us true knowledge for attainment of extreme joy of emancipation (MOKSHA). It adorns the learned truthful men with noble virtues and bring them to us.

PURPORT :— As the sun beautifies or adorns the embodied objects, in the same manner, the enlightened persons should adorn all men well with true knowledge, good education, culture and civilisation.

NOTES : (पुरुक्षो) पुरूणि क्षुधोऽन्नादीनि यस्य तत्संबुद्धौ । क्षुदित्यन्ननाम (N.G. 2, 7)=Possessor of large stocks of food material. (सनोति) ददाति ।=Gives. (वाजम्) विज्ञानम् ।=Knowledge.

The subject of learned persons further moves :

अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥३॥

3. *TRANSLATION* :— The sun illuminates the earth and heaven which generate all and are endowed with divine nature, and support all with food and sense of immortality, (by the nature of their original eternal matter). Likewise, O enlightened leader ! you are free from ignorance and stupidity and bestow much happiness, and illuminate good men thoroughly with true knowledge and humility.

PURPORT :—Those men should be honoured by all, who are of forgiving nature like the earth. They are distinguisher between truth and falsehood like the sun and give lessons to ignorant persons, and thus make them all righteous.

NOTES & REMARKS : (पुरुश्चन्द्रः) पुरुर्बहुश्चन्द्रः आह्लादो यस्य सः। पुरु इति बहुनाम (N.G. 3, 1) ।=Causing great delight. (नमोभिः) अन्नैः सह सत्कारैर्वा। (नमोभिः) नम इत्यन्ननाम (N.G. 2, 7) ।=With foodgrains or with best wishes. (क्षयन्) निवासयन् ।=While living.

The nature and functions of the learned persons are told :

अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम्।
अमर्धन्ता सोमपेयाय देवा ॥४॥

4. *TRANSLATION :*— O enlightened person ! the power/energy/electricity leads to heavy prosperity on proper utilisation and the air (endowed with divine properties) makes all articles dry. They reach the homes of wealthy and learned men giving them happiness, (in the form of the honour shown to great scholars) for the acquisition of wealth. So you should come. Let teachers and preachers also come.

PURPORT :— Where there are teachers and preachers who are benevolent like the air and electricity, they destroy ignorance, illuminate knowledge and preach Dharma. All kinds of happiness grow there.

NOTES : (अमर्धन्ता) सर्वान् शोषयन्तौ ।=Making all the articles dry. (सोमपेयाय) ऐश्वर्यप्राप्तये ।=For the acquisition of wealth. (दाशुषः) विद्यासुखस्य दातुः ।=Of the giver of the happiness of knowledge.

The enlightened persons should make the world happy as dictated by God :

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः।
सधस्थानि महयमान ऊती ॥५॥

5. *TRANSLATION* :— O son or pupil or of the mighty learned person ! you destroy ignorance. You shine in the Prānas like the sun in the sky with your protective power, are immortal (by the nature of your soul) and respected by all. You should illuminate the homes and souls of all by true knowledge, Dharma (righteousness) and humility.

PURPORT :— God is Eternal and ever-pure, ever—existent, possesses the consciousness and Bliss. He creates, protects and gladdens the whole world. In the same way, absolutely truthful and enlightened persons should make all the world happy.

NOTES & REMARKS : (अपाम्) प्राणानां मध्ये । आपो वै प्राण: (भेषजम्) (Stph. 3, 8, 2, 4) जैमिनीयोपनिषद् ब्राह्मणे 3, 10, 9)=Of the Prānas (vital airs). (सूनो) अपत्यमिव वर्तमान अविद्याहिंसको वा ।=Pupil dear like the son or destroyer of ignorance.

Sūktam—26

Rishi of the Sūktam—Vishvāmitra and Ātmā—Devatā—Ātma, Vaishvānara, Maruts, Agni or Ātma and Vishvāmitra—Upādhyāya. Chhanda—Jagati and Trishtup. Svara—Nishāda and Dhaivata.

The properties and uses of Agni are mentioned :

वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वर्विदम् ।
सुदानुं देवं रथिरं वसूयवो गीर्भी रण्वं कुशिकासो हवामहे ॥१॥

1. *TRANSLATION* :— O men ! we preachers of truth possess gift-worthy things and accept (take or utilise) desirable wealth. The Agni (fire) is beneficient to all, bestows happiness, gives good articles, illuminates the means of charming and rattling vehicles when blazing. Having learnt sweetly about its movements and working fully well and giving instructions about it verbally and practically, you should also accept and utilise it.

PURPORT :— As the men accomplish many works after deciding the attributes, functions and nature of the fire, similarly they should accomplish works after knowing thoroughly the properties, functions and nature of the earth and other elements and utilising them properly.

NOTES : (हविष्मन्तः) बह्नि हवींषि दातव्यानि विद्यन्ते येषान्ते ।=Possessing many things worth giving. (कुशिकासः) उपदेशकाः ।=Preachers of truth.

The attributes of fire are stated :

तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥२॥

2. *TRANSLATION :—* O men ! you should also acquire the knowledge of that Agni thoroughly (in the form of electricity etc.), which we thoughtful persons accept for our protection. That element is active, responds to our supplications, genius guest, and pervading the firmament. Praiseworthy, protector of the earth and other worlds, the benefactor of mankind and is radiant. We accept and utilise it for the attainment of divine virtues.

PURPORT :— As a guest who is blessed with deep wisdom and knowledge makes his hosts full of knowledge, so the fire bestows many kinds of wealth upon artisans.

NOTES : (अग्निम्) विद्युदादिस्वरूपं वह्निम् ।=Fire in the form of electricity etc. (बृहस्पतिम्) बृहतां पृथिव्यादीनां पालकम् ।=Protector or guardian of the earth and other worlds. (रघुष्यदम्) यो रघु लघु स्यन्दति तम् ।=Quick moving, active.

The subject of fire is further elaborated :

अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।
स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः ॥३॥

3. *TRANSLATION :—* O men ! you should properly and methodically use the Agni (fire or eletricity) which is benefactor of man-kind, ever vigilant or radiant. It is kindled in every age by the enlightened persons, uttering noble words, making emotional bursts like the horse with mares. May that Agni when kindled, properly, bestow upon us wealth like the gold and articles of other kind, which give great strength and good horses.

PURPORT :— If men use Agni (fire/energy/electricity) for driving various vehicles and railways etc. what kind of wealth would it not bring ?

NOTES : (कुशिकेभिः) शब्दायमानैः ।=By those who utter good words of advice and instruction. (अमृतेषु) हिरण्यादिषु धनेषु । अमृत इति हिरण्यनाम (N.G. 1, 2)=In the wealth like gold etc. (कुशिकेभिः) कुशि-भाषार्थः । =To speak, to utter.

TRANSLATOR'S NOTES : Prof. Wilson, Griffith and some others have taken कुशिकेभिः as the Proper Noun and interpreted it as the descendants of a particular king Kushika, but it is opposed to the fundamental principle of the Vedic terminology, Nighantu, according to which all words are derivatives. They denote particular attributes and are not the proper names.

The theme of fire still goes on :

प्र यंन्तु वाजास्तविषीभिरग्नयंः शुभे संमिश्लाः पृषंतीरयुक्षत ।
बृहदुक्षों मरुतों विश्ववेंदसः प्र वेंपयन्ति पर्वताँ अदाभ्याः ॥४॥

4. *TRANSLATION :—* O heroes ! the swift Agnis (fire/energy/electricity) when combined with vigorous airs (its power) going everywhere and with waters create movements for sprinkling the earth. Being irresistible, they storm the copious sheddling mountain-like lofty clouds. So, you also being friendly to one another, tremble your foes and strengthen your armies.

PURPORT :— As there are earth, fire and the winds combined with waters, similarly those who are friendly to one another in the army, surely get victorious.

NOTES : (शुभ्रे) उदके । शुभमित्युदकनाम ।=(N.G. 1. 12)=In the water. (पृषती:) सेचननिमित्ता गती: ।=Movements that lead to sprinkling or raining. (बृहदुक्षः) बृहदुक्षः सेचनं येभ्यस्ते ।=Which produce much sprinkling. (मरुतः) वायवः ।=Winds. (पर्वतान्) शैलानिवोच्छ्रितान् मेघान् । पर्वत इति मेघनाम। (N.G. 1, 10)=Mountain-like the lofty clouds.

———

The powerfulness of the winds is told :

अग्निश्रियों मरुतों विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनों रुद्रियां वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः ॥५॥

5. *TRANSLATION:*— O men ! the Maruts (heroes), mighty like the winds are friendly to men, are glorious like the fire, and uttering good words to the sons of God. They roar like lions, are purifiers of the rains (through the Yajna). We being liberal donars and blessed with intellect and good speaking power, implore them and seek their fierce radiance and protection.

PURPORT :— The men should become wise with the association of the enlightened persons and request them to give the knowledge of the air, fire and other elements and substances. They should also possess the power like that of the lion.

NOTES : (वर्षनिर्णिजः) वर्षस्य वृष्टेः शोधकाः पोषकाः वा । वर्षनिर्णिजः-णिजिर शौच-पोषणयोः (अदा०)=Purifiers of rains or its upkeepers. (त्वेषम्) प्रकाशम् ।=Radiance, light. (रुद्रियाः) रुद्रेऽग्नौ भवाः रुद्रियाः । अग्निर्वै रुद्रः (Stph. 5, 3, 1, 10, 6, 1, 3, 10) रुद्रोऽग्निः ॥ (ताण्ड्य ब्राह्मणे 12, 4, 24)=Born in Agni God or fire i.e. True sons of God and full of splendour like the fire. (त्विष) दीप्तौ ।=To shine.

———

More knowledge about the Agni is imparted :

व्रातंव्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोजं ईमहे ।
पृषंदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः ॥६॥

6. *TRANSLATION :—* O men ! the enlightened persons are of meditative nature, who with their lands are like the winds with speed and other qualities, that possess sprinkling power, whose wealth never fails. They solicit splendour from the fire, and might from the winds and all the other things else in the assemblies where subjects of knowledge are discussed. They go regularly to the Yajnas or to the noble philanthropists and associations. We also desire and pray for all this.

PURPORT :— Those persons become full of knowledge who accomplish various purposes with fire, air and other elements.

NOTES & REMARKS : (पृषदश्वासः) पृषतः सेचका अश्वा वेगादयो गुणा येषु ते । =Whose speed and other qualities possess sprinkling power. (अनवभ्रराधसः) अनवभ्रमविनाशि राधो येषां ते । राध इति धननाम (N.G. 2, 10)= Whose wealth never fails. (विदथेषु) विज्ञानादिषु । विदथ इति यज्ञनाम (N. G. 3, 17)=In the knowledge and assemblies where points of knowledge are discussed.

How should the enlightened persons behave is told :

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥७॥

7. *TRANSLATION :—* God's qualities, in His own words : I am by My very nature an Omniscient Supreme Being, and All-pervading. My means of seeing and showing are very bright. There is immorrtality in my mouth (so to speak) i.e. in My very nature. I am upholder of the world in three forms—creation, sustenance and

dissolution or सत्-चित्-आनन्द (absolute existence, consciousness and Bliss), and like the sun am Creator of the Universe, never decaying the Supreme Light and Giver of everything.

PURPORT :— It is wrong to say that this mantra supports mono-theism. It only shows the Omnipresence, Omniscience and Omnipotence of God. Men should try to bear the attributes of God as for as it lies in their power. They should accomplish well their good works like electrification and should, take food that destroys and keeps away all diseases and could annihilate their enemies.

Who are pure men is told :

त्रिभिः प॒वित्रै॒रपु॑पो॒द्ध्य१॒र्कं हृ॒दा म॒तिं ज्योति॒रनु॑ प्रजा॒नन् ।
वर्षि॑ष्ठं॒ रत्न॑मकृत स्व॒धाभि॒रादिद् द्यावा॑पृथि॒वी पर्य॑पश्यत् ॥८॥

8. TRANSLATION :— O men ! you must always serve a noble person who is pure in body, speech and mind and his heart is the refined, It eats well-cooked food. Such a person knows well the light and good intellect, acquires abundant wealth with food and other things. He visualizes well the heaven and firmament i.e. knows their real nature.

PURPORT :— A person who is pure in body, speech and mind, and takes pure food (no meat eggs etc.), he acquires wealth and learns about the real heaven after death.

NOTES : (त्रिभिः) शरीरवाङ्मनोभिः ।=With body, speech and mind. (अर्कम्) सुसंस्कृतमन्नम् । अर्क इत्यन्ननाम । (N. G. 2, 7)=Well-cooked food. (स्वधाभिः) अन्नादिभिः । स्वधा इत्यन्ननाम । (N. G. 2, 7)=With food and other things.

The characteristics of pure persons are indicated :

शतधा॑रमुत्सम॒क्षीय॑माणं विप॒श्चितं॑ पि॒तरं॒ वक्त्वा॑नाम् ।
मेळिं मद॑न्तं पि॒त्रोरु॒पस्थे॒ तं रोद॑सी पिपृतं सत्य॒वाच॑म् ॥९॥

9. *TRANSLATION* :— O men ! you should always serve a sage who is the possessor of well-trained speech of varied kinds, who has inexhaustible source of wisdom and knowledge and who is a great scholar. He is like parent to his pupils, speaker of good and appropriate speech, admiring well-trained speech, always speaking truth, and sitting by the side of (literally in the lap of) his parents. The heaven and earth nourish such a sage.

PURPORT :— *All should serve like their own-self the persons whose knowledge is unfathomable, whose intellect is deep, who is of forgiving nature like the earth, is pure hearted like the sun and who is like the parents to his pupils and other persons.*

NOTES & REMARKS : (उत्सम्) कूपमिव । उत्स इति कूपनाम । (N. G. 3, 23)=Like the well. (मेलिम्) सुशिक्षितां वाचम् । मेलिः इति वाङ्नाम (N. G. 1, 11)=Like the trained speech. (शतधारम्) शतधा धारा सुशिक्षिता वाग् यस्य तम् । धारा इति वाङ्नाम (N. G. 1, 11)=Possessor of the well-trained speech of hundred kinds.

Sūktam—27

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni and Ritus (seasons) Chhanda—Gāyatri of various kinds. Svara—Shadja.

What should the enlightened persons do is told :

प्र वो॒ वाजा॑ अ॒भिद्य॑वो ह॒विष्म॑न्तो घृ॒ताच्या॑ ।
दे॒वाञ्जि॑गाति सुम्न॒युः ॥१॥

1. *TRANSLATION* :—O men ! you should approach the person who is desirous of attaining true happiness, is blessed with knowledge and other qualities shining from all sides. It possess many worth—giving articles for the one, who sits for meditation at night and glorifies God.

PURPORT :—As the things are dry in the day time, they are wet at night. In the same manner, those persons who desire to attain happiness should seriously consider sharing of their own articles with others. Exactly it is vice versa also; but it should be rare and when absolutely necessary to use or share others' articles. They should invarably have the association of the scholars.

NOTES & REMARKS : (वाजा:) विज्ञानादयः पदार्थाः ।=Knowledge and other things. (घृताची) या घृतमुदकमञ्चति प्राप्नोति तया रात्र्या । घृताची रात्रिनाम (N.G. 1, 7) घृतमित्युदकनाम (N,G. 1, 12) ।=With the dew soaked night. (जिगाति) स्तौति ।=Praises or glorifies.

What is accomplished with Agni (fire and the enlightened leader) is told :

ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् ।
श्रुष्टीवानं धितावानम् ॥२॥

2. *TRANSLATION* :—O men ! as I praise with my speech an enlightened person who is like the Agni (fire), he accomplishes the Yajna (non-violent sacrifice), goes or moves quickly and upholds various articles. So, you should also do the same way

PURPORT :—As fire is the foremost among the things required for the accomplishment of various works, likewise an enlightened person or scholar is vital for the attainment of PURUSHĀRTHA CHATUSHTAYA i.e., Dharma (righteousness) Artha (wealth) Kāma fulfilment of noble desires) and Moksha (emancipation).

NOTES : (अग्निम्) पावकमिव वर्त्तमानम् ।=Behaving or shining like the purifying fire. (विपश्चितम्) पण्डितम् । विपश्चित् इति मेधाविनाम (N.G.

3, 15) = An enlightened person, a great scholar, a scholar (श्रुष्टीवानम्) आशुगन्तारं गमयितारं वा । = Going or moving quickly. अग्निर्वै ब्राह्मण: (Kathaka 6, 6—Shavinsha Brahman 1, 1).

TRANSLATOR'S NOTES : Prof. Wilson has traslated as "I worship with praise the wise Agni" and Griffith has rendered as "Agni laud the Sage inspired". However, this epithet can not be used for the inanimate fire. In this and many other mnatras, Agni (fire, electricity or sun) is taken only for illustration, or as symbolic according to Rishi Dayananda Sarasvati.

Men should have the association and company with great scholars :

अग्नें शुकेम ते वयं यमं देवस्यं वाजिनः । अति द्वेषांसि तरेम ॥३॥

3. *TRANSLATION* :—O industrious and bright like the fire ! enable us to follow capable to your good rules. You are enlightened and overcome all animosities.

PURPORT :—The seekers after truth should request the scholars in this manner. Be so gracious and kind to us that we may observe all your good rules and rise above all vices like animosity or malice etc.

NOTES : (यमम्) सुनियमम् । = Good rules.

The attributes of fire are mentioned :

समिध्यमानो अध्वरे३ऽग्निः पावक ईड्यः । शोचिष्केशस्तमीमहे ॥४॥

4. *TRANSLATION;*—O men ! we desire the admirable person. He is purifier like the fire which is kindled in the Yajna (non-violent sacrifice). Its' flames are like its hairs. You should also serve such a wise and learned man.

PURPORT :—The Agni (fire/sun/electricity) is in this world the greatest of all and its knowledge is to be sought after. Likewise, the scholars are the greatest, and they should be requested for the acquisition of this science.

NOTES & REMARKS : (शोचिष्केशः) शोचींषि तेजांसि केशा इव केशाः यस्य सः । शोचिरिति ज्वलतो नाम (N.G. 1, 17)=Whose flames are like its hair.-(ईमहे) याचामहे । ईमहे इति याञ्च्याकर्मा (N.G. 3, 19)=Beg, implore.

The enlightened persons accomplish their works like the fire :

पृथुपाजा अमर्त्यो घृतनिर्णिक्स्वाहुतः । अग्निर्यज्ञस्य हव्यवाट् ॥५॥

5. *TRANSLATION :—* O men ! you should always serve that highly learned person, who is blessed with great strength, immortal (because of the nature of the soul), the conveyor of the articles, and is worth receiving of the Yajnas in the form of the administration of the State. Such persons should be invited respectfully like the fire, that purifies the ghee (clarified butter) and water.

PURPORT :— As the fire accomplishes many works alongwith other means and implements, in the same manner, the enlightened persons when pleased with service, impart knowledge to others and ultimately lead to its completion.

NOTES AND REMARKS : (घृतनिर्णिक्) आज्योदकयोः शोधकः । घृतमिति उदकनाम (N.G, 1, 12)=Purifier of the clarified butter and water. (निजिर-शौचपोषणयोः) (अदा०)=To wash, to purify. (यज्ञस्य) राजपालनादि-व्यवहारस्य ।=Of the administration of the State. (हव्यवाट्) यो हव्यानि प्राप्तव्यानि वस्तूनि वहति प्रापयति (सः ।=Conveyor of the articles worth receiving.

What should men do is told :

तं सबाधो यतस्रुच इत्था धिया यज्ञवन्तः । आ चक्रुरग्निमूतये ॥६॥

6. *TRANSLATION :*— O men ! the priests with lifted up ladles and performing the Yajnas and other noble deeds, when troubled by evils and difficulties call for protection with wisdom and action an enlightened person who is purifier like the fire. So you should also serve them.

PURPORT :— O men ! as wise and active persons accomplish various dealings, in the same manner, the seekers after truth should please an enlightened person and receive noble virtues.

NOTES : (सबाध:) दुर्व्यसनानां बाधेन सह ये वर्तन्ते ।=Those who are troubled by evils and difficulties. (यतस्रुच:) यता उद्यता: स्रुच: कर्मसाधनानि यैस्ते ।=Those who have lifted up ladles.

What should students do is told :

होता देवो अमर्त्यः पुरस्तादेति मायया । विदथानि प्रचोदयन् ॥७॥

7. *TRANSLATION :*— O seekers after truth ! an enlightened person is immortal (by the nature of his soul and good reputation). He is liberal donor blessed with divine attributes, and his acts and temperament come in front of you. It shows his wisdom and imparting you his knowledge. So you should also approach him.

PURPORT :— O students ! you also should serve that teacher like your ownself who teaches you well without any deception and imparts you knowledge and other noble virtues.

NOTES & REMARKS : (होता) दाता=Donor. (विदथानि) विज्ञानानि ।= Knowledge of various sciences. (मायया) प्रज्ञया ।=With wisdom. मायेतिप्रज्ञानाम (N.G. 3, 15)=Griffith has translated it as with wondrous powers.

What should others do like the enlightened persons :

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥८॥

8. TRANSLATION :— O seekers of truth ! as the priests place impetuous fire for all Yajnas (non-violent sacrifices, full of knowledge) and all noble dealings), so in the same manner, a wise person is chosen as leader for all philanthropic noble works.

PURPORT :—O men ! as the fire is principally resorted to in Agnihotra and other Yajnas of ritual type, so in all dealings of true knowledge, humility and good education in the enlightened persons should be approached to lead the deliberations.

NOTES & REMRKS : (वाजी) वेगवान् वह्निः । वीर्यं वै वाजाः । (Stph 3, 3, 4, 7) वाज इति बलनाम (N.G. 2, 9)=Impetuous fire. (अध्वरेषु) मित्रत्वादिगुणयुक्तव्यवहारेषु विधियज्ञेषु वा । अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः N.R.T. 1, 8)=In all non-violent dealings promoting friendship or in Yajnas of formal type.

———

What should the enlightened persons do is told :

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥९॥

9. TRANSLATION :— O men ! serve that great scholar like your ownself, who being most acceptable establishes his extensive wisdom among the intelligent and wise pupils. In fact, those enlightend persons sow a seed (in the form of establishing knowledge and other virtues) which is protector of all beings like a father and which develops knowledge ever more.

PURPORT :—As a husband inseminates and impregnates his wife and thus produce good children, in the same manner, the enlightened persons should put the seed of wisdom among the intellectual pupils and accomplish thus good dealings.

NOTES & REMARKS : (गर्भम्) विद्यादिसद्गुणस्थापनाख्यम् । गर्भो गृभेर्गृणातित्यर्थे गिरत्यनर्थानिति वा । (N.R.T. 10, 2, 23)=The seed embryo in the form of the establishing wisdom and other virtues. (तना) विस्तृतया ।=Extensive or vast.

More about the enlightened persons :

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत । अग्ने सुदीतिमुशिजम् ॥१०॥

10. TRANSLATION :—O powerful and purifier like the fire ! I honour and uphold you, who are mighty on account of taking well-cooked and nourishing good food. You are most acceptable (noble) blessed with the light of good knowledge and desirous of the extension of good virtues. You should also make me the lord of the treasure of knowledge and wisdom.

PURPORT :— As the pupils please their teachers by doing good deeds as they desired or according to their desire, in the same manner, teachers also should satisfy their pupils by giving them (the knowledge of) good virtues as desired by their pupils.

NOTES & REMARKS : (इला) प्रशंसितेनोपदेशेन सुसंस्कृतेनाऽन्नादिना वा । इळेति अन्ननाम (N.G. 2, 7)=By admirable teaching or well cooked good food. (सुदीतिम्) सुष्ठुविज्ञानप्रकाशयुक्तम् । दीदयति ज्वलतिकर्मा (N.G. 1, 16)=Blessed with the light of good knowledge. (उशिजम्) सद्गुणप्रचारं कामायमानम्, उशिजम् । वश-कान्तौ (अदा०) वशः कित् (उणादि 2, 72)= Desiring the spread of good virtues.

The characteristics of the enlightened persons :

अग्निं यन्तुरमप्तुरमृतस्य योगे वनुषः । विप्रा वाजैः समिन्धते ॥११॥

11. TRANSLATION :— O men ! the wise persons implore wisdom with truth. They actuate lit kindle knowledge and humility etc. An enlightened person is controller of his senses, is impeller of his Prāṇas or waters and is purifier like the fire. In the same manner, various sciences should be discovered and demonstrated to all.

PURPORT :— When someone comes in association with the enlightened persons, they should be requested to impart true knowledge by removing all doubts. Men should know that there is no greater gain than this.

NOTES : (वनुषः) याचकाः ।=Implorers, beseechers. (अप्तुरम्) योऽपः प्राणान् जलानि वा तारयति प्रेरयति तम् ।=Impeller of the Prānas (vital airs) or waters.

The duties of the enlightened persons is told :

ऊर्जो नपा॑तमध्व॒रे दी॑दि॒वांस॒मुप॒ द्यवि॑ । अ॒ग्निमी॑ळे क॒विक्र॑तुम् ॥१२॥

12. TRANSLATION :— O men ! as fire is kindled and praised in the Yajna-the bright non-violent sacrifice, in the same manner, I praise an enlightened person, who is mighty (literally meaning never allowing his strength to decay). Indeed, such a person is blessed with the wisdom and actions of the seers, and shines on account of his noble virtues in this great Yajna (in the form of the universe). You should also praise him.

PURPORT :— *As fire shine in the Yajna, in the same manner, the enlighteed persons shine in the dealings which manifest true knowldge.*

NOTES & REMARKS : (दीदिवांसम्) प्रदीप्यमानम् । (दीदिवांसम्) दिवु-क्रीड़ाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा०) अत्र । द्युत्यर्थ-ग्रहणम् । दिवो द्वे दीर्घश्चाभ्यासस्य (Unādikosh 4, 55)=Bright, Shining. (कविक्रतुम्) कवीनां विदुषां क्रतुः प्रज्ञा कर्म वा क्रतुवत् यस्य सः तम् । कविरिति मेधाविनाम (N.G. 3, 15) क्रतुरिति कर्मनाम । (N.G. 2, 1) क्रतुरितिप्रज्ञानाम । (N.G. 3, 9) =Blessed with the wisdom and actions of the seers.

More tips for the enlightened persons :

ई॒ळेन्यो॒ नम॒स्य॑स्ति॒रस्तमां॑सि दर्श॒तः । सम॒ग्निरि॑ध्यते॒ वृषा॑ ॥१३॥

13. TRANSLATION :— O men ! you should always serve the enlightened persons who dispel the darkness (of ignorance) like the fire. In fact, such a person showers happiness and peace, is handsome, praise-worthy and worthy of honour with salutaions. He is manifested (kindled) like the purifying fire.

PURPORT :— As the sun dispels darkness of night and creates light, in the same manner, absolutely truthful enlightened persons remove ignorance and manifest knowledge.

———

What should men do is told :

वृषो॑ अ॒ग्निः समि॑ध्यु॒तेऽश्वो॒ न दे॑व॒वाह॑नः । तं ह॒विष्म॑न्त ईळते ॥१४॥

14. TRANSLATION :— The fire which showers many bene-fits and causes rains is conveyor of many divine attributes like the speed. It is kindled speedily and catches speed like the horse. Men with oblations and blessed with acceptable virtues praise such a person.

PURPORT :— O men ! you should know that as mighty speedy horses drive a chariot quickly, so is this fire. You should know its properties as the scientists do.

NOTES : (देववाहनः) यो देवान् दिव्यान् वेगादिगुणान् वाहयति प्रापयति सः । =He who conveys many divine attributes like the speed and others. (हविष्मन्तः) बहूनि हवींष्यादानानि येषान्ते । =Those who have articles as oblations and acceptable virtues.

———

Something about the studies and teachings is told :

वृष॑णं त्वा व॒यं वृ॑षन्वृष॑णः॒ समि॑धीमहि । अग्ने॒ दीद्य॑तं बृ॒हत् ॥१५॥

15. TRANSLATION :— O mighty illuminator of knowlenge ! you shine like the fire, are mighty as you illumine the great scientific knowledge. In the same manner, we manifest (honour) you and others who shower happiness.

PURPORT :— O teachers and pupils ! you should give up all kinds of antagonism, generate love and make progress in co-operation with one another, so that all men may become mighty and just with the light of knowledge and other noble virtues.

NOTES : (वृषणम्) सुखवर्षयितारम् । =Showerer of happiness. (दीद्यतम्) प्रकाशकं विज्ञानम् । =Illuminating knowledge.

———

Sūktam—28

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni. Chhanda—Gāyatri Trishtup, Ushnik and Jagati. Svara—Shadja, Dhaivata and Nishāda.

The attributes of Agni (fire) and enlightened persons are told :

अग्ने जुषस्वं नो हविः पुरोळाशं जातवेदः प्रातःसावे धियावसो ॥१॥

1. TRANSLATION :— O learned wise person ! you make the people to dwell with wisdom and good actions, and shine like the fire. As the fire accepts the oblations of *PURODĀSHA* (a kind of cake with butter, and well-cooked food), so you should also take it with pleasure at the morning session of the Yajna.

PURPORT :— O men ! the fire placed at the altar of Yajna in morning takes ghee (clarified butter) etc. and it extends and expands it to the firmament and thus makes all happy. In the same manner, the Brahmacharis should make all happy by acquiring knowledge and cultivating humility and spreading them far and wide.

NOTES & REMARKS : (जातवेदः) जातप्रज्ञान ।=Highly learned person. (धियावसो) योधियाप्रज्ञया सुकर्मणा वा वासयति तत्सम्बुद्धौ। धीरिति कर्मनाम (N.G. 2,1) ।=Making others to dwell with wisdom and good action.

The subject of Agni is further explained :

पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः। तं जुषस्व यविष्ठ्य ॥२॥

2. TRANSLATION :— O most energetic young man ! you are full of splendour like the fire. *PURODĀSHA* the cake with butter properly cooked is dressed for you. Accept it please.

PURPORT :— As a man fond of good food becomes happy by taking well cooked food, so the fire gladdens all by taking well prepared oblations.

The subject of Agni further moves :

अग्नें वीहि पुंरोलाशमाहुंतं तिरोअंह्न्यम् ।
सहंसः सूनुरंस्यध्वरे हितः ॥३॥

3. *TRANSLATION :—* O learned person ! purifier like the fire, you are benevolent to each and everyone in all non-violent and kind dealings like that in the fire. The fire is the son of the air. Threfore, you are worthy of honour. Accept this well-cooked good food prepared in day-time and lovingly offered by us.

PURPORT :— As the fire born out of wind, burns all embodied objects and divides them, in the same manner, a man purified by true knowledge, burns all dealings committed under ignorance and distinguishes between truth and falsehood.

NOTES : (अध्वरे) दयामहे व्यवहारे ।=In the kind non-violent dealing. (वीहि) प्राप्नुहि .=Receive. accept.

Who enjoy happiness is told :

माध्यंन्दिने सवंने जातवेदःपु रोलाशंमिह कंवे जुषस्व ।
अग्नें यह्वस्य तवं भागधेयं न प्र मिंनन्ति विदथेंषु धीरांः ॥४॥

4. *TRANSLATION :—* O wise and learned person ! you purify like the fire, and accept this *PURODĀSHA* (a kind of cake with butter) in pursuance of the teaching of the Yogis (or thoughful persons). Those Yogis do not transgress the destiny in the dealings

of knowledge or battles, of the who are great. Accept it like the fire in this afternoon session of the Yajna.

PURPORT :— Those persons are fortunate, enjoy great happiness and achieve decided victory, who perform Homa (daily sacrifice) in the morning and afternoon and take PURODĀSHA or PRASĀDA (well-cooked good food) afterwards.

NOTES : (यह्वस्य) महतः । यह्व इति महन्नाम । (N. G. 3, 3)।=The great. (मिनन्ति) प्रहिंसन्ति ।=Kill.

The nature and action of those enjoying happiness is told :

अग्ने॑ तृ॒तीये॒ सव॑ने॒ हि कानि॑षः पु॒रो॒ळाशं॑ सहसः सूनवाहु॑तम् ।
अथा॑ दे॒वेष्व॑ध्व॒रं विप॒न्यया॒ धा रत्न॑वन्तम॒मृते॑षु जागृविम् ॥५॥

5. TRANSLATION :— O mighty like electricity ! O son of a powerful desirable (noble) person ! put the Yajna in the hands of enlightened persons or uphold this non-violent dealing with admirable wisdom or actions. They are alert (intensely immersed) in immortal God and other eternal things, and are full of various gems of wisdom and accept this *PURODĀSHA*, which destroys all diseases and is gladly taken by all the wise in this third session of the Yajna.

PURPORT :— Those persons become happy from all considerations who acquire the knowledge of God and other objects with wisdom and observe non-violence in their dealings. They desire to augment their prosperity, being regular in eating and daily routine etc.

NOTES & REMARKS : (कानिषः) कमनीयस्य ।=Of the desirable or noble person. (कानिषः) कवी-दीप्तिकान्तिगतिषु ।=To shine, to desire, to go. (विपन्यया) विशेषेण स्तुतया प्रशंसितया प्रज्ञया क्रियया वा ।=With admired wisdom or action. Here the second meaning of desire has been taken.

How the enlightened persons do is told :

अग्ने वृधान आहुतिं पुरोळाशं जातवेदः । जुषस्व तिरोअह्न्यम् ॥६॥

6. *TRANSLATION* :— O highly person ! you are purifier like the fire, knowing the properties of (literally pervading in) all objects. As the fire when growing (blazing) takes the oblation and the well-cooked good food is prepared in day time, likewise you should also accept it when we offer it to you with love and honour.

PURPORT :— As Agni (in the form of electricity) pervades all embodied articles and grows, in the same manner, highly learned persons proficient in all sciences, grow harmoniousy observing the rules of righteousness and discharging their duties.

NOTES : (तिरोअह्न्यम्) तिरःस्वहस्सु साधुम् ।=Nicely prepared in day-time. (अग्ने) पावक इव वर्त्तमान ।=O learned person purifying like the fire.

Sūktam—29

Rishi of the Sūktam—Vishvāmitra. Devatā—Agni and Ritviks. Chhanda—Anushtup, Pankti, Trishtup and Gagati. Svara—Panchama. Dhaivata and Nishāda.

What do the enlightened persons accomplish with energy/electricity is told :

अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा ॥१॥

1. *TRANSLATION* :— O learned person ! here the upper part of the (apparatus of attrition) fire sticks are ready to generate the

electric fire. Maintain this energy which protects the people. Let us generate this electricity by rubbing as is done by the wise persons since the ancient times.

PURPORT :— The people by rubbing the upper and the lower part of the rubbing sticks or rods etc. generate the electric fire, and attain the energy that protects people. As the ancient technologists and scientists acquired the knowledge of the science of Agni (fire and electricity etc), so all should acquire it by the same method or technique.

NOTES & REMARKS : (विश्वपत्नीम्) प्रजायाः पालिकाम् । विश इति मनुष्यनाम (N.G. 2, 3) पत्नी पा रक्षणे (अदा०)=The energy that protects the people.

———

The subject of energy is further developed :

अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥२॥

2. *TRANSLATION* :— The persons become fortunate on being awake from the slumber of ignorance and laziness. They acquired knowledge, and industriousness and on having proper means make researches about the Agni which lies hidden in the two fire sticks etc. like an embryo is deposited in order to make a pregnant woman. It should be researched after by men day by day, i.e. incessantly.

PURPORT :— How can those people suffer from poverty who test well the properties of Agni (fire/energy/electricity) and other objects which are in this world?

NOTES & REMARKS : (ईड्यः) अध्यन्वेषणीयः । ईडिरध्येषणाकर्मेति (N.R.T. 7, 4, 16)=To be searched after. (जागृवद्भिः) अविद्याऽऽलस्यनिद्रां विहाय विद्यापुरुषार्थादिकं प्राप्तैः ।=By those who are awake from the slumber of ignorance and laziness and have acquired knowledge and industriousness. (हविष्मद्भिः) बहूनि हवींष्यादत्तानि साधनानियैस्तैः ।=By those who have proper means for the accomplishment of their purpose.

TRANSLATOR'S NOTES : Here the third meaning of taking or having proper means have been taken. This mantra may also be interpreted spiritually taking the word Agni for God, the Supreme Leader. अग्निः कस्माद् अग्रणीर्भवति (N.R.T. 7, 5, 19) अयमग्निः ब्रह्म (Stph 8, 2, 1, 15) In that case जातवेदाः means जातं जाते विद्यते इति वा जातनि वेद इति वा i.e. Omnipresent and Omniscient.

———

The same subject of fire is highlighted :

उत्तानायामवं भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥३॥

3. *TRANSLATION* :— O learned person ! you are enlightened and therefore uphold or know that electricity pervades the earth and it also generates the sun (solar energy Ed.). Its power which pierces the suble parts of the body destroys the things and is manifested through the scientific knowledge. Like the son or protector of the speech, this fire should be known thoroughly and extensively.

PURPORT :— The persons uphold or maintain well the knowledge of the science of Agni (fire/electricity/sun), like a mother nourishes or brings up her child. Having thus developed their power, they manifest science. When the fire is put below and water is placed above, works can be accomplished by the combination of the fire and water (by steam Ed.).

NOTES & REMARKS : (वयुने) विज्ञाने । वयुनमिति प्रज्ञानाम । (N.G. 3. 9) । विज्ञानं प्रज्ञामूलकमेव अथवा वयुन वेतेः कान्तिर्वा प्रज्ञावेति (N.K.T. 5, 3, 15) । वाज इति बलनाम (N.G. 2, 9)=In scientific knowledge. (पाजः) बलम् ।= Power. (प्रवीता) प्रकर्षेण व्याप्ता विद्युत् । प्रवीता इत्यत्रापि वीधातुः प्राप्तिपर्याय व्याप्त्यर्थग्रहणम् ।=Electricity pervading the earth.

———

The theme of fire is continued :

इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे ॥४॥

4. *TRANSLATION* :— O learned persons ! we place the fire, which is the source of great wealth, is on proper utilisation or above the earth and is in the middle of the firmament, for conducting admirable vehicles. So, you should also emulate it.

PURPORT :—The persons having tested well the properties of Agni (fire and electricity) on and above the earth and in the middle of the firmament, utilise it for driving various vehicles. Indeed, they become the masters of great treasures of wealth.

NOTES : (इडायाः) पृथिव्याः । इडेति पृथिवीनाम (N.G. 1, 1) ।=Of the earth. (पृथिव्याः) अन्तरिक्षस्य । पृथिवीत्यन्तरिक्षनाम (N.G. 1, 3)=Of the firmament.

The same subject of fire is highlighted :

मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥५॥

5. *TRANSLATION* :— O leading men ! the performers of the Yajnas or priests generate fire, which is the first emblem or flag of the non-violent sacrifice (Yajna) from the times immemorial. It is beautiful and charming and source of the facility, so you should choose to guide them a leader who is far-sighted, blessed with deep and vast knowledge, immortal (by the nature of his soul), and trustworthy, such leader should not be crooked but straightforward and be capable to bestow much happiness.

PURPORT:—Those who generate fire, by attrition and other methods and thereby accomplish many works, become prosperous.

Those who choose a very trustworthy, upright and enlightened person as leader surely make progress.

NOTES : (अद्वयन्तम्) अद्वयमिवाचरन्तम् ।=Not dealing in a crooked manner, but uprightly. सुप्रतीकम्) सुष्ठुप्रतीतिकरम् ।=Trustworthy.

———

The subject of enlightened persons is dealt :

यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।
चित्रो न यामन्नश्विनोरनिवृतः परि वृणक्त्यश्मनस्तृणा दहन् ॥६॥

6. *TRANSLATION :*—When men rub (the sticks etc) with their arms, the radiant fire bursts forth in it rays and shines like the graded beautiful fleet of horse. During the day and at night being very splendid and restrained, it burns the grass and makes sound in the stones.

PURPORT :— When the fire generated by rubbing becomes impetuous, it burns the fuel and grass etc. and like a speedy horse accomplishes wonderful works.

NOTES & REMARKS : (वनेषु) किरणेषु । वनमिति रश्मि नाम (N.G. 1, 5)=In the rays. (अनिवृतः) निरन्तरः ।=Un-restrained. (अरुषः) मर्मसु स्थितः । अरुषम् इति रूपनाम (N.G. 3-7)=Goaded in delicate parts. (अश्विनौ) सूर्याचन्द्रमसौ । (अश्विनौ) तत् कावश्विनौ द्यावापृथिव्यावित्येके अहोरात्रावित्येके सूर्याचन्द्रमसावित्येके (N.R.T. 12, 1, 1)=Earth and firmament.

———

The subject of fire (learned persons) is said :

जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।
यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥७॥

7. *TRANSLATION :*— O men ! the Agni (fire) has been placed in the non-violent sacrifices (Yajna) by the enlightened

persons. It shines like a very wise man, praised by the poets and sages, giving knowledge to all liberal donors and active persons. It (fire) is the bearer of oblations, to be researched into and is the source of much wealth when properly utilised.

PURPORT :—If men knew the science of Agni (electricity and fire), it can accomplish many desirable good works like an absolutely truthful wise and learned man.

NOTES : (चेकितानः) प्रज्ञापकः ।=Giving knowledge or instruction. (विप्रः) मेधावी । विप्र इति मेधाविनाम (N.G. 3, 15)=A very wise man.

Here the epithets used for Agni in the mantra like विप्रः, चेकितानः कविशस्तः mean intelligent, praised by the wise and all-knowing (Wilson), observant and knowing all things (Griffith). These epithets can not be applicable to the fire of the sacrifice placed at the altar. Yet the translators erroneously linked it with the material fire.

More details about the Agni :

सीदं होतः स्व उं लोके चिंकित्वान्त्सादयां यज्ञं सुंकृतस्य योनौं।
देवावीर्देवान्हविषां यजास्यग्ने बृहद्यजंमाने वयों धाः ॥८॥

8. *TRANSLATION :*— O bestower of happiness ! you purify like fire. Take your seat in accordance with your degree of learning and position as a priest. Being blessed with the knowledge, establish Yajna or the righteous dealings at the place or cause of merits. Being the preserver of divine virtues, combine with it presenting of the gifts to the enlightened persons. Also bestow longevity or wealth and good food to the one who institutes the Yajna or links or unites righteous dealings.

PURPORT :— The fire when used in the Agnihotra and other Yajnas and in technological dealings manifests divine powerful qualities. In the same manner, an enlightened person should spread divine happiness in the world by adopting the righteous actions.

NOTES : (हविषा) दानेन ।=With gift or donation. (यज्ञम्) धर्म्यं व्यवहारम् ।=Righteous conduct. (वयः) जीवनं धनादिकं वा ।=Life or wealth and food etc.

The subject of fire is continued :

कृणोत धूमं वृषणं सखायोऽस्रेधन्त इतन वाजमच्छ ।
अयमग्निः पृतनाषाट् सुवीरो येन देवासो असहन्त दस्यून् ॥९॥

9. *TRANSLATION :*—O learned persons ! never losing zeal and being friendly to one another, produce steam sprinkled well with water. Also get food speedily and scientific knowledge etc. thereby. You have a good hero who is quick like electric fire and subdues the hordes of enemies. Through his help, brave and learned persons overcome their adversaries.

PURPORT :—O learned persons ! accomplish many works in a friendly manner with the steam produced by the combination of fuel/fire and water. As righteous and heroic learned persons become rulers by slaying the wicked persons and robbers etc., the same way this fire/energy when utilised scientifically eradicates poverty and enables men to acquire abundant wealth.

NOTES & REMARKS : (अस्रेधन्तः) अक्षीणोत्साहाः । (अस्रेधन्तः) नञ्-स्रिध—क्षयार्थः ।=Not losing spirits and zeal. (धूमम्) वाष्पाख्यम् ।=Smoks in the form of steam. (वृषणम्) जलेन सुसिक्तम् ।=Sprinkled well with water. (वाजम्) अन्नवेगविज्ञानादिकम् । वाज इति अन्ननाम (N.G. 2, 7) वाज ।=Food, speed and scientific knowledge etc.

There is clear reference to the transports like the steam/electric locomotives. Here Shri Sayanacharya has taken धूमः as धुनोति कम्पयतीति धूमोऽग्निः, while Rishi Dayananda had taken it to mean smoke in the form of steam.

More details about the fire :

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ सीदाथा नो वर्धया गिरः ॥१०॥

10. TRANSLATION :—O learned person ! you purify like the fire, and your house bestows happiness and is the abode of the fire (Yajna) and other articles and their scientific knowledge and rational understanding, which suits all the time. You shine well being endowed with true knowledge. Knowing it, be firm and spread our words of wisdom and good education.

PURPORT :—A man should always perform that action which vitalizes the body soul and wealth.

NOTES & REMARKS : (योनिः) सुखगृहम् । योनिरिति गृहनाम । (N.G. 3, 4)=Pleasant house which provides happiness. (आ) (सीद) स्थिरो भव ।=Be firmly established. (अग्ने) पावक इव । अग्निः कस्मदग्रणीर्भवति (N.R.T. 7, 4, 15) आर्य ज्ञानवत्पुरुष अग्निसदृश । =O learned person ! purifier like the fire.

The adjective जानन् is used for Agni in this mantra. Prof. Wilson translated it "knowing that to be", while Griffith renders as "knowing this" Obviously, it can not be applicable to the fire kindled under the altar. Rishi Dayananda translated fire as learned person, who is this purifier like the fire.

The subject of fire further moves :

तनूनपादुच्यते गर्भ आसुरो नराशंसो भवति यद्विजायते ।
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत्सरीमणि ॥११॥

11. TRANSLATION :— O men ! when fire is in the embryo (invisible in the form of wood, coal etc), it is called *TANŪNAPĀT* (not decaying) when the fire is generated and supported by the wind,

it ts called *NĀRĀSHANSA.* Both these forms are praised by all owing to its attributes. When this is in the sky, it is called by the name of *MĀTARISHVAN*? In its movements, the wind spreads out and becomes hot.

PURPORT :—The persons enjoy much happiness who accomplish many works by the proper utilisation of the fire and wind, and in their combination. A great natural phenomenon is mentioned here, Ed.

NOTES & REMARKS: (तनूनपात्) यस्य तनूर्व्याप्तिर्न पतति ।=Whose extension does not decay (lit. fall down). (आसुरः) असुरे प्रकाश-रूपरहिते वायौ भवः। असुषु प्राणेषु रमते इति असुरो वायुः। प्राणो वा असुः (Shtp. 6, 2, 6)=Born in the wind. (मातरि) आकाशे ।=In the sky. Shri Sayanacharya takes आसुरः to mean आसुररस्यायमासुरः अहितकारित्वेन सम्बन्धी। तस्येदमित्यण् (सायणाचार्यः)। (सरीमणि) गमनाख्ये व्यवहारे। (सरीमणि) सृ-गतौ ।=In the dealing or movement.

The attributes and functions of the fire are told :

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु देवान्देवयते यज ॥१२॥

12. *TRANSLATION* :—O learned person! you are purifier like the fire. As the fire generated by rubbing well is placed in good machines etc., it accomplishes many works. In the same manner, a prudent sage-poet manifests divine virtues in his all non-violent dealings. He gives them to those who desire to have the company of the enlightened persons or desire to become divine.

PURPORT :—When the fire placed in the machines is made with the help of the scientific knowledge and generated by rubbing and friction, speed and other qualities, it accomplishes many works. In the same manner, the men should have divine enjoyments by performing good deeds.

NOTES : (अग्ने) पावक इव विद्वन् ।=O learned person purifier like the fire. (स्वध्वरा) शोभनान्यहिंसादीनि कर्माणि येषु व्यवहारेषु ।=In non-violent dealings. (यज) देहि ।=Give.

The same subject of fire is still running :

अजीजनन्नमृतं मर्त्यासोऽस्रेमाणं तरणिं वीळुजम्भम् ।
दश स्वसारो अग्रुवः समीचीः पुमांसं जातमभि सं रभन्ते ॥१३॥

13. TRANSLATION :— The ten fingers are like sisters to one another, and they move forward together harmoniously. They prompt aprominent person to perform good deeds. In the same manner, the mortals generate the fire of spiritual knowledge, which is immortal. And it never totally dies, though changes its from owing to the indestructibility of matter. The fire has strong jaws in the form of its flames, and is unfailing. It eradicates the darkness and thus shows the path.

PURPORT :— As fingers in unity prompt a person to do works, in the same manner, the enlightened persons harness Agni (fire or electricity) in various ways and in the works.

NOTES : (अस्रेमाणम्) अक्षयम् ।=Unfailing or undecaying. (स्वसारः) भगिन्य इव वर्त्तमाना अङ्गुलयः । स्वसार इत्यङ्गुलिदा । (N. G. 2, 5)=The fingers working harmoniouslylike the sisters. (वीडुजम्भम्) वीडु बलवज्जम्भो मुखमिव ज्वाला यस्य तम् । वीलु इति बलनाम (N.G. 2. 2)=Possessing strong jaws in the form of its flames.

The subject of fire is continued :

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि ।
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥१४॥

14. TRANSLATION :— O men ! you should exactly know the nature of that fire which is grasped by seven Prānas or senses, which are born out of the eternal cause (matter). It shines well with its mother (air) at the night, which is the cause of victory in the battle (when it is used in the form of *ĀGNEYĀSTRA* or fire weapon etc). When it does not sprinkle i.e. is dry, it is born from the inner layer of the formless air.

PURPORT :— Men should manifest many kinds of dealings (works) by knowing well the nature and properties of the fire. It makes articles dry and is born from the eternal cause i.e. the matter.

NOTES & REMARKS : (सप्तहोता) सप्त प्राणा होतार आदातारो यस्य ।= Which has seven Prānas or senses as its takers or graspers. (मातुः) वायोः ।=From the air which is like its mother. (असुरस्य) रूपरहितस्य वायोः । असुरस्य प्राणशक्तिप्रदस्य बलवतः वायोः ।= Of the formless air. (मिषति) सिञ्चति । (मिषति) मिषु-सेचने (भ्वा.) ।= Sprinkless of the mighty wind. (ऊधनि) रात्रौ । अत्र वर्णव्यत्ययेन सस्य नः । ऊध इति रात्रि नाम (N.G. 1, 7) =The night.

TRANSLATOR'S NOTES : The Air is called the mother of the fire. In the Taittareya Upanishad the sume thing is expressed by saying वायोरग्निः अग्नेरापः । The strong wind blazes the fire. By seven senses, it may be taken 2 eyes, 2 ears, 1 nose and two hands. It may also mean in Yajna seven priests who jointly conduct the magificient Yajnas.

———

The same subject of fire is continued :

अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः ।
द्युम्नवद्ब्रह्म कुशिकास एरिर एकएको दमे अग्निं समीधिरे ॥१५॥

15. TRANSLATION :— O men ! those persons only can acquire much wealth coupled with good reputation, who like brave persons are the owners of if and use the arms over their foes.

Those who kindle fire in every home and who rightly know God's Universe, they are active and quickly moving, born from the eternal cause—the *MATTER*, and are exalted on account of their virtues.

PURPORT :— As the winds blaze fire, overcoming all and is pervading, they gladden all by putting a sort of new life in (enlivening) them. In the same manner, those who are blessed with the knowledge of the fire and other elements gladden all.

NOTES : (द्युम्नवत्) प्रशस्तकीर्त्तियुक्तम् । द्युम्नम् इति धननाम । (N. G. 2, 10)= Blessed or coupled with good reputation. (कुशिकासः) उत्कर्षं प्राप्ताः । (कुशिकासः) कुशिकः क्रोशतेः शब्दकर्मणः ।= Exalted on account of their virtues. (ब्रह्म) बृहद्धनम् । ब्रह्म इति धननाम (N.G. 2, 10)= Abundant wealth.

Who can attain abiding prosperity is told :

यद॒द्य त्वा॑ प्रय॒ति य॒ज्ञे अ॒स्मिन्होत॑श्चिकि॒त्वोऽवृ॑णीमही॒ह ।
ध्रु॒वम॑या ध्रु॒वमु॒ताश॑मिष्ठाः प्रजा॒नन्वि॒द्वाँ उप॑ याहि॒ सोम॑म् ॥१६॥

16. TRANSLATION :— O learned accepter of the means and auxiliaries of the Yajnas (all good deeds) ! indeed we choose you in this Yajna (unifying dealing) to be accomplished with labour and to firmly perform this and be tranquil blessed with good knowledge, and attain prosperity.

PURPORT :— Those who know in this world the properties of all substance, can make proper use of them. They certainly attain prosperity.

NOTES : (यज्ञे) सङ्गन्तव्ये व्यवहारे ।=Unifying dealing or act. (होतः) साधनोपसाधनानामादातः ।= Accepter or receiver of all means and auxiliaries. (सोमम्) ऐश्वर्य्यम् ।=Prosperity.

Sūktam—30

Rishi of the Sūktam—Vishvāmitra. Devatā or subject—Indra. Chhanda—Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The duty of a learned person is told :

इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥१॥

1. *TRANSLATION* :— O Indra ! you are giver of the great wealth of wisdom. Those who being of peaceful disposition and friendly to one another, desire you, acquire great wealth of knowledge etc. They uphold (accumulate) desirable good articles. They bear patiently the calumny and other kinds of violence resorted to by the people. As there is none wiser than you are, protcet them always unfailingly.

PURPORT :— Those who being friendly to one another, desire to obtain wealth industriously, should earn the Bliss of all by bearing patiently the calumny, happiness and misery and by associating themselves with the enlightened persons.

NOTES & REMARKS : (प्रयांसि) कमनीयानि वस्तूनि ।=Desirable good articles. (अभिशस्तिम्) अभितो हिंसाम् ।=Gross violence. (सोमम्) परमैश्वर्यम् ।=Great wealth of wisdom, knowledge etc.

प्रयांसि is from प्रीञ् तर्पणे कान्तौ च (क्र्या)=To please and desire. Here the second meaning of desiring has been taken. So it means desirable good articles or objects. सोमम् is from षु-प्रसवैश्वर्ययोः (अदा.) Here the second meaning of wealth has been taken.

The subject of learned persons is dealt :

न ते दूरे परमा चिद्रजांस्या तु प्र याहि हरिवो हरिभ्याम् ।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ ॥२॥

2. *TRANSLATION :—* O master of the vehicles ! you possess indeed good horses (horse power. Ed.). Come with you indeed fast horses. By so doing even the remotest regions will not be at distance for you. If you performed these good acts for increasing your strength and prosperity, there will gather clouds of richness (or raining pure water), when the fire (knowledge) is kindled.

PURPORT :— If men desire to travel with speedy quick-going horses, every place appears to be close. Men should also know that if they kindle the fire and put oblations in it in proper manner, it will be easier to get rains in time.

NOTES : (रजांसि) लोकस्थानानि । लोका रजांस्युच्यन्ते (N. R. T. 4, 3, 19) =Places in the world. (ग्रावाणः) मेघाः । ग्रावाण इति मेघनाम (N.G. 1, 10) =The clouds.

The duties of the learned persons are elaborated :

इन्द्रः सुशिप्रो मघवा तरुत्रो महाव्रातस्तुविकूर्मिर्ऋघावान् ।
यदुग्रो धा बाधितो मर्त्येषु क्व१ त्या ते वृषभ वीर्याणि ॥३॥

3. *TRANSLATION :—* O mightiest person ! where are those your heroic powers of alleviating sufferings and performing wonderful deeds ? Under them you are literally blessed with beautiful jaws and nose etc., possess admirable wealth, take human beings across the miseries and are leader of the band of righteous fellow travellers. You achieve many great tasks and are perfect in the destruction of your enemies by becoming fierce to the wicked when confronted.

PURPORT :— When a man faces many obstacles, he should devise ways and means for overcoming them. In this way, a man is capable to increase his wealth and strength and remove all obstacles because of his industriousness.

NOTES : (तरुत्रः) दुःखेभ्यस्तारकः ।=Taking across misery. (सुशिप्र) शोभनहनुनासिकः ।=Having beautiful jaws and nose etc. (ऋघावान्) यः ऋहन् शत्रून् घ्नन्ति ते वा बहवः शूरा विद्यन्ते यस्य । अत्र हन धातोर्वर्णव्यत्ययेन हस्य घो नलोपश्च ।=He who has under him many destroyers of their enemies.

The learned person's ideals are stated :

त्वं हि ष्मा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघ्नमानः ।
तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्थुः ॥४॥

4. *TRANSLATION* :— O kind person ! you alone move felling down (defeating) the unshakable (strong) armies of our enemies. As before the sun, the heaven and earth and mountain-like giant clouds and their limbs all stand inferior and obedient, in the same manner, for the observance of your vows of truthfulness, the learned persons slay your foes, and you are surely to achieve victory.

PURPORT :— As the sun dispels darkness and protects with great regularity, whatever is it to be safeguarded, in the same manner, a king should destroy his enemies and protect his subjects well.

NOTES & REMARKS (पर्वतासः) पर्वताकारा मेघाः । पर्वत इति मेघनाम । (N. G. 1, 18)=Mountain-like giant clouds. (वृत्रा) मेघावयवरूपाणि घनानि । वृत्र इति मेघनाम, । (N. G. 1, 10)=Small clouds.

The learned person's functions are stated :

उताभये पुरुहूत श्रवोभिरेको दृळहमवदो वृत्रहा सन् ।
इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन्काशिरित्ते ॥५॥

5. *TRANSLATION* :— O Indra (Ruler) ! shining like the sun you dissipate the clouds and blessed with opulence, you speak firmly with glory in a fearless dealing, (asking men not to fear). As the sun controls these boundless heaven and earth (under his command), so you should also gather the luster of justice, humility and other fine virtues.

PURPORT :— It is the duty of the officers and workers of the State to create fearlessness and confidence among their subjects through various means, and they should illuminate the science of justice like the sun.

NOTES : (काशि:) न्यायविनयादिशुभगुणप्रदीप्तिः ।=The luster of justice, humility and other virtues. (इन्द्र) सूर्यं वद्वर्त्तमान । इन्द्र इति ह्येतमाचक्षते य एष (सूर्य:) तपति । (Stph 4, 6, 7, 11)=Shining like the sun. (रोदसी) द्यावापृथिवी । रोदसीति द्यावापृथिवी नाम । (N. G. 3, 30)=The heaven and earth.

———

The duties of the ruling persons are mentioned :

प्र सू तं इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विश्वं सत्यं कृणुहि विष्टमस्तु ॥६॥

6. *TRANSLATION* :— O king ! shining like the sun, come in your chariot drawn by the well trained horses on the straight smooth and new path. Let your destroying the thunderbolt-like rays of the sun (weapons) fall upon the enemies. In this way, you would win. Slay those wicked and deceitful foes that assail on the front or rear positions or are camping far away. Make the whole world, the abode of truth and let that truth pervade the world.

PURPORT :— Those persons enjoy bliss with delight who overcome the wicked men and prompt them to do good deeds.

NOTES : (अनूच:) कपटेनानुकूलान् ।=Deceitful persons, cheats. (पराच:) पराग्भूतान् दूरस्थान् ।=Standing far away.

The statecraft is continued :

यस्मै धायुरदधा मर्त्यायाभक्तं चिज्जते गेह्यं स: ।
भद्रा त इन्द्र सुमतिर्घृताची सहस्रदाना पुरुहूत रातिः ॥७॥

7. TRANSLATION :—O thc giver of happiness ! the man to whom you give, provide or sustain it, and much invoke you, they enjoy undivided plenty at their homes. Your wisdom or auspicious favour gives thousand kinds of delight and is blissful, like the happiness bestowed in the night. Your gift to all is un-bounded.

PURPORT :— Those persons enjoy happiness who partake of the undivided ancestral property and give up the defects, shortcomings and faults of one another, and accept only their virtues and qualities.

NOTES & REMARKS : (धायु:) यो दधाति स: । (धायु:) डुधाञ्-धारण-पोषणयो: (जुहो०)=Provider or sustainer, upholder. (राति:) दानक्रिया । रा दाने (अदा०)=Gift, donation. (घृताची) सुखप्रदारात्रीव । घृताचीति रात्रिनाम (N.G. 1, 7)=Night.

The subject of government officials and their duties are continued :

सहदानुं पुरुहूत क्षियन्तमहस्तमिन्द्र सं पिणक्कुणारुम् ।
अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥८॥

8. TRANSLATION :— O Indra ! you destroy the wicked. Invoked and admired by many, you are shining like the Sun. The sun crashes the cloud into pieces dwelling in firmament with its gift of water. It thunders and waxes in vigour, making it deprived of its hand and food (so to speak), i.e. annihilating it completely. In the same manner, grind to dust your wicked enemies with own might.

PURPORT :—As the sun, protects the whole world by dissipating the cloud and raining down water, in the same manner the officers

of the State should safeguard their all snbjects by slaying the wicked and upholding (sustaining the righteous persons).

NOTES & REMARKS : (क्रुणारुम्) शब्दायमानम् ।=The cloud making loud noise. (सहदानुम्) दानेन सह वर्त्तमानम् ।=The cloud dwelling with the gift of water.

In word सहदानु. the word Danu is derived from दा-दाने (जुहो.) दाभ्यां नुः (उणादि: 3, 32) इति नु प्रत्ययः। Sayanacharya has explained दानवी वृत्र माता तया सह वर्त्तमानम् यद्वा सहदानुम्. दानुभिर्दानवैः सह वर्तते इति सहदानुः। but Prof. Wilson, Griffith and others interpreted as सहदानु dwelling with the mother of the Dānavas (Wilson), a friend who dwelt with Danu (Griffith). But in the context of the principle of the eternity of the Vedas, Sayan in his commentary of the Rigveda, has himself given the correct interpretation. It corresponds to Rishi Dayananda Sarasvati as यद्वा सहदानुम् उदकदानोपेतम् i.e. Dwelling with the donation of water.

The same subject of learned persons/state officials is continued :

नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ ।
अस्तभ्नाद् द्यां वृषभो अन्तरिक्षमर्षन्त्वापस्त्वयेह प्रसूताः ॥९॥

9. TRANSLATION :—O Indra (the king shining like the sun)! as the sun upholds the heaven, in the same manner, having obtained the vast, un-bounded lands, which produce various articles and where the mantras of the Sāma Veda are chanted, you be seated on the throne firmly. Let the waters engendered you (through the performance of the Yajnas) go up to the firmament.

PURPORT :—As the sun upholds light and the earth regularly, in the same manner, a king should uphold or preserve his State with justice. He should also increase the power of the people.

NOTES : (सामनाम्) प्रशस्तानि सामानि विद्यन्ते यस्यां ताम् ।=On which (land) the hymns of the sāma Veda are chanted. (इषिराम्) बहुपदार्थप्रापिकाम् ।=Conferer of various articles.

The duties of the State officials are told :

अलातृणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार ।
सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं धमन्तीः ॥१०॥

10. TRANSLATION :— O conferer of much wealth ! you will annihilate your foes and are mighty to move everywhere (to discharge your duties). You frighten them, and they are apprehensive (that something untoward may happen). You make good paths for the people to travel and travel by them yourself. Slay him who tries to attack and destory (spoil) the land. Obtain that well trained speech which takes you and others on the right path. In return, those people admire and protect you from many evils in order to make progress.

PURPORT :—Men should always be engaged in doing good deeds fearing the evil consequences of bad actions. They should follow the path of righteousness by giving up all vices.

NOTES : (अलातृणः) योऽलं तृणाति सः ।=He who annihilates his foes. (निरजे) नितरां गमनाय ।=For going forward or making progress.

The same subject of State official's duites is treated :

एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम् ।
उतान्तरिक्षादभि नः समीक इषो रथीः सयुजः शूर वाजान् ॥११॥

11. TRANSLATION :—O hero ! you destroy your enemies. The electricity, which has been used in a good vehicle fills the earth, and firmament, and they are mutually combined and abounding with wealth. Those companions who come near us and fulfil our noble desires and provide us with foodgrains are to be respected. Elcctricity should be properly utilised in order to accomplish many similar works.

PURPORT :— Those persons who uphold of the people and give great wealth like electricity can preserve and safeguard the State.

NOTES & REMARKS : (इन्द्रः) विद्युत् । स्तनयित्नुरेवेन्द्रः । (Stph 11, 6, 3, 9)=Electricity. (पृथिवीम्) अन्तरिक्षं भूमिं वा । पृथिवीत्यन्तरिक्षनाम । (N.G. 1, 3)=The earth or firmament.

The functions and duties of the State officials are described :

दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः ।
सं यदानळध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य ॥१२॥

12. *TRANSLATION* :—The man who is full of splendour like the sun, does not go against the directions created by the sun whose rays are his horses and punishes only the unjust and the wicked. Such a man transgresses the paths by his horses, which he lets loose when his journey is over and acts properly. It is his ornament (to discharge his duties).

PURPORT :—It is the duty of men to remove ignorance, bad impressions and miseries and to set aside all injustice, like the sun dispels all darkness and thus spreads the good reputation of honest State officials in all directions.

NOTES : (हर्यश्वप्रसूताः) हरयो हरणशीलाः अश्वाः किरणा यस्य तेन प्रसूताः जनिताः । असौ वा आदित्योऽश्वः (Stph. 7, 3, 2, 10) (T.T.R. 3, 9, 23, 2)=Created or generated by the sun whose rays are like his horses.

When the sun is called अश्वः it is clear that the rays of the sun are called अश्वाः । (मिनाति) मिन्-हिंसायाम् (क्या०) ।

The functions and duties of the public servants are called :

दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरूणि ॥१३॥

13. TRANSLATION :—All men in the course of night gladly look on the broad bright front of the refulgent dawn. They would like to see the wonderful army of the State and know the manifold and glorious works of the electricity. He who comes in contact with such enlightened persons enjoys happiness.

PURPORT :—Those wise men who get up early in the morning and accomplish all works with labour are revered everywhere on account of their knowledge and get strength.

NOTES : (यामन्) यामनि मार्गे ।=In the course or on the way. (इन्द्रस्य) विद्युतः ।=Of electricity. (अक्तोः) रात्रेः । अक्तुरिति रात्रि नाम (N.G. 1, 7) =Of the night. (अनीकम्) सैन्यम् ।=Army.

The duties and functions of the government servants and people are told :

महि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः ।
विश्वं स्वाद्म सम्भृतमुस्रियायां यत्सीमिन्द्रो अदधाद्भोजनाय ॥१४॥

14. TRANSLATION :—The moving electricity pervades the flowing rivers bearing finished and raw articles. It is great light on earth. On this earth much sweetness has been provided by God. This electricity upholds all for their protection and foods. All should know this truth.

PURPORT :—All men should know the science of that electricity which pervades the earth, waters, air, firmament and their products and upholds them.

NOTES & REMARKS : (वक्षणासु) वहमानासु नदीषु । वक्षणा इति नदीनाम । (N.G. 1, 13)=In the flowing rivers. (उस्रियायाम्) पृथिव्याम् ।= On the earth. (भोजनाय) पालनायाऽभ्यवहरणाय वा । (भोजनाय) भुज-पालनेभ्य-वहरणयोः (रुधा)=To protect, to eat, to enjoy.

The subject of duties of public servants goes on :

इन्द्र दृह्य यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
दुर्मायवो दुरेवा मर्त्यासो निषङ्गिणो रिपवो हन्त्वासः ॥१५॥

15. TRANSLATION :— O Indra ! you give great wealth of knowledge and grow more and more. You impart knowledge to those friends who have travelled far and wide or know various paths (literally—who are mastuers of the small or high ways). They praise you in order to get the knowledge of good company and links. Malignant mortal enemies bearing arrows and armed with dangerous weapons come with evil intent, and they must be destroyed by you.

PURPORT :—Men should always grow and advance by protecting the persons and imparting good education and wisdom to others and by destroying the wicked men.

NOTES : (दृह्य) वर्द्धस्व । अत्र विकरणव्यत्ययेन श्यन् । (दृह्य) दृह-वृद्धौ (भ्वा०)= Grow, expand. (दुर्मायवः) दुष्टो मायुः प्रक्षेपो येषान्ते ।=Those who deal badly.

The functions and duties of the State officials :

सं घोषः शृण्वेऽवमैरमित्रैर्जही न्येष्वशनिं तपिष्ठाम् ।
वृश्चेमधस्ताद्वि रुजा सहस्व जहि रक्षो मघवन्रन्धयस्व ॥१६॥

16. TRANSLATION :— O wealthy Commander of the army ! I hear the cries of the mean enemies. Slay them. Send against them your fiercest inflaming weapon. Cut down them from the root. Crush and subdue them. Put up with all troubles calmly, Kill the wicked and punish the sinners duly.

PURPORT :—O heroes ! what sound is made by the foes, hear it and hurl weapons at of them and grind them to dust. Thus by conquering them be prosperous.

NOTES : (ईम्) सततम् ।=Constantly. (रक्षः) दुष्टस्वभावं प्राणिनम् ।= To wicked person. (रन्धयस्व) ताडयस्व ।=Punish, beat.

The same subject of functions of the rulers is continued :

उद्वृ॑ह रक्षः॑ स॒हमू॑लमिन्द्र वृ॒श्चा मध्यं॒ प्रत्यग्रं॑ शृणीहि ।
आ कीव॑तः सल॒लूकं॑ चकर्थ ब्रह्म॒द्विषे॒ तपु॑षिं हे॒तिम॑स्य ॥१७॥

17. TRANSLATION :—O Indra ! you are destroyer of the wicked, root up the wicked persons, cut asunder and crush them in the middle and send them away. Cast upon those who hate God and the Vedas (knowledge)—the powerful weapon. Punish severely and exceedingly the greedy wicked persons, whatever may be their number.

PURPORT :—Men should never hurl weapons upon the righteous persons nor should they leave the wicked without hurling arms at them. By so doing, happiness would grow on all sides.

NOTES & REMARKS : (शृणीहि) हिन्धि । (शृणीहि) शृ-हिंसायाम् (क्र्यादि.) = Slay. (हेतिम्) वज्रम् । (हेतिम्) हेतिरिति वज्रनाम । (N.G. 2, 20)=Thunderbolt or powerful weapon. (सललूकम्) सम्यक् लुब्धम् ।=Exceedingly greedy.

The subject of administrators and rulers is continued :

स्व॒स्तये॑ वा॒जिभि॑श्च प्रणेतः॒ सं यन्म॒हीरिष॑ आ॒सत्सि॒ पूर्वीः॑ ।
रा॒यो व॒न्तारो॑ बृह॒तः स्या॑मा॒स्मे अ॑स्तु॒ भग॑ इन्द्र प्र॒जावा॑न् ॥१८॥

18. TRANSLATION :—O discriminator between truth and falsehood ! O leader blessed with much wealth (of wisdom etc) ! you fulfil your great noble desires with the help of the speedy and powerful horse (conveyors) like fire, electricity and other things.

Let it may be for our welfare. May we become mighty and may there be to us wealth accompanied by good progeny. May we be distributors of great wealth and always happy.

PURPORT :—Those who gather many means for happiness, acquire wealth and get delight.

NOTES & REMARKS : (वाजिभिः) तुरङ्गैरिव वेगवद्भिरग्न्यादिभिः। (वाजिभिः) वाजी इत्यश्वनाम (N.G. 1, 14) वज-गतौ (भ्वा०) वाज इति बलनाम (N.G. 2, 9)=With the aid of the speedy and powerful fire, electricity etc. which are like quick going horses. (वन्तारः) विभाजकाः।=Distributers.

The subject of administrators is further dealt :

आ नो॑ भर॒ भग॑मिन्द्र द्यु॒मन्तं॒ नि ते॑ दे॒ष्णस्य॑ धीमहि प्रेरे॒के।
ऊ॒र्वइ॑व पप्रथे॒ कामो॑ अ॒स्मे तमा पृ॑ण वसुपते॒ वसू॑नाम्॥१९॥

19. TRANLATIONS :—O Indra ! you give happiness, bestow upon us wealth coupled with light of knowledge. Let us enjoy your overflow of bounty as you are a liberal donor. Let us have no doubt about it. O lord of the infinite wealth ! our desire has spread out like the blazing fire. May you fulfil it !

PURPORT :—An absolutely truthful noble person is he, who spends his all for the good of others. There is not the least shadow of doubt about it.

NOTES : (देष्णस्य) दातुः।=Of the liberal doner. (ऊर्व इव) प्राप्तेन्धनोऽग्निरिव।=Like the blazing fire. (प्ररेके) प्रकृष्टा रेका शङ्का यस्मिँस्तस्मिन् व्यवहारे।=In the dealing where there is some doubt.

The tips for the rulers/state officials are imparted :

इ॒मं कामं॑ मन्दया॒ गोभि॒रश्वै॑श्च॒न्द्रव॑ता॒ राध॑सा प॒प्रथ॑श्च।
स्व॒र्यवो॑ म॒तिभि॒स्तुभ्यं॒ विप्रा॒ इन्द्रा॑य॒ वाहः॑ कुशि॒कासो॑ अक्रन्॥२०॥

20. TRANSLATION :—O learned king ! fulfil this our longing for the cows, for horses, for shining treasures like gold and make us renowned. The wise devotees of God who glorify Him, bestow happiness upon others alongwith other thoughtful persons and they have expressed to you this desire to attain abiding happiness.

PURPORT :—O men ! you should also gladden those men who make you happy, by fulfilling your desirers.

NOTES & REMARKS : (मन्दय) हर्षय । अत्र संहितायामिति दीर्घः । (मन्दय) मदी-हर्षग्लेपनयोः (भ्वा०) = Satisfy, gladden. (वाहः) ये वहन्ति (सुखं) ते । = Those who bestow happiness. (वाहः) It is from वह-प्रापणे (भ्वा०) conveying or bestowing happiness upon others or glorifying God. (कुशिकासः) शब्दायमानाः । कुशिकः क्रोशतेः शब्दकर्मणः क्रंशतेर्वा स्यात् प्रकाशयतिकर्मणः साधु विक्रोशयितार्थानामिति वा । (N.R.T. 2, 7, 25). The word कुशिकासः as the Proper Noun for the descendants of the King Kushika is wrong, as Prof. Wilson, Griffith and others have overlooked the fundamental principle contained in the Vedic terminology—Nighantu.

The subject of rulers still goes on :

आ नो गोत्रा दर्दृहि गोपते गाः समस्मभ्यं सनयो यन्तु वाजाः ।
दिवक्षा असि वृषभ सत्यशुष्मोऽस्मभ्यं सु मघवन्बोधि गोदाः ॥२१॥

21. TRANSLATION :—O the mightiest king ! you are blessed with very admirable wealth, because you are giver of good speech and powerful because of truth and you impart good knowledge to us. O Lord of the land ! multiply our family and kine. Let the dealings related to the knowledge and food which pervade the light of wisdom reach us, by the proper division of the labour.

PURPORT :—If the learned persons of good character and temperament are the preachers of truth among men, they are sure to get all sorts of happiness.

NOTES & REMARKS : (गोत्रा) गोत्राणि कुलानि ।=Families. (द्विक्षा) ये दिवं विज्ञानप्रकाशादिकमश्नुवन्ति व्याप्नुवन्ति । (दिवक्षाः) दिवु-क्रीडाविजिगीषाव्यवहार-द्युतिगतिषु । अत्र द्युत्यर्थः ।=Those which pervade the light of wisdom and knowledge. (दर्द्दृहि) अत्यन्तं वर्धय । (दर्द्दृहि) दुर-वृद्धौ (म्वा०)= Multiply, enable to grow.

The subject of duties of rulers is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

22. *TRANSLATION*:— O men ! indeed we praise the armymen for our protection in this battle, where much wealth is gained and distributed. The king or the Commander of the army who possesses advanced knowledge, is wealthy, liberal donor and is the best among the leading men. He is also full of splendour and fierce for the wicked, destroyer of the foes like clouds in the battles and conqueror of riches acceding to our requests. So you should also do.

PURPORT :— *O men ! you should elect such a man who is fully blessed with physical and spiritual powers, giver of infinite wealth, and the best among all men. Indeed, he is the conqueror of the foes, very good or kind to the roghteous but terrible for the wicked persons. He is your protector and enjoys happiness.*

NOTES : (शुनम्) ज्ञानवृद्धम् ।=Advanced in knowledge. (वृत्राणि) आवरका घना इव शत्रुसैन्यानि ।=The armies of the enemies which are like clouds. (वाजसातौ) वाजान्धनाद्यान् पदार्थान् सनन्ति विभजन्ति यस्मिंस्तस्मिन् सङ्ग्रामे । वाजसाताविति सङ्ग्रामनाम (N.G. 2, 17)=In the battle.

Sūktam—31

Rishi of the Sūktam—Vishwāmitra or Kushika. Devatā—Indra. Chhanda—Pankti and Trishtup of various kinds.

The subject of fire is stated :

शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन् ।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे ॥१॥

1. TRANSLATION :— The souless father, who is the upholder of the family, refers to his grandson (the son) of his daughter, and relying on the efficiency of the Yajna, honours (his son-in-law) with various gifts. The father, trusting to the impregnation of the daughter, supports himself with a peaceful and happy mind.

PURPORT :— O man ! as a daughter is born of a father, so the dawn is born from the sun. As a husband impregnates his wife, so the sun puts his semen in the form of his rays in the dawn. It is like his daughter from which is born a son in the form of the morning-down.

NOTES : (दीधितिम्) धतारम् ।=Upholder. (वह्निः) वोढा ।=Impeller to do good deeds. (शग्म्येन) शग्मेषु सुखेषु भवेन । शग्ममिति सुखनाम (N. G, 3, 6)=Full of happiness or peaceful.

The same subject of fire is continued :

न जामये तान्वो रिक्थमारैक्चकार गर्भं सनितुर्निधानम् ।
यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन् ॥२॥

2. TRANSLATION :— O men ! one mother who does not give wealth to her son-in-law, she upholds the distribution and then provides the impregnation (through marriage) to her daughter. As the

fire accomplishes other things, the same way a mother bears noble performers of good deeds.

PURPORT :— As the mother gives birth to the children and brings them up, so the fire should be generated and kindled well. In the same way, every wife should give birth to good children and feed them properly

———

The same subject of fire is continued :

अ॒ग्निर्जज्ञे जु॒ह्वा॒३॑ रेज॑मानो म॒हस्पु॒त्राँ अ॑रु॒षस्य॑ प्र॒यक्षे॑ ।
म॒हान्गर्भो॒ मह्या जा॒तमे॑षां म॒ही प्र॒वृद्धर्य॑श्वस्य य॒ज्ञैः ॥३॥

3. *TRANSLATION :—* O men ! as the fire is born through the fuel and by the ladle and other processes and means of Yajna, same way to a man who is non-violent and great, a great admirable son is born who later on shakes the wicked. He is born to unify the sons of the mother earth. When he is active, by the unifying force of the powerful rider of the horse, great and effective speech comes out. You must know the great deeds of all these persons.

PURPORT :— Indeed, the fire accomplishes many great works when born through the fuel. In the same manner. good children always perform noble deeds. Therefore, the best Sanskāras (impulsions) should be ingrained on the minds of the children by the proper observance of Brahmacharya, etc.

NOTES & REMARKS : (गर्भः) स्तोतुमर्हः । गर्भो गृभेर्गृणात्यर्थे गिरत्यनर्थानिति वा । यदाहि स्त्री गुणान् गृह्णाति गुणाश्चास्या गृह्यन्तेऽथ गर्भो भवति (N.R.T. 10, 21, 33) =Admirable (embryo etc.) (प्रयक्षे) प्रकर्षेण यष्टुं सङ्गन्तुम् ।=To unify well. (मही) महती वाक् । मही इति वाङ्नाम । (N.G. 1, 17) ।=The great or effective speech.

———

The form and functions of the Agni/Sun is told :

अभि जैत्रीरसचन्त स्पृधानं महि ज्योतिस्तमसो निरजानन्।
तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः ॥४॥

4. *TRANSLATION :—* The victorious persons go together harmoniously. They know the great light of sun which contends with darkness and dispels it. Like the dawns to the sun, the learned ladies go to the enlightened persons (to seek wedlock with them) who shine like the sun. The sun is the sole sovereign of the rays and the dawns go to him. In the same manner, all men and women of the State approach the lord of the land for their protection who is like the sun in lustre.

PURPORT :— Surely, the light dispels darkness being separate from it, in the same manner, knowledge destroys ignorance. As the sun is the preserver of all the rays equally, in the same manner, a ruler should protect and preserve all his subjects justly and equally.

NOTES : (जैत्रीः) जयशीलाः। = Victorious. (गवाम्) किरणानाम्। गाव इति रश्मिनाम्। (N.G. 1, 5) । = Of the rays.

The outcome of the association with the enlightened persons is told :

वीळौ सतीरभि धीरा अतृन्दन्प्राचाहिन्वन्मनसा सप्त विप्राः।
विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश ॥५॥

5. *TRANSLATION :—* O men ! as the intelligent and perserv-ering wise men develop seven products of the Matter (5 Prānas) (vital airs) intellect and mind with previous inner sense, they discard the truth and gain all good activity because of the strength of truth. So you should enter them with humility.

PURPORT :— The Prānas and Antahk karanas (inner senses consisting of Mana (mind), Chitta (individual consciousness) Buddhi

(intellect) and Ahankara (egoism) when utilised properly lead to the mitigation of misery and achievement of happiness. In the same manner, the acts like the association with the enlightened persons drive away all misery and bring about happiness.

What kind of woman is the giver of happineses is told :

विदद्यदी सरमां रुग्णमद्रेर्महि पाथः पूर्व्यं सध्र्यक्कः ।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥६॥

6. *TRANSLATION* :— O learned lady ! if you are of good legs and thighs and other organs and are the proper user of smooth articles, obtain the great food and water from the clouds manifested together, and thereby make a sick person healthy and come earliest knowing correctly the pronunciation of the words. Thus you would surely enjoy happiness.

PURPORT :— That lady gives happiness like the rains, who is pervaded in knowledge like electricity (highly learned), is expert in cooking and puts articles at the proper places and possesses noble speech, good character and temperament.

NOTES & REMARKS : (सरमा) या सरान् गतिमतः पदार्थान् मिनोति सा । =Puts in proper places all moving articles. Besides this, there are another meanings of the word given by Rishi Dayananda pointed out समानं रमा रमणम् अस्याः सा । (यजु० 33, 59) भाष्ये । It gives the idea of loving, literal meaniging sporting together with her husband. या सरान् बोधान् मिमीते सा (ऋ० 1, 72, 8 भाष्ये) । (पाथः) अन्नमुदकं वा । (पाथः) उदकमपि पाथ उच्यते पानात् (N.R.T. 6, 2, 6)=Water or food.

The qualities of man, the giver of happiness is told :

अगच्छदु विप्रतमः सखीयन्नसूदयत्सुकृते गर्भमद्रिः ।
ससान मर्यो युवभिर्मखस्यन्नथाभवदङ्गिराः सद्यो अर्चन् ॥७॥

7. *TRANSLATION* :— The wisest man enjoying the company of the youthful persons, desirous of friendship and performing the Yajna (non-violent sacrifice) are dear like the sap in the organs in the body. He shows due respect to the approaches to a learned and virtuous lady (when united with her in wedlock). He shares with her in all good works like the water in the cloud, which is like an embryo. He distinguishes between truth and falsehood and drives away all evils.

PURPORT :— A young man having acquired wisdom and good education by the observance of Brahmacharya, marries a girl matching him and treats her with love as a friend and duly respects her. He enjoys all happiness as the world gets delight from the clouds.

NOTES & REMARKS : (गर्भम्) गर्भमिव वर्त्तमानं जलसमुदायम् ।=The store of water in the clouds lying like an embryo. (सनति) सनति विभजति ।=Divides or shares. (अङ्गिराः) अङ्गेषु रसवद्वर्त्तमानः । (अंगिरा) प्राणो वा अंगिरा (Stph 6, 1, 2, 28, 5, 2, 3, 4)=Being dear like the sap in the organs of the body. (मखस्यन्) आत्मनो मखं यज्ञम् इच्छन् ।=Desirous of performing Yajnas.

———

Who are happy is told further :

सतः संतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम् ।
प्र णो दिवः पदवीर्गव्युरर्चन्त्सखा सखीँरमुञ्चन्निरवद्यात् ॥८॥

8. *TRANSLATION* :— O men ! the person who warns all before hand (about the evil consequences of an ignoble act), he knows the means for manufacturing an article and all things that have been produced. He removes all miseries causing grief. Desiring to have better and proper use of his speech, let him come into limelight or attain good reputation. Respecting his friends properly, let him keep them away from all reproachable evils and thus let him enjoy un-paralleled happiness.

PURPORT :— Those persons only enjoy happiness, who know nature of the cause and effect in the world, and are friendly to all. They urge upon all to do noble deeds and to keep themselves away from all evil acts. They are true friends of the men.

NOTES : (शुष्णम्) शोककरं दुःखम् ।=Miserg causiny grief. (अवद्यात्) निन्द्यादधर्म्यादाचरणात् ।=From all reproachable evil conduct.

The men should desire of attaining the emancipation :

नि गव्यता मनसा सेदुरर्कैः कृण्वानासो अमृतत्वाय गातुम् ।
इदं चिन्नु सदनं भूर्येषां येन मासाँ असिषासन्नृतेन ॥९॥

9. *TRANSLATION :—* The active men discharge their duties and associate themselves with the venerable enlightened persons, in order to attain emancipation. With upright mind like a cow, they dwell upon the admirable land and live in the suitable vast houses. They divide their timetable month-wise, and season-wise and act truthfully. They verily enjoy happiness and peace.

PURPORT :—If men desire to attain emancipation, they should associate themselves with the enlightened persons, should practise righteousness, give up all un-righteousness and purify their souls.

NOTES : (अर्कैः) अर्चनीयैर्विद्वद्भिः सह ।=With the venerable enlightened persons. (गातुम्) प्रशंसितां भूमिम् । गातुरिति पृथिवीनाम (N.G. 1-1)= Land, earth.

What should the enlightened persons do is told :

संपश्यमाना अमदन्नभि स्वं पयः प्रत्नस्य रेतसो दुघानाः ।
वि रोदसी अतपद्घोष एषां जाते निःष्ठामदधुर्गोषु वीरान् ॥१०॥

10. *TRANSLATION :—*Those persons who see (visualize) their own soul and preserve their mature semen (like milk) are well

delighted. The speech of these resolute men shakes or makes repentant even the wicked persons like the sun heats the earth and the sky. In this illustrious world, they uphold the virtuous brave persons on earth.

PURPORT :—The thoughtful righteous persons develop the eternal spiritual power and uphold righteousness by setting aside all evils and preach the nature of truth and falsehood. They are to be considered as real heroes.

NOTES & REMARKS : (घोषः) वाणी । घोष इति वाङ्नाम । (N.G. 1, 11) =Voice, speech. (गोषु) पृथिव्यादिषु । गौरिति पृथिवी नाम । (N.G, 1, 1)= On earth and other worlds.

The attributes of enlightened persons is told :

स जातेभिर्वृत्रहा सेदु हव्यैरुदुस्रिया असृजदिन्द्रो अर्कैः ।
उरूच्यस्मै घृतवद्भरन्ती मधु स्वाद्म दुदुहे जेन्या गौः ॥११॥

*11. TRANSLATION :—*Indra (the sun) destroys the clouds and generates the rays. In the same manner, an enlightened person blessed with great wealth and accompanied by venerable persons with acceptable articles produces or manufactures many things and enjoys happiness. The earth which is symbol of honour is to be won back if lost, and one should uphold sweetness containing much water and delicious ghee (clarified butter) procured for him. He should also know the real nature and attributes of the earth.

PURPORT :—As the sun illuminates all objects of the world with his light, in the same manner, an enlightened man should know the real nature of all objects and should tell others about it.

NOTES : (वृत्रहा) मेघस्य हन्ता सूर्य्य इव । वृत्र इति मेघनाम । (N.G. 1, 10) = Like the sun-destroyer of the clouds. (उस्रियाः) गावः किरणाः । उस्रिया इति गोनाम (N.G. 2, 11) उस्रा इति रश्मिनाम । (N.G. 1, 5)=The rays.

The functions of enlightened persons are stated :

पित्रे चिच्चक्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन् ।
विष्कभ्नन्त स्कम्भनेना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन् ॥१२॥

12. TRANSLATION :—Those learned persons fulfil the object of their lives who perform noble deeds upholding all, seated firmly like the Matter—the originator of the Mahat Tatva etc. like the mother. By their upholding power, they throw their strength upwards (utilise it for the uplift of the people) and illuminate knowledge. They make spacious and splendid abodes for their fathers and family members and make them perfectly happy.

PURPORT :—God creates the world from the Matter through the Mahat Tatva (great principle) etc. and sustains it. In the same manner, the enlightened persons bring about the welfare of all beings like fathers, and teach them the science having understood and mastered over it perfectly.

NOTES : (स्कम्भनेन) धारणेन। अत्र संहितायामिति दीर्घः=By holding. (जनित्री) मातृवत्सर्वेषां महत्तत्त्वादीनामुत्पादिका ।=The Matter-generator of Maha Tatwa (great principle) etc. like the mother.

The qualities and acts of the enlightened person are told :

मही यदि धिषणा शिश्नथे धात्सद्योवृधं विभ्वं रोदस्योः ।
गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविषीरनुत्ताः ॥१३॥

13. TRANSLATION :—O lenrned persons ! if you have a venerable and spirited speech which glorifies God who increases strength quickly and earth, then this can dispel all ignorance. Such a speech you must cultivate. You should always have that dealing in which your faultless, correct, equally truthful, appropriate and effective all speehes are directed towards God.

PURPORT :— The enlightened persons blessed with words, full of the knowledge of various sciences, achieve great and true prosperity. They desire to know Omnipresent God.

NOTES & REMARKS : (धिषणा) प्रगल्भा वाक्। धिषणेति वाङ्नाम। (N.G. 1, 11) वाग् वै धिषणा (मैत्रायणी सं० 3, 1, 8)=Spirited speech. (समीचीः) याः समानं सत्यमञ्चन्ति ताः।=Equally going towards truth, absolutely truthful. (अनुताः) आनुकूल्येन धृताः=Appropriate held agreeably.

———

The duties and functions of the learned persons is continued :

मह्या ते सख्यं वंश्मि शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः।
महि स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः ॥१४॥

14. TRANSLATION :—O enlightened person !, you are blessed with abundant and admirable wealth. I wish for your great friendship. We achieve venerable and admirable protection from you—a great scholar, who acts like the sun who dissolves the clouds and in whom are gathered all ancient powers, because you are fortunately amidst us. Instruct us well, being our protector.

PURPORT :— Men should have friendship with the highly learned persons, multiply their strength and protect all, with justice. They should spread knowledge in the world like the light of the sun.

NOTES : (वृत्रघ्ने) यः सूर्यो मेघं वृत्रं हन्ति तद्वद्वर्त्तमानाय। वृत्र इति मेघनाम। (N.G. 1, 10)=For a great scholar who is like the sun dissipator of the clouds. (सूरेः) परमविदुषः सूरिरिति स्तोतृनाम।=Of a great devout (N.G. 3, 6) scholar.

———

The same subject of functions and attributes of the learned persons is continued :

महि क्षेत्रं पुरुश्चन्द्रं विविद्वानादित्सखिभ्यश्चरथं समैरत्।
इन्द्रो नृभिरजनद्दीद्यानः साकं सूर्यमुषसं गातुमग्निम् ॥१५॥

15. TRANSLATION :—The learned persons shining on account of his virtues like electricity, gives happiness and destroys misery. He also prompts well his friends to get much gold, land for spacious abode, knowledge and movement. He manifests the knowledge of the sun, dawn, fire, earth and speech alongwith other leading men. You should always honour such a great scientist.

PURPORT :— As power/energy, sun, earth and fire when used properly with scientific knowledge, lead to prosperity and make all friends happy, same way the enlightened persons should bestow happiness on men and other beings.

NOTES & REMARKS : (चन्द्रम्) सुवर्णम् । अत्र ह्रस्वाच्चन्द्रोत्तरपदे मन्त्र इति सुडागमः । चन्द्रमिति हिरण्यनाम । (N.G. 1, 2)=Gold. (चरथम्) गमनं विज्ञानं वा ।=Movement or knowledge. (इन्द्रः) विद्युदिव सुखप्रदो दुःखविनाशकः । (इन्द्रः) स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9)=Giver of happiness and destroyer of misery like electricity. (गातुम्) वाणीं भूमिं वा ।= Speech or earth. गातुरिति पृथ्वीनाम (N.G. 1, 1) गातुरिति पदनाम । (N.G. 4-1) पद गतौ ।

The same subject of virtues is continued :

अपश्चिदेष विभ्वो३ दमूनाः प्र सध्रीचीरसृजद्विश्वश्चन्द्राः ।
मध्वः पुनानाः कविभिः पवित्रैर्द्युभिर्हिन्वन्त्यक्तुभिर्धनुत्रीः ॥१६॥

16. TRANSLATION :—O men ! those who progress the people with wealth and foodgrains and are associated with the sages passing ideal and pure life and purify men of sweet temperament, they should be associated with in such ideal tasks. You should also contemplate upon that Omnipresent God, because He generates waters like those people who are self—controlled, go together and worshipping Him, and are blessed with gold and other useful articles.

PURPORT :—Those persons are very fortunate who lead to much prosperity and who lead pure life multiply happiness and wealth day and night. They use it for the accomplishment of noble works and the articles.

NOTES & REMARKS : (अपः) जलानीव व्याप्तविद्याः ।=Learned persons who are pure and peaceful like waters (literally pervading all sciences). (धनुत्रीः) धनधान्यादियुक्ताः । (धनुत्रीः) धन-धान्ये (जहौ०)= Blessed with wealth and foodgrains. (अक्तुभिः) रात्रिभिः । अक्तुरिति रात्रिनाम (N.G. 1, 7)=By nights.

———

The duties of the enlightened persons/rulers are told :

अनु कृष्णे वसुधिती जिहाते उभे सूर्यस्य मंहना यजत्रे ।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या ऋजिप्याः ॥१७॥

17. TRANSLATION :—O King ! endowed with much wealth, your friends are desirable and they increase the upright dealings. They multiply your glory, as the upholders of all things, heaven and earth attracted and upheld by the mighty sun and united they duly move and increase the sun's glory. They should be respected by you in order to abandon all evils.

PURPORT :—As the sun upholds by his greatness and attracts earth and heaven, and as the heaven and earth uphold all, in the same manner, good men should honour their friends by upholding their glory and giving up all vices.

NOTES : (वसुधिती) वसूनां पदार्थानां धर्त्र्यौ द्यावापृथिव्यौ ।=The heaven and earth-the upholders of all things. (जिहाते) गच्छतः ।=The two go. (ऋजिप्याः) ऋजोन्सरलान्व्यवहारान् व्याप्नुवन्ति वर्धयन्ति ते ।=Those who increase the upright delings.

———

The same subject of functions and duties of the enlightened rulers is stated :

पतिर्भव वृत्रहन्त्सूनृतानां गिरां विश्वायुर्वृषभो वयोधाः ।
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ॥१८॥

18. TRANSLATION :— O King ! like the sun you dissolve the clouds, and being great you shower happiness, long lived and upholder of our lives (by making proper sanitary and other arrangements). Come to us with your (yet) doubtful friendship and mighty protection, for we desire your proper movement and knowledge. Be the Lord (Master) of true and sweet speech.

PURPORT :—Those highly learned persons become great who are sincerely friendly to all and therefore they are devoid of enemies. They protect all like themselves, illuminate true knowledge, Dharma (righteousness) and humility and are the true masters of their senses.

NOTES : (वृषभः) सुखवर्षकः ।=Showerer of happiness. (सरण्यन्) आत्मनः सरणं गमनं विज्ञानं वेच्छन् ।=Desiring one's movement or knowledge.

———

The duties of the rulers and their subjects are told :

तमङ्गिरस्वन्नमसा सपर्यन्नव्यं कृणोमि सन्यसे पुराजाम् ।
द्रुहो वि याहि वहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः ॥१९॥

19. TRANSLATION :— O King (ruler) ! blessed with abundant admirable wealth and having many highly learned persons as your councillors or advisors, I honour you with respectful obeisance and am offering food, as you are old (experienced) but still looking young and evernew. I serve you for proper and just distribution of wealth. Keep away impious and malignant illiterate women and bestow happiness upon us so that we may share it with others.

PURPORT :— It is the duty of the people to honour the king and other officers of the State who are blessed with justice, humility and other good virtues. The king and officers of the State should protect and, safeguard the people as their own sons (near and dear ones). Women should be made highly learned. In this way, quantum of the happiness should be enhanced.

NOTES & REMARKS : (अङ्गिरस्वत) अङ्गिरसो विद्वांसो विद्यन्ते यस्य तत्सम्बुद्धौ। भद्रा भृगवोऽङ्गिरसः सुदानवः (काठक संकलने 62) प्राणो वा अंगिरा ==King, who has many highly learned persons as his councillors or advisors. (सातये) संविभागाय ।==For proper or just distribution.

The same subject of duties of the administrators and their subjects is further highlighted :

मिहः पावकाः प्रतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम् ।
इन्द्र त्वं रथिरः पाहि नो रिषो मक्षूमक्षू कृणुहि गोजितो नः ॥२०॥

20. *TRANSLATION :—* O King ! you shine like the sun, protect us from the malevolent or violent persons and make us quickly the conquerors of the land. Take us across the armies of the enemies. Fill us with happiness and welfare, with the help of those persons who shower joy, purify others and are broad-minded.

PURPORT :— The people and the soldiers should thus request their rulers and commanders of the armies. Having conquered over the enemies, make us happy. As lightning and other objects make us happy through rains, by keeping us away from hunger (by producing foodgrains), in the same manner, you should keep us away from all violent persons and creatures and always keep us happy through protection.

NOTES & REMARKS : (मिहः) सेचकाः ।==Showerers (of joy). (रिषः) हिंसकात् ।= From a violent or malovolent persons. (मक्षूमक्षू) शीघ्रम् शीघ्रम् । अत्र निपातस्य चेति दीर्घः । मक्षिवति क्षिप्रनाम (N.G. 2, 15)= Quickly.

Who are capable preceptors is told :

अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धामभिर्गात् ।
प्र सूनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः ॥२१॥

21. TRANSLATION :— O learned person the sun is the slayer of the clouds and protects the world from his rays, as a cowherd protects the kine and a King with his red-hued horses and protects his subjects and drives away all wicked persons. Having darkness (of evil tendencies) in them, the enemies open all gates of (remove) knowledge and happiness. In the same manner, preach well uttering true and sweet words.

PURPORT :— Those persons only can become true preceptors who protect all like the sun, like cowherd and like the fathers.

NOTES : (अदेदिष्ट) भृशमुपदिशत ।=Preach. (वृत्रहा) मेघहा सूर्य्य इव वृत्र इति मेघनाम । (N.G. 1, 10) ।=Like the sun-slayer of the clouds. (अरुषैः) रक्तगुणविशिष्टैरश्वः । अरुष इत्यश्वनाम (N.G. 1, 4)=Red-hued horses.

The keynote to victory is told :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

22. TRANSLATION :— O brave persons ! we invole a commander of the army for protection in this battle where food-grains and other articles are distributed. That commander inspires, and exhorts the heroes and is blessed with admirable wealth. He is the destroyer of the foes, conqueror of riches, and is the best among comman men. He slays his enemies, but pays attention to the requests/complaints of his subordinates. Such a commander is fierce for the wicked and is, full the of splendour. So, you should also emulate it.

PURPORT :— Those persons surely achieve victory who have strong rich and the best leaders. They listen attentively to the requests and complaints of the people and slay the foes in the battle like the sun does to the clouds.

NOTES & REMARKS : (शुनम्) कर्धकम् ।=Ençourager. Exhorter. (इन्द्रम्) शत्रूणां विदारयितारम् । (इन्द्रः) इन्द्रः-इन्दन् शत्रूणां दारयिता वा द्रावयिता वेति (N.R.T. 10, 1, 8)=Destroyer of the foes. (वृत्राणि) मेघावयवानिव ।=Like the cloud destroyed by the sun.

Sūktam—32

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The importance of the daily duty is told :

इन्द्र सोमं सोमपते पिबेमं माध्यंदिनं सवनं चारु यत्ते।
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व ॥१॥

1. *TRANSLATION :—* O producer and protector of wealth! you are blessed with admirable riches. Drink this juice of Soma and other nourishing plants and take good lunch at mid-day after performing the Yajna of the morning session. O purifier! discharge your duties like the parts of the mouth, both mundane and spiritual, and give up all evils merrily by applying your powers of upholding and attraction.

PURPORT :— Men should take their lunch at or about the mid-day, after performing the Agnihotra (daily Yajna). At the time of taking meals, they should perform Balivaishva Deva Yajna (feeding the cows, crows, dogs etc.) driving out all foul air. They should enjoy happiness.

NOTES : (सवनम्) भोजनं होमादिकं वा ।=Meals or Havan etc. (सोमम्) ऐश्वर्यकारकं सोमाद्योषधिमयम् ।=Protector of prosperity. (ऋजीषिन्) शोधक ।=Purifier. (हरी) अश्वाविव धारणाऽकर्षणे । हरी इन्द्रस्य आदिष्टोपयोजनानि । (N.G. 1, 15) =The powers of upholding and attracting which are like the horses.

The royal path to get wealth is told :

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं ररिमा ते मदाय ।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥२॥

2. *TRANSLATION :—* O Indra (destroyer of all miseries) ! drink that pure and delicious, and is well churned Soma (juice of the nourishing plants which is purified with the rays of the sun). We offer it to you for your exhilaration or joy. Be mighty like a bull, associated with the abundance of gold and other things, thus making a man rich and living in the loving company of the enlightened persons of the middle class, who are to be satisfied like the Prānas (vital airs).

PURPORT :— Those persons only become truly rich who treat others like themselves, share their happiness and pleasures with others. They multiply the wealth of gold and other metals and become satisfied and mighty.

NOTES & REMARKS : (ब्रह्मकृता) ब्रह्म धनमन्नं वा करोति यस्तेन । ब्रह्मेति धननाम (N.G. 2, 10) ब्रह्मेति अन्ननाम (N.G. 2,7)=Which earns wealth and foodgrains. (मारुतेन) हिरण्यादिसम्बन्धेन । अत्र संहितायामिति दीर्घः मरुदिति हिरण्यनाम (N.G. 1, 2)=Belonging to or connected with gold and other metals. (रुद्रैः) प्राणैरिव मध्यमैर्विद्वद्भिः । कतमे रुद्रा इति दशेमे पुरुषे प्राणाः आत्मैकादशस्ते यदस्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति । यद् रोदयन्ति यस्माद् रुद्रा इति (Stph 11, 6, 3, 7)=With learned persons of the middle class, who are like the Prānas (vital airs).

Rudras are those highly learned persons who observe Brahmacharya upto the age 44 years. Among the three categories of Brahmacharies (Vasus), Rudras, Adityas वसु रुद्र, आदित्य observing Brahmacharya or celibacy upto the age of 24, 36 and 48, they fall under the second category.

The duties of a ruler are told :

ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः।
माध्यंदिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र ॥३॥

3. *TRANSLATION :—* O ruler ! your chin is handsome. You manufactured the thunderbolt like powerful weapons, destroy the

groups of wicked people, and drink this Soma juice of the nourishing herbs alongwith those brave persons. They are mighty like the winds who respect you and augment your physical power and the strength of powerful army and your valour. Drink this Soma alongwith the mighty heroes who make their foes weep with their group of companions like the sun at the middle day session of the Yajna.

PURPORT :— O King ! constantly honour your ministers and councillors who add to the strength of army, help in achieving victory, and acquiring of wealth, and kingdom. They spread good education and Dharma (righteousness) in your State. Enjoy and share the happiness of kingdom alongwith them.

NOTES : (मरुतः) वायव इव वीराः ।= Heroes mighty like the winds. (रुद्रेभिः) दुष्टान् रोदयभ्दिः वीरैः ।= With the heroes making their enemies weep on account of defeat. (शुष्मम्) बलम् । शुष्ममिति बलनाम (N.G. 2, 9) = Strength.

The nature and functions of the enlightened persons is told :

त इन्न्वस्य मधुमद्विविप्र इन्द्रस्य शर्धो मरुतो य आसन्।
येभिर्वृत्रस्येषितो विवेदामर्मणो मन्यमानस्य मर्म ॥४॥

4. *TRANSLATION* :— The Maruts (heroes impetuous like the wind) promote the strength of wealthy and mighty commander of the arms, and thus fill their mouths with honey and other sweet nourishing things. Animated by those brave warriors, he (Indra) pierced the vital wing of the cloud-like enemy who considered himself to be invulnerable.

PURPORT :— Those persons only should be regarded as righteous and learned who increase the happiness of all with the means of their wealth and root out miseries and gladden all.

NOTES & REMARKS : (मरुतः) वायव इव वेगबलयुक्ताः ।= Impetuous like the winds. (मर्म) यस्मिन्प्रहृते म्रियते तत् ।= Vital delicate part which when attacked may causes even the death of a person.

(शर्धः) बलम् । शर्ध इति बलनाम (N.G. 2, 9) शर्धतः मितरोचिणो वा मितरोचिनो वा महद् द्रवन्तीति वा । (N.R.T. 11, 2, 14)=Strength.

What should the learned men do is told :

मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्याय ।
स आ ववृत्स्व हर्यश्व यज्ञैः सरण्युभिरपो अर्णा सिसर्षि ॥५॥

5. *TRANSLATION :*— You are the lord of the tawny speedy steads or knower of the fire electricity etc. which take to distant places like the horses. O giver of great wealth ! undoubtedly you send waters to the firmament (cause them to rain down) through the expansion of the Yajnas (including the honour shown to the enlightened persons, industrial work, donation in the form of spread of education) and bestow happiness. Therefore, enjoying prosperity and performing the Yajnas, drink the Soma juice for the sake of perpetual heroic strength. Enjoying prosperity like a thoughtful person, drink the Soma (juice of nourishing herbs and drugs which augments the power of body, soul and knowledge). Behave like a great hero from all sides.

PURPORT :—Those persons make progress from all sides and in all ways, who expand their eternal and abiding Divine Power in the soul through the observance of Brahmacharya (continence), wisdom, good education, proper and regular diet and exercise etc , association with the noble persons and Dharma (righteousness). As the sun draws up the water towards the firmament with the air, in the same manner, the enlightened persons lead all towards advancement.

NOTES & REMARKS : (मनुष्वत्) मननशीलेन विदुषा तुल्यम् । (मनुष्यवत्) ये विद्वांसस्ते मनवः (Stph 8, 6, 3, 18) मन ज्ञाने (दिवा०)=Like a thoughtful person. (यज्ञैः) विद्वत्सत्कारशिल्पक्रियाविद्यादि दानाख्यैर्व्यवहारैः । यज्ञं वहति (Stph 1, 4, 1, 30)=By the dealings including the honour shown to the enlightened persons, industrial work, donation in the form of the spread of education and other ways. (अर्णाः) अर्णांसि जलानि । अत्र सुपां सुलुगिति विभक्तेराकारादेशः छान्दसो वर्णलोप इति सलोपः । अर्णः इत्युदकनाम (N.G. 1, 12)=Waters. (हर्यश्व) हरणशीला हरिता वा

अश्वा व्यापनस्वभावा: यस्य तत्सम्बुद्धौ । अश्वा इव अग्न्यादयो विदिता येन तत्सम्बुद्धौ वा । अश्वो वा एष: (अग्नि:) भूत्वा देवेभ्यो यज्ञं वहति । (Stph. 1, 4, 1, 30) ।=The lord of the tawny speedy steads or the knower of fire, electricity etc. which are like horses taking men to distant places when properly utilised.

Sayanacharya and Wilson have taken Manu, as the Proper Noun name of a particular king. Griffith has given the translation in the text as "like a man" which was right. But in his foot-note, he gives the alternative erroneous interpretation as "like a man or as thou wast pleased with the libration of Manu". (Hymns of the Rigveda translated by Griffith Vol. 1, P. 351).

What should the officers of the State do etc. is told :

त्वमपो यद्धं वृत्रं जघन्वाँ अत्याँ इव प्रासृजः सर्तवाजौ ।
शयानमिन्द्र चरता वधेन वव्रिवांसं परि देवीरदेवम् ॥६॥

6. *TRANSLATION* :—O Indra ! you destroy enemies. The sun destroys with his divine rays the slumbering and dankling water. It invests cloud and lets forth the bright waters like horses rushing into battle. So you slay unrighteous or wicked persons in the battle with your powerful weapons. Therefore, you are worthy of respect from all of us.

PURPORT :—*Those brave kings and other persons become powerful and influential who conquer their enemies in the battles with the help of weapons and missiles, like the sun who destroys the clouds.*

NOTES : (आजौ) युद्धे । आजाविति सङ्ग्रामनाम । (N.G. 2, 17)=In the battle. (इन्द्र) शत्रुविदारक ।=Destroyer of the foes.

The nature of God, to be worshipped by all, is told :

यजाम इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम् ।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते ॥७॥

7. *TRANSLATION :*—O men ! we worship with reverence that God who is great, mighty, adorable, undecaying and creator and dissolver of the world. His greatness and glory, the unbounded heaven and earth cannot fathom Him, nor can the desirable happiness of this and the other world can ever measure His limit.

PURPORT :—We always worship or have communion with that one God, who is un-paralleled, the Supreme Teacher, Omnipresent, Imperishable (Eternal) and Adorable.

NOTES : (ऋष्वम्) महान्तम् । ऋष्व इति महन्नाम । (N.G. 3.3) = Great. (युवानम्) सर्वस्य जगतः संयोजकं विभाजकं च । = Creator and Dissolver of the world. (प्रिये) कमनीये प्रीतिकारके । = Desirable or loving happiness of this and the next world.

The same subject of attributes of enlightened persons is continued :

इन्द्रस्य कर्म सुकृता पुरूणि व्रतानि देवा न मिनन्ति विश्वे ।
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः ॥८॥

8. *TRANSLATION :*—O men ! we and you should all worship that one God. He is the Doer of good and great deeds and creates and generates this earth, heaven, sun, and dawn and upholds them all. Glorious and holy are the works of This Almighty God. All enlightened persons never transgress His Laws and vows of truth and His actions which are wonderful.

PURPORT :—Because God is absolutely pure and almighty, therefore none can violate the power and acts of this God who is the generator and upholder of all.

NOTES & REMARKS : (मिनन्ति) हिंसन्ति । = Violate or transgress. (सुदंसाः) शोभनानि धर्म्याणि दंसांसि कर्माणि यस्य सः । = Whose acts are all very good and righteous.

Griffith has translated विश्वे देवाः here differently as "All the Gods" to indicate polytheism in the Vedas. In fact, देवा here means the (विद्वांसो हि देवाः) enlightened persons, and not the gods.

The attributes of enlightened persons are told :

अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्जातो अपिबो ह सोमम् ।
न द्याव इन्द्र तवसस्त ओजो नाहा न मासाः शरदो वरन्त ॥९॥

9. *TRANSLATION* :—O Guileless God ! you are free from all malice and give great wealth. The sun as soon as it was generated by You began to drink the Soma (sap of this world). We all worship and serve You constantly whose true greatness is never transgressed by the Sun. Neither the heaven, nor days, months, and years can transgress Your power. You are almighty and irresistible.

PURPORT :—O men ! you should also be free from all malice as God is. Our adorable God is He, in Whose world there are vast and mighty substances like the Sun, and none can ever find His end or limit because of His Glory and Power.

NOTES & REMARKS : (अद्रोघ) द्रोहरहित ।=Free from all malice. (सोमम्) सर्वस्माज्जगतो रसम् । रसः सोमः । (Stph 7, 3, 1, 3)=The sap of the world. (तवसः) बलस्य । तव इति बलनाम । (N.G. 2, 9)=Of force or power.

The key to success in human life is told :

त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।
यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्व्यः कारुधायाः ॥१०॥

10. *TRANSLATION* :— O Indra (soul) ! you are the master of the senses and keep them wrapped up in the meditation to God. You drink the juice of Soma (knowledge coupled with devotion), which increases the power and intellect and the juice of the invigorating plants and herbs like the Soma (Moon plant). Taught and trained by the experienced teachers of advanced age, you become the upholder of the artists and technicians.

PURPORT :—O men ! you should acquire good knowledge early by the observance of Brahmacharya (continence) taking proper and nourishing diet and leading regular lives. Being seated in Him

(absorbed in the meditation to God) acquire the correct knowledge of the Physics and other sciences, so that your life may be successful.

NOTES & REMARKS : (इन्द्र) इन्द्रियाऽधिष्ठातर्जीव । इन्द्रियमिन्द्रलिंगमिन्द्र दृष्टमिन्द्रजुष्टमिन्द्रदत्तमिति वा । (अष्टाध्याय्याम् 5, 2, 93) इन्द्र आत्मा इति काशिकायाम् ।=O soul! the lord or master of the senses. (कारुधायाः) यः कारून् शिल्पिनो दधाति सः । करोतीति कारुः कर्त्ता शिल्पीवेति (दयानन्द सरस्वती भाष्ये) =Upholder or sustainer of the artists and artisans.

TRANSLATOR'S NOTES : That by Indra is also meant soul. Besides God is quite evident from the well-known fact that the senses are called Indriyas as they manifest the power of the Soul, as stated in the aphorism of Panini's Ashtādhyāyī quoted above.

The duties of the officers of the State is told further :

अहन्नहिं परिशयानमर्ण ओजायमानं तुविजात तव्यान् ।
न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या३ क्षामवस्थाः ॥११॥

11. TRANSLATION :—O renowned King! the sun slays the cloud, enveloping the slumbering water and showing its strength. It brings down the rains, so that the glory of the Sun is realised by all. Similarly the cloud covers the earth in another manner, residing in the firmament. You should overcome all your enemies, so that they may not be able to diminish your power.

PURPORT :—*O Officers of the State! the sun slays the cloud showing its strength in the firmament, makes it fall down on earth and by its water sustains all beings. In the same way, you should kill unrighteous enemies and by their wealth maintain your state.*

NOTES & REMARKS : (अहिम्) मेघम् । अहिरिति मेघनाम । (N.G. 1, 10) =Cloud. (क्षाम्) पृथिवीम् । क्षा इति पृथिवी नाम । (N.G. 1, 1) =Earth.

The duties of the men are told:

यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।
यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत् ॥१२॥

12. TRANSLATION :—O Indra ! you are Conveyor of prosperity, because of the Yajna (act of unification), which augments the act of killing the cloud or bringing in the rains. The Yajna which leads you to prosperity and drives away misery and in which Soma is effused, is dear to you. Therefore being expert in the performance of Yajnas, protect the Yajna (unifying act) with harmonious tendencies and let this Yajna protect your thunderbolt-like powerful weapon.

PURPORT :—O men ! if you augment the effect of a good action with the performance of other good actions, you will be safe and will be able to save and protect others also.

NOTES & REMARKS : (यज्ञः) सङ्गन्तव्यो व्यवहारः ।=Act of unification. (यज्ञेन) सङ्गतेन कर्मणा ।=With properly coordinated act. (मियेधः) येन मिनोति दुःखं प्रक्षिपति सः । अत्र बाहुलकादौणादिकः एध प्रत्ययः । (मियेधः) मीञ—हिंसायाम् (क्र्या.) ।=Which drives away all misery. (अहिहत्ये) अहेर्मेघस्य हत्या हननं पातनं येन तस्मिन् । निमित्तार्थेऽत्र सप्तमी । अहिरिति मेघनाम (N.G. 1, 10)=In the act of killing the cloud or making it rain down the water.

What sorts of men attain happiness is told :

यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुम्नाय नव्यसे ववृत्याम् ।
यः स्तोमेभिर्वावृधे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥ १३॥

13. TRANSLATION :—O men ! I approach and deal with a man who grows (is great) because of the actions of his ancestors or experienced aged persons. They are of the middle class people of recent times. Preach them who earn great wealth by proper dealings and preserve it well for bringing about a new kind of happiness. You should also do such noble deeds.

PURPORT :—Those persons who take proper account of those actions which have been performed earlier and preserve them and grow more and more by their latest efforts, are able to attain new and ever new kind of happiness, and not the indolent stupid fellows.

NOTES : (इन्द्रम्) परमैश्वर्य्यम् ।=Great wealth or prosperity. (स्तोमेभिः) प्रशंसितैः कर्मभिः ।=By admirable works.

The same subject of duties of human beings is continued :

विवेष यन्मां धिषणां जजान स्तवैं पुरा पार्यादिन्द्रमह्नः ।
अंहसो यत्रं पीपरद्यथां नो नावेव यान्तमुभयें हवन्ते ॥१४॥

14. TRANSLATION :—Let me praise the speech that flows from my mouth and gives birth to so many (nice) words. It may lead me towards the attainment of prosperity in day-time and take me far away from all the sins. May all invoke us early for protection and advice, like the passengers call for help to fellow passengers in a boat, while men outcry on both banks of the river.

PURPORT :—Men should always acquire and preserve that intellect and speech which keep them away from all evil actions and take them across all miseries like a boat.

NOTES : (धिषणा) वाणी । धिषणा इति वाङ्नाम । (N.G. 1, 11)=Speech. (इन्द्रम) ऐश्वर्य्यम् । (इन्द्रम्) इदि-परमैश्वर्ये (भ्वा०)=Great wealth, prosperity.

The duties for the common men are told :

आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै ।
समुं प्रिया आववृत्रन्मदांय प्रदक्षिणिदभि सोमांस इन्द्रम् ॥१५॥

15. TRANSLATION :—Those who encircle the sun from all sides in order to achieve prosperous and desirable happiness, they irrigate (fill with water) the ideal clouds for seeking happiness in the world. Like a well-filled pitcher, they make the human beings completely happy.

PURPORT :— Having achieved wealth and other things, those who give them away deliberately to others who deserve them, they also make others fully happy like a man fills a pitcher with water.

NOTES : (कोशम्) मेघम् । कोश इति मेघनाम । (N.G. 1, 10)=Cloud. (सोमासः) ऐश्वर्य्ययुक्ताः ।=Endowed with wealth.

The duties of the human beings is continued :

न त्वां गभीरः पुंरुहूत सिन्धुर्नाद्रंयः परि षन्तों वरन्त ।
इत्था सखिभ्य इषितो यदिन्द्रा दृळ्हं चिदरुजो गव्यमूर्वम् ॥१६॥

16. *TRANSLATION* :—O Indra (wealthy king)! invoked by many, the deep ocean does not arrest, nor do the accompanying mountains or clouds prevent you from accomplishing your desirables. Therefore, summoned or urged by the friends, you break stall of kine where the cows are kept in the enclosures by the wicked enemies.

PURPORT :—O learned persons! as oceans and mountains can not restrain the sun, in the same manner, those who have many good friends to help them, cannot be overcome by the enemies.

NOTES & REMARKS : (अद्रय:) मेघा: पर्वता वा । अद्रिरिति मेघनाम । (N.G. 1, 10)=Clouds or mountains. (इषित:) प्रेरित: । इष गतौ (दिवा०)= Urged, promted.

———

The same subject of duties of men is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् । १७॥

17. *TRANSLATION* :—O (ideal) men! we invoke you for our protection in this battle, where foodgrains and other articles are distributed (from the supply depots). A king or a commander of the army is capable to destroy his enemies, and is blessed with admirable wealth. He is fierce for the wicked, conqueror of riches and gold etc, and is the best among men. He listens to the requests or complaints of his subordinates and attains happiness by his association. So, you should also attain happiness by admiring him.

PURPORT :—If the King and other officers of the State, honour persons who are well-versed in politics, brave warriors, judges, advocates and public servants and unify them, then they may ever achieve victory, good reputation and prosperity.

NOTES : (शुनम्) सुखम् । शुनमिति सुखनाम । (N.G. 3, 6)=The happiness. (वृत्राणि) सुवर्णादीनि धनानि । वृत्रमिति धननाम । (N.G. 2, 10)=The wealth, like gold etc.

* * * * *

Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloading more books realted to vedic philosophy please visit www.aryamantavya.in

Thanks & Regards
Arya Mantavya Team
Pandit Lekhram Vedic Mission

AryaMantavya
Make The Whole World Noble

4 RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

ओ३म्

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

ओ३म्

RIGVEDA

(ENGLISH TRANSLATION WITH COMMENTARY)

VOLUME - IV

MAHARISHI DAYANAND SARAWATI

THE RIGVEDA

VOLUME - IV

(MANDALAM 3, SŪKTAM 33—MANDALAM 5, SŪKTAM 45)

Commentary in Sanskrit and Hindi with Notes

by

Maharshi Dayananda Sarasvati

Translated into English with Etymological Notes etc.

by

Acharya Dharma Deva, Vidya-Martanda

Edited with Introductory Remarks

by

Pandit Brahma Dutt Snatak,
M A , Shastri, Shiromani

Sarvadeshik Arya Pratinidhi Sabha
(INTERNATIONAL ARYAN LEAGUE)

Dayananda Bhavan, Ramlila Ground
NEW DELHI-110002 (Bharat)

English translation with Etymological Notes in Sanskrit of the commentary by Maharshi Dayananda Sarasvati with necessary adaptations Introductory Remarks and editing of Vol. IV of the Rigveda (Mandalam 3-33 to Mandalam 5-45).

Published by :
Sarvadeshik Arya Pratinidhi Sabha,
3/5 Dayananda Bhawan, Ramlila Ground,
New Delhi-2 (India)
Phone : 23274771, 23260985
Fax : 23248087
E-mail : vedicgod@nda.vsnl.net.in
saps@tatanova.com
E-mail : http://www.whereisgod.com
http://www.sarvadeshik.org

RIGVEDA VOL. IV

First Edition : Shravani, Vikrama SVt. 2043
2000 Copies (19.8.86)
Second Edition: Srishti Samvat 1,97,29,49,104
Dayanandabda 181/V.S. 2061, April 2004

Price : Rs. 200.00

Printed at :
PRINCE OFFSET PRINTERS
1510, Pataudi House, Darya Ganj,
New Delhi-110 002

Publisher's Note

Swami Dayananda was the first and pioneer sage after the great event of Mahabharat, more than 5000 years ago. He took up a rational line on his commentary of the Vedas. His thesis was different from Sayana, Mahidhar and other commentators who interpreted the Vedas in the most unscientific way. Obviously, that was the ridiculous explanation of the Vedas—the First Book of Knowledge in the history of human civilisation from chronological order, though it is Divine and Eternal. The Vedas may rightly be called the fountainhead of the knowledge in real sense. In fact, by the Theory of Evolution, the summit of deep spiritual and bhysical roots of the Vedic knowledge could have never come up. Therefore, the Vedas are rightly called the corner-stone of the human knowledge, as was perceived by the Rishis.

The commentators and translators of the Vedas in the mediaeval period have completely bypassed the line which was proclaimed the right way of translation of the Vedas. It was based on the theory rediscovered by the great etymologist—Yaskacharya. So many modern thinkers have upheld the Niruktan style of writing commentary on the Vedas. Late Aurobindo Ghosh of Pondicherry was one of the foremost supporters and admirers of this technique of translation in his writings.

It is our misfortune that epoch-maker Swami Dayananda Sarasvati could not complete the commentary on the R'gveda during his life time. But whatever the Swami did was a great revolution and miracle for the Vedic scholars, thinkers and Indologists. It became therefore imperltive that the Sanskrit commentary which Swami Dayananda wrote on the Rigveda, (its Hindi translation was rendered by the Pandits at his service), be rendered into English for western-lovers of the Vedic lore.

This Sabha has therefore took upon itself the task and published the first Volume of the English translation of the

commentary on Rigveda by Acharya Dharma Deva, Vidya Martand who later on became Swami Dharmanand Sarasvati). The first Volume with 1016 page was published in 1976. The second Volume of the translation was published in 1978, during the life-time of Acharya Dharma Deva.

After the death of Swami Dharmanand Sarasvati (formerly Acharya Dharma Deva), the publication of the Volume III was taken in hand. And Pt. Brahma Dutt Snatak was assigned the job to edit and publish it, without making any charges in the meaning and substance of the Sanskrit commentary. This was published with 816 pages in 1984, on the occasion Maharshi Dayananda Nirvan (death) Centenary. Less pages in the present Volume provided the bookbinding of the publication fairly well,

Now the Volume IV is ready after 22 months. The delay in publishing has been because of certain unavoidable difficulties in the printing and the editor Pt. Snatak being abroad for some time.

The English translation of 86 Mantras were not available in the manuscript copies, and therefore they were also rendered by the editor. The mantras related to Mandalam 4 and 5 (Mandalam 4—Sūktam 14 (5), Suktam 30 (6-24), Suktam 31 to 34 (all the Mantras), and Mandalam 5—Suktam—18 (3).

The Sabha will do its best to bring out the next volumes as early as possible and assures the scholars, and students of Vedic literature to give its maximum assistance.

We are grateful to the family of late Shri Jivan Das Charla, of Punjabi Bagh, New Delhi for their munificent donation of Rs. 10,000/- to commemorate Shri Charla's name. Without this lump sum, the Sabha could not undertake the present monumental work. The Veda Bhashya Prakashan Sthir Nidhi lying in this Sabha has supplemented the expenditure involved in its production.

The Editor of the translation, Pandit B. D. Snatak, M.A., a noted Sanskrit scholar has honestly done his job in this volume; and the Sabha has greatly benefitted with this rich experience

in Sanskrit, English and printed media. The Volume is particularly dedicated to all those who study the Vedas and thus get the rich guidance in their day-to-day life.

The Sabha will do its best to bring out the next Volumes as early as possible and assures the scholars, and students of the Vedas.

Shravan Pratipada
Samvat 2043 Vikrami
Maharshi Dayananda Bhavan,
New Delhi-2.

Swami Anand Bodh Sarasvati
President
Sarvadeshik Arya Pratinidhi Sabha

—□—

Editor Says

After return from South-West Pacific and South-East Asian countries in 1982, the Secretary of the International Aryan League, late Mr. O. P. Tyagi desired to publish next volumes of the English translation of the commentary on Rigveda which was done by Pt. Dharma Deva, Vidya Martand, who later on was iniiated as Swami Dharmananda Sarasvati. As the translator was not alive and many of the manuscripts were available only in his handwriting (not much legible), the job was a bit difficult.

However, taking cue from thc Sanskrit commentary of Swami Dayananda Sarasvati, I tried to render the English translation done by the late learned Panditji. In fact, he did a tremendous job by doing voluminous work on the commentry. In my editing, I tried to set-up a bridge of rational understading between the Sanskrit commentry and its English translation. Obviously, some minor changes were incorporated therein. Moreover, instead of quoting any foot-note, as a way of explanation or supplement, it was preferred to put the relevent portion at the proper place under bracket by giving Ed. and standing for Editor.

So, whatever is interpreted in the Sanskrit commentary by Swami Dayananda Sarasvati, that shows his superman's wisdom, which based on the Vedic terminology is the rare possession of a Rishi (sage). Aptly the Shatapatha Brahmana (3.7.3.10) described such Rishis as the DEVAS विद्वाꣳसो हि देवाः. Supplementing it, the Nirukta (2.3.11) has stated.

ऋषिदर्शनात् । स्तोमान्ददर्शेत्यौपमन्यवः । तद् यदेनांस्तपस्यमानान् ब्रह्म स्वयम्भ्वभ्यानर्षत्त ऋषयोऽभवन् । तदृषीणां ऋषित्वमिति विज्ञायते । नि. २-३-११

It means the Rishi is a great visualiaser of the DIVINE TRUTH. Swami Dayananda Sarasvati ranks in the frontline of such great Rishis who revealed the Divine Vedic knowledge to entire mankind.

It was indeed a great consolation to all us that the Great Truth revealed in the Vedas has now descended down on the English-knowing people of East and West. While writing these lines an oriental scholar Prof. Harishchandra Renapurkar of Gulbarga (Karnataka) has sent us a few lines in Sanskrit verses.

One of the verse speaks of the greatness of the commentator while giving due credit to the translator and editor. It reads :—

नैरुक्तमार्गमनुसृत्य कृतार्षभाष्य –
माङ्गल्यामनूद्य भवता विहितोपकार:
स्मार्यो भविष्यति चिरं भुवि कर्तुकामैर्—
विश्वेशबोध निगमागम संप्रसारम् ।।

During the printing of Volume IV of the translation I could not do full justice to the proof-reading mainly because of being abroad for some time. However, I take full responsibility for any such omission,

May God give physical and spiritual strength to carry on His assignment.

—B. D. Snatak

ओ३म्

RIGVEDA

MANDALAM—III

Sūktam—33

The seer or Rishi of the hymn or Sūktam - Vishvāmitra. The central theme or subject (Devatā) - Nadis (rivers) and women like rivers. The metres or Chhanda-Pankti, Trishtup and Ushnik of various kinds. The tunes or Svara - Panchama, Dhaivata and Rishabha.

By the illustration of rivers, the duties of good women are told :

प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।
गावेव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पयसा जवेते ॥१॥

1. *TRANSLATION* :—O men ! the female teachers and preachers are like two mothers, desirous of imparting education to the girls. They are comparable to the twin rivers-large, vast and flowing quickly and rushing from the flanks of the mountains; a pair of horse and mare with lossened reins contending with each other in speed; or two mother cows hastening to caress their calves. Appoint them to teach and preach among the girls and women of advanced age.

PURPORT :—*As the rivers flowing amidst the mountains run like the horses and mares, make loud bellowings like the cows; in the same manner, the ladies who are of cheerful disposition and endowed with noble qualities, actions and temperament and who are keen to the progress and welfare of women should impart good education to the virgins and other women.*

NOTES & REMARKS : (रिहाणे) आस्वादिन्यौ । अत्र वर्णव्यत्ययेन लस्य स्थाने रः । = Swelling or licking. (विपाट्) या विविधं पटति गच्छति विपाटयति वा सा । (विपाट्) वि+पट–गतौ । = Any river which flows-zigzag or fells

down the embankments. (शुतुद्री) शु शीघ्र तुदति व्यथयति सा (शुतुद्री) शु-आशु । तुद-व्यथने । = That which flows quickly and on account of fast flow may cause some damage to lands lying near their banks. Shri Sayanacharya, Prof. Wilson, Griffith and others have taken विपाट् and शुतुद्री as two Proper names of the rivers instead of any two rivers of the above qualities, as the words denote. Yaskacharya in his lexicon Nirukta 9.3.25 has given the defination of शुतुद्री as शुद्राविणी क्षिप्रद्राविणी आशुतुन्नेव द्रवतीति वा and of the बिपाट् as विपाट्नाद् वा विप्राशनाद् वा विप्रापयद्वा ।

It is obvious that the ancient Indians named the rivers according to the qualities mentioned in the Vedas, and not the rivers were first named then they were mentioned in the Vedas. The question stands unanswerd in that case that who were the persons or groups who named them earlier than the Vedas. The antiquity is silent. Therefore Svami Dayananda's interpretation is logical. (Ed.)

The same subject of rivers (female teachers) is continued :

इन्द्रेषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः ।
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे ॥२॥

2. *TRANSLATION* :— The female teacher and preacher go well like two rivers impelled by the sun through rains. They go to the ocean whirling with their waves like two horses yoked in the chariot, soliciting great wealth of wisdom and giving benefits liberally for useful purposes gratis. One (teacher/preacher) goes to the others, lovingly co-operating with each other. O lady teachers and preachers whoever girls or women come to learn or listen to your sermons, you should teach them well and when they become highly learned, appoint them as teachers or preachers in similar capacity.

PURPORT :— *The youthful virgins having married young husbands desire to beget children, likewise the rivers go to the ocean, and horses take the chariots on the path. In the same manner, the lady teachers and preachers should make all women blessed with noble virtues, actions and temperaments by imparting them good education.*

NOTES & REMARKS :— (प्रसवम्) प्रकृष्टमैश्वर्यम् = Good wealth of wisdom etc. (समाराणे) सम्यक् समन्ताद्राणं दानं ययोस्ते । = Giving liberally for charitable purposes. (प्रसवम्) प्र + षु – प्रसवैश्वर्ययोः = Here it has been used in two senses by the commentator. In the purport, it meant begetting children and in the meaning of words, (translation) as उत्कृष्टम् ऐश्वर्यम् of good wealth (of wisdom etc.).

The same subject of rivers/ educated women is continued :

अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वीं सुभगामगन्म ।
वत्सामिव मातरा संरिहाणे समानं योनिमनु संचरन्ती ॥३॥

3. *TRANSLATION* :— As the rivers go to the sea, so we approach the great and auspicious female teacher or preacher who is free from the bondage of ignorance and sin. As mother cows eating good food (grass etc.) and grazing hasten to caress the calf, on seeing and meeting it, so the noble teacher and preacher come to me with love to teach. Let me receive them with due reverence and humility.

PURPORT :— As the rivers rush to the sea, mother cows approach their calves, and the couple get a common home to dwell, the same way, let the noble teacher and preacher come to us lovingly and let us turn our girls and women trained with their knowledge.

NOTES :— (मातृतमाम्) अतिशयेन मातरो, मातृवत्पालिका नद्यः । मातर इति नदीनाम (N. G. 1, 12) अत्र सुपां सुलुगिति व्यत्ययः । =The rivers who feed us well with water like mothers. (विपाशम्) विगता पाट् बन्धनं यस्यान्ताम् । = Free from the bondage of ignorance and sin. (योनिम्) गृहम् । योनिरिति गृहनाम् (N. G. 3, 4,) = The home or dwelling.

The Subject of rivers and female teachers and preachers continues :

एना वयं पयसा पिन्वमाना अनु योनिं देवकृतं चरन्तीः ।
न वर्त्तवे प्रसवः सर्गतक्तः किंयुर्विप्रो नद्यो जोहवीति ॥४॥

4. TRANSLATION :— These rivers fertilising and irrigating the lands with water (and fresh earth. Ed.) and feeding thirsty men they flow as ordained by God do not wait for acceptance and do not refrain from their God-appionted duty. Likewise, let us utilise them properly. Let these teachers and preachers be like these benevolent rivers studying the God-revealed Shastra (Veda) and discharging their duties properly. Let ue have good infants with cheerful smiles at their birth, who in due course desire the knowledge of everything and are extra - ordinarily wise. These infants utter sweet words while addressing their mothers who are benevolent like rivers.

PURPORT :— As the rivers, full of water, are benevolent, in the the same way, the children born of the parents who have observed Brahmacharya and who have become scholars by acquiring the knowledge of all sciences, can do good to all, and none else.

MOTES : (पिन्वमाना:) सिञ्चमाना: Irrigating and fertilising. (योनिम्) उदकम् । योनिरित्युदकनाम (N.G 1, 12)=The water. (सर्गतक्त:) यः सर्गं उत्पत्तौ तक्तो हसितः । अत्र वाच्छन्दसीतीड्भाव:=Cheerful or smiling at the time of birth.

The subject of rivers/educated women goes on :

रमंध्वं मे वचंसे सोम्याय ऋतांवरीरुपं मुहूर्तमेवैः ।
प्र सिन्धुमच्छां बृहती मंनीषावस्युरंह्वे कुशिकस्यं सूनुः ॥५॥

5. TRANSLATION :—O men ! as the rivers full of water go towards the sea and become firmly established there, in the same way, be pleased with my solacing words leading to joy, I am like the son of a learned person who has attained the nectar of all true wisdom and knowledge and admire your great wisdom and longing for it.

PURPORT :—As the rivers go towards the sea, in the same manner let men go to the dealing of knowledge and righteousness, so that they may spend their time happily,

NOTES & REMARKS :- (एवै:) प्रापकैर्गुणै:=The virtues leading to joy. (ऋतावरी:) ऋतं पुष्कलमुदकं विद्यते यासु ता: । (ऋतावरी:) ऋतावर्यं इति

नदीनाम। (NG 1,13) ऋतमित्युदक नाम (NG 1, 12) । River full of abundant water. (कुशिकस्य) विद्यानिष्कर्षप्राप्तस्य । अत्र वर्णव्यत्ययेन मूर्धन्यस्य तालव्यः (कुशिकस्य) कुष=निष्कर्षे (क्रया)= Of a person who has attained the essence of all sciences.

The duties of a man are told by illustration of the sun :

इन्द्रो अस्माँ अरदद्वज्रबाहुरपाहन्वृत्रं परिधिं नदीनाम् ।
देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः ॥६॥

6. *TRANSLATION* :—O king ! you are endowed with abundant wealth. The sun destroys the cloud which fills the rivers with water and sends its parts asunder, bringing it to the earth to rain down water. In the same manner, you being a wielder of the thunderbolt, (powerful weapons) protect us and slay all the wicked enemies along with their attendants. We are your subjects and confer upon you much happiness in prosperity. We enjoy much joy and bliss, as you protect us.

PURPORT :—The sun regulates the earth and other worlds by the power of attraction, and causes rains and prosperity (by generating grain etc.). In the same manner, let us attract or bear in us all good virtues, conquer our enemies and attain prosperity in the States.

NOTES & REMARKS :—(उर्वीः) बहुसुखप्रदाः प्रजाः । उरु इति बहुनाम (NG 3, 1)=Subjects or people who confer much happiness. (प्रसवे) ऐश्वर्ये=In prosperity. (अरदत्) विलिखेत् । रद=विलेखने (भ्वां)=Digs, splits. षुप्रसवैश्वर्ययोः Here the second meaning of prosperity has been taken.

What should a man do is told :

प्रवाच्यं शश्वधा वीर्यं१ तदिन्द्रस्य कर्म यदहिं विवृश्चत् ।
वि वज्रेण परिषदो जघानायन्नापोऽयनमिच्छमानाः ॥७॥

7. *TRANSLATION* :—O men ! the great heroic deed of the Sun is ever to be admired. He cuts into pieces the clouds. The waters of the cloud struck by the rays of the sun come down on earth. The sun destroys the clouds. In the same manner, a king should destroy all his wicked enemies, so that the councils or their members may do what they desire in the interest of the States.

PURPORT :—O men ! that act of the person who manifests his power to keep away the wicked by doing righteous deeds must be admired indeed. The members of councils should always endeavour for the advancement and progress of all with justice.

NOTES & REMARKS :—(इन्द्रस्य) सूर्य्यस्य । एष एवेन्द्रः य एष (सूर्यः) तपति (Stph. 1, 6, 4, 18) अथ यः सः इन्द्रो सो ऽसौ आदित्यः (Stph. 8, 5, 3, 2) = Of the sun. (वज्रेण) किरणेन = With the rays. (अयनम्) भूमिस्थानम् = The earth.

The duties of man are further elaborated :

एतद्वचो जरितर्मापि मृष्ठा आ यत्ते घोषानुत्तरा युगानि ।
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते ॥८॥

8. *TRANSLATION* :—O praiser of Indra (God or the righteous and just king) ! do not forget the words proclaimed even in future ages (the all-time truth). May much noble words be received by us in our all noble dealings. O doer of good deeds ! be favourable to us with such good words. Do not treat us in arrogant fashion of men or do not insult us. Our salutations to you.

PURPORT :—O men ! think over what has been done by you in the past, and what has yet to be done. Try to do it right now and in future, so that all obstacles may be set aside and there may be all-round progress.

NOTES & REMARKS :-(जरितः) । प्रशंसकः । जरिता इति स्तोतृनाम (NG3, 16) = Praiser of Indra = (God and or righteous noble king.)

घोषान्) वाक्प्रयोगान् । घोष इति वाङ्नाम (NG 1, 11)=Words or expressions of speech. (निकः) निकुर्य्याः=Insult.

Further the duties of men are told :

ओ षु स्वसारः कारवे शृणोत ययौ वो दूरादनसा रथेन ।
नि षू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्याभिः ॥९॥

9. *TRANSLATION* :—O learned persons ! you should put a check on your senses and should incessantly do noble deeds, as the fingers of the artists and the rivers with their movements perform. You must listen to a person who has come from a distant place with his wagon and chariot. Be humble and bow down before him.

PURPORT :—Those who love one another, they have heard much about different branches of science on seeing the quick-going vehicles. They manufacture them on the similar pattern devised by others and go from one end to the other. Even with this achievement, they are humble, attain noble virtues and prosperity like the springs joining the rivers.

NOTES & REMARKS :—(स्वसारः) भगिनीवद्वर्त्तमाना अङ्गुलयः । स्वसार इत्यंगुलिनाम (NG 2,5)=Fingers who are like sisters. (अनसा) शकटेन=With a wagon. (सुपाराः) शोभनः पारः पालनादि कर्म येषान्ते=Who are engaged in the noble deed of protecting others. (अधो अक्षाः) अधोऽर्वाचीना अक्षाः इन्द्रियाणि येषान्ते । अक्षा इति पदनाम (N.G 5,3)=Of excellent senses.

The same subject of duties of men is continued :

आ ते कारो शृणवामा वचांसि ययाथ दूरादनसा रथेन ।
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते ॥१०॥

10. *TRANSLATION* :—O expert artists ! having come from distance with a wagon and a chariot, we hear your words. As you have come to us, we also come to you with love and reverence. We

bow before you as you bow before those persons who are advanced in wisdom and knowledge. We desire and love you as a wife loves her husband and a maiden loves a man to whom she has been engaged.

PURPORT :—Those who having come from distant places have acquired the knowledge of various branches of science, become humble. They being advanced in true knowledge, enjoy bliss and joy as a chaste wife does after meeting her husband and a virgin after getting a suitable and loving bridegroom.

NOTES & REMARKS :— (पीप्यानेव) विद्यावृद्धाविव । (पीप्यानम्) ओप्यायी-वृद्धौ (भ्वा.)=Like those who are advanced in knowledge. To grow. (कारो) शिल्पविद्यासु कुशलः। (कारो) डुकृञ् करणे इति धातोः (उणादि कोषे १,१) उण् प्रत्ययः तत् सम्बोधनम्। करोतीति कारुः कर्ता शिल्पी वा इति महर्षिदयानन्द कृतबन्तः। =Expert in art and industry. (शश्वचे) परिष्वङ्गाय—For loving act.

The duties of men are stated :

यदङ्ग त्वां भरताः सन्तरेयुर्गव्यन्ग्रामं इषित इन्द्रजूतः ।
अर्षादहं प्रसवः सर्गतक्त आ वो वृणे सुमतिं यज्ञियानाम् ॥११॥

11. TRANSLATION :—O friend ! the upholders and sustainers of all support you. They act like a guileless cow, who are representative of the people. In fact, they are actuated by the wise and mighty-like electricity, blessed with much wealth and they channelize water (by building bridges and canals). Let them come to us. O learned persons ! as I accept the good advice tendered by you who are adorable, you also should listen and accept my good advice.

PURPORT :—The enlightened persons become wise by studying well (literally going across the river af knowledge). Same way, other persons should also become like them. In this way, all can enjoy happiness by putting an end to their miseries.

NOTES :—(भरताः) सर्वेषां धर्त्तारः पोषकाः= Upholders and sustainers of all. (प्रसवः) प्रकृष्टैश्वर्यः=Endowed with much wealth. (सर्गतक्त :)

जलस्य संकोचकः । सर्ग इत्युदकनामं (N.G. 1, 12) ।=Controllers of water by building bridges and canals.

The duties of men are further described :

अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।
प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात शीभम् ॥१२॥

12. TRANSLATION :—O men ! the upholders and sustainers of the people desire to have well-balanced and cultured speech, and attain the limit of knowledge like the enlightened ladies. They do it like crossing of the river with boats. As a wise man blessed with good wealth (of wisdom) always serves (possesses) good intellect, as the rivers flow, likewise O women ! serve all the members of the family by cooking good food, and thus serving them preserve health of all and inculcate good virtues soon.

PURPORT :— Men should soon enjoy happiness by crossing rivers and oceans like the learned persons do it with the help of the boats and steamers etc.

NOTES & REMARKS : (गव्यवः) आत्मनो गां सुशिक्षितां वाचमिच्छवः । गौरिति वाङ्नाम (NG 1, 11)=Desiring to have well balanced and cultured speech. (इषयन्तीः) इषमन्नं कुर्वन्त्यः । इषम् इति अन्ननाम (NG 2, 7)=Cooking good food. (नदीनाम्) सरितामिव वर्त्तमानानां विदुषीणाम् । (वक्षणाः) वहमाना नद्यः । वक्षणा इति नदीनाम (N.G. 1, 13)=Of the learned ladies who are benevolent like the rivers. (पिन्वध्वम्) सेवध्वम्=Serve. (शीभम्) क्षिप्रम् । शीभमिति क्षिप्रनाम (NG 2, 15)=Flowing rivers.

The duties of persons are further explained :

उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्येनसाघ्न्यौ शूनमारताम् ॥ १३॥

13. TRANSLATION : O women ! destroy all miseries like the

peace-giving waters, and cast aside all knots of ignorance by having enthusiasm, like the waves of the river. O husband and wife ! keeping yourselves away from all sins, do not keep the company of the wicked. Being inviolable by giving up all ignoble conduct, you would thus enjoy happiness.

PURPORT :—Those husbands and wives who cut asunder all knots of misery, give up ignoble conduct and make progress in acquiring knowledge. They enjoy happiness incessantly.

NOTES :—(ऊर्मि:) तरङ्ग इवोत्साहः । (ऊर्मि:) ऋ—गतौ (भ्वा०) इति धातोःअर्तेरूच्च (उणादिकोषे 4, 44) इति सूत्रेण नियोर्मिः 4, 43) इति अनुवृत्तेः मिः उत् च ऋच्छती गच्छतीति ऊर्मिः जलतरंगो वाग्रत्र ऊर्मिः इव उत्साहः=Zeal like the waves. (शम्या:) शम्यां कर्मणि भवाः । शमीति कर्मनाम (NG 2, 1)=Worn in action.

———

Sūktam—34

Rishi of the Sūktam—Vishwāmitra. The subject or Devatā Indra. Metres or Chhanda-Trishtup and Pankti of various types. Tunes or Svara-Dhaivata and Panchama.

———

The attributes of the sun are told :

इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥१॥

1. TRANSLATION :—O officer of the State ! as the sun fills with its radiance two worlds of the earth and the heaven (sky), in the same manner, you blessed with the wealth and knowledge, are kind towards your servants (who deserve attention). Growing physically, you are liberal donor, the destroyer of the towns and cities of the enemies (strongholds). You conquer your adversaries with admirable ideas and consultations with the experienced persons.

PURPORT :—As the sun having pervaded the earth and the heaven overcomes darkness by its rays, in the same manner, Indra (a king or commander of the army) should conquer his enemies with the formulated plans, after consultation with the experienced and enlightened persons. He should also ever increase the strength of the body and soul of honourable persons and defeat the wicked.

NOTES & REMARK :—(अर्कैः) अर्चनीयैर्मन्त्रैर्विचारैः। With admirable mantras thoughts or plans. अर्को मन्त्रो भवति यदनेनार्चन्ति (NRT 5,1,4) (अतिरत्) उल्लघङ्यतु । = Overcome.

———

Something important about the relation between the king and his subjects has been told :

मखस्यं ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषंन् ।
इन्द्रं क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥२॥

2. *TRANSLATION* :—O Indra (giver of great wealth) ! adoring my speech for the attainment of abiding happiness and joy, I praise the quickness or impetus of your coordinated joint and proper action and strength. You are the lord or ruler of your subjects consistent with the welfare policies of the common men as well as persons of divine nature. You are yourself blessed with good knowledge and humility. Therefore, you are to be honourned by all gentlemen.

PURPORT.—The officers of the State and the people should not flout the righteous instructions of the duly elected representatives of the State. Moreover, the President should constantly protects by performing the right actions.

NOTES & REMARKS :—(मखस्य) प्राप्तस्य सङ्गतस्य व्यवहारस्य। मख इति यज्ञनाम (NG 3,17) =Of coordinated, joint and proper action. =(क्षितीनाम्) स्वराज्ये निवसन्तीनाम् । (क्षितीनाम्) क्षितयः इति मनुष्य नाम (NG 2,3) क्षितिरिति पृथिवीनाम (NG 1,1)=Of the subjects living in one's State. (अमृताय) [illegible] = For the attainment of abiding and

enternal happiness. (पूर्वयावा) प्राचीनराजनीति प्राप्त: ।=Conversant with the consistent politics with the background of past links.

The duties of a ruler are told again exemplifying the sun :

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः ।
अहन्व्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्राम्याणाम् ॥३॥

3. TRANSLATION:— O Indra (the mighty king like the sun)! as the sun destroys VRITRA (clouds) and cuts its shoulders or wings and other parts, in the same manner, you are the leader of the powerful army and giver of good shape to all purposeful plans (through proper advice). You destroy the ignoble desire or devices of the deceitful and wicked persons. Faced with those who desire to fight with you, you exhort your colleagues with the inspiring words of the ascetie sages. They live in the forests and talk and speak about the beautiful virtuous persons.

PURPORT :—The sun destroys the clouds, likewise all the rulers should destroy the wicked persons, and propogate good words of knowledge. They should spread education and strengthen the army.

Notes & Remarks : (इन्द्रः) सूर्य : इव प्रतापवान् राजा ।=A king mighty as the sun. (शर्धनीतिः) बलस्य सैन्यस्य नीतिनयिक : ।=Leader of the powerful army. (वर्पणीतिः) वर्पस्य रूपस्य नीतिनायक : ।=Leader or giver the beautiful form. (धेनीः) वाचः । धेनेति वाङ्नाम (NG 1,11)=The speech.

The duties of the ruler are described :

इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय ॥४॥

4. TRANSLATION :—That Indra (Commander of the army who is mighty like the sun) shares the happiness with others. He is

fond of the association with the intellegent organisers and strengthens the army of his brave warriors. His aim is to fight with the wicked enemies and with the help of his soldiers conquers his hostile enemies. He manifests the strength of his army as the sun manifests the day-light after dispellings the darkness. He applies his brilliant intellect for protection and welfare of the thoughtful persons and throws light on the military techniques in order to attain victory in the great battle.

PURPORT :—Those kings who train their warriors extensively for waging war against the wicked enemies and conquer them, with their willing cooperation, they spread the light of victory like the sun.

NOTES & REMAKS :—(उशिग्भि:) कामयमानैर्वीरै: । (उशिग्भि :) वश-कान्तौ (अदा०) कान्ति :- कामना =With the brave warriors willing to fight with their enemies. (स्वर्ण :) य : स्व: सुखं सनति विभजति स: । =One who shares of happiness. (मनवे) मननशीलाय मनुष्याम ये विद्वांसस्ते मनव : (Stph 8,6,3,18)=For the welfare of a thoughtful person.

The right category of persons to administer a State is told :

इन्द्रस्तुजो बर्हणा आ विवेश नृवद्दधानो नर्या पुरूणि ।
अचेतयद्धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥५॥

5. *TRANSLATION* :—The king who upholds many powerful armies is able to destory the enemies and to bring about the welfare of good men like a true leader, enters into the camp of the mighty armies of his opponent and gives instructions to his faithful warriros. He receives the unflinching loyalty of his subjects and he asks them to discharge their duties efficiently and quickly.

PURPORT :—That man alone is able to administer the State who appoints intelligent and righteous persons on all posts, makes his army strong and safeguard his people like a father.

NOTES & REMARKS :—(तुज:) शत्रुहिंसकबलादियुक्ता : सेना: (तुज:) तुज-हिंसायाम् (भ्वा०) तुज—हिंसा बलादान निकेतनेषु (चुरा०)=The armies endowed

with the power of destroying their enemies. (बर्हणा:) वर्धमाना: । (बर्हणा:) बृह—वृद्धो (भ्वा०)=Growing. (वर्णम्) स्वीकारम् ।=Acceptance.

What should be done by the rulers and the people is told :

महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः ॥६॥

6. *TRANSLATION* :- They admire the great and glorious acts performed with righteousness by the mighty Indra (King, President or possessor of abundant wealth). He in his strength, with all surpassing prowers and through wondrous wisdom crushes the strong sinners and overeomes the thieves, robbers and bribe-takers.

PURPORT :- As it is the duty of the officers of the State and the people to accept the righteous acts of the President (of the State), in the same manner, it is the duty of the President or the King to accept the noble acts done by others and none else.

NOTES : (वृजनेन) बलेन । वृजनम् इति जलनाम (NG 2,9) वृजिनानि-वर्जनीयानि (निरुक्ते यास्काचार्य 10,4,40) वर्जनीयानिकर्माणी पापानीति यावत्=By strength. (वृजिनान्) पापान्=Sinners, (दस्यून्) साहसेन उत्कोचकान्-चोरान् ।=Thieves, robbers, and others bribe takers. (मायाभि:) प्रज्ञाभि: ।=By wisdom. While Griffith has translated मायाभि: with wondrous acts; Prof. Wilson has translated it as by delusions, which is erroneous and misleading. According to the Nighantu माया इति प्रज्ञानाम (NG 3,9) i.e. Maya-means wisdom. Rishi Dayanand Sarasvati has given the exact interpretation.

The duties of the learned officers of the State is told :

युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति ॥७॥

7. *TRANSLATION* :- The wise and learned sages and Poets glorify acts of Indra (wealthy king or president) and advise in the house

of the institutor of the Yajna. Such a person is the protector of the victorious and shines like the sun and is filler of all men with truth, wisdom and education by temperament. He performs with great powers of waging war with the wicked, having received education from the enilghtened men.

PURPORT :- The rulers should be within reach and regard them righteous and learned, who praise the righteous acts of the king and other officers of the State and given up all flattery. They alone can become true rulers who perform only righteous acts.

NOTES : (वरिवः) सेवनम् = Observance or performance. चर्षणिप्राः) यः : चर्षणीन्मनुष्यान्सत्यविद्याशिक्षासुशीलैः प्राति प्रपूर्ति सः । चर्षणयः इति मनुष्यनाम (NG 2,3) = He who fills men with truth, wisdom, education and good temperament. (विवस्वतः) सवितुः । सूर्यस्य । विवस्वान् आदित्य : तस्येमा : प्रजाः (Stph 3,1,3,4) अत्र विवस्वान् इव तेजस्वी जन : = Of the sun. Here it means of a person who shines like the sun on account of his virtues. Sayancharya interprets here देवेभ्य : not from Gods but देवनशीलेभ्यःस्तोतृभ्य := i.e. praisers or devotees of God. In the house of the institutor of the Yajna who dwells for the performing of the Yajna, But Griffith has translated देवेभ्य : as gods.

———

The duties of State officials are re-emphasized :

सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः ।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः ॥८॥

8. *TRANSLATION :-* Those intelligent and brave persons please that Indra (wealthy King or President) who likes truthful persons and does not tolerate falsehood. He is ever victorious, excellent, bestower of strength and distinguishes between truth and untruth. He knows very well the nature of the truth, happiness, divine Pranas (vital energy), this earth and this firmament. He can examine the energy and its false resources. Such as (Indra) should also please them to their satisfaction.

PURPORT :- The wise and the brve persons are gladly to welcome only such a ruler or president who renounces untruth, and accepts truth. He augments strength, and is fond of welfare of the people and distinguisher between merit and sin; and possess deep knowledge the sources of energy, earth and other objects through his scientific knowledge. Only such a highly learned discrete person can impart bliss.

NOTES :- (सत्रासाहम्) य : सत्रा सत्यानि सहते स तम् । सत्रेति सत्यनाम (NG 3,10) (ससवांसम्) पण-संभक्तौ (भ्वा०) (ससवांसम्) पापपुण्ययोर्विभक्तारम् ।=Who-ever likes truth and never tolerates untruth of falsehood. (अपः) प्राणान् आपो वै प्राणा :=Jaiminiyopanishad = Vital airs or energy. (Brahman 3,10) (पृथिवीम्) अन्तरिक्ष भूमिवा पृथिवीत्यन्तरिक्षनाम । (NG 1,3) =The earth or the firmament. (धीरणासः) धी : प्रशस्ता प्रज्ञा रणां सङ्ग्रामो येषान्ते ।=Endowed with good intellect and the power in battles. (द्याम्) विद्युतम् ।=Electricity.

The duties of the State officials further highlighted :

ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।
हिरण्ययमुत भोगं ससान हत्वी दस्यून्प्रार्यं वर्णमावत् ॥९॥

9. *TRANSLATION* :- Indra (President of the Council of Ministers) authorised with all proper economic powers distinguishes between good and bad horses; between a man who shines like the sun and a worthless person; between a protector of many and a gluttonous person; between good and bad speech or land; between good and bad usages of gold and other economic powers. He slays the robbers and protects the acceptable righteous persons who are of noble and virtuous actions and temperament.

PURPORT :- Those persons only can annihilate the wicked and protect the noble, who can distinguish between good and bad horses, brave or cowards, just and unjust, good and bad economic aids and means of enjoyment.

NOTES : (पुरुभोजसम्) बहूनां पालकं बह्वन्नभोक्तारं वा ।=A protector of many persons or eating too much. (भुज-पालनाभ्यवहारयो : =To

protect, to eat, to enjoy. To divide, to distinguish). (आर्यम्) उत्तमगुणकर्मस्वभावं धार्मिकम् ।=A righteous person endowed with good virtues, actions and temperament. वर्णम् स्वीकर्त्तव्यम् ।=Acceptable

---

What should a king and others do is told :

इन्द्र ओषधीरसनोदहानि वनस्पतींरसनोदन्तरिक्षम् ।
बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम् ॥१०॥

10. TRANSLATION :- Let Indra (mighty king) divide the days (make a time-table to plan out all activties.) Let him extract juice of the herbs and plants like the Soma, Pippal etc. Let him make arrangement to have rains from the firmament by creating clouds (through the Yajnas), and diminish his foes like cloud. Let him utter inspiring words and be the controller of his powerful and active adversaries.

PURPORT :—It is the duty of the king and officers of the State to prepare the invigorating juice of the herbs and drink it in order to spread knowledge and use of noble words and to surpass the intellect of the wicked persons with the superiority of their wisdom. It results in the growth of health and the effect of good knowledge every day.

NOTES : (नुनुदे) प्रेरयेत् ।=May he impel (दमिता) नियन्ता ।=Controller (अभिक्रतूनाम्) अभि मुख्येन क्रतु : कर्म येषां तेषां बलीयसां शत्रूणाम् । क्रतुरिति कर्मनाम (NG 2,1)=Of the powerful and active enemies.

What kind of king should be served by the people is narrated :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

11. TRANSLATION :- O men ! we invoke for protecetion a king. He bestows happiness, possesses much admirable wealth, and destroys enemies. He is the best among men and true judge between

the truth and falsehood, and dispenses justice after deep verification from the concerned parties and fierce for the wicked, though peace-giver for good men. He annihilates the enemy like the sun to the clouds and conquers the wealth in the form of scientific knowledge etc. So you should also invoke him in this battle between the learned and the enemies of the learning and between knowledge and ignorance by distinguishing between the truth and falsehood.

PURPORT :-Men should enjoy bliss by accepting a person as king who can rightly distinguish between the noble and the ignorable; who is capable to dispense justice after listening attentively to the arguments of the contesting parties. Such a king should respect the enlightened men and dishonour the ignorant and act impartially to all.

NOTES : (भरे) मूर्खविद्वदज्ञानज्ञानविषयविरोधरूपे युद्धे ।=In the battle between the ignorant and the learned, between ingorance and knowledge. (वाजसातौ) विज्ञानऽविज्ञान सत्यासत्यविभाजके ।=Distinguisher between true knowledge and ignorance and truth and untruth.

Sūktam—35

Seer or Rishi of the hymn or Sūktam-Vishvāmitra. Subject or Devatā-Inara. Metres or Chhanda-Trishtup and Pankti of various types. Tunes or Svara-Dhaivata and Panchama.

What should men do is told :

तिष्ठा हरी रथ आ युज्यमाना याहि वायुर्न नियुतो नो अच्छ।
पिबास्यन्धो अभिसृष्टो अस्मे इन्द्र स्वाहा ररिमा ते मदाय ॥१॥

1. *TRANSLATION* :- O Indra ! You possess much wealth and stay in your chariot/car having yoked water and fire which are like

the horses. Come to us who are in the company of the noble persons and are very far away from the wicked like the air. We request you to drink the juice prepared with reverence and truth for your exhilaration of the invigorating herbs.

PURPORT :- Those persons who sitting in the conveyances driven by fire and other energy elements, go to distant countries by the air. They get all sorts of good edibles and drinks.

Notes : & Remarks (हरी) अश्वो-जलाग्नी ।=Horses in the form of the water and fire, (नियुत:) श्रेष्ठैर्मिश्रितान् दुष्टैर्वियुक्तान् ।=Associated with the best persons and dissociated from the wicked. (अन्ध:) सुसंस्कृतम् परमैश्वर्ययुक्त । अन्ध इत्यन्न नाम (NG 2,7)=Well cooked food. (स्वाहा) सत्यया वाचा ।=With truthful speech. (हरी) अश्वौ दूरहरणाशीलौ जलाग्नी अथवा रोगहरणाशीलौ ।=Fire and water-annihilators of diseases.

The duties of men are further defined :

उपांजिरा पुंरुहूताय सप्ती हरी रथस्य धूर्ष्वा युंनज्मि ।
द्रवद्यथा संभृंतं विश्वतश्चिदुपेमं यज्ञमा वंहात इन्द्रंम् ॥२॥

2. *TRANSLATION:-* O men! harness (use) water and fire which are carriers of the vehicles to distant places. Quick going they lead people to the Yajna in the form of technology or industrial work and great, wealth. When methodically used, it carries all things whether liquid or solid. They are in fact meant for Indra (King or President invoked by many) and his subjects. So you should also harness them.

PURPORT :—Those why use electricity and other requisites in the vehicles, can go to distant places. Indeed, they can attain all kinds of wealth.

NOTES & REMARKS :—(अजिरा) यानानां प्रक्षेप्तारौ ।=Takers of the vehicles to distant places. (यज्ञम्) शिल्पविद्यासाध्यम् ।=Yajna in the form of industrial work. (इन्द्रम्) परमैश्वर्य्यम् । इदि-परमैश्वर्ये ।=Great wealth prosperity.

The duties for men are further defined :

उपों नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः ।
ग्रसेतामश्वा वि मुचेह शोणां दिवेदिवे सदृशीरद्धि धानाः ॥३॥

3. *TRANSLATION :—* O mighty possessor of abundant food-grains, you harness water and fire for running machines, like two red-coloured swift horses. That energy protects the hot substances and takes such vehicles to distant places. Give the horses fodder (lubrication and maintenance to autocars) and do eat daily suitable well-cooked meals.

PURPORT :—Those artists and technicians who operate engines fitted with various machines and fire, water and other articles, get rid of poverty and obtain abundant wealth and food-grains.

Notes : (स्वधावः) पुष्कलान्नयुक्तः । स्वधा इत्यन्ननाम (NG 2,7)= Possessor of abundant food materials. (ईम्) उदकम् । ईमित्युदकनाम (NG 1,12) =The water. (धानाः) अग्निसंस्कृतान्न विशेषान् ।=Grain well prepared.

———

The duties of men are emphasized :

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम् ॥४॥

4. *TRANSLATION:—* O Indra (possessor of the wealth of art and technology) ! you mount on a firm and comfortable car in which water and fire play a significant role and are supplementary to each other like true friends. Those vehicles or carts take them to distant places like swift horses, and also carry foodgrains and other necessary articles from one place to another and acquire great wealth. The highly learned know this technical science with all its branches.

PURPORT :—Those persons only are able to advance the cause of Vidya (knowledge) and Dharma (righteousness), who travel or tour and drive the vehicles. In such transportations, fire, water and other

articles have been used scientifically, and go to distant places. Thus through these vehicles, the persons earn wealth and honour their friends.

NOTES & REMARKS: (ब्रह्मणा) अन्नादिना । ब्रह्म इति अन्ननाम (NG 2,7) ब्रह्म इति धननाम । (N.G 2,10)=With foodgrains etc, (ब्रह्मयुजा) यौ ब्रह्म धनं योजयतस्तौ ।=Which help in the acquisition of much wealth. (इन्द्र) शिल्पविद्यैश्वर्ययुक्त ।=Possessor of much wealth of art and technology.

The duties of men are further elaborated :

मा ते हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये ।
अत्यायाहि शश्वतो वयं तेऽरं सुतेभिः कृणवाम सोमैः ॥५॥

5. *TRANSLATION* :—O mighty person ! let not those others who do not know the secrets of this science, entice your vigorous and smooth backed steads or the horse. The fire water and other things also perform similar actions. Disregard them and come here to those who are proficient in this science of lasting nature. As we try to fulfil your desires and requirements with honestly earned wealth, same way you should also fulfil our noble desires and satisfy us by all legitemate means through your abundant wealth righteously acquired.

PURPORT :—Let us stay away from the persons, who are ignorant of the science of fire water etc. and who do not encourage other scientists. Let us take shelter in the knowledge of this ancient and eternal science, and fulfil our noble desires with the technical and industrial works done well. All should aspire to acquire this and attempt in this direction.

NOTES : (यजमानास :) विद्यासङ्गतिविदः ।=The knowers of the secret of this well coordinated science. (सोमैः) ऐश्वर्य्यैः ।=With wealth of various kinds.

The duties of men are further explained :

तवायं सोमस्त्वमेह्यर्वाङ् शश्वत्तमं सुमना अस्य पाहि ।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥६॥

6. TRANSLATION :— O desirous of attaining prosperity ! the chance of getting wealth or achieving success is under your own heels. This fact or truth has been told to you since times immemorial. Come forward to receive it and follow it carefully and remain always cheerful. Preserve this useful and good knowledge, because you are firmly established in this great Yajna (dealings related to the art and industry). Whatever good and suitable juicy articles you get, put them into your belly, that is eat them.

PURPORT :— *O men ! you are expert in the technology and acquire the lasting wealth as done by the ancient learned persons. Thereafter, you enjoy bliss by using this wealth in supporting or upholding the world and leading regular lives. You should fix due time for eating, walking and other daily duties.*

NOTES & REMARKS (बर्हिषि) अत्युत्तमे । बर्हिषि इति महन्नाम (NG 3.3) =Very good, best. (यज्ञे) शिल्पसाध्ये व्यवहारे ।=In the dealings to be accomplished with the knowledge of technology. (इन्दुम्) सार्द्र पदार्थम् । इन्दुरिति उदकनाम (NG 1,12) इन्दुरिन्धेरुनत्तर्वेति NKT 10,4,41) =Juicy articles like Soma. (सोमः) ऐश्वर्ययोग : ।=Chance of achieving prosperity.

———

The duties for men are extensively dealt :

स्तीर्णं ते बर्हिः सुत इन्द्र सोमः कृता धाना अत्तवे ते हरिभ्याम् ।
तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यं राता हवींषि ॥७॥

7. TRANSLATION :—O Indra (annihilator of poverty)! a good seat has been prepared for you a large quantity of distilled (purified) water has been kept for your bath and drink along with other things discooked. Fried meals have been prepared for you

to eat and fooder for the use of your vigorous steeds. Varions kinds of good edibles have been prepared and are offered to you, seated in a good car. You are very mighty and shower happiness, assisted by many good and brave men. Take and eat them gladly.

PURPORT :— The people should eat only very good edibles. They should not take anything which has been acquired unjustly. By so doing, wealth, power, knowledge and longevity all grow.

NOTES & REMARKS : (इन्द्र) दारिद्र्यविदारक ।=Annihilator of poverty. (बर्हिः) वृद्धमुदकम् । वर्हिरित्युदकनाम । (NG1,12)=Water in large quantity. (पुरुशाकाय) बहुशक्रये ।=Very powerful. (मरुत्वते) मरुतो बहवो मनुष्या : कार्य्यसाधका विद्यन्ते यस्य तस्मै । मरुत : मित राविणो, वा मितरोचनो, वा महद् द्रवन्तीति वा । NRT 11.2.14. One who has many good and brave men to accomplish his work. It means brave and powerful men.

The duties are fnrther detailed :

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन् ।
तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्या३ अनु स्वाः ॥८॥

8. *TRANSLATION* :- O Indra (conveyer great prosperity) ! protect all those leading men who prepared for you the sweet meals to eat, like the clouds and the waters along with land and other things. You are great because of your learning, humility and other virtues. Morever, you have noble mind free from jealousy and are extremely wise. Having come here, you protect and carry us on the righteous paths.

PURPORT :- *As the rains nourish all by producing grains etc. so those who manufacture aircrafts and other vehicles are the protectors of all.*

NOTES & REMARK :- (पर्वताः) मेघाः । पर्वत इति मेघनाम (NG 1.10)= Clouds. (ऋष्व) प्राप्तविद्य । ऋष्व इति महन्नाम (NG 3,3)= A learned person who has acquired much knowledge.

The duties for persons are assigned :

यां आभंजो मरुत इन्द्र सोमे ये त्वामवर्धन्नभवन्गणस्ते ।
तेभिरेतं सजोषां वावशानोऽग्नेः पिब जिह्वया सोममिन्द्र ॥९॥

9. *TRANSLATION* :— O Indra ! you are giver of much wealth and remover of all miseries. Drink this juice of Soma and other herbs alongwith the absolutely truthful and enlightened persons because they are dear to like your Prānas (Vital airs). They have encouraged and helped you in the attainment of prosperity, and are delighted when they get your protective umbrella. Drink this invigorating juice for seeking vigour. The loving and serving enlightened persons drink it like the fire consume it with tongue of flames.

PURPORT :— The men should serve the enlightened persons like their dear Prānas (vital airs) and should help them to grow harmoniously. The fire drinks all juices with its flame, same way a man should eat and drink only when he has good appetite and thirst.

NOTES & REMARKS :- (मरुत:) प्राणानिव प्रियानाप्तान् । प्राणो वै मरुत : Aitareya 3,16) = Absolutely truthful enlightened persons who are dear like one's Prānas or vital airs. (सजोषा:) समानप्रीतिसेवी । सजोष: जुषी-प्रीतिसेवनयो: (तुदा०) = Equally loving and sewing. (वावशान:) भृशं कामयमान: । = Desiring strongly.

The dutieis for men are further detailed :

इन्द्र पिब स्वधया चित्सुतस्याग्नेर्वा पाहि जिह्वया यजत्र ।
अध्वर्योर्वा प्रयतं शक्र हस्ताद्धोतुर्वा यज्ञं हविषो जुषस्व ॥१०॥

10. *TRANSLATION* :— O adorable Indra ! you are mighty possessor of abundant wealth, both mundane and spiritual. Drink the juice of Soma that has been effused, with your tongue (uttered or prayed) like the flame of the fire. Alongwith feeding to needy, protect the Yajna of a non-violent person accomplished with great labour. Serve the Yajna (donate) with generous and liberal hands.

PURPORT :— Those persons always enjoy happiness, who take well-cooked good food and drink good juice and are free from all diseases. Serve or preform the Yajna in association with the enlightened persons.

NOTES & REMARKS : (स्वधया) अन्नेन । स्वधेति अन्ननाम (NG 2,7)= With food. (होतुः) दातुः । (होतुः) हु-दानादनयोः आदाने च (जुहो०) Of the donor. Here the first meaning of दान or donation has been taken.

The same subject of duties of men is mentioned :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

11. TRANSLATION :— O men ! we invoke for protection from Indra, who is possessor of much wealth and destroyer of the armies of enemies in the battles, like the sun thrashing the clouds. The Indra is full of splendour, listening to the words of noble men, and is conqueror of wisdom, gold and other kinds of wealth. He is the best among men in distributing good materials among the needy and deserving, and bestows happiness. So you should also do likewise.

PURPORT :— O men ! you should elect these persons as the administrators of the State, because they work purposefully.

NOTES & REMARKS : (वृत्राणि) अस्मद्बलास्ऽऽवरकाणि शत्रुसैन्यानि । यदवृणोत तद् वृत्रस्य वृत्रत्वमिति विज्ञायते (Ttry स 2,4,12,2)= The armies of our enemies which cover (inpede) our strength. (वाजसातौ) अन्नानां संविभागे । वाज इत्यन्ननाम (NG 2,7)=In the task of distributing food-grains among the needy and deserving.

Sūktam—36

Rishi of the Sūktam-Vishwāmitra and Ghora Āngirasa. Devatā-Indra. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The key to attain happiness is taught :

इमामू षु प्रभृतिं सातये धाः शश्वच्छश्वदूतिभिर्यादमानः ।
सुतेसुते वावृधे वर्धनेभिर्यः कर्मभिर्महद्भिः सुश्रुतो भूत् ॥१॥

1. TRANSLATION :— O learned person ! you seek knowledge and protections, uphold authority of distribution (sharing with others) and eternal substance (economic and military power). It grows with big means of progress and becomes renowned with glorious deeds in every sphere accomplished labourously.

PURPOT :— The men having acquired the knowledge of the gross effects and having tried to get the knowledge of more and more subtle causes, utilise, progress or advance it in this world. Those who seek knowledge from the enlightened persons become men of vast learning and listening.

NOTES : (प्रभृतिम्) प्रकृष्टां धारणाम् ।= Good sustaining power. (यादमानः) याचमानः । अत्र वर्णव्यत्ययेन चस्य दः ।= Seeking begging. (सुतेसुते) निष्पन्ने निष्पन्ने पदार्थे ।= In every produced thing.

The right type of conduct is described.

इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः ।
प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब वृषधूतस्य वृष्णः ॥२॥

2. TRANSLATION :— O men ! a mighty person who is capable toprotect others, and who has given up all evils, is really a genius.

He knows those who observe proper mores of conduct. In the same manner, you should know good and invigorating foodstuffs and the persons who possess bright and shining knowledge and have acquired all mundane subjects. I possess abundant wealth. Be favourably disposed to such enlightened men and drink the invigorating well effused juice.

PURPORT :— O men ! absolutely truthful persons, become healthy and long lived by giving up all evil conduct, by observing all rules of righteous conduct and by observing all the rules of right conduct and by regulating their lives, you should also emulate.

NOTES :- (प्रदिव:) प्रकृष्टा द्यौ: प्रकाशमाना विद्या येषान्ते । = Endowed with shining knowledge. (वृषाणि) वृषाणि समर्थानि पालनानि यस्य स := Who is able to protect others. (विहायाः) योऽनर्थान् विजहाति सः । = Who abandous all evils.

The ideal way of life is indicated :

पिबा वर्धस्व तवं घा सुतास इन्द्र सोमासः प्रथमा उतेमे ।
यथापिबः पूर्व्यां इन्द्र सोमाँ एवा पाहि पन्यो अद्या नवीयान् ॥३॥

3 *TRANSLATION :—* O Indra ! you are desirous of getting prosperity. You are admirable and fresh (energetic and enthusiastic) and enjoy the wealth inherited from the ancestral people. Protect it now and retain those qualities which make you prosperous and are really good drinks. With these good and delicious juices, you thrive.

PURPORT :- The persons who drink well-prepared juices, grow physically. The grown up and old persons always observe Dharma (righteousness) and attain all kinds of prosperity.

NOTES : (सोमास:) ऐश्वर्यंकरा: पदार्था : ।= Those objects which make prospersous. (पन्य:) स्तुत्य: । = Admirable.

The ideal conduct is admired :

महाँ अमत्रो वृजने विरप्श्युग्रं शवः पत्यते धृष्णवोजः ।
नाह विव्याच पृथिवी चनैनं यत्सोमासो हर्यश्वममन्दन् ॥४॥

4. *TRANSLATION* :— The teachings of the great and wise Indras are well-known. He is the victorious in the battles and defeats the foes. He can not be deceived by any one and he becomes the lord of the earth. The king whom wealthy and meritorious men please, should also make them always happy in return.

PURPORT :— That man is great who develops the power of his body, soul, army, and friend' strength, Dharma (righteousness) and of knowledge. He gives up decepion and other evils and does good to all.

NOTES :- (अमन्त्रः) ज्ञानवान् ।= A wise man endowed with knowledge. (विव्याच) छलयति ।= Deceivers, cheats. (विरप्शी) विविधा विरप्शा प्रसिद्धा उपदेशा विद्यन्ते यस्य सः ।= He who gives many good teachings.

The same subject of right conduct is continued :

महाँ उग्रो वावृधे वीर्याय समाचक्रे वृषभः काव्येन ।
इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः ॥५॥

5. *TRANSLATION* :— Indra is the wealthy person and he gives food and other things to the needy and deserving. He deserves to be served and is great, mighty, lucky and splendid. He augments his power by the study of the Shastras written by the geniuses. He unites all. His cattle are of high pedigree and are givers of good milk. Many of them are his gifts in sacrificial acts cr recieved in donations.

PURPORT :— The man who checks the gifts and donations, the worthiness or otherwise of the persons concerned and then honours the worthy and dishonours unworthy hypocrites, attains the bliss and good cattle.

NOTES & REMARKS :— (काव्येन) कविना मेधाविना निर्मितेन शास्त्रेण। कविरिति मेधाविनाम (NG 3, 15) = By the study of a Shastra written by great geniuses. (वाजदाः) यो वाजमन्नादिकं ददाति स : वाज इति अन्ननाम (NG 2, 7) = He who gives good and other things to the needy and deserving.

Translator's notes :— God's Revelation (the Veda) is the first and the leading poetry, as depicted in the Atharva Veda. पश्य देवस्य काव्यं न ममार न जीर्यति (Atharva 11, 8, 32), thereby meaning the ofstudy the wonderful poetic work (Veda) of the Divine Master-Poet its he Ominiscient God. He who studies it well and acts upon its teachings does not die or grows old,"

The attributes of the enlightened persons are told :

प्र यत्सिन्धवः प्रसवं यथायन्नापः समुद्रं रथ्येव जग्मुः।
अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पृणाति दुग्धो अंशुः ॥६॥

6. TRANSLATION :— As the rivers go to the seas and the waters (steam) to the firmament, in the same manner, those who attain good virtues, go everywhere like the chariot, which takes to distant places. Alongwith such virtuous persons, the noble king attends the assembl. Therefore, the Soma, juice of the Soma plant and the other herbs makes all happy when it is extracted and is mixed with water etc. to serve as the essense of the invigorating medicines.

PURPORT :— Those men who are free from all malice, desire to do good to all. All men go to them (approach them) like the rivers go to the sea and waters to the firmament. Haviug received education from such persons, they are able to make others happy like the well extracted juice of the various herbs and plants.

NOTES & REMARKS :- (समुद्रम्) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम (NG 1, 3) । [illegible] (NG 5, 6) । समुद्रः कस्मात् समुद् द्रवन्ति अस्मात्

आयः समभिद्रवन्ति एनम् आपः सम्मोदन्तेऽस्मिन् भूतानि समुदको भवति समुनत्तीति वा इति (NKT 2, 3, 10)= To the firmament. (अंशुः) ओषधिसारः । अंशुः शमष्टमात्रो भवति अननाय शं भवतीति वा (NKT 2, 2, 5) = The essence of the various herbs and plants.

The essentials of a ideal king and his subjects are told :

समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुषुतं भरन्तः ।
अंशुं दुहन्ति हस्तिनो भरित्रैर्मध्वः पुनन्ति धारया पवित्रैः ॥७॥

7. *TRANSLATION :—* The persons who associate with and move into the company the enlightened men like the rivers join the sea. They solicit knowledge for the attainment of prosperity, purify the Soma and its essence, and offer many useful articles to their gurus. They purify all things by honest and proper means and with stream of sweetness.

PURPORT :— The rivers carry water from all directions in their catchment areas and having gone to the sea become pure and turn into gems. In the same manner, men become blessed with pure bliss by acquiring knowledge with the observance of Brahamcharya (celibacy and continences) and strong dispassion. They purify themselves with all legitimate means and attain God, thus enjoying perfect Bliss.

NOTES : (सोमम्) पदार्थसमूहम् ।= The group of many articless.

The obligations of the ruler and ruled are stated :

ह्रदा इव कुक्षयः सोमधानाः समी विव्याच सवना पुरूणि ।
अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम् ॥८॥

8. *TRANSLATION :—* The stomach of Indra (a person who shines like the sun) is as capacious a receptacle of the Soma as deep lakes are. He who takes in (literally pervades in) many kinds of good food including the Soma juice and pure water, slays his wicked

enemy like the sun dissipates the clouds. He accepts various kinds of invigorating herbs and being mighty takes delicious edibles.

PURPORT : Those persons are always cheerful, who are deep in their ideas and, mighty like the sun. The possessors of good wealth and abandoning their own and others faults, they achieve prosperity because of thelr noble virtues.

NOTES & REMARKS : (इन्द्रः) सूर्य्यइव महाप्रकाशः। एष एवेन्द्रः य एष (सूर्यः) तपति (Stph 1, 6, 4, 98)= Shining like the sun. (ईम्) जलम्। ईम् इति उदकनाम (NG 1,12) = Water.

The relationship between the king and ruled is mentioned :

आ तू भर माकिरेतत्परि ष्ठाद्विद्मा हि त्वा वसुपतिं वसूनाम्।
इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्धर्यश्व प्र यन्धि ॥९॥

9. *TRANSLATION* :—O Indra ! you are giver of much wealth. Grant us the maximum gift. O lord of speedy horses ! do not overlook us, but bestow upon us all riches, as we take you to be the Lord of many treasures and other kinds of wealth. You are a liberal donor.

PURPORT :—The enlightened persons should teach others in this way—you should give up all evils, should uphold good virtues and having acquired much wealth, give it to those who deserve it.

NOTES : (दत्रम्) दानम्=Gift, donation. (प्र) (यन्धि) प्रयच्छ=Give, bestow.

The same subject of ruler and ruled continues :

अस्मे प्र यन्धि मघवन्नृजीषिन्निन्द्र रायो विश्ववारस्य भूरेः।
अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छश्वत इन्द्र शिप्रिन्॥१०॥

10. *TRANSLATION* :—O Indra! you are influential or resplendent or glorious like the sun. You have handsome jaws and nose,

possess much admirable wealth, and always support our heroes. O pulent person of upright nature ! free from all deception or giver of much happiness, give us various riches, which are source of all happiness. Grant us life of hundred years.

PURPORT :—Those only are absolutely truthful and enlightened persons of upright nature who enjoy wealth, distributing it and sharing it with others. They make all fearless, industrious, living up to hundred years and zealzot in doing all noble deeds by teaching Brahmacharya (perfect purity and self control etc.)

NOTES : (विश्ववारस्य) समग्रं सुखं स्वीकृतं यस्मात्तस्य = That which causes all happiness. (इन्द) सूर्य इव प्रभावयुक्त = Influential or glorious like the sun. (ऋजीषिन्) सरलस्वभाव = Man of upright nature.

———

The subject of an ideal king and his subjects is stated :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

11. *TRANSLATION :*—O men ! we invoke Indra (a king, destroyer of the wickeds) for protection. He is blessed with the wealth of much knowledge, is the best leader in supporting others in the distribution of food materials and other things. He listens to the Shastras and is full of splendour. Slaying in the battle his enemies, as the sun destroys the clouds, he bestows happiness upon all, and conquers all kinds of wealth. So you should also emulate it.

PURPORT :—All should enjoy unmatched happiness by electing a king who is blessed with knowledge and all other good virtues. He is giver of happiness to all and is vigilantly engaged day in night in protecting his subjects and righteous and the merited men by destroying his foes. They should obey the orders of such a noble ruler.

NOTES : (भरे) पोषणे = In the task of supporting others. (वृत्राणि) मेघावयवान्सूर्य इव शत्रून् = As the sun dissolves the clouds, so who destroyes his foes.

Sūktam—37

Rishi of the Sūktam-Vishvāmitra. Devatā—Indra. Chhanda-Gayatri and Anushtup of various kinds. Svara-Shadja and Rishabha.

The attributes of a king are told :

वार्त्रहत्याय शवसे पृतनाषाह्याय च । इन्द्र त्वा वर्तयामसि ॥१॥

1. TRANSLATION :—O Indra (commander of the army)! we urge upon you to annihilate the enemies, like the sun destroying the clouds, in order to overpower the hostile armies. So you should encourage us also to do so.

PURPORT :—It is the duty of the persons in charge of military training, to train well the commanders and their combatants, in order to ensure the victory.

NOTES & REMARKS : (इन्द्रः) सेनाधीशः । सेनेन्द्रस्य पत्नी । सेना तस्मात् स्पष्टं द्योत्यते यत् सेनापतिरिन्द्रः (Gopatha Brahman, 3, 2, 9) =Commander-in-chief of the army. (वार्त्रहत्याय) वृत्रहत्याय। इदं तस्मै । वृत्र इति मेघनाम (NG 1,10) मेघ इव शत्रुः । पाप्मा वै वृत्रः (Stph 11, 1, 5, 7) वृत्रं खलु वा एष हन्ति यः संग्रामं जयति (Maitra 2, 2, 10) =For destroying the foes, as the sun destroys the clouds.

The essential qualities of a king are stated :

अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो । इन्द्र कृण्वन्तु वाघतः ॥२॥

2. TRANSLATION :—O Indra (destroyer of the enemies)! you are gifted with great wisdom and are the doer of hundreds of good deeds. May the genius make your mind trained and your limbs be full of noble virtues.

PURPORT : —It is the duty of the king and others to act in accordance with the teachings of the absolutely truthful and enlightened

persons and thus accomplish the Dharma (righteousness), as well as the Artha (wealth), Kama (fulfilment of noble desires) and Moksha (Emancipation).

NOTES : (अर्वाचीनम्) इदानीं सुशिक्षितम् = Now well trained. (वाघत:) ये वाचा दोषान् घ्नन्ति तें मेधाविन: । वाघत इति मेधावि नाम । (NG 3,15) = The geniuses who with their teachings destroy the evils or shortcomings of the people.

The same subject of attributes of the ruler is continued :

नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे । इन्द्राभिमातिषाह्ये ॥३॥

3. *TRANSLATION :*—O Indra (King)! you are at the source of great prosperity and possess great wisdom. Our earnest desire is to possess and use noble and cultured speech in order to make your various names meaningful and appropriate. So you should also give us proper help in the battle where naughty enemies are to be crushed.

PURPORT :—All the synonyms of a king like Raja, Nripa, Bhūpa etc. should manifest the true character and meaning. For instance Rājā means (राजा प्रकृतिरंजनात्-Ed.); who shines on account of his knowledge and humility (also because of pleasing his subjects). Nripa means who are protectors of the people, Bhumipal meaning one who protects all the people of the earth. A ruler should genuinely possesss these attributes. When there is a battle with the foes, a king should protect his people by all legitimate means. Thus he is sure to achieve victory, failing in it the defeat is certain.

NOTES & REMARKS : (अभिमातिषाह्ये) अभिमातयोऽभिमानयुक्ता:शत्रवस्सह्या यस्मिन् संङ्ग्रामे तस्मिन् । पाप्मा वा अभिमाति: (Tary 2, 1, 3, 5 काठक 13, 3) = In a battle where naughty enemies are to be overcome or crushed. षह शक्तौ (काशकृत्स्न धातु पाठे 3,17 (ईमहे) याञ्चामहे । ईमहे याञ्चाकर्मा (NG 3,19) = Solicit, beg, desire.

The attributes and duties of the subjects are told :

पुरुष्टुतस्य धामभिः शतेन महयामसि । इन्द्रस्य चर्षणीधृतः ॥४॥

4, TRANSLATION :—O men ! we honour Indra (an opulent king) who is praised by many because he is the supporter of the people. Because of his attributes, he is addred by hundreds of names. So you should also do.

PURPORT :—Men should honour the just kings and other persons. The king and other Officers of the State also should honour the people. In this way, both make progress in their welfare or are happy and satisfied.

NOTES & REMARKS : (धामभि:) जन्मस्थान नामभि: = Birth, place and name. Here the third meaning of the word has been taken. *i.e.* names denoting various attributes. (चर्षणीधृत:) यश्चर्षणीन् मनुष्यान्धरति तस्य । धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानि (NKT 9, 3, 28) ।= Of the king who protects the people.

The duties and attributies of a king are told in the fifth mantra :

इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे । भरेषु वाजसातये ॥५॥

5. TRANSLATION :— O brave warriors of the army ! I the Chief Commander of the Army invoke Indra, (a king-giver of abundant wealth). He is invited and praised by many in order to give a crushing defeat to the enemy. He awarads justice like a cloud, in the battle for the distribution of wealth and other thing. So you should also invite him to do likewise.

PURPORT :— When a battle is on, the Commanders should tell the warriors about the target and means of achieving victory, and the warriors should obey the commands of their officers. How can there be defeat when this tradtion and norms are strlctly observed.

NOTES : (वृत्राय) मेघ इव न्यायावरकाय शत्रवे = For an enemy who covers justice like a cloud.

The duties and attributies of a king are again stated :

वाजेषु सासहिर्भव त्वामीमहे शतक्रतो । इन्द्रं वृत्राय हन्तवे ॥६॥

6. *TRANSLATION* :— O king or commandar of the army ! you are gifted with infinite wisdom. O destroyer of the band of the wicked person ! we solicit your assistance to slay the wicked enemy, who nullifies justice like the sun to clouds with proper means. Be victorious in the battles where food supplies, scientific knowledge and other materials are essential. You put up bravely with all difficulties and troubles.

NOTES & REMARKS : (वाजेषु) बह्वन्नविज्ञानादिसामग्र्यपेक्षेषु सङ्ग्रामेषु । वाज इति अन्न नाम (N G 2, 7) । वाजसाताविति संग्राम नाम (N G 2, 17)= In the battles where abundant food materials, scientific knowledge and other things are required, for achieving victory.

The same subject of duties of the rulers is emphasized :

द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च । इन्द्र साक्ष्वाभिमातिषु ॥७॥

7. *TRANSLATION* :— O Indra (king or Commaner-in-chief of the army)! when your soldiers attack the enemy armies, when there are noted eonveyors of wealth (economists), when there are plenty food supplies and your name carries reputation everywhere and when you have self-respecting warriors with you, the victory is certainly yours.

PURPORT :— Those who fight with their foes when economic and defence potential is powerful and you have powerful orators (*communicators*) *and storng warriors possessing self- confidence, only then you surely achieve victory.*

NOTES & REMARKS : (द्युम्नेषु) यशस्विषु धनप्रापकेषु वा । द्युम्नमिति धननाम (NG 2,10) द्युम्नं द्योततेर्यशो वा अन्नं वेति (NRT, 5,15)= Among the renowened, glorious or conveyers of wealth. (पृत्सुतूर्षु) पृत्नासु सेनासु त्वरमाणेषु हिंसकेषु । पृत्सु इति संग्राम नाम (NG 2, 17)= Those who attack the warriors of the armies. (श्रवःसु) श्रवणोऽन्नादिषु वा ।

श्रव: श्रूयते इति सत: यशो वा अन्न वा (NRT 10, 1, 5) = श्रव: श्रवतीयं यश (NRT 11, 1, 9) = Food materials and reputation. = Good reputation or food.

Again more attributes of the king are stated :

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्। इन्द्र सोमं शतक्रतो ॥८॥

8. *TRANSLATION* :— O Indra (king) ! you are protector of all. For our protection, maintain and grow the economic health of the nation, which should be invigorating, glorious, and should ever be watched closely.

PURPORT :— All people and officers of the State should make submissions to the king and other authorities: You should be ever vigilant in our protection as well as the protection of our (nations') wealth.

NOTES & REMARKS : (शुष्मिन्तमम्) प्रशंसितं बहुविधं वा बलं विद्यते यस्य तमतिशयितम्। शुष्मम् इति बलनाम (NG 2,9) ।= Invigorating. (सोमम्) ऐश्वर्यम् । सोमम्-षु-प्रसवैश्वर्ययो: (स्वा०) = Wealth, prosperity. Here the second meaning of the verb has been taken by the commentator.

The same subject of qualities of the ruler is stated in details :

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु। इन्द्र तानि त आ वृणे ॥९॥

9. *TRANSLATION* :— O Indra ! you give wealth and are cause of the people's prosperity. O owner of infinite wisdom ! I cover with noble virtues your senses which are looking after the functions of the five prominent officers of the state—the Chief administrator, Commander-in-chief of the army, Finance Minister, ambassador and Attorney-General.

PURPORT :— He alone can rule well, who works diligently and sees with his mental faculty the functions of his ministers,

iike the eyes see an external appearence. As all the works of the soul are accomplished with the co-ordination of the body and senses, same way the king can administer the State properly with the willing and sincere co-operation of his ministers and the army.

NOTES : (पञ्चसु) राज्यसेना कोशदूत त्वप्राड् विवाकत्वसंपन्नेष्वधिकारिषु ।= Five prominent Officers of the State namely-Chief administer or Prime Minister, Commander-in-Chief of the army, Finance Minister, External Maffairs Minister or ambassador (the whole lot) and the attorney-general.

———

The subject of duties and functions of a ruler is described :

अगंनिन्द्र श्रवों बृहद् द्युम्नं दंधिष्व दुष्टरंम् । उत्ते शुष्मं तिरामसि ॥१०॥

10. TRANSLATION :— O Indra (opulent ruler) ! your great glory, and wealth can not be easily surpassed by your foes with regard to your food stocks, which any learned persons can only achieve your vigour that we augment. May you uphold or maintain all that firmly.

PURPORT :— A ruler should possess and properly maintain only that much wealth as may be adequate for the armed strength in order to support and protect the people in all ways; and for the protection or substenance of the ministers.

NOTES & REMARKS : (दुष्टरम्) शत्रुभिर्दुःखेन तारितुमुल्लङ्घयितुं योग्यम् (दुष्टरम्) दुः+तृ-प्लवन सन्तरणयोः (क्वा) = Which may not be easily surpassed by the enemies. (द्युम्नम्) यशो धनं वा । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नं वा (NKT 5,15) = Glory (renown) or wealth. Here Yaskachary adds two more meanings of the word द्युम्न Dyumn-glory (renown) or food.

———

The relationship between the ruler and the people is told :

अर्वावतों न आ गह्यथों शक्र परावतः ।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गंहि ॥११॥

11. TRANSLATION :— O Indra ! you are giver of happiness with your wealth. O shining like the sun ! come to us whether from a far or nigh, whatever or whereever be your residence. Come to us in this world and then go else where you desire.

PURPORT :— When men invite a ruler with love, he should go to them from his residence and from there he may go elsewhere as desired by him. In this way, the rulers and the people should meet and perform all (take) actions for intensification of their mutual love.

NOTES & REMARKS : (लोकः) निवासस्थानम् ।= Place of residence. (अद्रिवः) अद्रयो बहवो मेघा विद्यन्ते यस्य सूर्यस्य तद्वद्वर्त्तमान । अद्रिरिति मेघनाम (NG 1,10) ।= Behaving or shining like the sun.

Sūktam—38

Rishi of the Sūktam - Prajāpati, Devatā - Indra. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attribules and duties of the learned persons :

अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः ।
अभि प्रियाणि मर्मृशत्पराणि कवीँरिच्छामि संदृशे सुमेधाः ॥१॥

1. TRANSLATION :— O learned person ! I desire to see the righteous and enlightened sages. In the same manner, you being gifted with genius, approach the sages and reflect upon the sublime type happiness. It is dear to God, and like a quick and good horse bears the burden of his rider and illuminates wisdom like a carpenter.

PURPORT :— Here is a simile in the mantra. As well-trained horses of high pedigree accomplish the target, in the same way an ordinary man, gives up all evils like a carpenter, on having attained wisdom.

NOTES & REMARKS : (जिहानः) प्राप्नुवन् ।= Approaching the wise. (मर्मृशत्) भृशं विचारयन् । मृश-आमर्शने-प्रणिधानम् परामर्शः-चिन्तेति धातुकल्पद्रुमे ।= Reflecting upon.

The same subject of attributes and dutes of the learned persons is stated :

इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम् ।
इमा उ ते प्रण्यो३ वर्धमाना मनोवाता अध नु धर्मणि ग्मन् ॥२॥

2. *TRANSLATION* :— O men ! ask the questions from those ladies who acquired the knowledge of the geniuses, and are doers of noble deeds. They are followers of a noble policy and grow in harmony with others. They are quick when their mind moves to the Dharma (righteousness), and get the knowledge of physical and spiritual energy. We should try to be aware with those competent masters of their senses, who are born in good families of the enlightened men (as a result of their good deeds). You should also dispel all ignorance.

PURPORT :— The men and women observing the rules of righteousness uphold the characteristics of wise persons. They seek knowledge from them through questions and answers, and purify their minds. Later on, they become the masters and grow in harmony.

NOTES & REMARKS : (इना) इनान् प्रभूतसमर्थान् । इन इति ईश्वरनाम (NG 2, 22) = Competent masters of their senses. (द्याम्) विद्युतम् । द्याम् । दिवु-क्रीडा विजिगीषा व्यवहार द्युति स्तुति मोद मद स्वप्न कान्ति गतिषु इत्यत्र द्युत्यर्थमादाय विद्युतो ग्रहणं कृतं भाष्यकृता ।= Energy. Prof. Wilson has also translated इनान् as the lords of the earth, holy teachers.

The subject of the earth, is told by way of illustration :

नि षीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन् ।
सं मात्राभिर्ममिरे येमुरुर्वी अन्तर्मही समृते धायसे धुः ॥३॥

3. *TRANSLATION* :— O men ! those ladies achieve and uphold happiness who acquire the knowledge of the mystic scinces. They mainfest the light of earth and wisdom in order to make proper administration of the State, and manufacture various articles with the subtle atoms or molecules. These atoms establish the earth within themselves for the sake of upholding truthful dealings and give this knowledge (of the earth) to others also.

PURPORT :— The women know to harness the advantages of the earth and other objects (through the observance of Brahamcharya). Thus ultimately they can become the rulers of the earth, in the course of time.

NOTES & REMARKS : (गुह्यां) गूढानि विज्ञानानि । = Mystic Sciences. (क्षत्राय) राज्याय । क्षत्रं हि राष्ट्रम् Aitareya Brah. 7,22) = For the welfare of State. (रोदसी) भूमिविद्याप्रकाशौ । = The earth and the light of wisdom or knowledge.

The sun is illustrated here :

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः ।
महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥४॥

4. *TRANSLATION* :— O men ! all learned persons adore the sun who mainfests various forms, and is clothed in beauty. The sun is self-radiant, upholds the nectar and is like waters of the air which causes the rains. It destroys many diseases and pervades the Prāna. The acts of Sun are great and wonderful who stand above all.

NOTES & REMARKS : (असुरस्य) योऽस्यति दोषान्प्राणेषु रममाणो वा तस्य । = Of the air which cures many diseases and which pervades the Prānas. (नामा) उदकानि । नामेत्युदकनाम (NG *1,12*) = The water. (असुरस्य) = It is derived from असु प्रक्षेपणे to throw diseases or from असु+र असुषु प्राणेषु रमते इति । There is also the spiritual interpretation of the mantra which is clear by taking स्वरोचिः वृषा, असुर and विश्वरूप । असून् प्राणान् राति-ददातीति असुरः विश्वरूपः । = Omnipresents Pervading all forms.

The duties of a king are told :

असूंत पूर्वो वृषभो ज्यायांनिमा अंस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथंस्य धीभिः क्षत्रं रांजाना प्रदिवो दधाथे ॥५॥

5. *TRANSLATION :*— O king and judge ! you are shining like the sun and lightning, and do not go down (swerve from the path of duty). The sun is first protector and then showers benefits. The greatest sun generates all objects and eradicates the diseases and miseries. Because of the solar rays the rains come from the firmament. In the same manner, you uphold the State and protect it from all sides through the wisdom and actions of the enlightened men. They are givers of wisdom and you also uphold (maintain) the sublime light of knowledge and humility.

PURPORT :— As the sun is benevolent to the world by upholding and raining down the water, in the same manner, it is the duty of the king and his officers to protect and keep safe thir kingdom, by becoming noble, virtuous and just.

NOTES : (शुरुधः) याः शु शीघ्रं रुन्धन्ति ताः ।= Which soon destroys diseases and miseries. (राजाना) सूर्यविद्युताविव प्रकाशमानौ राजान्यायेशौ = The king and judge who shine like the sun and the lightning or electricity. (विदथस्य) विज्ञानकरस्य ।= Giver of wisdom or knowledge. (प्रदिवः) प्रकृष्टात् विद्याविनयप्रकाशान् ।= Sublime light of knowledge and humility.

The duties and functions of the three assemblies of the State are taught :

त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपंश्यमत्र मनंसा जगन्वान्व्रते गंन्धर्वाँ अपि वायुकेशान् ॥६॥

6. *TRANSLATION* : O ruler and people ! you shine with knowledge and other virtues. I see you working with knowledge in the administrative dealings with men who are firmly established in the truth. They uphold the vows (give strength) to the upholders

of well-trained cultured speech or land, and are enlightened and powerful like the wind. With their help, you should establish three assemblies in this dealing (work) in order to spread good knowledge and decorate all worlds or places, so that you may accomplish your all assignments.

PURPORT :— O men! you should establish three aesemblies namely Raja Sabha, Vidya Sabha and Dharma Sabha in order to channelize and control the spheres of State administration, educational management and ecclasiastical affairs respectively. By establishing these three assemblies, you should accomplish all matters related to the State and make all people happy.

NOTES & REMARKS : (गन्धर्वान्) ये गां सुशिक्षितां वाचं पृथिवीं वा धरन्ति तान्। गौरिति वाङ्नाम (N. G. 1, 11) गौरिति पृथिवीनाम (N. G. 1, 1) =Those who uphold or maintain welltrained (cultured) speech or land. (वायुकेशान्) वायुरिव केशाः येषां तान्। = Englightened and mighty like the wind. (सदांसि) राजविद्याधर्मसभाः। सभाः = Assemlies dealing with the administration of the State, supread of knowledge and propagation of Dharma. Neither Sayanacharya nor Prof. Wilson or Griffith have interpreted differently According to them, त्रीणि सदांसि are त्रीणि सवनानि or three sessions of the Yajna.' It is not rational.

The duties of the rulers are told :

तदिन्न्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः।
अन्यदन्यदसुर्यं१ वसाना नि मायिनो ममिरे रूपमस्मिन् ॥७॥

7. *TRANSLATION* :—It is the greatness of this most mighty ruler that the learned persons praise him by many epithets to denote his varying attributes and characters. The men of fine intellect establish beuatiful form in him, bearing the benevolence and mildness of the cloud.

PURPORT :— The men who support the State with mild words, attain much prosperity like water from the clouds.

NOTES & REMARKS :- (वृषभस्य) बलिष्ठस्य । वृषभस्य (वृष-शक्तिबन्धने) (चुरा०)=Of the mightiest. (धेनोः) वाण्याः । धेनुरिति वाङ्नाम (NG 1,11) = Of the speech. (असुर्य्यम्) असुरस्य मेघस्य स्वम् ।= Belonging to the cloud, benevolence, mildness and other attributes. ((सक्ष्यम्) संचति संयुनक्ति यस्मिंस्तत् भवम् ।= Place of unification. (मायिनः) प्रशस्ता माया प्रज्ञा विद्यते येषान्ते । मायेति प्रज्ञानाम (NG 3,9) = Wise men having good intellect.

The same subject of duties of rulers is continued :

तदिन्न्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत् ।
आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे ॥८॥

8\. *TRANSLATION* :— Indra, the ruler prays that let not the lustre like that of the Sun leave me. It takes shelter in the beautiful Lakshmi (wealth) full of gold and other metals. As a virtuous wife brings up her noble progeny, the same way, that lustre sparks in the dealings between the king and his people, living between the heaven and earth, i.e. everywhere.

PURPORT :— Here is a simile in the mantra. As the moon and other planets laok beautiful with the light of the sun, as a wife having an agreeable good and virtuous husband delights by giving birth to some children, in the same manner, the king should enjoy the people's bliss (faithfullness) constantly by getting elected to the rulership of the land and by driving away all miseries.

NOTES & REMARKS : (अमतिम्) सुरूपां लक्ष्मीम् । अमतिरिति रूपनाम (NG 3,7) = Charming wealth. (रोदसी) द्यावापृथिव्याविव राजप्रजाव्यवहारौ रोदसीति द्यावापृथिवीनाम (NG 3,30) = The dealings between the king and his people which are like the heaven and earth. (योषा) भार्या । = Wife. (अपीव) समुच्चिता इव ।= Virtuous, endowed with various virtues.

The common duties of the rulers and the people are told :

युवं प्रत्नस्यं साधथो महो यद्दैवीं स्वस्तिः परिं णः स्यातम् ।
गोपाजिंह्वस्य तस्थुषो विरूपा विश्वें पश्यन्ति मायिनंः कृतानिं ॥९॥

9. TRANSLATION : O king and the people ! all men of good intellect look at the various forms drawn by an artist of unquestionable character. Same way, you should help in the maintenance of the divine health and welfare of an old and experienced person. His sayings protect the cows (he preaches the protection and preservation of the cattle-wealth). You bestow happiness upon all.

PURPORT :— The learned artists and artisans decorate and manufacture various articles of different forms. It is the duty of the king and officers of the State to accomplish the works aimed at improving and maintaining the health of the people.

NOTES & REMARK: (स्वस्तिः) स्वास्थ्यम् ।= Health. (गोपाजिह्वस्य) गोरक्षिका जिह्वा यस्य तस्य ।= Whose tongue is the protector of the cows *i.e.* who always preaches about the protection and preservation of the cattle. मायिनः—प्रज्ञावन्तः ।=Intellegent.

The same subject of common duties of the rulers and ruled is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥१०॥

10. TRANSLATION :—We aim at in this State to be supported by all, where truth and falshehood are verified and happiness is created by the mutual help of the king and the people and the wealthy Vaishyas. The Indra listens to the requests of all, he is an admirable leader, and is firece in destructing of sins. He slays enemies in the battle, gives wealth on achieving the victory. So you should also do.

PURPORT — The kings and the people who nourish love towards one another, and discuss about the happiness and surfferings

of all with sympathy, punish the wickeds and honour the noble persons and admire good deeds done by all. They attain prosperity and enjoy great happiness.

NOTES & REMARKS : (शुनम्) राजप्रजाजनितं सुखम् । शुनमिति सुखनाम (NG 3,6) = Happiness created together by the king and the people. (मघवानम्) बहुधनवन्तं वैश्यम् । मघमिति धननाम (NG 2,10) = Very wealthy Vaishya (buseinessman). (वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2,10) (भरे) पालनीये राज्ये ।= In the State to be supported by all.

Sūktam—39

Rishi of the Sūktam-Vishvāmtira. Devatā-Indra. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes and duties of the enlighted persons are told :

इन्द्रं मतिर्हृद आ वच्यमानाच्छा पतिं स्तोमतष्टा जिगाति ।
या जागृविर्विदथे शस्यमानेन्द्र यत्ते जायते विद्धि तस्य ॥१॥

1. TRANSLATION :— O Indra (learned person blessed with the wealth of wisdom) ! the prayers full of wisdom and prompted from the heart, are receptive to the true knowledge. These prayers praised extensively proceed to God, Who is the Lord of the World and imports great delight. With whatever wisdom at your disposal, try to know the noble attributes, actions and nature ot the Lord. (Try also to know the virtues of all masters and persons with whom you come into contact).

PURPORT :— The persons, who possess the true knowledge in their heart (brain), *know the merits and demerits of all. They take or accept their virtues and abandon their faults. They admire their virtues and censure their evils and are always engaged in doing noble deeds. For this, they are praised everywhere.*

NOTES & REMARKS : (इन्द्रम्) परमसुखप्रदम् ।= Giver of great delight. (स्तोमतष्टा) स्तोमैः स्तुतिभिस्तष्टा विस्तृता ।= Praised extensively. (विदथे) विज्ञाने । (विदथे) विद्-ज्ञाने (अदा०) रु विदिभ्यां ङित् (उणादिकोशे 3, 15) शीङ् शपि० प्राणिभ्यो यः (उणादि० 3, 113) इत्यतः अथ प्रत्ययस्यानुवृत्तिः = In the knowledge.

The same subject of attributes and duties of the enlightened persons is continued :

दि॒वश्चि॒दा पू॒र्व्या जाय॑माना॒ वि जा॒गृवि॑र्वि॒दथे॑ श॒स्यमा॑ना ।
भ॒द्रा वस्त्रा॒ण्यर्जु॑ना॒ वसा॑ना॒ सेयम॒स्मे स॑न॒जा पित्र्या॒ धीः ॥२॥

2: *TRANSLATION :*— O men ! may this eternal wisdom manifest the light of true knowledge, accomplisoed by ancient enlightened persons, thus ever wakeful in dealing with and augmenting true knowledge, and are praised by all like an auspicious lady and who clad in the pure and beautiful dress. Such a person discriminates well between the truth and falsehood and is beneficient to all his predecessors. Let that wisdom be manifest in you also, as it is in us.

PURPORT :—Those pisrsons only may be regarded as absolutely truthful who are always ready to earn wisdom and other desirable virtues among others as well' as in themselves.

NOTES : दिवः विज्ञानप्रकाशात् ।= From the light of true knowledge. (अर्जुना) सुरूपाणि । अर्जुनमिति रूपनाम (NG 3,17)= Born or mainefested by discrismination between the truth and falsehood.

The attributes and duties of the enlightened are stated :

य॒मा चि॑दत्र॑ यम॒सूर॑सूत जि॒ह्वाया॒ अग्रं॒ पत॒दा ह्यस्था॑त् ।
व॒पूंषि॑ जा॒ता मि॑थु॒ना स॑चेते तमो॒हना॒ तपु॑षो बु॒ध्न एता॑ ॥३॥

3. *EXPLANATION :*— O men ! you should know the nature and properties or that enargy which gives birth to the sun and moon, associated with each other in the firmament. During the day, they dispel darkness. The electric power moves the tip of our tongue

and activates many forms. You should know the nature of the sun and moon also.

PURPORT :— O men ! as energy is generated from the sun, and the sun illuminates the moon and other planets and dispels darkness, in the same manuer, you should adjust with one another and remain united in good dealings.

NOTES & REMARKS : (यमसूः) या यमं सूर्य्यं सूते सा विद्युत्। (यमसूः) एष वै यमो य एष (सूर्यः) तपति। एष हीदं सर्वं यमयति एतेनेदं सर्वं यतम् (Stph 14,1,3,4) = Electricity generated from the sun. (वपूंषि) रूपाणि। (वपूंषि) वपुरिति रूपनाम (NG 3,7) = Forms. (वपुषः) तपत्यस्मिन् सूर्यस्तस्य दिनस्य मध्ये = In day time. (बुध्ने) बध्नन्त्यापो यस्मिस्तस्मिन्नन्तरिक्षे (बुध्ने) बुध्नम् अन्तरिक्षम् यद्वा अस्मिन् धृता आप इति वा (NG 10,4,40) = In the firmement.

———

The subjects of attributies and duties of intelligent persons are told :

नकिरेषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः।
इन्द्र एषां दृंहिता माहिनावानुद्गोत्राणि ससृजे दंसनावान् ॥४॥

4 TRANSLATION :— O men ! you should serve that Indra (God and/or a great leader shining on account of his virtues like the sun) ! you are the source of the strength and progress of our protectors on earth and among men. Indeed, they are great warriors, because they are adorable and doers of admirable deeds. It is he that creates the men belonging to many families. Worship and serve that Indra, so that there may be revilers of our brave guards.

PURPORT :— Men snould endeavour to be so good as to deserve the praise of all and there may not be anyone to censure them Like the sun protects the whole world, so our protectors should also be served by all.

NOTES & REMARKS : (दृंहिता) वर्द्धकः। (दृंहिता) दृहि-वृद्धौ (भ्वा०) = Augmenter, source of advancement. (माहिनावान्) प्रशस्तानि माहिनानि पूजनानि विद्यन्ते यस्य। (माहिनावान्) मह-पूजायाम् (चुरा०) = Adorable. (इन्द्रः) सूर्यं तं वर्त्तमानं। इन्द्र इति ह्येतमाचक्षते य एष (सूर्यः) तपति (Stph 4,6,7,11)

= A great leader shining on account of his virtues, like the sun.

The attributes and duties of the capable persons :

सखा ह यत्र सखिभिर्नवग्वैरभिज्ञ्वा सत्वभिर्गा अनुग्मन्।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम्॥५॥

5. *TRANSLATION* :— O men! as a humble friend (with bended kness) carries out the good advice and suggestions of those living friends, who are radicals. With the help of good things and like the electricity with ten kinds of winds, they have movements of ten kinds and generate the sun dwelling in darkness at night. You should also initiate it.

PURPORT :— The energy is tuned into the sun with the help of air which is like its friend, and by its light the sun gladdens all. In the same manner, a learned friend living in the company of noble, righteous friends manifests himself with purity of mind and wisdom and makes all happy by illuminating the souls of all.

NOTES & REMARKS : (इन्द्रः) विद्युत् । यदशनिरिन्द्रस्तेन (कोषी० 6,9) स्तनयित्नुरेवेन्द्रः (Stph 11,6,3,9) =Electricity, lightning. (दशग्वैः) दशविधा गतयो येषान्तैः ।= The winds which have movements of ten kinds. (नवग्वैः) नवीनगतिभिः । नवग्वाः—नवगतयो नवनीत गतयो वेति निरुक्ते (NKT)= Friends of new and ever new movements, ever progressive.

TRANSLATOR'S NOTES : The meaning of नवनीतगतयः may also means that friend's movement and conduct should be soft and mild like the butter. The exact nature of ten kinds of movements of the winds is yet a matter for research.

The virtues and duties of the enlightened persons further highlighted :

इन्द्रो मधु सम्भृतमुस्रियायां पद्वद्विवेद शफवन्नमे गोः।
गुहा हितं गुह्यं गूळ्हमप्सु हस्ते दधे दक्षिणे दक्षिणावान्॥६॥

6. *TRANSLATION* :— A man active like electricity, knows and accepts on earth all sort of materials—sweet or other tastes-like

the men who undertake long walks on feet or ride on animals with their hoofs, In fact, they know the nature and characterics of the land. As a man receives dakshina (sacrificial gift) it in his hand, in the same manner, the enlightened persons, should clearly visualise what is the hidden meaning of a particular word, or what mystery is there in the Prānas or waters. It is beneficial and therefore, all should know these things.

PURPORT :— As men by walking on their feet and riding on animals with their hoofs very well know the nature of the distant lands, in the same manner, it is the enlightened person who knows well the nature of electricity within and outside, like a man who receives a sacrificial gift knows its significance. Moreover, he knows the true nature of his own soul and God—the Universal Soul. Let all try to accomplish Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksh (emancipation) with the help of this knowledge.

NOTES & REMARK : (उस्रियाणाम्) भूमौ। उस्रिया इति गोनाम गौरिति पृथिवी-नाम (NG 1,1) = On earth. (अप्सु) प्राणेषु जलेषु वा । आपो वा प्राणाः (Stph. 3,8.2,4) जैमिनियोपनिषद ब्राह्मणे 3,10,9 TTRY 1,2,6,1) = In the Pranas (Vital airs or waters). (इन्द्रः) विद्युदिव नरः = A man who is active like electricity.

The duties of the enlightened persons are told :

ज्योतिर्वृणीत तमसो विजानन्नारे स्याम दुरितादभीके ।
इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः ॥७॥

7. *TRANSLATION :—* O opulent Indra ! you are advanced because of the wealth of wisdom and are protector of wealth. You accept the praises of a highly learned artist. The enlightened you accept light and separate it from darkness. May we also stay away from evil conduct by ever secure serving and following Indra.

PURPORT :— O men ! we keep ourselves away from all sinful and observe righteous conduct. Free from ignorance, we seek knowledge alongwith technology. So you should also do. Whether we remain near or far, we may never give up your friendship.

NOTES & REMARKS : (अभीके) समीपे ।= Near. (सोमपा:) सोमम् ऐश्वर्यं पातीति ।= The protector or guardian of wealth. (आरे) दूरे । आरे इति दूरनाम (NG 3, 26) = Far.

The attributes and duties of learned men are stated further :

ज्योतिर्य॒ज्ञाय॒ रोद॑सी॒ अनु॑ ष्यादा॒रे स्या॑म दुरि॒तस्य॒ भूरेः ।
भूरि॑ चि॒द्धि तु॒जतो॒ मर्त्य॑स्य सुपा॒रासो॑ वसवो ब॒र्हणा॑वत् ॥८॥

8. *TRANSLATION* :— O men ! we have acquired knowledge and dwell in it, calling upon others also to do the same. They should honour the enlightened persons comparable with wisdom and good policy which are like earth and light. They always keep us away from all the evils, and desire that a very strong person also may attain light of knowledge, and wealth and follow the wise. So you should also emutate.

PURPORT :—The Āptas (absolutely truthful and enlightened persons) are kind to all, whether living near or far off. They impart knowledge to all and make it easy for them to learn. They should be honoured by all.

NOTES : (यज्ञाय) विद्वत्सत्काराद्यनुष्ठानाय । =For honouring the learned persons and their association etc. (वसव:) ये विद्यासु वसन्त्यन्यान् वासयन्ति ते । =Those who dwell in knowledge and cause others to do. (बर्हणावत्) बर्हणं वृद्धिकारकं विज्ञानं धनं वा विद्यते यस्मिंस्तत् । =Endowed with knowledge that enables a man to grow or wealth. (तुजत:) बलवत: । =of a mighty person.

The attributes and functions of the enlightened are stated :

शु॒नं हु॑वेम म॒घवा॑न॒मिन्द्र॑म॒स्मिन्भरे॒ नृत॑मं॒ वाज॑सातौ ।
शृ॒ण्वन्त॑मु॒ग्रमू॒तये॑ स॒मत्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ सं॒जितं॒ धना॑नाम् ॥९॥

9. *TRANSLATION* :— For our wordly dealings we accept in this world Indra (electricity), which is the most important object. It

gives much wealth (when properly utilised) in the course of analysis or classification of the articles. Splendid, like a judge, who listens attentively to the arguments of both the parties in a case and gives correct judgement. By the conquest or acquiring of abundant wealth, like a brave warrior slays enemies in the battle, and knowing its properties thoroughly, we gain riches and scientific knowledge. It leads to happiness. So you should also do.

PURPORT :— It is the duty of the absolutely truthful and faithful enlightened persons to lead all to prosperity and advancement by teaching them various sciences of Geology, Energy, Geography Astronomy etc. enabling them to acquire knowledge.

NOTES & REMARKS : (भरे) भरणीये संसारे ।= In the world which is to be supported. (ऊतये) व्यवहारसिद्धिप्रवेशाय ।= For entry into the accomplishment of dealings. (वृत्राणि) धनानी । वृत्रमिति धननाम (NG 2,10) । = Wealth, riches. (शुनम्) सुखकारकं विज्ञानम् । शुनमिति सुखनाम (NG 3,6) = Scientific knowledge that leads to happiness. (वाजसातौ) पदार्थानां विभागविद्यायाम् ।= In the science of the analysis or classification of the articles.

Sūktam—40

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda Gāyatri. Svara. Shadja.

The duties of the rulers and the people are told :

इन्द्र॑ त्वा वृष॒भं व॒यं सु॒ते सोमे॑ हवामहे । स पा॑हि॒ मध्वो॒ अन्ध॑सः ॥१॥

1. *TRANSLATION* :—O Indra (giver of great prosperity)! we invite you who are powerful on the occasion of the effusion of the juice of invigorating herbs and sweet delicious food and essence and are also on the acquisition of wealth. Please protect us.

PURPORT :— Those people who cordially respect the king and offer him food and wealth (tax) as a mark of respect, the king should protect them like his ownself, as a physician protects a patient by administering suitable medicines.

NOTES & REMARKS : (सोमे) ऐश्वर्ये ओषधिगणे वा ।= On the occasion of acquisition of the wealth. (अन्धसः) अन्नादेः । अन्ध इति । अन्ननाम (NG 2,7) ।= Of food etc.

The duties and attributes of rulers and subjects are told :

इन्द्र॑ क्रतु॒विदं॑ सु॒तं सोमं॑ हर्य पुरुष्टुत । पिबा वृ॑षस्व॒ तातृ॑पिम् ॥२॥

2. *TRANSLATION* :— O Indra (King) ! you are desirous of the great wealth of knowledge and are praised by many. Desire and drink the exhilitrating juice of various nourishing herbs, which has been well-prepared. It confers intellectual power. Drink it and be strong like a bull.

PURPORT : O King ! take the food and drink that Soma juice that increases intellect. Having drunk it to your satisfaction, augment your strength, health, intellect and humility.

NOTES & REMARKS : (क्रतुविदम्) क्रतुः प्रज्ञा तां विन्दति येन तम् । क्रतुरिति प्रज्ञानाम (N G 3. 9) ।=Conferer of intellect. (हर्य) कामयस्व । हर्य-गति कान्त्योः (भ्वा.) कान्तिः कामना ।=Desire. (वृषस्व) वृष इव बलिष्ठो भव ।=Be strong like a bull.

The same subject of duties and merits of the rulers and people is continued :

इन्द्र॒ प्र णो॑ धि॒तावा॑नं य॒ज्ञं विश्वे॑भिर्दे॒वेभिः॑ । ति॒र स्त॑वान विश्पते ॥३॥

3. *TRANSLATION :* O Indra (king) ! you kill the wicked people. You protect your subjects and praise truth as well as all the righteous and civilised learned persons. You attend our Yajna and inculcate in the people knowledge and humility. In the Yajna, there is proper division of labour and it removes all miseries.

PURPORT :—The people should advise the king (ruler), as following : Be our protector and command all the officers and workers in your State of all categories. You should always protect us righteously.

NOTES : (धितावानम्) धितो धृतो वानः संविभागो येन तम् ।—Where there is proper division of labour. (यज्ञम्) विद्याविनयाभ्यां सङ्गतं पालनाख्यम्= Supporting or sustaining the people with knowledge and humility. This is also a Yajna. (तिरः) प्लव दुःखात्पारं गच्छ ।—Get over all misery.

The attributes and duties of the ruler and people are stated.

इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते । क्षयं चन्द्रास इन्दवः ॥४॥

4. *TRANSLATION :* O Indra (Knower of all the medical science). and O protector of good people ! these various drugs and other things which have been prepared thoughtfully, which bestow joy and are full of sap come to your abode. Take them in the manner prescribed by the experts.

PURPORT :—O King ! take from your people only that much portion (as revenues etc,) which is due and fair, and neither more nor less. By so doing, you will suffer no harm.

NOTES & REMARKS : (इन्द्र) सकलौषधिविद्यावित्=Knower of all the Medical science. One of the derivations of Indra, as given in the Nirukta 10,1,8. is इन्द्रौ रमते इति वा । By Indra is taken Soma, सोमो वा इन्द्रः (Stph 2, 2, 3, 23) (क्षयम्) निवासस्थानम् । Place of residence. (चन्द्रासः) अह्लादकरा :=Bestowing joy. सोमो राजा इन्द्रः (Jaiminiyopanishad Brahman 10, Aitraya 1, 92)= So taking Indra in this sense it means one who takes delight in Soma and other invigorating herbs, plants and drugs.

Again the attributes and duties of the rulers and people are continued :

दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् । तव द्युक्षास इन्दव ॥५॥

5. *TRANSLATION :—*O Indra (King ! desirous of food prepa-

red from good herbs, receive into your body the effused excellent Soma (juice of invigorating herbs and plants) extracts by those, who are your loving friends and who keep you abreast in the light of knowledge.

PURPORT :—It is the duty of the rulers and other persons to take only those articles in eating and drinking which increase intellect, and span of life and strength.

NOTES : (द्युक्षास :) दिवि प्रकाशे क्षियन्ति निवासयन्ति ते =Those who keep you abreast of in the light of knowledge. (सोमम्) महौषधिविशिष्टमन्नम्=Food prepared from good (nourishing) herbs and plants etc. (इन्दवः:) सस्नेहाः ।=Loving friends.

The same subject of attritbutes and duties of a ruler and subjects goes on :

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे। इन्द्र त्वदातमिद्यशः ॥६॥

6. *TRANSLATION :*—O Indra (opulent king) ! you are glorified and solicited with speech, with whatever health giving drinks and food and with the streams or funds of sweetness and you are approached by us. Always protect us.

PURPORT :—O King ! the food, drink and wealth have been accepted by you from us. Protect with that yourself and us.

NOTES : (गिर्वणः] यो गीर्भिर्वन्यते तत्सम्बुद्धौ ।=He who is solicited with words. (अज्यसे) प्राप्यसे =Thou art approached. (यशः) आरोग्यप्रदमुदकमन्नं धनं वा । यश इति उदकनाम (N.G. 1/12) । यश इति अन्ननाम (N.G. 2,7) यश इति धननाम (N.G. 2,10)=Water, food or wealth which leads to good health.

The same subject of duties and merits of the ruler and people is stated :

अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता। पीत्वी सोमस्य वावृधे ॥७॥

7. *TRANSLATION :*—O king ! let suppliants and beggers be united with the President (of the council of ministers) who possesses

undecaying glory, food and wealth. He gives much wealth. As I grow in vigour by taking Soma (Juice of invigorating herbs) and acquire wealth, so you should also do.

PURPORT :—It is the duty of all men to gain good reputation in the world by acquiring undecaying wealth with righteous industriousness and by maintaining health through regular food and walk etc.

NOTES & REMARKS :—(द्युम्नानि) यशांसि जलान्यन्नानि धनानि वा ।= द्युम्नं द्योतते यशो वा अन्नं वेति NKT 5, 1,5) यास्काचार्य । द्युम्नमिति धननाम (N.G. 2,10) Good reputation, food or wealth. (वनिन:) याञ्चावन्तः । =Suppliants.

———

The continuing subject of duties of the ruler and his subject is further stated :

अर्वावतो न आ गहि परावतश्च वृत्रहन् । इमा जुषस्व नो गिरः ॥८॥

8. *TRANSLATION :*—O acquirer of much wealth ! come to us and meet who are horsemen and who have come to us from distant places. Please listen to our words (of praise and request) with love.

PURPORT :—O king ! whether you are far off or high alongwith our army, whenever we invite you, please do come. Listen to or accept our words and dispense justice.

NOTES & REMARKS : (अर्वावत:) प्रशस्ता अश्वा विद्यन्ते येषाम् ।= Horsemen. (वृत्रहन्) यो वृत्रं धनं हन्ति प्राप्नोति तत्सम्बुद्धौ । =Acquirer of abundant wealth.

———

The subject of attributes of the ruler alongwith his subject is stated :

यदन्तरा परावतमर्वावतं च हूयसे । इन्द्रेह तत आ गहि ॥९॥

9. *TRANSLATION* :—O Indra you are giver of plenty of wealth. Invited from nigh, from the middle or from distance, you come and reach us.

PURPORT :—Whenever a king is in a far off country and his ministers and men of army are here, he should remain in touch with them through his personal staff servants and workers.

Sūktam—41

Rishi of the Sūktam-Vishvāmitra. Devatā-Indra. Chhanda-Gayatri of various types. Svara-Shadja.

The subject of Agni is stated :

आ तू नं इन्द्र मद्र्यंग्घुवानः सोमंपीतये । हरिंभ्यां याह्यद्रिवः ॥१॥

1. *TRANSLATION :*—O Indra (source of prosperity) ! King illustrious like the Sun, come to us with your horses on our invitation to drink the Soma (juice of invigorating herbs and plants).

PURPORT :—It is the duty of men to invite one another on the occasion of festivals and to honour mutually by offering good food and drinks made out af the juice of the invigorating herbs etc.

NOTES & REMARKS :—(अद्रिव:) मेघवान् सूर्य्य इव वर्त्तमान: । अद्रिरिति मेघनाम (N.G 1, 10) तद्वान् सूर्य: ।=Illustrious or shining like the sun on account of noble virtues. (मद्रक्) मामञ्चतीति मद्यक् ।= Coming towards or in front of me. (हुवान:) आहूत: ।=invited. (हरिम्याम्) अश्वाभ्याम् ।=With horses.

The same subject of Agni is continued :

सत्तो होतां न ऋत्वियंस्तिस्तिरे बर्हिरांनुषक् । अयुंज्रन्प्रातरद्रंयः ॥२॥

2. *TRANSLATION :*—The acceptor of noble virtues and performer of the Yajna is properly seated on the proper occasion and on Asana (seat made of grass etc.). Like the clouds covering in the sky in the morning, all thing are ready. Those who know all this, can perform the practical Yajna.

PURPORT:—As the morning clouds cover the light of the Sun and create darkness, in the same manner, those who are experts in performing practical Yajnas, over the bodies (of the people by manufacturing good textiles. Ed.) with clouds etc. and being agreeable, cause of happiness.

NOTES : (होता) आदाता ।= Receiver or acceptor of noble virtues. (बर्हि) उत्तमासन वस्तु वा = Good Asana or seat. (तिस्तरे) स्तृणात्याच्छादयति = Covers.

The theme of Agni is stated :

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद। वीहि शूर पुरोळाशम् ॥३॥

3. *TRANSLATION* :—O destroyer of the wicked ! these acts when performed lead to the acquirement of wealth. Acquire wealth through the Agni the (class of learned. Ed.). Be seated in the firmament (in aircraft etc.) and get or partake of the wellcooked food.

PURPORT:—Men should not indulge in useless or senseless activities. They should always engage themselves in doing the good acts of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksh (emancipation).

NOTES & REMARKS : (बर्हिः) अन्तरिक्षम्। बर्हिरिति अन्तरिक्ष नाम (N.G. 1. 3) Firmament. (ब्रह्म) धनम्। ब्रह्म इति धननाम (NG 2, 10) (Wealth.) (वीहि) प्राप्नुहि। वी-गति व्याप्ति प्रजन कान्त्यसन खादनेषु अत्र प्राप्ति खादनार्थ ग्रहणम् = Get.

The subject of Agni still runs :

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन्। उक्थेष्विन्द्र गिर्वणः ॥४॥

4. *TRANSLATION* : O wealthy person ! you are to be sought with good words. Please enable us to be delighted in the admirable and praiseworthy wealth of all kinds.

PURPORT :—The men should request the well-to-do persons to help them, so that all may equally enjoy happiness.

NOTES & REMARKS :—(सवनेषु) ऐश्वर्येषु=In wealth of all kinds. (वृत्रहन्) प्राप्तधन । वृत्रमिति धननाम =(N.G. 2, 10) Wealthy.

———

The subject of Agni is further explained :

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम् । इन्द्रं वत्सं न मातरः ॥५॥

5. *TRANSLATION* :—The wisemen intensely love (lit.lick) the opulent king who is protector of wealth and strength. It is like the cows who love their calves.

PURPORT :—As the cows intensely love their calves, so the king and chiefs of various government branches should protect and look after their subordinates and armies with love.

NOTES & REMARKS :—(मतयः) प्रज्ञायुक्ता मनुष्याः । मतय इति मेधाविनाम (NG 3 15,)=Wise men. (सोमपाम्) ऐश्वर्यरक्षकम् =Protector or guardian of prosperity. (शवसः) बलस्य । शव इति बल नाम=(N.G. 2, 9)= Of strength.

———

The same subject of Agni is further elaborated :

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥६॥

6. *TRANSLATION* :—O learned person ! you do not reproach a devotee of God and enlightend man. Therefore with your physical let us force, labour for the attainment of great wealth that accomplishes good food and other necessities of life.

PURPORT :—These persons who do not reproach praise-worthy good persons, attain much wealth and make all happy physically or spiritually.

NOTES & REMARKS :—(अन्धसः) अन्नादेः । Of foodgrains and other things. (राधसे) संसिद्धिकराय धनाय । राध इति धननाम (NG 2, 10) =For the wealth with which many works are accomplished.

More knowledge about the Agni is imparted :—

वयमिन्द्र त्वायवो हविष्मन्तो जरामहे । उत त्वमस्मयुर्वसो ॥७॥

7. *TRANSLATON* :—O wealthy person ! you support others. We praise you offering gifts, desire you intensely. You also become favourably disposed to us and encourage us, while doing noble deeds.

PURPORT :—Those persons who admire others' virtues and denigrade their evils, become discreet. They accept their virtues and give up evils.

NOTES :— (हविष्मन्तः) बहूनि हवींषि दातव्यानि वस्तूनि विद्यन्ते येषान्ते = Possessing many things worth giving or gifts. (जरामहे) प्रशंसेम । जरिता इति स्तोतृनाम = (NG 3, 16)। जरते अर्चति कर्मा = (N.G. 3, 14) = We praise.

The same subject of Agni is continued :

मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ् याहि । इन्द्र स्वधावो मत्स्वेह ॥८॥

8. *TRANSLATION* :— O opulent lover of men ! possessing abundant foodgrains and other things, don't give up love towards us, whether you live far from us or near. Come to us, and be delighted here.

PURPORT :—O friends ! whether you are far away from us or near, always do what is pleasing to us. Never deprive us of your love, and let us also reciprocate in the same loving manner. Behaving like this, let us all enjoy happiness.

NOTES & REMARKS :—(हरिप्रिय) यो हरीन् हरणशीलान् प्रीणाति तत्सम्बुद्धौ हरय इति मनुष्यनाम (N.G. 2. 3) Lover or satisfier of men. (स्वधावः) बह्वन्नादिप्राप्त ! स्वधा इत्यन्ननाम = (N.G. 2, 7) = Possessor of abundant foodgrians and other things.

More light about the Agni is thrown :

अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना । घृतस्नू बर्हिरासदे ॥९॥

9. *TRANSLATION* :—O wealthy king ! may two kinds of

symbolic horses of fire and electricity which purify water and have their flames, carry you in a comfortable car, taking you to the firmament and bringing you down in our presence.

PURPORT :— O men ! sitting in the vehicles driven by two kinds of Agni (energy fire and electricity), you travel upward, downward and in the middle region.

NOTES REMARKS :—(घृतस्नू) यौ घृतमुदकं स्नातः शोधयतस्तौ । घृतमिति उदकनाम=(N.G. 1, 12) =Purifiers of the water. (केशिना) बहवः केशा विद्यन्ते ययोस्तौ ।=Having many hair in the form of flames.

Sūktam—42

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Gāyatri Svara—Shadja.

The duties of learned persons are told :

उप नः सुतमा गहि सोममिन्द्र गवाशिरम् । हरिभ्यां यस्ते अस्मयुः ॥१॥

1. *TRANSLATION* :—Come O Indra—the wealthy king ! to this our well-prepared Soma juice (essence of the invigorating herbs). It is mixed with milk in your car with your horses yoked to in which is favourably disposed to us. Partake also of the wealth which is beneficent like the Soma juice. The cows also are benefited by it. The residue of it is used to feed the cows well.

PURPORT :—They are the friends of all who invite all to share their wealth and thus show respect to them.

NOTES :—(सोमम्) ओषधिगणमिवैश्वर्य्यम्=Wealth which is like the essence of various herbs and drugs. (गवाशिरम्) गावोऽश्नन्ति यं तम्=Which is partaken of by the cows i. e. which (wealth) is used for properly feeding the cows.

The duties of the learned are elaborated :

तमिन्द्र मदमा गहि बर्हिःष्ठां ग्रावभिः सुतम् । कुविन्न्वस्य तृप्णवः ॥२॥

2. *TRANSLATION* :—O desirous of prosperity ! alongwith those great men who are fellow travellers to acquire riches, come soon to drink this Soma juice. It is produced by the clouds (through rains) and is in the firmament (in the sense that the creeper is above the earth or its subtle particles are in the middle region).

PURPORT :—The Soma and other creepers are produced by the rains. They satisfy (are boon to) all by being destroyers of many diseases. They pervade in the firmament in the form of their subtle particles. This Soma (juice of various invigorating herbs and plants) should be used methodically and health and happiness should be earned thereby.

NOTES & REMARKS :— (बर्हिष्ठाम्) यो बर्हिष्यन्तरिक्षे तिष्ठति तम् । बर्हिरिति अन्तरिक्ष नाम (NG 1. 3)=Standing in the firmament in the form of subtle particles. (मदम्) आनन्दकरम् । Creating joy. (कुवित्) महान् सन् । कुवित इति बहुनाम (NG. 3, 1)=Great, endowed with many virtues.

Significance of honouring the enlightened persons is told :

इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः । आवृते सोमपीतये ॥३॥

3. *TRANSLATION* :— : O men ! as my carefully chosen utterences, emerged from the depth of my heart reach an opulent person, same way is my inviting him to drink Soma in a covered place. So you should also invite him with sweet words.

PURPORT :—The highly learned persons should thus instruct others, and the persons whom we invite, should also be invited by you in order to show respect to them,

NOTES :—(इषिताः) प्रेरिताः।=Urged from heart. (आवृते) सर्वत्र आच्छादिते स्थानविशेषे=In a covered place.

Significance of respect to enlightened persons :

इन्द्रं सोम॑स्य पीतये॒ स्तोमै॑रि॒ह ह॑वामहे । उ॒क्थेभि॑: कु॒विदा॒गम॑त् ॥४॥

4. *TRANSLATION* :—O learned person ! we invite a scholar, blessed with the great wealth of knowledge. He speaks words of praise and drinks the extracts of various herbs and drugs. May he come to us here many times when invited so cordinally.

PURPORT :—When those who are not highly learned, but they want to invite the enlightened persons lovingly; they should go to them many times.

NOTES :—(इन्द्रम्) परमविद्यैश्वर्यम्। इदि—परमैश्वर्ये भ्वा० =A man blessed with the great wealth of knowledge and wisdom. (कुवित्) बहुवारम् कुविदिति बहुनाम (NG 3, 1)=Several times.

———

The subject of Agni is dealt :

इन्द्र॒ सोमा॑: सु॒ता इ॒मे तान्द॑धिष्व शतक्रतो । ज॒ठरे॑ वाजिनीवसो ॥५॥

5. *TRANSLATION* :—O prosperous personal ! splendid like the sun, you are blessed with deep knowledge and power of action, uphold the various things in the world which have been prepared and manufactured by men.

PURPORT :—Men can become endowed with perfect knowledge and wealth, only when they know the physical sciences also.

NOTES & REMARKS : (जठरे) जातेऽस्मिन् जगति । (जठरम्)—जने राष्ट्रे च (उणादि 5-38) जायते इति जठरम् ।=In this world. (वाजिनीवसो) यो वाजिनीमुषसं वासयति तत्सम्बुद्धौ । वाजिनीत्युषसो नाम० (NG 1, 8)=Splendid like the sun. वाजिनी—उषा: वाजिनीवसु: सूर्य: तद्वद् वर्तमानभूतानां पति: गृहपतिरासीत् उषा: पत्नी (Stph 6. 1, 3, 7) इति प्रामाण्यात् उषा: पत्नी तस्या: वासयिता पति: अयमर्थोऽपि ग्रहीतुं शक्यते =The supporter of wife who is like the dawn.

The same subject of Agni is stated :

विद्मा हि त्वा धनञ्जयं वाजेषु दधृषं कवे । अधा ते सुम्नमीमहे ॥६॥

6. TRANSLATION :—O learned person ! we know you to be the conqueror of wealth (of all kinds) and victorious in battles. Therefore we ask you to give us happiness.

PURPORT :—Men should request a person who is able to give them happiness, or is brave and just person whom they know well.

NOTES & REMARKS :—(ईमहे) याञ्चामहे । ईमहे—याञ्च्याकर्मा (NG 3,19)=We beg or request. (सुम्नम्) सुखम् । सुम्नम् इति सुखनाम । (NG. 3,6)=Happiness.

Sayanacharya has translated the word Sumnam सुम्नम् used in the mantra as धनम् (wealth). Prof. Wilson has also translated it as "We ask of thy riches. In fact, it is not in accordance with the meaning given in the Vedic lexicon Nighantu, which means happiness. Griffith has translated the last stanza as "Thy blessings we implore" which is not the faithfully rendering of word.

The Agni is described below :

इममिन्द्र गवाशिरं यवाशिरं च नः पिब । आगत्या वृषभिः सुतम् ॥७॥

7. TRANSLATION :—O Indra ! you give much wealth. Come here and drink this Soma (juice of various invigorating herbs and plants), which has been taken or touched by the rays of the Sun and in which the barely has been mixed. It has been produced by the clouds.

PURPORT :—O men ! you drink that juice which has been exposed to the rays of the sun and the air. Drink that and become strong.

NOTES : (गवाशिरम्) गावः किरणा अश्नन्ति यं तम् ।=Which is taken or touched by the rays of the sun. (यवाशिरम्) यवा अश्यन्ते यस्मिंस्तम् ।=In which barley is put or mixed. (वृषभिः) वर्षकैर्मेघैः ।=By the raining clouds.

Honouring of the learned is stressed :

तुभ्येदिन्द्र स्व ओक्ये३ सोमं चोदामि पीतये। एष रारन्तु ते हृदि ॥८॥

8. TRANSLATION :—O Indra (wealthy king) ! I offer you this Soma (juice of various nourishing drugs) for your drinking at your abode. May it delight your heart ?

PURPORT :—Whatever is eaten or drunk by all beings, that is turned into blood etc, which ultimately circulates in the heart, brain, and spreads everywhere.

NOTES & REMARKS : (ओक्ये) गृहे। निवास नामोच्यते। (NRT 3, 1. 3,) ओक एव औक्यम्।=In the dwelling place.

The subject of the enlightened persons is dealt :

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे। कुशिकासो अवस्यवः ॥९॥

9. TRANSLATION :—O Indra ! you give happiness. We become trustworthy and truthful persons through knowledge and humility. We desire protection and invoke you, who are used to drinking well-prepared juice of fruits and invigorating herbs and drugs. You should invite us also.

PURPORT :—Men should know for certain that old and experienced learned men are more useful than the fresh educated and inexperienced persons.

NOTES : (कुशिकासः) विद्याविनयादिभिराप्ता निष्पन्नाः।=Equipped with apt knowledge, learning, humility etc. Translator's Remarks :— कुशिकासः has been explained by Sri Yaskacharya in Nirukta 2.25 as follows:—क्रोशतेः शब्दकर्मणः, यः सम्यक् शब्दयति सः। क्रुश आह्वाने (भ्वा.) क्रंशतेर्वा स्यात् प्रकाशयति कर्मणः, प्रकाशयति जगत्, साधु विक्रोशयिता वर्थानाम्-पदार्थानां ज्ञानानां साधूपदेष्टा सरलसत्यमार्गदर्शको वा। कुशिक (Kushika) may also be derived from कुशि-भासार्थः भासा दीप्तिरर्थो येषां ते भाषार्था इति क्षीरस्वामी। Shining (on account of their knowledge humility and other virtues).

Sūktam—43

Rishi of the-Sūktam-Vishvāmitra-Devatā. Indra-Chhnda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The duties and attributes of the enlightened persons are stated :

आ यांह्यर्वाङुपं वन्धुरेष्ठास्तवेदनुं प्रदिवंः सोमपेयंम् ।
प्रिया सखांया वि मुचोपं बर्हिस्त्वामिमे हंव्यवाहों हवन्ते ॥१॥

1. *TRANSLATION* :—O learned person Indra ! come to us riding thy car which is well-controlled, (lit. descend upon us) to drink the Soma (juice of the various invigorating herbs) prepared by the enlightened persons. Come also to those teachers and preachers who are your dear friends. Alongwith those persons who perform Yajnas, get rid of all misery (caused by diseases). Take in your company those who follow you to firmament (by aircraft etc.).

PURPORT :—Those who having acquired knowledge, manufacture aircraft and other vehicles and properly using the energy go to the firmament, they root out poverty like a man who accompanied by his dear friends wards off misery.

NOTES & REMARKS : (वन्धुरेष्ठाः) यो बन्धुरे वन्धने तिष्ठति सः । (रथः) बर्हिरित्यन्तरिक्षम् (N.G. 1,3) ।=Well controlled vehicle. (बर्हिः) अंतरिक्षे । =In the firmament. (प्रदिवः) प्रकृष्टो द्यौः प्रकाशो येषान्ते=Those who are endowed with the light of knowledge.

The attributes of friends are told :

आ याहि पूर्वीरति चर्षणीराँ अर्य आशिष उप नो हरिभ्याम् ।
इमा हि त्वां मतयः स्तोमतष्टा इन्द्र हवंन्ते सख्यं जुषाणाः ॥२॥

2. *TRANSLATION* :—O learned person ! come to us with those praiseworthy intellects who accept you propitiating your friendship. As a king receives benedictions or blessings from the mature people, reach them with the help of air and energy properly applied in your vehicle.

PURPORT :—O men ! enjoy happiness endowed with that intellect which makes all people friend. Get the blessings of all and be happy.

NOTES : (चर्षणीः) मनुष्यादिप्रजाः । =People. (हरिभ्याम्) वाय्वग्नीभ्याम्= With air and fire. (स्तोमतष्टाः) विस्तृतस्तुतयः=Full of much praise.

The qualities of real friends are stated :

आ नो यज्ञं नमोवृधं सजोषा इन्द्र देव हरिभिर्याहि तूयम् ।
अहं हि त्वा मतिभिर्जोहवीमि घृतप्रयाः सधमादे मधूनाम् ॥३॥

3. *TRANSLATION* :—O (Indra) learned person ! O giver of wealth ! pleasing you with ghee (clarfied butter) and with intellect, I praise and invite you at a place where honey and other articles have been collected. Lovingly you come to our Yajna which grows foodgrains and prosperity because of the car (transportation) where energy etc. are used in lieu of the horses.

PURPORT :—Men should admire only those persons who increase the happiness of others.

NOTES : (हरिभिः) अश्वैरिव वह्न्यादिभिः=Fire, electricity etc-various forms of energy-which are like horses. (घृतप्रयाः) यो घृतेन प्रीणाति सः । घृतप्रयाः-प्रीञ्-तर्पणे कान्तौ च । अत्र तर्पणार्थः (आ)=He who pleases with clarified butter. (नमोवृधम्) अन्नाद्यैश्वर्यवर्धकम् । नम इति अन्ननाम । (N.G. 2,7)=Augmenter of food and prosperity.

More attributes of friends are told :

आ च त्वामेता वृषणा वहातो हरी सखाया सुधुरा स्वङ्गा ।
धानावदिन्द्रः सवनं जुषाणः सखा सख्युः शृणवद्वन्दनानि ॥४॥

4. *TRANSLATION :—O* learned person ! a liberal donor of wealth enjoys wealth including the food of parched grains; and a friend likes the admiration of his friend; and as air and energy which

cause rains and are like two friendly well-limbed steads, which transport all burden to distant places. In the same manner, you should listen to the requests and complaints of all and accomplish works which are dear to them.

PURPORT :—Only they can become true friends who do not leave their friends in lurch in their difficult times. As two or more horses when yoked together take people to desired destination, so the people who are loved intensely by others lead to the fulfilment of their desires.

NOTES : (वृषणा:) वृष्टिकरौ वायुविद्युतौ ।=Air and lightning which cause rain. (वन्दनानि) अभिवादनानि स्तवनानि वा ।=Salutations or praises. (जुषाणः) सेवमान : ।=Serving.

The qualities of a friend are told :

कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नृजीषिन् ।
कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्मे वस्वो अमृतस्य शिक्षाः ॥५॥

5. *TRANSLATION* :—O learned person ! we serve you to make me the great protector of men. O Lord of the abundant and admirable wealth, and O desirous of uprightness ! make me a great king of men. Teach me to become a sage, a knower, who knows meaning of all Vedic mantras. Make me the possessor of the imperishable wealth (of wisdom etc.)

PUPPORT :—O men ! you should please those persons who are like you, and make you a great king by imparting—your knowledge, good education and humility and who enable you to attain emancipation by teaching you the meaning of the Vedas.

NOTES & REMARKS : (कुवित्) महान्तम् । Great. कुवित् इति वहुनाम (N.G. 3,1) : (ऋजीषिन्) ऋजुभावमिच्छन् ।=Desiring of uprightness. (ऋषिम्) सकलवेदमन्त्रार्थवेत्तारम् । ऋषिदर्शनात् स्तोमान् ददर्शेत्योपमन्यव । तद् यदेनां तपस्यमानाम् ब्रह्म स्वयंम्वभ्यानर्षत् तदृषीणां ऋषित्वमिन् विज्ञायते । (N.K.T-3.11) The sage, knower of the meaning of all Veda mantras.

The qualities of a friend are stated :

आ त्वा॑ बृहन्तो॒ हर॑यो युजा॒ना अ॒र्वागि॑न्द्र सध॒मादो॑ वहन्तु ।
प्र ये द्वि॒ता दि॒व ऋ॒ञ्जन्त्याताः॒ सुसं॑मृष्टासो वृष॒भस्य॑ मू॒राः ॥६॥

6. *TRANSLATION* :—O adorable learned person ! may your mighty and well-groomed horses (or horese-power, energy) harnessed in your car bring you to us. The learned men accomplish the works of the enlightened persons shining with knowledge and noble deeds and make all directions well purified. Those who are ignorant, bring them before the mighty and wise men and make them also learned.

PURPORT :—Those learned persons who lead even ignorant men to the desired goal, can accomplish all prosperity.

NOTES : (हरयः) सुशिक्षितास्तुरङ्गा इव अग्न्यादयः । हरयइति मनुष्यनाम (N.G. 2,3) =Fire. electricity etc.-sources of energy which are like well-trained horses. (दिव:) विद्याप्रकाशमानात् ।=Shining with knowledge. (आता:) व्याप्ता दिशः । आता इति दिङ्नाम (N.G. 1,6)=Directions (सुसंमृष्टासः) श्रेष्ठरीत्या सम्यक् शुद्धाः । (ऋञ्जन्ति) साध्नुवन्ति (ऋञ्जन्ति) ऋञ्जतिः प्रसाधनकर्मा (NKT 6,4,21)=Accomplished, well purified.

More about the friends and well wishers :

इन्द्र॒ पिब॒ वृष॑धूतस्य॒ वृष्ण॒ आ यं ते॑ श्ये॒न उ॑श॒ते ज॒भार॑ ।
यस्य॒ मदे॑ च्या॒वय॑सि॒ प्र कृ॒ष्टीर्यस्य॒ मदे॒ अप॑ गो॒त्रा व॒वर्थ॑ ॥७॥

7. *TRANSLATION* :—O giver of great wealth, drink the juice of such powerful substance (Soma) which shakes off even mighty persons. It is brought to you when you long it, by a falcon like a quick-going active man. In exhilaration and delight of this Soma, you cast down your opponents, and in your bliss, the earth remains as the people of the earth are delighted.

PURPORT :—O men ! living near these persons who are quick-going and who desire the welfare of all. make them happy, and enjoy the bliss of knowledge and good dealings.

NOTES & REMARKS :—(वृषधूतस्य) वृषा बलिष्ठाः पदार्था धूताः कम्पिता येन तस्य=Which has shaken off even the powerful articles. (श्येनः) एतत्पक्षीव =Quick going or active like the falcon bird. (कृष्टीः) मनुष्याः कृष्टय इति मनुष्यनाम (NG 2, 3)=Men.

The same subject of friends and well wishers is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥८॥

8. *TRANSLATION*—O men ! we enjoy happiness (like that by drinking the Soma/juice of the powerful herbs and drugs etc) by approaching a highly learned person. He is giver of the knowledge of all sciences, destroyer of all miseries of ignorance etc, conveys wisdom to all being the best among leaders. In making distinction between knowledge and ignorance, the battle between the learned and ignorant persons, destroys all adversaries in the disputes between the righteous and un-righteous men. Such a man is conqueror of all wealth. listening to all attentively and then examining well. He is fierce to the wicked and man of exalted nature. We approach him for inculcating the virtues like knowledge and humility. You should also enjoy happiness by approaching such a noble and splendid person.

PURPORT :- It is the duty of men to seek blessings or shelter of the enlightened persons in order to eliminate ignorance and poverty, to generate knowledge and wealth and to increase constant bliss.

NOTES & REMARKS :—(इन्द्रम्) अविद्यादिक्लेशविदर्त्तारम् ।=The destroyer of the miseries (like ignorance, egotism, attachment, aversion and fear of death). (भरे) देवासुरविद्वदविद्वत्सङ्ग्रामे । भरे इति संग्रामनाम (NG 2,17)=In the battle between good and bad, the learned and the ignorant. (वाजसातौ) ज्ञानाज्ञानयोर्विभागे । वाजसातौ इति संग्राम नाम (NG 2,17)=The discrimination between knowledge and ignorance. (वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2,10)=Riches, wealth.

Sūktam 44

Rishi of the Sūktam—Vishvāmitra. Devatā. Indra, Chhanda Brihati and Anushtup of various kinds. Svara—Madhyama and Gāndhāra.

The power and qualities of the sun are stated :

अयं ते अस्तु हर्यतः सोम आ हरिभिः सुतः ।
जुषाण इन्द्र हरिभिर्न आ गह्या तिष्ठ हरितं रथम् ॥१॥

1. *TRANSLATION* :—O Indra (desirous of prosperity) ! the abundant wealth you have acquired by legitimate means like the use of horses in the battles, using that properly, mount on your charming chariot with your steads and come to us.

PURPORT :—Those are kind persons who desire the prosperity of others and are glad to see others attaining prosperity.

NOTES REMARKS—(सोमः) ऐश्वर्यवृन्दः=Abundant wealth. (हर्यतः) कामयमानस्य=Desirous. (रथम्) रमणीयं यानम् । रथो रंहतेर्गतिकर्मणः (स्थिरतेर्वास्याद् विपरीतस्य) रममाणोऽस्मिन् तिष्ठतीति वा (NRT 9, 2, 11) श्रीयास्काचार्यः । =Charming vehicle.

More light on the sun or solar energy is throws :

हर्यन्नुषसमर्चयः सूर्यं हर्यन्नरोचयः ।
विद्वांश्चिकित्वान्हर्यश्व वर्धस इन्द्र विश्वा अभि श्रियः ॥२॥

2. *TRANSLATION* :—O desirous of acquiring wealth ! honour the gentlemen as the sun (in a way) honours the dawn. You are desirous of the welfare of others, and therefore illuminate or manifest justice, like the electricity or the energy illuminates the sun. O man ! you possess speedy willing horoses (or fire, electricity etc.) which are capable to carry you on methodically utilization to distant places. Being learned and intelligent you desire to achieve prosperity and beauty. Therefore, you grow.

PURPORT :—*The wealthy persons constantly grow from all sides and are always inclined towards the light of knowledge like the dawn. They desire to observe righteousness like the Sun and wish to acquire wealth industriously.*

NOTES :—(उषसम्) प्रत्यूषकालमिव सत्पुरुषान्=Good men like the beautiful dawn. (सूर्य्यम्) सवितारमिव न्यायम्=Justice like the sun.

The subject of sun is continued :

द्यामिन्द्रो हरिधायसं पृथिवीं हरिवर्पसम् ।
अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत् ॥३॥

3. *TRANSLATION* :—O learned person ! the sun upholds the light and it has the rays on the earth, manifesting various forms. Similarly, the air has its attributes of carrying away, nourishes well the people. We desire you also to be with us.

PURPORT :—*The persons enjoy bliss by acquring much wealth and accomplish all good works regularly. They are ever active like the air.*

NOTES :—(हरिधायसम्) या हरीन् किरणान् दधाति ताम् =The light which upholds the rays of the sun. (हरिवर्पसम्) हरयः किरणा वर्पसः रूपस्य प्रकाशका यस्यास्ताम्=The earth on which the rays of the Sun are the manifesters of the forms of objects. (हरिः) हरणशीलो वायुः The air which carries away things.

The duties of enlightened persons are told :

जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
हर्यश्वो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम् ॥४॥

4. *TRANSLATION* :—O men ! you should utilise well the electricity in the form of the lighting. The sun (rays) bears green and other colours, and is the cause of rain. It (sun)possesses many rapid going attributes, and illuminates the world. It upholds a

desirable weapon and in its arms there are the solar rays and in his arms is the thunderbolt.

PURPORT :—O learned persons ! as the sun illuminates the world and makes it shine, likewise you should create the inclination towards Dharma (righteousness) by giving good teachings.

NOTES :— (हर्यश्वः) हर्याः कामयमाना आशुगामिनो गुणा यस्य विद्युद्रूपस्य सः= Electricity which have many rapid going attributes. (वज्रम्) शस्त्रमिव किरणसमूहम्=The rays of the sun which are like a weapon.

The subject of sun is continued :

इन्द्रो॒ हर्य॑न्त॒मर्जु॑नं॒ वज्रं॑ शु॒क्रैर॒भीवृ॑तम् ।
अपा॑वृणो॒द्धरि॑भि॒रद्रि॑भिः सु॒तमुद्गा हरि॑भिराजत ॥५॥

5. *TRANSLATION* :—O learned person ! the sun dispels the darkness created by the clouds and with his radiant rays creates light and beautiful form desired by all. In the same manner, a ruler should give good lands and other desirable objects to deserving persons in company of the good men who alleviate the sufferings of others.

PURPORT :—Those persons who illuminate like the sun, their knowledge, humility, army and wealth, dispel ignorance and protect the State in line with a ruler. He has many helpers and fulfil their noble desires.

NOTES & REMARKS :—(इन्द्रः) सूर्य्यः । एष एवेन्द्रो य एष सूर्यस्तपति (Stph. 1, 6, 4, 18) युक्ताह्यस्य (इन्द्रस्य) हरयः शता दशेति सहस्र हैते आदित्यस्य रश्मयः । तेऽस्ययुक्ताः तैरिदं सर्वं हरति । तद् यदेतैरिदम् सर्वं हरति तस्माद् हरयः (Jaiminiyo-pamnishad Brahmana 1, 14, 3, 5)=The sun. (अर्जुनम्) रूपम् । अर्जुनमिति रूपनाम (NG 3, 7) । With the rays dispelling darkness. (हरिभिः) हरणशीलैः किरणैः । (अद्रिभिः) मेघैः । अद्रिरिति मेघनाम (NG 1, 10)= clouds.

Sūktam 45

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda Brihati and Anushtup. Svara—Madhyama and Gāndhara.

The attributes and duties of the enlightened persons are told :

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि यमन्विं न पाशिनोऽति धन्वेव ताँ इहि ॥१॥

1 *TRANSLATION* :—O prosperous king ! come to us with your pleasing horses of peacock like colour hairs, (they are like sturdy and strong persons or the rays of the sun). Let not persons detain you, like the fowlers catching a bird. You pass by them quickly, as arrows and other arms pass by (removing the obstructions).

PURPORT :—It is the duty of the military officers of the State, to fight a strong army, with all preparedness, so that the victory may be achieved and none may be able to arrest or restrain them.

NOTES & REMARKS :—(हरिभिः) प्रयत्नवद्भिर्मनुष्यैरिव किरणैर्वा । हरय इति मनुष्यनाम (NG 2, 3) हरी इन्द्रस्य (NG 1, 15)=With the horses which are speedy like sturdy and strong persons. (मन्द्रैः) आनन्दप्रदैः मदी-हर्षे (दिवा.)=Pleasing.

The attributes of enlightened persons are continued :

वृत्रखादो वलंरुजः पुरां दर्मो अपामजः ।
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृळ्हा चिदारुजः ॥२॥

2. *TRANSLATION* :—O men ! the sun (or the air) destroys and dissipates the clouds, and fills up water. Let us slay brave persons residing in the cities of the enemies. As a man sitting in a chariot ringing with the sound of galloping horses, conquers his enemies, in the same manner, let us also be victorious.

PURPORT :—As the lightning sun cuts the parts of the clouds into pieces, in the same manner, righteous rulers should kill their foes.

NOTES & REMARKS :—(वलंरुज:) यो वलं मेघं रुजति। वल इति मेघनाम (NG 1, 10)=One who cuts the clouds into pieces. (अज:) प्रेरक:। अज-गति क्षेपणयो: (भ्वा०) Impeller. (वृत्रखाद:) यो वृत्र मेघं खादति किरणो वायुर्वा निगदति।=The swallower of the cloud, rays of the sun.

———

The same subject of attributes of enlightened is continued :

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव।
प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत ॥३॥

3. *TRANSLATION* :—O enlightened person! you being a good guardian, cherish intellect and good deeds. As thousands of pools of water feed deep ocean; as a cowherd feeds his cows, and as the cows lickup the grass, and as streams flow into the lake, same way you look after others. Therefore, you and your followers enjoy happiness of all types.

PURPORT :—Those persons fully enjoy happiness whose intellect is serene and unshakable like the oceans; whose forgiveness and sustaining power is like the earth, charity like a cow, and growth like a canal.

NOTES & REMARKS : (क्रतुम्) प्रज्ञाम्। क्रतुरिति प्रज्ञानाम (NG 3, 9) क्रतुरिति कर्मनाम (NG 2, 1)=Intellect. (गा इव) पृथिव्या इव। गौरिति पृथिवीनाम (NG 1, 1)=Like earth. (कुल्या इव) वाटिकादिषु जलचालनमार्गा इव।=Like the small streams in the orchards.

———

The same subject of qualities of enlightened is continued :

आ नस्तुजं रयिं भरांशं न प्रतिजानते।
वृक्षं पक्वं फलमङ्कीव धूनुहीन्द्र सम्पारणं वसु ॥४॥

4. *TRANSLATION* := O Indra (giver of wealth)! grant us truthful persons who fulfil thier acceptable riches, like a father bestows his portion on a son. As a hook brings down the ripe fruit from a tree, likewise you bestow upon us wealth that takes us across all miseries.

PURPORT:—There is a simile in the mantra. Only those are to be regarded as righteous persons who uphold wealth for the happiness and welfare of others and who alleviate others' sufferings.

NOTES : (तुजम्) आदातव्यम् ।=Worth taking, acceptable. (अङ्कीव) यथाङ्कुशी तथा ।=Hook, crook. (सम्पारणम्) सम्यग् दुःखस्य पारं गच्छति येन तत् । =Which takes across all misery.

The qualities of enlightened persons are further stated :

स्वयुरिन्द्र स्वराळसि स्मद्दिष्टिः स्वयशस्तरः ।
स वावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥५॥

5. *TRANSLATION* :—O Indra (prosperous king) ! you are possessor opulance. You shine with your splendour. You teach us of our means of welfare. You are renowned and glorious. Ever-increasing in vigour, become the most bountiful to us and bestow knowledge and wealth. You are praised by many because of listening to our requests most attentively.

PURPORT :—He alone deserves to be a sovereign who is the most virtuous and righteous person. Only such sovereign can be the source of progress of all.

NOTES & REMARKS : (स्वराट्) यः । स्वेनैव राजते । (स्वराट्) राजृ-दीप्तौ (भ्वा०)= Shining by his own virtues. (स्मद्दिष्टिः) कल्याणोपदेष्टा = Teacher of our welfare. (सुश्रवस्तमः) सुष्ठु धनः श्रवणयुक्तः सोऽतिशयितः । श्रवः । श्रव इति अन्ननाम श्रूयते इति सतः (NRT 10,5) श्रवः श्रवणीयं यश इति (NRT 11,1,9)=Possessor of much wealth and listening to our requests and complaints most attentively. (स्वयशस्तरः) स्वकीयं यशो धनं प्रशंसा वा यस्य सोऽतिशयितः । यश इति धननाम (NG 2,10):= Endowed with much good reputation and wealth.

Sūktam—46

Rishi of the Sūktam-Vishvāmitra. Devatā-Indra. Chhanda Trishtup of various kinds. Svara-Dhaivata.

———

The essential virtues of ruler are told :

युध्मस्यं ते वृषभस्यं स्वराज उग्रस्य यूनः स्थविरस्य घृष्वेः ।
अजूर्यतो वज्रिणों वीर्याणीन्द्र श्रुतस्यं महतो महानि ॥१॥

1. TRANSLATION :—O Indra (possessor and giver of abundant wealth) ! great indeed are your energies. You are the mighty warrior, shining with own splendour, and fierce to the wicked, and the overcomer of the foes. The undecaying you wield the thunderbolt iike the powerful weapons, be they old or traditional or modern or sohisticated. You are indeed great, adorable and renowned.

PURPORT :—A rular may be blessed with all noble virtues, and he should yet try io expand his strength and vigour.

NOTES : (घृष्वेः) शत्रूणां घर्षकस्य ।=Overcomer of the foes. (महतः) पूज्यस्य । Adorable. (अजूर्यतः) अजीर्णस्य ।=Undecaying.

———

The attributes of a rular are stated.

महाँ असि महिष वृष्ण्येभिर्धनस्पृदुग्र सहमानो अन्यान् ।
एको विश्वस्य भुवनस्य राजा स योधयां च क्षययां च जनान् ॥२॥

2. TRANSLATION :—O adorable and mighty king ! you are great because of your virtues discernable only among the most powerful wealthy and magnificent persons. They overcome adversaries by your powers. You are radiant in the whole world. Therefore, urge upon your soliders to fight with their foes by vanquishing them and give shelter (dwelling place) or rehabilitate to good men.

PURPORT :—Having perfectly developed their physical and

spiritual powers, those who keep their foes far away and make good men happy by honouring them, they become great.

NOTES & REMARKS : (महिष) पूजनीयतम ।=The best among the adorable, the most respectable. (वृष्ण्येभि:)वृजेषु बलिष्ठेषु भवैर्गुणैः वृष—शक्ति प्रतिबन्धे (चुरा०) ।= On account of the virtues to be found among the mightiest persons.

(क्षयय) क्षायय निवासय पराजयं प्रापय वा । अत्रापि संहितायामिति दीर्घः ।=Give shelter to good men and destroy the wicked.

———

Knowledge about the electricity is stated :

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।
प्र मज्मना दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षादृजीषी ॥३॥

3, *TRANSLATION* :—O men ! resplendent as Agni in the form of electricity has direct action. Sometimes, it is not thoroughly known to many people, but it exceeds all by its subtle particles or sounds on realization with the scientists. When thoroughly known and utilised by them it surpasses all with its might; it surpasses light, earth and great spacious firmament. You can get honour and prosperity by behaving like this mighty and resplendent form of energy.

PURPORT —: O men ! this generated electricity pervading sulpher and other things (in the form of insulating) does not harm. In the same manner, you should establish friendship with all and give up animosity.

NOTES & REMARKS : (अप्रतीतः) प्रसिद्धिमप्राप्त: ।=Not well understood to common men. (मज्मना) बलेन ।=मज्मना इति बलनाम (N.G. 2,9) With its might. (ऋजीषी) सरलस्वभाव: ।=Straight forward.

———

The attributes and duties of the learned scientists is lold :

उरुं गंभीरं जनुषाभ्युग्रं विश्वव्यचसमवतं मतीनाम् ।
इन्द्रं सोमासः प्रदिवि सुतासः समुद्रं न स्रवत आ विशन्ति ॥४॥

4. *TRANSLATION:*—The prosperous persons accomplished in the knowledge and humility in the great and grand light, enter into the knowledge of the all-pervading energy electricity. It is united with all from its very birth (inception) and protects wisemen like the rivers get their final abode into the sea. These wise men visit everywhere (travel all over countries) and become blessed with abundant and inexhaustible wealth.

PURPORT :—Those persons who know how to derive maximum and optimum use of energy with the knowledge of its properties, they become throughly prosperous.

NOTES & REMARKS : (सोमासः) ऐश्वर्य्यवन्तः = Wealthy. (प्रदिवि) प्रकृष्टप्रकाशे ।=In the great or grand light. (उग्रम्) सर्वैः सह समवेतम् उच्यति समर्वतीति उग्रः मतय इति मेधाविनाम (NGT. 3,15) = United with all. (मतीनाम्) मनुष्याणाम् ।=Of wise men.

The same subject of attributes of the scientists is cotninned :

यं सोमंमिन्द्र पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।
तं तें हिन्वन्ति तमुं ते मृजन्त्यध्वर्यवों वृषभ पातवा उं ॥५॥

5. *TRANSLATION :*—O mighty Indra (King, giver of wealth)! you should be ever ready to protect those non-violent performers of Yajnas, who multiply and purify the wealth which earth and energy contain for you, like a mother develops an infant in the embryo.

PURPORT :—Those who advance all with knowledge and strength like the earth and the sun and purify them with good education, should be respected by all. They should be regarded as guardians like the mothers.

NOTES; : (पृथिवीद्यावा) भूमिविद्युतौ = Earth and electricity. (हिन्वन्ति) वर्द्धयन्ति ।=Multiply.

Sūktam—47

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Trishtup of various kinds. Svara—Dhaivata.

The duties of a ruler are told :

मुरुत्वाँ इन्द्र वृषुभो रणाय पिबा सोमंमनुष्वधं मदाय ।
आ सिंञ्चस्व जुठरे मध्वं ऊर्मिं त्वं राजांसि प्रदिवंः सुतानाम् ॥१॥

1. TRANSLATION :—A opulent ruler ! you have many noble men under you. You are mighty, and drink the Soma (juice of invigorating herbs and drugs) for your happiness and vigour in the battle fought with the wicked, and stock suitable good food. Have sweet Soma (juice) in full measures in your belly. Because, you are the lord of the wealth of various kinds generated from the light of knowledge and humility, therefore have its' drink.

PURPORT :—O king ! if you desire to achieve victory, health, vigour and long life, then observe Brahmacharya, (continence) study and practise the science of archery (weaponry), self-control and regularity in all duties of life, suitable food and walking etc.

NOTES :—(मरुत्वान्) मरुत: प्रशस्ता मनुष्या विद्यन्ते यस्य स:=He who has noble men with or under him. (प्रदिव:) प्रकर्षेण विद्याविनय प्रकाशस्य ।=Of the light of knowledge and humility.

The duties of rulers are elaborated :

सुजोषा इन्द्र सगंणो मुरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ।
जुहि शत्रूँरप मृधों नुदस्वाथाभंयं कृणुहि विश्वतों नः ॥२॥

2. TRANSLATION :—O Indra (king, causer of prosperity) ! rejoicing with and accompanied by the group of heroes, you are radiant mighty like the winds, like the Sun and know all sciences. Those drink the Soma (juice of invigorating herbs and plants etc.) You are the slayer of the wicked enemis as the Sun is

of the clouds. Kill all the enemies and drive away the walevoilent enemy fighting with them in the battles and make us safe and fearless from all sides.

PURPORT :—Those king and officers only attain everywhere happiness, who are free from all fear, are friendly to one another, and blessed with perfect physical and spiritual power by the observance of Brahmacharya (continence) self-control and proper and regular diet and walking etc. Destroy those enemies who are victorious in battles and establish fearlessness among the people.

NOTES & REMARKS :—(मरुद्भिः) वायुभिरिव वीरैः सह । मरुतः-मितराविणो वाऽमितरोचिनो वा महद् । द्रवन्तीति वा (NRT 11, 2, 14.) = With heroes who are mighty like the winds. (वृत्रहा) मेघस्य हन्ता सूर्य्य इव । वृत्र इति मेघनाम (NG 1, 10) = Like the sun, slay annihilator of the clouds. (मृधः) सङ्ग्रामान् । मृध इति मेघनाम (NG 2, 7) = Battles.

The subject of sun is told :

उत ऋतुभिर्ऋतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं नः ।
याँ आभजो मरुतो ये त्वान्वहन्वृत्रमदधुस्तुभ्यमोजः ॥३॥

3. *TRANSLATION* :—O Indra (destroyer of all miseries) in the company of your highly learned and truthful friends, drink Soma properly prepared by us. Protect the world like the sun which gives life to the spring and other seasons and which preserves the (solar) world with these seasons. O sun protect us mortals, who multiply the strength by taking help and following you. We uphold wealth for you which gives happiness to all. As the Sun destroys the clouds, so destroy your enemies.

PURPORT :—O King and officers of the State ! protect all with victory and industriousness, as the Sun protects the whole world with spring and other seasons and by showering rains after drawing it to us. Protect all with the help of the enlightened friends and in consultation with them.

NOTES & REMARKS :—(सोमम्) सूयन्ते यस्मिंस्तं संसारम् = The world

in which all things are produced. (वृत्रम्) सर्वसुखकरं धनम् । वृत्रमिति धननाम (NG 2, 10)=The wealth which gives all happiness.

The duties of the rulers are further elaborated :

ये त्वाहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ॥४॥

4. *TRANSLATION :*—O prosperous Indra (giver of prosperity)! you have good steads and staff, alongwith the wisemen and brave persons. They help you in any conflict with the obstructor of happiness, like the clouds, and co-operate in the propagation of knowledge and gladden and encourage you in the battle. They protect and delight all, drink the Soma (juice in the form of milk and ghee) in the company of the group of the Maruts (heroes) and friends who are powerful like the winds.

PURPORT:—The sun protects the clouds when it is not grown up, but destroys it when it grows much, out of proportion. In the same manner, it is the duty of the righteous rulers and others to protect the law abiding peace-loving persons to destroy the wicked. Being cheerful, they should also keep the people happy.

NOTES & REMARKS :—(अहिहत्ये) अहेर्मेघस्य हत्या हननं यस्मिंस्तस्मिन् । अहिरिति मेघनाम (NG 1, 10)=In the bettle where the cloud is destroyed by the Sun. (शाम्बरे) शम्बरस्यायं सङ्ग्रामस्तस्मिन् । शम्बरम् इति बलनाम (NG 2, 9)=In the battle. Here it has been used for the battle where there is test of strength. (सोमम्) ओषधिजन्यं घृतदुग्धादिकं रसम् । =Juice of the herbs etc. in the from of milk and ghee or clarified butter.

The sphere of a ruler is further told :

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥५॥

5. TRANSLATION :—O learned persons ! we invoke and

praise you for our protection in this task of ruling the State. Such a person should have dependable and capable men under him, is the mightest, augments his glories and should be devoid of adversaries. A person of divine or pure merits, actions and temperaments, efficient administrator, endurer of all troubles, he subdues the wicked and gives strength to the right persons.

PURPORT :—The people should elect only such a man as their representative ruler, who is possessed of all the characteristics of an ideal administrator:

NOTES :—(अकवारिम्) अविद्यमानशत्रुम् ।=Devoid of enemies. (उग्रम्) दुष्टानां दमयितारम् ।=The subduer of the wicked.

Sūktam—48

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The duties of a ruler are told :

सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य ।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥१॥

1. *TRANSLATION* :—O king ! the resplendent Sun is the means of rains and it sucks up the sap as soon as it is risen. It protects the best energising part of the well-cooked meals of a righteous wealthy person. Being radiant like the sun, you drink the Soma juice, so that you may possess the power to support your subjects well.

PURPORT :—O king and officers of the State ! the sun and other objects in the world protect all things with their own influence and power and by the command of God. Destroying all defects, in

the same manner, you should protect good persons and annihilate the wicked.

NOTES & REMARKS :—(कनीनः)दीप्तिमान् (कनीनः) दीप्तिमान् कनीदीप्तिकान्तिगतिषु (भ्वा०) ।=Resplendant or radiant. (अन्धसः) अन्नस्य । अन्ध इति अन्ननाम् (NG 2, 7)—Of the food. (रसाशिरः) यो रसानश्नाति सः ।=The sun which suck up all sap or juice

---

The subject of reproduction has been dealt :

यज्जायथास्तदहरस्य कामेंऽशोः पीयूषमपिबो गिरिष्ठाम् ।
तं ते माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रे ॥२॥

2. *TRANSLATION* :— O king ! the day on which you were born, your father drank the nectar of the Soma, found in the mountain. Your birth—giving mother, wife of your father also took this effective juice in her home before this conception.

PURPORT :—When the husband cohabits and wifes conceive, they should give up all bad meals and drink and take good food and drink. Thus they give birth to ideal children and bring them up properly, so that they may be worthy of being rulers.

NOTES & REMARKS :—(अंशोः) प्राप्तस्य । सोमस्य । The drop of the Soma that was prepared. (गिरिष्ठाम्) यो गिरौ मेघे तिष्ठति तम् ।—Which is in the cloud.

More about the progeny or act of procreation :

उपस्थाय मातरमन्नमैट्ट तिग्ममपश्यदभि सोममूधः ।
प्रयावयन्नचरद् गृत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥३॥

3. *TRANSLATION* :—A ruler should be genius, who like the sun upholds all; approaches the mother like the sun approaches the dawn and admires the good food that she gives. Inter-mingling various articles and dividing them he achieves great prosperity and

behaves like other good men and gives birth to good and glorious children.

PURPORT :—The sun gives birth to the day, the same manner, the husband and wife unite and procreate children with noble ideas. They should make them full of good merits actions and temperament, so that they may be capable to administer the State,

NOTES & REMARKS :- (ऐह) प्रशंसेत। May admire. (ऊधः) यथोधाः ऊध इति इति रात्रिनाम (N. G. 1,7) As the dawn. (गृत्सः) मेधावी। गृत्स इति मेधाविनाम (N.G. 3, 15)=A genius, very wise. (प्रयावयन्) संयोजयन् विभाजयन् वा=Mingling and dividing.

How the progeny should be brought up :

उ॒ग्रस्तु॑रा॒षाळ॒भिभू॑त्योजा यथाव॒शं त॒न्वं॑ चक्र ए॒षः।
त्वष्टा॑र॒मिन्द्रो॑ ज॒नुषा॑भि॒भूया॒मुष्या॒ सोम॑मपिबच्च॒मूषु॑ ॥४॥

4. TRANSLATION :—He who steales away the Soma juice from the army men and drinks it, Indra (a wealthy king) overcomes that powerful person. He himself is full of splendour by his nature, subdues even powerful active (wicked) persons. Endowed with great strength, he makes his body per his will. Such a man is fit to be the ruler of a State.

PURPORT :—Only those highly learned and righteous officers of the State are capable to lead a State towards the progress who overcome thieves and other wicked persons, and punish those who take wine and other intoxicants, while they are being themselves free from all vices, and are able to provide support to the people.

NOTES & REMARKS : (त्वष्टारम्) तेजस्विनम्। त्वष्टा तूर्णमश्नुते इति नैरुक्ताः। त्विषेव स्याद् दीप्तिकर्मणः (NRT 8, 2, 14)। अत्र दीत्यर्थमादाय तेजस्विनमिति भाष्यकृता व्याख्यातम्। त्विष-दीप्तौ (भ्वा०) A man full of splendour.(चमूषु) भक्षयित्रीषु सेनासु=Among the armies.

The same subject is continued :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

5. *TRANSLATION:*— O men! we enjoy political stability and happiness in this State by invoking a king, who is blessed with abundant wealth earned justly. He is the best among men, who issues instructions after varifying the truth and distinguishing between the truth and untruth. Such a ruler is fierce towards the wicked but upright and humble towards good men, and destroys the wicked in the battles and gives wealth of all kinds. As we enjoy happiness by electing and getting such a ruler, you should also do the same.

PURPORT :—It is the duty of all members of the Assembly and other civilised persons, to elect a man, as President or King a who is well-versed in all shastras, a man of noble merits, actions and temperament, expert in political affairs, belonging to a noble family and blessed with much wealth. Having elected such a President of the Assembly or Council of Ministers, they should preserve and protect the State and destroy all thieves, robbers and other wicked persons.

MOTES & REMARKS : (शुनम्) राजधर्मजं सुखम् ।=Political happiness or happiness attained by having political stability and good administration. (भरे) भर्त्तव्ये राज्ये ।=In the state or kingdom to be supported well (शृण्वन्तम्) सत्यासत्ये । निश्चित्याज्ञापयन्तम् ।=Passsing orders after distinguishing between the truth and falsehood. (वृत्राणि) धनानि । Wealth of all kinds.

———

Sūktam

Rishi of the Sūktam—Vishvāmitra. Devatā-Indra. Chhanda-Trishtup and Pankti. Svara-Dhaivata and Panchama.

The duties of the people are told :

शंसा म॒हामिन्द्रं॒ यस्मि॒न्विश्वा॒ आ कृ॒ष्टयः॑ सोम॒पाः काम॒मव्य॑न् ।
यं सु॒क्रतुं॑ धि॒षणे॑ विभ्वत॒ष्टं घ॒नं वृ॒त्राणां॑ ज॒नय॑न्त दे॒वाः ॥१॥

1. TRANSLATION :—O learned person ! praise that king who fulfils the wishes of people and protects their wealth. He should be wise and performs noble and divine deeds. He should also be splendid like the sun destroys the clouds and illuminates the earth and the heaven. illuminating knowledge and understanding political affairs these are pre-requisites of the elected representatives.

PURPORT :—*O learned persons ! as the great sun destroys the clouds and generates happiness for all creatures beings, in the same manner, a good king destroys the wicked and fills good men with joy by fullfilling their noble desires.*

NOTES & REMARKS—(सोमपाः) ऐश्वर्यपालकाः । =Preservers or protectors of prosperity. (धिषणे) द्यावापृथिव्याविव विद्यानीती धिषणे इति द्यावापृथिविनाम (N.G. 3.30) ।=Knowledge and political affairs of good basis.

The duties of a Ruler or President are told :

यं नु नकिः॒ पृत॑नासु स्व॒राजं॑ द्वि॒ता तर॑ति॒ नृत॑मं हरि॒ष्ठाम् ।
इ॒नत॑मः॒ सत्व॑भि॒र्यो ह॑ शू॒षैः पृ॑थु॒ज्रया॑ अमिना॒दायु॒र्दस्योः॑ ॥२॥

2. TRANSLATION :—O learned persons ! you should elect the Chief of the State or President only such a person, who is dependable and has the greatest capability of leading the people.

Shining like the sun on account of his splendour, and unsurpassed in the armies, such a leader should possess atleast the double strength than his opponents, is supreme in sway, and attended by his faithful and powerful warriors. Being possessed of great impetus, he destroys the energies and life of the thieves, robbers, foes and other wicked persons.

PURPORT :— O men ! you should achieve victory by electing him as President or Head of the State whom even the double strength of the enemy can not overcome and who is very powerful and destroys the wicked.

NOTES & REMARKS : (पृतनासु) वीरसेनासु । पृतना इति मनुष्यनाम (N.G. 2,3) पृतना इति संग्रामनाम (N.G 2, 17) In the army of brave warriors. (हरिष्ठाम्) हरयो मनुष्यास्तिष्ठन्ति यस्मिन् स तम् । हरय इति मनुष्यनाम (N. G. 2,3)—On whom many men depend. (पृथुज्रयाः) पृथुस्तीव्रो ज्रयो वेगो यस्य सः । ज्रयति गतिकर्मा (N.G. 2, 14)—He who has great impetus.

The duties of a ruler are elaborated :

सहावा पृत्सु तरणिर्नार्वा व्यानशी रोदसी मेहनावान् ।
भगो न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः ॥३॥

3. TRANSLATION :—O men ! you should elect such a king who is vigorous, dashing through hostiles like a war horse, who is able to put up with all difficulties, and who makes arrangements for irrigational waters. He is giver of happiness like heaven and earth, is always duty concious and is like the most acceptable prosperity. Such a ruler is like a father to all thoughtful persons, is beautiful, praiseworthy and upholder of noble life.

PURPORT :—There is simlie in the mantra. He alone deserves to be elected as king who is active like a horse, very powerful warrior and giver of happiness to all like heaven and earth. He accomplishes wealth, protects and maintains all like a father.

NOTES & REMARKS :—(पृत्सु) स्पर्द्धमानेषु सङ्ग्रामेषु । पृत्सु इति सँग्रामनाम (N.G. 1,17)=In the battles. (कारे) कर्त्तव्य-व्यवहारे ।=In the work to be done as a duty. (मेहनावान्) मेहनानि सेचनानि बहूनि विद्यन्ते यस्य सः । (मेहनावान्) मिह सचने (भ्वा० ।=He who upholds a noble life. (वयोधाः) यो वयो जीवनं दधाति सः=He who makes proper arrangements for sparkling water on the roads etc. in his State.

———

The duties of a ruler is stated :

धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान् ।
क्षपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेव वाजम् ॥४॥

4. *TRANSLATION* :—O learned men ! you should accept a person as your king, who is of divine quality, upholder of heaven, sun and other worlds, creator, worthy of worship and is the most exalted. He helps to reach the destination like a chariot, most powerful like the wind, and covers the night (with gloom). He is controller of all the regions, proper divider and distributor of food and other things.

PURPORT :—O men ! you should always elect such a king who acts like God (so to speak) towards the people, trying to imbibe truth, justice, kindness and other virtues of the Supreme Ruler.

NOTES & REMARKS :(रजसः) लोकसमूहस्य । लोका रजांस्युच्यन्ते (NKT 4, 3, 29)=Of the group of worlds. (नियुत्वान्) नियमकर्त्ता । नियुत्वानितीश्वर नाम (N.G. 2, 21)=Controller God. (क्षपाम्) रात्रिम् । क्षपा इति रात्रिनाम (N G 1,7)=Night.

———

The duties and performances of a ruler are mentioned :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

5. *TRANSLATION*:—O men ! as we accept happiness in this world by getting a king, who is wealthy, possesses divine qualities

of God (just and kind towards all his subjects), great dispenser of justice, and allots governmental funds for charitable purposes. He should listen to the requests and complaints of all very sympathetically, destroys his wicked enemies in the battles and conquers wealth (of all forms). So you should also emulate.

PURPORT :—*The highly learned persons should preach that the rulers should act like God and like father towards their subjects and should protect the people well.*

NOTES & REMARKS : (इन्द्रम्) परमेश्वरवद्वर्त्तमानं राजानम् । (इन्द्रम्) अतिशयेन न्यायकारिणम्=A king acting like God who is just and kind to all beings. (नृतमम्) अतिशयेन न्यायकारिणम्=Very great dispenser of justice. (भरे) पालनीये जगति । भरे-भृञ्-भरणे ।=In this world which is to be protected and supported.

Sūktam 50

Rishi of the Sūktam—Vishwāmitra. Devavtă—Indra. Chhanda—Trishtup. Svara-Dhaivata.

The duties of a ruler are told :

इन्द्रः स्वाहा पिबतु यस्य सोम आगत्या तुम्रो वृषभो मरुत्वान् ।
आोरुव्यचाः पृणतामेभिरन्नैरास्य हविस्तन्वः कामंमृध्याः ॥१॥

1. TRANSLATION :—O learned person ! Indra (wealthy king) is the destroyer of his enemies, very powerful, followed by many noble persons, extremely virtuous. He is the lord of abundant wealth earned by honest means. Let him drink this acceptable drink along with barley and other materials of food. Let him fulfill the needs and desires of the body by this sort of food (means vegetarian). You should also accomplish his objects by co-operating with him.

PURPORT :—That king becomes prosperous who honestly and justly enjoys his dues and for the sake of the happiness of his people, sets all injustices aside and slays the wicked.

NOTES:— (सोमः) ऐश्वर्यसमूहः=Wealth or prosperity. । (पृणन्तम्) सुखयतु=May make happy. (ऋघ्याः) साघ्नुयाः=Accomlish (वृत्रः) आन्ता ।=Destroyer.

Merits of loving behavour is told :

आ ते सपर्यू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः ।
इह त्वा धेयुर्हरयः सुशिप्र पिबा त्व१स्य सुषुतस्य चारोः ॥२॥

2. *TRANSLATION* :—O king of handsome appearence ! I appoint two attendants whose light (of knowledge) you seek for protection in order to serve your accomplishment speedily, alongwith those industrious men who uphold you to drink this well-effused agreeable Soma, prepared for you.

PURPORT :—In this world, it is the duty of the masters to feed their servants well. All should extend happiness to one another by loving behaviour.

NOTES & REMARKS :—(सपर्यू) सेवको । सपर-पूजायाम् (कण्डा०) अत्र पूजाबुद्ध्या सेवनार्थं प्रयोगः=Servants. (हरयः)पुरुषार्थिनो मनुष्याः । हरयः इति मनुष्य-नाम (NG 2, 3)=Industrious men. (चारोः) अत्युत्तमस्य । (चारो) दृशनि जनि चरि चरि रहिभ्यो त्रुण् (उणा, 1, 3) इति चर धातोः त्रुण प्रत्यय : । परित्व चक्षुरादिषु इति चारु शोभनम् ।=Very good or agreeable.

The qualities of sweet and loving behaviour are continued :

गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः ।
मन्दानः सोमं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य ॥३॥

3. *TRANSLATION* :—O men of upright nature ! honour those who admire and uphold you in order to obtain eminent prosperity and prolonged life. You are blessed with knowledge and abundant wealth, and are willing to shower over them peace and happiness

such people easily achieve maximum delight. Having drunk Soma juice and thus by gladdening all you grant lands in various ways (to start Ashramas and educational centres etc.)

PURPORT :—The sun nourishes and supports all by it's rays, and sends down the rains. In the same manner, it is the duty of the enlightened persons to shower knowledge and truth by teaching and preaching.

NOTES :—(ऋजीषिन्) सरलस्वभाव = Man of upright nature. (इन्द्रम्) विद्यैश्वर्य्यवन्तम् (इदि-परमेश्वर्ये) = Endowed with knowledge and wealth or the wealth of knowledge and wisdom.

———

The qualities of loving and ideal behaviour are recounted :

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥४॥

4. *TRANSLATION* :—O king ! gratify our desire with cows, and wtih horses decorated with shining gold and make us renowned. We are the knowers of the fundamental principles of all Shastras and are wise. Desirous of attaining happiness, we offer praise to you with pious prayers alongwith other intelligent persons.

PURPORT :—Those who treat good men agreeably and try to fulfill the desire for the cattle, wealth etc. with mutual co-operation. they always enjoy happiness.

NOTES :—(कुशिकासः) सर्वशास्त्रसिद्धान्तवेत्तारः । कुशिकः क्रोशतेः शब्दकर्मणः क्रशतेर्वा स्यात् प्रकाशयतिकर्मणः साधु विक्रोशयिता अर्थानाम् इति वा (NKT 2, 2, 27) कुशिभाषार्थो भाषार्थो वा । कुश-निष्कर्षे (क्रयादिः) Here it is interpreted by Rishi Dayananda Sarasvati as on the basis of meaning कुश निष्कर्षे सिद्धान्तवेत्तारः = Knowers of the fundamenal principles of all Shastras. (चन्द्रवता) पुष्कलं चन्द्रं सुवर्णं विद्यते यस्मिंस्तेन । चंद्र इति हिरण्यनाम (NG 1, 2) = In matters of enormous gold and wealth etc.

———

The benefits of loving behaviour are emphasized :

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

5. *TRANSLATION* :—O men ! accepting the knowledge (spiritual and scientific) for unification, lit (entry into unity) the happiness by dint of unity in the dealings. We invoke to be supported by a loving king, who is possessor of admirable wealth and destroyer of animosity. Taking us towards love, annihilating hatred and listener of sweet and loving talks, you, dissolve causes of war and conquer wealth. You should also serve him.

PURPORT :—Blessed are those persons who cast aside all animosity and generate sympathy for fellow-felling.

NOTES & REMARKS :—(शुनम्) परस्परमेलजन्यं सुखम् । शुनमिति सुखनाम । (NG 3, 6,) = Happiness caused by unity. Taking into consideration the context, here it has been taken to mean happiness caused by love and unity. (ऊतये) ऐक्यभावप्रवेशाय । = For entry into unity. (इन्द्रम्) विरोधविदारकम् । = Destroyer of animosity.

Sūktam 51

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Trishtup, Jagati and Gāyatri of various kinds. Svara—Nishāda and Shadja.

The duties of the ruler are told :

चर्षणीधृतं मघवानमुक्थ्यमिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥१॥

1. *TRANSLATION* :—O men ! the great speeches of the enlightened persons and proper divisions of work or renunciation of evils make the king praiseworthy, who is the upholder of men, and

possesses opulent. Such a ruler should be admirable, prospering with multitudes and, invited by many immortal because of his good reputation. Glorifying God every day, you should also seek shelter in the kingdom of such persons.

PURPORT :—O officers and workers of the State ! seek shelter in that king who is honoured by the majority of the people, who is able to support and protect the subjects well and who is praised by thh highly learned persons,

NOTES & REMARK:—(चर्षणीधृतम्) मनुष्याणां धर्त्तारम् । चर्षणय इति मनुष्यनाम (NG 2, 3) = The upholder or supporter of man. (सुवृक्तिभिः) सुष्ठुसंविभागैः सुष्टूक्तिभिः । वृजी-वर्जने (अदा०) अतो दुर्गुणान् । वर्जनैरित्यर्थोपि संभवति = With good divisions. (जरमाणम्) स्तुवन्तम् । जरिता इति स्तोतृनाम् (NG 3, 16) जरते—जरति अर्चतिकर्मा (NG 3, 14) = Glorifying God.

The duties of rulers are further elaborated :

शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धामसाचमभिषाचं स्वर्विदम् ॥२॥

2. *TRANSLATION :*—O men ! my utterences praise that Indra-king (giver of great wealth), who is blessed with infinite wisdom, and is serene or deep like the ocean. He is mighty, leader of all, the distributor of foodgrains and diffuser of knowledge and destroyer of the cities of enemies. He is prompt, impeller of the Prānas or vital energy (putting new life or inspiring) and unifier of men. He comes to us in the presence of all, and confers happiness and joy. You should also seek shelter under him.

PURPORT :—If men approach and resort to a king who is well versed in all sciences, mighty, truthful and capable to punish the wicked there can not be any fear in the society.

NOTES & REMARKS : (अर्णवम्) समुद्रमिव गम्भीरम् । अर्णं इत्युदकनाम (N.G. 1,12) तद्वान् समुद्र : । = Serene or deep like the ocean. (वाजसनिम्) अन्नविज्ञानविभाजकम् । वाज इत्यन्ननाम (N.G. 2,7) Distributor of food and diffuser of knowledge. (अप्तुरम्) प्राणप्रेरकम् । आपो वै

प्राणा: (Stph 4,8,2,2) Jaiminiyopnishad Brahmtin 3,10,9)= Impeller of the Prānas or vital energy. Putting new life into men.

The duties of the rulers are further stated :

आक॒रे वसो॑र्जरि॒ता प॑नस्यतेऽने॒हसः॑ स्तु॒भ इन्द्रो॑ दुवस्यति ।
वि॒वस्व॑तः॒ सद॑न॒ आ हि पि॑प्रि॒ये स॑त्रा॒साह॑म॒भिमा॒ति॒हनं॑ स्तुहि ॥३॥

3. *TRANSLATION* :—O men ! praise only that king, who is restrainer of all evils and evil doers. He is a glorifier or devotee of God, dwellIng in the treasure of inviolable wealth. He shines like the lightning in the sky (lit. the place of the Sun) and observes the duties of an enlightened person. He pleases a man who puts up with all difficulties in the the face of untruths and who annihilates a haughty adversary.

PURPORT :—*The sun (the symbolized energy) was generated by God. It is standing at one point, illuminates all with its light. In the same manner, a king though living at a particular place, should illuminate all his kingdom with knowledge and humility and by the proper administration through his ministers, ambassadors. spies and army etc. He should make his State prosperous and progressive.*

NOTES : (स्तुभ:) यः स्तोभते सः)=He who stops all evils and evil-doers. (विवस्वतः) सूर्यस्य । विवस्वतः आदित्यादिति (NKT 7,7,27)=Of the Sun. (पनस्यते) व्यवहरति ।=Behaves or acts. (दुवस्यति) परिचरति । (दुवस्यति परिचरण) कर्मा (N.G. 3,5)=Serves.

About the praise of the people is told :

नृ॒णामु॑ त्वा॒ नृत॑मं गी॒र्भिरु॒क्थैर॒भि प्र वी॒रम॑र्चता स॒बाधः॑ ।
सं सह॑से पुरुमा॒यो जि॑हीते॒ नमो॑ अस्य प्र॒दिव॒ एक॑ ईशे ॥४॥

4. *TRANSLATION* :— O learned man ! honour that brave commander of the army who successfully puts a check on the army of wicked and destroys many evil doers. Being full of wisdom, he is

the master light of knowledge and who gets obeisanee and good meals for his quality of being strong. O King ! you should also show respect to the men, who honour you with admirable words, and are the best among leaders.

PURPORT :—The learned persons should admire only that man who does noble praiseworthy deeds.

NOTES & REMARKS : (जिहीते) प्राप्नोति। (जिहीते) ओहाङ्-गतौ (जुहो) =Gets. Among the three meanings of the verb, third i.e. प्राप्ति has been taken here. (सहसे) बलाय।=For strength. (पुरुमायः) यः पुरून् बहून् मिनोति यः। (पुरुमायः) पुरु इति बहुनाम=One who kills many. (N.G. 3, 1) माव-हिंसायाम् (ब्रह्म)=Prof. Wilson's translation is not based on the Vedic lexicon So it means one is full of wisdom. is Griffith's translation of the word is more rational.

———

The duties ahd functions of the rulers are emphasized :

पूर्वीरस्य निष्षिधो मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति।
इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥५॥

5. *TRANSLATION :*—O men ! he alone deserves to be a king. under whose supervision, well experienced men always preserve and protect the traditional activities, because they lead to accomplishments, like the earth upholds various kinds of wealth. The wealth. and resources support the kingdom like the light of the Sun, Soma waters and Prănas (vital airs). and other plants: The forests preserv wealth of life for prosperity.

PURPORT :—Those alone are fit to be the officers of the Satte who uphold wealth, knowledge and health of the people, (who try to make the State advanced in all these aspects).

NOTES & REMARKS : (द्यावः) सूर्यादिप्रकाशाः।=The light of the Sun and other luminaries. (आपः) प्राणाः जलानि वा। प्रापो: वै प्राणा :। (Stph, 4,8,2,2,) इति परमेश्वर्ये=Prănas (Vital airs andwaters). (इन्द्राय) ऐश्वर्याय।=For prosperity.

The same subject of duties of the rulers is further explained :

तुभ्यं ब्रह्माणि गिरं इन्द्र तुभ्यं सत्रा दंधिरे हरिवो जुषस्व ।
बोध्यांऽपिरवंसो नूतंनस्य सखें वसो जरितृभ्यो वयों धाः ॥६॥

6. TRANSLATION :—O Indra (upholder of wealth) ! you are Lord of horses. Our speeches (prayers) are aimed at seeking wealth, and truth. Please accept them lovingly. O friend ! being the pervader of the new protection, teach us. O wealthy king ! support the life of the admiring learned persons.

PURPORT :—The men should listen but accept only a speech which gives wealth and preserves truth, so that the life is advanced.

NOTES & REMARKS : (ब्रह्माणि) धनानि । ब्रह्मेति धननाम (NG 2,10)= Wealth of various kinds. (वयः) जीवनम् ।=Life.

The duties of a king is further told :

इन्द्रं मरुत्व इह पांहि सोमं यथां शार्याते अपिंबः सुतस्यं ।
तव प्रणींती तवं शूर शर्मन्ना विंवासन्ति कवयंः सुयज्ञाः ॥७॥

7. TRANSLATION :—O Indra (upholder of prosperity) ! O king ! endowed with admirable wealth (earned by righteous means) protect the means and acts which lead to prosperity. In the dealings, a person who withstands or resists the attacks of the violent, he drinks the Soma juice extracted, (in order to gain more strength). O destroyer of the wickeds ! protect those far-sighted performers of the Yajnas (unifying benevolent acts) who because of your noble policy, serve you in your beautiful and comfortable home.

PURPORT :—O king ! as you protect your own *state, wealth, justice and Dharma (righteousness), the same manner, you should show due respect to your ministers and staff.*

NOTES & REMARKS : (मरुत्वः) प्रशंसितधनयुक्त । (मरुत्वः) मरुत् इति हिरण्यनाम । (NG 1,2) हिरण्यं धनप्रतिनिधिरूपं गृहीत्वा प्रशंसितधनयुक्तेति व्याख्यानं कृतं भाष्यकारेण ।=Endowed with admirable wealth. (शार्यति) यः शरीरे हिंसकान् याति प्राप्नोति तस्यास्मिन् व्यवहारे ।=In this dealing of the person

who resists the attacks of the violent. (शर्मन्) । सुखकारके गृहे । शर्मेति गृहनाम (N.G. 3.4,) ।=शर्मेति सुखनाम (NG 3 ,6) In the comfortable home.

The duties of the rulers are highlighted :

स वावशान इह पाहि सोमं मरुद्भिरिन्द्र सखिभिः सुतं नः ।
जातं यत्त्वा परि देवा अभूषन्महे भराय पुरुहूत विश्वे ॥८॥

8. *TRANSLATION* :—O Indra (endowed with all great wealth) ! you desire our welfare alongwith your friends. who like the winds to the sun protect the wealth that has been acquired in this State work. O much-invoked king, all learned persons you have adorned (equipped). You adorn (safeguard) us.

NOTES & REMARKS : (भराय) भरणीयाय सङ्ग्रामाय । भरे इति संग्रामनाम (N.G. 2,7)=For the battle that requires the support from all. (मरुद्भिः) वायुभिः । मरुत इति पदनामसु, (N.G. 5,5,) अनेन गमनागमन-क्रियाप्रापका वायवो गृह्यन्ते इति महर्षिदयानन्दः ऋ० 1, 15 1,भाष्ये । =With winds.

Tha duteis of the rulers are further stated :

अप्तूर्ये मरुत आपिरेषोऽमन्दन्निन्द्रमनु दातिवाराः ।
तेभिः साकं पिबतु वृत्रखादः सुतं सोमं दाशुषः स्वे सधस्थे ॥९॥

9. *TRANSLATION* :—Alongwith those brave persons who choose to destroy (lit, cut into pieces) the wicked and gladden the king in the impelling act, let virtuous Indra (King) who is the annihilator of the malevolent, enjoy wealth that has been acquired, or the Soma juice that has been preparedat the dwelling place of a liberal donor. The king should always give delight to such brave warriors.

PURPORT :—The king should be glad in the company of the men who make all happy by asking them to act truthfully, and to keep away all evil couduct. thus making them righteous.

NOTES & REMARKS:—(दातिवाराः) ये दातिं लवनं छेदनं वृण्वन्ति ।=Those who choose to cut into pieces the wicked. (अप्तूर्ये) अपोभिः कर्मभिः प्रेरणीये व्यवहारे

अप: इति कर्मनाम(NG 2, 1)=In the dealing to be impelled with good act. (आपि:) य: समन्तात् पिबति शुभगुणव्याप्तो वा =He who drinks milk and good water etc. or is virtuous.

The same subject of duties of the rulers is continued :

इदं ह्यन्वोजसा सुतं राधानां पते। पिबा त्व१स्य गिर्वणः ॥१०॥

10. TRANSLATION :—O King ! you are lord of the wealth (of all kings). You are to be praised and requested in good words. Enjoy this wealth acquired with great strength and drink thus Soma juice when feel thirsty.

PURPORT :—O king ! you should always enjoy happiness by protecting wealth and prosperity and by developing your kingdom under the constant vigilance.

NOTES & REMARKS :—(राधानाम्) धनानाम। राध इति धननाम (NG 2, 10)=Of wealth of all kinds. (ओजसा) बलेन। ओज इति बलनाम (NG 2, 9)=With strength.

The duties of the rulers are underlined :

यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम्। स त्वा ममत्तु सोम्यम् ॥११॥

11. TRANSLATION :—O King! one who gives you good food alongwith the drink of the Soma (invigorating juice of various herbs), gladden you. Control your body and do noble deeds which may bring about peace.

PURPORT :—O King ! let a righteous person be acceptable to you. Make your subjects happy and they obtain wealth from you. Controlling your senses, rule over your people.

NOTES & REMARKS :—(स्वधाम्) अन्नम्। स्वधा इति अन्ननाम। (NG 2, 7) =Food (ममत्तु) आनन्दतु।=May make happy.

The duties of the rulers are emphasized :

प्र तें अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः । प्र बाहू शूर राधसे ॥१२॥

12. TRANSLATION :—O Indra (noble king) ! may this Soma (invigorating juice) penetrate to our flanks, and may it bring you the idea of obtaining wealth hero. May it (juice) inculcate strength in your arms in order to acquire wealth (by increasing your vigour).

PURPORT :—O king ! you should eat and drink only those things which may not cause disease in your body and may not badly affect your intellect, so that your intellect, kingdom and prosperity may go on increasing.

Sūktam 52

Rishi of the Sūktam—Vishvāmitra. Devatā—Indra. Chhanda—Gāyatri, Jagati and Trishtup. Svara—Shadja. Nishāda and Dhaivata.

The duties of a king are totd :

धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् । इन्द्र प्रातर्जुषस्व नः ॥१॥

1. *TRANSLATION* :—O Indra (upholder of abundant wealth) ! lovingly serve us (learned men) in the morning, like a needy person approaches a wealthy who has store of fresh barley, parched grain, curds (milk products) and cakes and sanctified by recitation of the Vedic mantras.

PURPORT:—As a needy person entreats a wealthy man, in the same manner, a king should solicit the help of absolutety truthful reliable scholar in order to receive instructions about the help of duties of a king.

NOTES & REMARKS :—(करम्भिणम्) बहवः करम्भा पुरुषार्थेन संशोधिता दध्यादयः पदार्था विद्यन्ते यस्य तम् । He who has curds and other things well-cleaned. (उक्थिनम्) बहून्युक्थानि वक्तुं योग्यानि वेदस्तोत्राणि विद्यन्ते यस्य तम् । उक्थम् इति प्रशस्यनाम (N.G. 3, 8)=He who has admirable and sublime vedic hymn.

The duties of a king are elaborated :

पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च । तुभ्यं हव्यानि सिस्रते ॥२॥

2. *TRANSLATION* :—O king ! you eat good food. Accept well-prepared easily digestable cakes and butter. Be industrious so that you may attain all happiness and acceptable objects.

PURPORT :—*O king ! you should take good meals and drinks which eradicate the diseases and increase intellectual power. Be healthy and exert yourself, so that all joys may be attained by you.*

NOTES :—(पचत्यम्) पचने साधुम् = Easily digestible. (सिस्रते) प्राप्नुवन्तु = May be attained. ?

———

The duties of the rulers are highlighted :

पुरोळाशं च नो घसों जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥३॥

3. *TRANSLATION* :—O Indra (king) ! accept good articles, rotis. ghee etc. and invite us to dine with you. Derive enjoymenti from our praises and presents, like a lover from his beloved wife.

PURPORT :—*The king and the people should regard all property belonging to them as joint and common wealth. As a man desirous of getting a wife is joyous after getting her, in the same manner, a king should always feel delighted by getting ideal subjects.*

NOTES & REMARKS :—(पुरोडलाशम्) पुरस्ताद्दातुं योग्यम् = That which is offered beforehand. Here it mostly means cake and butter etc. (जुषस्व) सेवस्व । = Accept lovingly and make us to do so. (योषणाम्) स्वस्त्रियम् = One's wife.

———

The same subject of duties of the rulers is stated :

पुरोळाशं सनश्रुत प्रातःसावे जुंषस्व नः । इन्द्र क्रतुर्हि ते बृहन् ॥४॥

4. *TRANSLATION* :—O Indra (endowed with the wealth of wisdom) ! who have received education from discreet persons, and your intellect and deeds, they are indeed great. Therefore, accecpt

as a mark of respect our well cooked food consisting of roti and ghee offered in the morning.

PURPORT :—Men should show respect and kindness to the people, according to their ability and character.

NOTES :—(सनश्रुत) सत्याऽसत्यविवेकिनां सकाशाच्छ्रुतं येन यद्वा सत्यासत्य-विभाजकं वचनं श्रुतं येन तत्सम्बुद्धौ ।He who has heard or received education from the persons who have power to distinguish between truth and untruth. (इन्द्र) विद्यैश्वर्ययुक्तः ।Endowed with the wealth of wisdom.

The duties of rulers are elaborated :

माध्यंन्दिनस्य सवनस्य धानाः पुरोळाशमिन्द्र कृष्वेह चारुम् ।
प्र यत्स्तोता जरिता तूर्ण्यर्थो वृषायमाण उप गीर्भिरीट्टे ॥५॥

5. *TRANSLATION* :—O Indra (king)! partake of the barley, and the delicious rotis and ghee during the midday session of the Yajnas. You should honour that admirer and attendant of yours who are active and increase their strength, praise you with sweet noble words and thus turn to be prosperous because of their labour.

PURPORT :—Those servants of the State who work hard to develop it by all legitimate means, like the priests of the Yajnas, should be honoured by the king.

NOTES : (तूर्ण्यर्थः) तूर्णिः सद्योऽर्थो यस्य सः=Active and prompt. (ईट्टे) ऐश्वर्यवान् भवेत् ।=May prosper.

The duty of a teacher is stated

तृतीये धानाः सवने पुरुष्टुत पुरोळाशमाहुतं मामहस्व नः ।
ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्त उप शिक्षेम धीतिभिः ॥६॥

6. *TRANSLATION* :—O wise men! praised by many, let us be industrious, and teach you in the evening session of the Yajna in a practical manner with our fingers. You are useful, like the

barley roties etc, and have many wisemen associated with you and possess various kinds of food materials. You should duly respect us like your teachers.

PURPORT :—As the learned priests teach the meaning and significance of the various acts of the Yajna, in the same manner, it is the duty of the teachers to teach in various science and arts the practical manner, so that the pupils may visualise and grasp them thoroughly.

NOTES & REMARKS (मामहस्व) भृशं सत्कुरु=Revere, respect (ऋभुमन्तम्) प्रशस्ता ऋभवो मेधाविनो विद्यन्ते यस्य तम्। ऋभुरिति मेधाविनाम (N.G. 3,15)। =He with whom many very wisemen are associated with (वाजवन्तम्) वाजाः शुष्कान्नविशेषा विद्यन्ते यस्य तम्। वाज इत्यन्ननाम (N.G. 2,7)= He who possesses various kinds of food materials.

———

The duties of a teacher are elaborated :

पूषण्वते ते चकृमा करम्भं हरिवते हर्यश्वाय धानाः ।
अपूपमद्धि सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ॥७॥

7. *TRANSLATION* :—O destroyer of enemies ! the wealthy learned men have many nourishing substances, and are lord of the many horses. They possess speedy steads in the form of electricity etc. the parched or cooked foodgrains and curds and fried barley. Eat them in the company of your army personnel and good men and drink Soma juice of various herbs and plabts. Let us also do the same to you.

PURPORT :—Those who are blessed with knowledge and humility should honour a worthy king by offering gifts and edibles (to eat and drink). They should also be always honoured by the king.

NOTES & REMARKS : (हरिवते) प्रशस्ताश्वः दियुक्ताय। (हरयः) हरणशीलाः अश्वाः।=Lord of many horses, speedy horses or electricity. (हर्यश्वाय) हरणशीला आशुगामिनो अश्वास्तुरङ्गा अग्न्यादयो वा विद्यन्ते यस्य तस्मै।= =Possessor of speedy steads in the form of electricity (वृत्रहा) प्राप्तधनः।=वृत्रमिति धननाम (N.G. 2.10) Wealthy.

About the warehousing system of the edibles is stated :

प्रति धाना भरत तूयमस्मै पुरोळाशं वीरतमाय नृणाम् ।
दिवेदिवे सदृशीरिन्द्र तुभ्यं वर्धन्तु त्वा सोमपेयाय धृष्णो ॥८॥

8. *TRANSLATION:*—O victorious Indra (destroyer of the troops of enemies) ! may your armies, having uniformity in action and dress, augment you for drinking Soma. May you and the learned persons augment each other. O learned persons ! offer to this Indra (brave king) the most heroic of leaders, the fried barley, the rotis and ghee which give happiness soon.

PURPORT :—It is the duty of all officers of the State and the people to store or warehouse all necessary articles. They should raise their armies with well-tried brave warriors in order to defeat the wicked and achieve victory and thus enjoy the bliss.

NOTES & REMARKS : (तूयम्) तूर्णं सुखकरम् । तूयमिति क्षिप्रनाम (N. G. 2, 15)=Bestowers of happiness soon. (धृष्णो) प्रगल्भ । धृष्णा—प्रागल्भ्ये (स्वा०)=Stubborn

---

Sūktam 53

Rishi of the Sūktam—Vishvāmitra. Devatā-Indra and Vak the parts of the speech. Chhanda-Trishtup, Anushtup and Gāyatri of various kinds. Svara-Gāndhara, Nishāda and Madhyama.

The duties of kings and army are told ;

इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः ।
वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिळया मदन्ता ॥१॥

1. *TRANSLATION* :—O President of the State and Commander-in-chief of the Army ! you are like the lightning and cloud travelling in a spacious car, leading delightful life with articles of food and good progeny. Put acceptable good oblations in the Yajna (non-violent and inviolable sacrifices). Being bestowers of divine happiness, desiring the welfare of all with the speech illuminating

the teachings of all shastras, (religious texts), you ever grow harmoniously.

PURPORT :— *Officers of the State and army ! as the clouds protect all rivers, tanks, ponds and herbs, in the same manner, the commanders and officers of the army should satisfy all members of the army and public with sufficient quantity of all necessary articles, and the warriors of the army should destroy all their enemies. Thus, all persons experienced in the science of war and administration get their desires fullfiled.*

NOTES & REMARKS : (इन्द्रापर्वता) विद्युन्मेघाविव राज्यसेनाधीशौ। स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9) । स्तनयद्वा इन्द्रस्यरूपम् (Aitariya nyak a 1, 2) पर्वत इति मेघनाम (N.G. 1, 10)=The President or the State and Commander-in chief of the army comparable to lightening and cloud. ((इलया) सर्वशास्त्रप्रकाशिकया वाचा। इलेति वाङ्नाम (N.G. 3,5) =With the speech illuminating the teachings of all Shastras. (मदन्ता) कामयमानौ विद्वांसौ ।=Learned men desiring the welfare of all (अध्वरेषु) अहिंसनीयेषु यज्ञेषु । अध्वर इति यज्ञ नाम (N.G. 3,17) अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेध: (NKT, 1,7)=In the Yajnas which are non-violent.

The duties of a king are stated :

तिष्ठा सु कं मघवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य यक्षि।
पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः ॥२॥

2. *TRANSLATION* :—O opulent Indra (king) ! enjoy happiness by drinking copiously effused Soma (juice of invigorating herbs) by making proper use of wealth. As a son clings to the garment of a father, likewise, O powerful king ! lord of noble subjects ! I lay hold of the skirts of your robe with the sweetest speech. Please be united with us and do not abandon us.

PURPORT :—*O king ! as a son serves his father, same way serve the old enlightened men. Never go astray from Dharma (righteousness). Enjoy happiness afler making others happy.*

NOTES & REMARKS : (कम्) सुखम् । कम् इति सुखनाम (N.G. 3,6) Happines. (यक्षि) सङ्गच्छस्व । United. (शचीवः) प्रशस्ताः शचीः प्रज्ञा विद्यन्ते यस्य तत्सम्बुद्धौ ।=One who has good subjects. Though in most of the present editions the text appears to be शचीति प्रज्ञानाम NKT. 3,9, but Rishi Dayananda has given he meaning of प्रजा. It requires further research regarding the matter. Commentetor.

The duties of thc people are told :

शंसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम् ।
एदं बर्हिर्यजमानस्य सीदाथा च भूदुक्थमिन्द्राय शस्तम् ॥३॥

3. *TRANSLATION* :— O non-violent person ! let us two offer praise and you concur with me. Sit on the admirable, praiseworthy good seat of Indra (king) arranged by the Yajamana (the performer of the Yajna) and unify all. Provide seats to others on their proper to places and praise the good articles that have been collected for the use of a wealthy king and accomplish all sorts of good acts. You also praise alongwith me, O Yajamana !

PURPORT :—It is the duty of all officers of the State and the people to do only good deeds which lead towards prosperity and bring good reputation by obeying the commands of the noble king.

NOTES & REMARKS : (अध्वर्यो) अहिंसक ।=Non-violent. (बर्हिः) उत्तमं स्थानम् । बर्हिरिति पदनाम (N.G-5,2) Good place, or seat. (यजमानस्य) सङ्गन्तुः ।=Of the unifier of all and performer of the yajna.

The duties on learned persons are told :

जायेदस्तं मघवन्त्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु ।
यदा कदा च सुनवाम सोममग्निष्ट्वा दूतो धन्वात्यच्छ ॥४॥

4. *TRANSLATION* :—O prosperous king ! your wife is your real home. She is the base of the birth of your progeny. Let good horses, yoked in your chariot take both of you to distant places to drink Soma. Whenever we extract Soma, let it reach you; you give crushing defeat to your enemies and shine like the lighting.

PURPORT :—As two well-trained horses yoked in comfortable chariot carry their master to distant places, same way the loving and worthy husband and wife can well accomplish the duties of household life.

NOTES & REMARKS : (अस्तम्) गृहम् । अस्तम् इति गृहनाम (N.G. 3,4) =Dwelling place, home. (योनिः) सन्तानानिमित्ता । योनिः is from यु-मिश्रणामिश्रणयोः । अत्रमिश्रणार्थः । The cause of birth of the children The cause of union of the couple and progeny. (धन्वाति) प्राप्नुयात् । (धन्वाति) धन्वातिर्गतिकर्मा—गतेस्त्रिष्वत्र प्राप्त्यर्थग्रहणम् । (NG 2, 14)=May obtain.

The duties of learned persons are state :

परा याहि मघवन्ना च याहीन्द्र भ्रातरुभयत्रा ते अर्थम् ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो रासभस्य ॥५॥

5. *TRANSLATION :*—O wealthy Indra (king) ! you are of mild and fierce temper. In case you may require to go to distant place brother ! come from there. There is a purpose for you, both in going and coming. Where there is the place for yoking your horses in the charming speedy chariot, or electricity etc, and when there is the place of loosening of the reins for holding, let us know your purpose and co-operate with you,

PURPORT :—Men should go to distant places for the accomplishment of their works. But they should not always be on the move. They should come back home, should meet their kith and kin and then again go to distant lands for the acquirement of wealth and return.

NOTES : (रासभस्य) विद्युदादिसम्बन्धिन इव ।=Regarding electricity etc. (इन्द्र) मृदूग्रस्वभाव ।=Man of mild and fierce temperament as the case may be.

The duties of the rulers are told :

अपाः सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे ते ।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥६॥

6. *TRANSLATION :*—O Indra (prosperous King) ! dwell in an abode where there is place for parking of big, aircraft and other

vehicles and for using and disconnecting fire (electricity). I like the sacrificial offerings and homes with your auspicious or blissfull wife. Alongwith your wife, go to distant places in such confortable vehicles and come back home. (Drink Soma invigorating and disease—destroying juice) and then go to the battle-field.

PURPORT :—It is the duty of the king and other administrators to manufacture aircraft and other good vehicles, to use suitable machines equipped with fire (electricity) etc, to disconnect them when the work is done and go to distant lands with their wives. If the wives also are warrior and brave, they should take them along for achieving victory in the battle.

The duties of rulers are elaborated :

इमे भोजा आङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।
विश्वामित्राय ददतो मघानि सहस्रसावे प्र तिरन्त आयुः ॥७॥

7. TRANSLATION :—O king ! you should protect those brave persons who are mighty like the Prānas (Vital airs), multiformed, sons of the enlightened persons, and are valiant fighters with the enemies. They throw missiles in the battle, give wealth in charity to those who have regard for all their friends and thus lengthening the span of their lives.

PURPORT :—O king ! you should always achieve victory by raising an army consisting of brave and mighty persons because they are well- versed in the art of warfare.

NOTES & REMARKS : (अंङ्गिरस:) प्राणा इव बलिष्ठा: । प्राणो वा आंगिरा. (Stph 6, 1, 2, 28)= Mighty like the Prānas (Vital airs)-(विश्वामित्राय) विश्वं सर्वं जगन्मित्रं यस्य तस्मै ।=For him who regards the whole world as friend. (भोजा:) भोक्तार: प्रजापालका: Protectors of the people. भोजा: is from भुज—पालनाभ्यवहारयो: । Here the meaning of protection has been taken. । (सहस्रसावे) सहस्रस्यासङ्ख्यस्य धनस्य साव: प्रसवो यस्मिन् संग्रामे ।=In the battle in which much wealth is

gained by defeating the enemy. Prof. Wilson, Griffith and others have taken Bhoja, Angirah and Vishvāmitra as Proper Nouns and interpreted them as the names of some particular individuals. In fact, these are derivative words denoting some attributes and should be taken in general terms and as attributes or Common Noun.

Now duties of the enlightened persons are told :

रूपंरूपं मघवा बोभवीति मायाः कृण्वानस्तन्वं१ परि स्वाम् ।
त्रिर्यद्दिवः परि मुहूर्तमागात्स्वैर्मन्त्रैरनृतुपा ऋतावा ॥८॥

8. *TRANSLATION* :—That man should be appointed as teacher and preacher who is a truthful person, possing much wealth comes: his in physical fitness in order to attend and address the three sessions of the Yajnas,—like the sun brings light and time-and spreads his noble thoughts, though he may not be the protector of the seasons. He illuminates all forms, creating various kinds of knowledge. (The protector and mover of the seasons is God Himself, and none else).

PURPORT :—*Those persons should be appointed for the spread of righteousness and administration, who know the nature of all things from God to the earth, who are able to give that knowledge to others quickly, and who are illuminators of good education, civil-sation and humility*

NOTES :—(मायाः) प्रज्ञाः । मायेति प्रज्ञानाम (NG 3, 9)=Intellects. (ऋतावा) सत्यवान् । ऋतमिति सत्यनाम (NG 3, 10)=Full of truthfuly and honesty Prof. Wilson translated the word मायाः' "practising delusions with respect to his own peculiar person" and Griffith translated it magic changes in his body". But the meaning given in Nighantu is मायेति प्रज्ञानाम (3, 9). The word माया means good intellect or understanding and not the delusion.

The same subject of duties of the enlightened is continued :

म॒हाँ ऋषि॑र्देव॒जा दे॒वजू॒तोऽस्त॑भ्ना॒त्सिन्धु॑मर्ण॒वं नृ॒चक्षाः॑ ।
वि॒श्वामि॑त्रो॒ यदव॑हत्सु॒दास॒मप्रि॑यायत कुशि॒केभि॒रिन्द्रः॑ ॥९॥

9. *TRANSLATION* :—O men ! you should revere the great sage, who is born among the enlightened persons and is prompted by them to do noble deeds. That sage knows the meaning of the Vedic mantras, visualizes, the real nature of men, is friend of all, and provides great prosperity. He upholds the State with the help of those experienced persons who know how to accomplish great tasks. He bears great splendour and beauty and loves a good and liberal donor. He upholds the State, like the sun upholds the earth, rivers and oceans.

PURPORT :—*The men should know that the sun is greater and bigger than all the stars and upholds and illuminates all. Likewise most, reliable knowers of the Vedas, who guide humanity are absolutely truthful.*

NOTES & REMARKS : (सुदासम्) शोभनदानम् सु+दास्--दाने (भ्वा०)= Good donor. (कुशिकेभिः) कार्यसिद्धान्तविद्भिः । कुशिकः—क्रोशतेः शब्दकर्मणः कंशतेर्वा स्यात् प्रकाशयतिकर्मणः साधु विक्रोशयिता अर्थानाम् इति वा (NRT 2, 25) = By the persons who know the fundamental principles of all works and the means to accomplish them.

The duties of the enlightened persons are elaborated :

हं॒सा इ॑व कृणुथ॒ श्लोक॒मद्रि॑भि॒र्मद॑न्तो गी॒र्भिर॑ध्व॒रे सु॒ते सचा॑ ।
दे॒वेभि॑र्विप्रा ऋषयो नृचक्षसो॒ वि पि॑बध्वं कुशिकाः सो॒म्यं मधु॑ ॥१०॥

10. *TRANSLATION* :—O learned persons ! you draw the essence of the fundamental principles of all sciences. you seers by nature examine many knowers of the meaning of all mantras, geniuses, rejoicing in the non-violent Yajnas (in the form of the study

and teaching the enlightened men). You utter noble and sweet words like the swans. You behave truthfully and drink the sweet juice and enjoy prosperity.

PURPORT :—It is the duty of great scholars to urge all learned persons to inculcate self-control, righteousness, good conduct and civilised behaviour, so that there may be born among them absolutely truthful and most reliable persons. They would bring about the welfare of the world.

NOTES :—(कुशिकाः) विद्यासिद्धान्तनिष्कर्षकाः=Drawers of the essence of the funaamental principles of all sciences, (सोम्यम्) सोम ऐश्वर्ये साधु=Good in the cause of prorperity.

The duties of enlightened are highlighted :

उप प्रेत कुशिकाश्चेतयध्वमश्वं राये प्र मुञ्चता सुदासः ।
राजा वृत्रं जङ्घनत्प्रागपागुदगथा यजाते वर आ पृथिव्याः ॥११॥

11. TRANSLATION :—O good preachers of truth ! in fact, liberal king destroys clouds like enemies, maintains others a; happiness from all directions—the east, west, north and south. Having conquered his enemies, he performs Yajna (non-violent sacrifice) at some good place on earth, sacrifices your comforts in order to make him attain prosperity, and trains your people with the use of electricity like horse for the speedy locomation and advancement.

PURPORT :—O learned men ! it is your duty to give honour and sufficient wealth to those brave warriors who destroy enemies, so that you may achieve victory on all fronts.

NOTES : (कुशिकाः) ये कुंकन्त्युपदिशन्ति ते कुशाः प्रशस्ताः । कुशा विद्यन्ते येषु ते कुशिकाः =Those who have among them good preachers of truth. (अश्वम्) तुरङ्गमिवाऽऽशुगामिनीं विद्युतम्=Electricity which is like a speedy horse. (वृत्रम्) मेघमिव शत्रुम् ।=An enemy who is like a cloud, coverer of happiness.

The theme of enlightened persons duties further moves :

य इमे रोदसी उभे अहमिन्द्रमतुष्टवम् ।
विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम् ॥१२॥

12. *TRANSLATION* : O men ! you should also worship that one Indra (ruler of the world), who protects both the heaven and the earth, all universe or wealth, a great scholar. I and all men glorify him.

PURPORT :O men ! is you should always glorify, pray to and have communion with that one God who creates this whole world and protects it.

NOTES & REMARS :—(ब्रह्म) धनं ब्रह्माण्डं वा । ब्रह्मेति धननाम (NG 2,10) =Wealth or world. (भारतम्) भारत्या वाचोऽयं वेत्ता धर्त्ता वा तम् । भारतीति वाङ्नाम=To that great scholar who is the knower or (NG 1, 11) upholder of the speech.

The duties of a king and his relation and his subjects are told :

विश्वामित्रा अरासत ब्रह्मेन्द्राय वज्रिणे । करदिन्नः सुराधसः ॥१३॥

13. *TRANSLATION* :—O friends of all ! you should give wealth (in the form of the taxes etc.) to that Indra (king) who makes us all endowed with good wealth, and who knows Dhanurveda or the science of archery (.weaponry)

PURPORT :—The people should give wealth (in the form of taxes etc.) only to that king who makes them happy by all means at his disposal.

NOTES & REMARKS : (अरासत) रासन्ताम् । रासति दानकर्मा (NG 3, 20) =Give. away (सुराधसः) उत्तमधनयुक्तान् ।=Endowed with good wealth.

The duties of the enlightened persons are told :

किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुह्रे न तपन्ति घर्मम् ।
आ नो भर प्रमगन्दस्य वेदो नैचाशाखं मघवन्रन्धया नः ॥१४॥

14. TRANSLATION :—O learned king ! you possess admirable wealth, what do the cattle do among the atheists because they have no faith in the Vedic teachings and rites or in place inhabited by them. They yield no milk to mix with the Soma, and do not perform the Yajna with the ghee of the cows. Therefore, bring them to us, so that we may use them for hospitality (giving the milk mixed with Soma) to teachers and preachers. Give us wealth taken away from the wicked persons for the use of those who hailing from a good family come to us. Remove far away from us a man who uses his power for doing mean or inglorious acts or keep him under us.

PURPORT :—As the cows do not grow among the wicked atheists, in the same manner, Dharma and other virtues do not grow among the persons lacking faith. Among the enlightened persons atheists can never have the upper hand. Therefore, good scholars should blot out atheism.

NOTES :—(कीकटेषु) अनार्य्यदेशनिवासिषु म्लेच्छेषु ।=Among the atheists living in places inhabit ed by such people. (प्रमगन्दस्य) यः कुलीनो मां गच्छति स तस्य ।=Of a person who comes to us or takes shelter under us. (नैचाशाखम्) नीचा शाखा शक्तिर्यस्मिस्तम्=A person who uses his power for doing mean acts. (रन्धय) निवारय=Remove.

The duties of enlightened persons are narrated :

ससर्परीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता ।
आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्यम् ॥१५॥

15. *TRANSLATION*:—O men ! use always that noble speech given by the thoughtfuls (enlightening ideas after seeing with the

eyes). It is full of knowledge and illuminates a splendid great form like the USHA (Dawn), daughter of the Sun, dispels all darkness and extends undecaying and harmless nectar, like the fame among the enlightened persons.

PURPORT :—If men receive wisdom and good education, sitting at the feet of the absolutely truthful reliable and enlightened persons, observing Brahamcharya (continence) Dharma (righteousness) and industriousness, there is no such happiness which they can not attain.

NOTES & REMARKS: —(अमतिम्) रूपम् । अमतिरिति रूपनाम (NG 3,7) =Form. (जमदग्निदत्ता) -चक्षुषा प्रत्यक्षेण दत्ता । चक्षुर्वै जमदग्निऋर्षिः। यदेनेन जगत् पश्यति अथो मनुते तस्माच्चक्षुर्जमदग्निऋर्षिः (Stph Brahman 8.1.1.3) (अजुर्य्यम्) हानिरहितम् ।= Harmless

---

The duties of enlightened are further stressed :

ससर्परीभरत्तूयमेभ्योऽधि श्रवः पाञ्चजन्यासु कृष्टिषु ।
सा पक्ष्या३ नव्यमायुर्दधाना यां मे पलस्तिजमदग्नयो ददुः ॥१६॥

16. TRANSLATION :—O men ! the noble speech that has been given to me by the mature and experienced knowers of the science of energy, is good on all accounts. It gives new life to all human and other beings having five Prănas, bestows happiness me May those old and experienced persons soon endow with good food and fame to these seekers after truth.

PURPORT :—O men ! you should always cultivate that noble speech which accomplishes all acts and leads to prosperity. It is a part of life and shines with truth and other virtures, giving new knowledge and life.

NOTES & REMARKS :—(ससर्परीः) सुखस्य प्रापिका ।=Bestowing happiness. (तूयम्) शीघ्रम् । तूयम् इति क्षिप्रनाम (NG 2, 15)=Soon, quickly. (श्रवः) अन्नम् । श्रवा इति मनुष्य नाम (NG 2 ,7)=Food. (कृष्टिषु) मनुष्यादिप्रजासु । कृष्टय इति मनुष्य नाम (NG 2, 3)=Possessing five Prănas (vital airs). (पांचजन्यासु) [illegible] =Among the

human (and other) beings. (प्रजास्तिजमदग्नय:) प्रजामिता विदिता अग्रय: पलस्तयो वयोज्ञानवृद्धाश्च जमदग्नयो यैस्ते =Old and experienced knowers of the science of fire.

The enlightened persons' set tasks are stated :

स्थिरौ गावौ भवतां वीलुरक्षो मेषा वि वर्हि मा युगं वि शारि ।
इन्द्रः पातल्ये ददतां शरीतोररिष्टनेमे अभि नः सचस्व ॥१७॥

17. TRANSLATION : —O leader of non-violent and inviolable good actions ! being endowed with wealth and the power of destroying the wicked, give helping hand to him, who is faltering down. Strong be the pair of oxen, and be firm the axles. Let not the pole slip nor the yoke be broken. May no slaughterer slay the oxen and the cows. May not the year or any part of it be wasted uselessly. Preserve the yoke pins from decay. Car with undamaged fellies be ready for us.

PURPORT :—Men should never kill benevolent animals like the cows and the oxen. They should also never waste their time. They should always have loving relations with good men.

NOTES :—(ईषा) हिंसक:=A violent person, a slaughterer, butcher. (पातल्ये) पतनशीले ।=Falling. (शरीतो:) शरीतु दुष्टस्वभावं हिंसितु शक्नोति ।=Able to destroy the wicked. (अरिष्टनेमे) योऽरिष्टान्यहिंसितानि कर्माणि नयति तत्सम्बुद्धौ =He who is leader of the non-violent or inviolable good actions.

It is not strange on the part of Shri Sayanacharya to have translated गावो here as गच्छत: इति गावो अश्वौ means=Horses (2). Prof. Wilson followep it as "may the horses be steady". But Griffith has rightly translated it as "Strong be the pair of Oxen." Rishi Dayananda also did the same.

The tasks set before the enlightened persons are stated :

बलं धेहि तनूषु नो बलमिन्द्रानलुत्सु नः ।
बलं तोकाय तनयाय जीवसे त्वं हि बलदा असि ॥१८॥

18. TRANSLATION :—O Indra (Acharya, giver of the great wealth of health and wisdom)! give strength to our bodies;; give strength to the bulls who carry our vehicles; give strength to our infants and grown up sons, so that they may live long. Indeed, you are the giver of strength.

PURPORT :—O Acharya (Preceptor) as you are endowed with physical and spiritual power, enable us also to have full power of the body and soul.

NOTES & REMARKS :—(अनलुत्सु) गवादिषु ।=In the bulls. (तोकाय) ह्रस्वाय बालकाय । तोकम् इत्यपत्यनाम (NG 2, 2) For an infant. (तनयाय) प्राप्तकौमारयौवनाऽवस्थाय । तनय इत्यपत्यनाम (NG 2, 2)=For grown up son.

The duties of enlightened persons are told :

अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंशपायाम् ।
अक्ष वीळो वीळित वीळयस्व मा यामादस्मादव जीहिपो नः ॥१९॥

19. TRANSLATION :—O highly learned Acharya (Preceptor) ! firmly establish in us the vigour of the Khadir (a tree named Khair in India and produces catechu). Give solidity to us like the chariot made from the Shinshapa (a kind of tree). O strong and noble person of admirable temper ! praised by all, prompt us to do noble deeds. Do not allow us to waste our time.

PURPORT :—O preceptor ! establish in us firm strength. Urge upon us to do noble deeds and do not forsake us.

NOTES :—(वीळो) बलवन् प्रशंसितस्वभाव । वीलु इति बलनाम (NG 2, 9) =Strong and man of admired temper. (वीळित) बहुभिः प्रशंसित= Admired by many. (वीळयस्व) प्रेरयस्व=Prompt, urge. (अक्ष) व्याप्तविद्य ।

अक्षा इति पदनाम। षद गतौ। (NG 5, 3)=गतेस्त्रिष्वर्थेष्वत्र प्राप्तिग्रहणं कृतं भाष्यकृता, तेन प्राप्तविद्येति व्याख्यानम्। Well-versed in many sciences highly learned.

———

The duties of the officers of the State are told :

अयमस्मान्वनस्पतिर्मा च हा मा च रीरिषत् ।
स्वस्त्या गृहेभ्य आवसा आ विमोचनात् ॥२०॥

20. TRANSLATION :—O king, as the protector of the forest does not leave us, or as the sun does not harm us, in the same manner you should also not desert us. May we travel back home with prosperity till the goal is reached, and thereafter the horses be unharnessed.

PURPORT :—As the food and other things are protectors of all, in the same manner, the officers of the State should be protectors or guardians of all. They should never give up justice, having given up injustice.

NOTES & REMARKS :—(रीरिषत्) हिंस्यात्। रिष-हिंसायाम् (दिवा०)=May perish. (वनस्पतिः) वनस्य पालकः। वनमिति रश्मिनाम (NG 1, 5)=The protector of the forest. 2=The protector of rays-sun.

———

The duties of State officials are stated :

इन्द्रोतिभिर्बहुलाभिर्नो अद्य याच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व ।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु ॥२१॥

21. TRANSLATION :—O Indra (Posvsessor of abundant wealth) ! may the vile wretch who hates us fall before us. May the breath of life depart from him whom we (all good men) hate on account of his malevolence. Protect us this day against our foes, with many and excellent defences. O brave and Opulous King !

PURPORT :—It is the duty of the enlightened person, to hate only a man of wicked nature and to honour a righteous person. The king and other officers of the State should adopt all means which protect good people and remove the wicked.

NOTES :—(याच्छ्रेष्टाभिः) शत्रुबधकर्मण्युत्तमाभिः = Efficient destroying the enemies. (अधरः) नीचः = Mean. (पदीष्ट) प्राप्नुयात् = Obtain.

The duties of the rulers are told :

परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति ।
उखा चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति ॥२२॥

22. *TRANSLATION :*— O Indra ! you possess abundant wealth and your army tortures the enemies like a blacksmith heats his axe. It cuts into pieces the foes easily like the Simal flower, The heavily heated cauldron leaks and boils over foam, so may mine enemy perish.

PURPORT :— Those kings who protect and safe-guard their brave army, achieve victory and shine in the world.

NOTES : (शिम्बलम्) शल्मलीपुष्पम् पत्रं वा । Simal flower or leaf. (वृश्चति) छिनत्ति । ओव्रश्चू-छेदने (तुदा०) = Cuts down. (उखा) पाकस्थाली । परमं वा एतत् पात्रं यत् उखा (Maitrāyanisamhita 3,1,8) = Cauldron. (येषन्ती) स्रवन्ती । = Leaking.

The duties of the rulers are dealt :

न सायकस्य चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति ॥२३॥

23. *TRANSLATION :*— O king ! your men who while fighting do not mind the trouble caused by arrows and arms, and drive away a greedy enemy deeming him like an animal. They do not fight in the battle while riding on the horse back with those who have no horses, and do not lead an ass (inferior horse) in preference to a good horse. Such people should be supplied with good arrows and other weaponry arms.

PURPORT :— Those are to be considered as the best in the army of a king, who know well the science of warfare and who knowe how to preseve and firmly keep and urge to fight various parts of th army.

NOTES & REMARKS : (लोधम्) लोब्धारम् । अत्र वर्णव्यत्ययेन भस्य घः । = Greedy enemy. (अवाजिनम्) अविद्यमाना वाजिनो यत्र सङ्ग्रामे तम् । = In the battle with those who have no horses.

Editor's Note—In accordance with the established norms of warfare, as indicated in the Mahabharat also a horse-rider would never fight a soldier not riding on the horse. It is like this in Mahabharata — रथी च रथिना योध्यो गजेन गजधूर्गतः । अश्वेनाश्वी, पदातिश्च पादातेनैव भारत ।

TRANSLATOR'S NOTES : Here Sayanacharya, Prof. Wilson, Griffiith and others have meant that Vishvāmitra while perfoming austerities was captivated by the men employed by Vasishtha and taken away like an animal. Vishvămitra ridicules the rivalry of Vasishtha with himself in this mantra. In fact, it is an absurd interpretation, as it brings the Vedas and the Vedic sage, both, like Vishvāmitra and Vasishtha into contempt. Dayananda Sarasvati has interpreted it straightforward by overlooking the absurd myths connected with it. He has taken the words वाजिना-अवाजिनम् in their simple and direct sense.

The theme of duties of rulers is highlighted :

इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ ॥२४॥

24. *TRANSLATION :—* O Indra (tool of great prosperity)! these attendants of mine who are like the trained sons of the learned commander and are upholder of your army know the ups and downs of the life. When they are in the battle-field, when they are hear the sound of a bow string of the foe, they urge their steads to proceed

in that direction. You should protect and safeguard them like yourselves.

PURPORT :— The kings and officers who know the nature and cause of advancement and deterioration, who feed (nourish) the officers of the army and their attendants, who are well-versed in the art of fighting and are faithful as their own children, they always prosper. How can they be defeated in the battle-field ?

NOTES : (भरतस्य) सेनाया धर्त्तू रक्षकस्य । = Of the commander of the army who is its protector and upholder. (हिन्वन्ति) वर्धयन्ति ।= Increase, multiply. (आजौ) सङ्ग्रामे । = In the battle.

Sūktam—54

Rishi of the Sūktam-Prajāpati or Vāchya. Devatā-Vishve Devatāh. Chhanda—Pankti and Trishtup of various kinds. Svara Panchama and Dhaivata.

The duties of the kings are told :

इमं महे विदथ्याय शूषं शश्वत्कृत्व ईड्याय प्र जभ्रुः ।
शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥१॥

1. *TRANSLATION* :—O king ! you have many good workers under you. Listen to us who prove our strength and the vigour to be demonstrated on the occassion of the admirable battle. The members of your army should be paid liberally and they combat well. Please listen to us with your divine actions. You are always highly learned and shining like the fire, and are engaged in doing good deeds.

PURPORT :—It is the duty of the kings to honour constantly those, who possess good knowledge regarding the scientific warfare and great strength. They should improve their work, so that being delighted, they may crown the king with success.

NOTES & REMARKS ; (शूषम्) बलम् ।=Power, Energy. (विदथ्याय) विदथेषु सङ्ग्रामेषु भवाय । निघण्टौ शूषम् इति बलनाम (NG 2,9) ।=For the strength belonging to the battle. (अजस्रः) निरन्तरः ।=Constant. (अनीकैः) सैन्यैः । सेनाया वै सेनानीनीकम् (Stph 5,3,1,1)=With armies. (दम्येभिः) दातुं योग्यैः=Worth giving.

The duties of the kings are elaborated :

मर्हि मुहे दिवे अर्चा पृथिव्यै कामो म इच्छश्चरति प्रजानन् ।
ययोर्ह स्तोमे विदथेषु देवाः सपुर्यवो मादयन्ते सचायोः ॥२॥

2. *TRANSLATION* :—Honour the person who knows the art of warfare and conquers his enemies, desires kingdom and travels here and there for the acquirement of great light and the kingdom of earth. Such a person tries to fulfil (lit. adorn) my desires and achieves victory. The enlightened men serving the noble cause get great delight on the nice accomplishments of knowledge and king—dom adopting moral values. You should gladden them all.

PURPORT :—The king and his ministers should make happy those persons, who desire to spread knowledge and progress of the State. They are long lived and experts in the science of warfare, adorn the king and ministers with prosperity and victory.

NOTES & REMARKS : (पृथिव्यै) भूमिराज्यप्राप्तये ।=The obtaining kingdom of the earth. (सपर्यवः) सेवकाः । आयव इति मनुष्यनाम । (NG 2,3) =Attendants. (आयोः) जीवस्य । आयुः इति अन्न नाम (N. G. 2, 7) अत्र अन्नवतः प्राणिनो ग्रहणम्=Of the soul.

The same subject of duties of the kings is dealt :

युवोर्ऋतं रोदसी सत्यमस्तु मुहे षु णः सुवितायु प्र भूतम् ।
इदं दिवे नमो अग्ने पृथिव्यै सपुर्यामि प्रयसा यामि रत्नम् ॥३॥

3. *TRANSLATION* :—O king ! shining like the fire, may the true relation of both the Master and his servants be ever inviolable.

You are united with them like the earth and the heaven. May it cause great prosperity and the abundant achievement of gold, jewels etc. As I serve for the good of the mother earth and heaven and achieve victory with great industriousness, so you should also emulate.

PURPORT :—As the sun and the earth cause the movement of the whole world and make it full of prosperity and food, so the king and his cabinet, should do noble deeds labouriously and acquire abundant wealth.

NOTES : (सुखिताय) ऐश्वर्याय । = For prosperity. (प्रयसा) प्रयत्नेन = With industriousness.

The subject of duties of the administrators is emphasized :

उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥४॥

4. *TRANSLATION :* — O queen ! you are like the earth (have forgiveness) honour those truthful and learned persons who bow before you and your husband and gladden you both in the battle-field. The brave leaders, experts in ancient sciences, show their valour, and attain your victory like the dawn touching the earth and heawen.

PURPORT :— Those persons are worthy of ruling over their subjects, who are truthful in thought, words and deeds and are self controlled. Only those ladies are capable queens who are noble like their husbands.

NOTES & REMARKS : (आविविद्रे) समन्ताल्लभन्ते । = Attain from all sides. (ऋतावरी) सत्यप्रापिकोषा = Dawn which leads to truth (through meditation etc.) (समिथे) । सङ्ग्रामे । समिथे इति संग्रामनाम (NG 2.17) = In the battle field. (पृथिवि) भूमिवत्क्षमाशीले । = Of forgiving nature like the earth. (वेविदानाः) भृशं प्रतिजानन्तः । = Knowing much, highly learned.

The duties and attributes of a learned person are told :

को अद्धा वेद क इह प्र वोचद्देवाँ अच्छा पथ्या३ का समेति ।
ददृश्र एषामवमा सदांसि परेषु या गुह्येषु व्रतेषु ॥५॥

5. *TRANSLATION* :— O men ! tell me who knows truly the nature of God and Dharma ? Who is in a position to tell learned persons about it thoroughly ? Which is the path that leads to the divine virtues ? The answers are—it is only those who see the gross substences in the world having their root in the subtle causes and avowedly seek knowledge and truthfulness. The others which are to be always protected, are those know these things and factors well.

PURPORT :— *There are few people in this world who know God, who act according to His commandments and preachs truth. There are few learned persons who know all the gross and subtle objects and their causes.*

NOTES & REMARKS : (अद्धा) साक्षात् । अद्धा इति सत्यनाम (NG 3,10) एतत् खलु वैवतस्य रूपं यत्सत्यम् (Stph. 12,8,2,4)) = Truly, Directly. (सदांसि) वस्तूनि ।= Things, objects. (व्रतेषु) सत्यभाषणादिनियमेषु ।= In the laws or vows of knowledge, truth and others.

The attributes of God are told :

कविर्नृचक्षा अभि षीमचष्ट ऋतस्य योना विघृते मदन्ती ।
नाना चक्राते सदनं यथा वेः समानेन क्रतुना संविदाने ॥६॥

6. *TRANSLATION* :— O men and women ! you should all worship or have communion with that One God, who is Omniscient, beholder of all men and illuminator of the heaven and earth. In fact, these are produced from the true etermal cause-Matter, and gives joy by producing various objects like the diversified nest (shelter) of a birth. They are like two women who have taken similar pledges or suitable actions.

PURPORT :— O men ! that One Omniscient and All-beholder God should be worshipped by all who have made many luminous and other worlds.

NOTES : (अचष्ट) प्रकाशितवान् ।= Has illuminated. (विद्युते) विशेषेण प्रकाशिते ।= Illumined particularly. (संविदाने) कृतप्रतिज्ञ इव ।= Who have made pledges. (वेः) पक्षिण := Of the bird.

The attributes of God are further stated :

समान्या वियुते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागरूके ।
उत स्वसारा युवती भवन्ती आदु ब्रुवाते मिथुनानि नाम ॥७॥

7. *TRANSLATION :*—O men ! know the real nature of the earth and heaven which are like two vigilant young sisters, similar in some respects but united and disjoined, near and far, stable and firmly established. They are addressed therefore by twin appellatives as Dyăvă-Prithvi. Know the real nature of these earth and heaven and attain prosperity utilising them properly.

PURPORT :—As loving sisters speak sweet and desirable words and are always united, so are the various planets in this universe. Some of them far, some are near, some luminous and some without light. This phinomenon what you should know.

NOTES :—(वियुते) मिश्रितास्मिश्रिते=United and disjointed. (दूरेअन्ते) विप्रकृष्टे समीप च=Far and near. (पदे) प्रापणीय=To be attained.

The attributes of God are elaborated :

विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते ।
एजद्ध्रुवं पत्यते विश्वमेकं चरत्पतत्रि विषुणं वि जातम् ॥८॥

8. *TRANSLATION :*—O learned persons ! upholding the great divine objects these two-earth and heaven-keep separate all things

that are born. They do not go away from their circumference. The moving but firm firmament acts like the lord of the earth (so to speak). All moving and stationary beings rest upon one base, whether they are animals, birds or creatures of various kinds. All this you must know well.

PURPORT :—O men ! all these things and creatures which are born dwell, die and perish in the firmament, which is the substratum of the earth, sun and other substances. This truth be known to you.

NOTES & REMARKS:—(व्यथेते) स्वस्वपरिधेरितस्ततो न चलतः। व्यथ-भयचलनयोः अत्र चलनार्थग्रहणम्=Do not deviate from their circumference. Move or go away. (विषुणम्) विष्वग्गच्छति=Going on all sides. (देवान्) दिव्यान् पदार्थान्=Divine objects.

———

The attributes of God are told :

सना पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः ।
देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः ॥९॥

9. *TRANSLATION :*—O men ! you should know the great and famous path in which are established the devout enlightened persons of good dealings because of the virtues, leading to God, Let this world created by its Adorable Father and Sustainer (God, the Supreme Being) should also be known from far and near. I always keep uppermost in my mind that God is Eternal and Ever new (un-changing). You should also be within Him i. e. should realise His presence within yourselves.

PURPORT :—O men ! you should adore and have communion with that God in which the world dwells. The enlightened persons tread upon the path directed by Him (through the Vedas). He is the creator and sustainer of the world, the greatest and External. If one knows, him, He appears to Him quite near, if one does not know Him, He appears to be far off.

NOTES :—(सना)=सनातनम् । Eternal (अधि एमि) सर्वतः स्मरामि=Remember from all sides and at all times. (पनितारः) व्यवहर्त्तारिः स्तावकाः=Devotees of good dealings. (च्युते) विगतावर्णे प्रसिद्धे=Famous. (जामि) जातम् ।=Born.

The attributes of God are started :

इमं स्तोमं रोदसी प्र ब्रवीम्यृदूदराः शृणवन्नग्निजिह्वाः ।
मित्रः सम्राजो वरुणो युवान आदित्यासः कवयः पप्रथानाः ॥१०॥

10. TRANSLATION :—I am a friend of all and trying to be exalted by nature. Preach about this most Praiseworthy God who like the heaven and earth is to be known by various sciences, Illuminator and Upholder of all. May those who have truth within themselves, whose tongue is luminous like the fire, preaching their divine virtues, youthful (energetic), endowed with full knowledge like the sun and are far-sighted. Such sages and renowned persons listen to it.

PURPORT :– As a sovereign illuminates (administers) all justice by His Command, in the same manner, absolutely truthful relaible and enlightened person propogate knowledge about God and His commands through teaching and preaching. Those who become knowers of all sciences, by observing Brahmcharya upto the age of forty eight years (called do Aditya category), can talk about Him (God) can hear, take right decisions, practise Yoga and have direct perception about Him.

NOTES :—(स्तोमम्) प्रशंसनीयम्=Praiseworthy. (ऋदूदराः) ऋत् सत्यमुदरे येषान्ते ।=Those who have truth within themselves (lit. have truth within their bellies). (पप्रथानाः) प्रख्याताः ।=Famous renowned. (रोदसी) द्यावापृथिव्याविव सकलविद्यावेद्यं प्रकाशक सर्वस्य धर्त्तारम्=God who is to be known by all sciences, Illuminator and Upholder of all.

The attributes of a highly learned person are told :

हिरंण्यपाणिः सविता सुंजिह्वस्त्रिरा दिवो विदथे पत्यमानः ।
देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वतातिम् ॥११॥

11. TRANSLATION :—O great scholar ! you give the great wealth of wisdom, are honey—tongued, acting like a master of knowledge of energy, earth and other objects, and like the resplendent sun (lit. the sun who has splendour like the hand). Give us good speech and grant all our noble desires. Give us knowledge thrice a day.

PURPORT :—As the sun is the Lord of all planets under its circle, in the same manner, a highly learned person should be the leader of all.

NOTES & REMARKS : (हिरण्यपाणि:) पाणिरिव हिरण्यं तेजो यस्य सः। तेजो वै हिरण्यम् (तैत्तिरीये) स० 5, 1, 105 तैत्तिरीय सं० 1, 11, 8. काण्व स० 11, 4, 8)=The resplendent sun who has splendour like his hands. (दिव:) विद्युतादे:=Of electricity and other objects. (विदथे) विज्ञाने । विद् ज्ञाने (प्रदा०)=In the knowledge.

The lesson should be repeated thrice in order to ingrain it in the mind or thrice a day, morning afternoon and night.

The duties of the disciples are told :

सुकृत्सुंपाणिः स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात् ।
पूषण्वन्त ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमंतष्ट ॥१२॥

12. *TRANSLATION* :—O wiseman ! you have many supporters make us joyful as a man who does good deeds, is dextrious-handed, has many good kith and kin, and is manifester or propogator of truth and illuminator of knowledge. You are a highly learned person, and therefore uphold for us all those things which are necessary for our preservation and protection. Undertake for our protection those dealings which nourish us like the clouds.

PURPORT :—As righteous and highly learned persons bestow happiness upon all, so it is the duty of all to make the enlightened men joyful.

NOTES & REMARKS : (ऊर्ध्वग्रावाण:) मेघा:। ग्रावा इति मेघनाम (N.G. 1,10)=Clouds. (अध्वरम्) पालकव्यवहारम्। ध्वरति हिंसाकर्मा तत्प्रतिषेध: (NKT 1,7) अहिंसक: पालको व्यवहार:। A nourishing non-violent dealing. (त्वष्टा) प्रकाशक:। त्वष्टा तूर्णम् अश्नुते इति नैरुक्ता:। त्विषेर्वा स्याद् दीप्तिकर्मण: (NKT 8,2,14,) अत्र दीप्त्यर्थग्रहणं कृतं भाष्यकारेण ।= Illuminator.

The duties of disciples are highlighted :

विद्युद्रथा मरुत ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः ।
सरस्वती शृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः ॥१३॥

13. *TRANSLATION* :—May a learned lady listen to the weatlh accompained by good issues. They possess it like the brave men who have energy-driven cars, have various kinds of military movements and are renowned for their truthfulness, are highly learned, performers of the Yajnas and are good and prompt artists.

PURPORT :—Like men the women also should study and possess good wealth. Both should give up laziness and accomplish technological or industrial schemes.

NOTES : (विद्युद्रथा:) विद्युद्युक्ता रथा यानानि येषान्ते। Possessing cars in which electricity is used. (ऋष्टिमन्त:) बह्वय: ऋष्टयो गतयो विद्यन्ते येषान्ते =Who have various kinds of movements. (अयास:) प्राप्तविद्या: ।= He who have acquired much knowledge, highly learned. (यज्ञियास:) शिल्पव्यवहारकर्त्तार: ।= Good artists.

TRANSLATOR'S NOTES :—The use of the word विद्युद्रथा adjective for मरुत: (brave warriors) clearly refers to the vehicles driven by energy. Prof. Wilson assuming the Maruts are storm gods,

translated it as the Maruts whose car are the lightning. Griffith's translation as "Borne on their flashing car", is a bit better. ऋष्टिमन्त: is from ऋषी-गतौ (तुदा०). So Rishi Dayananda Sarasvati has interpreted it here as बह्व्यय: ऋष्टय:—गतयो विद्यन्ते येषां ते। Because ऋष्टि also means spear and other arms, Prof. Wilson and Griffith have translated ऋष्टिमन्त: as "armed with spears" (Wilson) or "The spear-armed Maruts (Griffith). Rishi Dayananda Sarasvati has given that meaning in his commentary on Rig. 1.88.1. He writes on ऋष्टिमद्भि: कलाभ्रामणार्थं यष्टि शस्त्रास्त्रादियुक्तै: ।=Possessed of various kinds of arms and missiles. It however, means that Maruts are brave warriors ready to lay down their lives for defending their country and not storm gods as erroneously supposed by Prof. Maxmuller, Wilson, Griffith and other Western scholars.

In praise of the speakers of truth :

विष्णुं स्तोमासः पुरुदस्ममर्का भगस्येव कारिणो यामनि ग्मन् ।
उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥१४॥

14. *TRANSLATION* :—O Industrious learned person ! your devotees are adorable; they do good desireable deeds for prosperity, take shelter in Omnipresent God who removes all miseries and tread upon the path of righteousness. And as young women and grand old mothers do not trangress the Commandments of that all-pervading Supreme Being, so you should also do.

PURPORT :—*Those who are devotees of God, dwelling obeying always in the commandments of the Supreme Being and possess real wealth of peace, self-control, endurance and knowledge etc, they attain great virtues like non-violence and truth and pass off misery, and enjoy great delight.*

NOTES & REMARKS : (पुरुदस्मम्) पुरूणि बहूनि दुःखानि दस्मान्युपक्षीणानि यस्मात्तम् । पुरु इति बहुनाम । (N.G. 3,1) दसु-उपक्षये (दिवा०)=By whose communion all miseries are evaporated : (ककुहः) महान्तः । ककुह इति

महन्नाम । (N.G. 3, 3)=Big or great. (मर्धिता) हिंसन्ति ।=Violate.

The duties of kings are told :

इन्द्रो॒ विश्वै॑र्वी॒र्यैः॒३॒ पत्य॑मान उ॒भे आ प॑प्रौ॒ रोद॑सी महि॒त्वा ।
पु॒र॒न्द॒रो वृ॑त्र॒हा धृ॒ष्णुषे॑णः स॒ङ्गृभ्या॑ न॒ आ भ॑रा॒ भूरि॑ प॒श्वः ॥१५॥

15. TRANSLATION :—O king ! you possess abundant wealth, are like the sun that is the destroyer of the clouds, or destroyer of the cities of the enemies, and are full of all energies. The leader of a conquering strong army, has transformed it into the kingdom of justice on the earth, after having upheld us and the animals. Support us well.

PURPORT :—As the sun and the earth uphold, sustain and increase the strength of all, in the same manner, it is the duty of the king and other chiefs to cultivate all noble virtues in order to make the subjects advanced, to strengthen the army, and destroy the foes, and thus to make the people grow in every way.

NOTES & REMARKS : (रोदसी) न्याय भूमिराज्ये ।=The kingdom of justice and earth. (वृत्रहा) मेघहन्ता सूर्येव ।=Like the sun who destroys the clouds. (धृष्णुसेनः) धृष्णुः प्रगल्भा दृढा सेना यस्य सः ।=He whose army is very strong.

The attributes and duties of the enlightened persons are stated :

नास॑त्या मे पि॒तरा॑ ब॒न्धुपृच्छा॑ सजा॒त्य॑म॒श्विनो॒श्चारु॒ नाम॑ ।
यु॒वं हि स्थो र॑यि॒दौ नो॑ र॒यी॒णां दा॒त्रं र॑क्षेथे॒ अक॑वै॒रद॑ब्धा ॥१६॥

16. TRANSLATION :—O the President of the Council of Ministers and the Chief Commander of the army ! you are absolutely truthful. You give wealth, and protect me. You look to the care and welfare of your kith and kin, irresistible by your irresproach-able noble actions, and safeguard our donations. Like the sun and the moon, your name is beautiful. Like parents, you protect the honour and fame of that beautiful name which are of the similar nature and function.

PURPORT :— Those enlightened persons who protect all like the parents, who give knowledge and wealth to all, and who being of righteous conduct protect their kith and kin and others, become worthy of veneration by all.

NOTES & REMARKS : (अश्विनाः) सूर्य्याचन्द्रमसोरिव ।=Like the sun and the moon. (अकवैः) अकुत्सितैः कर्मभिः ।= By irresproachable or un-blameable noble action. तत्कावश्विनौ । द्यावापृथिव्यावित्येके । अहोरात्रा वित्येके, सूर्याचन्द्रमसावित्येके (NKT 12,1,1) अत्र सूर्याचन्द्रमसौ इति पक्षमादाय व्याख्यातं भाष्यकृता ।= Ashvinau (अश्विनौ) is the common name for the President of the Coucil of Minister and the Chief Commander of the Army.

The attributes and duties of the enlightened are elaborated :

महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे ।
सख ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः ॥१७॥

*17. TRANSLATION :—*O sages and highly learned persons ! great is your beautiful name Ribhus, indicative of that you are all enlightened men. Along with beloved wisemen, who are dear to you like your own souls in the work of God (Divine work), protect this our intellect in order to rightly distinguish between the truth and untruth. O great king ! invoked by many, you are the friend of those wiseman, and attain wisdom.

PURPORT :—The names of those persons only become renowned who having friendship with all, whether intelligentsia or common men, give wisdom or noble advice to all, so that they may have the power of discrimination between the Dharma (righteousness) and Adharma (unrighteousness).

NOTES : (ऋतुभि :) मेधाविभिः सह । ऋतवो वै देवाः (Stph 7,2,4,26) ऋतवो वै विश्वे देवाः (Stph 7,1,1,43) ऋतवः पितरः (Kaushitaki Bra. 5,7, Stph 2,4,2,24 and Gopatha 1.24,11,6,15)=With wisemen or geniuses. (सातये) सत्याऽसत्ययोर्विवेकाय ।=For distinguishing between the truth and falsehood. (तक्षत) रक्षत । अत्र संहितायामिति दीर्घः ।=Protect.

TRANSLATOR'S NOTES : Quoted on the authorities above the word ऋतवः is used here not seasons but for enlightened wisemen. The Devatā or subject of the mantra is ऋभवः acccording to Nighantu ऋभुरिति मेधाविनाम (N.G. 3, 15) । In the Nirukta 11.2.16, Yaskacharya has given the derivation of ऋभवः as ऋभवः-उरु भान्तीति वा ऋतेन भान्तीति वा । ऋतेन भवन्तीरिति वा (NRT 11, 2, 16) i. e. Wisemen are called Ribhus (ऋभवः), because they shine well, they shine with truth or have their existence on account of truth, Veda and Yajna, as the word ऋतम् is used for all these three. How great and beautiful in indeed this name ऋभवः Ribhus.

The duties of the kings are told :

अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमाँ अस्तु गातुः ॥१८॥

18\. *TRANSLATION* :—O learned persons ! like a mother and a judge, you perform Yajnas, enable us to observe the vows of noble men, without any impediment. Keep off us the path which deprives us of having good progeny. May the land we dwell upon, have plenty of progeny and cattle.

PURPORT :—O enlightened persons ! like mothers and dispensers of justice, keep us away from all unjust conduct, enable us to perform truthful and righteous acts and make the land for us full of good progeny and infinite wealth.

(*NOTES* : (यज्ञियासः) अहिंसायज्ञस्यानुष्ठातारः = Performers of non-violent sacrifice. (अदब्धानि) अहिंसितानि = Inviolable. अदितिः अदीना देवमातेति (NKT 4,4 23) अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः (ऋ० । 89, 10) इति प्रामाण्याददितेर्मातित्यर्थः स्पष्टः । (गातुः) भूमिः । गातुरिति पृथिवी नाम (NG 1, 1) = Land, earth. (अदितिः) माता = Mother.

The duties of the enlightened persons are highlighted :

देवानां दूतः पुरुध प्रसूतोऽनागान्नो वोचतु सर्वताता ।
शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्वन्तरिक्षम् ॥१९॥

19. TRANSLATION :—O upholder or sustainer of many ! you are the messenger of the enlightened persons and tell the story of truth and untruth with the consequences and morals. Give instructions to us who are sinless, about the science of the earth and other objects. Along with constellations which are imperishable in their causal form, let us attain forgiveness like the earth, vidya (knowledge) shining like the electricity, freedom from restlessness like the firmament, the light of knowledge like the sun and peace like water. Listen to our words of prayer.

PURPORT :—It is the duty of the preachers appointed by the authorities of the Dharma Sabha to make all persons righteous by preaching what is truth and untruth. They should solve their problems after hearing them properly. Let them take forgiveness and other virtues from the earth and prompt others to do likewise, destroying all sort of hypocricy, leading men to Dharma (righteousness) and thus make all happy.

NOTES & REMARKS : (पृथिवी) भूमिरिव क्षमा = Forgiveness like the earth. (द्यौः) विद्युदिव विद्या = Knowledege which is like electricity. (आपः) जलानीव शान्तिः = Waters like the peace. (सूर्य्यः) सवितेव विद्याप्रकाशः = The light of knowledge.

The attributes of the enlighened persons are stated :

शृण्वन्तु नो वृषणः पर्वतासो ध्रुवक्षेमास इळया मदन्तः ।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम् ॥२०॥

20. TRANSLATION :—O learned persons ! please hear us who are blessed with admirable speech. You shower happiness and

your protection is assured and you are benevolent like the clouds and firm like the mountains. Gladly give us loftiness. May the mother alongwith the enlightened persons, illuminators of knowledge like the sun, hear us. Let all good and brave men bestow auspicious felicity upon us.

PURPORT :—It is the duty of all men to receive good education, first of all the attainments, them achieving wisdom, then to have association with the wise and observance of noble conduct, Listen to the speech based on the scriptures. By doing all this, they could accomplish the welfare of all.

NOTES & REMARKS : (इलया) प्रशंसितया वाचा । इलेति वाङ्नाम (NG 1, 11)=With admirable speech. (आदित्यैः) पूर्णविद्वैस्सह । एते खलु वा आदित्या यद् ब्राह्मणा (Taittiriya 1, 1, 9, 8)=With enlightened persons, illuminators of the knowledge like the sun.

———

The virtues of enlightened are explained :

सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त ।
भगो मे अग्ने सख्ये न मृध्या उद्रायो अश्यां सदनं पुरुक्षोः ॥२१॥

21. TRANSLATION :—O learned persons! may our path be easy for going and abounding in good food. Make proper use of the sweet and invigorating herbs and plants like the Soma. O leader! do not suffer under my friendship. Let my wealth be yours. Let it be gladly shared by you. May I occupy a dwelling, abounding with riches and ample food.

PURPORT :—It is the duty of good physicians to make all men healthy by preventing from their diseases with the help of good medicines. The kings should cultivate friendship with all and should build roads which are smooth, clean and straight, so that the people may travel upon them and earn wealth.

NOTES & REMARKS : (पितुमान्) बहूनि पितवोऽन्नादीनि विद्यन्ते यस्मिन् ।

पितुरिति अन्ननाम (NG 2,7) ।=Which has various kinds of food stuff. (पुरुक्षोः) वद्वन्नादियुक्तस्य । पुरु इति बहुनाम (NG. 3,1) क्षु इति अन्नाम (NG. 2,7) । =Of a person having ample food.

The subject of qualities of the learned men further moves on :

स्वदस्व हव्या समिषो दिदीह्यस्मद्र्य१क्सं मिमीहि श्रवांसि ।
विश्वाँ अग्ने पृत्सु ताञ्जेषि शत्रूनहा विश्वा सुमना दीदिही नः ॥२२॥

22. *TRANSLATION* :—O learned person ! purifying like the fire, giving knowledge to us, taste those edibles and food that we offer to you alongwith our praises. Illuminate various sciences, estimate the output of the viands and listen to good words attered by us. As you overcome all enemies in the battle, being ever cheerful and favourably inclined towards us, shine well and enlighten us.

PURPORT :—*It is the duty of the kings and officers of the State, to urge people to give up all intoxicants and food injurious to physical and mental health. They should multiply to extend scientific and other knowledge, hear what others say, make the army strong, conquer enemies and be above pleasure and grief (to have equilibrium of mind under all circumstances). They should protect and preserve their subjects well and should enjoy bliss by giving up all attachment to passions.*

NOTES & REMARKS : (इष :) विज्ञानानि ।=Sciences, scientific and other knowledge. (दिदीहि) प्रकाशय । दीदयति ज्वलतिकर्मा (NG 1, 16) =Illuminate, enlighten. (पृत्सु) सङ्ग्रामेषु । पृत्सु इति संग्रामनाम (NG 2, 17) =In the battles. (श्रवांसि) अन्नानि श्रवणानि वा । श्रव इति अन्ननाम (NG 2, 7) =Food or heating of the scriptures etc.

Sūktam 55

Rishi-Prajāpati—Vishvāmitra or Vachya. Devatā-Ushā, Agni, Ahoratrou. Rodasee, Twastā, Indra etc. Chhanda—Trishtup and Pankti of various kinds. Svara—Dhaivata and Panchama.

The attributes of Ushā (dawn) are stated :

उषसः पूर्वा अध यद्व्यूषुर्महद्वि जज्ञे अक्षरं पदे गोः ।
व्रता देवानामुप नु प्रभूषन्महद्देवानामसुरत्वमेकम् ॥ १ ॥

1. TRANSLATION :—When the preceding dawns appear, the great imperishable Mahattatva (the great principle) is manifested on the face of the earth. You should know that One God is adoring the vows and laws of the enlightened truthful persons, and is the life of the earth and all other elements.

PURPORT :—The electric wave is present in the dawn and the men take it at that time. You should adore that One God, 'Supreme, who has no second and pervades the matter and all other objects and He upholds them.

NOTES & REMARKS :—(देवानाम्) । विदुषाम् । विद्वांसो हि देवा: । (Stph 3, 7, 3, 10) सत्यमया वै देवा: एतरेय ब्रा 1, 6 कौषीतकी 2, 8, अष्टो वसव: एकादश रुद्रा: द्वादश आदित्या : प्रजापतिश्च वषटकारश्च । एतावन्तो ब्रा० वै देवा: (ऐत० 2,18,37, 3 जैमिनीय 2, 201,) अष्टो वसव:—कतवे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्याश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि वै ते वसव: । एतेहीदं सर्वं वासयन्ते ते यदिदं सर्वं वासयन्ते तस्माद् वसव इति । (Stph. 11, 6, 3, 6 जैमिनीय० 2, 77) प्राणो वा असु: । । (Stph. 6,6,2, 6) स एषोऽसु: स एष प्राण: । (ऐतरेयारण्यके 2,1,8) । 2 पृथिव्यादीनाम्=Of the and other objects (असुरत्वम्) यत्असुषु प्राणेषु रमते तत्=That which is present in the Prānas or vital energy.

The theme of Agni is told :

मो षू णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः ।
पुराण्योः सद्मनोः केतुरन्तर्महद्देवानामसुरत्वमेकम् ॥ २ ॥

2. *TRANSLATION* :—O Agni (learned leader)! there is One God pervading the eternal energy and ethers in which all beings abide and are present in earth and other objects and also in souls. That God is One and One alone without a second, dwelling within the Prānas. The old and experienced progenitors (ancestors) know that Who is to be attained and Who is Omniscient. May not learned persons Indra ! in any way in the task of attaining that Supreme Being. You should also try to know Him, so that none may harm you.

PURPORT :—*Those are truly enlightened persons to be revered like parents, who know well the One God, pervading the matter and other things and having known Him, instruct others about Him.*

NOTES : (अत्र) अस्मिन् ब्रह्मणि विज्ञानव्यवहारे वा ।=In this God or in the dealing of knowledge. (जुहुरन्त) प्रसह्न्ताम्=Harm. (पुराण्योः) सनातनयोर्विद्युदाकाशरूपयोः प्रकृत्योः ।=Eternal Electricity and Sky-the forms of matter. (पदज्ञाः) ये पदं प्राप्तव्यं जानन्ति ते ।=They who know what is to be attained.

The attributes of Agni are mentioned :

वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्ये पूर्व्याणि ।
समिद्धे अग्नावृतमिद्वदेम महद्देवानामसुरत्वमेकम् ॥ ३ ॥

3. *TRANSLATION* :—Variously do my manifold desires try to over power me. May I seek light well (inspirations) from the deeds performed by the ancient people. As the hymns are racited at the kindling, let us always speak the Great Truth. God

is the life and support of all divine things. Let all people also speak the truth and know that one-ever true God, who is un-parallelled.

PURPORT :—It is the duty of all men to give up all laziness, to perform good deeds of the ancient absolutely truthful and reliable persons, and to realise His presence within and outside of that One (God). Supreme spirit He is the Illuminator of all luminaries and enlightened persons and in their dwellings. They should have internally direct perception of Him through Yoga, as they visualize very far with the help of the Lighthouse. Then they should preach about Him to others.

NOTES : (शमि) कर्माणि । शमीति कर्मनाम । (NKT 2, 1)=Actions. (दीदे) प्रकाशयेयम् । दीदयतीति ज्वलतिकर्मा । (NG 1, 16)=Let me illuminate. (असुरत्वम्) प्राणाधारम् ।=Origins of life, life and support of all.

———

More light about Agni (learned person) is thrown :

समानो राजा विभृतः पुरुत्रा शये शयासु प्रयुतो वनानु ।
अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकम् ॥ ४ ॥

4. *TRANSLATION* :—The universal sovereign (Sun) is resplendent but present (lit. sleeping) with its rays among all things, including the electricity and other objects jointed and then separated. And it makes use of the rays. The matter (PRAKRITI) consisting of the blend of three Gunas (attributes) upholds the Mahattatva (Great Principle) which is like its Child. It gives habitation to all. You must acquire the knowledge of that One God who removes the miseries of all learned persons and also uses light of all luminaries and enlightened persons. You must know Him well.

PURPORT :—O men ! you should adore that One God alone, Who is the illuminator of all luminaries like the Sun, Who creates all through the Matter and Who protects them like a mother and Who is the object of adoration by all enlightened persons.

NOTES & REMARKS : (वना) किरणान् । वनम् इति रश्मिनाम (NG 1, 5) =Rays. (वत्सम्) महत्तत्त्वादिकम् ।=The Great Principle like a child of the Mother. (अन्या) भिन्ना त्रिगुणात्मिका प्रकृतिः=The Primordial Matter which is separate or distinct from God being eternal. (असुरत्वम्) अस्यति प्रक्षिपति दूरीकरोति सर्वाणि दुःखानि तस्य भावम्=Remover of all miseries.

The attributes of Agni are elaborated :

आक्षित्पूर्वास्वपरा अनूरुत्सद्यो जातासु तरुणीष्वन्तः ।
अन्तर्वतीः सुवते अप्रवीता महद्देवानामसुरत्वमेकम् ॥ ५ ॥

5. *TRANSLATION* :—O men ! you should worship only that One God, who surpasses all by His might, including the sun and other divine objects, pervading all at the place of truth. Some of them are born just now, some born earlier and grown young now. They dwell everywhere, exist in all beings, born or yet unborn. They do not prevade with limited means and space. It is by His command, that all the beings enjoy happiness.

PURPORT :—O *men ! you should always adore that One Supreme Being, Who pervades all subjects, is the upholder of all and is dwelling in spirit.*

NOTES : (आक्षित्) यः समन्तात् क्षियति सर्वत्र वसति ।=He who pervades all (lit. dwells in all). (अप्रवीताः) अव्याप्ता परिच्छिन्नाः=Limited.

The subject of Agni further proceeds :

शयुः परस्तादध नु द्विमाताबन्धनश्चरति वत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि महद्देवानामसुरत्वमेकम् ॥ ६ ॥

6. *TRANSLATION* :—O men ! the Agni (sun) has two mothers (origins) in the form of air and either (Akăsha). It exists in distant

and moves like a Child without any limitation. It follows the great might of the divine powers. These all are the great deeds, like truth etc, of God, Who is the friend of all and directs the world in the best way. This fact all of you should keep in mind.

PURPORT :—O men ! what ever objects are in the world, like the sun and other luminaries and whatever is the manifold creation, it does not perish altogether before dissolution. All these are the great acts of God—the Supreme Being.

NOTES : (द्विमाता) द्वे वाय्वाकाशौ मातरौ यस्याऽग्नेः सः=Sun which has two mothers in the form of air (Văyu) and sky (Akăsha). (व्रतानि) सत्यभाषणादीनि कर्माणि । व्रतमिति कर्मनाम (NG 2, 1)=Truth and other acts. The first two lines may also mean that God is present every where. He is beyond the preception of the senses, mind and speech. He is the knower of the souls and matter and the creator of the heaven and earth. He is free from all limitations.

The subject of Agni is further described :

द्विमाता होता विदथेषु सम्राळन्वग्रं चरति क्षेति बुध्नः ।
प्र रण्यानि रण्यवाचो भरन्ते महद्देवानामसुरत्वमेकम् ॥ ७ ॥

7. *TRANSLATION :—*O men ! you should adore that One God, Who made the sun with its two mothers in the form of the air and ether. God is the giver of light and is like a sovereign of the earth and other things, be known or moving in the firmament (Antariksha). He creates charming worlds for inhabiting and which sweet—tongued men glorify, as the Great One Power con-trolling the Universe.

PURPORT :—O men ! you should adore that One God, Who creates upholds and illuminates the sun and other objects of the world and supports it. It is He, who dwells everywhere and makes all others dwell in Him (being their main support). He is adored by enlightened persons.

NOTES & REMARKS : (विदथेषु) विज्ञातव्येषु पृथिव्यादिषु । विदथेषु form विद-ज्ञाने ज्ञातव्येषु = In the earth and other things to be known by all. (बुध्न:) बुध्नमन्तरिक्षं निवासस्थानं विद्यते यस्य स: । अत्रार्षादित्वादच् । बुध्नमन्तरिक्षं बद्धा अस्मिन् घृता आप इति वा (NKT. 10, 4, 44) तत्रापि निवासो यत्र रम्यो रमणीयो इति । (NKT. 6, 6, 33) = He who dwells in (pervades) the firmament, being Ominpresent. (रणयानि) रमणीयानि लोकजातानि = Charming worlds.

The duties and attributes of Agni are mentioned :

शूर॑स्येव यु॒ध्यतो॑ अन्त॒मस्य॑ प्रती॒चीनं॑ ददृशे॒ विश्व॑मा॒यत् ।
अ॒न्तर्म॒तिश्च॑रति नि॒ष्षिधं॒ गोर्म॒हद्दे॒वाना॑मसु॒र॒त्वमेक॑म् ॥ ८ ॥

8. *TRANSLATION* :—O men ! a coward stands inferior as to a brave person destroying his enemies, so the immense and vast world, is insignificiant in comparison to that Great life of all divine objects and enlightened persons. A wise man always takes shelter under (lit. move in) One great teacher (through the Vedas).

PURPORT :—O men ! as a coward looks humiliated and insignificiant before a brave warrior, in the same manner, in comparison with Omnipotent and Infinite, God, this sun and other objects of the world are insignificant. You should believe in that One Adorable God Who reveals the four Vedas which is the storehouse and fountainhead of all knowledge.

NOTES :—(मति:) मेधावी । मतय इति मेधाविनाम । (NG 3, 15) (निष्षिधम्) यन्नितरां सेधति शास्ति तत् । = God who instructs all (through the Vedic Revealation).

The varying attributes of Agni are stated :

नि वे॑वेति पलि॒तो दू॒त आ॑स्व॒न्तर्म॒हाँश्च॑रति रोच॒नेन॑ ।
वपूं॑षि॒ बिभ्र॑द॒भि नो॒ वि च॑ष्टे म॒हद्दे॒वाना॑मसु॒र॒त्वमेक॑म् ॥ ९ ॥

9. *TRANSLATION* :—O men ! you must also adore that One God, Who is the overthrows our all deficiencies, Who abides in all subjects, and is like an old communicator of His resplendence. He is present every where, upholds and maintains varied articles of bearing forms. He instructs us learned men particularly. He is the Adorable and Supreme Being to us. It behoves all to worship HIM in their hearts.

PURPORT :—O men ! God communicates with the Yogis the knowledge of objects beyond the sight; like an old messenger who conveys the news of a distant place. Like an Indwelling Universal Spirit, He illuminates all souls by His Refulgence and delivers the fruits of the actions done by them, knowing them fully by His Omniscience. Being present our souls, He warns us to abstain from becoming unjust and urges to the right things. He is our most Adorable Supreme Being. You should also know this.

NOTES & REMARKS : (वपूंषि) रूपाणि । विपुरिति रूपनाम (3, 7)= Forms. (चष्टे) विशेषेणोपदिशति=Teaches particularly. (असुरत्वम्) दोषाणां प्रक्षेप्तृत्वम् ।=Over thrower of all defects or deficiencies.

The nature and duties of Agni are underlined :

विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः ।
अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम् ॥१०॥

10. *TRANSLATION* :—O men ! you should know that One God without a second, Who is the Omnipresent Vishnu (Supreme Being) like the purifying fire or energy is the Protector of all. It is He Who protects and preserves all, upholdings the foodgrains and desirable places on the earth as well as, the Eternal matter and souls. He knows thoroughly all worlds. He is the One great Lord of all putting all beings on the earth and in other planets.

PURPORT :—O men ! you should adore only that One God, Who is the Creator, Upholder, Sustainer and Dissolver of this creation.

It is He, Who creates various substances for the welfare of all souls.

NOTES & REMARKS : (पाथः) पृथिव्याद्यन्नम् । (पाथः) अन्नमपि पाथ उच्यते पानादिव (NKT 6,2, 6,)=Foodgrains on earth etc. (अमृता) नाशरहितानि प्रकृत्यादीनि=Imperishable matter and souls. (धामानि) जन्मस्थाननामानि धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानीति (NKT. 9. 3, 28)=Births, places, and names.

The attributes of day and night (Ahoratrau) are stated :

नाना चक्राते यम्या३ वपूंषि तयोरन्यद्रोचते कृष्णमन्यत् ।
श्यावी च यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकम् ॥११॥

11. *TRANSLATION* :—God directs the whole universe. The twin pair (day and night) under His command adopt various forms; one of them shines brightly the other is black. The Dawn and Night are twin sisters, one is bright and the other (night) is black. You should know the Supreme Being, Who is the Great Lord and Director of the Universe.

PURPORT :—*If God does not establish proper and coordinated order regarding the rotation of the earth around the sun, Who else can bring day and night into existence? You must always meditate that God in your hearts, Who has made day for work and night for sleep.*

NOTES : (यम्या) या सर्वान् प्राणिनो निद्रया नियच्छति सा रात्रिः । यम्येति रात्रिनाम (NG 1, 7)=The night. (श्यावी) अन्धकाररूपा—Dark.

The attributes of Dyavāprithiv (sky and earth) are mentioned :

माता च यत्र दुहिता च धेनू सबर्दुघे धापयेते समीची ।
ऋतस्य ते सदसीळे अन्तर्महद्देवानामसुरत्वमेकम् ॥१२॥

12. *TRANSLATION* :—O king, sitting in your assembly, I glorify that One Great God sitting in your assembly Who is the life—giver and Lord of the enlightened persons and all divine objects and Truth. I do it as the mother night and her daughter Usha (Dawn) Who are giver of sap like the cows and suppliers of the sap like the milk which nourishes all cause to drink each other.

PURPORT :—It is the duty of the members of the various assemblies and councils in the State to fear God and acting according to His command, to gladden the people by getting Dharma (righteousness) victorious and defeating Adharma (un-righteousness) as under the command of God, day and night protect the whole world regularly.

NOTES & REMARKS : (माता) मान्यप्रदा जननीव रात्रिः=Night which is like a mother. (दुहिता) दुहितेवोषा ।=Dawn which is like the daughter of the mother night (सबर्दुघे) सबः पालकस्य दुग्धादेरिव रसस्य प्रपूरिके । (सबर्दुघे) सबः शब्दः क्षीरवाची इति सम्प्रदायविद आहुः (सायणाचार्यः) =Fillers of the sap of juice of life like the nourishing milk.

The functions and attributes of the Ahoratrau is elaborated :

अन्यस्यां वत्सं रिहती मिमाय कयां भुवा नि दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेळा महद्देवानामसुरत्वमेकम् ॥१३॥

13. *TRANSLATION* :—O men ! One Great God is the life-giver and Lord of the earth and whole universe of the cow-like night and dawn licking each other's calf (so to speak). They are united with the earth that gives happiness, and upholds all, with the milk-like water given by God (Who is absolutely True). Under His command, they all sprinkle joy on all.

PURPORT :—O men ! worship that One God who protects all the beings and things on earth by day and night, by waking and putting them sleep, by light and darkness and by the rain like the cow.

NOTES & REMARKS : (ऊधः) उषा। ऊधः इति रात्रिनाम (NG 1, 7) पय इति उदकनाम (NG 1, 12) =Dawn. (पयसा) दुग्धेनेव जलेन। (पिन्वति) पिवि-सेचने सेवने वा=With water—like milk. (इला) पृथिवी। इलेति पृथिवीनाम (NG 1, 1) =The earth. (अपिन्वत) सिंचति सेवते वा। =Sprinkles.

The attributes of Ahoratryou (day and night) are mentioned :

पद्या वस्ते पुरुरूपा वपूंष्यूर्ध्वा तंस्थौ त्र्यविं रेरिहाणा ।
ऋतस्य सद्म वि चरामि विद्वान्महद्देवानांमसुरत्वमेकंम् ॥१४॥

14. TRANSLATION :—O men ! I (a learned person) move in or know that One Great God Who is the abode of Truth of enlightened men and all divine objects, and is the life-giver. Under His rule, the night (which is a part of 24 hours' time) covers all. The other exalted one (dawn or day) stands assuming many forms, protecting the effects, causes and souls and licking various forms. You must know all these stages.

PURPORT :—The day displays many forms, and the night covers all. They are produced by the Enternal Cause (God and Mother-Prakriti). You should know God, Who is the creator of all and their Lord. While knowing Him, enjoy happiness everywhere.

NOTES & REMARKS : (वस्ते) आच्छादयति ।=Covers. (त्र्यविम्) कार्य-कारणजीवाख्यानि त्रीणि वस्तूनि यो रक्षति तम् =Him Who protects the three–the effects, causes and souls. (सद्म) गृहम् । सद्म इति गृहनाम (NG 3, 4); =Above. (रेरिहाणा) भृशं लिहन्ती =Licking again and again.

The subject of Dyunishou (sky and night) is dealt :

पदे इव निहिते दस्मे अन्तस्तयोंरन्यद् गुह्यमाविरन्यत् ।
सध्रीचीना पथ्या३ सा विषूंची महद्देवानांमसुरत्वमेकंम् ॥१५॥

15. *TRANSLATION* :—Like the two legs, the perishable day and night are controlled by that One Great-God-Who is the Life and Lord of all visible articles lying in between heaven and earth, One of them (night) is hidden, while another (day) is manifested; the path of both is common and that is universal. You should know all this well.

PURPORT :—*As men walk on two legs, so are the day and night. The night is not so agreeable and pleasant to the people as the day (when they can work more freely) is. In the same manner, any other thing worshipped except God Who is the In-dwelling spirit, can not be bestower of peace and bliss.*

NOTES : (दस्मे) उपक्षयिष्णो=Perishable. (सध्रीचीना) सहाञ्चन्ती=Going together. (विषूचि) वा विषून् व्याप्तानञ्चति सा=Going with pervaded articles.

About the four Dishās (directions) is stated :

आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अप्रदुग्धाः ।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥ १६॥

16. *TRANSLATION* :—O men ! let the (female) Brahmcharinis, who are fully grown up, are mature in their intellectual and bodily growth (have crossed the age-limit of childhood), competent to carry out of the age of girlhood, like an un-milch cow after marriage, conceive the semen of their youthful husbands. Let them realise the importance of their association with the men (or cohabitation with the men of intellect and learning).

PURPORT :—*The Brahamcharinis who are youthful and who have studied in childhood all the sciences, having married a suitable husband enjoy happiness and gladden all. In the same manner, the enlightened persons make all happy by obtaining speech full of knowledge of all sciences.*

NOTES & REMARKS : (धेनवः) वाचः गावः=धेनुरिति वाङ्नाम (N.G.1. 11) Speeches and cows. (सबर्दुघाः) सर्वान् कामान् प्रपूरिकाः । =Fulfillers of all noble desires.

———

The attributes of Indra are stated :

यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्यूथे नि दधाति रेतः ।
स हि क्षपावान्त्स भगः स राजा महद्देवानामसुरत्वमेकम् ॥१७॥

17. *TRANSLATION :*—When the mighty and resplendent sun makes sound, he in the nights and dawns, puts his semen (of Lustre) in another—the moon. He is thus giver of prosperity (by engaging people in business or industrial wark etc. during the day time) and the moon shines is the master of the night. All this is ordained by the One Great God Who has directed the whole world and gives light and life.

PURPORT :—O men ! the resplendent sun at the end of the night or at commencement of the day awakens all beings, causes them to make sound, and urges them to work to create prosperity; and at night, puts his rays in the moon and illuminates it. It has been made by God. This secret you must know.

NOTES & REMARKS : (क्षपावान्) क्षपा रात्रिः सम्बन्धिनी यस्य स चन्द्रः । क्षपा इति रात्रिनाम (NG 1, 7)=The moon which is the master of the night. (रोरवीति) भृशं शब्दयति ।=Causes sound.

———

The attributes of God are told :

वीरस्य नु स्वश्व्यं जनासः प्र नु वोचाम विदुरस्य देवाः ।
षोळहा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुरत्वमेकम् ॥१८॥

18. *TRANSLATION :*—O learned men ! we proclaim words to a hero who gives lessons in the training of horses. We also instruct the enlightened Yogis, who know the glory of that One Great God-

the giver of light and life to them. Five senses of perception along with the mind and five Prănas (vital airs) when well-checked lead towards the Supreme Being. We tell about to all that Almighty.

PURPORT :—We tell all that the five Prānas (when well—checked through the practice of Prānāyāma etc.) are the methods for the attainment of God Whom the Yogis know through the Samādhi (super consciousness). It is in communion with Him that makes men heroes.

NOTES : (जनास :) विद्यासु प्रादुर्भूता := Learned men. (षोढा) षट् प्रकारा : (इन्द्रियाणि) = Five senses of perception and mind.

TRANSLATOR'S NOTES : Five senses of perception are ears, eyes, skin, tongue, and nose. Five main Prānas are Prānas, Apāna, Vyăna, Udăna, Samăna.

———

The subject of Atmă (soul) is **dealt** :

देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥१९॥

19. *TRANSLATION* :—:—O men ! the Resplendent God Who is the Illuminator of all, nourishes all the subjects like the sun, Who illumines all forms and creates all worlds in various channels. That One Great God is the life-giver and Lord of the enlightened persons.

PURPORT :—As the sun sustains the whole worlds, in the same manner, God creates the solar and other worlds and protects them. This is the most wonderful creation of God.

NOTES & REMARKS : (त्वष्टा) प्रकाशकः । त्वष्टा त्विषेर्वा स्याद् दीप्तिकर्मणः (NKT 8, 1, 14) = Illuminator. (विश्वरूपः) विश्वानि रूपाणि यस्मात्सः । = From whom all forms are made.

———

The subject of Agni is continued :

मही समैरच्चम्वा समीची उभे ते अस्य वसुना न्यृष्टे ।
शृण्वे वीरो विन्दमानो वसूनि महद्देवानामसुरत्वमेकम् ॥२०॥

20. *TRANSLATION* :—O men ! God impels both vast and great heaven and earth, which are united with army-like creatures. They are both filled by various substances made by Him. Seeking that One Great God, Who is the life-giver of the world and wealth (of all kinds-spiritual and material), I being brave constantly hear about the glory of that Supreme Being. You should also listen to it and achieve all riches.

PURPORT :—No one can get all wealth (including spiritual in the form of devotion, peace and wisdom) without obeying to the Commandments of God; and none can get His knowledge without listening attentively to the discourses made by absolutely truthful and enlightened persons. Therefore, all should obey to the Commands of God and thus should be blessed with prosperity.

NOTES :—(ऐरत्) प्रेरयति ।=Impels, directs. (चम्वा) सेनयेव ।=With an army. (न्यृष्टे) निश्चितं स्वरूपं प्राप्ते ।=Assuring difinite form.

The subject of Agni is further underlined :

इमां च नः पृथिवीं विश्वधाया उप क्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा महद्देवानामसुरत्वमेकम् ॥२१॥

21. *TRANSLATION* :—O men ! He alone is to be adored by all persons, Who abides in this earth and firmament like a king, Who has benevolent friends and Who shines with knowledge and humility. He Who attains victory like the brave persons, confront an army or Who sit at home. He is One Great God, Who overthrowes the foes of glorious kings.

PURPORT :—That Great God alone is adorable for us Who awards victory to His devotees, like the One, Who is well versed in the science of archery (weaponry. Ed.)

NOTES & REMARKS :(राजा) विद्याविनयाभ्यां प्रकाशमानः ।=Shining with knowledge and humility. (शर्मसद :) ये शर्मणि गृहे सीदन्ति ते । शर्मेति गृहनाम । (NG. 3, 4) शर्मेति सुखनाम (N.G. 3.6) =Dwelling happily at home.

The theme of Agni is further elaborated :

निष्षिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति ।
सखायस्ते वामभाजः स्याम महद्देवानामसुरत्वमेकम् ॥२२॥

22. *TRANSLATION :*—O God ! in Your creation, the earth grows herbs and plants like Soma which are beneficent to all. Waters created by you, bring strength and health to our bodies. May we, your friends, share these blessings, being always engaged in and doing admirable and noble deeds. We bear in mind the great might of the One Supreme Being, Who is the Illuminator of the sun and other shining objects.

PURPORT :—O God ! may we always be devoted to You and have communion with You Who have created in this world, various kinds of herbs, plants, water and other things for our happiness. May we never worship anyone else, except You.

NOTES & REMARKS : (निष्षिध्वरी :)—नितरां मङ्गलकारिणी := Auspicious, beneficient. (वामभाजः) प्रशस्तकर्मसेविनश्श्रेष्ठभोगा वा । (वामभाज :) वाम इति प्रशस्यनाम (NG. 3, 8) (रयिम्) वीर्यं वै रयिः (Stph. 133, 4, 2, 13) पुष्टं वै रयिः (Stph. 2, 3, 4, 13).=Who perform admirable or noble deeds or having good enjoyments.

Sūktam 56

Rishi of the Sūktam-Vishvămitra, PrajaPati or Vachyă. Devată—Vishvedevăh. Chhanda-Trishtup and Pankti of various kinds.

The attributes of God are told :

न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
ज रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥ १ ॥

1. *TRANSLATION* :—O men! the inviolable and primitive noble acts that have been taught by God for the benefit of the reliable enlightened persons, can not be violated by the deceitful wicked persons, nor by good men of meditative nature. They can not be transgressed in the heaven and earth, nor by teachers and preachers, free from malice. They can not be violated by the subjects whether living on the hills or low regions. You should also know them well and act in accordance with them.

PURPORT :—No one has the power of transgressing the laws enacted by God. All should have communion with that God, Who is the treasure of mercy and Whose acts are like immeasurable ocean and givers of abiding peace.

NOTES : (मिनन्ति) हिंसन्ति ।=Violate or transgress. (अद्रुहा) द्रोहरहितावध्यापकोपदेशकौ = Teachers and preachers, who are free from malice. (निनमे) नमनीये स्थाने ।=In a low region.

The merits of God are stated :

षड्भाराँ एको अचरन्बिभर्त्यृतं वर्षिष्ठमुप गाव आगुः ।
तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दर्श्येका ॥२॥

2. *TRANSLATION* :—O men! you should always meditate upon that One God, Who has established two stages in this world—

cause and effect. The effects or the gross substances are visible, but not the subtle causes. The clouds are in the sky and subtle causes are in the *MAHATTATVA* or cosmic intelligence. The clouds cover the rays of the sun on the earth, which is of three kinds-gross, subtle and middle. The sky and other elements are dependant upon that One God, Who does not move Himself, but upholds five elements and Mahat Tatva (Great Principle) and also the Highest Truth.

PURPORT :—O men ! you must have faith in that One God as Adorable, Who creates the earth and other worlds, upholds and sustains them and keeps them in proper order.

NOTES & REMARKS : (षट्भारान्) पंचतत्त्वानि महत्तत्त्वं च=Five elements and Mahat Tatva (Great Principle). (उपरा:) मेघा: । उपर इति मेघनाम (NG 1, 10)=Clouds. (अत्या:) अतन्ति सर्वत्र व्याप्नुवन्ति त आकाशादय: ।=The sky (ether) and other elements. (गुहा) गुहायां महत्तत्वाख्यायां समष्टिबुद्धौ । In the cave named Mahat Tatva or cosmic intelligenee. (द्वे) कार्य्यकारणे (ऋतम्) सत्यं कारणम् । ऋतमिति सत्यनाम (NG 3, 10)=The effect and cause.

The same subject of merits of God is continued:

त्रिपाजस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान् ।
त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शश्वतीनाम् ॥ ३ ॥

3. *TRANSLATION :—*O learned person ! you uphold many virtues; you should know that God, Who gives the power to body, to soul and relatives. You shower happiness. The causal form, subtle and gross substances are like your uddars, who create all forms and pervade them like energy, and is the Lord of all subjects. He is the Doer of all good deeds like a king who has three-fold army more than his foes and is the sovereign of all. He is Almighty and like the sun puts His energy in the eternal matter and souls, who are His subjects.

PURPORT :—All should always meditate on that One God in their hearts, Who pervades all like energy, is Illuminator and upholder of all. He is the Dispenser of justice to the eternal souls and is endowed with infinite Glory. All should be afraid of Him and should give up all sins, and observe the rules of Dharma (righteousness) with love.

NOTES & REMARKS : (त्रिपाजस्य:) त्रिषु शरीरात्मसम्बन्धिबलेषु साधु: । पाज इति बलनाम (NG 2, 9)=Giver of the power of body, soul and one's Kith and Kin. (त्र्युधा) त्रीणि कारणानि सूक्ष्मस्थूलान्यूधांसि यस्मिन् स:=He Who has the casual form, subtle and gross substances as His udders. (त्र्यनीक:) त्रीणि-त्रिगुणान्यनीकानि सैन्यानि यस्य -स: । अनीकं सैन्यम् । सेनाया वै सैनानीरनीकम् । (Stph 5, 3. 1, 1) अत्र सेनापत्यर्थे तत्प्रयोग: =Whose armies are three fold than the armies of his foes.

In another mantra is also said इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् and the reference given to above tallies with it. (Editor.)

The attributes of God are underlined :

अभीकं आसां पद्वीरबोध्यादित्यानांमह्वे चारु नाम ।
आपश्चिदस्मा अरमन्त देवीः पृथग्व्रजन्तीः परि षीमवृञ्जन् ॥ ४ ॥

4. TRANSLATION :—I call upon God, sitting near Him in spirit. He is desirous of our welfare and knows well about these subjects—about the sun and other luminaries and Whose principal name (OM) is charming. By moving in Him, the shining Prānas enjoy bliss exclusively and give up (or rise up above) all evil tendencies. You sohuld also invoke Him.

PURPORT :—O men ! you should not worship any other except One God, Who desires the welfare of all and in Whom all souls and worlds enjoy separate identity take good but give up bad things. He is the upholder of all.

NOTES : (अभीके) कमितरि = Desirer of the welfare of all.

God created this universe for the inhabitation of all :

त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट् ।
ऋतावरीर्योषणास्तिस्रो अप्यास्त्रिरा दिवो विदथे पत्यमानाः ॥ ५ ॥

5. *TRANSLATION* :—O men ! God is the Sovereign of these worlds (planets). He has made these three worlds (lying at lower, higher and middle levels), has made these rivers and is the maker of birth, place and names of the enlightened persons. He in all dealings, is known like a sovereign shining well on account of His wonderful creation. Like the truthful chaste women (who gives birth to good progeny), and acts according to the wishes of her husbands), He makes creation in the firmament of three kinds-gross, subtle and causal. He creates three luminaries in the form of fire, lightning and the sun. He does all this in three forms of absolute existence, absolute consiousness and absolute Bliss.

PURPORT :—O men ! you should constanly worship that God, Who has made the earth, water and firmament for the life of the living beings and inanimate objects. Serve Him as a chaste wife serves her husband.

NOTES & REMARKS : (सधस्था) सहस्थानानि । = Worlds (planets) । (त्रिमाता) त्रयाणां जन्मस्थाननाम्नां माता जनकः । जननी = Generator of the birth, place and names. (तिस्रः) स्थूलसूक्ष्मकारणाख्याः । = Gross, subtle and causal. (अप्याः) अप्स्वन्तरिक्षे भवाः । आप इत्यन्तरिक्षनाम (NG 1, 3) = Existing in the firmament.

The subject of world through the prayer to God is dealt :

त्रिरा दिवः सवितर्वार्याणि दिवेदिव आ सुव त्रिर्नो अह्नः ।
त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः ॥ ६ ॥

6. *TRANSLATION* :—O God ! Giver of wealth ! you bestow

upon us desirable and choicest blessings thrice a day (morning, noon and night). O most adorable God, thrice a day grant us your riches. O protector ! uphold the heaven and the earth and grant us wealth consisting of three metals i.e. gold, silver and iron (steel) for distribution among the deserving and needy persons.

PURPORT :—O Lord of the world ! kindly enable us to acquire wealth every day by righteous means and with labour. Protect us constantly and prompt us to distribute our wealth for making others happy.

NOTES : (दिव:) कमनीयाः । =Desirable. (सवितः) हे ऐश्वर्यप्रद =O Giver of wealth. (त्रिधातु) त्रीणि सुवर्णरजतायसादयो धातवो येषु तानि । =Wealth consisting of three principal metals i.e Gold, Silver and Iron. (धिषणे) द्यावापृथिव्यौ =Heaven and earth. (सातये) संविभागाय= For distribution.

———

The duties of the learned kings are told :

त्रिरा दिवः संविता सोषवीति राजाना मित्रावरुणा सुपाणी ।
आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सवायं ॥ ७ ॥

7. TRANSLATION :—O men ! God the Impeller and Indwelling Spirit urges only those who shine with knowledge and humility, who are friendly like Prāna and Udāna (vital breaths) and Who are well-handed with the light of knowledge. It is from this Lord of the world, that the waters, the vast heaven and earth and the Prànas receive and men solicit charming wealth for giving prosperity to all beings.

PURPORT :—The meritorious kings bearing the divine actions deal lovingly with the people. They acquire infinite wealth and vast and good State.

NOTES & REMARKS : (मित्रावरुणा) प्राणोदानवत्सर्वेषां सुहृदौ । प्राणोदानौ वा मित्रावरुणौ (Stph 1, 8, 3, 12, 3, 6, 1, 16)=Friends of all like Prāna.

and Udana. (सवाय) ऐश्वर्यांय । (सवाय) षु प्रसवैश्वर्ययोः (स्वा०) । अत्र ऐश्वर्यार्थं ग्रहणम् ।=For prosperity.

The qualities of a good king are underlined :

त्रिरुत्तमा दूणशा रोचनानि त्रयो राजन्त्यसुरस्य वीराः ।
ऋतावान इषिरा दूळभासस्त्रिरा दिवो विदथे सन्तु देवाः ॥ ८ ॥

8. *TRANSLATION :*—Those devotees of God are full of splendour like the three good lights i.e. fire, lightning and sun. They approach the eradicators of defects and evils, who are brave and learned, practise truth, quick moving of surpassing radiance, and are free from violence and inviolable. They desire the welfare of all, and shine threefold in the dealings of knowledge.

PURPORT :—Those who adore God as dearer than their Prānas (lives), commanding like a king, leader like a judge, radiant like the sun and are illuminator of all, shine in this world like the sun after attainment of good and vast State. They cannot be easily defeated by their enemies because they are truthful in their conduct and desirous of the welfare of others.

NOTES & REMARKS : (असुरस्य) दुष्टान् दोषान्प्रक्षेप्तुः= Of the thrower or remover of the evil. (त्रयः) विद्युत्प्रसिद्ध सूर्य्याः ।= Three lights, fire, lightning and sun. (दूडभासः) दुर्गंतो दभो हिंसा येभ्यस्ते । दम्नोति-वधकर्मा (NG 2, 19)=Free from violence.

Sūktam—57

Rishi of the Sūkta Vishvāmitra. Devatā-Vishvedevāh. Chhanda-Trishtup of two kinds. Svara-Dhaivata.

The nature of the speech is told :

प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम् ।
सद्यश्चिद्या दुदुहे भूरि धासेरिन्द्रस्तदग्निः पनितारो अस्याः ॥ १ ॥

1. *TRANSLATION* :—It is only a dispassionate and discriminator who can attain a noble speech which like a milch cow grazing alone without a cowherd and which can reach (manifest) intellect instinct. This speech can give abundant knowledge to a person who is upholder of noble virtues and to whom this (knowledge) is like the mental food. The persons who are purifiers like the fire, and who are glorious like energy are the admirers and users of this noble speech. They should instruct others and all should attain it.

PURPORT :—Those men are worthy of much reverence who use a noble speech, and are desirous of acquiring knowledge from upright conduct, and acting truthfully and righteously fulfil the noble desires of all.

NOTES & REMARKS : (प्रयुताम्) असंख्यबोधाम् । In प्रयुताम the verb is प्र+यु-मिश्रणामिश्रण यो (अदा०)=Giver of infinite or abundant knowledge. (धासेः) प्राणधारकस्यान्नस्य । धासिरित्यन्ननाम (NG 2, 7) धासि is from verb डु-धाञ् धारणपोषणयोः (जुहो०), meaning material and mental as well as spiritual food=Of the food that upholds all. Here it is taken in the sense of knowledge which is mental food. (पनितारः) स्तोतारो व्यवहर्त्तारो वा ।=Admirers of users.

———

About the intellect is told :

इन्द्रः सु पूषा वृषणा सुहस्ता दिवो न प्रीताः शशयं दुदुह्रे ।
विश्वे यदस्यां रणयन्त देवाः प्र वोऽत्र वसवः सुम्नमश्याम् ॥ २ ॥

2. *TRANSLATION* :—O desirous of acquiring knowledge! all learned persons take delight in this noble speech endowed with intellect like the cloud. They fight against all evils, and enjoy

happiness like the rays (light) of the sun. Those who have good (artistic) hands, uphold all like the nourishing Prăna (vital energy) and energy and are mighty. Milk this noble speech which is like a cow, and become full of happiness. As I get delight by association with you, so you should also attempt to do.

PURPORT :—The persons desirous to get physical and spiritual strength, are delighted in the use of the speech endowed with the knowledge of the Shastras and of God. They instruct others regarding the science and technology of the energy and other sciences, are victorious, enjoy themselves as well as make others full of perfect Bliss. They become world teachers and worthy of reverence.

NOTES & REMARKS : (शशयम्) खशयं मेघम् । अत्र वर्णव्यत्ययेन खस्य शः ।=Nourishing Prăna. (पूषा) पोषकः प्राणः। अयं वै पूषा यो यं (वातः) पवते एष हीदं सर्वं पुष्यति (Stph 14, 2, 1, 9)=Light and charming rays of the sun.

The duties of householders are told :

या जामयो वृष्ण इच्छन्ति शक्तिं नमस्यन्तीर्जानते गर्भमस्मिन् ।
अच्छा पुत्रं धेनवो वावशाना महश्चरन्ति बिभ्रतं वपूंषि ॥ ३ ॥

3. *TRANSLATION* :—The female young Brahmacharinis (of the age of about 24 years) who honour their virile husbands (of the age of about 40 years) desire after marriage that they should utilise their energy through proper channel. They therefore know how to procreate noble progeny. They love their husbands and being endowed with and sweet speech and being like milch cows, they get healthy children having beautiful and admirable bodies through their co-habitation.

PURPORT :—Those girls only enjoy happiness who choose beautiful and loving husbands possessing double their own knowledge and strength after having fully examined them. In the same manner, men should also marry loving girls. It is such husbands and wives who

know how to keep and preserve their strength for procreation. They get infinite Bliss and victory having given birth to ideal children hand having brought up them well with the best Sanskaras (impressions-ideas and actions).

NOTES & REMARKS : (जामयः) प्राप्तचतुर्विंशतिवर्षा युवतयः । जामिः - अन्येऽस्यां जनयन्ति जाम् अपत्यं जमतेर्वा स्याद् गतिकर्मणः इति (NKT 3, 1, 7)= Female Brahmacharinis of 24 years. (वृष्णे) वीर्यसेचनसमर्थाय प्राप्त चत्वारिंशद्वर्षाय ब्रह्मचारिणे=For a virile Brahmachari who has attained the age of 40 years. (वावशानाः) पतीन् कामयमानाः । = Seeking for or loving their husbands.

Though no particular age is mentioned in the mantra, Rishi Dayananda Sarasvati has taken into consideration the middle age for a Brahmachari and Brahmacharini mentioned in the Chhandogya Upanishad and other old texts regarding the Rudra Brahmacharya which is 36 to 48 and 25 respectively and has explained it accordingly. Trans.

The duties of husbands—wives pairs are told :

अच्छा विवक्मि रोदसी सुमेके ग्राव्णो युजानो अध्वरे मनीषा ।
इमा उ ते मनवे भूरिवारा ऊर्ध्वा भवन्ति दर्शता यजत्राः ॥ ४ ॥

4. *TRANSLATION* :—O learned persons, ! in this non-violent (pleasant) behaviour of cohabitation, you become happy like the clouds. Thus you unite those who are endowed with intellect, seek happiness of various kinds, of exalted visual and adorable nature, You give proper guidance to those husbands and wives who are like the sun and the earth and who unite well with love for giving birth to a thoughtful progeny.

PURPORT :—*Those husbands and wives who are united like the sun and the earth are very fortunate. Those men and women who marry of their own accord, having well examined each other, they would be real partners, beget good children like the clouds and enjoy happiness.*

NOTES & REMARKS : (अध्वरे) संगतत्वे व्यवहारे। अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NRT 1, 7)=In the non-violent (pleas-) behaviour of uniting (co-habitation). (सुमेके) सुष्ठ्वेकीभूते। United well with love. (रोदसी) द्यावापृथिव्याविव। रोदसीति द्यावापृथिवीनाम (NG 3, 30,)=Who are like the sun and the earth.

The duties of married couple are elaborated :

या ते जिह्वा मधुमती सुमेधा अग्ने देवेषूच्यत उरूची।
तयेह विश्वाँ अवसे यजत्राना सादय पायया चा मधूनि ॥ ५ ॥

5. *TRANSLATION* :—O learned husband or wife! using always sweet and truthful speech, which enables persons to acquire the knowledge of various sciences and wisdom, beget in this married home life, all joined with adorable children and make them drink sweet juices (Soma) for the preservation of their health.

PURPORT :—Those husbands and wives enjoy in their married home life the happiness of salvation, who enter into wedlock with love, full understanding, wisdom and good speech. They beget good children, bring them up well, make them highly educated, allow them to have marriage by their choice (Svayambar) and enable them to dwell at home quite happily.

NOTES : (जिह्वा) वाणी। जिह्वेति वाङ्नाम (NG 1, 11)=Tongue, Speech. (उरूची) या उर्वी बह्वीविद्या अंचति प्राप्नोति सा=Which attains the knowledge of various sciences. (यजत्रान्) संगतान् पूज्यान् तनयान् =United and adorable children.

The duties of married couple are defined :

या ते अग्ने पर्वतस्येव धारासश्चन्ती पीपयद्देव चित्रा।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्वजन्याम् ॥ ६ ॥

6. *TRANSLATION* :—O leading man or woman endowed with

divine virtues ! give us that wonderful speech which is like the rain-shower from the cloud because it is free from evil ideas and satisfies toall. It is equally good intellect, beneficent to all mankind. O Omni-present and Omniscient God ! you are everywhere. We desire to lead ideal hosnatlfe like an intelligent noble wife or husbands endowed with noble intellect and wisdom who can beget noble progeny. Grant us all that.

PURPORT :—Men and women should receive good education and wisdom by the observance of Brahmacharya, should procure suitable and loving match in youth after proper examination and should live happily during their married life.

NOTES & REMARKS : (पर्वतस्येव) मेघस्येव । पर्वत इति मेघनाम (NG 1, 10) =Of the cloud. (धारा) प्रवाहवद् वाणी । धारेति वाङ्नाम (NG 1, 11)= Fluent speech. (असश्चन्ती) असमवयन्ती । सश्चति गतिकर्मा (NG 2, 14)= Not mixed with evil ideas of words. (विश्वजन्याम्) विश्वां समग्रम् अपत्यं जायते यस्यास्ताम् ।=Giving birth to whole or noble progeny.

Sūktam—58

Rishi of the Sūktam Vishvāmitra. Devatā Ashvianau. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The duties of artists and technicians are told :

धेनुः प्रत्नस्य काम्यं दुहानान्तः पुत्रश्चरति दक्षिणायाः ।
आ द्योतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः ॥ १ ॥

1. *TRANSLATIONS* :—O men ! you are like the son of that noble speech (in the form of knowledge). Like the cow, it manifests the desirable knowledge of the ancient Revelation (Veda) and makes all days (life) pure and spotless by giving wisdom, and moves among men. That son enables to attain wisdom full of light, when absolutely truthful and trustworthy teachers and preachers manifest

light in the morning. You should also know the real nature of that speech which makes teachers and preachers admirable.

PURPORT :—As the sun generates the Ushas (dawn), in the same manner, the knowledge, how the truth illuminates soul and eradicates untruth by fulfilling noble desires, it dawns on persons. The man who obtains the sweet speech which is full of knowledge and Dharma (righteousness) acquires the knowledge of the eternal God also.

NOTES & REMARKS : (दक्षिणायाः) ज्ञानप्रापिपकायाः=Of the conveyour of knowledge. (द्योतनिम्) प्रकाशरूपां विद्याम् । द्योतनिम् is from द्युत-दीप्तौ (भ्वा०) ।=Knowledge which is like light. (अश्विनौ) आप्तौ-वध्यापकोपदेशकौ अश्विनौ हि (वै) देवानामध्वर्यू (मैत्रायणीसंहिता) 4, 5, 4 तैत्तिरी-यारण्यके 5, 2, 5) अश्विनावध्वर्यू (काठक 9, 8, ऐतरेय 1, 18) गोपथ 2, 2, 2; Stph 1, 1.2, 17) अध्वर्युः अध्वरं युनक्ति, अध्वरस्य नेता, अध्वरं कामयते इति वा NKT 1, 3, 8)=Absolutely truthful and reliable teachers and preachers.

The duties of the artists about the places above and below are told :

सुयुग्वंहन्ति प्रति वामृतेनोर्ध्वा भंवन्ति पितरेव मेधाः ।
जरेथामस्मद्वि पणेर्मनीषां युवोरवश्चकृमा यातमर्वाक् ॥ २ ॥

2. *TRANSLATION* :—O Ashvinau (teachers and preachers) ! enable us to attain that noble intellect, by dint of which the doers of good deeds lead with truth towards you. You should also praise those intellects which are like parents teachers. Come to us with practical wisdom of dealings. We long for your protection below.

PURPORT :—As the rays of the air lead towards the sun etc. so the intelligent women also lead to happiness, like good intellectuals themselves. The men should deal towards those enlightened persons like children and behave like fathers (elders) to all men (younger). They should thus acquire the practical knowledge of proper dealings and should act in accordance with it.

NOTES & REMARKS : (सुयुक्) ये सुष्ठु युंजन्ति ते = Doers of good deeds (पणे:) व्यवहारस्य। पण व्यवहारे स्तुतौ च (भ्वा०) आ) = Of dealing. (जरेथाम्) स्तुवातम्)। जरते अर्चतिकर्मा (NG 3, 14) जरिता इति स्तोतृनाम (NG 3, 16) = Praise

---

Now the duties of engineers and mechanics with regard to the energy-driven vehicles are told :

सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥ ३ ॥

3\. *TRANSLATION* :—O teachers and preachers ! you shine like the sun and the moon, and then destroy all miseries. Come with a well-manufactured aircraft-like vehicle. It is well-yoked (run) with horse-like fire etc. and acts in accordance with our handling. We try to be benevolent like the clouds. The old wisemen declare you readily available to come to the aid of the destitute. What is it that thing you being very active and industrious can not procure ? (You can procure all).

PURPORT :— *Those learned persons, who use vehicles driven by fire and electricity etc. can acquire much wealth through business production and trade.*

NOTES & REMARKS : (अश्वैः) अग्न्यादिभिः पदार्थैः = With substances like the fire and others. (दस्रौ) दुःखानामुपक्षेप्तारौ = Destroyers of miseries. (अश्विना) सूर्य्याचन्द्रमसाविव वर्तमानावध्यापकोपदेशकौ = Teachers and preachers who are benevolent and illustrious like the sun and the moon. (अद्रेः) मेघस्येव । = Of the clouds. (अग्निर्वा अश्वः श्वेतः (Stph. Brahman 3, 6, 2, 5) दसु: उपक्षये (दिवा०) अश्विनौ यावापृथिव्यावित्येके । अहोरात्रावित्येके सूर्याचन्द्रमसावित्येके (NKT 12, 1, 1)

The duties and functions of automobile engineers are told :

आ मन्येथामा गतं कच्चिदेवैर्विश्वे जनासो अश्विना हवन्ते ।
इमा हि वां गोऋजीका मधूनि प्र मित्रासो न ददुरुस्रो अग्रे ॥ ४ ॥

4. TRANSLATION :—O teachers and preachers ! all men invoke you. Come with your speedy vehicles driven by energy. To you, men offer the sweet-Soma juice mixed with milk as friends give gifts to friends. Come to those who invite you lovingly and reverently and also to protect the cows.

PURPORT :—It is the duty of the enlightened persons to give good knowledge to all those, who are students attendants or other members of the audience, and approach them with love and reverence. Consequently, all may treat others like friends.

NOTES : (एवैः) सद्यः प्रापकैर्विद्युदादिचालितैर्यानैः । एवैः अयनैः । अवनैर्वेति (NKT 2, 7, 25)=By the vehicles driven by eltecricity etc. (गोऋजीका) गवां दुग्धादिना मिश्रितानि । गो-गोदुग्धम् इत्यस्य प्रमाणं निरुक्ते । अथाप्यस्यां तद्धितेन कृत्सवन्निगमा भवन्ति । गोभिः श्रीणीत मत्सरम् (ऋ 9, 46, 4) इति पयसः (NKT 2, 2, 5,)=Mixed with the milk of the cows.

The functions of automobile vehicles are elaborated :

तिरः पुरू चिदश्विना रजांस्याङ्गूषो वां मघवाना जनेषु ।
एह यातं पथिभिर्देवयानैर्दस्राविमे वां निधयो मधूनाम् ॥ ५ ॥

5. TRANSLATION :—O Ashvinau-teachers and preachers ! you know techonolgy. O destroyers of miseries ! endowed with the great wealth of knowledge and wisdom, in case you come highter by the paths traversed by the highly educated persons, you can obtain the treasures of sweet (edibles. Ed.) substances. You may also get assist once from the learned men, in your work.

PURPORT :—Those who traversing by the paths of the highly educated persons, desire to acquire scientific knowledge, can acquire

it soon. And then may travel on earth, water and in the sky. In this manner, they can become rich, may eradicate poverty and may make others also prosperous being full af treasures.

NOTES & REMARKS : (अश्विनौ) शिल्पविद्याविदावध्यापकोदेशकौ। =The teachers and preachers, knowers of the technology. (आङ्गूषः) विद्वान्=The learne,d.

TRANSLATOR'S NOTES :—अश्विनोः कृते विद्वांसौ इति प्रयोगो वेदेष्वनेकत्र दृश्यते, यथा—विद्वांसाविद् पुरः पृच्छेदविद्वान् इत्थापरो अचेताः। (ऋ० 1, 12, 2,) तां विद्वांसा हवामहे वां ता नो विद्वांसमनावोचेतमद्य। अश्विनोः शिल्पविद्यया सह सम्बन्धो वेदमन्त्रेषु स्पष्टतया दृश्यते विविधयानविमानपोतादिनिर्माणादिभिः सह।

The achievement s of others from friendship with engineers and technocrats are told :

पुराणमोकः सख्यं शिवं वां युवोर्नरा द्रविणं जह्नाव्याम्।
पुनः कृण्वानाः सख्या शिवानि मध्वा मदेम सह नू समानाः॥ ६ ॥

6. TRANSLATION:—O leaders! President of the Assembly and the Commander of the army! your friendship is desirable and auspicious like a well-built old house which gives happiness in all seasons. May you get wealth while following the policy of renouncing the evils. Renewing that auspicious or beneficial friendship, may we your associates, possess good knowledge, actions and temperament, the way you sweetly enjoy bliss.

PURPORT :—*The highly learned and other ordinary persons establish friendship with one another, so that they can always enjoy happiness by acquiring the eternal and auspicious the scientific knowledge about God and wealth. They are righteous and renouncers of all evil habits.*

NOTES & REMARKS : (ओकः) सर्वर्तुसुखप्रदं स्थानमिव। ओक इति निवास नामोच्यते (NKT 3, 1, 3)=Like a house which gives happiness in

all sorrows. [illegible] = In or following the policy of a good man who renounces all evil habits.

The command of God about the technical science is stated :

अश्विना वायुना युवं सुदक्षा नियुद्भिश्च सजोषसा युवाना ।
नासत्या तिरोअह्न्यं जुषाणा सोमं पिबतमस्रिधा सुदानू ॥ ७ ॥

7. *TRANSLATION* :—O Ashvinau-teachers and students or masters and attendants of technical science ! endowed with power, youthful, absolutely truthful, you serve the persons who are faithful and loyal even in the days of adversity, non-violent, and liberal donors. Come in a vehicle driven with the aid of the air and energy etc. and drink the Soma juice offered by us with love and reverence.

PURPORT :—O men ! you should live long by giving up all violence and unrighteous conduct, and know the science of air, electricity and other things. Also teach them to others and observe perfect Brahmacharya (continence).

NOTES & REMARKS : (अश्विना) शिल्पविद्याध्यापकाऽध्येतारौ स्वामिसेवकौ वा ।=Teachers and students of technology or masters and attendants of the technical science. (तिरोअह्न्यम्) । तिरश्चीनेष्वहस्सु साधुम् । तिरोभूतम् अह्नं यस्मिन् काले स तिरो अह्नयः । स्रिधधातुर्हिंसार्थः । दक्ष इति बलनाम (NG 2, 9)=Faithful or loyal even in the days of adversity. (अस्रिधा) अहिंसकौ । अहिंभवम् अह्नयं=Non-violeut.

About travelling by the vehicles manufactured with technical and scientific precision is told:

अश्विना परि वामिषः पुरूचीरीयुर्गीर्भिर्यतमाना अमृध्राः ।
रथो ह वामृतजा अद्रिजूतः परि द्यावापृथिवी याति सद्यः ॥ ८ ॥

8. *TRANSLATION:* —O learned technicians ! if you possess vehicle, manufactured well with precision, going up into the clouds.

quickly and going roundthe earth and heaven, then you can accomplish all your noble desires that bestow upon you much happiness, like the non-violent and industrious teachers and preachers get with their noble words.

PURPORT : Those who manufactures aeroplanes and other vehicles with the help of fire, electricity etc. enjoying desirable happiness, can go quickly as they desire.

These words are very significant. Prof. Wilson and Griffith's translations show that there is a vehicle mentioned in this and other mantras which can go round the earth and heaven quickly,

NOTES & REMARKS : (अश्विना) सकलविद्याव्याप्तौ—अशूङ्—व्याप्तौ (स्वा०) = Experts in all sciences, (पुरूचीः) पुरूणि सुखान्यञ्चन्तीः । अञ्चु-गति पूजनयोः अत्र गतेः प्राप्त्यर्थः । रथो ह वामृतजा अद्रिजूतः परिद्यावापृथिवी याति सद्यः । = Lead to much happiness.

The achievements of the technical science is told :

अश्विना मधुषुत्तमो युवाकुः सोमस्तं पातमा गतं दुरोणे ।
रथो ह वां भूरि वर्पः करिक्रत्सुतावतो निष्कृतमागमिष्ठः ॥ ९ ॥

9. *TRANSLATION*:—O Ashvinau ! the President of the State and the Commander-in-chief of the Army ! seated in your beautiful car that goes to the house of a wealthy person and does much ganful work, come to protect wealth in your house. It is free from evils and is good and gives the sweetest happiness. Return to your own country from your foreign trip.

PURPORT :— Those persons who manufacturing many machines aeroplanes and other vehicles with technology can create prosperity in their home, family and country.

NOTES & REMARKS : (अश्विना) सर्वाधीशसेनाधीशौ तद्वन्तौ सर्वाधीशौ । वीर्यं वा अश्वः Stph 2, 1 4, 23) = President of the State and Com-

mander in-chief of the Army. (सोम:) ऐश्वर्यलाभ: =Acquisition of wealth or prosperity. (वर्पं:) रूपयुक्त: ।=Beautiful, charming.

———

Sūktam 59

Rishi of the Sūktam-Vishvāmitra. Devata—Mitra. Chhanda-Gāyatrl-, Trishtup and Pankti of various kinds. Svara—Dhaivata Panchama and Shadja.

———

The qualities of a sincere friends are narrated :

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।
मित्रः कृष्टीरनिमिषा भि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥ १ ॥

1. TRANSLATION :—A Mitra (a friend) animates men to exertion (action. Ed.) through his inspiring words. the the Mitra (God Who is Friend of all) sustains both the earth and heaven. The Mitra (third, king) is also friend of all who takes care of all farmers and other men with unclosing eyes (attentively. Ed.). The fourth Mitra (fire which is benevolent like a friend) accepts the oblations of ghee.

PURPORT:—They are the friends of all who honour a friend-that is preacher of truth and giver of true knowledge, who revere God who is friend and sustainer of all, who show respect to a king who keeps all under law and order.

NOTES & REMARKS : (यातयति) पुरुषार्थयति ।=Animates to exertion (action) (कृष्टी:) कर्षिका मनुष्यप्रजा: =Farmers and men in general. (मित्र:) सर्वस्य सुहृद्राजा । मित्र: -प्रमीते स्त्रायते सम्मिन्वानो द्रवतीति वा मेदयते वर्ं (NKT 10, 2,) प्रमीते: प्रमरणात् त्रायते । =God who is like the sun ! fire and friend.

———

The benefits of friendship with God and absolutely truthful learned persons is are narrated :

प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥ २ ॥

2. *TRANSLATION* :—O Mitra (friend, absolutely truthful enlightened person or God: ! may that men be indusrious, blessed and enjoy abundance, who O immortal ! by Your vow of truthfulness receives good education and imparts it to others. Protected by you, he is not harmed, he is not over-come by any one. A sin or immoral act does not touch him from far or near.

PURPORT :—Those persons who make their own attribntes, actions and temperament like those of the absolutely truthful learned persons (or God), and there after teach all peole with true ustice,j and pecp become sinless and righteous. Being protected by the reliable enligh- tened persons and by God Himself, they can not be slain or overcome by the wicked. They do not commit sin on account of prejudice from far or near.

NOTES & REMARKS : (प्रयस्वान्) प्रयत्नवान् ।=Industrious. (अंहः) पापम्=Sin.। प्रमीतेः मरणात् त्रायते इति मित्रः=Friend. व्रतमिति कर्मनाम (NG 2, 1) वृणोतीति सतः इदमपीतद् व्रतमेवस्यादेव निवृत्त कर्म वारयतीति सतः NKT 2. 4, 13) =Action.

TRANSLATOR'S NOTES : Here Rishi Dayananda has taken the word मित्र both for an enlightened person who looks upon with friendly eyes. According to the injunctions of the Vedas. Mighty God is friend of all and Protector from sin and death. Sayanacharya has rather narrowed down the word by inter- preting it as यज्ञेन istead of कर्मणा as has been done by Rishi Dayananda. Venkat Madhava has interpreted it as सत्यादिना व्रतेन. युक्तः The Shatpatha Brahman (12, 8, 2, 4,) endorses it. एतत् खलु वं व्रतस्य रूपं यत् सत्यम् (Stph 12. 8, 2, 4)

Rishi Dayananda has interpreted प्रयस्वान् as प्रयत्नवान् deriving it from यसु-प्रयत्ने (दिवा.)

The attributes of friendship with truthful person are told :

अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥ ३ ॥

3. *TRANSLATION*:—O men ! we may be under the Command of God (Who is friend of all), and under the instructions of an absolutely truthful enlightened person, being free from all physical and mental disorders, because of the observance of Brahmacharya or continence). It made us glad with refined and well balanced speech and kingdom on earth, roaming free over the wide expanse of the earth, pursuing the laws of the earth and the sun in the form of forgiveness and the light of justice. So you should also be.

PURPORT:—*Those persons only become beloved of God and the enlightened men, who keep true friendship with them, wear forgiveness, knowledge, justice, light and other virtues, and always tread upon the path of righteousness.*

NOTES : (अनमीवास:) शरीरात्मरोगरहिता: = Free from all physical and spiritual diseases. (इलया) सुशिक्षितया वाचा पृथिवीराज्येन वा । इलेति वाङ्नाम (NG 1, 11) इलेति पृथिवीनाम (NG 1, I) इलेति अन्न नाम (NG 2, 7)= With refined or well-trained speech or kingdom. (मितज्ञव:) मितानी जानूनि येषान्ते = With balanced knees or humble. (वरिमन्) बहुशीलसत्ययुक्तम् = Endowed with good character and truth. (मित्रस्य) सर्वस्य सुहृद: ईश्वरस्याऽप्तस्य वा ।= Of God who is the friend of all or an absolutely truthful enlightened man. (सुमतौ उत्तमाज्ञायां प्रज्ञायां वा = Under the command or instruction.

The same subject of friendship with God and truthful persons is continued :

अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ४ ॥

4. *TRANSLATION* :—This Mitra (God/absolutely truthful enlightened person, who is friendly to all or a king who regards his

subjects as friends, is adorable and is to be served, because he (each one of them) awards happiness. That king is to be honoured in whose State people are happy, and who is endowed with great wisdom. May we live in the Command of God and under the instruction or good advice of a noble and just king, who is therefore to be revered. May we enjoy always in the Grace of the Holy God and rest in the propicious loving kindness of the noble King.

PURPORT:—As God and the righteous absolutely truthful enlightened persons are adorable, likewise the kings who are protectors of their kingdom with justice and humility also deserve honour. As good men always remain firm in the action ordained by God and done by the enlightened persons, in the same manner, we should also emulate.

NOTES: (सुक्षत्र:) सुष्ठु सुखि क्षत्रं राष्टं, यस्य सः। क्षत्रं हि राष्ट्रम् Aitareya Brahman 7, 22;. जैमिनीयोप० 1, 88. [वेधा इति मेधाविनाम (NG 3, 15)= He the people of whose State are happy. (वेधा:) मेधावी=Very wise. genius.

Good and the choicest things should be offered to good friends:

महाँ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥ ५ ॥

5. *TRANSLATION:*—O men ! approach a great person with reverence who is illuminator of good virtues, like the sun. He urges upon men to do good deeds. He is admired by all, as he gives good happiness. Offer to such a great man, good food, as oblation are offered to the fire, is praiseworthy, because he is like the Prāna (vital energy).

PURPORT:—The truthful enlightened persons are adorable because they are illuminators of knowledge and Dharma (righteousness like the sun and who animate all to have good virtues and actions. As the priests please the world by putting qualitative oblations in the fire, in the same manner, such great men establish knowledge and

righteousness among the virtuous students, and gladden all human and other beings.

NOTES & REMARKS : (आदित्यः) सूर्य्यइव शुभगुणप्रकाशकः। =Illuminator of good virtues. (मित्राय) प्राणवद् वर्त्तमानाय। प्राणो मित्रम्। (Jaiminiyopanishad Brahman 3, 1, 3, 6) =For a person who is like Prāna (vital life energy). (हविः) होतव्यमत्तव्यम्। हवि :— हु दानादनयो : आदाने च (जुहो.) अत्रादानार्थः। =Oblation and food.

Here the third meaning of the verb हु eating has been taken in the case of a noble person and first in the case of fire.

The attributes of a king friendly to his subjects are told :

मित्रस्यं चर्षणीधृतोऽवो देवस्यं सानसि। द्युम्नं चित्रश्रवस्तमम् ॥ ६ ॥

6. *TRANSLATION*:—O men ! that learned king alone can protect his subjects who upholds his people, and whose protection s is time proven,established since long and whose wealth and knowledge have brought him good reputation.

PURPORT :—Those (rulers) who protect all subjects having acquired the eternal wealth of knowledge, enjoy happiness in this world and beyond.

NOTES & REMARKS : (चर्षणीधृतः) मनुष्याणां धर्तुः। चर्षणय इति मनुष्यनाम (NG 2, 3) =Of the uphoder of men. (सानसि) पुरातनम्। (सानसि) पुणाक्षि सानसि क्रतुम् इति पुणाक्षि सनातन क्रतुम् इत्येतत् (Stph 7, 3, 1, 32) =Ancient. Time proven. (द्युम्नम्) यशः कर धनं विज्ञानं वा। (द्युम्नम्) द्युम्नम् इति धननाम (NG 2, 10) द्युम्न द्योततेर्यशो वा अन्नं वेति (NKT 5, 1,5) द्युम्नम् इति पदनाम (NG 4, 2) =Wealth or knowledge which causes good reputation.

It is thus clear that according to the Shatpath Brahman सानसि means सनातन eternal or ancient as explained by Rishi Dayananda Sarasvati

———

God, Friendly to all has created the Universe and He is to be worshipped :

अभि यो मंहिना दिवं मित्रो बभूवं सप्रथाः। अभि श्रवोभिः पृथिवीम् ॥७ ॥

7. *TRANSLATION* :—O men ! worship always that One God alone ! Who is Omnipresent friend of all and Who by His might creates the resplendant sun and pervades it, Who creates this earth with food materials etc. and pervades it.

PURPORT :—O men ! that One God alone is worthy of communion, Who by His great might creates this wonderful s, vast universe containing the sun, earth etc. Who knows all being s, is the Indwelling Universal Spirit, and upholds and controls it.

NOTES & REMARKS : (दिवम्) प्रकाशमयं सूर्य्यम् ।=Resplendent Sun. (सप्रथा:) प्रथसा विस्तृतेन जगता सह वर्त्तमानः =Pervading the vast universe. (श्रवोभि:) अन्नादिभिस्सह ।=With food etc.

———

The greatness of God and His worthiness for worshipping is highlighted :

मित्राय पञ्च येमिरे जना अभिष्टिशवसे । स देवान्विश्वान्बिभर्ति ॥ ८ ॥

8. *TRANSLATION :—*O men ! you should know that in order to attain God, Who is very friendly to all, and giver of happiness that all persons practise Yoga with the five Prânas (vital breaths) and worship. It is He, Who is Almighty, Who upholds the Sun and other luminaries.

PURPORT :—With the Prānas controlled, the senses are under check. So the Yogis attain God through the Samadhi (absorption or perfect concentration).

NOTES & REMARKS : (अभिष्टिशवसे) अभीष्टबलाय ।=Possessor of all desirable might i. e. Omnipotent (येमिरे) यच्छन्ति ।= (i) Control themselves or Practise Yoga. (2) Surrender.
Sayanacharya has explalained पंचजना as निषाद पंचमाश्चत्वारो वर्णाः । But Rishi Dayananda has stated पंच प्राणा इव जना: all men or men in general, in accordance with Nirukta 3. 2. 8. where it is stated—(चत्वारो वर्णा: निषाद: पंचम: इत्योपमन्यव:) and in the Nighantu 2-3. we find पंचजन इति मनुष्यनाम ।

———

The way of the worship of or communion with God as Friend is told :

मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे । इष इष्टव्रता अकः ॥ ९ ॥

9. TRANSLATION :—O men! worship that One God, Who is friend of all and Who fulfils the noble desires of devoted to Him and Who perform Yajna, and are living among the divine men.

PURPORT :—That God alone is to be meditated upon Who makes the devotees free from all injustice. Such people are able to accomplish all their noble desires.

NOTES & REMARKS : (आयुषु) जीवनेषु । आयव इति मनुष्यनाम (NG 2,3) =Among the human beings, lives. (इषः) इच्छाः । =Desires. (वृक्तबर्हिषे) वृक्तं बर्हिरुदकं येन तस्मै । वृक्तबर्हिष इति ऋत्विङ्नाम (NG 3, 18) ऋतौ ऋतौ यजन्ते परमेश्वरं इति ऋत्विजः=Priests or performers of Yajnas, devoted to God in all seasons.

Sūktam 60

Rishi of the Sūktam-Vishvāmitra. Devatā. Ribhūs. Chhanda-Jagati and Virāt of various types. Svara-Nishāda.

The duties of a rular are told :

इहेह वो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा ।
याभिर्मायाभिः प्रतिजूतिवर्पसः सौधन्वना यज्ञियं भागमानश ॥ १ ॥

1. TRANSLATION : O leaders! the wisemen intently desirous of the welfare of all in this dealing have a sense of brotherhood with all and they perform friendly acts and possess good appearence and hectic activity. Besides they possess good intellect being the sons of noble hearted persons (or of those artists who travel in the firmament well with their aircrafts), and obtain their share in the Yajna and become very fortunate.

PURPORT.—Those men get their noble desires fulfilled, who behaving in brotherly fashion increase the intellectul and monetary happiness of all.

NOTES & REMARKS : (उशिजः) कामयमाना : उशिग् वष्टेः कान्तिकर्मणः इति (NKT 6, 3, 11) उशिज इति मेधाविनाम (NG 3, 15)=Desiring the welfare of all (वेदसा) वित्तेन । वेदः इति धननाम (NG 2 10)=With wealth. (प्रतिजूतिवर्पसः) प्रतीतं जूतिर्वेगवद् वर्पो रूपं येषान्ते=Possessing good form with speed or active nature. (मायाभिः) प्रज्ञाभिः । मायेति प्रज्ञानाम (NG 3, 9) वर्ण इति रूपनाम=(NG 3, 7)=With good intellect.

———

The duties of a ruler are elaborated :

याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः ।
येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश ॥ २ ॥

2. *TRANSLATION* :—O men ! you should also attain divinity through the acts by which wise men attain it, i.e. by creating clouds and making their rains (through performance of the Yajnas). Moreover ! by making infirm cows strong and fleshy ones from the mere skin (skeleton), with intelligence and actions and by extending the power of upholding and attraction through scientific knowledge.

PURPORT:—O men ! you should become learned by acting as wisemen do by following into their footsteps.

NOTES & REMARKS: (चमसान्) मेघान् । चमस इति मेघनाम (NG 1, 10) =Clouds. (हरी) धारणाकर्षणे ।=The Power of upholding and attraction. (ऋभवः) मेधाविनः । ऋभव इति मेधाविनाम (NG 3, 15)= Wisemen, geniuses. (शची) यज्ञ कर्म वा । शचीति यज्ञनाम (NG 3, 9) शचीति कर्मनाम (NG 2, 1) ।=Yajna or non-violent action.

———

The benefits of the friendship with God are told :

इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्विरे ।
सौधन्वनासो अमृतत्वमेरिरे विष्ट्वी शमीभिः सुकृतः सुकृत्यया ॥ ३ ॥

3. *TRANSLATION* :—The wise men have attained friendship or proximity with God the Lord of the world, and they do good

deeds for the sake of pleasure of Omniscient and Imperishable God. Being the sons of men of good knowledge, they attain immortality by performing good actions with peaceful acts. They always perform good deeds with righteous means,

PURPORT :—Those people only attain emancipation who love God, fear the transgression of His Commands (as contained in the Vedas) and perform righteous acts.

NOTES & REMARKS : (सौधन्वनास:) शोभनज्ञानस्य पुत्रा: (सौधन्वनास:) धनति गच्छति (NG 2, 14)=Sons of a man of good knowledge. (शमीभि:) कर्मभि: शमीति कर्मनाम (NG 2, 1) शान्तिदायक कर्मणो ग्रहणं विशिष्टतया, शमु-उपशये धातो : ।= With actions leading to peace. (विष्ट्वी) कर्म विष्ट्वीति कर्मनाम (NG 2, 1)=Action, works. (अपस:) कर्माणि अप इति कर्मनाम (NG 2, 1)=Deeds.

The subject of rule or adm nistraten is dealt :

इन्द्रे॑ण याथ स॒रथं॑ सु॒ते सचाँ॑ अथो॒ वशा॑नां भवथा स॒ह श्रि॒या ।
न वः॑ प्रति॒मै सु॑कृ॒तानि॑ वाघत॒: सौध॑न्वना ऋभवो वी॒र्या॑णि च ॥ ४ ॥

4. TRANSLATION : O sons of highly learned and truthful persons ! O wisemen shining with truth ! join the army accompanying in chariots and other vehicles, of the resourceful king to help and guide him in his State with your information, weapon and experties. Thus you will be honoured and prosperous among the desirable noble persons. Your virtuous noble deeds and your valours are immeasureable and unmatched.

PURPORT :—Those who become highly learned endeavour to make progress by righteous means, use abundant wealth and beauty and augment their strength or valour.

NOTES & REMARKS : (सरथम्) रथेन सह वर्त्तमानं सैन्यम्=Army accompanying the chariots and other vehicles. (वशानाम्) कमनीयानाम्=Of the desirable persons. (सुते) निष्पन्ने राज्ये ।=In the accomplished or good state. (सचा) विज्ञानेन ।=With scientific knowledge.

(वाघत:) विपश्चित: । वाघत : इति मेधाविनाम (NG 3, 15) । शाश्वत इति ऋत्विङ्नाम (NG 3, 18) = Scholars.

———

The subject of kingdom is highlighted :

इन्द्रं ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः ।
धियेषितो मघवन्दाशुषो गृहे सौधन्वनेभिः सह मत्स्वा नृभिः ॥ ५ ॥

5. *TRANSLATION* :—O king ! you possess good money, are approached because of your intellect, and are accompanied by wisemen. They are endowed with good food-stuff and other kinds of wealth, protect well the great riches earned with armed might and are strong. Enjoy delight at the stay at home of liberal donor, in the company of the sons of wisemen, because they lead in knowledge and other good dealings.

PURPORT :—Rulers should protect their subjects along with wise-men. They should earn more prosperity by just means, should widen the net of revenues and other taxes and delight the people through their leading men.

NOTES & REMARKS : (सोमम्) ऐश्वर्यम् = Wealth, prosperity. (वाजवद्भि:) प्रशस्तान्नाद्यैश्वर्ययुक्तै: सह । वाज इत्यन्ननाम (NG, 2 7.) = With men possessing food-stuff and other kinds of wealth. (गभस्त्यो:) हस्तयो: । गभस्ती इति बाहुनाम (NG 2, 4) = Of the arms.

———

The subject of rule is further highlighted :

इन्द्रं ऋभुमान्वाजवान्मत्स्वेह नोऽस्मिन्त्सवने शच्या पुरुष्टुत ।
इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः ॥ ६ ॥

6. *TRANSLATION :* O wealthy king ! you are praised by many on account of your good intellect and noble speech. Be delighed in this our State keeping wismen in your company with and possessing abundant foodgrains and other kinds of wealth.

This life has been given to you for performing good deeds. Therefore, you should observe the duties like those of highly learned truthful persons, and by doing righteous deeds with good temperament, gladden all.

PURPORT :—O king ! keep always company of the righteous and wisemen, never of the fools and never waste a single movement. As absolutely truthful learned persons deal with all impartially and justly, so you should also do.

NOTES & REMARKS : (स्वसराणि) दिनानि । स्वसराणि इत्यहर्नाम (NG 1, 9) =Days. (शच्या) प्रज्ञया वाण्या वा । शचीति वाङ्नाम (NG 1, 11) शचीति प्रज्ञानाम (NG 3, 9) =With good intellect or speech. It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others take Ribhu, Vaja and Shachi as personal names of certain persons, forgetting the basic rules of the Vedic etymology Nighhantu (नामान्याख्यातजानि) meaning thereby that all the Nouns are derivative, and against the meanings of these words. Sayanacharya has given the alternative meaning of शच्या. as कर्मणा वा on the basis of Nighantu above quoted Prof. Wilson has added in his notes that Shachi may mean कर्मन् act, rite. Griffith having translated शच्या as exult with Shachi says in foot-note that Shachi might be personified the consort of Indra.

The duties of the ministers and the people are told :

इन्द्रं ऋभुभिर्वाजिभिर्वाजयन्निह स्तोमं जरितुरुपं याहि यज्ञियंम् ।
शतं केतेभिरिषिरेभिरायवे सहस्रणीथो अध्वरस्य होमंनि ॥ ७ ॥

7. TRANSLATION :—O king ! you give abundant wealth. Earn the praise sung by your admirer learned persons, bestowing happiness to all along with wisemen, because they have ideal speech. Being approached by thousands of righteous persons because of your desirable intellectual powers, perform the acts that lead to running good administration and dealing full of justice and for the welfare of men.

NOTES & REMARKS : (मायवे) मनुष्याय ।=For a man. (वाजयन्) प्रापयन् ।=Leading to (happiness etc.) (अध्वरस्य) न्याय्य व्यवहारस्य (अध्वरस्य) अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 7) हिंसा-रहितस्य न्यायसंगतव्यवहारस्य ।=Of just dealings. (होमनि) आदातव्ये व्यवहारे ।=In the acceptable good dealings.

Sūktam—61

Rishi of the Sūktam-Vishvāmitra. Devatā-Ushā. Chhanda. Trishtup of various types. Svara-Dhaivata and Panchama.

The duties of women are told :

उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि ।
पुराणी देवि युवतिः पुरंधिरनु व्रतं चरसि विश्ववारे ॥ १ ॥

1. TRANSLATION :—O highly learned opulent lady ! you are acceptable to all because of your knowledge and intelligence. You reveal true nature of all objects, are like the Dawn (USHA), and respond to my praise with love. I am your admirer owing to your noble virtues. O desirable young lady ! you are the possessor of many good virtues and are ever young. Because you perform good deads, you have endeared me.

PURPORT :—O women ! the dawns awaken all beings and urge them to do their works. Likewise, you should deal agreeably with your husbands being chaste, and thus be worthy of admiration.

NOTES & REMARKS : (देवि)कमनीये ।=Desirable, loveable. (पुरन्धिः) या बहून्शुभगुणान्धरति । पुरु इति बहुनाम (NG 3, 1)=She who possesses many noble virtues.

TRANSLATOR'S NOTES : It may also mean पुरुधीः बहुधीः very intelligent as explained by Yaskacharya in Nirukta. The epithets like प्रचेताः and वाजिनी have been used for उषा, which can not be ever used for inanimate dawn, as done

by some Western translators erroneously. In fact, it is a highly learned and intelligent young lady shining like the dawn.

The attributes of women are elaborated :

उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती ।
आ त्वा वहन्तु सुयमासो अश्वा हिरण्यवर्णां पृथुपाजसो ये ॥ २ ॥

2. *TRANSLATION :* O Dawn-like divine lady ! you are- immortal (thereby meaning the soul), your utter truth and sweet words calling upon the others to emulate. Her chariot is charming like the moon, shine well on account of the noble virtues. May your trained vigorous and sturdy horses carry you, who are full of splendour like the rays which carry the golden Dawn.

PURPORT :—As the resplendent and charming Dawn awakens all, same way, the good wives make their husbands of good character and temperament with their knowledge and humility.

NOTES & REMARKS: (हिरण्यवर्णाम्) तेजोमयीम् । तेजो वै हिरण्यम् तैत्तिरीय 1, 8, 9, 1)=Full of splendour or resplendent. (पृथुपाजस :) बहुबला : । पाज इति बलनाम (NG 2, 9)=Vigorous of sturdy.

TRANSLATOR'S NOTES :— The expression (सूनृता ईरयन्ती) uttering true and sweet words is applicable to a learned and virtuous lady. Here Griffith and Wilson have missed the real meaning.

The same subject of virtues of women is dealt :

उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥ ३ ॥

3. *TRANSLATION* :—O lady ! be like the Ushas (Dawn) which spreads all over the regions, abiding on high, illuminator of

the immortal sap, revolving like a wheel and approaching every object turning ever new.

PURPORT :—O good ladies ! as the dawns illuminate all planets, so illuminate peoples' good dealings.

NOTES :—(अमृतस्य) अमृतात्मकस्य रसस्य=Of the immortal sap of all herbs and other objects. (केतुः) प्रज्ञापिका । =Illuminator. (अर्णम्) वस्तु । =Object.

———

More about the women is stated :

अव स्यूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी ।
स्व१र्जनन्ती सुभगा सुदंसा आन्ताद्दिवः पप्रथ आ पृथिव्याः ॥ ४ ॥

4. *TRANSLATION* :—O ladies ! you should be like the opulent Ushas (Dawn). She is like the bride of the day, throwing off darkness like a women throwing the garment, giving birth to the sun or happiness. It diffuses her own lustre auspicious, and promotes sacred acts like the Yajnas and is spread to the ends of the heaven and of the earth.

PURPORT :—O ladies ! as the Ushas (dawn) is like the wife of the day, so you should follow your husbands like shadows and ever deal with them agreeably and pleasantly. As the light is born with the association at the earth, so children are born by the union of husbands and wives.

NOTES & REMARKS :—(स्वसरस्य) दिनस्य । स्वसराणीति अहर्नाम (NG 1, 9) = Of the day. (स्व :) सूर्यं सुखं वा । =The sun or happiness.

———

The subject of women is further highlighted:

अच्छा वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोचना रुरुचे रण्वसंदृक् ॥ ५ ॥

5. *TRANSLATION* :—Offer due praise to the divine (radiant) Ushas, shining upon you. It is the repository of sweetness, manifests

her brightness aloft in the sky, is radiant and lovely, and brightens the regions. Make proper use of electricity at the time of the dawn and on other occasions. Ushas enables us to see the charming objects.

PURPORT :—As the persons who get up early in the morning before the advent of the dawn, get good health and strength, in the same manner, a man attains the physical and spiritual power and health by marrying lovely and chaste wife. Because of it, the love may ever increase on account of likeness and suitability.

NOTES :—(सुवृक्तिम्) सुष्ठु वर्त्तमानाम् । नम इति वज्रनाम (NG 2, 20)=Existing well. (रणवसंदृक्) या रण्वान् रमणीयान्पदार्थान् सन्दर्शयति सा । =She who enables to see charming objects. (नमसा) वज्रेण विद्युता सह । =With the proper use of electricity.

The benefits of the dawn are told :

ऋतावरी दिवो अर्कैरबोध्या रेवती रोदसी चित्रमस्थात् ।
आयतीमग्न उषसं विभातीं वाममेषि द्रविणं भिक्षमाणः ॥ ६ ॥

6. TRANSLATION :—O learned person ! the Ushās (Dawn) possesses truth and wealth of wisdom born from light and illumined by the rays of the sun. She is the cause of the admirable wealth (of wisdom and material), and has taken a marvellous position in earth and heaven. Having availed that charming and marvellous time of the Dawn, pray to God for His communion in a trance and obstain wonderful wealth of all kinds.

PURPORT :—The persons who get up early in the morning (in the last fourth lag of the night-at about 4 A.M.) glorify, pray to and have communion with God and seek for the attainment of noble virtues and true wealth. They attain all this by toiling hard and conciously.

NOTES :—(वामम्) प्रशस्तम् । = Admirable, noble. (दिवः) प्रकाशात् । =From light. (अर्कैः) सूर्यैः । =With the rays of the sun.

TRANSLATOR'S NOTES :—Uṣhas has been called ऋतावरी and रेवती meaning the possessor of truth and wealth of wisdom etc. At the Dawn, the Yogis meditate Great God and get the knowledge of perfect, truth and attain true wisdom.

———

The attributes of the learned artists are told :

ऋतस्यं बुध्न उषसांमिषण्यन्वृषां मही रोदंसी आ विवेश ।
मही मित्रस्यं वरुंणस्य माया चन्द्रेवं भानुं वि दंधे पुरुत्रा ॥ ७ ॥

7. *TRANSLATION* :— O men ! the Agni (energy/electricity) is the cause of rain, pervades the great heaven and earth, and is desirous of (so to speak) the Dawns in the firmament. The great and respectable intellect (wisdom) of the learned and friendly persons and of the noblest acquire the knowledge of the Sun which glitters various forms like the gold. The Ushas (Dawn) diffuses her lustre in different directions.

PURPORT :—As the noble speech and intellect of the enlightened persons give wealth and happiness to all and permeates various sciences, in the same manner, energy/electricity pervades all objects and when thoroughly researched, it leads to prosperity.

NOTES :— (बुध्ने) अन्तरिक्षे । बुध्नम् अन्तरिक्षं भवति । यतोऽस्मिन् आपो बद्धा धृता वा (NKT 10, 4, 46) =In the middle region, or firmament. (मही) महती पूज्या । =Great, worthy of respect. (चन्द्रेव) सुवर्णमिव । चन्द्रमिति हिरण्यनाम (NG 1, 2)=Like Gold.

Sūktam—62

Rishi of the Sūktām-Vishvāmitra. Devatā-Indra and Varuna, Brihaspati, Pūshā, Savitā, Soma, Mitra and Varuna. Chhanda-Trishup and Gāyatri of various kinds. Svara-Dhaivata and Shadja.

The attributes of friendly teachers and preachers are told :

इमा उं वां भृमयो मन्यमाना युवावते न तुज्या अभूवन् ।
क्व१ त्यदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः सखिभ्यः ॥ १ ॥

I. TRANSLATION :—O teachers and preachers ! may your mass preaching and teaching persons' teams receive due recognition from all and not abjure your protectors and supporters. The teachers and preachers are like energy and air, because of their good reputation, they sustain their friends with ample and good food stocks.

PURPORT :—Those teachers and preachers who are benevolent to others like air and energy; are illustrious and they have pleasing conduct. Such men should lovingly give food and others things. All should keep friendship with them.

NOTES & REMARKS :—(भृमयः) भ्रमणानि । =Wanderings. (तुज्याः) हिसंनीया : =Harmful. (इन्द्रावरुणा) विद्युद्वायू इव वर्त्तमानौ । = Teachers and preachers who are benevolent like energy and air. (सिनम्) अन्नादिकम् ।=सिनमित्यन्ननाम (NG 2, 7) स्तनयित्नुरेवेन्द्र, (Stph 11, 6, 3,)9 =यदशनिरिन्द्रस्तेन (Kaushataka-6, 9) वातो वरुणः । Maitrayani Sanhi-4, 8, 5, Stph 12, 9, 1, 16) =Foodgrains and other things.

Proper arrangements should be made during the tours of teachers and preachers so that owing to over crowding etc. or other causes, none may be harmed or injured.

The attributes of ideal teachers and preachers are continued :

अयमु वां पुरुतमो रयीयञ्छश्वत्तममवसे जोहवीति ।
सजोषाविन्द्रावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हवं मे ॥ २ ॥

2. *TRANSLATION* :—O teachers and preachers ! you are like benevolent electricity and water, and this virtuous king invites

you reverantly for his protection with a desire to have abundant wealth of all kinds. As electricity with the association of the winds, sun and earth gives happiness to all, so loving and serving one another you listen to my invocation.

PURPORT :—As a king, teachers, and preachers give instructions to all regarding protection, advancement and education, likewise, all men should deserve praise and attain prosperity on earth by industriousness towards one another.

NOTES & REMARKS : (इन्द्रावरुणा) विद्युज्जले इव वर्त्तमानौ अध्यापकोपदेशकौ ।=Teachers and preachers who are benevolent like electricity and water. (मरुद्भिः) वायुभिरिव श्रोतृभिः ।=With listeners who are like winds.

The duties of a teacher are told :

अ॒स्मे तदि॑न्द्रावरुणा॒ वसु॑ ष्याद॒स्मे र॒यिर्म॑रुत॒: सर्व॑वीरः ।
अ॒स्मान्वरू॑त्रीः शर॒णैर॑वन्त्व॒स्मान्होत्रा॒ भार॑ती॒ दक्षि॑णाभिः ॥ ३ ॥

3. *TRANSLATION :*—O teachers and preachers ! you are benevolent like air and electricity. May there be to us such wealth that we covet. May there be to us wealth and all good and heroic children. O brave men ! endeavour in such a manner, that good knowledge, acceptable noble action and speech full of the knowledge of all sciences, bring us donations or gifts which remove miseries.

PURPORT :—O teachers and preachers and rulers ! encourage and urge upon others to be learned, wealthy and prosperous.

NOTES & REMARKS : (मरुतः) मनुष्याः । मरुतःमितराविणो वाऽमितरोचिनो वा महद् द्रवन्तीति वा (NKT 11, 2, 14)=Men. (शरणैः) दुःखादीनां हिंसनैः । वीरा मनुष्याः शरणैः शृ-हिंसायाम् (क्रियादिः)=With means that destroy miseries. (भारती) सकलविद्यां भरन्ती वाणी=Speech which is full of all knowledge. (दक्षिणाभिः) दानैः=With donations or gifts.

More about the teachers :

बृहस्पते जुषस्वं नो हव्यानि विश्वदेव्य । रास्व रत्नानि दाशुषे ॥ ४॥

4. *TRANSLATION* :—O the best among the enlightened persons ! O protector of the noble Vedic speech ! please accept with love the food and other gifts that we offer you respectfully. O ruler ! give charming wealth of various kinds to him who imparts good knowledge.

PURPORT :—O teacher ! be engaged in acquiring more and more knowledge for your benefit. O king ! give good wealth to a teacher who imparts knowledge.

NOTES & REMARKS :— (विश्वदेव्य) विश्वेषु देवेषु साधो । विद्वांसो हि देवा : (Stph 3, 7, 3, 10) = The best among the enlightened persons. (हव्यानि) दातुमर्हाणि । = Food and other worthwhile articles.

The duties of a friend are told :

शुचिमर्कैर्बृहस्पतिमध्वरेषु नमस्यत । अनाम्योज आ चके ॥ ५ ॥

5. *TRANSLATION* :— O lovers of wisdom in all inviolable actions of the acquisition of knowledge ! adore or make obeisance to the thoughtful and pure scholars, because they are the protectors of the noble speech and knowledge. You should also emulate me in order to achieve unmatchable strength.

NOTES & REMARKS :—(अर्कैः) सत्कर्त्तव्यैर्मन्त्रैर्विचारैः । =With respectable thoughts. (अनामि) न नम्यतेतत् । =Un-surpassable lit. that which cannot be bent down. (आचके) कामये । =Desire. (अध्वरेषु) अहिंसनीयेषु विद्याप्राप्ति कर्मसु । =In all inviolable actions with regards to the acquisition of knowledge.

The duties of friends are verified :

वृषभं चर्षणीनां विश्वरूपमदाभ्यम् । बृहस्पतिं वरेण्यम् ॥ ६ ॥

6. *TRANSLATION* :—O men ! make obeisance to that Brihaspati (King or Protector of all the great vows), who showers happiness on the learned men, gives practical shape to all good schemes, and is inviolable, respectable and the best. You also desire to get strength from him, following into his foot-steps.

PURPORT :—As the subjects become prosperous by respecting their rulers, in the same way the rulers also attain good reputation in return by honouring their subjects,

NOTES :— (बृहस्पतिम्) बृहतां पालकं राजानम् । = King who is the protector of all big vows. (विश्वरूपम्) विश्वानि कर्माणि वस्तूनि वा रूपयन्तम् । =Giving good form to all noble actions or objects. (अदाभ्यम्) अहिंसनीयं सत्कर्त्तव्यम् । =Inviolable and respectable.

The duties of a learned person are stated :

इयं ते पूषन्नाघृणे सुष्टुतिर्देव नव्यसी । अस्माभिस्तुभ्यं शस्यते ॥ ७ ॥

7. *TRANSLATION* :—We offer you, O illustrious divine nourisher (highly learned) king ! this most recent true eulogy which you richly and rightly deserve.

PURPORT :—All men should be glad to hear the praise of those people, who attain good reputation by the observance and performance of good righteous deeds.

NOTES :—(आघृणे) समन्तात् प्रकाशितः । =Shining from all sides, illustrious.

The benefits of study are highlighted :

तां जुषस्व गिरं मम वाजयन्तीमवा धियम्। वधूयुरिव योषणाम् ॥८॥

8. *TRANSLATION* :—O learned person or king endowed with divine virtues ! please listen to my speech. It contains truth and the knowledge of the Shastras and tells the distinction between truth and untruth. It protects good intellect as a loving husband attentively listens to what his wife says, and protects her by all proper means.

PURPORT :—As loving husbands invariably protect and serve their beloved wives, in the same manner, men should protect their good intellect constantly having acquired the knowledge of the Shāstras.

NOTES & REMARKS :—(वाजयन्तीम्) सत्याऽसत्यं विज्ञापयन्तीम् =Telling the distinction between the truth and falsehood. (योषणाम्) स्वपत्नीम् । योषा वै पत्नी (Stph 1, 3, 1, 18) योषैव योषणा । = One's own wife.

The subject touching God is mentioned :

यो विश्वाभि विपश्यति भुवना सं च पश्यति। स नः पूषाविता भुवत् ॥९॥

9. *TRANSLATION* :—O men ! may that nourishing God, Who looks upon all the universe and Who thoroughly comprehends them, be our protector. So that we may ever grow.

PURPORT :—We should always desire that God, Who is the ordainer of all, snperviser and giver of all fruits of all actions and dispenser of justice. Let Him be our protector and leader.

The same subject of God is dealt :

तत्स॑वि॒तुर्वरे॑ण्यं॒ भर्गो॑ दे॒वस्य॑ धीमहि । धियो॒ यो नः॑ प्रचो॒दया॑त् ॥१०॥

10. TRANSLATION :—O men ! we meditate upon and try to imbibe in us, that most desirable light of God which eradicates sins and Who is the Creator and Lord of the world. He is resplendent and illuminator of all and Omnipresent and indwelling spirit, so that He may inspire and purify our intellects to perform always good deeds.

PURPORT :—Those men who always glorify, pray to and have communion with God, Who is the onlooker of all our thoughts and actions, Who is like our father, just, kind, pure, eternal and the beholders of our souls. He is the Ocean of Mercy, the greatest Guru (educator), and leads men to the attainment of Dharma (righteousness), wealth, fulfilment of noble desires and emancipation. Restraining the men from all evil conduct, and urging them to perform all good deeds, He makes them pure and industrious.

NOTES :—(सवितु :) सकलजगदुत्पादकस्य समग्रैश्वर्ययुक्तस्येश्वरस्य । =Of God, who is the Creator and Lord of the world. (भर्गः) भृजन्ति पापानि दुःखमूलानि येन तत् । =That which burns the root of all sins. (देवस्य) सकलैश्वर्यप्रदातु : प्रकाशमानस्य सर्वप्रकाशकस्य सर्वत्रव्याप्तस्याश्न्तर्यमिण: ।=Of God Who is the giver of all wealth, resplendent, illuminator of all and all pervading, indwelling spirit.

TRANSLATOR'S NOTES :—The prayer is clearly addressed to God as सविता देव Creator of the world and not to the sun, as interpreted by some Western scholars. Griffith's own translation is correct to the point if by Savita is taken God and not the Sun.

More is stated about God :

दे॒वस्य॑ सवि॒तुर्व॒यं वा॑ज॒यन्तः॒ पुरं॑ध्या । भग॑स्य रा॒तिमी॑महे ॥११॥

11. TRANSLATION :—O men ! we solicit the gift of the most desirable and Indwelling Spirit (God), Who is the

giver of prosperity. We instruct about Him to others with pure intellect, which in return, gives the knowledge of various subjects. So you should also emulate.

PURPORT :—If men pray to God for the purification of their souls by increasing their intellectual power and by performing righteous deeds firmly, obeying to His Commands, then God makes them pure and blessed with good character without delay.

NOTES & REMARKS :—(पुरन्ध्या) यया प्रज्ञया बहून् बोधान् दधाति तथा । पुरु इति बहुनाम (NG, 3, 1) =With intellect which imparts the knowledge of various subjects. (वाजयन्तः) विज्ञापयन्तः=Teaching, instructing. (ईमहे) याचामहे । ईमहे यांच्या कर्मा (NG, 3, 19)=Solicit, beg for.

———

More about God is stated :

देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियेषिताः ॥१२॥

12. *TRANSLATION* :—The devout and wise men have attained mastery over their inner and external senses through the practice of Yoga. Impelled by intellect and good actions, they adore God, Who is the giver of true happiness and Creator of the world. They do so by the study of the Shastras (holy scriptures), association with the nobles, practice of Yoga and the eradication of all evils. They thus attain all desirable happiness.

PURPORT :—The learned persons of self-control adore God with love (devotion) and righteousness consisting of truthfulness and other virtues. They attain delight in abundance.

NOTES । (नरः) योगेनेन्द्रियान्तःकरणस्य नेतारः=Leaders of all inner and external senses through the practice of Yoga. (यज्ञैः) शास्त्राभ्याससत्सङ्गयोगाभ्यासैः =By the study of the Shastras, association with the noble and the practice of the Yoga. (सुवृक्तिभिः) सुष्ठु वृक्तिर्दोषाणां छेदनं येषु तैः =By giving up all evils and defects.

———

The virtues of God are elaborated :

सोमो॑ जिगाति गातु॒विद् दे॒वाना॑मेति निष्कृ॒तम् । ऋ॒तस्य॒ योनि॑मा॒सद॑म् ॥१३॥

13. TRANSLATION ;—The man who knows the glory of God and is blessed with the wealth of wisdom, praises the root cause of this universe (material in the form of प्रकृति i.e. matter and efficient in the form of God). All the enlightened persons dwell in it and know it well. Such a person attains desirable happiness.

PURPORT :—That man becomes prosperous and blessed with the wealth of wisdom, who knows the Primordial matter to be the material cause of this multi-form universe and glorifies God, Who is the Creator.

NOTES & REMARKS : (जिगाति) स्तौति ।=Praises. (गातुवित्) प्रशंसवित् =Knower of the glory of God. (योनिम्) कारणाम् । योनिरिति गृहनाम (NG 3, 4) =Cause.

The attributes of a learned person are told :

[सोमो॑ अ॒स्मभ्यं॑ द्वि॒पदे॒ चतु॑ष्पदे च प॒शवे॑ । अ॒न॒मी॒वा इषं॑स्करत् ॥१४

14. TRANSLATION :—O man ! always honour that Vaidya (doctor) who is of quiet nature like the moon, who grants us bipeds and quadruped animals like the cows, and wholesome food that make us healthy and free from all diseases.

PURPORT :—Those Vaidyas (physicians) deserve respect who make all bipeds and quadrupeds healthy and free from all diseases.

NOTES : (सोम:) चन्द्र: =Moon. Here a man of quiet nature like the moon is meant. (अनमीवा:) नीरोगा: ।=Free from all diseases, (इष:) अन्नाद्यानौषधिगणान् ।=Food grains and other herbs.

The duties of a friend are told :

अस्माकमायुर्वर्धयन्नभिमातीः सहमानः । सोमः सधस्थमासदत् ॥१५॥

15. *TRANSLATION* :—O men ! a man impelling us to do the dealings, leading to health, enables us to overcome diseases like enemies, and prolong our life while living with us, he is our friend. We should also be always friendly to him.

PURPORT :—All should always keep friendship with those righteous and brave persons who destroy enemies, protect friends and multiply all good men with long life and victory.

NOTES & REMARKS : (अभिमातीः) शत्रूनिव रोगान् ।=Diseases-like enemies. (सोमः) सुपथ्ये युक्ते व्यवहारे प्रेरयन्=Impelling to do acts leading to health.

The duties of the teachers and preachers are told :

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजांसि सुक्रतू ॥१६॥

16. *TRANSLATION* :—The teachers and preachers, indeed, are like Prăna and Udăna (Vital breaths). They are men of good intellect and actions and sprinkle on us and on the world (fulfilling) sweetness, like the water showers paths and land. We endear them like the Prănas.

PURPORT :—Those persons who acquire the knowledge of the science are taught by good teachers and preachers. They go abroad and return after having dealings with different parts of the world. They are taken as men of pure heart like water.

NOTES & REMARKS : (मित्रावरुणा) प्राणोदानाविवाध्यापकोपदेशकौ । प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3,) प्राणोदानौ मित्रावरुणौ (Stph 3, 2, 2, 13) =Teachers and preachers who are like Prāna and Udāna. (घृतैः) उदकादिभिः । घृतमित्युदकनाम (NG 1, 12)=With waters etc.

The duties of teachers and preachers are elaborated :

उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः । द्राघिष्ठाभिः शुचिव्रता ॥१७॥

17. TRANSLATION :—O men of pure actions ! you are admired because of phenomenal growth of foodgrains and other things. O teachers and preachers ! as you shine like the Prāṇa and Udāna (two vital breaths) with your great strength and with long lasting activities performed with great labour. Therefore, you always deserve great respect and gratitude from all.

PURPORT :—O men ! you should serve and honour those pure and glorious persons, who shine in the world with their wonderful good activities and thus creating exceeding strength, wealth and foodgrains etc.

NOTES & REMARKS : (नमोवृधा) नमसोऽन्नादेर्वर्धकौ । नम इत्यन्ननाम (NG 2, 7)=Who make phenomenal growth of foodgrains and other things because of their good instructions. (दक्षस्य) बलस्य । दक्ष इति बलनाम (NG 2, 9)=Of strength.

The duties of peoples educators are highlighted :

गृणाना जमदग्निना योनावृतस्य सीदतम् । पातं सोममृतावृधा ॥१८॥

18. TRANSLATION :—O disseminators of truth ! O admirers of noble virtues, teachers and preachers ! you are dear to us like Prāna and Udāna, and abide always in truthful knowledge and conduct with the help of perception and other means, and thus protect great wealth of all kinds.

PURPORT :—Those persons only are capable to be teachers and preachers who visualize all coming events ahead, from earth to God, with perception and other means. Indeed, such person's love that expansion of true knowledge and conduct and follow the path of Dharma (righteousness). They indeed, deserve all honour.

NOTES & REMARKS : (गृणाना) स्तुवन्तो ।=Admiring. (जमदग्निना) =चक्षुषा प्रत्यक्षेण । चक्षुर्वै जमदग्निऋषिः यदेनेन जगत् पश्यति ।=With perception achieved through the eyes and other means.

In accordance with the established traditions, the words Jamadagni etc, are not Proper Nouns, as given by Sayanacharya, Prof. Wilson, Griffith and others. The Shatapatha Brahman and Nighantu do not corroborate it to be Proper Noun.—अथो मनुते तस्माच्चक्षुर्जमदग्निऋषिः (Stph. 8, 1, 2, 3)

तृतीयं मण्डलं समाप्तम् ॥

अथ चतुर्थं मण्डलम्

[Mdl 4, Skt. 1, Mtr. 1]

Sūktam 1

Rishi of the Sūktam-Vāmadeva. Devatā-Agni and Varuna. Chhanda-Svarad, Ati Shakvari, Ashti, Pankti and Trishtup of various types. Svara-Madhyama, Nishāda, Panchama and Dhaivata.

The proper use of the speech is admired :

त्वां ह्यग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरिर इति क्रत्वा न्येरिरे ।
अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ।१।

1. *TRANSLATION* :—O leading learned person ! enlightened men with righteous indignation ever approach you, who are treasure-house of noble virtues, give divine qualities and are worthy of approach. They urge you and me with good knowledge to do good deeds. O men ! worship God, Who is immortal among mortals Who is self-resplendent and illuminator from all sides. Energise men with wisdom and with the light of knowledge from all sides. Make all men highly learned and wise with your good intellect and good actions.

PURPORT :—If teacher and kings admonish their pupils and their ministers and subjects on their lapse, they become civilised and righteous learned persons. Only those persons enjoy abiding happiness and are worthy of adoration, who worship self resplendent and esmmortal God, and Who make all men wise and highly learned.

NOTES : (अरविम्) प्रापणीयम् = Worthy of approach. (आदेवम्) समन्ताद् विद्याप्रकाशयुक्तम् = Endowed with the light of knowledge from all sides.

The proper use of speech is referred as ideal :

स भ्रातरं वरुणमग्न आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम्।
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥ २ ॥

2. *TRANSLATION :*—O learned person ! other should deal harmoniously with a noble man because he is like a brother, best intellectual and experienced teacher. He performs the Yajna in the form of the spread of knowledge to a king. Such a king divides properly the administration work, upholds people and sustained by learned men ,is brilliant like the sun. Promoters of truth and distinguishers between the truth and falsehood, they are the teachers, preachers and righteous enlightened persons. You should follow into the foot-steps of these noble men and should not go against their instructions.

PURPORT :—O teacher or king ! you should equip good Vedic scholars or ministers of religion with good intellect and truthful conduct and encourage them to do likewise. You should illuminate the light of knowledge and justice like the sun.

NOTES & REMARKS :— (यज्ञवनसम्) यज्ञस्य विद्याव्यवहारस्य विभाजकम्। = Divider of the spread of knowledge in the form of Yajna. (यज्ञवनसम्) राज्यव्यवहारस्य विभक्तारम्। Divider and planner of the administration work. (1) (चर्षणीधृतम्) मनुष्याणां धर्त्तारंवद्वद्भिर्धृतं वा। (2) (चर्षणीधृतम्) सत्यासत्ये विवेचकानां धर्त्तारम्। चर्षणय इति मनुष्यनाम (NG. 2, 3) चर्षणिरिति पदनाम (NG. 4, 2) = Upholder of men in general or those who distinguish between truth and falsehood or sustained by the learned persons.

The utility and merits of nice speech are emphasized :

सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रंह्या ।
अग्ने मृळीकं वरुणे सचा विदो मरुत्सु विश्वभानुषु ।
तोकाय तुजे शुशुचान शं कृध्यस्मभ्यं दस्म शं कृधि ॥ ३ ॥

3. *TRANSLATION* :—O friend ! bring to us your friend, who like a pair of strong horses carries the swift chariot on the road to its goal, O destroyer of all miseries ! take us to all those good places accessible to the vehicles. O learned leader ! shining like the fire, attain happiness in league with a noble and truthful person. O purifier ! grant happiness to our sons and grandsos who are desirous to acquire knowledge and strength and illuminate all like the sun in the world, O destroyer of ignorance ! grant happiness to ourselves.

PURPORT :— *O men ! you should be friendly to all like a pair of the horses to the chariot, and prompt all your friends to do noble deeds. Lead us smoothly towards the righteous dealings like a good path. We must always honour those good noble and virtuous persons like the sun, because they generate happiness by illuminating the souls of all.*

NOTES :— (दस्म) दुःखोपनाशक । =Destroyer of miseries. (2) (दस्म) अविद्यानाशक । =Destroyer of ignorance. (सचा) सत्यसंयोगेन । =With the combination of truth or true association. (तुजे) विद्याबलमिच्छुकाय । =For the offspring desire to acquiring the strength of knowledge.

Benefits of good speech are enumerated :

त्वं नो अग्ने वरुणस्य विद्वान्देवस्य हेळोऽव यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् ॥ ४ ॥

4. *TRANSLATION* :—O learned man ! shining like the fire, you are enlightened, therefore do not insult a noble illuminator of

knowledge. May you shine most on account of you rnoble virtues; liberate us from all animosities, because you are the best performer of the Yajnas (non-violent sacrifices) and the best conveyor of happiness.

PURPORT :—They are truly learned, who do not insult a noble enlightened person. They are the good teachers and preachers who purfiy us by removimg all our evils. They should always be honoured by us.

NOTES :— (देवस्य) विद्याप्रकाशकस्य । = Of the illuminator of knowledge. (हेड) हेड अनादृता: भवन्ति यस्मिन् सः । हेडः is from हेड-अनादरे (भ्वा०) = An insulting behaviour. (वह्नितमः) अतिशयेन वोढा । = The best conveyor of happinees.

Remove thou far from us all those who hate us, thus translated griffith. But here Prof. Wilson's translation of the last stanza of this mantra as "Liberate us from all animosities" is more faithful.

The attributes of the ideal speech highlighted :

स त्वं नो॑ अग्नेऽव॒मो भ॑वो॒ती नेदि॑ष्ठो अ॒स्या उ॒षसो॒ व्यु॑ष्टौ ।
अव॑ यक्ष्व नो॒ वरु॑णं॒ ररा॑णो वी॒हि मृ॑ळी॒कं सु॒हवो॑ न एधि ॥ ५ ॥

5. *TRANSLATION :*—O learned person ! purifying us like the fire, be our presever and close to us, with your protective cover at the rise of dawn. Create unity among us through good teachers or preachers. You auspicious come to us and bring happiness.

PURPORT :—That teacher or king is the ideal, who like the dawn takes us forward by imparting good education and who assists us to do noble deeds, keeping aloof from all evils.

NOTES : (अवमः) रक्षकः । = Preserver or protector. (वरुणम्) श्रेष्ठम्-अध्यापकमुपदेशकं वा । = The best teacher or preacher. (रराणः) ददन् । = gisriny (वीहि) व्याप्नुहि । = Cover.

More said about the noble speech :

अस्य श्रेष्ठा सुभगस्य संदृग्देवस्य चित्रतमा मर्त्येषु ।
शुचि घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः ॥ ६ ॥

6. *TRANSLATION :*—O learned person ! the good acts of this king who is protector of all and who is blessed with admirable wealth of all kinds and divine nature are most excellent and most wonderful. These are like the ghee (heated pure clarified butter of the inviolable cow) or the utterances in a noble speech. They are the most venerable, and perform the divine and desirable acts. Keep a watch on them and thus make the State powerful.

PURPORT :—Those kings whose actions are crystal pure like the ghee, whose sweet utterances resemble with those of the well-trained and cultured persons, and whose merits, actions and nature are like those of God, thw attain wonderful kingdom and good reputation.

NOTES & REMARKS :—(देवस्य मंहन) महान्ति पूजनीयानीव । =Like the most venerable acts of God. (देवस्य) परमात्मनः (धेनोः) । वाच्या गोर्वा धेनुरिति वाङ्नाम (NG. 1, 11) अघ्न्या इति गोनाम (NG. 1, 11)=Of the speech or of the cow.

The Agni is compared with the attributes of a learned person :

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥ ७ ॥

7. *TRANSLATION :*—O men ! only a man full of divine qualities rules over all, whose births (manifestations) are truthful desirable and exalted like those of electricity etc. One Who is bright, pure, radiant, master of all, blessed entirely with ideal virtues, actions and temperament, dwelling in the Infinite God, (meditating upon) by performing prayers thrice in the morning, evening and night. He runs the kingdom efficiently.

PURPORT :—Only that man is born in a noble family when his actions are good. As Agni (in the form of lightning) is in the infinite firmament, so he who always meditates conciously upon the Infinite God, becomes full of knowledge and pure. He is able to perform all good and admirable deeds.

NOTES :—(परिवीतः) परितः सर्वतो व्याप्तशुभगुणकर्मस्वभावः। = Endowed on all sides with good virtues, actions and temperament. (अनन्ते) परमात्मन्याकाशे वा। सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां परमे व्योमन् (तैत्तिरीयोपनिषदि) =In Infinite God or the sky.

———

The desirability of ideal speech is stressed :

स दूतो विश्वेद॒भि व॑ष्टि॒ सद्मा॒ होता॒ हिर॑ण्यरथो॒ रंसु॑जिह्वः।
रो॒हिद॑श्वो वपु॒ष्यो॑ वि॒भा॒वा स॒दा॑ र॒ण्वः पि॑तु॒मती॑व सं॒सत् ॥ ८ ॥

8. *TRANSLATION* :—The king's dealings should be like the splendid sun, his speech charming, and on occasions red in the form of fire, electricity etc. (speedy horses). He should be beautiful, prosperous, and endowed with attractive form and nature, giver of happiness. He should be keen to go to all good places for mass, contact and is irksome to the wicked persons, and always should advance or make like a council of the great rulers. You plan out progress with much admir- able wealth and food etc.

PURPORT :—Here is a simile. As the ambassadors always desire and promote the welfare of their rulers, so the kings and members of the assemblies or councils should be meritorious, and devoted to their people.

NOTES & REMARKS : (दूतः) यो दुनोति दुष्टान्परितापयति सः। =Messenger or ambassador who is irksome to the wicked, as he does not allow their evil designs to fruitify. (हिरण्यरथः) तेजोमयरमणीयस्वरूपःसूर्य्य इव रथो व्यवहारो यस्य सः। तेजो वै हिरण्यम् (तैत्ति. 1, 8, 9, 1) रथो रंहते— [illegible] (NKT 9, 2, 11) =He whose dealing is like the splendid

sun. (पितुमतीव) प्रशंसित बह्वन्नाद्यश्वर्य्ययुक्त व । पितुरिति अन्ननाम (NG 2, 7) ।= Endowed with much admirable wealth and food etc.

The attributes of learned are highlighted :

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति ।
स क्षेत्यस्य दुर्यासु साधन्देवो मर्तस्य सधनित्वमाप ॥ ९ ॥

9. *TRANSLATION :—* The king is like a brother to the just dealings, and he gives good advice and instructions to his ministers and people. The members of the Council lead him forward with right policies, like a horse taking forward broad and big views. He sits in the courts or offices of the State accomplishing well the administrative work. He being the giver of happiness, enjoys the prosperous State along with his people.

PURPORT :—As the most reliable teachers and preachers lead the students towards the right path through the good education, in the same manner, they should guide the king to discharge his duties well by giving him sincere advice regarding the politics and administration. Such a king along with his Council of Ministers and people discharges his duties lovingly, being free from all vices, and lives happily having attained a prosperous State.

NOTES : (यज्ञबन्धुः) यज्ञस्य न्याय्यव्यवहारस्य भ्रातेव वर्त्तमान: । = Being like a brother to the right dealings. (क्षेति) निवसति । = Dwells, lives. (सधनित्वम्) धनेना भावेन सह वर्त्तमानं राज्यम् । = Prosperous State.

TRANSLATOR'S NOTES : The Vedic term Yajna is very comprehensive as stated earlier. It includes all right dealings in the State. Therefore, we come across passages in Brahamanas like. श्री वै राष्ट्रमश्वमेध: (Stph, 13, 2, 9, 2. Taitriya 3, 9, 7, 1) = Here a nation is called Yajna. (दुर्यासु) गृहेषु । अत्र न्यायगृहेषु । दुर्या इति गृहनाम (NG. 3, 4) ।

The attributes of learned persons are stated :

स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।
धिया यद्विश्वे अमृता अकृण्वन्द्यौष्पिता जनिता सत्यमुक्षन् ॥१०॥

10. TRANSLATION : O king ! the Resplendent God, Who is the Creator and Father of the world, knowing all with His Infinite Wisdom, leads us towards the attainment of all charming wealth, enjoyed by the enlightened persons. So you should also do. You should always dwell in (meditate upon) that God in Whom all immortal and imperishable souls dwell and attain emancipation by following the path of truth. You should also observe truthfulness and attain final emancipation by administering the State on right lines.

PURPORT :— O king and other people ! you should also act like God, Who is the Creator and Preserver of the world, makes and awards various articles for the welfare of all souls, without seeking any obligation. You should try to imbibe as far as possible the noble merits, actions and nature of God, preserve your State well and finally attain emancipation.

NOTES & REMARKS : (अग्नि :) स्वप्रकाश : परमात्मेव राजा । ब्रह्मा अग्नि : । (Stph. 1, 3, 3, 19) ब्रह्म वा अग्निः । =(Kaushitaki Brahmana 9/1, 5/12, 8 Taittariya 3, 9, 16, 3) = A king who should be like self-effulgent God. (अमृताः) जन्ममृत्युरहिता जीवाः । =Immortal souls.

The epithets प्रजानन् used for Agni has been translated by Prof. Wilson as wise, while Griffith as "He (Agni) knows the way. It makes clear that Agni is not meant in material form for fire, but a conscious being (Primarily God).

The attributes of God are taught by the term Agni :

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्तायोयुवानो वृषभस्य नीळे ॥११॥

11. TRANSLATION :—O men ! as the Great sun is manifest in the vast firmament and the sky, God is manifest by His Power in all planets creating and sustaining them by His Omnipotence. Being Omnipresent. He is without head, feet and other organs, is diffused in all beings and things. He even integrates and disintegrates all, pervading the sun and other illuminaries.

PURPORT :—O men ! the matter is the material cause of this Universe in accordance with the order of Mahattatva (Great principle) etc., while God is the efficient cause in whom all dwell. The matter and God are united with bodies and leave them at the proper time as ordained by God. You should enjoy happiness by meditating upon God within your own hearts.

NOTES :—(बुध्ने) अन्तरिक्षे । बुध्नम् अन्तरिक्षं, बद्धा अस्मिन् धृता आप : इति (NKT. 10, 4, 44) । =In the firmament. (वृषभस्य) वर्षकस्य सूर्य्यस्य । Of the sun that is the cause of the rain. (आयोयुवान :) समन्ताद्भृशं मिश्रयिता विभाजको वा । =Integrator or disintegrator.

The attributes of God are preached :

प्र शर्धं आर्त प्रथमं विपन्याँ ऋतस्य योना वृषभस्य नीळे ।
स्पार्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे ॥१२॥

12. TRANSLATION :—O learned person ! seven desirable and dear things namely-five Prānas, mind and intellect which have been created by God for the assistance and benefit of the soul that showers happiness. Living close to fire, born out of the material cause of the Universe i.e. matter, you should likewise acquire supreme strength with admirable dealing, because you are young, beautiful (handsome) and endowed with the light of various sciences.

PURPORT:—O men ! five Prānas and inner senses like mind and intellect are dear to all, because they accomplish many works. So you should work hard to know the cause and effect, know God, and increase your physical and spiritual power in the first lag of your human life (Brahmacharya), and thereby generate happiness.

NOTES :—(शर्ध :) बलम् । शर्ध : इति बलनाम (NG 2, 9) =Strength. (प्रास्तं) प्राप्नुयाः । =Acquire. (वृष्णे) वर्षकाय जीवाय । =For the soul showering joy and happiness. (विपन्या) विपने विविधव्यवहारे साध्व्या ।= With admirable dealing.

The attributes of God are stated :

अस्माकमत्र पितरो मनुष्या अभि प्र सेदुरृतमाशुषाणाः ।
अश्मव्रजाः सुदुघा वव्रे अन्तरुदुस्रा आजन्नुषसो हुवानाः ॥१३॥

13. TRANSLATION :—O men ! that person becomes very fortunate who chooses our fathers as our thoughtful guardians, attains truth extensively from all sides and who goes in their aircrafts towards the clouds in the firmament. In fact, they fulfill all our born noble desires like the rays entering the dawns.

PURPORT :—O men ! that man becomes very fortunate who honours the elderly people, because they are your guardians, observe Brahamcharya (purity and self—control), impart the knowledge of truth, when invited, like the sun rays cause rains.

NOTES & REMARKS :—(आशुषाणा :) समन्तात् प्राप्नुवन्तो ब्रह्मचर्येण शुष्कशरीरा वा ।—Attaining truth or possessing firm and solid bodies by the observance of Brahmacharya. (उस्राः) किरणा : । उस्रा इति रश्मिनाम (NG 1, 5)=Rays of the sun.

The greatness of God is mentioned :

ते मर्मृजत ददृवांसो अद्रिं तदेषामन्ये अभितो वि वोचन् ।
पश्वयन्त्रासो अभि कारमर्चन्विदन्त ज्योतिश्चकृपन्त धीभिः ॥१४॥

14. TRANSLATION :—O men ! our thoughtful and protecting fore-fathers are to be respected and honoured by all, who like the sun rays purify us like the clouds. They are absolutely pure,

some of them impart knoweledge to all through their sermons. Some becoming well versed in machinary utilise their knowledge for technological and industrial advancement. They attain light because of their wisdom or good actions. They are kind to all.

PURPORT ;—O men ! those learned persons should be honoured by all because they are well—versed in the Vedas, Vedāngas branches of the Vedas like Ayurveda (Medical sciences), Dhanurveda (Archery) Gandharva Veda (Science of Music) and Arthaveda (Science of arts and crafts) and Upāngas like the Darshana Shastras (philosophical systems) and technology. Kindly impart good education to all and make them highly learned.

NOTES:— (मर्मृजत) शुद्धा भूत्वा शोधयन्ति ।= Purify others after absolutely purifying themselves. (पश्वयन्त्रास:) पश्वानि दृष्टानि यन्त्राणि यैस्ते ।= Those who have seen various machines i.e. good and expert machanics. (कारम्) शिल्पकृत्यम् ।= Technical or industrial work.

The attributes of God are further highlighted :

ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम् ।
दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥१५॥

15. TRANSLATION :—The men with pure mind and good speech and benevolent like the cows, willingly choose a person who is like the sun that extends and unites the rays and is under the Command of God, Who controls the universe and augments. Such men get all their noble desires fulflled. They get them fulfilled like the cloud moved by the sun rays.

PURPORT :—The sun—rays raise up and cause the clouds to rain. In the same manner, the enlightened persons generate positive knowledge by constant and deep thoughts.

NOTES :—(दृध्रम्) वर्धकम् । =Augmenter. (उशिज:) कामयमाना: ।= Willing, desiring.

More about God is described :

ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन् ।
तज्जानतीरभ्यनूषत व्रा आविर्भुवदरुणीर्यशसा गोः ॥१६॥

16. TRANSLATION :—The learned men who comprehend the exalted seven forms (principal metres) of this mother-like Vedic speech, reflect three times its famous name. One who is manifest with glory (on account of his deep learning and reflection) knows the real nature of the refined speech. Those who are thus glorious and illustrious, admire highly educated ladies who are full of splendour.

PURPORT :—As a good milch cow fulfils the desire of drinking of it's milk, so a speech endowed with knowledge and good education satisfies the enlightened persons. Those who observe the rules of righteousness, become renowned and illustrious.

NOTES :—(धेनो :) वाण्या : । धेनुरिति वाङ्नाम (NG 1, 11)=Of the speech. (व्रा :) या: व्रियन्ते ताः । व्राः इति पदनाम (NG 4, 2)=Ladies chosen as brides. पद-गतौ प्राप्त्यर्थमादाय प्राप्यन्ते अनुकूल गुणकर्म स्वभावादिभि-रिति व्राः । व्राःविदुष्यः । त्रिः सप्त-प्रमुख छन्दांसि गायत्र्युनुष्टुब् बृहती पङ्क्ति त्रिष्टुब्जगती नमासि । =Thrice in the form of hearing, reflecting and meditating.

The significance of the preservation of spiritual power is told :

नेशत्तमो दुधितं रोचत द्यौरुद्देव्या उषसो भानुरर्त ।
आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन् ॥१७॥

17. TRANSLATION :—O learned man ! as the resplendent sun destroys the scattered thick darkness of the dawn, gives divine happiness, glows with its radiance standing in the sky, in the same manner, you should look upon all the vast substances, which are creation of God and set in the world. With this, endeavour to establish strength and uprightness among men.

PURPORT :— As the sun generates light by destroying darkness of the night, in the same manner, teachers and preachers should procure the vast knowledge of the world and generate the physical and spiritual power through uprightness.

NOTES : – (अज्मान्) जगति प्रक्षिप्तान् पदार्थान्। = The substances scattered in the world. (वृजिना) बलानि। =Powers. (दुधितम्) पूर्णम्। = Full.

The attributes of the proper use of speech are mentioned :

आदित्यश्वा बुंबुधाना व्यंख्यन्नादित्वं धारयन्त द्युभंक्तम् ।
विश्वे विश्वांसु दुर्यांसु देवा मित्रं धिये वंरुणा सत्यमंस्तु ॥१८॥

18. TRANSLATION :—O Varuna (fastener or punisher of the wicked! O Mitra (friend) ! all the highly learned persons dwelling in their homes, uphold the wealth got from the proper use of electricity and other elements, and teach lessons about them to others. Likewise, you should also do, so that this knowledge may be true at all times for the benefit of the intellect and good actions.

PURPORT :— The persons who observe Brahamcharya, impart knowledge, good education, truth and righteous conduct and instruct others about hem. They enhance their intellectual power and being renowoned stay at their homes happily.

NOTES : (दुर्यासु) गृहेषु। =In their abodes. (द्युभक्तम्) विद्युदादिभिस्सेवितम्। =Got from the proper use of electricity etc. (वरुण) दुष्टांना बन्धक। वरुणस्य बन्धकत्वं ब्राह्मणवचनेषु स्पष्टम्। अनृते खलु वै क्रियमाणे वरुणो गृह्णाति (Taittariya 1, 7, 2, 6) वरुणो वा एतं गृह्णाति यः पाप्मना गृहीतो भवति (Stph. 12, 7, 2, 17) = Fastener of the wicked.

The attributes of electricity are told :

अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम् ।
शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः ॥१९॥

19. TRANSLATION :— O men ! let me tell you well about the attributes of the Agni (in the form of electricity) which is giver of joy. It is the supporter of the universe in various forms, unifier, radiant and pure. It does not destroy the sun rays or the dawn and preserves well when applied properly like good food.

PURPORT :— Men should know that electricity when properly and methodically applied preserves and when misused it destroys. It does not destroy the rays of the sun. Being preserver of energy like good food, it quickens the speed.

NOTES & REMARKS : (अंशोः) प्राप्तस्य सूर्यस्य । अंशुः शमष्टमात्रो भवति । अननाय शं भवतीति वा (NKT. 2, 2, 5) अंशुरंशः । शंभ वति । अशूङ् व्याप्तौ (स्वा०) अथवा अननाय जीवनाय शं भवति । =Of the sun. (अन्धः) अन्नम् । अन्धः इत्यन्न नाम (NG 2, 7) । =Food. (अतृणन्) हिनस्ति । =Kills.

The duties of men are told compairng the sun :

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमृळीको भवतु जातवेदाः ॥२०॥

20. TRANSLATION : O learned person ! you should give good happiness to all like the purified vast firmament to the performers of Yajnas. Like a venerable guest to all men, like Agni (fire electricity and sun) to all enlightened persons, you accept and desire their protection and know the nature of all objects.

PURPORT :— O men ! you should give happiness to all like the firmament purified by the fragrant smoke (of Yajnas), or highly learned and reliable preacher and the sun.

NOTES : (अदितिः) अखण्डितमन्तरिक्षम् । अदितिर्द्यौरदितिरन्तरिक्षम् (Rige. 1, 8 9, 10) । = Vast firmament. (सुमृडीकः) सुष्ठुसुखकारकः । Giver of good happiness.

Sūktam-2

Rishi of the Sūktam-Vāmadeva. Devatā-Agni. Chhanda-Pankti and Trishtup of various types. Svara—Panchama and Dhaivata.

The duties of absolutely truthful enlightened persons are stated :

यो मर्त्येष्वमृतं ऋतावा देवो देवेष्वरतिर्निधायि ।
होता यजिष्ठो मह्ना शुचध्यै हव्यैरग्निर्मनुष ईरयध्यै ॥ १ ॥

1. *TRANSLATION* :—O men ! God is Immortal among the mortals, is embodiment of Truth endowed with Divine virtues, actions and nature and the most desirable among the divine persons and articles. He is the Omnipresent, Giver of true happiness, Adorable with devotion on account of His Greatness, has been set in heart for its purification and true elevation, like the fire is placed at the altar to be kindled with oblations for various purposes.

PURPORT :—O men ! God Who is never born or dead or decayed is endowed with divine nature and is absolutely pure. He should be worshipped through noble thinking and purity.

NOTES & REMARKS :— (अरति :) सर्वत्र प्राप्त : ।=Omnipresent. (होता) दाता । ब्रह्माग्नि : (Stph 1, 3, 3, 19) ।=Giver of happiness and bliss etc. ब्रह्म वा अग्नि : (कौषीतकी ब्रा० 9, 1, 5, 12, 8) इत्यादि प्रामाण्याद् अग्नि पदेनाद् ब्रह्मणो ग्रहणम् । अग्नि : कस्मादग्रणीर्भवति (NKT. 7, 4, 15)=God the Supreme Leader.

The epithets used for Agni like अमृत : ऋतावा, देवेषु देव : यजिष्ठः clearly substantiate Rishi Dayananda's interpretation of Agni as God here.

The duties of ideal persons are highlighted.

इह त्वं सूनो सहसो नो अद्य जातो जाताँ उभयाँ अन्तरग्ने ।
दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुक्रांश्च ॥ २ ॥

2. *TRANSLATION* :—O our highly learned son! you are purifier like the fire, symbolic of strength, manifestation of knowledge, and dealing sternly with the gangs of thiefs. You purify the scholars, approach both teachers and students like a messenger and give punishment to the wickeds. Therefore, you give happiness and do good to all.

PURPORT :—As the Agni preserves all, as well as destroys, Them too; in the same manner, a learned son preserves peace and an ignorant or stupid son destroys it. Therefore, you should gratify yourselves by making your children exalted and admirable through the observance of longer span of Brahamcharya.

NOTES & REMARKS :—(ऋष्व) प्राप्तविज्ञान । ऋष्व इति महन्नाम् (NG 3, 3)=He who has acquired much knowledge, a great scholar. (ऋजुमुष्कान्) ये ऋजुना मुष्णन्ति तान् । = Thieves who steal easily.

The duties of the subjects or of general people are told :

अत्यां वृधस्नू रोहिता घृतस्नू ऋतस्यं मन्ये मनसा जविष्ठा ।
अन्तरीयसे अरुषा युंजानो युष्मांश्च देवान्विश आ च मर्तान ॥ ३ ॥

3. *TRANSLATION* :—O learned person! you harness in the vehicle horses like the air and fire. In fact, they in irrigation grow output of water, which possess the properties of the fire (hydro-electric). It sheds water and is swifter than the mind, and of ruddy hue. Let you go with the help of such vehicles and transports to the enlightened persons and common men—all classes of people.

PURPORT :—If men drive machines in which air and fire have been properly applied, then the properties of water and steam in the form of speed and striking move their vehicles of different kinds like the wind.

NOTES & REMARKS : (ऋतस्य) जलस्य । ऋतमित्युदकनाम (NG 1, 12) =Of the water. (घृतम्) उदकम् । घृतम् इत्युदकनाम । (NG 1, 12) ।= Water.

The duties of the people are underlined :

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत ।
स्वश्वो अग्ने सुरथः सुराधा एदु वह सुहविषे जनाय ॥ ४ ॥

4. *TRANSLATION :*—O learned person ! you possess good steeds, an excellent car and abundant good wealth. Bring all this to the man who has good stock for putting oblations in the fire (or by giving energy to needy), is dispenser of justice and a virtuous friend. And the men who know well the properties and analysis of electricity and SŪTRĀTMĀ (subtle form of air), sun, moon and the winds, they gladden all.

PURPORT :—O learned person ! you should know well the properties of the Agni (fire, energy etc.) water and other elements, apply them for the accomplishment of various purposes and after having thorough and sure knowledge through experiments, impart lessons about them to others. Thus all are endowed with wealth, food grains and happiness.

NOTES & REMARKS : (अश्विना) सूर्य्यचिन्द्रमसौ । यत् कावश्विनौ सूर्यचिन्द्रमसा वित्येके (NKT. 12, 1, 1,) ।= The sun and the moon. (अर्यमणम्) न्यायाधीशम् । = Dispenser of justice, magistrate or judge. (इन्द्रा-विष्णु) विद्युत्सूत्रात्मानौ । = Electricity and Sūtrātmā. (मरुतः) वायून् । मरुतः इति पदनाम (NG. 5, 5,) । = Winds.

The duties of a ruler are told :

गोमाँ अग्नेऽविमाँ अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः।
इळावाँ एषो असुर प्रजावान्दीर्घो रयिः पृथुबुध्नः सभावान् ॥ ५ ॥

5. *TRANSLATION :—* O learned person ! you overthrow the wickeds, possess many progenies of cow, sheep and horse and are worthy of association. You are the friend of leaders of men, possessor of abudant foodgrains and creator of good progeny (or lord of good people). You are good manager, and organiser of good gatherings and idomitable. Your wealth is manifold. Stick firmly to your duty post.

PURPORT :—Men should appoint him as the President of the Assembly of Council of Ministers, who is owner of the animals who possesses many wealths, who is indomitable, destroyer of the wicked, good adminstrator and popular among the masses.

NOTES : (अप्रमृष्यः) परैर्न प्रमर्षणीयः । =Indomitable, inviolable. (इळावान्) बह्वन्नयुक्तः । इला इति अन्ननाम (NG. 2, 7)। =Possessor of abundant foodgrains.

———

The duties of people are narrated :

यस्त इध्मं जभरत्सिष्विदानो मूर्धानं वा ततपते त्वाया ।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य ॥ ६ ॥

6. *TRANSLATION :—*O learned person ! you are protector of vast sections of people. Who-so-ever is your subordinate and protects you, keeps you elated in the world and approach, seeks your full protection from the sinners. Protect his forehead (honour) from all harm.

PURPORT :— O men ! you should constantly and fully protect the people who guard your strength, bodies and kingdom and destroy the wicked.

NOTES & REMARKS :—(सिष्विदान:) स्नेहयुक्त: । = Loving. (ततपते ततानां विस्तृतानां पालक: । = Protector of vast objects. (स्वतवान्) स्वेन प्रवृद्ध: । तव इति बलनाम (NG. 2, 9) । = Mighty.

———

The duties of truthful, reliable and learned persons are told :

यस्ते भराद॒न्नियते चि॒दन्नं नि॒शिष॑न्म॒न्द्रमति॑थिमु॒दीर॑त् ।
आ दे॑व॒युरि॒नध॑ते दुरो॒णे तस्मि॑न् र॒यिर्ध्रु॒वो अ॑स्तु॒ दास्वा॑न् ॥७॥

7. TRANSLATION :—O learned person ! let him receive firm (assured) wealth, because he is a liberal donor and desiring divine virtues, offers you good meals regularly and provides you respect due to a venerable guest. That guest may be a preacher of truth and bestower of bliss and who goes out to the place of worship to God and gets his meals (other necessities). You should also support him

PURPORT :—Men should reciprocate by doing good as others do to them.

NOTES & REMARKS :—(दुरोणे) गृहे । दुरोणे इति गृहनाम (NG 3, 4) = At the dwelling place. (इनधते) इनमीश्वरं दधाति यस्मिंस्तस्मिन् । इन इतीश्वरनाम (NG. 2, 22) । = Where they have firm faith in God or meditate upon Him.

———

The duties of people are explained :

यस्त्वा॑ दो॒षा य उ॒षसि॑ प्र॒शंसा॑त्प्रि॒यं वा॑ त्वा कृ॒णव॑ते ह॒विष्मा॑न् ।
अश्वो॒ न स्वे दम॒ आ हे॒म्याव॒न्तमंह॑सः पीपरो दा॒श्वांस॑म् ॥ ८ ॥

8. TRANSLATION :—O learned person ! bestow happiness upon that liberal man who possesses various articles for presentation, who praises you in the morning and at night and does what is pleasant and agreeable to your people of peaceful nature like the

winter night. Keep him off the sin, like a horse who saves the trouble of journey. (Here sin is compared with trouble. Ed.)

PURPORT :—Gladden them who encourage you day and night, like they please a horse by giving grass etc.

NOTES : (हविष्मान्) प्रशस्तदानसामग्रीयुक्त : =Possessing good articles for ration (use Ed.) or presentation. (दमे) । गृहे । दमे इति गृहनाम (NG 3, 4) ।=At home.

The duties of ideal persons are stated :

यस्तुभ्यमग्ने अमृताय दाशद् दुवस्त्वे कृणवते यतस्रुक् ।
न स राया शशमानो वि योषन्नैनमंहः परि वरदघायोः ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! impart specialized knowledge to the man who serves you well. He being endowed with ladles and other requisites for the performance of Yajna, and prosperity, does not suffer from poverty, nor he is ever victim of the violence from a criminal.

PURPORT :—O men ! you should have the same kind of love to those who reciprocate in the similar manner.

NOTES : (दुव :) परिचरणम् । दुवस्यति परिचरणकर्मा (NG 3, 5) । =Service. (शशमान :) प्लवमान : । =Jumping with wealthie prosperous

---

The same subject of do's by truthful person is highlighted :

यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः ।
प्रीतेदसद्धोत्रा सा यविष्ठासाम यस्य विधतो वृधासः ॥१०॥

10. *TRANSLATION* :—O youthful (energetic) learned person ! you are purifier like the fire. The devout and wiseman serves the non-violent and inviolable dealings and gives divine happiness and

welfare. May that acceptable process be cherished by me. May we become promoters of good actions, and may the other persons be equally source of happiness to us.

PURPORT :—He who bestows happiness upon any one, should be made happy by others also.

NOTES : (सुधितम्) सुहितम् । =Welfare, well-being. (रराणः) भृशं दाता । =Giver of much (wealth or happiness). (होत्रा) ग्राह्या । =Acceptable process or activity.

———

The duties of ideal persons are reinforced :

चित्तिमचित्तिं चिनवद्वि विद्वान्पृष्ठेव वीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव दितिं च रास्वादितिमुरुष्य । ११॥

11. TRANSLATION :—O learned person ! give happiness to all the men who are good and solid (real Ed.) scholars like the back of a camel, who are mighty and who are not, who are ordinary men and who are enlightened. Distinguish between them properly and give wealth and good progeny to good men. Condemn the evil acts and support the deserving.

PURPORT :—As camels and other animals carry load on their backs, likewise powerful men carry the load (responsibilities) of all dealings. In such dealings with others, the right cause and persons are and should be supported and the unjust are to be condemned.

NOTES :— (वीता) वीतानि, प्राप्तानि । = Attained. (वृजिना) वृजिनानि बलानि । वृजनमिति बलनाम (NG. 2, 9) वृजिनमत्र तत्पर्यायरूपत्वेन गृहीतं भवबर्ज कत्वात् । (दितिम्) खण्डितां क्रियाम् । =Condemnation. (अदितिम्) नाशरहिताम् । =Inviolable.

———

the duties of right persons are underlined

कविं शशासुः कवयोऽदब्धा निधारयंन्तो दुर्यास्वायोः ।
अतस्त्वं दृश्याँ अग्न एतान्पड्भिः पश्येरद्भुताँ अर्य एवैः ॥१२॥

12. *TRANSLATION* :—O learned person ! shining like the fire, inviolable and un-reviled wisc poets at their homes (Ashramas) give practical lessons to wisemen about prolonging and leading noble life, which uphold them well. Therefore, look at these admirable and marvellous poets through their specialized knowledge as a their master.

PURPORT :—*O king ! you should always honour those teachers and preachers who teach intelligent students. Scuh all are endowed with wonderful merits, actions and temperament.*

NOTES & REMARKS : (पड्भिः) विज्ञानादिभिः । =With scientific and other knowledge. (अदब्धाः) अहिंसनीयाः अदब्धनैरवनैवति (NKT 2,7, 25)। = Inviolable. (एवैः) प्राप्तैः । दम्नोति वधकर्मा (NG 2, 19) । =Attained, received.

---

the duties of a ruler are told :

त्वमंग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।
रत्नं भर शशमानाय घृष्वे पृथु श्चन्द्रमवसे चर्षणिप्राः ॥१३॥

13. *TRANSLATION* :—O king ! shining with stark knowledge like the fire, illuminator of the science of energy, most youthful (energetic), the pursuer of good policy, industrious and fulfiller of the noble desires of men bestow charming wealth, gold and other substances. A man who extractes the juice of invigorating herbs like Soma, who deals honestly, who goes beyond all misery by tactful means and who is wise, he earns that wealth. Let you do so for his (king's) protection.

PURPORT :—*O king ! you should uphold wealth for the sake of ministes and other workers, because they are righteous, brave,*

learned, humble and crusher of the enemies. In fact, they are the illuminators of the science of energy by the fusion of various articles (negatives and positives) and protectors of men.

NOTES : (विधते) विविधव्यवहारं यथावत्कुर्वते = Doer of all dealings honestly and properly. (शशमानाय) सर्वेषां दुःखानामुल्लङ्घकाय । = For a man who leaps beyond all miseries. (वाघते) मेधाविने । वाघत इति मेधाविनाम् (NG 3, 15) । = For a wise man.

The duties of the people are stated :

अधा ह यद्वयमग्ने त्वाया पड्भिर्हस्तेभिश्चकृमा तनूभिः ।
रथं न क्रन्तो अपसा भुरिजोर्ऋतं येमुः सुध्य आशुषाणाः ॥१४॥

14. *TRANSLATION* :—O king ! the persons shining and purifier like the fire and endowed with good intellect approach you. Seiving the truth from falsehood, whatever we do with our hands, and feet, like manufacturing of a good chariot and like those who achieve the truth of the upholder and the nourisher, you should also go on advancing in that right direction like a speedy vehicle.

PURPORT :— *Men should give up all indolence, should work hard physically and should have righteous watch over their rulers and peoples, so that all may be endowed with riches.*

NOTES :—(आशुषाणाः) सद्यो विभाजकाः । = Dividers or discriminators. (भुरिजोः) धारकपोषकयोः । = Of the upholder and nourisher.

The duties of a ruler are explained :

अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नॄन् ।
दिवस्पुत्रा अङ्गिरसो भवेमाद्रिं रुजेम धनिनं शुचन्तः ॥१५॥

15. *TRANSLATION* :—As seven kinds of rays usher out of the dawn, in the same manner, let us be born out of the womb of the

mother Vidya (thereby meaning full wisdom) illustrious and wise. That kingdom is divided in seven categories of the King, President, Ministers, Men of the army, Commander-in-chief of the army, the subjects (civilians or people) and spies. Let us always approach wise leaders. Being the sons of light (enlightened) and dear to all like the Prānas (vital breaths), let us cut into pieces the enemies like the clouds, and may we be admired everywhere being pure with knowledge and humilty and purifying the rich among the subjects.

PURPORT :— Those kings who maintain and honour wise minister become illustrious like the sun. It is their duty to protect the industrious and punish the wicked, so that all may become men and women of pure character and conduct.

NOTES & REMARKS :—(मातुः) मातृवद्वर्तमानाया विद्यायाः । = Of the knowledge or wisdom which is like a mother. (सप्त) राजप्रधानामात्यसेनाध्यक्षप्रजाचाराः । = King, President, Ministers, of army men Commander-in-chief of the army, people and spies. (अङ्गिरस) प्राणा इव । = Like the Prānas. (अद्रिम्) मेघमिव शत्रुम् । अद्रिरिति मेघनामः (NG 1, 10) प्राणो वा अंगिरस् । = The enemy who is like a cloud. (वेधसः) प्राज्ञान् । = Wisemen.

The duties of a ruler are furher stated :

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥१६॥

16. *TRANSLATION* :— O king ! you are purifier like the fire. You should deal with us like our excellent and ancient forefathers, who distributing true pure and purifying justice from all directions. They administer and admrably dig the earth (for agriculture etc.), receive the light of good policy and make a choicc to have good subjects.

PURPORT :— The kings and officers of the State are considerd to be pure only when they deal with their subjects like their

fathers, illuminate truth and justice and dispel the gloom of ignorance and thus educate them well.

NOTES : —(दीधितिम्) न्याय प्रकाशम्। दीधितय इति रश्मिनाम (NG 1, 5) अथ सादृश्येन प्रकाशार्थस्य ग्रहणम्। = The light of justice. (अरुणीः) प्राप्ताः प्रजाः। = The subjects that approach.

The duties of a ruler are explained :

सुकर्माणः सुरुचो देवयन्तोऽयो न देवा जनिमा धमन्तः।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्तो अग्मन् ॥१७॥

17. TRANSLATION :—O ruler and the people of the State ! you should act like the enlightened persons who by melting gold and other metals, desire to have divine birth (happiness), doing pure deeds and purifying others. They are engaged in performing good works, having mutual love, multiplying fire and using powerful electricity. Thus they act like an assembly and acquire good literature.

PURPORT :— All men should enjoy bliss constantly by doing righteous deeds, creating men's interest in knowledge and assemblies aime at purity and growing wisdom and thereby extending the knowledged about the energy. Thus they establish good empire.

NOTES : (सुरुचः) सुष्ठु रुचः प्रीतयो येषान्ते। =Those who have good love. (अयः) सुवर्णम्। =Gold. (ऊर्वम्) हिंसकम्। =Violent.

The duties of a king are told :

आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र।
मर्तानां चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः ॥१८॥

18. TRANSLATION :—O splendid king ! you proclaim the birth near (live close to) the enlightened persons and ordinary men.

There may be armies under the commander who possesses good stock of foodgrains. The wise perform many pervasive acts like a king for the multiplication of the clouds (i.e. irrigational facilities) and the beasts (by rearing and improving the stock of animals) that help in the comforts (by providing comforts of the life).

PURPORT:—A simile used in the mantra. The birth of a king among men is the result of great mertorious acts. If there is no king, none can remain healthy. On the clouds depend the life and growth of all, so on the king depends the life and growth of the people.

NOTES & REMARKS :—(क्षुमति) बहु क्षवन्नं विद्यते यस्मिंस्तस्मिन् क्षु इति अन्ननाम (NG 2, 7)। =Under a Commander who has a good stock of foodgrains. (उर्वशी:) बहुव्यापिका: । उर्वशीति पदनाम (NG. 4, 2)। = Many pervasive acts (of electricity etc.). (उपरस्य) मेघस्य । = Of the cloud.

The duties of a king are elaborated:

अकर्म ते स्वपसो अभूम ऋतमवस्रन्नुषसो विभातीः ।
अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः ॥१९॥

19. *TRANSLATION* :—O king ! as the brilliant dawns beautify all and then people kindle fire, give (perform the Yajnas) an much wealth including gold in the dakshina (present) and donations, let us be doers of noble deeds under your command. You desire our welfare and purify all the beings, like our charming eye or guide. Let us do all this observing the vow of truth and be your true friends.

PURPORT:—O king ! the dawn born from the sun makes all beautiful; in the same ma..., born out of the observance of Brahmacharya and after becoming highly learned persons, we act in pursuance of your command. So you should also accomplish our welfare incessantly. Let us prompt all to do righteous deeds haring been united and removing all injustice.

NOTES & REMARKS: (स्वपसः) सुष्ठ्वपो धर्म्यं कर्म कुर्वाणः। अप इति कर्मनाम (NG. 2, 1)। =Doers of good righteous deeds. (सुश्चन्द्रम्) शोभनं चन्द्रं हिरण्यं यस्मात्तम्। चन्द्रम् इति हिरण्यनाम (NG. 1, 2)। =Which leads to much gold (and other kinds of wealth).

The same subject of duties of a king is highlighted :

एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व।
उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि ॥२०॥

20. TRANSLATION :—O wise, learned and righteous king! you are endowed with much knowledge and wisdom, and we have repeated these qualities properly to you. Please accept them and think over them well. You pick up absolutely truthful and reliable learned persons, and hence bestow upon us much wealth. *also on the king depends the life and growth of the people.*

PURPORT :—A king should listen attentively to the worlds of absolutely truthful highly learned persons and act upon them after pondering over them well. These great and absolutely truthful persons must be pleased constantly by giving them their desirable objects. Thus the king and the Council of these āptas (adepts) should accomplish all assignments jointly and in unison.

NOTES : (वेधः) मेधाविन्। वेधा इति मेधाविनाम (NG. 3, 15)। = Genius. (उचथानि) उचितानि वचनानि। =Proper words. (शोचस्व) विचारय। =Ponder over them.

———

Sūktam—3

Rishi of the Sūktam-Vāmadeva. Devatā-Agni. Chhanda-Trishtup, Brihati and Pankti of various types. Svara-Dhaivata, Madhym and Panchama.

The duties of the kings and their subjects are told :

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥ १ ॥

1. *TRANSLATION*:—O absolutely truthful learned persons! as we have appointed for the protection of your inviolable administrative works king who is a liberal donor, truthful, and afflicter of the wicked (causing them to weep-literally). He is like the resplendent sun from the inaminate etect icity between the earth and the heaven, so you should also do with regard to our king. (You should guide us in the matter of the election of the best person as a king).

PURPORT :— O learned persons! as God has accomplished the welfare of all by placing the sun at the axis of this solar world, in the same manner, it is the duty of the officers and people of the State to consult each other and elect unanimously or by majority (as the case may be) a king of noble merits, actions and temperament, in order to establish the well being of all.

NOTES & REMARKS :—(अध्वरस्य) अहिंसनीयस्य राज्य। अध्वरः-ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1,7) अत्र प्रकरणादहिंसनीयराज्यस्य ग्रहणम्=Of the inviolable State or administrative work. (तनयित्नोः) विद्युतः।=of electricity or lightning. (हिरण्यरूपम्) हिरण्यस्व तेजसः रूपम् इव रूपं यस्य तम्-सूर्यम्। इव वर्चमानम् तेजो वै हिरण्यम् (Taittiriya 1,8,8,1)=Like the resplendent sun.

The duties of the ruler and subjects are stated :

अयं योनिश्चकृमा यं वयं ते जायेव पत्य उशती सुवासाः ।
अर्वाचीनः परिवीतो नि षीदेमा उ ते स्वपाक प्रतीचीः ॥ २ ॥

2. *TRANSLATION* :—O king! this is the house that we have built for you. Let this new home become dependable and qualitative like a chaste wife, attached to her husband, putting on elegant gar-

ments to gratify him. Sit down in our presence radiantly in this mansion. O king endowed with mature knowledge ! let these learned people (subjects) be devoted to you.

PURPORT :—A king should build such a palace which is comfortable in all the seasons like a beautiful chaste and beloved wife. Dwelling in such a house, he should perform such good deeds, that all his subjeets may be attached.

NOTES & REMARKS :—(योनिः) गृहम् । योनिरिति गृहनाम (NG 3,4) । =House. (स्वपाक) सुष्ठु परिपक्वज्ञान ।=Man of good and mature knowledge. (उशती) कामयमाना ।=Desiring.

———

The duties of the rulers and their subjects are elaborated :

आशृण्वते अदृपिताय मन्म नृचक्षसे सुमृळीकाय वेधः ।
देवाय शस्तिममृताय शंस ग्रावेव सोता मधुषुद् यमीळे ॥ ३ ॥

3. *TRANSLATION* :—O very wise king ! I praise you, who respond fully to our requests. You are free from ignorance, beholder of men, bestow good happiness, and are a man of peaceful nature like the water andthe divine sun. The way as I give you good knowledge, likewise you should also admire good virtues, being, the benefactor like the cloud, perform Yajna and put there Soma and sweet obla- tions.

PURPORT :—He alone is a good king who is free from ignorance and other defects, listens attentively to the words of all. He beholds truth and untruth conveys varions means of legitimate enjoyments to his people and dispenses justice.

NOTES & REMARKS :=(अदृपिताय) अमोहिताय दृप हर्ष मोहनयो : (दिवा०) =Free from ignorance. (ग्रावेव) मेघ इव । ग्रावा इति मेघनाम (NG 1,10) Like the clouds. (मन्म) विज्ञानम् ।=Good knowledge.

————

The duties of the ruled and rulers are mentioned :

त्वं चिन्न शम्या अग्ने अस्या ऋतस्य बोध्यृतचित्स्वाधीः ।
कदा त उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are purifier like the fire. My curiousity is to know when will you recognise the truthful and total acceptor of truth ? When will there be the proper words gladdening all and other acts of friendship at your home ?

PURPORT :—*O king ! when your dealing with your pepole will be full of true justice, it is only then that there will be concord among the people under your discipline or commands.*

NOTES & REMARKS :—(शम्यै) कर्मणे । शमीति कर्मनाम (NG 2,1) =For the act. (स्वाधीः) यः सुष्ठु समन्तादिव्यायति ।=Thinking well of the total welfare of the people.

The epithets used for the Agni like ऋतचित् and स्वाधिः according to Prof. Wilson, are cognizant of truth 'and' the author of good works, and per Griffith "The knower of the Law." It substantiates Dayananda's interpretation of Agni here as a conscious and wise leader like a king, and the not material fire.

The duties of a preacher are told-:

कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः ।
कथा मित्राय मीळहुषे पृथिव्यै ब्रवः कदर्यम्णे कद्भगाय ॥ ५ ॥

5. *TRANSLATION* :—O king ! like the purifying fire, you recognise the worth of a noble person ā person shining with the light of knowledge and character. You condemn and censure the) and fault committed by us. We have confidence that you do not condemn a friend who is augmenter of happiness, or censure a woman who is of forbearing nature like the earth. You always speak with the dispenser of justice regarding the acquisition of wealth or prosperity

PURPORT :—O learned person ! If someone condemns a noble or highly learned persons, then only he should be censured by you. A proper chart of time table should be chalked out for all administrative work. The king should work at the appointed time. He should be plainly told in case he betrays a friend. By so doing, both the king and the people can have continuous progress.

NOTES & REMARKS :— (मीह्लुषे) सुखवर्धकाय । = For a person who augments happiness. (पृथिव्यो) पृथिवीवद्वर्त्तमानायै स्त्रियै । = For a woman who is of forgiving nature like the earth. पृथिव्यग्ने : पत्नी (Gopatha उ० 2, 9)
In the Vedic mantras like स्योना पृथिवि नो भवानृक्षरा सुनिवेशनी यच्छा न: शर्म सप्रथा : (यजु 36, 13) the simile of the earth with wife is here quite clear.

———

The duties of the ruler and subjeets is dealt :

कद्धिष्ण्यासु वृधसानो अंग्ने कद्वाताय प्रतवसे शुभंये ।
परिज्मने नासंत्याय क्षे ब्रवः कदंग्ने रुद्राय नृघ्ने ॥ ६ ॥

6. *TRANSLATION :—*O king you are full of splendour like the fire. Distributing intellectual work among the progressive learned persons, while imparting them the powerful great knowledge. O learned ruler ! will you consult the truthful person, who has some land all around for cultivation and ownership. Such a person causes the wicked to weep and destroys the leader of the ring leaders.

PURPORT :—It is the duty of the teachers preachers and ministers to exhort the king and presidents of various councils thus— when will you become intellectually advanced, mighty and doers of noble deeds, truthful and destroyers of the wicked? You should not delay in the performance of the noble deeds and in the abandonment of evil conduct."

NOTES & REMARKS :—(वाताय) विज्ञानाय । Of the special knowledge. (धिष्ण्यायासु) धिष्णायां वृद्धो भवासु क्रियासु । विद्या वै धिषणा (Taittiriya 3,2,2,2) अत्र बुद्धियुक्तविद्याया ग्रहणम् । =Intellectual pursuits. (परिज्मने) परित :

सर्वतो ज्मा भूमिर्यस्य तस्मै । ज्मा इति पृथवीनाम (NG 1.1) =For the person who has land all around.

The manner and time of pupils testing is told :

कथा महे पुष्टिंभराय पूष्णे कद्रुद्राय सुमखाय हविर्दे ।
कद्विष्णव उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्यै ॥ ७ ॥

7. *TRANSLATION* :—O learned person! you are of peaceful and mild nature like the water. Tell us how will you address the person, who is upholder of strength and nourisher. When will you address a performer of good Yajnas and gives of presentable things but be fierce towards the foes? When will you have communion with and speak to us about God? His Glory is great and is Omnipresent. When will you tell us about a big army capable to destory the wicked (we are waiting for your action) ?

PURPORT:—After teaching the pupils, their teachers should test their ability weekly, fortnighly, monthly, twice a year or annually. Thus the princes and other acquire correct knowledge, and may be endowed with good character and conduct, and possessing the physical and spiritual power. Ideally righteous, and living upto the age of a hundred years, they administer the State with justice.

NOTES & REMARS :—(रेत:) । उदकमिव शान्तो मृदुर्मूत्वा । रेत इत्युदकनाम (NG 1,12) = Being a peaceful and mild nature like the water. (शरवे) दुष्टानां हिंसकाय । = Destroyer of the wicked. (सुमखाय) सुष्ठु यज्ञ-सम्पादकाय । मख इति यज्ञनाम (NG 3, 17) = For the performer of the good Yajna=Non-violent sacrifices and other philanthropic acts.

The duties of the rulers are elaborated:

कृथा शर्धाय मरुतामृतायं कृथा सूरे बृहते पृच्छ्यमांनः ।
प्रति ब्रवोऽदितये तुराय साधा दिवो जांतवेदश्चिकित्वान् ॥ ८ ॥

8. *TRANSLATION:*— O king ! You are renowned on account of your great knowledge. When asked about the armed strength like that of sun, how will you tell about the exact military power like that of the winds? How will you tell about the vast and inviolable firmament? Being endowed with knowledge, intensify your wisdom.

PURPORT.—The kings become illuminators of prosperity like the sun, when increase their strength like the winds. They honour the trainees and military advisers, and the people. They also know the nature of all objects through their inquisitive powers and accomplish all objectives.

NOTES & REMARKS:—(सूरे) सूर्य इव वर्तमाने सैन्ये । = About the mighty army which is like the sun. (मरुताम्) वायूनामिव । = Like the winds. मरुत: इति पदनाम (NG 5,5) पद-गतौ । गतेस्त्रयोऽर्था:-ज्ञानं गमनं प्राप्तिश्च अत्र गमनागमनप्रापका वायवो गृह्यन्ते । (अदितये) अविनष्टायाऽन्तरिक्षाय । = For the inviolable firmament. (शर्धाय) बलाय शर्धं इति बलनाम (NG 2,9) = For the strength.

The men should exert hard with the observance of Brahamcharya etc. is told:

ऋतेनं ऋतं नियंतमीळ आ गोरामा सचा मधुमत्पक्वमंग्ने ।
कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय ॥ ९ ॥

9. *TRANSLATION:*— O learned person ! I admire definitely the truth of the speech and long for it intensely. You should also do likewise and distinguish between sweet and mature and un-ripe

and immature physically by the proper use of all objects. You should grow like a chaste and highly learned wife (of attractive or brownish colour) grows by taking nutritious good food and milk.

PURPORT:—Having received knowledge, the men exert themselves well and good education with the observance of Brahamcharya. Seeking Dharma with the righteous dealings and taking food in proper quantity with self-control, they achieve full growth, full of bliss, like the loving husbands and wives.

NOTES & REMARKS : (रुशता) सुस्वरूपेण । रुशत् इति पदनाम (NG 43) = Beautiful or good. (धासिना) अन्नेन । = With food. (जामर्य्येणा) = पीपाय जामस्येदं जामं तदृच्छति येन तेन । = Nutritious and worth eating. (पीपाय वर्द्धस्व । = Grow. पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय हर्षारोग्यप्रापकम् । = Source of joy and health.

———

The importance of industriousness is highlighted.

ऋतेन हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ठ्येन ।
अस्पन्दमानो अचरद्वयोधा वृषा शुक्रं दुदुहे पृश्निरूधः ॥ १० ॥

10. *TRANSLATION* :—O king! you are mighty and virtuous because of truthful dealings, industriousness, shining like the electricity, upholder of desirable life and wealth and showerer of happiness. Like the firmament and the night, discharging their duties demand you to fill yourself with (integrate) God with vital energy, and do not swerve from the path of your duty.

PURPORT :—As electricity shines in the form of the sun (solar energy) in half part of the globe, and it is included in the other part at night, in the same manner, you should be regular and punctual in sleeping and getting up. It increases your vitality, capacity of labour, and attain the age of a hundred years and thus gladden all.

NOTES :—(अक्तः) शुभगुणैर्युक्तः ।= Virtuous. (पयसा) राज्या । पय इति । रात्रि

नाम (NG 1, 7) । = With night. (ऊधः) रात्रिरिव । ऊध इति रात्रिनाम (NG 1, 7) =Like the night.

The duties of the rulers and other Kshatriyas (warriors) are taught :

ऋतेनाद्रिं व्यसन्भिदन्तः समङ्गिरसो नवन्त गोभिः ।
शुनं नरः परि षदन्नुषासमाविः स्वरभवज्जाते अग्नौ ॥ ११ ॥

11. TRANSLATION :—O leading and learned person ! the rays like the winds with their sound, dissipate and throw away the cloud full of water and pervade the morning time. With the fire kindled in the morning, the sun is also manifest, so you should admire true happiness and try to manifest it.

PURPORT :—As the lightnings with winds dissolve the cloud and by disintegrating it make it rain down on the earth, gladden all, and manifest the sun by striking, so the brave Kshatriyas (warriors) like the kings and others, should destroy the wicked, illuminate justice, manifest knowledge with deep wisdom, shining like the sun and attain un-paralleled happiness.

NOTES & REMARKS:—(अङ्गिरसः) वायवः । प्राणो वा अंगिराः (Stph 6, 1,2,28 II,6,5,2,3,4) प्राणादिरूपा वायवश्च गृहीताः-स्वरित्यसौ-द्युलोकः (Stph 8,7,4, 5)=Winds. (स्वः) सूर्यः । असौ (द्यु) लोकः स्वः (ऐत 6,7) द्युलोकनेता सूर्यः ।= The sun. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) इति तद्ग्रहणम् । =The cloud.

The result of good or bad association is told:

ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित्स्रवितवे दधन्युः ॥ १२ ॥

12. TRANSLATION :—O learned person ! the water mixed with various articles is full of sweetness and other attributes. There ar

immortal Prāṇas not yet purified, but they are imperishable in their subtle causal form and they uphold the substances. In the same manner, you being the possessor of abundant foodgrains and other products be a good upholder of all.

PURPORT:—As pure waters are source of happiness and vice-versa, in the same manner, association of good qualities causes bliss and that of the ignoble causes misery. A philanthropist person kindly feeds hungry and other needy suffering persons. Likewise good men protect all.

NOTES REMARKS : (अर्णोभिः) जलैः। अर्णं इत्युदक नाम (NG 1, 12)= With waters. (आपः) प्राणाः। आपो वै प्राणाः (Stph. 3, 8, 2, 4) प्राणो ह्यापः (Jaiminiyo 3,10,9)=Prānas or vital energies. (प्रस्तुभानः) प्रकर्षेण धरन्। =Uphold-ing well.

The true wisdom is defined and elaborated:

मा कस्यं यक्षं सदमिद्धुरो गा मा वेशस्यं प्रमिनतो मापेः ।
मा भ्रातुरग्ने अनृजोर्ऋणं वेर्मा सख्युर्दक्षं रिपोर्भुजेम ॥ १३ ॥

13. TRANSLATION :—O man shining like the fire ! do not go near the possessions of a crooked and violent person. He goes here and there for doing some nasty job. Do not touch such a thing belonging to a crooked kith and kin, even a crooked brother, however, good and charming it may look. Do not work under the pressure of a crooked friend and be never indebted to a crooked enemy, so that we may enjoy happiness.

PURPORT:—Those persons are really wise, who do not take away others' possessions, do not dress like a wicked, do not have the association of the violent wicked persons; do not misspend the honestly earned wealth; do not associate themselves with wicked relatives; do not trust these enemies and thus enjoy bliss.

NOTES: (दुरः) कुटिलस्य । = Of the crooked. (प्रमिनतः) प्रकर्षेण हिंसतः = Of very violent person. (सदम्) वस्तु । = Article, thing.

The subject of defence of a State is told:

रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमख प्रीणानः ।
प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद्वावृधानम् ॥ १४ ॥

14. TRANSLATION :—O king ! you carry on the just dealings and protect us. Make us more and more industrious, be pleased and pleasing to us, and also enlighten us. Slay the enemy by your strength. Root out the sin and destory the demons or wickeds (Rakshasas) even though they may be very powerful, so that by your protection, we may enjoy happiness.

PURPORT :—Those kings only become illustrious who destory the wicked, increase the nobility and protect the State like fathers or guardians or guards of the people.

NOTES & REMARKS : (सुमख) सुष्ठुन्यायव्यवहारपालक । मख इति यज्ञनाम (NG 3, 17) यज्ञो वै मखः (Tandya 7,5,6) (Stph 6, 1.2, 1) मख इत्येतद् यज्ञनामधेयं छिद्रप्रतिषेधसामर्थ्यात् छिद्रं खमित्युक्तं तस्य मेति प्रतिषेधः । मा यज्ञं छिद्रं करिष्यतीति (Gopath उ. 2, 5) । यज्ञो वै श्रेष्ठतमं कर्म (Stph 1, 7, 1, 5) यज्ञो वै सुम्नम् (Stph 7, 2, 2, 4, 11, 7, 3, 1, 14) सुम्नमिति सुखनाम (NG 3, 6) तस्मादन्यायादिदोषरहित सुखप्रद् न्यायव्यवहारो मखो यज्ञो वा ॥ One who conducts good and just dealings. (प्रीणानः) प्रसन्नः, प्रसादयन् । = Pleased and pleasing.

The importance of defence is stressed:

एभिर्भव सुमना अग्ने अर्कैरिमान्त्स्पृश मन्मभिः शूर वाजान् ।
उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत ॥ १५ ॥

15. TRANSLATION:—O learned king ! you are like our life and are brave. Be of balanced mind and always cheerful along with

the venerable and wise scholars, who are righteous and saviours from sin. Accept the noble merits, actions and temperament and enjoy great wealth, so that your praise made by the enlightened persons may be more effective.

PURPORT :—O king ! always have the association of the truthful highly learned persons and be worthy of admiration by preserving the State with justice according to their instructions.

NOTES & REMARKS : (अर्कैः) सत्कर्त्तव्यैः । अर्कः-मर्चनीयैः । अर्च पूजायाम् कृदाधारार्चिकलिभ्यः कः अर्को देवो भवति यदेन मर्चन्ति (NKT 5, 14) (उणा 3, 40) इति कप्रत्ययः । =Venerable, honourable. (वाजान्) प्राप्तव्याञ्छुभगुण-कर्मस्वभावान् ।=Noble merits, actions and temperament that should be attained. (ब्रह्माणि) महान्ति धनानि । = Great wealth of various kinds. (अङ्गिरः) प्राण इव वर्तमानः = Dear like life.

The duties of the subjects (people) are stated:

एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥ १६ ॥

16. TRANSLATION :—O very wise king ! you are endowed with wisdom. Whatever positive and assured words ! are used by seers, I utter in your praise. May these reach you, o learned sage ! I utter them along with other admirable wise men.

PURPORT :—The true praise is made only by the righteous and learned persons. It is the duty of the teachers and preachers to make their pupils and audience always truthful and learned.

NOTES & REMARKS: (वेधः) मेधाविन । वेधा इति मेधाविनाम (NG 3,15) = Genius, very wise. (निण्या) निर्णीतानि। निण्यम् इति निर्णीतान्तर्हितनाम (NG 3,25) अथ निर्णीतार्थग्रहणाम् । = Definite, sure, certain. (मतिभिः) विद्वद्भिस्सह । मतय इति मेधाविनाम (NG 3, 15) = With wise men.

Like Rishi Dayananda, Prof. Wilson's translation of वेधसे as wise and कवि as sage used as epithets for अग्नये, clearly indicates that Agni stands here for a conscious wise leader like a king, and and not fire.

Sūktam—4

Rishi of the Sūktam—Vāmadeva Devatā—Agni. Chhanda-Pankti, Brihaspati and Trishtup of various kinds. Svara-Panchama, Dhaivata and Madhyama.

The duties of an army Commander-in-chief are stated :

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥ १ ॥

1. *TRANSLATION* :—O Commander-in-Chief of an army! like a mighty king proceed on an elephant, like a solid piece of land. Be powerful, so that you may shake off the peoples' sufferings and the thirst (desires) by helping them actively. Casting away their misery, pierce the wicked with your fierce weapons.

PURPORT :—O officers of the State! you should increase your strength like the earth, be dispensers of justice like a king and track down the wicked robbers and thieves like a wolf chases a thirsty deer and kills it.

NOTES & REMARKS :—(प्रसितिम्) प्रबद्धाम् ।=Bondage. (द्रूणानः) शीघ्रकारी ।=Prompt, active. (अस्ता) प्रक्षेप्ता । (पाजः) बलम् । पाजः इति बलनाम (NG 2, 9) ।=Thrower

———

The normal duties of the government officers are told :

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंदितो वि सृज विष्वगुल्काः ॥ २ ॥

2. *TRANSLATION* :—O king! your wanderings are swift and undertake them with vigilant army, being your self pure. Like with the ladle the flames of the fire are touched, use (harness), your horses, which are like the sparks of the fire. Being inviolable, scatter electric arms over the foes from all sides.

PURPORT :—The officers of the State who are full of zest, zeal and prompt, should preserve their energy, and make use of electric and other powerful weapons over their enemies and achieve victory.

NOTES :—(घृषता) प्रगल्भेन सैन्येन ।=With the clever army. (पतङ्गान्) अग्निकणा इव वर्त्तमानानश्वान् ।=The horses which are like the sparks of the fire. (उल्का:) विद्युतः ।=Electric sparks.

The duties of the rulers are elaborated :

प्रति स्पशो वि सृंज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दंधर्षीत् ॥ ३ ॥

3. *TARNSLATION* :—O learned king ! you promptly appoint spies and be the non-violent protector of your people against those who incite the adjacent and destant sinners. Let no malevolent foe prevail against us.

PURPORT :—O king ! you should always accept good virtues, preserve your subjects well and slay the wickeds, robbers, thieves and other sinners, so that all may enjoy peace and happiness.

NOTES & REMARKS : (अदब्ध:) अहिंसकः । दभ्नोति वधकर्मा (NG 2, 19) =Non-violent. (अघशंस:) पाप-शंसकस्तेनः । अघशंस इति स्तेननाम (NG 3, 24) =A thief or robber who incites sins.

The duties of State officials are highlighted :

उदंग्ने तिष्ठ प्रत्या तंनुष्व न्य१मित्राँ ओषतात्तिग्महेते ।
यो नो अरांतिं समिधान चक्रे नीचा तं धंक्ष्यतसं न शुष्कंम् ॥ ४ ॥

4. *TRANSLATION* :—O learned king ! shining like the fire, rise up. Expand your power everywhere and burn the wicked foes. O king ! growing strong from all sides (including the armed strength), you annihilate (as the last step) or put them behind the bars,

which is like a dry well for the ones, who act like our fierce enemy, and try to humiliate us in every way. You deserve to be a king.

PURPORT:—It is the dnty of the State people to give up all indolence, to be industrious in every way and to annihilate (as the last resort) or imprison their enemies. They should be equally humiliated. Those who do so, a king should serve them, as it is they, who show the path.

NOTES :—(तिग्महेते) तिग्मा तीव्रा हेतिर्वृद्धिर्यस्य तत्सम्बुद्धौ ।=Whose growth on all sides is sharp. (अतसम्) कूपम् ।=Well. (ओषतात्) दह ।=Burn.

———

The duties of government servants are emphasized :

ऊर्ध्वो भंव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अवं स्थिरा तंनुहि यातुजूनां जामिमजांमिं प्र मृंणीहि शत्रूंन् ॥ ५ ॥

5. *TRANSLATION* :—O king ! full of splendour like the fire, you excel or surpass us, and chastise those who overpower us. Inspire or appreciate the services rendered by the enlightened firm people, civil or army, Extend the legitimate privileges and debar the undue favours. Destroy your enemies.

PURPORT:—Those only can remain firm in administrative works who are promote the exalted, grieve when they see men in ignoble position, are happy when they see men having legitimate enjoyments and are grief stricken at the sight of distressed.

NOTES : (यातुजूनाम्) प्राप्तवेगानाम् ।=Full of speed, active. (जामिम्) भोगम् ।=Employment.

———

More vividly the duties of state officials are said :]

स तें जानाति सुमतिं यविष्ठ य ईवंते ब्रह्मणे गातुमैरंत् ।
विश्वांन्यस्मै सुदिनानि रायो द्युम्नान्यर्यो वि दुरों अभि द्यौत् ॥ ६ ॥

6. *TRANSLATION* :—O most youthful or energetic king! the master of his senses utters good words to you, and so he is well-versed in all sciences and knows the Vedas and Him.

All the time, such a person bestows happiness. He opens the doors of the treasurers of all kinds of wealth and reputation and he shines alround.

PURPORT :—O king! you should regard them as your friends who tender you noble advice or give good instructions to you. They are endowed with auspicious virtues, illustrious, loving, brave and knowers of politics.

NOTES :—(ईवते) विद्याव्याप्ताय ।=Pervading in the knowledge or well-versed in various sciences. (ब्रह्मणे) वेदविदे । वेदो ब्रह्म ।=Jaiminiya upani. 4, 25, 3)=For the knower of the Vedas. (द्युम्नानि) यशांसि । द्युम्नं द्योततेर्यशो वा अन्नंवा (NKT 5, 1, 5)=Good reputation.

The same subject of functions and duties are dealt :

सेदंग्ने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः ।
पिप्रींषति स्व आयुषि दुरोणे विश्वेदंस्मै सुदिना सासदिष्टिः ॥ ७ ॥

7. *TRANSLATION* :—O highly learned king! may the member of your council or assembly be who is endowed with good wealth and is a liberal donor. May all the days in his arduous life bring prosperity. May the performing of this Yajna (non-violent sacrifice) productive and fruitful for the one who with imperishable oblation of good articles and love and with noble words of praise-tries to please you at home and elsewhere.

PURPORT : *O king ! may those persons become the heads of the various departments of your government, who desire to bring about the progress of the State with imperishable love, justice and humility and who establishing good relations between the rulers and the people, lead to peace and prosperity.*

NOTES :—(उक्थै:) प्रशंसनै:। वच-परिभाषणे (अदा०) इति धातो; ।=With words of true praise. (इष्टि:) यजनक्रिया ।=Performance of the Yajna.

The duties of the rulers are elaborated :

अर्चामि ते सुमतिं घोष्यर्वाक्सं ते वावाता जरतामियं गीः ।
स्वश्वास्त्वा सुरथा मर्जयेमास्मे क्षत्राणि धारयेरनु द्यून् ॥ ८ ॥

8. *TRANSLATION* :—O king ! I honour the wise member of your council. Let your balanced speech and the civils generate knowledge and praise him well. May we do noble deeds with good horses and good cars. We uphold your wealth of various kinds every day, likewise you should also uphold our remunerative wealth received from the State.

PURPORT :—*In a discussion, when a king seeks opinion from the members of his council about any appoinment for a particular post, they should give their opinion in favour of righteous and capable person. The king should also appoint capable men for all types of administrative works so that his image may ever grow.*

NOTES :—(वावाता) दोषहन्त्री विद्याजनयित्री ।=Destroyer of evils, and generator of knowledge. (क्षत्राणि) राज्योद्भवानि धनानि। क्षत्रमिति धननाम (NG 2, 10)=The wealth received from the work in the State.

The rulers' duties are highlighted :

इह त्वा भूर्या चरेदुप त्मन्दोषावस्तर्दीदिवांसमनु द्यून् ।
क्रीळन्तस्त्वा सुमनसः सपेमाभि द्युम्ना तस्थिवांसो जनानाम् ॥ ९ ॥

9. *TRANSLATION*:—O king ! you should always attend good deeds. May we day a d night praise you, because you shine among men on account of your noble virtues and illuminating others. In fact, they are endowed with reputation and wealth, and are firm in the discharge of our duties. They hold exercises in the handling of weapons for (for the training of Dhanurveda-the Military Sciences) the battle, and are noble-minded and happy. Undoubtedly, your misdeeds and bad conduct may strongly condemn you.

PURPORT :—O king ! if you are engaged in doing good deeds, giving up all vices, we will be constantly faithful to you, but we shall desert you if you resort to injustice.

NOTES :—(द्युम्ना) यशसा धनेन वा । द्युम्नमिति धननाम (NG 1, 7,) ।= With good reputation or wealth. (सपेम) आक्रुश्याम, निन्द्येम ।= Strongly condemn.

The rulers duties further explained :

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग्जुजोषत् ॥१०॥

10. *TRANSLATION*:—O King ! shining like the fire, you are the protector of the one, who possessed of good horses (transport system) and sound economic power approaches you with a presents-charming chariot laden with riches lovingly and who lovingly accepts your hospitality and honours. You become his friend.

PURPORT :—O king ! you should be only friendly to and protector of those persons who are benefactors of yourself and of your State.

The importance of education of the boys and girls is imphasized :

महो रुंजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय ।
त्वं नो अस्य वचसश्चिकिद्धि होतर्यविष्ठ सुक्रतो दमूनाः ॥११॥

11. *TRANSLATION* :—O king ! having received education from my very highly learned father, I eradicate all evils and enemies. Thus with those great words of wisdom, I establish brotherhood with all, so let that come to you. O most youthful (energetic) liberal donor ! your noble deeds are a man of self-control. You enlighten us with the great words of wisdom received from the enlightened and wisemen.

PURPORT:—O boys and girls ! we become full of bliss having good education from our mothers, fathers and preceptors, so you also should be.

NOTES—(गोतमात्) अतिशयेन गौः सकलविद्यास्तोता तस्मात् । गौरिति स्तोतृनाम (NG 3, 16)=A very highly learned person who admires all sciences being well versed in them. (चिकिद्धि) ज्ञापय । =Enlighten.

TRANSLATOR S NOTES :—Shri Sayanacharya, Prof. Wilson, Griffith and others have taken Gotama as the name of particular sage. Rishi Dayananda on the authority of the Nighantu (3.16;) interprets it a very highly learned person, a great scholar and a great devotee. The epithets used further in the mantra for Agni by Prof. Wilson with translation as "Possessed" of excellent wisdom "सुक्रता and as exceedinly wise" by Griffith clearly justifies the very meaning that the word stands here not for fire but for an wiseman, who is also qualified as दमूना i.e. man of self-control.

The subject of defence of people is told :

अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवृका अश्रमिष्ठाः ।
ते पायवः सध्र्यञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥ १२ ॥

12. TRANSLATION—O wise king ! may the officers of your

State and servants not feel unduly fatigued, if they are ever vigilant, not slack in the discharge of their duties, energetic, bestowers of great happiness, unslothful and free from dishonesty. They should be benignand, co-operating with one another, having their due positions, and thus protect us.

PURPORT:—The subjects should always assert to the king, to appoint righteous, ever alert, industrious and mighty persons for the protection of the people.

NOTES : (तरणाय:) तरुणावस्थां प्राप्ताः। = Youthful. (अवृकाः) अस्तेनाः। वृक इति स्तेननाम (NG 3, 24) = Non thieves, honest.

The duties of the rulers is continued.

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन्।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः॥ १३॥

13. TRANSLATIONS:—O king! the purifiers like the fire, know all the subjects. They protect the benevolent persons who lovingly preserve us from all troubles. They also protect a blind man from all calamities, so that hypocritic enemies may not be able to harm us in any way.

PURPORT :—O king! your attendants should be only honest and truthful person who know each other and treat your articles (state property) as their own and protect others like their own lives, and their own kith and kin. Thus that strength of the adversaries may be destroyed soon.

NOTES : (मामतेयम्) मम भावो ममता तस्या इदम्। = Love. (दिप्सन्तः) दम्भमिच्छन्तः। = Hypocrities.

TRANSLATOR'S NOTES:—Sri Sayanacharya, Prof. Wilson, Griffith and others have interpreted मामतेयम् as a Proper Noun of a blind sage named Deerghatamă, the son of Mamata, which is mere a fiction. In fact, the word मामेतयम् means love, as the word दीर्घतमा or anything of that kind has not even been mentioned in the mantra.

The subject of rulers' duties are further stated:

**त्वयां वयं संधन्य१ स्त्वोतास्त्वं प्रार्णित्यश्याम वाजांन् ।
उभा शंसां सूदय सत्यतातेऽनुष्ठुया कृणुह्यह्याण ॥ १४ ॥**

14 *TRANSLATION:*—O king! you observe and augment truthful conduct, are free from ill reputation of being negligent or shirker. Be agreeable to us and make us admirable far and near, remove all our mistakes and evils, so that under your guidance and with your co-operation, may we blessed and enjoy wealth, knowledge and other desirable objects.

PURPORT:—A king should have filial love towards the staff of the State and they should have friendship with him. They should rightly admire one another, should remove all mistakes and evils lay and propogate true policy, give up all such ignoble acts as cause shame and thus enjoy vast and government.

NOTES : (अहृयाणा) लज्जारहित । = Free from shame while doing good deed. (अनुष्ठुया) आनुकूल्येन । = Agreeably. (वाजान्) विज्ञानधनादिपदार्थान् । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 8) = Knowledge, wealth and other good things.

More about the duties of the rulers is stated:

**अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गृभाय ।
दहाशसों रक्षसः पाह्य१ स्मान्द्रुहो निदो मित्रमहो अवद्यात् ॥ १५ ॥**

15. *TRANSLATION* :—O king ! you purify like fire, accept the praise with love that we offer you. Your brilliant good policy make you admirable everywhere. Remove (destroy) the wicked persons of diabolocial nature who do not admire good persons and virtues. Keep us away from all malice, evil conduct. Reproach and protect us and all those who honour great and good friends.

PURPORT:—If the king and his ministers rule over the State with the greatest measure of mutual accord and with humility, they remain aloof from animosity, calumny and unrighteous conduct.

Observing righteousness and good manners, they spread good reputation in all directions.

NOTES: (समिधा) सम्यक् प्रदीप्तया। नीत्या सह। = With brilliant or splendid good policy. (अवद्यात्) अधर्माचरणात्। = From unrighteous or evil conduct.

Sūktam 5

Rishi of the Sŭktam—Vămadeva. Devatā—Vaishvănara. Chhanda—Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The duties and attributes of a king are compared with Agni:

वैश्वानराय मीळ्हुषे सजोषाः कथा दाशेमाग्नये बृहद्भाः ।
अनूनेन बृहता वक्षथेनोप स्तभायदुपमिन्न रोधः ॥ १ ॥

1. TRANSLATION :—O king ! shining like the fire how can we give happiness to you who are bright with great lustre, shower benefits, leader of all persons and upholder of the State like a dam. With anger and wrath (at injustice) and the one who duly measures, let all of us try to confer happiness on your loving behaviour and the spirit of service.

PURPORT:—The rulers over a State being like the sun are illuminators of good virtues, restrain the wicked like a water dam. They regard the happiness and misery as well gain and loss of others as their own, and so can administer the State properly with justice and laws the land.

NOTES : (वक्षथेन) रोषेण। = With wrath or righteous indignation. (सजोषाः) समानप्रीतिसेवनाः। अत्र वचनव्यत्ययेनैकवचनम् = Full of equal love and the spirit of service.

The duties and attributes of a ruler are mentioned:

मा निन्दत य इमां मह्यं रातिं देवो ददौ मर्त्याय स्वधावान् ।
पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यह्वो अग्निः ॥ २ ॥

2. *TRANSLATION:*—O men ! do not reproach a divine king who is a great genius, immortal (by the nature of the soul), endowed with much knowledge and has the power of giving instructions. Shining among men, because of his virtues and the best among them, he is great like the sun. Having large stocks of abundant foodgrains and other kinds of prosperity, he gives me all this gift in various ways. He gives it to me a mortal human being of mature dealing.

PURPORT:—O people ! never reproach a king who is endowed with the attributes of the fire (purity, splendour etc), is giver of happiness to all and full of notable virtues. Do not also praise a wicked person.

NOTES:—(यह्वः) महान् । यह्वः इति महन्नाम (NG 3, 3) =Great. (स्वधावान्) वहुन्नाद्यैश्वर्य्ययुक्तः । स्वधा इत्यन्ननाम (NG 2, 7)=Full of abundant foodgrains and other kinds of wealth. (गृत्सः) यो गृणाति स मेधावी । गृत्स इति मेधाविनाम (NG 3, 15)=Genius who glorifies God and admires the virtues of others.

What should a wiseman do is stated : ?

साम द्विबर्हा महि तिग्मभृष्टिः सहस्ररेता वृषभस्तुविष्मान् ।
पदं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥ ३ ॥

3. *TRANSLATION :*—He alone is to be respected by us who is advanced in the knowledge and humility, mature in thoughts, endowed with vitality, mighty like a bull and full of splendour like the fire. Very highly learned, he teaches me in trailing the conclusive to act as a seeker for the truth (wisdom) and confident of successof action.

PURPORT :—He is the best scholar who leads men to the light f knowleage. As by trailing after the foot-mark of a cow, a

man locates his cow, likewise the knowledge of the physical sciences should be acquired.

NOTES & REMARKS:—(द्विबर्हा:) द्वाभ्यां विद्याविनयाभ्यां वृद्धः=Advanced in true knowledge and humility, both. (तुविष्मान्) बहुबलः। तुवीति बहुनाम (NG 3,1) शुष्ममिति बलनाम (NG 2,9)=Very powerful, mighty. (तिग्मभृष्टिः) तिग्मा तीव्रा भृष्टिः परिपाको यस्य सः।=Whose maturity of understanding is sharp.

The duties of a ruler to bring happiness to all are specified :

प्र ताँ अग्निर्बभसत्तिग्मजंम्भस्तपिष्ठेन शोचिषा यः सुराधाः।
प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥ ४ ॥

4. *TRANSLATION* :—He alone gives happiness to all who is full of splendour like the sharpened teeth of the flames of the fire and is endowed with good economic potential-with his extreme splendour, he takes to task those who trangress the desirable and firm commandents of a noble person, who is friendly to all and enlightens them.

PURPORT :—That man becomes admirable who slays the selfish persons destroying the happiness of others.

NOTES ;—(बभसत्) दीप्येद् भर्त्सेत्।=Takes to task or condemn. (शोचिषा) तेजसा।=With splendour.

The subject of punishment in the area of administration is dealt :

अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः।
पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम् ॥ ५ ॥

5. *TRANSLATION* :—Those persons should ever be punished, who speak untruth, whose conduct is full of falsehood, and who are obsessed with vice. The wicked women who have no brother, they create great nuisance in the family of their husbands.

PURPORT :—O men incharge of law ! keep away and punish the women who are hostile to their husbands and behave like the enemies. Punish also those fiercely wicked persons who always trouble and harm others.

NOTES :—(पतिरिपः) पत्युर्भूमीः । रिप इति पृथ्वीनाम (NG 1, 1)=The land or home of the husbands. (दुरेवाः) दुर्व्यसनाः ।=Given to vices. (योषणाः) भार्याः ।=Wives.

The duties of a teacher are told :

इदं मे अग्ने कियते पावकामिनते गुरुं भारं न मन्म ।
बृहद्दधाथ धृषता गंभीरं यह्वं पृष्ठं प्रयसा सप्तधातु ॥ ६ ॥

6. *TRANSLATION* :—O teacher ! you purify like the fire. Kindly impart that to me who possesses little power and is nonviolent. The knowledge which develops my powers and is weighty (significant) is existent in you. Give me also that great wealth along with a clever cheerful and loving associate, who may be serene in case of any consultation, and is wealthy of gold, silver and other metals numbering seven.

PURPORT :—Those students who know little but beg for knowledge and seek for the means of acquiring wealth from the wise and enlightened persons, become highly learned.

NOTES :—(अमिनते) अहिंसकाय ।=Non-violent. (प्रयसा) प्रीतेन ।=Loving and cheerful.

An important element in the marriage is taught :

तमिन्न्वे३व समना समानमभि क्रत्वा पुनती धीतिरश्याः ।
ससस्य चर्मन्नधि चारु पृश्नेरग्रे रुप आरुपितं जबारु ॥ ७ ॥

7. *TRANSLATION* :—O virgin girl ! purifying with your intellect and upholding noble virtues, you should develop identical nature on getting a suitable husband. He should act like the sun or moon, planets etc. established in the firmament by God and get

from him virtuous offspring along with the household duties with love.

PURPORT :—*If a Brahamchārini virgin marriage a man identical in nature, and a Brahamchari marries a girl of conforming nature, they shine like the sun, moon and planets established by God in the firmament.*

NOTES & REMARKS : (धीतिः) शुभगुणधारिका ।=Upholder of noble virtues. (पृश्नेः) अन्तरिक्षस्य । पृश्निरिति साधारणनाम (NG 1,4) अत्र द्युलोकांतरिक्ष-साधारणमित्यर्थः । पृश्निरादित्यो भवति । प्राश्नुते एनं वा इति नैरुक्ताः संपृष्टो रसान् । संस्पृष्टा मासं ज्योतिषां संस्पृष्टो मासेति वा अथ द्यौः संस्पृष्टा ज्योतिभिः पुण्य-वृद्धिम् । =Of the firmament, (रूपः) आरोपणकर्त्तुः ।=Of the husband who puts the seed.

About the questioner is told :

प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग्वदन्ति ।
यदुस्रियाणामप वारिव व्रन्पाति प्रियं रूपो अग्रं पदं वेः ॥ ८ ॥

8. *TRANSLATION* :—What is it that is hidden in my words (speech) and intellect ? That is particularly to be told because it is purifier of all. Who tells us about this reality ? Who protects their knowledge of the Supreme Being which is like the water quenches the thirst of the cows, and like the high place of a bird hidden in the sky that covers all the desirable place of the earth ?

PURPORT :—*O learned men ! who is the conscious. Being residing in our intellect about whom we should particularly instruct and is purifier that protects us like the water. It protects the way, water protects the quadruepads and is so dear. Teach us about that Supreme Being, Who is hidden like a bird in the sky ?*

NOTES :—(निणिक्) नितरां शुन्धति ।=Purifies. (रूपः) पृथिव्याः । रूप इति पृथिवीनाम (NG 1,1)=Of the earth. (उस्रियाणाम्) गवाम् । उस्रिया इति गोनाम (NG 2, 11)=Of the cows.

Something about the solver of the problem is told :

इदमु त्यन्महि महागनीकं यदुस्रिया सचेत पूर्व्यं गौः ।
ऋतस्य पदे अधि दीद्यानं गुहा रघुष्यद्रघुयाद्विवेद ॥ ९ ॥

9. *TRANSLATION* :—O seekers after truth ! know that your soul is powerful like the great army of the heroes. It shines in the attainable State of God, who is absolutely True. It shines in the cave of the intellect. It moves fast and only a sharp intellect can know its nature. You should know that it (soul) is the giver of happiness to us, like a cow is conferer of happiness upon her calf.

PURPORT :—O hearers ! you should know the real nature of your soul. It is the prompter of the intellect, sometimes moves fast and sometimes slow, and shines wi:hin God that is absolutely. True, very powerful like an army or giver of happiness like a fast-going active cow to her calf.

NOTES : (अनीकम्) सैन्यमिव ।=Army. (रघुष्यत्) सद्योगन्त्री ।=Fast going (cow). (उस्रिया) क्षीरादिप्रदा । Cow, the giver of milk etc.

The same subject of an inquisitor (desirous of knowledge) is told:

अध द्युतानः पित्रोः सचासामनुत गुह्यं चारु पृश्नेः ।
मातुष्पदे परमे अन्ति षद्गोर्वृष्णः शोचिषः प्रयतस्य जिह्वा ॥ १० ॥

10. TRANSLATION :—O seekers of truth ! you should know that soul is that which shines by the teaching of the parents through a truthful speech. It is in the exalted position of God, who is like mother to all. He (God) is like the speech of a scholar showing happiness, is self-industrious and splendid and charming like the sun in the sky though hidden within.

PURPORT:—As there is the sun shining in the middle of the heaven and the earth, as the speech of a highly learned person illuminates knowledge and as the firmament is not far off from anyone, in the same manner, soul and God are near each other (God being Omni-present).

NOTES & REMARKS: (प्रश्नेः) अन्तरिक्षस्य मध्ये । पृश्निरिति साधारणनाम (NG 1, 4) = Of the firmament. (सचा) सत्येन । सचा इति पदनाम (NG 4, 2) अत्र सत्यज्ञानप्रापकार्थं ग्रहणम् । = Truthful.

More about the inquisitor (desirious of knowledge):

ऋतं वोचे नमसा पृच्छ्यमानस्तवाशसा जातवेदो यदीदम् ।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत्पृथिव्याम् ॥ ११ ॥

11. TRANSLATION :— O Omniscient God ! while cross—questioning with respect and in proper manner, I declare to the people the truth, that You are the Lord of all this wealth (power) etc., that is, in the resplendent sun, on the earth, in the air and other elements. You are Omnipresent and pervading all.

PURPORT :—O men ! I tell everyday about that God, Who is all-pervading and in which all dwell. He is absolutely true. You must always adore Him or have communion with Him.

NOTES: (जातवेद:) जातप्रज्ञान । = God the Omniscient Lord or a learned person. (क्षयसि) निवससि । = Dwell. (दिवि) प्रकाशमाने परमात्मने सूर्य्ये वा । In the resplendent sun or in God. (आशसा) समन्तात् प्रशंसितेन । = Proper manner admired on all sides. (द्रविणम्) धनम् । = Wealth, strength.

About a questioner or a seeker after truth is told:

किं नो अस्य द्रविणं कद्ध रत्नं वि नो वोचो जातवेदश्चिकित्वान् ।
गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म ॥ १२ ॥

12. TRANSLATOIN :—O learned person ! you surely distinguish when you tell us about the great glory, and real wealth in this world. May we attempt to attain that last goal of the secret path, hidden in the cave of intellect. Indeed, you move forward leaving behind all reproachers in this world. Let us know definitely the nature of that reality.

PURPORT :—O learned persons ! give us the final answer of the questions, which is our real glory, which is a charming wealth. Let us distinguish between our reproachers and which are doubtful things ?

NOTES: (रेकु) शङ्कितम् । = Doubtful. (द्रविणम्) यशः । धनं द्रविणमुच्यते यत् एनत् अभिद्रवन्ति (NKT 9, 1, 1) = Good reputation or glory.

The seeker after truth is admired:

का मर्यादां वयुना कद्ध वाममच्छां गमेम रघवो न वाजम् ।
कदा नो देवीरमृतस्य पत्नीः सूरो वर्णेन ततनन्नुषासः ॥१३॥

13. *TRANSLATION*:—O learned persons ! tell us which is the proper boundary (which we should not transgress) ? What are the actions to be done ? When shall we acquire the most admirable knowledge like the prompt and active persons ? When shall we be united with true knowledge like the shining dawns, which are like the wives of the immortal Time, all the time united (interwoven) with the sun ?

PURPORT:—Here is a simile used in the mantra. It is the duty of men to ask the absolutely truthful learned persons what should be the duties of men and the ultimate reality to be attained ? They should ask him as to when will he make them highly learned like the dawns illuminated by the sun.

NOTES & REMARKS: (वयुना) कर्माणि । वयुनमिति प्रशस्यनाम (NG 3, 9) =Actions, duties. (वामम्) प्रशस्तवस्तु । वाम इति प्रशस्यनाम (NG 2,8)= Admirable things. (रघवः) सद्यःकारिणः = Active or prompt. (गुहा) बुद्धेः । = Of the intellect. (वाजम्) विज्ञानम् । =Special knowledge.

The teachers are told to answer the questions of their students:

अनिरेण वचसा फल्ग्वेन प्रतीत्येन कृधुनातृपासः ।
अधा ते अग्ने किमिहा वदन्त्यनायुधास आसता सचन्ताम् ॥१४॥

14. *TRANSLATION*:—O learned person ! those who are not

satisfied and convinced with an answer to big or small complicated question, they can not speak with authority like an unarmed soldier in the battles. What is to their credit ? Therefore, answer their questions well.

PURPORT :—If listeners or students are not satisfied or convinced with the answers received from the learned preachers and teachers, they should go on putting such searching questions, till they are satisfied. After receiving satisfactory answers, they should begin the desired work.

NOTES :—(अनिरेण) अरमणीयेन । =Not charming or convincing. (फल्वेन) महता । =Big. (क्षुना) ह्रस्वेनाऽल्पेन । =Small or short.

The subject of inquisitiveness is elaborated :

अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं दम आ रुरोच ।
रुशद्वसानः सुदृशीकरूपः क्षितिर्न राया पुरुवारो अद्यौत् ॥१५॥

15. *TRANSLATION :*—He alone can enjoy all happiness and have full satisfaction, who is beautiful, possessing lovely form, and acceptable and glorified by many shines like the wealth of earth. It is like that king who is splendid, mighty and gives shelter and inhabitation to many in his home and State, and for whose majesty and prosperity big army shines on all sides.

PURPORT :—Only those can be the sovereigns of a very vast government who are beautiful (internally and extenally), endowed with forgiveness endurance and other virtues like the earth and are very respectable. Well admired with the prosperity of an empire, they raise very powerful well trained army.

NOTES & REMARKS :—(रुशत्) सुन्दरं रूपम् । रुशत् इति पदनाम (NG 4, 3) पदगतो । =Beautiful or lovely form. (दमे) गृहे । दमे इति गृहनाम (NG 3, 4) =At home or the State which is like the home of the powerful ruler.

Sūktam—6

Rishi of the Sūktam—Vāmadeva. Devatā—Agni. Chhanda-Trishtup and Pantki of various types. Svara-Dhaivata and Panchama.

The attributes of the enlightened persons are stated :

ऊर्ध्व ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान् ।
त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित्तिरसि मनीषाम् ॥ १ ॥

1. *TRANSLATION* :—O liberal donor and learned person! purifier like the fire, you are the best performer of the Yajna (unifying act) among the enlightened men, supervisor of our inviolable and non-violent righteous dealings and possess all the knowledge of a genius scholar, You surpass the wisdom of others. Therefore be well established and honoured among us.

PURPORT :—*O men ! honour the persons who have received all knowledge from great scholars, are protectors of all and givers of wisdom or good advice.*

NOTES & REMARKS :—(अध्वरस्य) अहिंसनीयस्य धर्म्यस्य व्यवहारस्य । अध्वर इति यज्ञनाम । ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1,7) =Of the inviolable righteous dealing. (होतः) दातः । =Liberal donor. (वेधसः) मेधाविनो विपश्चितः । (देवताता) देवताता देवताता इति यज्ञनाम (NG 3, 17) । वेधा इति मेधाविनाम (NG 3, 15) =Of a genius scholar.

The duties of the enlightened persons are told :

अमूरो होता न्यसादि विक्ष्वग्निर्मन्द्रो विदथेषु प्रचेताः ।
ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम् ॥ २ ॥

2. *TRANSLATION* :—Much happiness can be achieved if a highly learned person, free from all stupidity, accepter of good virtues and giver of bliss to all is appointed on the State duties and battles. Like the fire emitting smoke or the sun in the sky, spreading his

light above and below always dispene justice.

PURPORT :—The people can never suffer misery if they appoint or elect a king who is mighty like the sun, burner of the wickeds like the fire, shining like the moon among the subjects on account of justice and humility, and conqueror of the foes in the battles.

NOTES :—(विदथेषु) सङ्ग्रामेषु । =In the battles. (मन्द्रः) आनन्दप्रदः । =Giver of bliss. (धाम) प्रकाशम् । Light.

TRANSLATOR'S NOTES :—Because the epithet प्रचेताः used for Agni has been translated by Prof. Wilson as sagaious, and Griffith as wise, it clearly shows that by Agni an intelligent and learned person like a king is meant as interpreted by Rishi Dayananda, and not the material fire.

The duties of the enlightened are highlighted :

यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद् देवतातिमुराणः ।
उदु स्वरुर्नवजा नाक्रः पश्वो अनक्ति सुधितः सुमेकः ॥ ३ ॥

3. *TRANSLATION* :—O men ! a man should behave like the night which comes at fixed time (as ordained by God) and provides happiness and peace and pervades the east and other directions quickly. It manifests the divine morning at its closure. He should also act like the sun causes the day break which ushers true dawn at the day break. It is brilliant and benevolent giving new life to many animals tures like a new enthusiastic preacher. He should not kill creabut desire their welfare.

PURPORT :—It is the duty of the preachers to tell people about their duties to be discharged day and night, so that all may accomplish their welfare during their walking, eating and waking etc. properly and regularly.

NOTES :—(घृताची) रात्रिः । घृताचीति रात्रिनाम (NG 1, 7) ।=Night. (स्वरुः) उपदेष्टा । =Preacher. (सुमेकः) सुष्ठु प्रकाशमानः ।=Resplendent or brilliant. (अनक्ति) कामयते । =Desires. (सुधितः) सुहितः । =Benevolent.

TRANSLATOR'S NOTES :—While the Vedas ban killing of animals (स्वरति हिंसाकर्म तत्प्रतिषेधः) Prof. Wilson's translation as "the impendiug shining axe falls upon the victims" is basically illogical.

The duties of enlightened are stated :

स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुजुषाणो अस्थात् ।
पर्यग्निः पशुपा न होता त्रिविष्ट्येति प्रदिव उराणः ॥ ४ ॥

4. *TRANSLATION* :—O men ! the Adhvaryu (performer of the non-violent sacrifice and other noble acts) should be like the Agni (sun), which shines in the brightest firmament, sometime under the cover of clouds and the sky giving much light with its rays. He sh ould be like the priest who is protector of animals, doing always, good benevolent actions with love and spirit of service.

PURPORT :—Those who always do good to others with non-violent acts and becoming learned, shine well like the sun in the sky.

NOTES :—(त्रिविष्टि) आकाशे । =In the sky. (बर्हिषि) अन्तरिक्षे । =In the firmament. (स्तीर्णे) आच्छादिते । =Covered. (जुजुषाणः) सेवमानः । =Serving with love, doing noble deeds lovingly.

Something about God is taught :

परि त्मना मितद्रुरेति होताग्निर्मन्द्रो मधुवचा ऋतावा ।
द्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट् ॥ ५ ॥

5. *TRANSLATION* :—As the rays of the sun spread in all directions like the horses and it shines, likewise is God, Who is Almighty, and the whole universe trembles before Him. The man who distinguishes between truth and untruth, who is sweet-tongued, is purifier like the fire and performer of Yajna. He does all move-

ments, in proper measure, gives bliss. Being full of bliss he approaches God from all sides (always thinks of Him), and attains all happiness.

PURPORT :—O men ! all should observe truthfulness in all dealings and practise Yoga for acquiring true knowledge of God, Whose light is shining every where. As He is the creator of the sun, moon, stars and planets etc. and from whom all fear, He is Omnipotent.

NOTES :—(शोका:) प्रकाशा: । =Lights. (मितद्रु:) यो मितं द्रवति गच्छति स: । =Doer of all movements in proper measures.

The attributes of a king are told :

भद्रा ते अग्ने स्वनीक संदृग्घोरस्य सतो विषुणस्य चारुः ।
न यत्ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वी३ रेप आ धुः ॥ ६ ॥

6. *TRANSLATION* :—O man ! you possess good arms, and are our king. You deliver justice to a fierce wicked persons. You are a good man and a man of moody nature, beautiful and auspicious, whose splendour can not be destroyed by violent foes even under darkness of the night. Your liberal policy makes men refrain from sinful acts.

PURPORT :—In the reign of a king who is impartial in his dealings and whose policy is liberal and non-obtrusive, none should desire to commit sins and crimes.

NOTES :—(स्वनीक) उत्तमसैन्य ।=Possessing good army. (रेप:) अपराधम् । =Fault, sin. (ध्वस्मान:) ध्वंसका: शत्रव: । =Violent foes. (शोचि:) दीप्ति: । Splendour.

The duty of serving the parents is stressed :

न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ ।
अधा मित्रो न सुधितः पावको३ग्निर्दीदाय मानुषीषु विक्षु ॥ ७ ॥

7. *TRANSLATION* :—O men ! the person who is able to

distinguish between truth and untruth and whose parents are not happy and honoured, he lands in miseries. But that son shines among men like a benevolent friend and like the purifying fire, whose parents are happy and respected.

PURPORT :—*That son is indeed unfortunate and miserable in whose life the parents suffer and are dishonoured. The son who renders good service to the parents and makes them happy, gets good reputation among the people and enjoys happiness.*

NOTES :—(साधुः) सत्यासत्ययोर्विभाजकस्य । =Of the person who can distinguish between truth and untruth. (दीदाये) दीप्यते । दीदयति ज्वलतिकर्मा (NG 1, 16) ।=Shines.

The duties of enlightened persons are stated :

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्यो३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥ ८ ॥

8. *TRANSLATION* :—The learned persons can accomplish all good works who live in the midst of common men, and cover (utilise) fire (knowledge). Like the fire fingers of each hand they do good to others. Like non-violent women washing their face and teeth, they purify people and destroy alleviate their sufferings, like a sharp axe cutting down the wood in making a toy. He gets up early in the dawn, and by becoming highly learned, turns to be twice born (द्विज).

PURPORT :—*O men ! people accomplish all works with their fingers. In the same manner, the enlightened persons should get up early in the morning (in the last of the night) and accomplish the welfare of the people. They should alleviate the sufferings of the people like a sharp axe cuts the wood and purifies the subjects as young women clean their face and teeth. They should give happiness to the people by making them twice born (giving second birth in knowledge).*

NOTES & REMARKS : (स्वसारः) अङ्गुलयः । स्वसार इत्यङ्गुलिनाम (NG

2, 5) =Fingers. (अथर्य:) अहिंसिता: स्त्रिय: । अथर्यति गतिकर्मा (NG 2, 14) ज्ञानवत्य: सुखप्रापिकाश्च । =Non-violent and inviolable women.

(Dvija or twice-born are those who attain true knowledge, and are awarded the sacred thread यज्ञोपवीत in recognition of their meritousness Ed.).

The superiority of the people is mentioned :

तव त्ये अ॑ग्ने हरितो॑ घृतस्ना रोहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥ ९ ॥

9. *TRANSLATION* :—O king ! you should use your fingers, bathed in water of ghee (clarified butter). These make you grow (by doing good works), and are engaged in performing straightforward and noble acts and which perform Yajnas. Like the mighty well-trained horses, they go straight and destroy all miseries. These fingers and such powerful horses should be properly utilised by you.

PURPORT :—The persons simplify and solve their problems, who increase their economic power, doing good works with their fingers (hands) like the powerful horses. (It shows the importance of manual power. Ed)

NOTES .—(रोहितास:) वर्द्धका: ।=Which cause growth. (अरुषास:) सुशिक्षितास्तुरङ्गा: । अरुषा इत्यश्वनाम (NG 1, 14) =Well trained horse. (हरित:) अङ्गुलय: हरित इत्यङ्गुलिनाम (NG 2, 5) =The fingers. (दस्मा:) दु:खोपक्षयितार: । =Destroyers of miseries.

The importance of common people is highlighted :

ये ह त्ये ते सह॑माना अयासस्त्वेषासो॑ अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥ १० ॥

10. *TRANSLATION* :—O learned leader ! you are purifying like the fire. You should honour the persons who are able to pull

on with happiness and misery alike and other sets of emotions. They are great scholars, splendid, active like the horses and blessed with the spirit of service to others. They like the might of the wind, pray to God for more strength, accomplish good works with their full force with requisite aids.

PURPORT :—O men ! those persons should be respected who are of forgiving nature, shining on account of the righteous conduct, and are illustrious, prompt and powerful like the horses.

NOTES & REMARKS :—(अयासः) प्राप्तविज्ञानासः ।=Those who have acquired good knowledge, scholars. (श्येनासः) श्येनः पक्षीव सद्यो गन्ताऽश्वाः । श्येनास इत्यश्वनाम (NG 1, 14) =Horses active and fast going like the hawks. (दुवसनासः) परिचारकाः । दुवस्यति परिचरणकर्मा (NG 3, 5) =Attendents, servants.

The importance of common man is emphasized :

अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्निं मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥ ११ ॥

11. *TRANSLATION :*—O brilliant learned person ! always support the God fearing men and they sit near a virtuous men, purifying like the fire, liberal donor and appreciate ideal life. Support him who praises your admirable good wealth economic potential (in the form of wisdom, knowledge etc.), and work for the welfare of unifiers. You earn wealth for them.

PURPORT :—O learned person or king ! those persons are admired everywhere, who desire wealth for you, and bow before God and the enlightened men.

NOTES :—(ब्रह्म) महद्धनम् । =Great wealth. (यजते) सङ्गच्छते । =For the unifier. (उशिजः) कामयमानाः । =Desiring.

Sūktam—7

Rishi of the Sūktam—Vămadeva. Devată Agni. Chhanda—Trishtup, Ushnik and Anushtup of various kinds. Svara-Dhaivata. Anushtup and Găndhāra.

The Agni Omnipresent God is mentioned :

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १ ॥

1. *TRANSLATION* :—O men ! you should mediate upon that God alone, Who is the first and the foremost liberal donor, unifier and Prāna, He is worthy in all non-violent and inviolable Yajnas (sacrifice) is held steadfast within the hearts by the upholders of noble virtues and rules of restraint etc. Men of mature wisdom blessed with their children and grandchildren, living in the forests shine for the welfare of all people, by meditating upon that Omnipresent and wonderful God.

PURPORT :—O men ! in this world, it is God, Whom you should know and meditate upon. It is by adoring Him, that you will attain mundane and spiritual real hippiness. You must regard that God alone as Adorable.

NOTES :—(अप्नवानः) पुत्रपौत्रादियुक्ताः । अप्नइति अपत्यनाम (NG 2, 2)=Blessed with children and grandchildren. (भृगवः) परिपक्वविज्ञानाः । भृज्जति तपसा शरीरमिति भृगुः ऋषिः प्रतापी वा । =Endowed with nature wisdom. (अध्वरेषु) अहिंसनीयेषु यज्ञेषु । अध्वर इति यज्ञनाम ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1, 7)=In the non-violent sacrificial acts.

Agni here is mentioned as God :

अग्ने कदा त आनुषग्भुवद्देवस्य चेतनम् ।
अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यम् ॥ २ ॥

TRANSLATION :—O God ! when will men act according to

your instructions Who are Giver of happiness and Resplendent? When will they be wholly agreeable to you? When will men accept You, the Omniscient as Admirable and Adorable by all people? This is our desire.

PURPORT :—O God! we constantly pray to You, desirous to know when will all men be devoted to You. Acting in accordance with Your commands, we are true worshippers by Your Grace.

O merciful Indwelling spirit! make all people full of love towards You soon.

NOTES :—(अग्ने) परमात्मन् । =O God. (आनुषक्) अनुकूलः । =Agreeable. (देवस्य) सुखदातुः सर्वत्र प्रकाशमानस्य । =Of Thee who art Giver of happiness and shining every where.

The Agni is compared with God :

ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तृभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥ ३ ॥

3. *TRANSLATION* :—The men who see God as the illuminator of non-violent and in-violable Yajnas and inanimate matter, they are absolutely truthful, resplendent like the sky with stars, and present in every house or place (becauce of their reputation) and they accept Him as such in their hearts and shine well.

PURPORT :—Those who know that God is the Illuminator of the inanimate material cause of the universe and every house, they shine in the world like the moon or planets in the solar world by the light of the sun.

NOTES :—(स्तृभिः) नक्षत्रैः । With stars and planets. (हस्कर्त्तारम्) प्रकाशकर्त्तारम् =Illuminator. (दमे दमे) गृहे गृहे । दमे इति गृहनाम (=NG 3,4) =In every house.

The significance of Agni is underlined :

आशुं दूतं विवस्वंतो विश्वा यश्चर्षणीरभि ।
आ जंभ्रुः केतुमायवो भृगंवाणं विशेविंशे ॥ ४ ॥

4. *TRANSLATION* :—That learned man becomes full of all bliss and joy, who takes from the sun Agni (energy/power). It is like a messenger, and rapidly ripening all things for the welfare of the people. He upholds that Agni (electricity) as enlightened scientists, take all light and knowledge.

PURPORT :—Those who take energy/power from the sun and other sources are givers of happiness to the people.

NOTES & REMARKS :—(विवस्वतः) सूर्यात् । विवासयति अन्धकारमिति विवस्वान् सूर्यः =From the sun. (चर्षणीः) प्रकाशान् । चर्षणिरिति पदनाम (NG 4, 2) =Lights. (आयवः) ज्ञानवन्तो मनुष्याः । आयव इति मनुष्यनाम (NG 2, 3) =Enlightened men.

The sphere of Agni is further highlighted :

तमग्निं होतारमानुषक्चिकित्वांसं नि षेदिरे ।
रण्वं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥ ५ ॥

5. *TRANSLATION* :—The persons who approach agreeably to a learned person, who is accepter of all virtues like Agni He is charming, knower of the nature of Agni (energy) etc. splendid like the purifying fire, drawing energy emerging from seven Prānas and other places and extremely unifying become endowed with the prosperity of the State.

PURPORT :—Those who know how to harness Agni (in the form of electricity) from all the sources in sufficient quantity, enjoy much happiness.

NOTES :—(रणवम्) रमणीयम् = Charming. (सप्त) सप्तभि : प्राणादिभिः । =From seven Prānas etc. (धामभिः) स्थानैः । = From places.

The importanee of Agni is stated :

तं शश्वंतीषु मातृषु वन आ वीतमाश्रितम् ।
चित्रं सन्तं गुहां हितं सुवेदं कूचिदर्थिनम् ॥ ६ ॥

6. *TRANSLATION* :—O learned persons ! you should know the attributes and properties of Agni (energy). It is present in the eternal sky and other places in the rays of the sun and placed in the intellect. The knowledge of it is very good and useful, and it serves many objects, unknown to the ignorant is pervasive and wonderful. After knowing the properties of electricity well, accomplish many works

PURPORT :—*Those persons who know rightly the properties of Agni (energy) present in all objects in various forms, can accomplish all objectives.*

NOTES :—(शश्वतीषु) अनादिभूतासु । (मातृषु) आकाशादिषु । =Eternal sky and other things in their causative as form matter is eternal. (वने) किरणें । वनमितिरश्मिनाम (NG 1, 5) =In the rays. (कूचिदर्थिनम्) क्वचिद् बहवोऽर्था विद्यन्ते यस्मिंस्तम् । =Which can serve many objects.

The subject of Agni is further elaborated :

सुसस्य यद्वियुता सस्मिन्नूधन्नृतस्य धामन् रुणयन्त देवाः ।
महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा ॥ ७ ॥

7. *TRANSLATION* :—The learned persons who know Agni (energy) which is existent in the foodgrains and other transformations of the earth. It presents many acceptable articles analyses water and big (vast) transport, capable to take to distant places like the bird. Indeed, the people create a subtle sound (raise their voice) in the place of truth (peoples assemblies) and in all parts when not connected with sleep (oblivious to their duties and rights) for the accomplishment of inviolable dealings. Thus they know truth.

PURPORT :—O learned persons ! Agni (energy) is existent in the body and in sleep It pervades all.

NOTES & REMARKS :—(ससस्य) स्वप्नस्य । सस्ति-स्वपितिकर्मा =(NG 3, 22)=Of sleep. (रणयन्त) शब्दयन्ति ।=Make sound. (ऋतावा) ऋतस्य जलस्य विभाजकः ऋतमित्युदक नाम (NG 1,12) = Analyses of water.

The subject of Agni is further underlined :

वेरंध्वरस्यं दूत्यांनि विद्वानुभे अन्ता रोदंसी संचिकित्वान् ।
दूत ईयसे प्रदिवं उराणो विदुष्टरो दिव आरोधंनानि ॥ ८ ॥

8. *TRANSLATION* :—O learned person ! know the properties of Agni (energy) which is potential instrument in all the inviolable dealings stretched between the earth and the firmament, accomplishing various wonderful works, and desiring to do many noble deeds. Highly learned, you are capable to control light from all sides. Hence you attain happiness.

PURPORT :—O men ! become prosperous having accomplished many works with the help of energy. It is like a messanger of all artisans, time tested and all-pervading. Accomplish all works by producing and controlling the wonderful energy.

NOTES :—(प्रदिवः) प्राचीनः । =Ancient. (उराणः) बहुकुर्वाणः । =Doing various works. (संचिकित्वान्) सम्यक् चिकीर्षकः । =Desiring to do well.

The duties of a learned person (a scientist) are told :

कृष्णं त एम रुशंतः पुरो भाश्चरिष्ण्व१र्चिर्वपुषामिदेकंम् ।
यदप्रंवीता दधंते ह गर्भं सद्यश्चिज्जातो भवसीदुं दूतः ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! let us attain that attractive splendour of the one who is beautiful and interesting among embodied persons and incompareable. As a chaste woman

bears seed (in her womb), in the same manner, you bear qualities within and manifest yourself as a great messenger of truth. Therefore, you are worthy of respect.

PURPORT :—O kind teacher ! enlighten us about the science of energy, so that we may be able to utilize it like a messenger.

NOTES : (कृष्णम्) कर्षकम् । =Attractive. (रुशत:) सुरूपस्य रुचिकरस्य । =Of the handsome and interesting. (अप्रवीता) अगच्छन्ती (अधर्ममार्गे) । =Chaste, not going astroy.

The subject of Agni still moves :

सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥१०॥

10. *TRANSLATION :*—O learned persons ! the strength of the speedily generated Agni is open to maked eyes. When the wind blows enormously it spreads its blazing flames amongst the trees. You should know the attributes of this Agni (energy) and also of the electricity. With its movements, it gives various kinds of good food. You should then utilise these forms of Agni for various purposes.

PURPORT :—If artists generate energy from various things articles, it shows great speed and strength and gives wealth and prosperity in various forms.

NOTES :—(अतसेषु) वृक्षादिषु । =In trees and other planets and articles. (दयते) ददाति । =Gives. (जम्भै:) गत्याक्षेपै: । =With movements.

The subject of the learned artists is further dealt :

तृषु यदन्ना तृषुणा ववक्ष तृषुं दूतं कृणुते यह्वो अग्निः ।
वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा ॥११॥

11. *TRANSLATION :*—O men ! you should know well the

properties of Agni (energy). It is indeed great, quick-going like a horse, and enables us to get food materials rapidly. It acts quickly like a messenger (in the form of communication media) when it meets the air. A person, knowing it moves like a speedy horse and I use it for various purposes.

PURPORT :—*If men know the science of energy, air and their proper mixing, they may be able to send vehicles (transports) and messages to distant places like messengers and horses.*

NOTES :—(तुषु) क्षिप्रम् । तुष्विति क्षिप्रनाम (NG 2, 15) =Immediate. (वाजयते) गमयति । =Causes to go. (हिन्वे) गमयेम। =Let me cause to go or move.

Sūktam—8

Rishi of the Sŭktam-Vāmadeva. Devatā-Agni. Chhanda-Găyatri of various types. Svara-Shadja.

The attributes of Agni are told :

दूतं वों विश्ववेंदसं हव्यवाहममर्त्यम् । यजिष्ठमृञ्जसे गिरा ॥ १ ॥

1. *TRANSLATION* :—O man ! know well and utilise for various purposes the Agni (energy) which is like your messenger, present in all things, imperishable. conveyor of many desirable things, and unifier. May we know it and tell about it to others in our ta!ks, and with it (Agni) you also accomplish many targets.

PURPORT :—*O man ! you should know that this Agni (energy) accomplishes various works like a messenger.*

NOTES :—(हव्यवाहम्) यो हव्यान्यादातुमर्हाणि वहति गमयति प्रापयति वा तम् । =Which conveys many acceptable or desirable things. (ऋंजसे) प्रसाध्नोसि ऋंजतिः प्रसाधनकर्मा (NG 6, 4, 21) =You accomplish.

The attributes of Agni are elaborated :

स हि वेदा वसुधितिं महाँ आरोधनं दिवः । स देवाँ एह वक्षति ॥२॥

2. *TRANSLATION* :—O men ! you should know that Agni (energy) gives and controls light and upholds various articles. A learned man (scientist) knows well certainly much about it. That (Agni) conveys to us divine qualities and enjoyments.

PURPORT :—O men ! you should know the properties of the (Agni). It gives divine enjoyment and virtues. It provides light to the sun, upholds and pervades all, who known it and well accomplish all works.

NOTES :—(दिवः) प्रकाशस्य । =Of the light. (देवान्) दिव्यान् गुणान् भोगान् वा=Divine qualities or enjoyments. (वक्षति) वहति प्रापयति । =Conveys, leads to.

The subject of Agni is further underlined :

स वेद देव आनमं देवाँ ऋतायते दमे । दाति प्रियाणि चिद्वसु ॥ ३ ॥

3. *TRANSLATION* :—O men ! you should know that Agni (energy) is known by a truthful learned scientist who has welfare of all in his thoughts, and thus he gives many desirable things to a truthful upright man, in order to honour the enlightened persons.

PURPORT : O men ! you should know the Agni (energy). It gives much prosperity. He is like the most prominent DEVA (GOD the luminous and illuminator) among the other divine or useful things like the earth.

NOTES :—(देवः) कामयमानः । =Desiring the welfare of all. (देवान्) पृथिव्यादीन् विदुषो वा विद्वांसो हि देवाः (Stph 3, 7, 3, 10) =Earth and other useful things or learned persons.

So anything which is luminous a useful can be called DEVA according to the Vedic terminology.

The Agni is described here :

स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते। विद्वाँ आरोधनं दिवः ॥४॥

4. *TRANSLATION :*—O men ! you should also know that Agni (energy) is studied and researched into by the scientists. They know, it is the consumer and acts like a communicator and controls light. A scientist knowing its properties utilises it for various purposes. So you should also do.

PURPORT :—O men ! you must know that Agni (energy) is present in all things and actions like a messenger and illuminates the sun and other objects.

NOTES :—(चिकित्वान्) विज्ञानवान्। =Scientist. (होता) अत्ता। =Consumer.

———

More about the energy scientists :

ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः। य ईं पुष्यन्त इन्धते ॥५॥

5. *TRANSLATION* :—The persons enjoy happiness who give away much wealth with various kinds of gifts for the science of the Agni thorough studies. They shine on earth by strengthening or purifying the water. Let us also enjoy happiness, living in the company of such great scientists.

PURPORT :—The persons spend much money for acquiring the knowledge of Agni (fire, electricity etc.) water and other things. They attain happiness from all sides and enjoy bliss.

NOTES :—(हव्यदातिभिः) दातव्यदानैः। =With gifts of various kinu (ईम्) उदकम्। ईम् इत्युदकम नाम (NG 1, 12) =Water.

———

The subject of Agni is highlighted :

ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे। ये अग्ना दधिरे दुवः ॥६॥

6. *TRANSLATION :*—The learned persons (scientists) utilise

Agni (energy) and attentively listen to its properties. They enjoy happiness with abundant riches and good strength like the persons enjoy sound sleep after working hard in daytime.

PURPORT :—Men can not become wealthy unless they learn the science of Agni and other things and serve or utilise them. As persons sleeping soundly at night enjoy happiness, in the same manner, those who are well-versed in the science of Agni and other elements, eradicate poverty and always enjoy happiness, wealth and strength.

NOTES & REMARKS :—(ससवांस:) शेरते सस्ति।स्वपितिकर्मा (NG 3, 22) =Sleep. (दुव:) परिचरणम् दुवस्यति परिचरणकर्मा। (NG 3,5) =Service.

———

The outcome of the sustained and hard labour made by the enlightened persons is told :

अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः। अस्मे वाजास ईरताम् ॥७॥

7. *TRANSLATION* :—Men should aspire every day to seek good riches desired by many desolve upon us. They may obtain prosperity by abundant foodgrains and other necessaries.

PURPORT :—Men should always desire that through exertion of labour, we may develop wealth, food, kingdom, honour and other good virtues.

NOTES :—(वाजास:) अन्नाद्यैश्वर्ययोगा: वाज इत्यन्ननाम (NG 2, 7) =Food materials and other kinds of prosperity.

———

The subject of Agni is further developed :

स विप्रश्चर्षणीनां शवसा मानुषाणाम्। अति क्षिप्रेव विध्यति ॥ ८ ॥

8. *TRANSLATION* :—The genius extra-ordinarily wise man becomes admirable, shines with the great wealth of wisdom with the

strength of the men. He destroys the miseries of others like quick acting remedies.

PURPORT :—The highly learned persons deserve honour everywhere and are very fortunate. They eradicate the poverty of men and make them prosperous by the pragmatic application of the science of Agni (energy) and other elements.

NOTES :—(चर्षणीनाम्) ऐश्वर्य्येण प्रकाशमानानाम् (NG 2, 3) चर्षणाय: इति मनुष्यनाम ।=Shining with great wealth of wisdom.

Here the word मानुषाणाम् used in the mantra, it should be taken as adjective of मानुषाणाम् Hence Rishi Dayananda Sarasvati has given its dersivative meaning चर्षणिरिति पदनाम (NG 4, 2).

———

Sūktam 9

Rishi of the Sūktam-Vāmadeva-Devatā-Agni. Chhanda-Gāyatri of various kinds. Svara-Shadja.

By the analogy of Agni (energy), the subject of the honour to the enlightened persons is taught :

अग्ने मृळ महाँ असि य ईमा देवयुं जनम् । इयेथं बर्हिरासदम् ॥ १ ॥

1. *TRANSLATION* :—O learned person ! shining like fire, as you approach variously renowned scholar who desires to cultivate divine virtues in himself and stands exalted. You are great, and therefore make us happy.

PURPORT :—That man is to be honoured by giving a high position who desires to acquire knowledge by the association with great scholars and who after acqui. [illegible] knowledge makes people happy.

NOTES & REMARKS :—(अग्ने) अग्निरिव प्रकाशमान एष वा अग्निर्वैश्वानर: यद् ब्राह्मण: (Taittiriya 3, 8, 6, 2) तस्मादनुचानमाहुरग्नि कल्प इति (Stph 6, 1, 1, 10) =Shining like fire. (देवयुम्) य आत्मनो देवान् कामयते तम् । =One who desires to cultivate divine virtues in himself. (बर्हि:) उत्तम-

आसनम् । =Good seat made of grass or cloth. (ईम्) सर्वतः । =From all sides.

The snbject of Agni is strenghtened :

स मानुंषीषु दूळभो विक्षु प्रावीरमंर्त्यः । दूतो विश्वेषां भुवत् ॥ २ ॥

2. *TRANSLATION* :—O men ! rare is a man who is well-versed in all sciences, (divine fire from the defects of ordinary men) and conveyor of all knowledge.

PURPORT :—*Rare are the men in the world, who are the accomplishers of the happiness of all, givers of knowledge, and lead men to righteous conduct and live righteously themselves.*

NOTES :—(प्रावी:) प्रकृष्ट विद्याव्यापी । =Well-versed in all branches of knowledge of sciences. (अमर्त्यः) मर्त्यस्वभावरहित: । =Free from the general nature or defects of ordinary men. (दूतः) उपक्षेता सर्वविद्या-प्रापक: । दूत इति पदनाम (NG 4, 2) =Conveyor of all branches of knowledge.

The subject of Agni moves on :

स सद्म परि णीयते होता मन्द्रो दिविंष्टिषु । उत पोता नि षींदति ॥३॥

3. *TRANSLATION* :—O men ! that man is taken by the enlightened persons in full statures who gives bliss is a liberal donor and purifier. He is offered a seat for the performance of Paksheshti and other Yajnas (forthnightly and other nonviolent sacrificial rites) as well as good dealings.

PURPORT :—*Where the givers of knowledge are pure and blissful, the humility rests.*

NOTES :—(दिविष्टिषु) पक्षेष्टयादिसद्व्यवहारेषु । दिविष्टिषु इति पदनाम (NG 4, 3) तेन सुख प्रापका पक्षेष्टयादय: सद्व्यव हारा गृह्यन्ते । =In good dealings

like the performance of (fortnightly Yajnas and others). (सद्म) सीदन्ति यस्मिंस्तत् सद्मेति गृहनाम (NG 3, 4) = A house or a seat.

The attributes of the enlightened persons are told :

उत ग्ना अग्निरध्वर उतो गृहपतिर्दमे । उत ब्रह्मा नि षीदति ॥ ४ ॥

4. *TRANSLATION* :—O men ! you should know that the house holder is purifier like the fire and is well set in the right use of speech. Being the knower of the meanings of all Vedas, he sits in an inviolable house, and does noble deeds and gives good instruction to all is therefore ever honourable.

PURPORT :—Those persons should be appointed on high and responsible posts whose knowledge is purifier like the fire, is well versed in all the four Vedas and are always engaged in doing noble deeds and are masters of their houses.

NOTES & REMARKS :—(ग्नाः) सुशिक्षिता वाचः । ग्ना इति वाङ्नाम (NG 1, 11) = Well set in the right use of speeches. (दमे) दान्ते गृहे । दमे इति गृहनाम । = In a house full of control practised by the residents.

The subject of enlightened persons is underlined :

वेषि ह्यध्वरीयतामुपवक्ता जनानाम् । हव्या च मानुषाणाम् ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! you are the right man to deliver the things worth-givings, for those reputed persons who desire to have non-violent sacrifices and pervade (know).

PURPORT :—The preachers are benefactors of the world. They train other preachers of Dharma and after training further, send them to enlighten people.

NOTES :—(वेषि) व्याप्नोषि । =Pervade, herein the sense of kno-

wing well. (हव्या) दातुमर्हाणि । =Worth giving, knowledge and other good things. (जनानाम्) प्रसिद्धानाम् । =Of the reputed. (अध्वरीयताम्) य आत्मनोऽध्वरमहिंसायज्ञं कर्त्तुमिच्छन्ति तेषाम् । =Of the persons who desire to have non-violent sacrificial rites.

———

The duties of the rulers are told :

वेषीद्वस्य दूत्यं॑ यस्य॑ जुजो॑षो अध्व॒रम् । ह॒व्यं मर्त॑स्य॒ वोळ्ह॑वे ॥ ६ ॥

6. *TRANSLATION :*—O learned person ! you deserve to be an ambassador of that good ruler (king), you carry the message and communicate your acceptable loving inviolable and noble dealing in order to run the proper administration.

PURPORT:—O rulers, you should appoint brave and frinedly (faithful and confident) ambassadors. They should be highly learned, clever and loving righteous persons and are capable to carry on the administrative work. Through such ambassadors the rulers get all information and developments and make necessary arrangements consequently.

NOTES :—(हव्यम्) आदातुमर्हम् =Acceptable. (जुजोषः) सेवस्व । =Serve. (वोढवे) वोढुम् । =In order to carry on.

———

The duties of rulers are further htghlighted :

अ॒स्माकं॑ जोष्यध्व॒रम॒स्माकं॑ य॒ज्ञम॑ङ्गिरः । अ॒स्माकं॑ शृणुधी॒ हव॑म् ॥७॥

7. *TRANSLATION :*— O King ! you are dear to us like our life. You serve (attend) our just dealings and Yajna, consisting of honour to the enlightened persons, and association with them and offering donation/gifts etc. Listen to our call.

PURPORT :—O King ! as you are our protector and loving to us therefore dispense justice after listening in the words of plaintiffs and defendants carefully.

NOTES :—(यज्ञम्) विद्वत्सत्कारादिक्रियामयम् । =Yajna consisting of the honour shown to the enlightened persons, association with them and offering donation or gifts etc. (अङ्गिरः) प्राण इव प्रिय. । प्राणो वा अंगिराः (stph 6, 1, 2, 28, 11, 5, 2, 3,) =Dear like life.

The duties towards the people are told :

परि ते दूळभो रथोस्माँ अश्नोतु विश्वतः । येन रक्षसि दाशुषः ॥८॥

8. *TRANSLATION* :—O King ! let your inviolable charming car or vehicle whereby you protect the givers of knowledge etc., be always at our disposal around us.

PURPORT :—O King ! let us also get all the means and powerful wings of the army by which the people can be protected from all sides.

NOTES & REMARKS : (दाशुषः) विद्यादिदानकर्त्तॄन् =Givers of knowledge and other things. (दूडभः) दुःखेन हिंसितुं योग्यः ।=Inviolable. Greatly difficult. (रथः) रमणीयं यानम् । रथो रममाणो ऽस्मिंस्तिष्ठतीति वा (NKT 9, 2, 11) =Charming car or vehicle of any other kind.

Sūktam 10

Rishi of the Sūktam-Vāmadeva. Devatā-Agni. Chhanda-Ushnik and Gāyatri of various types. Svara-Rishabha.

The enlightened persons attributes are told :

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् । ऋध्यामा त ओहैः ॥१॥

1. *TRANSLATION* :—O learned person ! we try to bring about your welfare and happiness. It touches the heart with actions, is full of humility and true praises. Like a horse or like (means action-oriented) good intellect, you should also do the same for us.

PURPORT :—As men travel on distant paths quickly with the help of the horses, so they can reach the path leading to emancipation soon by attaining beneficent noble intellect.

NOTES & REMARKS : (ओहैः) अर्कैः कर्मभिः । अर्द-गतौ याचने च (भ्वा०) अत्र याचानार्थमादाय. नम्रतापूर्णत्विभावः ।=By actions, full of humility. (क्रतुम्) प्रज्ञाम् क्रतुरिति प्रज्ञानाम (NG 3, 9) =Good intellect.

The duties of a king are told :

अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः ।
रथीर्ऋतस्य बृहतो बभूथ ॥ २ ॥

2. *TRANSLATION* :—O king ! shining like the fire, you possess many cars (vehicles of all kinds). You are the guardian of beneficient intellect, of strength, of good men who follow the right path of the truth and justice. You therefore be our ruler.

PURPORT :—It is the duty of a king to protect good persons with all strength and knowledge and to punish the wicked. He should always advance the cause of truth and justice.

NOTES : (अग्ने) पावकवत् प्रकाशमान् राजन् । =A king shining and purifier like fire. (भद्रस्य) कल्याणकरस्य । =Beneficient.

The duties of a king towards the people is told :

एभिर्नो अर्कैर्भवा नो अर्वाङ् स्व१र्ण ज्योतिः ।
अग्ने विश्वेभिः सुमना अनीकैः ॥ ३ ॥

3. *TRANSLATION* :—O Agni ! (king shining like the purifying fire) ! be our protector alongwith the venerable wise and mighty good men. Be giver of light (of knowledge) and happiness to us like the sun. Being noble minded, be our guardian with all the brave and loyal soldiers of your army.

PURPORT :—The kings who protect the people in association

with mighty and wise good men, become illustrious like the sun and ever blissful, by preserving and developing their power.

NOTES :—(अनीकैः) शत्रुभिर्दुष्टैर्दस्युभिर्नेतुमशक्यैः सैन्यैः। With armies that can not be taken away, not to be overcome by wicked and malevolent persons i. e. loyal and trustworthy warriors. (स्वः) सूर्य इव सुखकारी। =Giver of happiness like the sun.

The qualities of the ministers are stated :

आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम।
प्र ते दिवो न स्तनयन्ति शुष्माः ॥ ४ ॥

4. *TRANSLATION* :—O king ! you shine like the electricity/ energy and we praise you with our speeches which develop intellect. We are your honest tax payers. We give the rulership of the State to you, whose mighty persons thunder like the lightnings.

PURPORT :—*O king ! if you protect and appoint us ministers (on merits) like the lightning or electricity, then we shall praise you forthwith and pay you abundant wealth (in the form of tributes or revenues).*

NOTES :—(दिवः) विद्युतः। —Lightnings. (शुष्माः) बलपराक्रमयुक्ताः। =Powerful.

The minister's qualities are stated :

तव स्वादिष्ठाग्ने संदृष्टिरिदा चिदह्न इदा चिदक्तोः।
श्रिये रुक्मो न रोचत उपाके ॥ ५ ॥

5. *TRANSLATION* :—O Agni (king) ! shining like the sun, you should always hold the sweet and shining look. Like the bright sun during day and at night, you acquire prosperity. A virtuous man is capable to protect the State and check the foes. He should be served by you like a Guru (preceptor).

PURPORT :—*You should always pay due respects to that with you as messenger or minister who supervises day and night,*

wards off injustice and prompts justice.

NOTES :—(उपाके) समीपे। उपाके इति अन्तिकनाम (NG 2, 16) : Near. (अग्ने) सूर्य्य इव प्रकाशमान : =Shining like the sun. (रुक्मः) रोचमानः सूर्य्यः। =Bright sun. (अक्तोः) रात्रेर्मध्ये। अक्तः इति रात्रिनाम (NG 1, 7) =Of the night.

———

The duties of the people towards the State are mentioned :

घृतं न पूतं तनूरेपाः शुचि हिरण्यम्।
तत्ते रुक्मो न रोचत स्वधावः ॥ ६ ॥

6. *TRANSLATION* :—O king ! you possess abundant food materials, alongwith those pious persons who shine in your State like gold (which is bright) and who help you to get pure gold. Let your body be pure like ghee (clarified butter).

PURPORT :—*O king ! let those persons be the protectors of your State and yourself, who are full of splendour like the sun, rich, belonging to good families, pure and admirable. They should be free from sins and crimes, physically strong, mature in knowledge and age. You should be live long by acting according to their advice.*

NOTES :— (अरेपाः) पापाचरणरहिताः। रप्यते उच्यते इति रेपः अवद्यवचो वा। =Free from sins and guilts. (स्वधावः) स्वधा बह्वन्नं विद्यते। यस्य तत्सम्बुद्धौ। स्वधा इति अन्ननाम (NG 2, 7) =Possessor of abundant food materials.

———

The duties of the rulers are mentioned :

कृतं चिद्धि ष्मा सनेमि द्वेषोऽग्ने इनोषि मर्तात्।
इत्था यजमानादृतावः ॥ ७ ॥

7. *TRANSLATION* :—O truthful king ! you are capable to rule over the State well as you accept virtues even from an enemy, who has malice since long against you and other righteous performers of Yajnas (noble and performing the philanthropic acts).

PURPORT :—O king and other persons ! achieve happiness by accepting noble virtues from your foes, as well as from the friends.

NOTES :—(सनेमि) सनातनम् । सनेमि इति पुराणनाम (NG 3, 27) =Eternal, long-lasting. (इनोषि) व्याप्नोषि । इन्वति व्याप्नोतिकर्मा (NG 2, 18) =Pervade.

———

The subject of rulers moves further :

शिवा नः सख्या सन्तु भ्रात्राग्ने देवेषु युष्मे ।
सा नो नाभिः सदने सस्मिन्नूधन् ॥ ८ ॥

8. *TRANSLATION* :—O king ! you are pure like the fire May your central theme of policy be auspicious in the whole rich and prosperous State. May it prompt you and us for the cultivation of the divine virtues. You must trust the persons who are our guardians and who are like our friends and brothers.

PURPORT :—He only deserves to rule over a State well, who enunciates good policy in league with the officers of the State. They should be friendly to one another and deal with the people like their fathers.

NOTES :—(ऊधन्) आढ्ये धनाढ्ये । =Rich, Prosperous. (सदने) सीदन्ति यस्मिंस्तस्मिन् राज्ये । =In the State where men live.

———

Sūktam 11

Rishi of the Sūktam—Vāmadeva. Devatā - Agni. Chhanda-Trishtup, Varat - Brihati and Bhūrik Pankti. Svara - Dhaivata, Rishabh and Panchama.

The duties of a king are stated on the analogy of the Agni :

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य ।
रुशद्दृशे ददृशे नक्तया चिदरूक्षितं दृश आ रूपे अन्नम् ॥ १ ॥

1. *TRANSLATION* :—O mighty king ! like the purifying fire,

your victory is assured everywhere. Under your guidance the beneficient and beautiful army shines like the rays of the sun. It is like the moon in the night or like the juicy meals of a powerful person in the presentable form.

PURPORT :—That king who guards his subjects with well-trained army, with noble virtues and good wealth and punishes the wicked, he shines everywhere like the moon in the night.

NOTES & REMARKS : (अग्ने) पावकवद्वर्त्तमान । = O king, who are like the purifying fire. (सहसिन्) बहुबलयुक्त । सह इति बलनाम (NG 2, 9) । Very powerful. (उपाके) समीपे । = Near.

The subject of a king is further elaborated :

वि षांह्यग्ने गृणते मंनीषां खं वेपंसा तुविजात स्तवांनः ।
विश्वेंभिर्यद्वावनः शुक्र देवैस्तन्नों रास्व सुमहो भूरि मन्मं ॥ २ ॥

2. *TRANSLATION* :— O renowned king ! shining with knowledge like the purifying fire, you finish the work taken in hand by you for the benefit of the common man. He in fact praises good intellect and the attributes of the sky and other elements alongwith the administration of the State. Always glorifying God, you give us that very great knowledge which you share with all the enlightened persons.

PURPORT :— O king! having acquired self-control and wisdom, complete the work that you have already begun. Alongwith all the enlightened persons or with their co-operation, give perfect knowledge and happiness to the people.

NOTES : (वेपसा) राज्यपालनादिकर्मणा । वेष इति कर्मनाम (NG 2,1)= With the work of protecting the State. (साहि) कर्मसमाप्ति कुरु ।= Finish, complete.

The attributes and duties of a king are stated :

त्वद॑ग्ने काव्या॒ त्वन्म॑नी॒षास्त्वदु॒क्था जा॑यन्ते॒ राध्या॑नि।
त्वदे॑ति॒ द्रवि॑णं वी॒रपे॑शा इ॒त्थाधि॑ये दा॒शुषे॒ मर्त्या॑य ॥ ३ ॥

3. TRANSLATION :—O learned king ! we bear the appearance of true heroes and serve you, because from you proceed all poetic works, right knowledge and admirable and worthwhile acts and objects for a liberal donor. Such a men has positively intellect.

PURPORT :— O king ! if you become self-controlled and just, then all will be able to deliver good to the people. By inviting you to associate in righteous conduct, we get prosperity.

NOTES & REMARKS : (वीरपेशाः) वीराणां पेशो रूपमिव रूपं येषान्ते । पेश इति रूपनाम (N G 3. 7) । =Whose appearence is like that of the heroes. (इत्थाधिये) अनेक प्रकारेण धीर्यस्य तस्मै । इत्था इति सत्यनाम =whose intellect is of assured kind and truth, (NG.3,10) :

An ideal king should be an enlightend wise man and source of inspiration setting an example of spotless noble life for others to follow. God is the Sovereign of the universe and the mantra is equally applicable in His case.

———

The attributes of the enlightened persons are stated; by the illustration of Agni :

त्वद्वा॒जी वा॑ज॒म्भ॒रो विहा॑या अभिष्टि॒कृज्जा॑यते स॒त्यशु॑ष्मः ।
त्वद्र॒यिर्दे॒वजू॑तो मयो॒भुस्त्वदा॒शुर्जू॒जुवाँ॑ अग्ने॒ अर्वा॑ ॥ ४ ॥

4. TRANSLATION :—O learned leader ! you generate Agni in the form of energy. It takes us soon to distant places, is capable to hold much weight, full of true strength (vigorous), and speedy fulfiller of desires. The wealth known by the enlightened persons and applied is the source of happiness and it is manifested through you. It acts like a swift un-arrested horse.

PURPORT :— O men ! the Agni is the form of power/energy. It is manifested by you and knowledge. It can carry weighty

vehicles, is source of happiness, producer of wealth and causes swift locomotion.

NOTES :—(विहायाः) विजिहीते सद्यो गच्छति येन सः। =Which makes us move soon. (जूजुवान्) भृशं गमयिता। =Causing much and speedy movement. (अर्वा) यः सद्य ऋच्छति गच्छति सः। अग्निर्वा अर्वा (Taittiriya 1, 3, 6, 4) =Speedy. (वाजी) वेगवान्। =Rapid, quick. (वाजम्भरः) प्राप्तं बहुभारं धरति सः। =Carrier of much weight.

The duties of learned leader are told :

त्वाम॑ग्ने प्रथ॒मं दे॑व॒यन्तो॑ दे॒वं मर्ता॑ अमृत म॒न्द्रजि॑ह्वम्।
द्वे॒षो॒युत॒मा वि॑वासन्ति धी॒भिर्दमू॑नसं गृ॒हप॑तिम॒मूर॑म् ॥ ५ ॥

5. *TRANSLATION* :—O highly learned leader! you are immortal by the nature of soul. You should also serve those mortals who desire to acquire true knowledge and therefore serve you. They should be first and foremost among the enlightened persons, who use sweet language and thus gladden. They should be free from malice and ignorance, self-controlled and master of the house. They serve you with good intellect and noble actions.

PURPORT :—The persons are desired by all who have become scholars and enlightened householders. They make the children of others learned by the observance of Brahamcharya and by imparting good education, by dispelling ignorance and other vices and making them endowed with peace and other noble virtues.

NOTES & REMARKS: (अग्ने) परमविद्वन् : =Great scholar. (देवयन्तः) कामयमानाः। =Desiring knowledge and other virtues. (द्वेषोयुतम्) द्वेषादिभीरहितम्। =Free from malice. (दमूनसम्) दमनशीलम्। =Self controlled.

The epithets used in the mantra for Agni like मन्द्रजिह्वम्, द्वेषोयुतम, दमूनसम्, अमूरम् are translated by Prof. Wilson as whose tongue exhilirates, the dissipator of sin, the lord of the mansion, the unperplexed; and by Griffith as "whose voice is pleasant, who removest hatred.

friend of the home, the household's lord and un-erring. These make it quite clear that by Agni, a highly learned, self-controlled man is meant and not the material fire. The same has been interpreted by Rishi Dayananda Sarasvati though the Rishi never consulted these English versions.

Again the duties of the learned persons are mentioned :

आरे अस्मदमतिमारे अंह आरे विश्वां दुर्मतिं यन्निपासि ।
दोषा शिवः सहसः सूनो अग्ने यं देव आ चित्सचसे स्वस्ति ॥६॥

6. *TRANSLATION* :—O great scholar ! you are son of a mighty person. Like God, you remove from us all ignorance all sins and all the evil thoughts and protect your favourites, because you are auspicious or benevolent. You united us and others day and night with full scale welfare. Therefore, you are venerable.

PURPORT :—We decide to honour only those persons who keep us away from all un-righteous conduct, company of the wicked and evil intellect.

NOTES & REMARKS :—(आरे) दूरे । आरे इति दूरनाम (NG 3, 26) । =Far away. (देव:) जगदीश्वर इव । देवो दानाद् वा दीपनाद वा द्योतनाद् वा (NKT 7, 4, 16) शान्ति सुखानन्दप्रदाता परमेश्वर: । =Like God (अह:) पापात्मकं कर्म । अहन्ति प्राप्नुवंति दुःख येन तत् अह: पापम् । =Sin.

Sūktam-12

Rishi of the Sŭktam—Vāmadeva. Devata-Agni—Chhanda-Trishtup and Pankti. Svara-Dhaivata and Panchama.

The attributes of the learned persons with the analogy of Agni are told further :

यस्त्वामग्न इनधते यतस्रुक् त्रिस्ते अन्नं कृणवत्सस्मिन्नहन् ।
स सु द्युम्नैरभ्यस्तु प्रसक्षत्तव क्रत्वा जातवेदश्चिकित्वान् ॥ १ ॥

1. TRANSLATION :—O learned person ! he who with

uplifted ladle you (by performing Yajna) unites you with God throughout the day and thus incites your spiritual urge and preaches truth may be endowed with good reputation and wealth thrice i.e. morning, afternoon and night—at all times. Endowed with knowledge your wisdom and action, he tells others about God and spiritual matters.

PURPORT :—O learned persons ! those who give you the true knowledge of God, spiritual realisation and good intellect should be endowed with good wealth and reputation.

NOTES :—(इनधते) ईश्वरेण सङ्गमयेत् । =May unite with God. (द्युम्नैः) यशोभिर्धनैर्वा । द्युम्नमिति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशो वाऽन्नंवा (NKT 5, 1, 5) =With good reputation or wealth. (प्रसक्षत्) प्रसङ्गं कुर्यात् । =May speak about or instruct.

The attributes of learned persons are stated :

इध्मं यस्ते जभरच्छश्रमाणो महो अग्ने अनीकमा सपर्यन् ।
स इधानः प्रति दोषामुषासं पुष्यन् रयिं सचते घ्नन्नमित्रान् ॥ २ ॥

2. *TRANSLATION* :—O learned king ! let you become the Army Chief and labour diligently. He nourishes your great and glorious army, that serves well and shines with splendour supporting the members of his army at dawn and night and destroyes the enemies In fact, they are opposed to Dharma but acquire riches with unfair meas.

PURPORT :—O king ! you should give due honour and wealth to the Commanders of your armies and dispensers of justice. They shine with knowledge, humility and Dharma etc., and sustain their people and get victory, and destroy the wicked enemies. You should properly advance the cause of Dharma (righteousness), Artha (Wealth) Kama (Fulfilment of noble desires) and Moksha (emancipation.)

NOTES : (इध्मम्) देदीप्यमानम् । —Resplendent, glorious. (शश्रमाणः) भृशं श्रमं कुर्वन् । —Labouring diligently.

The duties and qualities of the learned persons are stated :

अग्निरीशे बृहतः क्षत्रियस्याग्निर्वाजस्य परमस्य रायः ।
दधाति रत्नं विधते यविष्ठो व्यानुषङ्मर्त्याय स्वधावान् ॥ ३ ॥

3. *TRANSLATION* :—O rulers and the people ! that man should be respected by all who like the purifying fire is the master (leader) of the great Kshatriyas (brave warriors) and others. Like the electricity, he should be the master of the scientific knowledge and exalted wealth. Being endowed with physical and spiritual wealth and abundant food materials, he being agreeable, gives to the worshipper of God and followers of the laws of the State previous gift or wealth like Agni (fire and electricity etc.)

PURPORT :—The persons advancing the prosperity of the State, shine like the sun and electricity and spread its good reputation. They are respected everywhere.

NOTES : (यविष्ठः) अतिशयेन युवा शरीरात्मबलयुक्तः । =A young man endowed with physical and spiritual power, most energetic. (वाजस्य) वेगस्य विज्ञानस्य वा । =Of speed or scientific knowledge.

The same subject of learned persons is continued :

यच्चिद्धि ते पुरुषत्रा यविष्ठाचित्तिभिश्चकृमा कच्चिदागः ।
कृधी ष्वस्माँ अदितेरनागान्व्येनांसि शिश्रथो विष्वगग्ने ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are shining with knowledge and humility. O most youthful and energetic whatever offence we may commit against men, due to human inconsiderateness make us free from all sins on the face of the earth and minimize our all types of faults.

PURPORT :—O king ! if ever we commit a sin or offence through ignorance or inadvertently even then don't leave us un-punished. Make us righteous by imparting good education and fit to rule over the State.

NOTES :—(अदितेः) पृथिव्याः । अदितिरिति पृथिवीनाम (NG 1, 1) =Of the earth. (शिश्रथः) शिथिलीकुरु वियोजय ।=Loosen, separate. (आगः) अपराधम् । =Fault, offence. (एनांसि) पापानि । =Sins.

The attributes and duties of the enlightened persons are underlined :

महश्चिदग्न एनसो अभीक ऊर्वाद्देवानामुत मर्त्यानाम् ।
मा ते सखायः सदमिद्रिषाम यच्छा तोकाय तनयाय शं योः ॥ ५ ॥

5. *TRANSLATION* :—O learned person! let us destroy all sins (should not repeat), whether committed by the enlightened or ordinary men, be they neighbour and wise and however great they may be. Being your friends, may we never suffer ony harm at any place. Bestow happiness on our sons whether infants or grown ups, as a result of merits.

PURPORT :— O men ! living in the company of the enlightened persons, and having received good education and given up sinful acts, being friendly to all, we urge others also to do the same. Let us make all boys and girls happy by imparting good education to them and making them acquire the knowledge of all sciences. You should emulate it.

NOTES & REMARKS : (ऊर्वात्) विस्तीर्णात् । =Vast, great. (सद्म) स्थानम् । =Place. (एनसः) अपराधस्य । =From sin. (योः) सुकृताज्जनितम् । =As a result of merits or good actions. (तोकाय) सन्तानाय पुत्राय । तोकमित्यपत्यनाम (NG 2, 2) तनय इत्यपत्यनाम (NG 2, 2) =For the issue or son.

The attributes of learned persons are highlighted :

यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः ।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! you help us to prolong our life and are free from the sins, so we may also help to do

so. O respecters of the enlightened person. you live in knowledge and therefore set us entirely free from all sins like past occasions. Attain the pure speech in order to acquire true knowledge, which consists of the words and their meanings and their underlying purpose. Let us also give up all sins and attain well-trained speech in the same manner.

PURPORT :—O men ! you should also behave like the righteous absolutely truthful learned persons. They having given up all sinful conduct, observe perfect truthfulness and have desire to make others also truthful like themselves.

NOTES :—(गौर्यम्) गौरीं वाचम्। गौरीति वाङ्नाम (NG 1/11) To the speech. (पदि) प्राप्तव्ये विज्ञाने । =In the true attainable knowledge. (सिताम्) शब्दार्थविज्ञानसम्बन्धिनीम् =Belonging to the words, their meanings and their underlying purpose. (वसव:) निवसन्त: । =Living.

Sūktam—13

Rishi of the Sūktam—Vāmadeva. Devatā—Agni. Chhanda-Trishtup. Svara-Dhaivata.

The attribntes of the rulers are stated :

प्रत्य॒ग्निरु॒षसा॒मग्र॑मख्यद्वि॒भा॒तीनां॑ सु॒मना॑ रत्न॒धेय॑म् ।
या॒तम॑श्विना सु॒कृतो॑ दुरो॒णमुत्सूर्यो॒ ज्योति॑षा दे॒व ए॑ति ॥ १ ॥

1. *TRANSLATION* :—That man attains happiness who highlights the glory of rulers like the Agni (energy), because he is in the forefront of the resplendent dawns (noble activities). He approaches a righteous person, gives cheer like the sun i.e. is giver of happiness with his light (knowledge).

PURPORT :—Endowed with the energy, generated through the air, electricity and the sun, one sustains and protects the people. May we obtain the treasures of gems or wealth with truth and justice ?

NOTES & REMARKS :—(अख्यत्) प्रकाशयति । =Manifests. (दुरोणम्) गृहम् । दुरोणेति गृहनाम (NG 3, 4) =House. (अश्विना) वायुविद्युतैइव ।

अश्विनौ यद् व्यश्नुवाते सर्वमिति (NKT 12, 1, 1) =Like the air and electricity.

The efficient cause of the solar and other worlds is stated :

ऊर्ध्वं भानुं सविता देवो अश्रेद्द्रप्सं दविध्वद्गविषो न सत्वा ।
अनु व्रतं वरुणो यन्ति मित्रो यत्सूर्यं दिव्यारोहयन्ति ॥ २ ॥

2. *TRANSLATION* :—O men ! you should know that the resplendent solar world does every good work in accordance with the dictates of God, like a traveller desiring to get good messages and senses. It is the God's commands that control water, air and elevate the sun in the sky. The sun shakes the earth and diffuses its rays up and down.

PURPORT :—Men should know that God has created water, fire and air after creating the sun, so He has generated the earth and other worlds. (He is the efficient cause of the Univarse).

NOTES :—(वरुणः) जलम् । =Water. (मित्रः) वायुः अयं वै वायुर्मित्रोयोऽयं पवते । (Stph 6, 5, 4, 14) =Air. (द्रप्सम्) पार्थिवम् भूगोलम् । =Earthly globe. (दविध्वत्) भृशं धुन्वन् । =Shaking much.

The efficient cause of the solar and other worlds is continued:

यं सीमकृण्वन्तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम् ।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगतो वहन्ति ॥ ३ ॥

3. *TRANSLATION* :—The men who desire to have abiding and sure welfare, never waver from the path of duty and not worship anyone else except God and symbolize the sun for dispelling darkness. As seven kinds of the rays, like the directions, convey to the sun, as upholder (lit. binder) of the whole world, like-wise the highly learned should lead people to the noble virtues.

PURPORT :—O men ! as the rays carry the sun for dispelling darkness, so the enlightened persons should deliver true sermons for

dispelling the darkness of ignorance from the whole world and for the preservation of knowledge.

NOTES :—(हरितः) दिश इव व्याप्ताः किरणाः । हरित इति दिङ्नाम (NG 1, 6) =Rays of the sun like the directions. (स्पशम्) बन्धकम् । = Binder, Controller, Upholder. (विपृचे) वियोजनाय । =For dispelling.

———

The attributes of the enlightened person are mentioned :

वहिष्ठेभिर्विहरन्यासि तन्तुमवव्ययन्नसितं देव वस्म ।
दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तः ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! shining with knowledge, like the sun rises dispelling darkness with its rays and goes out of the subtle cause (matter), same way you proceed to your abode dispelling the darkness everywhere. You should resemble the rays of the sun, like the skin covers body. Throw off the darkness, spread in the firmament.

PURPORT :—O preacher ! the sun spreads its light with the attraction of the rays and covers darkness like the skin covers body. It roams in the firmament, so you should roam about in the world dispelling all ignorance and spreading knowledge.

NOTES :—(तन्तुम्) कारणम् । =Cause. (वहिष्टोभिः) अतिशयेन वोढृभिः । =With the rays of the sun which carry. (अप्सु) अन्तरिक्षे । आप इत्यन्तरिक्षनाम (NG 1, 3) =In the firmament. (दविध्वतः) कम्पयतः । =Shaking off.

———

The questions and answers are put to give out the attributes of the enlightened person, related to the solar world :

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

5. *TRANSLATION* :—O learned person ! why does not the sun, moving about here and there, is bound by attraction, whether looking up hand down. How does it move along with the earth, containing food materials and other things? Who has seen Him, who is like the Pillar of light and embodiment of truth and, protects the men and provides emancipation where there is no misery ?

PURPORT :—O learned person ! why does not the sun standing in the firmament fall down ? How does the sun give light and happiness ? How does it move ?

The answers to these questions are that the sun does not fall down as it is upheld by God. It moves in its circumference along with the planets surrounding it. It is the upholder of the worlds near it by the law of gravitation. It gives happiness by the Laws of God.

NOTES :— (अनायत:) इतस्ततोऽगच्छन्त्सन्निहित: । =Not moving here and there, but well—established. (स्वधया) अन्नादिपदार्थयुक्तया पृथिव्या सह । स्वधेत्यन्नाम (NG 2, 7) =With the earth containing food material and other things.

The translation of the commentary of this Sūktam has been written by the Editor because of the non-availability of the scripts)

Sūktam-14

Rishi of the Sūktam-Vāmadeva. Devatā. Agni, as defined. Chhanda-various types of Pankti and Trishtup. Svara-Panchama and Dhaivata.

The attributes of the scholars comparable with Agni are told :

प्रत्यग्निरुषसो जातवेदा अख्यद्देवो रोचमाना महोभिः ।
आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥ १ ॥

1. *TRANSLATION* :—O highly admired teachers and preachers ! you are free from evil conduct. Moving along with elders in your transport, you perceive our bright and glaring dealings and the Yajna—the sacrificial acts. As the energy (power electricity,) is existent everywhere and is brightening and (the solar energy) starts from the beginning of the day, you the teachers and preachers come to us nicely.

PURPORT :—Here is a simile. As the sun rises and shines in the morning, likewise the teachers and preachers take a lead on

the path of truth, like a chariot, and thus get happiness and knowlege for the masses. They are no doubt, useful for the world.

NOTES :—(अग्निः) विद्युदिव । =Like energy (power/electricity) (जातवेदाः) उत्पन्नेषु विद्यमानः । =Existent everywhere. (रोचमानाः) प्रकाशमानाः । =Glaring. (नासत्या) अविद्यामाना सत्याचरणौ । =Devoid of or aloof from evil conduct.

The attributes of scholars are metioned :

ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन् ।
आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥ २ ॥

2\. *TRANSLATION* :—As the sun covering its area of operation with the rays, thus brightes the whole world earth and fermament with its light and glaze, same way a scholar behaves and acts and thus provides excellent intellegence and mind to the people. They ultimately achieve happiness.

PURPORT :—Here is also a simile. The well—versed scholars acquire knowlege through continence (Brahmacharya) and practice of Yoga, and they disseminate it like the rays of the sun. They brighten the concience of the people with their preachings. They are honoured and respected everywhere.

NOTES :—(ऊर्ध्वम्) उत्कृष्टम् । =Excellent. (केतुम्) प्रज्ञाम् । =Inteligence. (विश्वस्मै) सर्वस्मै । =For all. (अप्राः) व्याप्नोति । =Pervades. (चेकितानः) प्रज्ञापयन् । =Making others to know.

The attributes of learned women are described :

आवहन्त्यरुणीर्ज्योतिषागान्मही चित्रा रश्मिभिश्चेकिताना ।
प्रबोधयन्ती सुवितायं देव्युषा ईयते सुयुजा रथेन ॥ ३ ॥

3\. *TRANSLATION* :—O learned and virtuous woman ! the way horses carry a chariot well, likewise, you exhort people with the rays of your knowlege in order to enlighten them with your excellence. Thus you acquire peculiar scholarship and radiant virtues

in full scale for them. It is like a goddess and comparable with the advent of nice dawn (Usha).

PURPORT :—As a beautiful and chaste wife seeks a good husband, she delights all by carrying a good reputation for her family and dynasty and imparts ideal education to their issues.

NOTES :—(आवहन्ती) समन्तात्प्रापयन्ती । =Acquiring. (अरुणीः) किंचिदारक्ताभाः । Radiant like scarlet. (चित्रा) अद्भुतस्वरूपा । Peculiar (प्रबोधयन्ती) जागरयन्ती । =Awakening, enlightening. (सुयुजा) सुष्ठु युजंन्त्यश्वान् यस्मिंस्तेनं । Well adjusted.

The attributes of men and women are stated :

आ वां वहिष्ठा इह ते वंहन्तु रथा अश्वांस उषसो व्युंष्टौ ।
इमे हि वां मधुपेयांय सोमां अस्मिन्यज्ञे वृंषणा मादयेथाम् ॥ ४ ॥

4. *TRANSLATION* :—O men and women ! as the sturdy and fast horses (horse-power) carry the transport early morning with great speed and excellently and take you to the destination. They carry, bath of you to the site of Yajna (non-violents acrificial act), so that you, both eat and drink the nourishing and sweet stuff (Soma) and enjoy your nuptial life having acquired vitality.

PURPORT :—If, men and women rise quite early and go on morning walk before the sunrise in open fields, they will never fall sick and would become strong and sturdy and will live long span of life. Thus you enjoy full pleasure in the married life in good measure.

NOTES :—(वहिष्ठाः) अतिशयेन वोढारः । =Strong and sturdy load carriers. (अश्वासः) सद्योगामिनः । =Fast horses. (मधुपेयाय) मधुरैर्गुणैः पातुं योग्याय । =Sweet drink to be relished. (यज्ञे) सङ्गन्तव्ये गृहाश्रमे । =In the married life.

The attributes of the scholars are mentioned :

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम्॥५॥

5. *TRANSLATION* ;—A learned and un-dogmatic person always gets honour and respect. He always rises, and never falls down. He takes or adopts his own course. Thus he builds his home a happy sojourn on the firm pillars (foundation). In fact, very few are aware of this hard truth.

PURPORT :—By shaking off ignorance, O learned ! this soul never falters. Similarly, in case a person observes the righteousnes (Dharma), he achieves happiness. Likewise, the one who realizes God, his all desires are verily fulfilled.

NOTES :—(अनायतः) अदूरभवः =Existing nearly. (अनिबद्धः) परवतव देकत्र न स्थितः। =Not committed, undogmatic, practical. (स्वधया) स्वकीयया गत्या। =With his own and peculiar devices. (स्कम्भः) गृहाधारको मध्ये स्थितस्तम्भ इव=On the firm pillars or foundation.

Sūktam—15

Rishi of the Sūktam —Vāmadeva, Devatā—Agni, Somakah Sāhadevyah and Ashvinau. Chhanda-Gāyatri of various types-Svara-Shadja.

The attributes of Agni are stated :

अग्निर्होता नो अध्वरे वाजी सन्परि णीयते। देवो देवेषु यज्ञियः॥१॥

1. *TRANSLATION* :—O men ! by our bringing in non-violent noble dealings, a man upholds and shines with noble virtues like Agni. He becomes the best among the enlightened persons, performer and suitable to officiate at the Yajnas, and he is mighty like a horse. So you should also emulate.

PURPORT :—The Agni in the form of sun leads to performance of all dealings. In the same manner, an enlightened person leads to the fulfilment of all noble dealings.

NOTES :—(अग्निः) अग्निरिव शुभगुणप्रकाशितः । =Shining with noble virtues like Agni (in the form of the sun). (होता) धर्त्ता । = Upholder. (अध्वरे) व्यवहारे । अध्वर इति यज्ञनाम (NG 1.17) ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1,7) =In non-violent dealings.

———

The science of Agni is underlined :

परि॑ त्रिविष्ट्य॑ध्वरं यात्य॒ग्नी र॒थीरि॑व । आ दे॒वेषु॒ प्रयो॒ दध॑त् ॥ २ ॥

2. *TRANSLATION* :—O learned persons ! Agni in the form of energy/electricity or fire is present in our noble dealings. It is just like a Commander of the Army having many chariots, giving desirable wealth to the enlightened men in order to achieve three kinds of happiness—physical, spiritiai and divine. These should be utilised by you also for various purposes.

PURPORT :—As a commander of good and powerful army attains happiness (of three kinds), likewise a knower of the science of Agni, attains the joy of the body, senses and souls.

NOTES :—(त्रिविष्टि) त्रिविधे सुखप्रवेशे । आत्मा वा अग्निः (Stph 7, 3, 1, 2) =In the achievement of happiness of three kinds-physical divine and spiritual. (प्रयः) कमनीयं धनम् । =Desirable wealth. (अध्वरम्) सत्कर्त्तव्यम् व्यवहारम् । =Honourable dealing. By the word Agni, God and soul are also taken besides fire, electricity or sun etc.

———

The science of Agni is described :

परि॒ वाज॑पतिः क॒विर॒ग्निर्ह॒व्यान्य॑क्रमीत् । दध॒द्रत्ना॑नि दा॒शुषे॑ ॥ ३ ॥

3. *TRANSLATION* :—A benevolent man who behaves and acts like energy (electricity) always enjoys happiness. He becomes the owner/master of food and productions and other good things, and achieves expertise in the sciences. For a devotee of liberal disposition, he upholds charming wealth of various kinds, obtains, presentable objects from all sides.

PURPORT :—As donors give good things for others, in the same way Agni (energy/electricity) gives much as its attributes or properties are for the benefit of others. A learned learder also benefits others.

NOTES :—(वाजपतिः) अन्नादीनां स्वामी। वाज इत्यन्न नाम (NG 2,7) =Lord of good materials and other things. (हव्यानि) दातुं योग्यानि। =Worth giving.

The duties of a king are stated :

अयं यः सृञ्जये पुरो दैववाते समिध्यते। द्युमाँ अमित्रदम्भनः ॥ ४ ॥

4. *TRANSLATION :*—O king ! you should honour the brave person who glows with the light of knowledge and is destroyer of enemies. He excels (shines) in the battle and in the act of doing good to the enlightened pessons.

PURPORT :—O king ! you should bring up and protect the fearless brave vigorous persons like sons. They destroy the foes in great battles.

NOTES :—(संजये) यः प्राप्ताञ्छत्रून् जयति तस्मिन् =In a battle where one conquers enemies. (दैववाते) देवानां प्राप्ते भवे। =In the act of doing good to the enlightened persons.

The duties of the rulers are underlined :

अस्य घा वीर ईवतोऽग्नेरीशीत मर्त्यः। तिग्मजंम्भस्य मीळ्हुषः ॥५॥

5. *TRANSLATION :*—O king ! the brave person alone can achieve victory. Under the command of this undoubtedly active Chief Commander of Army whose face is full of splendour like the purifying fire and who is virile, he can overpower his enemies. Thus the brave persons achieve victory.

PURPORT :—A Commander-in-chief should deploy only the brave persons in the army because they can conquer their enemies.

NOTES :—(ईवत:) प्रशस्तगमनकर्त्तः । =Whose movement is admirable. (तिग्मजम्भस्य) तिग्मं तीक्ष्णं तेजस्वि जम्भो मुखं यस्य तस्य । =Of the person whose face is full of splendour.

The duties of the ruler is further highlighted :

तमर्वन्तं न सानसिमरुषं न दिवः शिशुम् । मर्मृज्यन्ते दिवेदिवे ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! purify the infant, got from the light i.e. possessive of knowledg. The enlightened men teach/train him evey day like speedy horse. In fact, like a red colour person, full of splendour, and analyzing power (in order to distinguish between good and bad traits), they shape him properly.

PURPORT :—Those persons who train their children well like a horse, augment their happiness.

NOTES :—(दिव:) प्रकाशात् । =From the light of knowledge. (अर्वन्तम्) शीघ्रगामिनमश्वम् । =Speedy horse. (अरुषम्) रक्तगुणविशिष्टम् । = Red coloured, full of splendour.

The duties of a teacher are stated :

बोधद्यन्मा हरिभ्यां कुमारः साहदेव्यः । अच्छा न हूत उदरम् ॥७॥

7. *TRANSLATION* :—O teacher ! before the marriage, I lived in the company of the truthful and enlightened persons when called on. In fact, I was not able to understand well, all that. Thereever fore teach me well again the precept and practice, as they are like the two horses.

PURPORT :—When boys and girls trained by their parents go to the Gurukula (the abode and family of preceptor), they should request the Acharya to teach them obedience to him with humility. Those who do so, achieve the last end of knowledge, even in distant destinations, where they reach in a chariot driven by the horses.

NOTES & REMARKS :—(हरिभ्याम्) अश्वाभ्यामिव पठनाभ्यासाभ्याम् =With

two horses in the form of precept and practice. (साहदेव्यः) ये देवैः सह वर्त्तन्ते तत्र भवेषु साधुः । विद्वांसो हि देवाः (Stph 3,7 3,10) सत्यसंहिता: वै देवाः (Aittareya 1,6) सत्यमया उ देवाः (कौषीतकी ब्रा० 2,8) =Good among those who live in the company of the enlightened persons.

Sayanacharya, Prof. Wilson, Griffith and others took Sahadeva as the name of a particular king, while it simply and merely means living in the company of the enlightened persons.

The duties of the pupils are mentioned :—

उत त्या यजता हरी कुमारात्साहदेव्यात् । प्रयंता सद्य आ ददे ॥८॥

8. *TRANSLATION* :—The industrious teachers and preachers impart knowledge and dispel ignorance. They should take a pledge from a Brahmachari (pure and celibate) who is living in the company of the enlightened persons and then should teach him all sciences without any loss of time.

PURPORT :—When students (boys/girls) go for study, they should take a pledge, that we shall study under you with observance of Brahmacharya and in accordance with your guidance and instructions and shall complete the term of Brahmacharya vowed. The teachers should also take pledge to the effect that we will impart you education with love and sincerity without resort to any kind of breach.

NOTES :—(हरी) अविद्याया हर्त्तारौ । =Dispellers of ignorance. (यजता) दातारावध्यापकोपदेशकौ । =Teachers and preachers who are givers of knowledge.

The duties of the teachers and preachers are told :

एष वां देवावश्विना कुमारः साहदेव्यः । दीर्घायुरस्तु सोमकः ॥ ९ ॥

9. *TRANSLATION* :—O teachers and preachers ! you are well-versed in all sciences. You should always try to see that this your pupil is peaceful nature, like the moon may acquire longevity.

PURPORT :—The teachers and preachers should always endeavour to transform their students into righteous and long-lived scholars.

NOTES :--(अश्विना) सर्वविद्याव्यापिनौ । अश्विनावध्वर्यू (Aittarey 1,18 कौषीतकी ब्रा० 18, 1 Gopath उ० 2,6, 5,18) अध्वर्युः—अध्वरयुः, अध्वरं युनक्ति: अध्वरस्य नेता, अध्वरं कामयत इति वा (NKT 1.3,8) अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1.3,8) अत्र ब्रह्मयज्ञस्य योजकौ नेतारौ वा अध्यापकोपदेशकौ गृह्येते। अध्यापनं ब्रह्मयज्ञः । इति मनुस्मृतौ ।=Well-versed (liberally pervading) in all sciences. (सोमकः) सोम इव शीतलस्वभावः =Of peaceful disposition like the moon.

Sayanacharya, Prof. Wilson, Griffith and others to take the word सोमकं: as the name of a particular prince instead of taking it as a derivative word, clearly meaning of peaceful disposition like the moon.

The duties of teachers and preachers are underlined :

तं युवं देवावश्विना कुमारं साहदेव्यम् । दीर्घायुषं कृणोतन ॥ १० ॥

10. *TRANSLATION* :—O teachers and preachers ! you are the most virtuous givers of knowledge. A bachelor who is your student and lives in the company of the enlightened truthful persons, you make him long-lived.

PURPORT :—O learned men and women ! it is your duty to make all your pupils long lived by imparting them good education and endow them with wisdom.

NOTES ;—(देवौ) विद्यादातारौ । देवो दानाद् वा दीपनाद् वा द्योतनाद वा (NKT 7, 4, 16) =Givers of good knowledge. (अश्विनौ) शुभगुणव्यापिनौ । =Most virtuous (literally pervading in good virtues).

Here the first meaning has been taken deriving it from.

Sūktam 16

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda-Trishtup and Panki of various types. Svara-Dhaivata and Panchama.

The attributes and duties of a king (Indra) are mentioned :

आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः ।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः ॥ १ ॥

1. *TRANSLATION* :—O men ! let us produce more food and other things. Because the king (government) employs only the virtuous persons capable to generate all sorts of potential in the State. May that truthful king of upright policy and endowed with admirable wealth come to us alongwith his officers and workers to help us.

PURPORT :—Let us try to develop prosperity of the State for the pleasure of that king, who strengthens the State, supports the people with good policy. His men also being righteous always love to protect the people and unite us with love (not with force).

NOTES & REMARKS :—(ऋजीषी) ऋजुनीतिः । =Man of upright policy. (हरयः) मनुष्याः । हरय इति मनुष्यनाम (NG 2, 3) =The human beings. (अन्धः) अन्नादिकम् । अन्ध इत्यन्न नाम (NG 2, 7) =Food and other things. (द्रवन्तु) गच्छन्तु । =May go fast or run.

The rulers duties are highlighted :

अव स्य शूराध्वनो नान्तेऽस्मिन्नो अद्य सवने मन्दध्यै ।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म ॥ २ ॥

2. *TRANTLATION* :—O brave king ! you destroy enemies. Do not put an end to their life. Always protect a preacher who admires the Shastras and the knowledge in order to gladden us in this Yajna, which is yet another name of a genuine desire of the welfare of all. Protect a noble travelling preacher because he tries to enlighten less fortunate and ignorant persons living near the site of our Yajna.

PURPORT :—O king ! you should always protect the wise preachers because they desire to make all people highly learned.

NOTES & REMARKS :—(सवने) क्रियाविशेषयज्ञे । सवनम् इति यज्ञ नाम (NG 3, 17) =In a particular Yajna. (उक्थम्) वक्तुं योग्यं शास्त्रम् । =Shastra that is worth-teaching. (वेधाः) मेधावी । वेधा इति मेधाविनाम । (NG 3, 15) =Genius. (स्व) अन्तं प्रापय । =Destroy.

The duties of the enlightened persons are stated :

कविर्न निण्यं विदथानि साधन्वृषा यत्सेकं विपिपानो अर्चात् ।
दिव इत्था जीजनत्सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणन्तः ॥ ३ ॥

3. *TRANSLATION* :—The learned persons always admire and preach and give good knowledge in day time. They train seven kinds of artisans. In this manner, a mighty person protects the method of sprinkling, and accomplishes the things worth knowing, honours and generates positive light of knowledge like a great scholar.

PURPORT :—The persons who intensify their knowledge and industriousness, train seven kinds of artisans. Having accomplished many works, they are able to fulfil their noble desires.

NOTES & REMARKS :—(निण्यम्) निश्चितम् । निण्यम् निर्णीतान्तर्हितनाम (NG 3, 24) =Sure, certain, definite, (वयुना) प्रज्ञानानि । वयुनम् इति प्रज्ञानाम (NG 3, 9) =Special knowledge. (कारून्) शिल्पिनः । =Artists or artisans.

The seven kinds of artists or artisans have not been enumerated in the commentary. They may be taken as goldsmiths, blacksmiths, painters, technicians, photographers, musicians and weavers.

The duties of the enlightened persons are reinforced :

स्व१र्यद्वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः ।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार नृतमो अभिष्टौ ॥ ४ ॥

4. *TRANSLATION* :—O men ! the great light which is hand-

some looking, and it manifests giving happiness. The rays of the sun shine in day time, when the sun thrashes the thick and undesired gloom of night and illumines all. Likewise, the best leaders and noble thoughts make people happy by united good acts, jointly perfomed for the welfare of all by dint of the mantras. They are to be respected by all.

PURPORT :—Good policy and initiative with determination in the vast administrative work, bring happiness to the rulers and the subjects. It grows day by day like the sunshine.

NOTES :—(अर्कैः) मन्त्रैर्विचारैः । मंत्रो मननात्, अर्को मन्त्रो भवति यदनेनार्चन्ति (NKT 5, 1, 4) With the mantras and noble thoghts. (वस्तोः) दिनम् । वस्तोरित्यहर्नाम (NG 1, 9) = Day.

The duties of the enlightened persons are highlighted :

ववक्ष इन्द्रो अमितमृजीष्यु१भे आ पप्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव ॥ ५ ॥

5. *TRANSLATION :*—O men ! you should know that God is the Greatest or Supreme Being. He sustains all universe by His infinite greatness like the sun, who pervades and surpasses all and fills heaven and earth with His magnitude. He is the symbolic of uprightness and upholds this infinite universe. Because of His vastness, He has surpassed all the regions and exceeds the world.

PURPORT :—Those persons are respected in the world who understand the glory and majesty of God to be the highest.

NOTES :—(विरेचि) विरिच्यते । = Surpasses. (ववक्षे) वहति । = Bears, Upholds, Sustains.

Translator's notes :—This mantra clearly tells that God is Omnipresent and Omnipotent. The idea of Indra being a particular deity residing in heaven is irrevelent here, as well as incorrect.

इन्द्रं मित्रं वरुणमग्निमाहुः एकं सद्विप्रा is another proof from the Vedas to prove the first point.

The attributes of a king are told :

विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः ।
अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥

6. *TRANSLATION* :—The winds dissipate the clouds for rains and the cowherds desiring the wel-fare of the cows take them out for grazing. Likewise, the mighty and learned men alone are able to rule over the earth. With the cooperation and assistance received from the loving and all time friends, they always get justice and perform all beneficial acts, which is not mere lip service to them.

PURPORT :—That man can become a king or protector of the people who has good friends, who destroys the wicked like the sun, dissipates the clouds. As a milkman takes out the cows from cowshed to the pasture lands, such a leader keep people away from in justice.

NOTES :—(अश्मानम्) मेघम् । अश्मा इति मेघनाम (NG 1, 10) = Cloud. (अपः) कर्माणि । अप इति कर्मनाम (NG 2, 1) = Acts.

The do's for enlightened persons are elaborated :

अपो वृत्रं वव्रिवांसं पराहन्प्रावत्ते वज्रं पृथिवी सचेताः ।
प्रार्णांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥ ७ ॥

7. *TRANSLATION* :—O firm and brave king ! you are of a noble mind and a concious lord. Inspire and encourage that man who destroys enemies and protects your subjects, like the sun thrashes the cloud with its thunderbolt of rays. The clouds hold the water while the earth holds them in the oceans.

PURPORT :—They alone should be appointed for administrative works, who make all people happy like the sun.

NOTES & REMARKS :—(वृत्रम्) मेघम् । वृत्र इति मेघनाम (NG 1,10) Cloud. (वज्रम्) किरणरूपम् । =Thunderbolt in the form of the rays. (शवसा) बलेन । शव इति बलनाम (NG 2, 9) =With strength. (अर्णांसि) उदकानि । अर्ण इति उदकनाम (NG 1, 12) =Waters. (प्रएर्नाः) प्रेरय: । =Prompt or encourage.

The duties of the enlightened are highlighted :

अपो यदद्रिं पुरुहूत दर्दराविर्भुवत्सरमा पूर्व्यं ते ।
स नो नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः ॥ ८ ॥

8. *TRANSLATION* :—O king ! invoked by many, you annihilate your enemies with your straightforward policy which is corroborated by our leader, because he proves his power, and in league with you destroy the previous impetus of your adversaries. Such a mighty person should be the commander of your Army, who is admired by others, annihilates the enemies like the sun, which shakes the waters and shatters many small and big clouds with the winds.

PURPORT :—O king ! protecting illustrious men of pure policy, support your subjects well with justice.

NOTES & REMARKS :—(सरमा) या सरति सा सरला नीतिः =Straightforward policy. (अङ्गिरोभिः) वायुभिः । प्राणो वा अंगिराः(Stph 6, 2, 1, 28) प्राणा वायुरूपा एव इत्युपलक्षणाद् वायोः ग्रहणम् । =With winds. (गोत्रा) गोत्राणि मेघस्याऽवयवान् । गोत्र इति मेघनाम (NG 1, 10) =Segments of the clouds. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) =Clouds.

The attributes of learned person are underlined :

अच्छा कविं नृमणो गा अभिष्टौ स्वर्षाता मघवन्नाधमानम् ।
ऊतिभिस्तमिषणो द्युम्नहूतौ नि मायावानब्रह्मा दस्युरर्त ॥ ९ ॥

9. *TRANSLATION* :—O king ! your mind devoted to the

advancement and welfare of people, possess abundant wealth, and have attained happiness. You should prompt in the activities of fulfilling noble desires and in the acquirement of wealth and earning good reputation. A wise man tries to make his speach divine and effective in order to earn the wealth of wisdom. A man of wicked nature, endowed with evil intellect and does not know the Vedas would perish. Keep away or banish such a wicked person from your State.

PURPORT :—O king ! be our ruler having slayed deceitful wicked and mischievous persons. Honour the righteous and highly learned persons and thereby get admired everywhere.

NOTES :—(नाधमानम्) ऐश्वर्यं कुर्वाणम् । =Earning the wealth of wisdom. (द्युम्नहूतौ) धनयशसोर्हूतिः प्राप्तिर्यस्यां तस्याम् । द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5,1, 5) हु-दानादनयोः आदाने च अत्र आदानं प्राप्तिर्वा मायेति प्रज्ञानाम (NG 3-9) अत्र कुत्सित प्रज्ञाग्रहणम् । =Where there is attainment of wealth and good reputation. (मायावान्) कुत्सितप्रज्ञायुक्तः =Man of bad intellect.

The duties of the people are told :

आ दस्युघ्ना मनसा याह्यस्तं भुवत्ते कुत्सः सख्ये निकामः ।
स्वे योनौ नि षदतं सरूपा वि वां चिकित्सदृतचिद्ध नारी ॥ १० ॥

10. *TRANSLATION :*—O men ! have for marriage a bride, who is brave to punish the wicked person or evils, truthful and is also beautiful. Reject a man who is evil minded and contemptible for friendship. Help a good physician to live in your locality, where you reside with your wife (and family).

PURPORT :—Get only a virtuous wife who is equally beautiful and virtuous. She should be capable to destroy all evils and not in contemptible woman. Live with her lovingly at your home.

NOTES & REMARKS :—(कुत्सः) निन्दितः । कुत्सः- कुत्सितः । कुत्स इति वज्र-

नाम (NG 2, 20) अत्र सज्जनहन्ता। =Bad, contemptible. (ऋतचित्) या ऋतं सत्यं चिनोति सा। ऋतमिति सत्यनाम (NG 3, 10) चिञ्-चयते (स्वा०) =Who always picks up truth, truthful. (अस्तम्) प्रक्षिप्तम्। =Thrown. (योनौ) गृहे। योनिरिति गृहनाम (NG 3, 4) =At your homes.

Again the duties of a king are stated :

यासि कुत्सेन सरथमवस्युस्तोदो वातस्य हर्योरीशानः।
ऋज्रा वाजं न गध्यं युयूषन्कविर्यदहन्पार्याय भूषात् ॥ ११ ॥

11. *TRANSLATOIN* :—O king ! you desire to protect others, and destroy the enemies. The master of wind-like speedy horses, you go to the army with your chariot (transport), desiring to coordinate and guide movement and speed. Being a man of surpassing wisdom, you finish all the contemptible wicked persons. Approach him who crowns himself with noble virtues and banishes all the evils and miseries. Only then you are fit to rule.

PURPORT :—Those persons are fully revered, who always to guard the people with truth and justice. They give up all contemptible acts and the association with mean and wicked persons.

NOTES :—(गध्यम्) ग्रहीतव्यम्। अत्र वर्णव्यत्ययेन रेफलोपो हस्य घः। गध्यं गृह्णाते: (NKT 5, 3, 15) =Worth taking, good. (तोदः) शत्रूणां हन्ता। =Destroyer of enemies. (हर्योः) अश्वयोः। हरी-इन्द्रस्य (NKT 1,15) =Of the horses.

The duties of the king are futher elaborated :

कुत्साय शुष्णमशुषं नि बर्हीः प्रपित्वे अह्नः कुयवं सहस्रा।
सद्यो दस्यून्प्र मृण कुत्स्येन प्र सूरश्चक्रं वृहतादभीके ॥ १२ ॥

12. *TRANSLATION*:—O king ! with the dawn risen, all miseries get away. The miseries are the results of contemptible dealings or insipid harmful bad food. As the sun sets, the planets

in motion and dispels all darkness quickly. Likewise a king destroys thousands of wicked thieves and smashes them as soon as they reach near you.

PURPORT :—O king ! with powerful weapons like thunderbolt you kill the thieves, robbers and other wicked persons. You become mighty like the sun.

NOTES :—(शुष्णम्) शुष्कं नीरसम्। =Insipid. (असुषम्) असुरं दुःखम्। =Misery which is like a demon. (कुत्सेन) कुत्से वज्रे भवेन वेगेन। कुत्स इति वज्रनाम (NG 2, 20) । =With rapidity like that of the thunder-bolt. (अभीके) समीपे। प्रपित्वे अभीके-इत्यासन्नस्य। प्रपित्वे प्राप्ते अभीके अभ्यक्ते (NKT 3, 4, 20) =Near.

———

The duties of the king are highlighted :

त्वं पिप्रुं मृगयं शूशुवांसमृजिश्वने वैदथिनाय रन्धीः ।
पञ्चाशत्कृष्णा नि वपः सहस्रात्कं न पुरो जरिमा वि दर्दः ॥ १३ ॥

13. TRANSLATION :—O king ! destroy the wicked and violent men as soon as in advance and become powerful. It is essential for the sake of good of the persons, who are advanced, straight-forward and virtuous, and are the sons of highly learned men. Recruit in your army fifty thousand brave persons. They are able to destroy enemies and with their help annihilate all the wicked persons.

PURPORT :—It is the duty of the king and other officers of the State to have thousands of brave persons in their army. As old age diminishes beauty and strength, so they should gradually diminish the strength of the foes and adopt pure policy.

NOTES :—(पिप्रुम्) व्यापकम्। =Pervasive. (शूशुवांसम्) बलेन वृद्धम्। =Very powerful, advanced in strength. (निवपः) सन्तनुहि। =Extend. (ऋजिश्वने) ऋजुगुणैर्वृद्धाय। =For the man, advanced, straightforward and virtuous. (अत्कम्) अतति व्याप्नोति तं वायुम् =Air, which provides

vitality. (कृष्णा) कृष्णानि सैन्यानि । =Attractive strong arms. कृष्णानि सैन्यानि । =Attractive and powerful armies, able to destroy enemies.

The criteria of manning the army personnel is defined :

सूरं उपाके तन्वं दधानो वि यत्ते चेत्यमृतस्य वर्पः ।
मृगो न हस्ती तविषीमुषाणः सिंहो न भीम आयुधानि बिभ्रत् ॥१४॥

14. *TRANSLATION:*—O king ! you should duly respect, protect and recruit brave persons in your army, who are near (known to) you. Having the strong physical of the body, splendour like the sun, bearing beauty of the immortal soul within, quick like the deer, powerful like the elephant, terrible like the lion, holding weapons like the sword, gun, canons, and others, burn the strong army of the foes.

PURPORT :—There is simile in the mantra. O king ! by the army of persons who are splendid, like the sun by the observance of Brahmacharya, beautiful, impetuous, powerful and mighty like the lions, experts in the military science, conquer your enemies and attain good reputation everywhere.

NOTES :—(तविषीम्) बलयुक्तां सेनाम् । तव इति बलनाम (NG 2,9) तविषी बलवती सेना । =Powerful or strong army. (उषाण:) दहन् । =Burning.

The criteria and qualities of the army and ministers etc. are told :

इन्द्रे कामा वसूयन्तो अग्मन्त्स्वर्मीळ्हे न सवने चकानाः ।
श्रवस्यवः शशमानास उक्थैरोको न रण्वा सुदृशीव पुष्टिः ॥ १५ ॥

15. *TRANSLATION* :—O king ! make those persons incharge of the army and in civil administration, who desire wealth, food and good reputation simultaneously with the prosperity of the State. They are resplendent when prompted to surpass the enemies in

their strength, such people attain happiness on account of victory in the battle. They are indeed charming, lovely, inspiring, virtuous, and treating the welfare of the State as that of their homes.

PURPORT :—The desirous of wealth should develop the physical and spiritual strength and should be proficient in the science of warfare and collect all requisites.

NOTES & REMARKS :—(इन्द्रम्) परमैश्वर्य्यम् =Prosperity.(स्वमीह्ळ) स्वः सुखेन युक्ते सङ्ग्रामे । मीह्ळ इति सङ्ग्रामनाम (NG 2, 17) =In the battle which leads to happiness. (शशमानासः) शत्रुबलस्योल्लङ्घकाः । =Surpassing the strength of the enemies. (ओकः) गृहम् । ओक इति निवासनामोच्यते (NG 3, 1, 3) =Home, (चकानाः) देदीप्यमानाः =Shining. (श्रवस्यवः) आत्मनः श्रवोऽन्नमिच्छन्तः । श्रव इत्यन्ननाम (NKT 10, 1, 5) श्रव इति अन्ननाम (NG 2, 7) श्रव इति धननाम (NG 2, 1) श्रूयते इति निरुक्त्या यशसोपि ग्रहणम् । =With plenty of foodgrains.

Importance of amity and understanding between the rulers and the people is stated :

तमिद्व इन्द्रं सुहवं हुवेम यस्ता चकार नर्या पुरूणि ।
यो मावते जरित्रे गध्यं चिन्मक्षू वाजं भरति स्पार्हराधाः ॥ १६ ॥

16. TRANSLATION :—O people ! may we invoke a man admired well and endowed with much and desirable wealth. The men like me are admirers of knowledge and they get boost from him soon. He owns good acceptable food and other kinds of wealth, and has many armies, beneficient to people.

PURPORT :—If the rulers and subjects of a State unanimously accept a man as a king who is endowed with good virtues, actions and temperament, they can attain fairly good happiness.

NOTES & REMARKS :—(पुरूणि) बहूनि सैन्यानि । पुरु इति बहुनाम (NG 3, 1) =Many armies. (वाजम्) अन्नाद्यं श्वर्य्यम् । वाज इत्यन्न नाम (NG 2, 7) =Food materials and other kinds of wealth. (गध्यम्) गृह्यम् ।

गध्यं गृह्वते: (NKT 5, 3, 15) = Acceptable, good. (जरित्रे) विद्यास्तावकाय। जरिता इति स्तोतृनाम (NG 3, 16) = For admirer of knowledge. (मक्षू) अत्र ऋचि तुनुघे ति दीर्घ:। = Soon.

The subject of victory in the battle is mentioned :

तिग्मा यदन्तरशनिः पताति कस्मिञ्चिच्छूर मुहुके जनानाम्।
घोरा यदर्य समृतिर्भवात्यध स्मा नस्तन्वो बोधि गोपाः ॥ १७ ॥

17. TRANSLATION :—O admirable hero ! during the terrible with the battle and the conflict men the sharp thunderabolt falls in the middle (of them). At that moment come as a protector of our body and instruct and guide us well.

PURPORT :—*O heroes ! in the midst of a battle many arms are used. Protect yourself and your people. Destroy enemies and achieve the victory.*

NOTES & REMARKS :—(समृति:) युद्धम्। = Battle. (मुहुके) मोहप्रापके मुहुर्मुहु: करणीये सङ्ग्रामे। = During the battle where men sometimes become unconscious and still fight till the last.

The pre-requistes of a king is described :

भुवोऽविता वामदेवस्य धीनां भुवः सखावृको वाजसातौ।
त्वामनु प्रमतिमा जगन्मोरुशंसो जरित्रे विश्वध स्याः ॥ १८ ॥

18. TARNSLATION :—O king ! upholder of all, you protect the intellect of a beautiful learned person. Be his honest or sincere friend in all battles and disputes. Much praised everywhere, you be giver of happiness to an admirable person, so that we may get good intellect flowing from you.

PURPORT :—*O men ! make him only a king, who is master of all and the guardian of the intellect of the heroes and experts in the battles who know the warfare and are ideal preachers.*

NOTES & REMARKS :—(वामदेवस्य) सुरूपयुक्तस्य विदुषः । वाम इति प्रशस्यनाम (NG 3, 8) =Of a learned and beautiful person. (वाजसातौ) सङ्ग्रामे । वाजसातौ इति संग्रामनाम (NG 2, 17) =In the battle. (अवृकः) अस्तेनः । वृक इति स्तेननाम (NG 3, 24)=Not a thief, honest or sincere. (जरित्रे) स्तुत्याय । =For an admirable man.

Here Vamadeva is not a particular person by name, as it is against the fundamental principle of the Vedic terminology and परन्तु श्रुति सामान्यम् referred to in the Meemansa. (a branch of Indian system of philosophy). It means an admirable highly learned person who is beautiful because of knowledge, wisdom, truthfulness and other virtues. Ed.)

The duties of the rulers are underlined :

एभिर्नृभिरिन्द्र त्वायुभिष्ट्वा मघवद्भिर्मघवन्विश्वं आजौ ।
द्यावो न द्युम्नैरभि सन्तो अर्यः क्षपो मदेम शरदश्च पूर्वीः ॥ १९ ॥

19. *TRANSLATION* :—O king! you destroy enemies and possess abundant wealth. May we enjoy happiness in all days, nights and seasons in the company of leading men, endowed with admirable wealth. May we seek shelter in you in the course of battles in the company of the illustrious and wealthy men like you. You are our master and resplendent like rays of the sun.

PURPORT :—*Such persons always enjoy bliss who attain good reputation like the rays of the sun and become rich having conquered their enemies and have made firm alliance with righteous people. Endowed with physical and spiritual strength, always keen for truth, wealthy, and born in the same your country, they praise their country on account of good acts and policies of its men and rulers.*

NOTES & REMARKS :—(आजौ) सङ्ग्रामे । आजौ इति संग्रामनाम (NG 2, 17) =In the battle. (द्युम्नैः) यशोधनयुक्तः । द्युम्नमिति धननाम (NG 2, 10)

द्युम्न द्योततेर्यशो वा अन्नं वेति (Nkts, 1,5) =Endowed with good reputation and wealth. (अर्यः) स्वामी। अर्य इतीश्वरनाम (NG 2, 22) =Master, Lord.

The duties of the ministers and other state officials are stated :

एवेदिन्द्राय वृषभाय वृष्णो ब्रह्माकर्म भृगवो न रथम्।
नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽविता तनूपाः ॥ २० ॥

20. *TRANSLATION* :—May the king be ever in unison with our friends? May he be fierce against the foes? May he be the defender of our homes and protect our bodies? The resplendent technicians manufacture aeroplanes and other vehicles, and we collect much wealth (in the form of revenues etc.) for the king. He is the giver of great prosperity, mighty like the bull, and is very vigorous.

PURPORT :—There is simile in the mantra. As technicians and engineers manufacture aircraft and other vehicles through knowledge and the application of various articles. They have become rich and honour their friends, in the same manner, because of being respected by the king and increasing the prosperity of the State, let us honour the king and others.

NOTES & REMARKS :—(भृगवः) देदीप्यमानाः शिल्पिनः। भृगवः, भ्रस्ज-पाके। परिपक्वविज्ञानाः =Artisans shining with their virtues. (ब्रह्म) महद्धनम्। ब्रह्मेति धननाम (NG 2, 10) =Great wealth,

---

The duties of ministers and government officials are mentioned :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *TRANSLATION* :—O king! you have good horses, admire the virtuous learned persons, grow more foodgrains and other kinds of wealth for the devotees of God, like the flooded rivers. Those who praise you on account of your virtues, they give admirable great wealth also to you. Let us be endowed with good intellect

and good actions with all our attendants and be happy like a good charioteer reaching his destination in time.

PURPORT :—Let us elect our ruler, who examines truth, is admired everywhere and takes his subjects to progress like the rivers and takes to distant places like a horse. Let us always enjoy happiness along with our attendants being obedient to him.

NOTES :—(इषम्) अन्नाद्यैश्वर्यम् इषमिति अन्ननाम (NG 2, 7)=Wealth in the form of foodgrains and other kinds. (पीपे:) प्यायय । =Multiply. (हरिव:) प्रशंसिताऽश्व: । हरी इन्द्रस्य (NG 1, 15) आदिष्टोपयोजननाम (ओ प्यायी-वृद्धौ) भ्वा० =Having good horses.

Suktam-17

Rishi of the Sūktam-Vāmadeva. Devatā Indra. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The attributes of a king (Indra) are denoted and told :

त्वं महाँ इन्द्र तुभ्यं ह क्षा अनु क्षत्रं मंहना मन्यत द्यौः ।
त्वं वृत्रं शवसा जघन्वान्त्सृजः सिन्धूँरहिना जग्रसानान् ॥ १ ॥

1. *TRANSLATION* :—O Indra (king endowed with knowledge and prosperity) ! you are great. You regard the land and kingdom like the great sun and make it mighty. We also have great regard for you. The sun destroys the clouds and fills rivers with the rain waters, likewise you destroy your enemies, and with the wealth and strength make your people surpassing the best among the army of the enemies.

PURPORT :—O the rulers and officers of the State ! as the great sun fills rivers with rain waters, in the same way you should adorn the State with wealth and prosperity. Complying to the commads of the king, makes the State great in every way.

NOTES :—(क्षा:) भूमय: । क्षेति पृथिवीनाम =Earth, land. (वृत्रम्) मेघवद

वर्त्तमानं शत्रुम् । वृत्र इति मेघनाम (NG 1, 10) =Cloud like enemy. (अहिना) मेघेनेव धनेन । अहिरिति मेघनाम (NG 1,10) =With wealth like the cloud. (जग्रसानान्) शत्रुसेनाग्रसमानान् । =Like the top men of the enemy's army.

The attributes of the Agni (king) are mentioned :

तवं त्विषो जनिमन्रेजत् द्यौ रेजद्भूमिर्भियसा स्वस्यं मन्योः ।
ऋघायन्तं सुभ्वः पर्वतास आर्द्रन्धन्वानि सरयन्त आपः ॥ २ ॥

2. *TRANSLATION* :—O king of noble progeny! by the splendour of God and by His fear, the heaven and earth tremble. Likewise, let your enemies tremble to see your vestuers and wealth. The big clouds like the mountains rain well the sun. They are dissipated and through the rains, send waters to all dry and waterless places, becouse let your armies and ministers be matching with that.

PURPORT :—O king! you should give up all prejudices or of partiality like God, and should deal with your subjects like their father. As the world stands in an order because of the fear of God, so let the world be able to give legitimate enjoyment under your fear. As the sun sends asunder the cloud, and gladdens the world with rains, so give due punishment to the wicked and make good persons happy.

NOTES :—(ऋघायन्त) बाध्यन्ते । =Are compelled, troubled. (पर्वतास:) शैला इवोच्छ्रिता मेघा: । पर्वत इति मेघनाम (NG 1, 10) । =Big clouds like the mountains. (धन्वानि) स्थलानि । धन्व शब्दो मरुभूमि वाचक: (धन्वन्निव प्रपा असि (ऋ 10, 4, 1) इत्यादि मन्त्रेषु स्पष्ट: । धन्वनि मरुभूमौ निरुदक प्रदेश: । प्रपा-प्रपिबन्त्यस्य जलमिति प्रपा इवत्व सुखदातासि अर्द-हिंसायाम् =Dry, waterless places. (आर्दन) हिंसन्ति । =Destroy.

The attributes of a king are underlined :

भिनद्गिरिं शवसा वज्रमिष्णन्नाविष्कृण्वानः सहसान ओजः ।
वधीद्वृत्रं वज्रेण मन्दसानः सरन्नापो जवसा हतवृष्णीः ॥ ३ ॥

3. *TRANSLATION* :—O king! the sun breaks down a cloud

and destroys it with its rays. From that shattered cloud, the waters whose obstruction was destroyed rush forth with rapidity. In the same manner, gladdening all good persons, putting up with all difficulties, manifesting your energy, hurl your powerful weapons. It is like the rays of the sun shatters the army of the foes into pieces with your strength and having destroyed the enemies make their blood flow.

PURPORT :—Those who become illustrious like the sun on account of the light of justice and strength, they destroy the wicked and give joy to good persons in this world and enjoy lasting bliss in future.

NOTES :—(वज्रेण)] किरणेन । वीर्यं: वज्र: (Stph 1. 3, 5, 7) =Weapon which is like the rays of the sun, (सहसान:) सहमान: । अत्र वर्णव्यत्ययेन मस्य स: =Putting up with all difficulties. (गिरिम्) गिरिवद् वर्त्तमानं मेघम् गिरिरिति मेघनाम (NG 1, 10) = Mountain like cloud.

The children's attributes of a king are told :

सुवीरंस्ते जनिता मंन्यत द्यौरिन्द्रस्य कर्ता स्वपंस्तमो भूत् ।
य ईं जजानं स्वर्यं सुवज्रमनंपच्युतं सदंसो न भूमं ॥ ४ ॥

4. *TRANSLATION :*—O king ! your father is endowed with much prosperity. Like lightning or electricity, you are very powerful person and accomplish the most excellent work. You also should follow into his footsteps and should give birth to a strong manly son, who is capable to give happiness, irresistible or irremovable from his station, bearer of a powerful weapons and is endowed with greatness. If you do so, we shall follow you like the members of the assembly.

PURPORT :—The civilised members of the assembly attain good reputation with having an excellent king and propogating justice. In the same manner, if you give birth to a son in your wife, after

observing Brahmacharya righteously and in accordance with the rituals of the PUTRESHTI YAJNA (a Yajna performed with the desire of procreating a son), then he will of course be having a son positively who will be an illustrious and reputed :

NOTES :—(द्यौः) विद्युदिव । =Like the lightning or electricity. (स्वपस्तमः) शोभनान्यपांसि कर्माणि यस्य सोऽतिशयितः =Doer of excellent works.

The attributes of a good king are again stated :

य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः ॥ ५ ॥

5. *TRANSLATION* :—May we be happy by having a king, who is invited and admired by many, who shines with his noble virtues among the peasants and other men, and who even single handed casts down many enemies? All people should support this truly liberal donor and best among the group. They are endowed with divine virtues and wealth and admire all sciences.

PURPORT :—He alone is fit to be a ruler sho single handed is capable to conquer many enemies. Single-handed, he alone should be capable to achieve victory. He should have received the company, association and teachings of good men and always should act right-eously and justly.

NOTES & REMARKS :—(रातिम्) दातारम् । =Donor, Embodiment of charity. (राजा) शुभगुणः प्रकाशमानः । =Shining with noble virtues. (कृष्टीनाम्) कृषीवलादिप्रजास्थमनुष्याणाम् । कृष्टय इति मनुष्यनाम (NG 2,3) । =Of farmers and other men.

The spiritual interpretation of the mantra regarding God is quite clear. He is the only Lord of all people and whose munificence is glorified by all.

The duties of the king are elaborated :

सत्रा सोमां अभवन्नस्य विश्वे सत्रा मदांसो बृहतो मदिष्ठाः ।
सत्राभंवो वसुंपतिर्वसूंनां दत्रे विश्वां अधिथा इन्द्र कृष्टीः ॥ ६ ॥

6. *TRANSLATION* :—O king ! if you are truly the Lord of good wealth among the rich, you may uphold all men rolling in the abundance of gold and other kind of valuable wealth. His all members (staff) should be truthful and of peaceful disposition, and they should he the givers of great joy to others and enjoying cheer and all bliss for themselves.

PURPORT :—The king who desires the welfare of his subjects like that of his own, only he can have good members in his council or assembly, and his prosperity would ever grow.

NOTES :—(सत्रा) सत्याः । सत्रा इति सत्यनाम (NG 3, 10) =True (सोमाः) सोम्यगुणसम्पन्नाः सभ्या जनाः । मदासः आनन्दाः । =Civilised men of peaceful disposition.

The duties of a king towards his subjects are underlined :

त्वमघं प्रथमं जायमानोऽमे विश्वा अधिथा इन्द्र कृष्टीः ।
त्वं प्रतिं प्रवतं आशयांनमहिं वज्रेण मघवन्वि वृंश्चः ॥ ७ ॥

7. *TRANSLATION :*—O king ! you possess abundant wealth, and are born and brought up at a cultured home. You uphold all men well after receiving proper education and training. Afterwards, as the sun thrashes out the clouds lying low with its rays, you smash the wicked persons.

PURPORT :—O men ! enjoy happiness by electing him as king, who is the most exalted because of the observance of Brahmacharya, education, humility good character and conduct. He knows how to protect the subjects and fight the people.

NOTES :—(अमे) गृहे। =At home. (प्रवतः) निम्नदेशान् । =Low regions.

The essentials of an acceptable ruler are stated

सत्राहणं दाधृंषिं तुम्रमिन्द्रं महामंपारं वृंषभं सुवज्रंम् ।
हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः ॥ ८ ॥

8. *TRANSLATION* :—O men ! accept or elect a king, who destroys enemies like the sun destroys the clouds. He should have sound supply and distribution line of food. etc., possess riches and earn wealth with righteousness. He should be giver of wealth of various kinds, who refutes the falsehood with truth, is very courageous, and man of unbounded and penetrative knowledge. He should be capable to prompt or inspire good actions, be mighty and wielder of good arms and weaponry.

PURPORT :—Appoint him only for ruling over the State, who is highly educated, truthful, courageous and clever, very powerful skilled in the use of arms and missiles and giver of fearlessness.

NOTES :—(सत्राहणम्) यः सत्येनाऽसत्यं हन्ति । सत्रेति सत्यनाम (NG 3, 10) =Who refutes the falsehood with truth. (तुम्रम्) प्रेरकम् । तुमिः प्रेरणकर्मा । तुम्रं प्रेरकमिति सायणाचार्योऽपि । =Promptor, inspirer. (सनिता) विभाजकः । =Distributor. (दाधृषिम्) भृशं प्रगल्भम् । =Very courageous.

The qualities or essentials of ministers and other State officials are underlined :

अयं वृतश्चातयते समीचीर्य आजिषु मघवा शृण्व एकः ।
अयं वाजं भरति यं सनोत्यस्य प्रियासः सख्ये स्याम ॥ ९ ॥

9. *TRANSLATION* :—O king ! may we have friendship of a king who when elected enlightens the ignorant, possesses abundant wealth and inspires the trained army with zeal single handed. He imparts the true knowledge to men. I learn about his reputation of being a person, and is endowed with wisdom.

PURPORT :—O king ! follow the advice and instructions of

those who train armies and particularly lead them during the battles, inspires the warriors with zeal by proper oratory, and points out your drawbacks planily. Regard such fearless people as your friends and join them in all works

NOTES :—(चातयते) विज्ञापयति चततीति गतिकर्म्मा (NG 2,14) =Inspires. Takes forward. (समीचीः) याः सम्यगञ्चन्ति शिक्षा प्राप्नुवन्ति ताः सेनाः = Well—trained armies. (आजिषु) सङ्ग्रामेषु। सम्+अंचु—गति पूजनयोः गतेस्त्रिष्वर्थेषु ज्ञान-प्राप्त्यर्थं ग्रहणम्। आजेति संग्रामनाम (NG 2, 17) =In the battle.

How should a king rule over the State is stated ? :

अयं शृण्वे अध जयन्नुत घ्नन्नयमुत प्र कृणुते युधा गाः।
यदा सत्यं कृणुते मन्युमिन्द्रो विश्वं दृळ्हं भयत एजदस्मात्॥ १० ॥

10. *TRANSLATION* :—O king ! when you are appointed on a post after full test, you annihilate enemies or conquer them in the battle and preserve the land belonging to the State. Such a king, possesses great wealth, and about his reputation I hear so much. When he takes a true vow, all becomes firm and when he incurs wrath or righteous indignation, then all, that is stationary or mobile, begin to tremble with fear.

PURPORT :—*O king ! you should select those persons as officers whose integrity is beyond the doubt and who are experts in holding firmly the security of the State during the warfare. You should behave with them truthfully, guard righteous men peacefully, and punish severaly the wicked, so that people may not go astray from the path of Dharma or righteousness.*

NOTES :—(गाः) पृथिवीराज्यानि। गौरिति पृथिवीनाम (NG 1, 1)=The kingdom of the earth, land. (एजत्) कम्पते। Trembles.

The ways and means to achieve victory and joy by a king is highlighted :

समिन्द्रो गा अंजयत्सं हिरंण्या समंश्विया मघवा यो हं पूर्वीः ।
एभिर्नृभिर्नृतमो अस्य शाकै रायो विंभक्ता संभरश्च वस्वंः ॥ ११ ॥

11. TRANSLATION :—The Indra (king) is the lord of opulence and destroyer of enemies. He is the best leader of men, completely wins the land, gold and other kinds of wealth and transports. He guards the learned and aged people. He alone is capable to rule, distributor of the riches by power of his army, and upholder of wealth (or the benefit of all).

PURPORT :—That king alone can be happy after achieving victory who has good helpers, and is endowed with good wealth and materials. He conquers enemies and gives wealth with proper pipeline of supplies and distribution and is efficient.

NOTES :—(शाकै.) शक्तिभिः । = With powers. (इन्द्रः) शत्रुविदारकः । = Destroyer of enemies.

———

The fitness of the ruler is described :

कियंत्स्विदिन्द्रो अध्यैति मातुः कियंत्पितुर्जनितुर्यो जजानं ।
यो अंस्य शुष्मं मुहुकैरियंति वातो न जूतः स्तनयंद्भिरभ्रैः ॥ १२ ॥

12. TRANSLATION :—He can become a worthy king, who like the wind driven by thundering clouds, achieves victory with the aid of the brave warriors. In fact, they help him repeatedly and whom people always remember for his high traditions of family-his mother and father.

PURPORT :—The persons who know the obligation of their parents, serve them sincerely. Like the lightning impelled by the cloud and the wind, they get strength, conquer their enemies repeatedly and become renowned.

NOTES &REMARKS ;—(अधि,एति) स्मरति । =Remembers. (मुहुकैः) मुहुर्मुहुः कुर्वद्भिः । =Helping again and again. (शुष्मम्) बलम् । शुष्मम् इति बलनाम (NG 2, 9) =Strength.

Greatfulness to parents and to help them has been emphasised :

A king should honour good men and equally he should punish the guilty, is mentioned :

क्षियन्तं त्वमक्षियन्तं कृणोतीयर्ति रेणुं मघवा समोहम् ।
विभञ्जनुरशनिमाँ इव द्यौरुत स्तोतारं मघवा वसौ धात् ॥ १३ ॥

13. *TRANSLATION* :—O king ! a rich and worthy person gives wealth to a devoted priest. Equally, a wealthy person who is like the light (of knowledge) or is a warrior applying many weapons is the destroyer of enemies, should be honoured; but in case he makes a man dispossess his abode or is found engaged and is committing crimes, he should be punished by you.

PURPORT :—O king ! if a man commits a crime don't leave him without punishment. As a Yajaman (performer of Yajna) having chosen a scholar as priest in the Yajna, pleases him by giving money (Dakshina), in the same manner, choose good and virtuous members in your company and give them wealth and make them full of bliss.

NOTES :—(क्षियन्तम्) निवसन्तम् । =Dwelling. (रेणुम्) अपराधम् । = Crime, guilt. (समोहम्) सम्यग्गूढम् =Hidden, secret.

A king should get manufactured quick-moving machines and punish the wicked :

अयं चक्रमिषणत्सूर्यस्य न्येतशं रीरमत्ससृमाणम् ।
आ कृष्ण ईं जुहुराणो जिघर्ति त्वचो बुध्ने रजसो अस्य योनौ ॥१४॥

14. *TRANSLATION* :—O king ! this industrious person

manufactures wheel of a machine as God makes this solar world. The other man drives the speedy horses. The farmer going some times on the straight and sometimes crooked (rough) path makes the water flow or sprinkle (for the fields etc.). Some scholar uses his speech (power of discussion) and takes delight in the description of the firmament, and other worlds and the home (this earth). Honour all such tireless astronomists and punish the wicked.

PURPORT :—The persons who manufacture various artistic and complicated machines and enjoy by quick transport getting quick movement, become prosperous. Having given up crookedness, they make others happy?

NOTES :—(एतशम्) अश्वम्। एतश इति अश्वनाम (NG 1, 14) =Horse. (कृष्ण:) कर्षक: । =Farmer, Driver. (बुध्ने) अन्तरिक्षे । बुध्नम् अन्तरिक्षं बद्धा अस्मिन् धृता आप इति वा (NKT 10, 4, 44) =In the firmament. (त्वच:) वाच: । =Of the speech. (सिषक्ति) क्षरति । =Makes flow.

The significance of firm dealing in administration under law by a king is told :

असिक्न्यां यजमानो न होता ॥ १५ ॥

*15. TRANSLATION :—*That king always enjoys happiness who like a Yajamana (performer of Yajna) is giver of fearlessness at night time.

PURPORT :—The king instils fearlessness among the people with strict enforcement of law. The people then do not get fear from any quarter.

NOTES :—(असिक्न्याम्) रात्रौ। असिक्नीति रात्रिनाम (NG 1, 7) =In the night. (होता) सुखस्य दाता । =Giver of happiness. (यजमान:) सङ्गन्ता । =Unifier.

The arrangement for proper watch at night, proper and vigilance

and strict enforcement of the law machinery are the duty of a king to make it rule.

The way to attain happiness and prosperity by the person is stated :

गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः ।
जनीयन्तो जनिदामक्षितोतिमा च्यावयामोऽवते न कोशम् ॥ १६ ॥

16. TRANSLATION :—O men ! being wisemen we invoke Indra (the king, shining like the sun on account of his virtues) for friendship. We desire the cow, horses, knowledge or food and good wives, because she showers happiness, like a mother and gives protection. We invoke him (Indra) like a person, who draws water from a well.

PURPORT :—Those who desire to attain happiness and prosperity should elect a good king who showers wealth like a cloud and whose protection never ceases for his friend.

NOTES & REMARKS :—(वाजयन्तः) विज्ञानमन्नं वेच्छन्तः । =Desiring knowledge or food. (जनिदाम्) या जनिं जन्म ददाति । = Mother. (अवते) कूपे । अवत इति कूपनाम (NG 3, 23) =In the well. (कोशम्) मेघम् । कोश इति मेघनाम (NG 1, 10) Cloud.

A good king should be like a mother and friend to all good people and should try to fulfil their noble desires.

The communion with God is described :

त्राता नो बोधि ददृशान आपिरभिख्याता मर्डिता सोम्यानाम् ।
सखा पिता पितृतमः पितॄणां कर्तेमु लोकमुशते वयोधाः ॥ १७ ॥

17. TRANSLATION :—O learned person ! know that God who is our saviour, who benevolently looks upon all, all-pervading and is instructor as the indwelling spirit. He is the bestower of happiness on those who are of peaceful disposition like the moon. He is our friend, a protector, the father (creator) of the world, the

Great Father and Protector among the protectors. He gives away to the one who is desirous of peace and prosperity in the world, good life and all desirable things, because He is their upholder.

PURPORT :—You must know that God is the Giver of happiness to all like a friend. He is the Great Teacher of Truth, the First Father, the Great preserver and supervisor of all the actions. He is the dispenser of justice, Indwelling spirit and All-pervading. After knowing. Him, have communion with Him.

NOTES:—(आपिः) व्याप्तः । =All-pervading. (अभिख्याता) अभिमुख्येनान्तर्यामितयोपदेष्टा । =Instructor or Teacher of Truth as Indwelling spirit. (ईम्) सर्वम् । =All. (वयोधाः) यो वयो जीवनं कमनीयं वस्तु दधाति स =He who is the upholder of life and all desirable things.

———

The ways to supplement prosperity of the State are mentioned :

सखायतामविता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः ।
वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्त इन्द्र ॥ १८ ॥

18. *TRANSLATION* :—O king ! you are giver of great wealth, and friend of those who act friendly, and are their protector. Grant them the desirable wealth and to your admirers, and praise his virtues. Enlighten the suffering human beings, who approach you with the supplications, and honour you with the peaceful acts. O Indra (shining like the sun with knowledge and humility).

PURPORT :—O king ! if you desire to make your State advanced, deal with all like a friend, giving up all prejudices or partiality. Extend your splendour protecting good people and punishing the wicked.

NOTES & REMARKS :—(शमीभिः) क्रियाभिः । शमीति कर्मनाम (NG 2,1) =With acts that lead to peace. (इन्द्र) सूर्यं इव विद्या विनय प्रकाशित । परमैश्वर्यप्रद । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8, 5, 3, 2) एष एवेन्द्रः य एष सूर्यः स्तपति (Stph 1, 6, 4, 18) =Shining like the sun with knowledge and humility.

A king should be truly devoted to God and should be just like Him.

The essential qualities of state employees to be appointed by a king for administrative work are mentioned :

स्तुत इन्द्रो मघवा यद्ध वृत्रा भूरीण्येको अप्रतीनि हन्ति ।
अस्य प्रियो जरिता यस्य शर्मन्नकिर्देवा वारयन्ते न मर्ताः ॥ १९ ॥

19. TRANSLATION :—Neither highly learned truthful persons nor ordinary men can deviate the king from right path because he is possessor of much wealth and mighty like the sun. He destroys alone many un-yielding pieces of clouds (makes the lands irrigated). Lovingly admired, he is able to destroy many adversaries single-handed and his warriors also are able to do such mighty deeds.

PURPORT :—None can defeat a king who appoints highly learned and faithful loving truthful people for various jobs of the State.

NOTES :—(वृत्रा) वृत्राणि मेघावयवान् । वृत्र इति मेघनाम (NG 1, 10) =The pieces of the cloud. (शर्मन्) गृहे । शर्म इति गृहनाम । (NG 3, 4) = At home.

The ministers and other people should always prompt the king to be just, is highlighted :

एवा न इन्द्रो मघवा विरप्शी करत्सत्या चर्षणीधृदनर्वा ।
त्वं राजा जनुषां धेह्यस्मे अधि श्रवो माहिनं यज्जरित्रे ॥ २० ॥

20. TRANSLATION :—O king ! you our great ruler are giver of wealth, upholder of men and not using ordinary horses (modes of transport), rather aeroplanes etc. for distant journeys. They do all truthful acts. Shining with virtues give us the admirers of noble virtues, great knowledge and food.

PURPORT :—The persons who restrain the king, inclined to do unjust acts, enjoy much happiness being the preachers of truth.

NOTES & REMARKS :—(विरप्शिं) महान् । विरप्शीति महन्नाम (NG 3, 3) =Great. (श्रवः) श्रवणमन्नं वा । श्रव इति अन्नाम (NG 2, 7) श्रूयते इति श्रवः, तस्मात् शास्त्रश्रवणादि रूपं ज्ञानमपि । =Knowledge or food.

The yardstick of the ministers' and other's behaviour is pointed out :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *TRANSLATION* :—O king ! always admiring truth and admired by us, you multiply, like rivers, the knowledge and foodgrains for your admirers with the assistance of good men. You have earned great and new wealth, wisdom and other kinds. May we agree to your intellect alongwith our attendents, possessing many chariots and other vehicles?

PURPORT :—O men ! it is your duty to act in accordance with the desire and instructions of the king, who is un-parallelled in virtues, actions, temperament and knowledge. He multiplies wealth and food materials for the welfare of the people. You should also build an army with strong wings.

NOTES :—(हरिवः) प्रशस्तमनुष्ययुक्त । हरय इति मनुष्यनाम (NG 2, 3) = Having good men. (इषम्) अन्नं विज्ञानं वा । इषमिति अन्ननाम (NG 2, 7) =Food or knowledge. (गृणानः) सत्यं स्तुवन् । =Admiring truth.

Sūktam-18

Rishi of the Sūktam-Vāmadeva. Devatā—Indra and Aditi. Chhanda-Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The golden path for a wealthy man (Indra) is pointed out :

अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥ १ ॥

1. *TRANSLATION* :—O men ! this is the time tested and

recognised path by which all learned persons become exalted. All this world can make real progress by treading upon this path. But, however great progress, you may make, never insult your mother in any way.

PURPORT :—O men ! you should also walk that path which is trodden by absolutely truthful learned persons. However, great advancement you may be able to make, never insult your mother.

NOTES & REMARKS :—(देवा:) विद्वांस: । विद्वांसो हि देवा: । (Stphs 3,10, 3, 7) =Learned persons. (उदजायन्त) उत्कृष्टा भवन्ति । =Become exalted. (पत्तवे) पत्तुं प्राप्तुम् । = To get.

By mother (मातारम्), motherland may be taken. A man should never insult harm or degrade the motherland by any of his activities.

The guidelines for a noble man are laid :

नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै ॥ २ ॥

2. *TRANSLATION :*—O learned person ! let me not destroy the difficult paths of Dharma. Let me go from the right side, (not transgressing the path of Dharma or duty). There are many duties which I have not yet discharged, that is, let me discharge them. Let me fight with a man who goes astray or acts unjustly. Let me ask a wiseman about my duties (when I am in doubt). You should also do so and turn away from the path of un-righteousness.

PURPORT :— I do not commit tabooed actions and do not leave works unfinished after the initiation. If some one wants to fight with me, I ask him questions to dissuade and silence him. Same way you should also do.

NOTES & REMARKS :=(दुर्गहा) यो दुर्गानि दुःखेन गन्तुं योग्यान् हन्ति । = He who destroys on transgresses the difficult paths (of Dharma or duty). (त्वेन) केन = From whom.

TRANSLATOR'S NOTES :—The path of Dharma is sometimes difficult to follow in the Upanisadic language,

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत। क्षुरस्य धारा निशिता दुरत्यया दुर्गम पथस्तत् कवयो वदन्ति (Kathop).

—Arise, awake and stop not, till the goal is attained. Get the knowledge of Dharma from the enlightened persons, as it is a difficult path like walking over the blade of a razor.

But on account of difficulty, the path of Dharma should never be given up.

Maintaining of the army for the Indra (King or Commander-in-chief of the Army) is underlined :

परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि।
त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्वोः सुतस्य ॥ ३ ॥

3. *TRANSLATION* :—The Indra (Commander of the Army) is the destroyer of enemies, drinks the Soma juice. It is very valuable, invigorating, placed in-between the armies and extacted in the house of an enlightened person (Vaidya). It never neglects, rather serves whole-heartedly the dying mother (decling the state in their motherland). I should also emulate and should not adopt the ways of the wicked persons.

PURPORT :—The commanders of the Army having received honour at the state function, and having acquired perfect strength by regular diet and exercise, settle disputes among the armymen and others. Thus they achieve victory. The kings who serve the army men like their own sons, serve their ill mother (declining state in their motherland) and follow the path of justice.

NOTES :—(परायतीम्) म्रियमाणाम्। =Dying. (इन्द्रः) शत्रुविदारकः सेनेशः। इन्द्रः इन्दन् शत्रूणां दारयिता वा द्रावयिता वा (NKT 7, 2)। =The Commander of the Army who is destroyer of the enemies. (त्वष्टुः) प्रकाशस्य। =Of the enlighened person.

The significance of good path by the illustration is taught to Indra :

किं स ऋधक् कृणवद्यं सहस्रं मासो जभार शरदश्च पूर्वीः ।
नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषूत ये जनित्वाः ॥ ४ ॥

4. *TRANSLATION* :—O men ! time is there which is signalled by months and autumn and other seasons and is known by the beings born in the past, or to be born in future. It has no likeness or the means of measurement i.e. is limitless. It is really the upholder of thousands of articles.

PURPORT :—O men ! the time divided and upheld by the months and seasons and years etc. is infinite and limitless, itself and is the measurer of all born in the world. You should also likewise know about it and never waste valuable time.

NOTES :—(ऋधक्) सत्यम् । =Truly, verily. (प्रतिमानम्) परिमाणसाधनम् । =Means of measurement. (जनित्वाः) ये जनिष्यन्ते ते । =Who will be born in future.

The way to bring up children is told to mothers :

अवद्यमिव मन्यमाना गुहाकरिन्द्रं माता वीर्येणा न्यृष्टम् ।
अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥ ५ ॥

5. *TRANSLATION* :—The mother gave birth to an Indra (would-be king) with the desires of welfare. She nurtures great urge so that there may not be any un-desirable trait in him. As soon as he passed out of his seat of education like the sun, he filled earth and heaven with his splendour. It is like a well-dressed man, who comes out with his splendour and protects the world.

PURPORT :—If a mother teaches her sons who are like the sun and instructs them to be away from evil conduct, they turn out to be very good.

NOTES :—(अवद्यमिव) निन्दनीयमिव । =Reprehensible. (अत्कम्) कूपम् ।

अत्क इति वज्रनाम (NG 2, 20) = Well, (वृतम्) नितरां प्राप्तम् । = Got. (वसान:) आच्छादयन् । = Covering.

It may mean besides the meaning of well, bearing powerful weapons like the thunderbot. Svami Dayananda has explained अत्कम् in as व्याप्तिशीलं वस्त्रम् in his commentary. So it may mean wearing clothes or well-dressed.

The subject of clouds is dealt by the way of illustration :

एता अर्षन्त्यललाभवन्तीर्ऋतावरीरिव संक्रोशमानाः ।
एता वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति ॥ ६ ॥

6. *TRANSLATION* :—O seeker after truth ! these rivers flow making some indistinct roaring sound, and look charming like the dawns. Ask wise poets what do they say ? What is the bank or the land around which they stoop getting water from the cloud ?

PURPORT :—O men ! these rivers are daughters of the clouds, flow overflowing the banks and making indistinct sounds. In the same manner, the armies should go infront of the enemies.

NOTES & REMARKS : (अललाभवन्ता:) अलला अलला इव शब्दयन्तीः = Making some indistinct sound. (ऋतावरीरिव) उषस इव । = Cloud. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) । ऋतमिति सत्यनाम (NG 3, 10) सत्यस्वरूपस्य ब्रह्मणो ध्यानं यस्यां वेलायां प्रधानतया क्रियते सा, ऋतावरी उषा । = Like dawns.

The fanciful poets can tell the message of rivers, which is the message of benevolence. पिबन्ति नद्यः स्वयमेव नाम्भः । परोपकारार्थमिदं शरीरम् as expressed by a well known poet. The rivers also remind men of God-who is their creator. They sing His Glory (so to speak). यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः । यस्येमाः प्रदिशो यस्य बाहुः । कस्मै देवाय हविषा विधेम (ऋ. 10, 121, 8) ।

More knowledge about the cloud is imparted :

किमु ष्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्त आपः ।
ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून् ॥ ७ ॥

7. *TRANSLATION* :—O men! what do the instructive speeches of my son Indra (sun) speak to the cloud? The waters make some reprehensible indistinct sound. My son Indra (sun) has smashed these clouds and set free (released) the waters.

PURPORT :—With the illustration of Aditi, sun and cloud, the duties of the commander of the army and President of the Assembly or Council are described. As the sun, which is the son of the firmament destroys the cloud and makes the rivers flow, in the same manner, the commander of the army who is the son of a highly educated person aod himself well-trained, annihilates the enemies and bags the wealth and prosperity to the army.

NOTES & REMARKS :—(निविदः) नितरां विदन्ति याभिस्ताः वाचः । निविदिति वाङ्नाम (NG 1, 11) =Instructive speeches or words. (इन्द्रस्य) सूर्यस्य । एष ऐवेन्द्रो य एष (सूर्यः) तपति (Stph 1, 6, 4, 18) स यः इन्द्रः एष एव य एष (सूर्यः) एव तपति (Jaiminiyopanishad Brahman. 1, 22, 249, 2, 3 2, 5) =Of the sun. (दिधिषन्ते) शब्दयन्ति । =Make sound, murmur.

The above is a poetical or allegorical description to point out the duties of a king or commander of the army. Aditi is a brave mother अदितिः—अदीना देवमाता (NKT 4, 4, 23) and also firmament अदितिद्यौरदितिरन्तरिक्षम् (Rig 1, 89, 10) इति मन्त्रप्रामाण्यात् अदितिः-अन्तरिक्षम् अपि । वृत्र इति मेघनाम (NG 1, 10) मेघवत् शत्रुरपि ।

The duties of a king are indicated :

ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार ।
ममच्चिदापः शिशवे ममृड्युर्ममच्चिदिन्द्रः सहसोदतिष्ठत् ॥ ८ ॥

8. *TRANSLATION* :—O king! keep yourself ever away from

the company of a youthful woman, who may lead you astray and may leave you in the lurch. Marry one of the good women who are of peaceful nature like the water and who can make children happy. Serve that man who being full of splendour like the sun, becomes exalted with his strength.

PURPORT:—The persons who are not led astray by indulgent and lustful woman preserve their energy. Those kings who cherish their subjects like their children become exalted.

NOTES:—(ममत्) प्रमादयन्ती । =Indulgent, leading astray. (कुषवा) कुत्सितः सवः प्रेरणा यस्या सा । =Whose impulsion or advice is bad. षु-प्रसवैश्वर्ययोः इति धातोः प्रसवः प्रेरणा । =Swallows.

The duties of a king are mentioned :

ममंच्चुन तें मघवुन्व्यंसो निविविध्वाँ अप हनूं जुघानं ।
अधा निविंद्ध उत्तरो बभूवाञ्छिरो दासस्य सं पिंणग्वधेनं ॥ ९ ॥

9. *TRANSLATION:*—O king! you possess abundant wealth. Punish that man who strikes blows and crushes the head of your attendent with a thunderbolt-like weapon. Being the piercer of his less powerful enemies, he smiles. And on rejoicing, he becomes victim of attack.

PUTROR:—O king! put that man who operates treasonary actvities against the people, behind the bars after piercing him with arrows.

NOTES:—(व्यंसः) विप्रकृष्टा अंसा बलादयो यस्य सः । =Of the person of inferior strength (less powerful). (दासस्य) दातुं योग्यस्य । = Of the person who deserves charity. (पिणक्) पिनष्टि । = Crushes.

The duties of a ruler are elaborated :

गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुम्रमिन्द्रम् ।
अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छमानम् ॥ १० ॥

10. *TRANSLATION:*—O king! you possess abundant

wealth. Like a cow bears a calf, a highly learned mother gives birth to a strong, irrestible vigorous, energetic and prompter for noble action. He proves to be invincible, mighty like a bull, destroyer of enemies, and desrious of noble speeeh and he rules over the earth. In the same manner, I extend the administration of the land for you.

PURPORT :—O king ! the limited food of well-cooked rise etc. (proper quantum of diet) taken at proper time makes the body strong and increases physical energy. With it, he achieves victory over the enemies and extends kingdom. In the same manner, increase our happiness with justice, O king !

NOTES :—(गृष्टिः) सकृत् प्रसूता गौः । =Cow which has given birth to a calf once. (तुम्रम्) सत्कर्मसु प्रेरकम् । तुमिः प्रेरणांकर्मा । =Prompter for noble actions. (गातुम्) वाणीम् । गातुरिति पृथिवीनाम (NG 1,1) =Speech.

The teaching of children by capable teachers is mentioned :

उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः ।
अथाब्रवीद्वृत्रमिन्द्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व ॥ ११ ॥

11. TRANSLATION:—O friend ! well-versed in all sciences, O saviour from miseries ! be industrious and exert youtself to kill (dispel) ignorance like the sun destroys the cloud. Your mother always prays for your greatness. But if you won't obey your father, the enlightened good teachers will desert you.

PURPORT :—It is the duty of of sons and daughters to act in accordance with the teachings of their learned parents regarding the developing and acquiring of knowledge and further promots the pysical happiness by the observance of Brahmcharya. The truthful learned teachers also are kind to the children who are of good character and conduct, but not to those who are used to vices.

NOTES & REMARKS :—(महिषम्) महान्तम् । महिष इति महन्नाम (NG

3,3) = Great. (सर्वेषाम्) मावते। = Begs, prays for. (पुत्र) दुःखात् त्रातः। = Saviour from miseries. (वृत्रम्) मेघमिवाविद्याम्। वृत्र इति मेघनाम (1,10) यदवृणोत् तद् वृत्रत्वमिति विज्ञायते। ज्ञानापरकत्वादविद्यापि वृत्रपदाभिधेया। = Ignorance which is like the cloud. (इन्द्रः) परमैश्वर्यवान्त्सूर्य्य इव पिता। अथ यः स इन्द्रो सोऽसौ आदित्यः। (Stph 8, 5, 3, 2) = The son who is like the sun. (विष्णो) सकल विद्याव्यापिन्। = Pervading in or well-versed in all sciences.

The subject of teaching of children is mentioned :

कस्ते मातरं विधवामचक्रच्छयुं कस्त्वामजिघांसच्चरन्तम्।
कस्ते देवो अधि मार्डीक आसीद्यत्प्राक्षिणाः पितरं पादगृह्य॥ १२॥

12. TRANSLATION :—O son ! who makes your mother widow ? Who guides their daily routine inclusive of sleeping and waking ? Who is it that slays and who should be prostrated (respected) ? Such persons should never be trusted. Who is the person endowed with divine virtues, that is, kind to you, and bestows happiness ? He should be trusted and served by you.

PURPORT:—O children ! never trust the persons who make your mothers widows by killing your fathers or try to slay you.

NOTES :—(अक्षिणाः) क्षयति हन्ति। = Destroys, kills. (पादगृह्य) पादान् ग्रहीतुं योग्यः। = Who deserves to be prostrated.

TRANSLATORS' NOTES :—Looking to the interpretations of others, Rishi Dayananda Saraswati's interpretation is simple and straightforward meaning that such wicked persons who commit such heinous crimes should never be trusted.

Sayanacharya thinks that it is addressed to Indra-the King of the Gods." हे इन्द्र। यस्मात् कारणात् पितुः सकाशात् जनिष्यमाणात् भीतः त्वं त्वदीयं पितरं पादेषु गृहीत्वा प्रकर्षेण अवधीः। (त्वत्तोऽधिकः कः प्रजानां सुखकरोऽधिकः आसीत्।

Prof. Wilson's notes are "Who has made thy mother a widow ? Who has sought to slay the sleeping and the waking ? What deity

has been more gracious than thou, since they hast slain the father, having seized him by the foot." Prof. Wilson further states "The particulars of this incident are not related by Sayana, who contents himself with saying the allusions are variously explained by Taittiriyakas."

Griffith also repeats the same thing in slightly different words, taking them to be the words of Vishnu. "Didst thou not slay thine own father, thy father who sought to kill thee when yet unborn and when coming to the birth? Vyasa appears to be the father whom Indra slew. Sayana merely says that the allusions are variously explained by the followers of the Taittiriya school of the Yajurveda

---

The duties of a ruler are stated :

अवर्त्या शुन आन्त्राणि पेचे न देवेषु विविदे मर्डितारम् ।
अपश्यं जायाममहीयमानामधा मे श्येनो मध्वा जभार ॥ १३ ॥

13. TRANSLATION :—O king ! I see you as one who provides protection from the mean person, who elopes with my disrespected wife like a falcon. Such a wicked person can not achieve geniune knowledge from the enlightened persons. You must severe your connections from such a man.

PURPORT :—O king ! you should destroy men and women of debaucherous nature after giving them severe punishment.

NOTES :—(श्येनः) श्येन इव शीघ्रगन्ता । =Swift like a hawk. (अमहीयमानाम्) असत्कृताम् । =Disrespected. (मधु) मधुरं विज्ञानम् । =Sweet knowledge.

Sūktam-19

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhandas—Trishtup and Pankti of various types. Svaras—Dhaivata and Panchama.

The attributes of Indra (king) are mentioned :

एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवास ऊमाः ।
महामुभे रोदसी वृद्धमृष्वं निरेकमिद्वृणते वृत्रहत्ये ॥ १ ॥

1. TRANSLATION :—O destroyer of the enemies ! you operate the thunderbolt and other powerful arms and missiles. All enlightened and well meaning persons, elect you, who are great, experienced, sublime, and surpassing all in the warfare. Like the sun chosen by the heaven and the earth, you are engaged in the task of destroying the clouds.

PURPORT :—Those learned persons enjoy perfect happiness who accept a man of incomparable virtues as their leader.

NOTES:—(ऊमा:) रक्षणादिकर्त्तारः । =Protectors, lovers. givers etc. (ऋष्वम्) श्रेष्ठम् । ऋष्व इति महन्नाम (NG 3, 3) =Sublime, noble. (वृत्रहत्ये) वृत्रस्य हत्या हननमिव शत्रुहननं यस्मिन्त्सङ्ग्रामे तस्मिन् । =In the battle where enemies are destroyed like the clouds.

Comparing with clouds, the attributes of a king are stated :

अवासृजन्त जिव्रयो न देवा भुवः सम्राळिन्द्र सत्ययोनिः ।
अहन्नहिं परिशयानमर्णः प्र वर्तनीररदो विश्वधेनाः ॥ २ ॥

2. *TRANSLATION* :—O king ! you possess great wealth. The sun destroys the cloud slumbering in the firmament for the release of the channels of water. Likewise, you are the abode of truth and sovereign of the world. You shine well having destroyed your enemies, and keep an association with mature persons because they are the masters of noble speech, and have turned you virtuous.

PURPORT :—Here is a smilie in the mantra. O king ! being a man of truthful character and conduct, you become a sovereign with the help of the absolutely truthful enlightened persons. As the sun destroys the cloud and gladdens the world, so you smash the gangs of thieves robbers and other wicked persons and make your subjects full of bliss

NOTES :—(जिव्रय:) दृढजीवना: । =Aged men of firm l ife. (विश्वधेना:) विश्वा: सर्वा धेना वाचो येषान्ते । धेना इति वाङ्नाम (NG 1, 12) =The masters of all noble speech. (अर्ण:) उदकम् । अर्ण इति उदकनाम (NG 1, 11) = Water. (वर्त्तनी:) मार्गान् । =Paths, Channels.

———

The attributes of a king are mentioned :

अतृप्णुवन्तं वियतमबुध्यमबुध्यमानं सुषुपाणमिन्द्र ।
सप्त प्रति प्रवत आशयानमहिं वज्रेण वि रिणा अपर्वन् ॥ ३ ॥

3. *TRANSLATION* :—O king ! you are endowed with abundant wealth. The sun destroys the slumbering clouds and sends it down to seven low regions (very low on earth) with its rays. Likewise, you should punish an un-righteous enemy. who is not satisfied with worldly enjoyments (is insatiable). Out of proper season, he takes drinks of various kinds, loses self-control with its kick, is not intelligent and does not mend his ways through the sermons.

PURPORT :—As the sun pierces the clouds with its rays, and makes it rain down on earth and flow in various channels, in the same manner, a king should dispel ignorance through knowledge. He should remove wrong pessons in the faith and work out polities with details.

NOTES:—(वियतम्) अजितेन्द्रियम् । =Not self-controlled. (प्रवत:) अधोमार्गान् । =Downward paths. Low regions. (विरिणा:) हिंस्या: । = Punishable.

TRANSLATOR'S NOTES :—The seven downward paths or low regions require further investigation and research.

———

The subject of army by the illustration of cloud is told :

अक्षोदयच्छवसा क्षाम बुध्नं वार्ण वातस्तविषीभिरिन्द्रः ।
दृळ्हान्यौभ्नादुशमान ओजोऽवाभिनत्ककुभः पर्वतानाम् ॥ ४ ॥

4. *TRANSLATION*:—O men ! you should elect a king who

with his armies and with his own strength is able to crush the armies of his enemies, like the storm or strong wind engulfs the water and forbearing firmament. He is the destroyer of enemies and desirous of vigour, softens himself a bit, and comes closer to his enemies like the peaks of the hills in all directions.

PURPORT:—Here is a simile in the mantra. The storm takes above the water made subtle by fire through rains and gladdens the world. In the same manner, a king who has good knowledge of military sciences and has requisite and optimum supplies of military hardware minimises his enemies. He is capable to break the force of the wickeds by punishing the foes and gives them good knowledge and transforms them into good. Such a king constantly gladdens his subjects.

NOTES:—(बुध्नम्) अन्तरिक्षम् । =Firmaments. (ककुभः) दिशाः । ककुभ इति दिङ्नाम (NG 1, 6) =Directions. (तविषीभिः) बलयुक्ताभिस्सेनाभिः । तविषीति बलनाम (NG 2, 9) Here used for powerful army. =With powerful enemies.

———

The attributes of a Commander of the Army are told :

अभि प्र दद्रुर्जनयो न गर्भं रथाइव प्र ययुः साकमद्रयः ।
अतर्पयो विसृत उब्ज ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥ ५ ॥

5. *TRANSLATION :*—O Commander of the Army ! you destroy your foes, like the sun shatters the big clouds that come like the womb to the wives, like the chariots go along with you, as the sun makes big rivers flow with their waves by sending rains. So you should satisfy loyal warriors and attendants. Let them follow you and let your wife bear child to give birth to brave sons like you.

PURPORT :—The king who has huge transport system like the clouds and has good armies to march on his command, achieves victory like the sun.

NOTES :—(दद्रुः) गच्छन्ति प्राप्नुवन्ति । = Go, receive. (सिन्धून्) नदीः । सिन्धव इति नदीनाम (NG 1, 13) =Rivers, (जनयः) जनिद्यो भार्य्याः । = Mothers, wives. सेनेन्द्रस्य पत्नी (Gopath Brahman 29) तस्मात् इन्द्रस्य सेनापतित्वं स्पष्टम् ।

The attributes of a king are stated :

त्वं म॒हीम॑व॒निं वि॒श्वधे॑नां तु॒र्वीत॑ये व॒य्या॑य॒ क्षर॑न्तीम् ।
अर॑मयो॒ नम॒सैज॒दर्णः॑ सुतर॒णाँ अ॑कृणोरिन्द्र॒ सिन्धू॑न् ॥ ६ ॥

6. *TRANSLATION* :—O king ! having won vast tracts of land, where several kinds of speakers live for the attainment of happiness and destruction of enemies, make us delighted with humility. Let our flotilla of boats and ships be able to cross the great rivers and oceans easily for the happiness and convenience of all.

PURPORT:—O king ! if you do not gladden us after receiving the rulership of the State and make happy only yourself, your joy will soon fade away. You should make all people rich by making arrangements for the build-up of boats and steamers to cross the rivers, streams and oceans.

NOTES :—(विश्वधेनाम्) समग्रवाचम् । धेना इति वाङ्नाम (NG 1. 10) = Containing or making us hear all kinds of speeches. (तुर्वीतये) शत्रूणां हिंसकाय । =For the destroyer of enemies. (वय्याय) प्राप्तव्याय सुखाय । =For the happiness to be attained.

TRANSLATOR'S NOTES :—Sayanacharya has taken तुर्वीतये and वय्याय as Proper Nouns and interpreted them thus saying तुर्वीतिनाम्ने राज्ञे-वय्यनाम्ने च and Prof. Wilson, Griffith and other western scholars have followed it inadvertently. Fundamentally, they took the wrong lines. Griffith has added in the foot-note-Turveeti has been mentioned frequently who had been protected by Indra, and Vayya is said to have been his father and companion.

Rishi Dayananda Sarasvati's interpretation is correct and significant as shown in the purport.

The duties of a king towards his people are further detailed :

प्राग्रुवो नभन्वो न वक्वा ध्वस्रा अपिन्वद्युवतीर्ऋतज्ञाः ।
धन्वान्यज्राँ अपृणक्तृषाणाँ अधोगिन्द्रः स्तर्यो दंसुपत्नीः ॥ ७ ॥

7. *TRANSLATION :*—Ler that man be your king, who serves (supports) the curved in shape (disabled or handicapped or invalids) and destroys the armies. The brave persons destroy the enemies, floods their areas with the waters of the rivers, and respect the women who know the Vedas. He satisfies the thirst of those who go to desert areas (provides drinking water facilities) and does not make inroads on the wives of the workers and covers this drawbacks of the king's family.

PURPORT :—That king alone achieves victory whose armies are like the rivers, and destroys the enemies. Satisfied with the articles of eating and drinking and remaining loyal like the chaste women, they cover the holes (drawbacks) of the kings' family.

NOTES :—(अग्रुवः) या अग्रं गच्छन्ति ता नद्यः अग्रुव इति नदीनाम (NG 1,13)। नभन्वः) अरीणां हिंसका वीराः = Brave men who are destroyers of enemies. (धन्वानि) स्थलप्रदेशान् = Dry places or deserts. (दंसुपत्नीः) दंसूनां कर्मकर्तॄणाम्पत्न्यः। = Wives of the workers.

The duties of a king are elaborated :

पूर्वीरुषसः शरदश्च गूर्ता वृत्रं जघन्वाँ असृजद्वि सिन्धून् ।
परिष्ठिता अतृणद्बद्बधानाः सीरा इन्द्रः स्रवितवे पृथिव्या ॥ ८ ॥

8. *TRANSLATION :*—O king ! the sun manifests the moving everlasting dawns, thrashes the clouds and seasons like autumn and years and releases the dammed rivers, emcompassed by the

cloud and overflows their banks. In the same manner, you should achieve victory by formulating the right policies and organising a strong army. Destroy the enemies with the help of your well-trained army marching to the battle field.

PURPORT :—That king deserves to be a ruler of the earth who formulates good policies like the dawn and organises a strong army like the taming of a flooded river.

NOTES :—(गूर्त्ताः) गच्छन्त्यः हिंसिकाः ।=Moving and destroying darkness. (सीराः) याः सरन्ति ताः नद्यः । सीरा इति नदीनाम (NG 1, 13) =The rivers. (इन्द्रः) सूर्य्यः । यः स इन्द्रोऽसौ स आदित्यः ॥ (Stph 8, 5, 3, 2) स वः स इन्द्रः एष एव स य एष (सूर्य्यः) एव तपति (Jaiminiyopanished) =The sun (अतृणत्) हिनस्ति । =Destroys.

———

The duties of a king are highlighted :

वम्रीभिः पुत्रमग्रुवो अदानं निवेशनाद्धरिव आ जभर्थ ।
व्यन्धो अख्यदहिमाददानो निर्भूदुखच्छित्समरन्त पर्व ॥ ९ ॥

9. TRANSLATION :—O king ! you possess good horses, like the rivers overflow the banks with their waves. i.e. overcome enemies. In the same manner, you should downgrade even your own son if he is failing from his ideal position.

The fate of a man who is not a donor is like a partially blind man; he expresses his anguish at the darkness and is not able to go out, and takes shelter in the house of a protector. He repents afterwards.

PURPORT :—O king ! if a ruler's own son is not virtuous and is inauspicious, or incompetent, he should not be entitled to rule. As the river water floods in the rainy season, so a ruler should cause the advancement of his subjects.

NOTES :—(उखच्छित्) य उखङ्गमनाच्छिनत्ति सः । =Restraining the movement: (पर्व) पालकम् । = Protector.

The attributes of a learned person are told :

प्र ते पूर्वाणि करणानि विप्राविद्वाँ आह विदुषे करांसि ।
यथायथा वृष्ण्यानि स्वगूर्ताऽपांसि राजन्नर्याविवेषीः ॥ १० ॥

10. *TRANSLATION:*—O highly intelligent king ! a great scholar tells you about the highly learned and ancient persons and their noble actions. These are beneficient to the people, promote the strength, and are necessarily to be done at the proper time. You should therefore to do them.

PURPORT :—O learned king ! you should be under the instructions of the absolutely truthful and highly learned persons. Do in accordance with to their teachings.

NOTES:—(वृष्ण्यानि) बलकराणि । =Strengthening. (स्वगूर्ता) स्वेन प्राप्तानि। =Received.

The attributes of the king are further stated :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. TRANSLATION :—O king ! good men always admire truth, augment the knowledge and foodgrains for a devotee of God. Like the rivers, you have earned great and new wealth of wisdom and other kinds. May we be agreeable to you with our intellect or actions along with our attendants, who possess chariots and other vehicles ?

PURPORT :—O king ! you must always honour the persons who do noble deeds. Let them be agreeable to you and all of you must be the accomplishers of Dharma (righteouness), Artha (wealth), Kama (fulfilment of noble desires) and Moksha (emancipation).

Sūktam-20

Rishi of the Sūktam-Vāmadeva. Devatā—Indra. Chhanda-Trishtup and Pankti of various types. Svara—Dhaivata and Panchama.

The attributes of an Indra (king) are told :

आ न इन्द्रों दूरादा नं आसादंभिष्टिकृदवंसे यासदुग्रः ।
ओजिष्ठेभिर्नृपतिर्वज्रंबाहुः सङ्गे समत्सुं तुर्वणिः पृतन्यून् ॥ १ ॥

1. *TRANSLATION* :—O officers and subjects of the State ! we should always protect and respect the king, endowed with great wealth, who is giver of desirable happiness, and holds powerful weaponry at his disposal. He should be full of splendour, protector of men and prompt in his actions. May he come to us who seek strong army for our protection from the distant or near ones ? In fact, he is attended by the most illustrious and mighty warrirors, who overcome his foes in conflicts and combats (whenever needed.)

PURPORT:—O men ! you should always enjoy happiness and bliss by electing that man as a king who protects from all sides, is the mightiest, endowed with knowledge and strength. His army is undoubtedly civilised and he is conqueror of his enemies in battles.

NOTES :—(तुर्वणिः) शीघ्रकारी । =Prompt. (पृतन्यून्) आत्मनः पृतनां सेनामच्छून् । पृतना इति संग्राम नाम (NG 2, 17) पृतना इति मनुष्यनाम (NG 2, 3) तस्मात्सेनार्थे पृतनार्थ शब्द प्रयोगः । =Desiring his army.

The attributes of the Indra are stated :

आ न इन्द्रो हरिंभिर्यात्वच्छार्वाचीनोऽवंसे राधंसे च ।
तिष्ठांति वज्री मघवा विरप्शीमं यज्ञमनुं नो वाजंसातौ ॥ २ ॥

2. *TRANSLATION* :—O men ! the new king endowed with much wealth, is respectable on account of the riches earned with justice, is knower of weapons and missiles and is great. May he come with admirable noble men for our protection and enrichment ? He

comes to this our Yajna in the form of the protection of the people and in the battle. You should accept only such a virtuous person as your king.

PURPORT :—He deserves to be a king, who multiplies the food materials and wealth of the people for their happiness with the help of good members of the assembly, and is victorious in the battles and is just.

NOTES :—(हरिभिः) प्रशस्तैर्नरैस्सह । हरय इति मनुष्यनाम (NG 2, 3) =With admirable persons. (विरप्शी) महान् । विरप्शीति महन्नाम (NG 3, 3) = Great. (यज्ञम्) प्रजापालनाख्यम् । =Yajna in the form of the protection of the people. (वाजसातौ) सङ्ग्रामे । =In the battle.

TRANSLATOR'S NOTES :—Three parts of Yajna-honour of the enlightened persons, association with good men and charity-are essential in the real sense.

यज्ञो वै श्रेष्ठतमं कर्म (Stph 1, 7, 1, 5) यज्ञो वै विशः । यज्ञे हि सर्वाणि भूतानि विष्टानि (Stph 8, 7, 3, 21) ।

The attributes of ministers are underlined :

इमं यज्ञं त्वमस्माकमिन्द्र पुरो दधत्सनिष्यसि क्रतुं नः ।
श्वघ्नीव वज्रिन्त्सनये धनानां त्वया वयमर्य आजिं जयेम ॥ ३ ॥

3. *TRANSLATION* :—O Indra (Commander of the army who gives abundant wealth) ! you know the use of weapons and missiles, as you are the master of the army, and uphold this our Yajna (in the form of the discharge of the duties regarding the administration of the State) and our duties. Yoy share our intellect. May we be the victorious in battles with you, like a wolf gets over a goat, and share the wealth with you ?

PURPORT :—There is simile in th mantra. All happiness resides in that State where a king pleases the ministers, and ministers please their king, and thus they follow the policy of give and take

share each other's pleasures and agonies. The both become powerful for the acquisition of wealth and prosperity, having killed their foes, as the wolf kills a goat, and thus achieve victory.

NOTES :—(आजिम्) सङ्ग्रामम् । आजिरिति सङ्ग्रामनाम (NG 2, 17) =The battle. (श्वघ्नीव) वृकीव । =The she-wolf. (सनये) संविभागाय । =For distribution. (इन्द्र) पुष्कल धनप्रद सेनापते । =O Commander-in-Chief of the Army, giver of abundant wealth.

The attributes of a king are stated :

उशन्नु षु णः सुमना उपाके सोमस्य नु सुषुतस्य स्वधावः ।
पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्येन ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are desirous of the welfare of all your subjects. O endowed with food materials and other kind of prosperity ! on being in cheerful mood, you protect well a person living with us. He is prosperous and endowed with knowledge and humility and imparts help to everyone. Enjoy happiness and bliss with good meals full of sweetness and other nutritive properties.

PURPORT:—*The king who protects public servants with wealth and good food etc. constantly enjoys happiness, having got his noble desires fulfilled.*

NOTES :—(उपाके) समीपे । उपाके इति अन्तिकनाम (NG 2, 16) =Near. (सुषुतस्य) सुष्ठु विद्याविनयाभ्यां निष्पन्नस्य । =Of the person endowed with knowledge and humility. (अन्धसा) अन्नाद्येन । अन्ध इति अन्ननाम NG 2,7) =With food and other things.

The attributes of ministers are elaborated :

वि यो ररप्श ऋषिभिर्नवेभिर्वृक्षो न पक्वः सृण्यो न जेता ।
मर्यो न योषामभिमन्यमानोऽच्छा विवक्मि पुरुहूतमिन्द्रम् ॥ ५ ॥

5. *TRANSLATION* :—I tell you particularly about that vir-

tuous king, who is advised by the new and old ministers, Rishis-students and knowers of the meaning of the Vedas like a tree full of ripe fruits and like the conquerring army. He is (happy) like a husband approaching his chaste wife with the desire and getting good progeny.

PURPORT :—O men ! you should accept that noble king who enjoys the praise from absolutely truthful and learned persons. He is like a tree, full of the juicy fruit. He is the conqueror of an army even when single handed, and who is loved by his subjects as a chaste wife is loved by her husband.

NOTES :—(ररप्शे) स्तूयते =Being praised. (सुण्यः) प्राप्तबलाः सुशिक्षिताः सेनाः। सुणिरिति पदनाम (NG 4, 2) =Powerful and trained armies. (ऋषिभिः) वेदार्थविद्भिः। =By the knowers of the meaning of Vedas.

The attributes of ministers are stated :

गिरिर्न यः स्वतंवाँ ऋष्व इन्द्रः सनादेव सहसे जात उग्रः।
आदर्ता वज्रं स्थविरं न भीम उद्नेव कोशं वसुना न्यृष्टम् ॥ ६ ॥

6. *TRANSLATION* :—O men ! that Indra (mighty like the sun) can achieve victory who is really virtuous like a cloud; who is great, and is the follower of the Sanatana Dharma (eternal code). He is the radiant and formidable, famous for his vigour, the wielder of the gross electric weapons and destroyes his enemies. Being fierce to the wicked, he fills good men with wealth like a cloud filled with water.

PURPORT :—A simile is used in the mantra. O men ! you should know that only he can be the ruler of all who is great and benevolent to the people like the cloud. He is the follower of the eternal Dharma, terrible for the wicked like the lightning, and his treasures are inexhaustibles and he is the mighty destroyer of enemies.

NOTES :—(स्वतवान्) स्वैर्गुणैर्वृद्धः । तव इति बलनाम (NG 2, 9) =Advanced with his virtues. (वज्रम्) विद्युद्रूपम् । =Electric Weapon (कोशम्) मेघम् । कोश इति मेघनाम (NG 1, 10) =cloud.

The attributes of the ministers are further highlighted :

न यस्य॑ व॒र्ता ज॒नुषा॒ न्वस्ति॒ न राध॑स आमरी॒ता म॒घस्य॑ ।
उ॒द्वा॒वृ॒षा॒णस्त॑विषीव उग्रा॒स्मभ्यं॑ दद्धि पुरुहूत रा॒यः ॥ ७ ॥

7. *TRANSLATION* :—O mighty king ! you invoke many and are unmatched since you were borne. None can destoy your wealth and food materials, which accomplish many works. Powerful and master of a mighty army, you conquer your enemies and bestow upon us riches.

PURPORT :—*O men ! we desire to have a king, who gives happiness, who is borne in a noble family, with a glorious past and who is unmatched in the battle or consultation or religious bout.*

NOTES :—(राधसः) धनन्नस्य । राध इति धननाम (NG 2, 10) =Of wealth and food materials. (पुरुहूत) बहूनामाह्वयक । =Invoker of many. (वर्त्ता) निवारकः । =Restrainer, opposer.

Besides possessing the esssential virtues of a king, he should be born in a noble and glorious family of great heroes. It is an additional qualification, but mere birth in a good family is of no use.

The essentials of a king are stated :

ई॒क्षे रा॒यः क्षय॑स्य चर्षणी॒नामु॒त व्र॒जम॑पव॒र्तासि॒ गोना॑म् ।
शि॒क्षा॒न॒रः स॑मि॒थेषु॑ प्र॒हावा॒न्वस्वो॑ रा॒शिम॑भिने॒तासि॒ भूरि॑म् ॥ ८ ॥

8. *TRANSLATION* :—O king ! you are leader of men on account of receiving good education. Being a conqueror in battles, you convey to men much heap of wealth. You never strike weapons over the devoted good men, and guard wealth and dwellings of the people. Therefore, I invoke upon you as a true king.

PURPORT :—Only such a king can be illustrious from all yardsticks who protects his people during the battles. He constantly gives knowledge, wealth and dwelling places to men.

NOTES :—(गोनाम्) स्तोतृणाम् । गौरितिस्तोतृनाम (NG 3, 16) =Of devotees. (समिथेषु) सङ्ग्रामेषु । समिथे इति संग्राम नाम (NG 2, 17) =In battles. (प्रहावान्) विजयं प्राप्तवान् । =Having achieved victory.

The attributes of a highly learned preachers are told :

कया तच्छृंण्वे शच्या शचिष्ठो यया कृणोति मुहु का चिदृष्वः ।
पुरु दाशुषे विचयिष्ठो अंहोऽथा दधाति द्रविणं जरित्रे ॥ ९ ॥

9. *TRANSLATION* :—O king ! the wisest great scholar can thoroughly distinguish between the untruth and truth. He gives wealth to a liberal devotee for blotting out away all sin and guilt. He performs repeatedly all good actions with great wisdom and power. I heard your reputation about it and try to follow your example.

PURPORT :— It is the duty to emulate the absolutely truthful learned persons by giving up sins, observing the rules of righteousness, in order to acquire true and positive knowledge and thereafter to disseminate that special knowledge among others for the welfare of the whole world, and the community.

NOTES :—(शचिष्ठः) अतिशयेन प्रासः । शचीति प्रज्ञानाम् (NG 3, 9) शचीति कर्मनाम (NG 2, 1) =The wisest. (विचयिष्ठः) अतिशयेन वियोजकः । = Effacer, He who blots out.

The attributes of a king are narrated :

मा नो मर्धीरा भरा दद्धि तन्नः प्र दाशुषे दातवे भूरि यत्ते ।
नव्ये देष्णे शस्ते अस्मिन्त उक्थे प्र ब्रवाम वयमिन्द्र स्तुवन्तः ॥१०॥

10. *TRANSLATION* :—O king ! do not make us wet or devoid of splendour. Do not harm us. Bestow upon and grant us your abundant wealth so that we give donations for admirable

and deserving causes. While praising you, we thus seek welfare from you.

PURPORT :—O king ! you should discharge your duties when we seek you for the advancement and welfare of the subjects and officials of the State. Extend much wealth, knowledge and justice to them.

NOTES :—(मर्धीः) उन्दितान् मा कुरु । =Make us wet or derived of splendour. Do not harm us. (देष्णं) दातुं योग्ये । =Worth giving.

The same subject of attributes of a king is further treated :

नू ष्टुत इन्द्र नू गृंणान इषं जरित्रे नद्यो॒ न पींपेः ।
अकांरि ते हरिवो ब्रह्म नव्यं धिया स्यांम रथ्यः सदासाः ॥ ११ ॥

11. *TRANSLATION* :—O Indra (king) ! you are bestower of happiness, and admired by people. You multiply the wealth or materials of the admirer of truth, like rivers. Praising virtuous persons; you extend and disseminate the new knowledge. O king ! endowed with various wings of the army, may we possess various kinds of charming vehicles with your help along with our generous attendants. We have given you new wealth with our actions.

PURPORT :—The civil and military officials and the people should praise a king who does admirable deeds. Likewise, the king should also admire and appreciate them when they are doing noble deeds.

NOTES :—(इषम्) विज्ञानम् ।=Knowlege. (ब्रह्म) महद्धनमन्नं वा । ब्रह्मे ति धननाम (NG 2, 10) =Great wealth or food.

Sūktam 21

Rishi of the Sūktam—Vămdeva. Devatā—Indra. Chhanda—Pankti and Trishtup of various kinds. Svara—Panchma and Dhaivata.

The attributes of Indra (king) are told :

आ यात्विन्द्रोऽवंस उपं न इह स्तुतः संधमादंस्तु शूरंः ।
वावृधानस्तविंषीर्यस्यं पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यांत् ॥ १ ॥

1. *TRANSLATION*:—O learned person ! may that Indra (king) come to us for protection whose time-tested armies are like the sun. His kingdom overpowers the enemies like the radiant sun. May he come to us being praised, ever growing and destroying his enemies, and be happy with us .

PURPORT :—The mighty king is like the lightning. He sustains the State like the sun having built powerful and radiant armies, receives all honour and bliss and attains emancipation after death.

NOTES:—(सधमात्) समानस्थानात् मस्स माद्यति । =Who gets delight living together ? (द्यौः) सूर्य्यः । =Sun. (अभिभूति) शत्रुणां तिरस्कारनिमित्तम् । =For subuing enemies. (क्षत्रम्) राज्यम् । =Kingdom.

The attributes of a king are further dealt :

तस्येदिह स्तंवथ वृष्ण्यांनि तुविद्युम्नस्यं तुविराधंसो नॄन् ।
यस्य क्रतुंर्विदथ्यो॒३ न सम्राट् साह्वान्तरुंत्रो अभ्यस्ति कृष्टीः ॥ २ ॥

2. *TRANSLATION* :—O men ! admire the leading persons of that renowned and opulent king, whose Yajna (non-violent sacrifice) in the form of the presentation of the people is worth knowing. He is universally shining, endures all difficulties and is beyond the miseries. He rules in sovereign capacity and is in fact entilled to vaneration. Great are his protecting powers, which you seek and praise.

PURPORT :—O men ! he alone is fit to be sovereign, who has powerful armies and good and great reputation. He possesses infinite wealth, perfect knowledge, good merits, actions and temperaments, and noble associates.

NOTES :—(क्रतुः) प्रज्ञाराज्यपालनाख्यो यज्ञो वा । क्रतुरिति कर्मनाम (N G 2, 1) =Non-violent sacrifices or Yajna in the form of the safety of

the people. (विदथ्य:) विज्ञातुं योग्य: । द्युम्नं द्योततेर्यशो वा अन्नं वेति निरुक्ते । =Worth knowing. (तुविद्युम्नस्य) बहुयशस: । तुवीति बहुनाम (NG 3, 1) =Of the illustrious whose reputation is great.

The attributes of Indra (king) are dealt :

आ यात्विन्द्रो दिव आ पृथिव्या मक्षू समुद्रादुत वा पुरीषात् ।
स्वर्णरादवसे नो मरुत्वान् परावतो वा सदनादृतस्य ॥ ३ ॥

3. *TRANSLATION* :—The sun lands on the earth, from the sky, through its rays, for our protection. It lands down from the waters, from the abode of the true cause (matter). Same way, let a king, accompained by good people, come to us soon from far and near, from the association of a sun like leader.

PURPORT :—O king ! the sun pervades firmament, light, earth, water and the world and protects all. Let it be our protector, being very mighty and endowed with good associates.

NOTES :—(मक्षू) शीघ्रम्। मक्ष्विति क्षिप्रनाम (NG 2,15) । =Immediately. (समुद्रात्) अन्तरिक्षात् । समुद्र इत्यन्तरिक्षनाम (NG 1,3) । =From the firmament. (पुरीषात्) उदकात् पुरीषमित्युदकनाम (NG 1,12) । From the water. (स्वर्णरात्) स्वरादित्य इव नरान्नायकात् । =From the company of a leader who is splendid like the sun. असौ द्युलाक: स्व: (ऐत. 6, 7) एष एवेन्द्रो य एष (सूर्य:) तपति (stph 1, 6, 4, 18)

The attributes of a king are explained :

स्थूरस्य रायो बृहतो य ईशे तमु ष्टवाम विदथेष्विन्द्रम् ।
यो वायुना जयति गोमतीषु प्र धृष्णुया नयति वस्यो अच्छ ॥ ४ ॥

4. *TRANSLATION* :—O men ! we praise that king, who is owner of substantial and abundant riches, who by his power like the wind surpasses the hostile hosts in battles with his armies. That king exhorts the army with his inspiring and cheering words, who by his dexterity leads to very good wealth.

PURPORT :—That king alone should be admired who having achieved victory with his great armies obtains wealth and honour.

NOTES :—(गोमतीषु) प्रशंसिता गावो वाचो यासु सेनासु तासु। गौरिति वाङ्नाम (NG 1, 11) =In the armies where admirable words are spoken. (विदथेषु) सङ्ग्रामेषु। =In the battles.

The attributes of a king are highlighted :

उप यो नमो नमसि स्तभयन्नियर्ति वाचं जनयन्यजध्यै।
ऋञ्जसानः पुरुवार उक्थैरेन्द्रं कृण्वीत सदनेषु होता ॥ ५ ॥

5. *TRANSLATION* :—O men ! that king receives honour, who speaks balanced and refined speech to unite all, who accomplishes all objects with admirable acts, and is accepted by many. He administers justice in the courts and serves food to show respects to the wise and creates prosperity.

PURPORT :—That king (ruler) is honoured by every who initiates policy, endowed with knowledge and good education. He respects those who are worthy of it and punishes the wicked, because he is always keen to make the State advanced by protecting the people.

NOTES :—(नमः) अन्नम्। नम इत्यन्ननाम (NG 2,7)। =Food. (यजध्यै) यष्टुं सङ्गन्तुम्। =To unite. (ऋंजसानः) प्रसाध्नुवन्। ऋंजतिः प्रसाधनकर्मा (NKT 6, 4, 2)। =Accomplishing. (होता) न्यायस्य दाता। =Giver of justice.

The kings method of dealing with his subjects is pointed out :

धिषा यदि धिषण्यन्तः सरण्यान्त्सदन्तो अद्रिमौशिजस्य गोहे।
आ दुरोषाः पास्त्यस्य होता यो नो महान्त्संवरणेषु वह्निः ॥ ६ ॥

6. *TRANSLATION* :—O men ! if you want to enjoy happiness, admire and appreciate the dealings of a liberal donor, who is great like fire in dealings with a person living a decent house, is devoid of anger, benevolent like the cloud, and son of a man desiring the

welfare of all, you give shelter to those who come to you for the purpose.

PURPORT :—If king and others praise those persons who are praiseworthy and protect those who come to them, they become great and glorious.

NOTES :— (धिषणयन्तः) स्तुवन्तः । =Praising. (गोहे) संवरणीये गृहे . = In a decent house. (पास्त्यस्य) गृहे भवस्य । =Of the person living in the house. (औशिजस्य) कामयमानस्यापत्यस्य । =Of the desiring son.

The duties of the public servants are stated :

सत्रा यदीं भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय ।
गुहा यदीमौशिजस्य गोहे प्र यद्धिये प्रायसे मदाय ॥ ७ ॥

7. *TRANSLATION :*—That man gets all, who is nery powerful and truthful. He admires and upholds the most powerful king-the king who provides security to his subjects, and sprinkles (fills) truth from all sides among the men seeking the welfare of all deliberately, and fills true knowledge for the intellect, moving capacity and delight.

PURPORT :—Those State officials who during their service period rule righteously, protect the people with true justice, attain incomparable delight and bliss,

NOTES :—(भार्वरस्य) प्रजाभर्तू राज्ञः ।=Of the king who is preserver of his subjects. (ईम्) सर्वतः । =From all sides. (सिषक्ति) सिंचति । = Sprinkles, fills.

The duties of the state officials are further stated :

वि यद्वरांसि पर्वतस्य वृण्वे पयोभिर्जिन्वे अपां जवांसि ।
विदद्गौरस्य गवयस्य गोहे यदी वाजाय सुध्यो वहन्ति ॥ ८ ॥

8. *TRANSLATION :*—If wisemen take us to the abode of a white ;avaya (a species of ox), they get happiness. If like the

streams (sheets) of the cloud, I choose good actions and getting the speed of the waters, I please the people of the State by my good behaviour. You should show respect to me and those others who co-operate with me.

PURPORT :—As the cow keeps similarity with the Gavaya (an animal resembling the cow), in the same manner, kings should have affinity with righteous persons. As a cloud satisfies all by giving water, same way a king should make all happy by providing security (raining) and inculcating the fearlessness among them.

NOTES :—(पर्वतस्येन) मेघस्येव । पर्वत इति मेघनाम (NG 1, 10)। =Like the cloud. (जवांसि) वेगा इव । =Speed. (वाजाय) वेगाय । वाज इति बलनाम (NG 2, 9) वाज इति अन्ननाम (NG 2, 7) =For speed.

The duties of the public servants are elaborated :

भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारा स्तुवते राध इन्द्र ।
का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उ ॥ ९ ॥

*9. TRANSLATION :—*O Indra (king) you are bestower of happiness on all. Your hands are auspicious. You do good deeds, and your arms earn wealth for a truth speaking people. What is your position or policy ? Why do you not please us ? Why are you not delighted to give us gifts ?

PURPORT :—O king ! because you gladden us, therefore you become full of joy. Become you have gold in you hands and are a liberal donor, you policy is avspicious of happiness to all.

NOTES :—(निषत्तिः) निषीदन्ति यया सा स्थितिर्नीतिर्वा । =Position or policy. (प्रयन्तारा) प्रयच्छन्ति याभ्यान्तौ । =Givers, liberal donors.

The duties of state officials are outlined :

एवा वस्व इन्द्रः सत्यः सम्राड्ढन्ता वृत्रं वरिवः पूरवे कः ।
पुरुष्टुत क्रत्वा नः शग्धि रायो भक्षीय तेऽवसो दैव्यस्य ॥ १० ॥

*10. TRANSLATION :—*O king ! praised by many, you slay your enemies, as the sun smashes the cloud. You are sovereign. You serve a righteous man. You grant riches sublimely and wisely.

May I make proper use of the wealth, safe under your divine protectine wings?

PURPORT:—He alone can be a soverign, whose justice is manifest like the sun, who provides fearlessness and protects all.

NOTES :—(पूरवे) धार्मिकाय मनुष्याय। पूरव इति मनुष्यनाम (NG 2, 3) = For a righteous man. (वरिवः) सेवनम्। अत्र धनादि द्वारा सेवनम् इत्यभिप्रायः। =Use money etc.

The attributes of government officials are mentioned :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः॥ ११ ॥

11. *TRANSLATION* :—O man! you are endowed with the great wealth of wisdom and lover of the company of the enlightened persons. The teacher of all sciences has given you the wealth of new knowledge and because of his intellect, we, his followers possess chariots and other kinds of material and our servants. Increase all facilities, like the rivers, (irrigation) by admiring the knowledge received from him, and let you being be praised by others on that account.

PURPORT :—A man should properly serve the person who imparts him knowledge.

NOTES :—(ब्रह्म) विद्याधनम्। ब्रह्मेति धननाम (NG 2, 10)। =The wealth of knowledge. (गृणानः) विद्यां स्तुवन्। =Admiring knowledge. (हरिवः) विद्वत्सङ्गप्रिय। हरय इति मनुष्यनाम (NG 2, 3) हरन्त्यज्ञानान्धकारमिति हरयो विद्वांसो मनुष्याः। =Lover of the Association with the enlightened persons. (जरित्रे) सकलाविद्याऽध्यापकाय। =For the teacher of all kinds of knowledge or sciences.

Sūktam-22

Rishi of the Sūktam-Vàmȧdeva. Devatǎ-Indra. Chhanda-Trishtup and Pankti of various type. Svara-Dhaivata and Panchama.

The attributes of Indra (king) are told :

यन्न इन्द्रो जुजुषे यच्च वष्टि तन्नो महान्करति शुष्म्या चित् ।
ब्रह्म स्तोमं मघवा सोममुक्था यो अश्मानं शवसा बिभ्रदेति ॥ १ ॥

1. *TRANSLATION* :—O men ! that Indra (king) is bestower of great happiness. He makes us happy; he serves us. Being great and very mighty, he desires our welfare and loves us. Like the mighty sun upholding and dissolving the cloud with its might, he upholds the admirable wealth of Soma and other plants, and praiseworthy objects and obtains well-being endowed with admirable wealth in the State.

PURPORT :—O men ! as the sun upholds the cloud and dissolves, same way, the king who upholds good persons and punishes the wicked, can provide security to us.

NOTES :—(जुजुषे) सेवते । =Serves. (अश्मानम्) मेघमिव राज्यम् । =State which is like a cloud.

The attributes of a king (Indra) are stated :

वृषा वृषन्धिं चतुरश्रिमस्यन्नुग्रो बाहुभ्यां नृतमः शचीवान् ।
श्रिये परुष्णीमुषमाण ऊर्णां यस्याः पर्वाणि सख्याय विव्ये ॥ २ ॥

2. *TRANSLATION* :—O men ! he alone is fit to be our ruler who is very powerful, who is full of splendour and is the best among leaders. Such a ruler has good progeny, is capable to throw away an upholder of the mighty warriors and maintains four wings of the army in order to smash the wicked. His protections lead to pros perity, burns away bad intellect that divides (disunites). He protects knowledge and he desires to have friendship with all good people.

PURPORT :—O men ! he can only be the ruler who with his arms can subdue the wicked, is most exalted by noble virtues and who sustains all people like a friend being. He is a true dispenser of justice and possesses abundant wealth.

NOTES :—(चतुरश्रिम्) चतुरङ्गिणीं सेनां प्राप्तम् । =Army consisting of four parts.Four parts of an army consist of elephants, chariots, cavalry and infantry. (पक्ष्णीम्) विभागवतीम् । =Dividing, disuniting. (ऊर्णम्) आच्छादिकाम् । ऊर्णुञ् आच्छादने (अदा०) । =Coverning knowledge. (उषमाणः) दहन् । उषदाहे (भ्वा०) । =Burning.

The attributes of an Indra (king) are underlined :

यो देवो देवतमो जायमानो महो वाजेभिर्महद्भिश्च शुष्मैः ।
दधानो वज्रं बाह्वोरुशन्तं द्यामभेन रेजयत्प्र भूम ॥ ३ ॥

3. *TRANSLATION* :—O men ! let us elect that man (as king) who is desirous of our happiness, is a special person, and has become great with impetuous armies. He is not only a scholar but the best among the enlightened persons, and holds powerful arms in his arms. He shakes off the wicked enemy with his might like the sun and shakes off the firmament and the earth.

NOTES :—(अमेन) बलेन । =With strength. (वाजेभिः) वेगवद्भिः सैन्यैः । वाज इति बलनाम (NG 2, 9) तद् युक्तैः सैन्यैः । =With impetuous armies.

The rotation and upholding of the earth is described :

विश्वा रोधांसि प्रवतश्च पूर्वीर्द्यौर्ऋष्वाज्जनिमन्नेजत क्षाः ।
आ मातरा भरति शुष्म्या गोर्नृवत्परिज्मन्नोनुवन्त वाताः ॥ ४ ॥

4. *TRANSLATION* :—O men ! you should know well the nature of the electricity energy generated from the great cause (the primordial matter), which upholds the earth, which builds dam in low regions, like mighty men. You should also know the mighty Agni in various forms of energy which transform the destinies of the kindom and the people are like the parents (protectors) of the earth. The winds make great sound in the firmament.

PURPORT :—*O men ! you should know and make proper use of the great Agni generated from the matter (in various forms). It*

upholds all the planets and sustains them like father and mother and causes movements in the firmament.

NOTES :—(ऋष्वात्) महतः कारणात् । ऋष्व इति महन्नाम (NG 3,3) =From the great material cause of the universe in the form of the primordial matter. (मातरा) मातापितृरूपौ राजाप्रजाजनौ । =Parents in the form of the rulers and the people. (परिज्मन्) सर्वतो व्याप्तेऽन्तरिक्षे विस्तृतायां भूमौ वा । ज्मेतिरिति पृथिवीनाम (NG 1, 1) । =In the firmament pervading on all sides or the vast earth.

———

The attributes of a ruler are illustrative of the rotation of the earth :

ता तू तं इन्द्र महतो महानि विश्वेष्वित्सवनेषु प्रवाच्या ।
यच्छूर धृष्णो धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः ॥ ५ ॥

5. *TRANSLATION* :—O firm and fearless king ! because of causing great prosperity, great are your deeds, indeed. They should be propagated among all the prosperous people, because you are great. Upholding them with your irresistible powerful weapon, you destroy your foes as the sun thrashes the clouds with its rays and upholds the world.

PURPORT :—*O men ! as the sun upholds all planets with its' rays by the power of attraction, in the same manner, a noble king should rule over the States of many Islands etc., and have the best apparatus of administration, like good men and resources.*

NOTES :- (सवनेषु) ऐश्वर्ययुक्तेषु लोकेषु । =Prosperous people. (शवसा) बलेन । =With might.

———

The learned kings are described :

ता तू तं सत्या तुविनृम्णा विश्वा प्र धेनवः सिस्रते वृष्ण ऊध्नः ।
अधा ह त्वद्वृषमणो भियानाः प्र सिन्धवो जवसा चक्रमन्त ॥ ६ ॥

6. *TRANSLATION* :—O Indra (king) ! you possess abundant

wealth and are endowed with strong and benevolent mind. As the

rivers flow rapidly, your enemies flee far away out of your fear. Accomplish soon those your good deeds and assurances which reach (even powerful and mighty) persons because of the observance of Brahmacharya (continence).

PURPORT :—With the king whose speech is true and effective, and whose actions are righteous, the people are satisfied like the calves from the cows. The wicked persons are afraid of him, and his reputation spreads far and wide.

NOTES :—(धेनवः) वाचः । =Speeches, words. (ऋध्नः) विस्तीर्णबलान् । =Mighty. (वृषमणः) वृषस्य बलयुक्तस्य मन इव मनो यस्य तत्सम्बुद्धौ । =Whose mud is like that of a strong man.

The attributes of a ruler are stated :

अत्राहं ते हरिवस्ता उं देवीरवोभिरिन्द्र स्तवन्त स्वसारः ।
यत्सीमनु प्र मुचो बद्बधाना दीर्घामनु प्रसितिं स्यन्दयध्यै ॥ ७ ॥

7. *TRANSLATION* :—O Indra (king)! having company of the admirable men, your officials should extricate the splendid learned ladies from the miseries. In fact, they are good at management, and work with team spirit and in unison, like sisters and fingers, and show admirable and enduring discipline.

PURPORT :—O king and others ! you maintain the administration of the State having acquired knowledge and observance of Brahmacharya. With the political insight, in the same manner, your wives should help in the administration of justice to women. By doing so, the administration of the State will be firm. (The women are better suited to decide the cases of women. Ed.)

NOTES :—(स्वसारः) अङ्गुल्य इव मैत्रीं भगिनित्वमाचरन्त्यः । स्वसार इत्यंगुलिनाम NG 2,5) । =Friendly to one another and co-operating like the fingers. (बद्बधानाः) प्रबन्धकर्त्र्यः । =Experts in management. (प्रसितिम्) बन्धनम् । =Bondage.

The attributes of a good teacher of politics are told :

पिपीळे अंशुर्मद्यो न सिन्धुरा त्वा शमीं शशमानस्य शक्तिः ।
अस्मद्र्यक्शुशुचानस्य यम्या आशुर्न रश्मिं तुव्योजसं गोः ॥ ८ ॥

8. *TRANSLATION* :—O king ! like a river you are giver of delight, keeping yourself away from the unrighteousness and are purifying and devoted to God. Let him vanish by your strength who troubles you, like the night when the sun-rays vanish darkness. May your strength always sustain us like a speedy horse. Be always engaged in doing good deeds, and vigorous.

PURPORT :—O subjects ! you should kill the persons who give trouble to your ruler. As the darkness of night vanishes with the dawn of the sun, in the same manner, enemies flee away when a strong and a righteous king appears on the scene.

NOTES :—(यम्याः) रात्रयः। यम्येति रात्रिनाम (NG 1,7) । =Nights. (शमी) उत्तम कर्म्म । शमिति कर्मनाम (NG 2,1) । =Good deed. (गोः) स्तावकस्य। गौरिति स्तोतृनाम (NG 3,16) ।=Of the admirer. (शशमानस्य) अधर्म्म-मुल्लङ्घतः । =Keeping away from the unrighteousness.

The attributes of a teacher in statecraft are mentioned :

अस्मे वर्षिष्ठा कृणुहि ज्येष्ठा नृम्णानि सत्रा सहुरे सहांसि ।
अस्मभ्यं वृत्रा सुहनानि रन्धि जहि वधर्वनुषो मर्त्यस्य ॥ ९ ॥

9. *TRANSLATION* :—O enduring king ! bestow upon us true, excellent and superior wealth and power of endurance. Demolish the weapons of the malevolent man who is the hireling of wicked persons. Let our armies be capable to liquidate easily the enemies, which are like clouds.

PURPORT :—O king and others ! you should diminish and destroy the strength of the malevolent persons. Give us kindly good things that you have, and let us give gems and other good things to you.

NOTES :—(नृम्णानि) धनानि। नृम्णमिति धननाम (NG 2,10) नृम्णमिति बलनाम (NG 2, 9) =Wealth of various kinds. (सत्रा) सत्यानि। सत्रेति सत्यनाम (NG 3, 10)। =True. (वृत्रा) वृत्राणि मेघघना इव शत्रुसैन्यानि। =The armies of the enemies which are like the clouds. (वनुषः) सेवमानस्य। =Of the servant, or of the violent wicked man.

The duty towards the preachers is stated :

अस्माकमित्सु शृणुहि त्वमिन्द्रास्मभ्यं चित्राँ उप माहि वाजान्।
अस्मभ्यं विश्वा इषणः पुरंधीरस्माकं सु मघवन्बोधि गोदाः॥ १० ॥

10. TRANSLATION :—O prosperous Indra (king)! listen to our words attentively and bestow upon us the wonderful food and strength. Encourage us to have good intellects which are masters of the various sciences. Being giver of cows, understand us correctly.

PURPORT :—It is our duty to serve constantly the scholars who listen to our just (requests/demands etc.) and make us enlightened persons.

NOTES :—(वाजान्) अन्नादीन्। वाज इत्यन्ननाम (NG 2, 7)। वाज इति बलनाम (NG 2, 7) =Food and other things. (पुरन्धीः) याः पुरूणि विज्ञानानि दधति ताः प्रज्ञाः। =Intellects which uphold the knowledge of various sciences.

The duty towards the preachers is elaborated :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो॒ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः॥ ११ ॥

11. TRANSLATION :—O noble preceptor! endowed with the wealth of Yajna (noble deeds) and having good admirable students, you give knowledge and feed your learned pupils and make them grow like the rivers. So, we admire you, and present you new wealth. Let us be friendly to you along with our attendants and with

good intellect and actions, having good vehicles.

PURPORT :—O enlightened person ! as you give knowledge to all, therefore we have friendship with you and honour you by giving abundant wealth and food.

NOTES :—(इन्द्र) यज्ञैश्वर्य्ययुक्त । =Endowed with the wealth of Yajna. (हरिवः) प्रशस्तविद्यार्थियुक्तः । हरयइति मनुष्यनाम (NG 2, 3) =Having good pupils.

Sūktam-23

Rishi of the Sūktam-Vămadeva. Devatā--Indra and Rita Devas. Chhanda—Trishtup and Pankti of various types. Svara-Dhaivata and Panchama.

Answers to certain questions are solicited :

कथा महामवृधत्कस्य होतुर्यज्ञं जुषाणो अभि सोममूधः ।
पिबन्नुशानो जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय ॥ १ ॥

1. TRANSLATION :—O learned person ! by accomplishing noble dealings (which is a great Yajna) good and just persons have made you grown. A man taking good milk and desiring prosperity carries on the work. Being great, he purifies and gives due consideration to the proper use of wealth.

PURPORT :—O learned person ! tell me from whom a student should learn and how should he grow ? How should he acquire knowledge and become highly learned ? These are the questions. The answers to these questions are (1) You should observe Brahmacharya, preserve semen or vital fluid, (2) Should desire the acquisitions of knowledge, (3) Approach an Acharya (preceptor) and should serve him. He should be regular in taking meals and walking etc. and remain free from all diseases and be healthy. Thereafter, he should endeavour much for acquiring true knowledge.

NOTES :—([illegible] =Good and just dealings.

(होतुः) न्यायाधिकारिणः । =Of a just man. (उग्रः) उत्कृष्टम् । =Good.
(शुचते) पवित्रयति विचारयति वा । =Purifies or thinks about.

More questions are put :

को अस्य वीरः सधमादमाप समानंश सुमतिभिः को अस्य ।
कदस्य चित्रं चिकिते कदूती वृधे भुवच्छशमानस्य यज्योः ॥ २ ॥

2. *TRANSLATION* :—O learned person ! who is the heroic person that can get joy from a teacher or a king ? Who is it that can acquire wonderful knowledge in the company of noble scholars ? Who can get his (scholar's) wisdom ? Who (heroic person) can develop, with protective powers, the laudable true and unifying dealings ?

PURPORT :—*O learned person or king ! who should study with whom ? Who should administer justice with whom ? And who should fight against evil with whom ? Who is the best among them ? The answers to these questions are with those who do noble deeds and advance the cause of truth.*

NOTES :—(सधमादम्) सहाऽऽनन्दम् । =Joy with. (शशमानस्य) प्रशंसितस्य । =Admired. (यज्योः) सङ्गन्तुमर्हस्य सत्यव्यहारस्य । =Of the unifying true dealings.

More questions crop up, as indicated :

कथा शृणोति हूयमानमिन्द्रः कथा शृण्वन्नवसामस्य वेद ।
का अस्य पूर्वीरुपमातयो ह कथैनमाहुः पपुरिं जरित्रे ॥ ३ ॥

3. *TRANSLATION* :—O man ! how should a teacher or ruler deal with an invited person ? After hearing, how does he know the means of protecting or depending him ? What are his long established similarities or illustrations ? How do they call him the sustainer of a learned person.

PURPORT :—*Those students and officers of the State, who*

commence work after listening well to the advice of the absolutely truthful learned persons and the Shastras, and take decisions after thorough consideration, know all that is worth-knowing,

NOTES :—(इन्द्रः) अध्यापको राजा वा । =Teacher or king. (पपुरिम्) पालकम् । =Sustainer.

———

The chain of querries further moves :

कथा सबाधः शशमानो अस्य नशदभि द्रविणं दीध्यानः ।
देवो भुवन्नवेदा म ऋतानां नमो जगृभ्वाँ अभि यज्जुजोषत् ॥ ४ ॥

4. *TRANSLATION* :—O men ! how the troubles of this ignorant man can vanish ? How the man, illumining the wealth and admiring noble virtues, becomes highly learned ? How can an ignorant person take the food of (or accept) the truth expressed by me and enjoy it lovingly, too?

PURPORT :—*O teacher or king! How can these ignorant men get knowledge and fearlessness ? How can they become enlightened ? The answers to the questions is that those who having received education from good men with love act in accordance with the Dharma and (righteousness). Consequently, they become enlightened and fearless.*

NOTES :—(सबाधः) बाधेन सह वर्त्तमानः । =Who is in trouble ? (शशमानः) प्रशंसन् । =Admiring. (नमः) अन्नम् । नम इत्यन्ननाम (NG 2, 7)। =Food. (जुजोषत्) सेवते । = Serves.

———

The ways to cultivate friendship are mentioned :

कथा कदस्या उषसो व्युष्टौ देवो मर्तस्य सख्यं जुजोष ।
कथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं ततस्रे ॥ ५ ॥

5. *TRANSLATION* :—O learned persons ! how can a sun-like scholar have friendship in the light of the dawn with an ordinary man ? How can his friendship last and develop with those friends who have intense longing for him since long.

PURPORT :—With whom should a man have friendship, and how should friendship be maintained, are the questions ? The answer of the question that how should we deal with freinds is that one should test well while establishing the friendship with any one, and subsequently the friendship be maintained. One should cultivate friendship with those persons who desire at all to be friendly with all.

Notes :—(व्युष्टौ) विशेषदीप्तौ । =Special light. (सुयुजम्) सुष्ठु योक्तुमर्हम्। =To be well established. (ततस्रे) तन्वन्ति । =Extend.

More details of the friendship are told :

किमादमंत्रं सख्यं सखिभ्यः कदा नु ते भ्रात्रं प्र ब्रंवाम ।
श्रिये सुदृशो वपुंरस्य सर्गाः स्व१र्ण चित्रतममिष आ गोः ॥ ६ ॥

6\. *TRANSLATION* :—O learned king ! when should we teach your friends about the ideal of brotherhood and friendship ? When should we tell them about the deserving friends ? Let us teach that the knowledge of the desireable things is the final aim of desires. All the articles from earth to different worlds are the wonderful sources of happiness. They are the means of the service and wealth of the beatiful body.

PURPORT—*All must establish and maitain the friendship with the absolutely truthful enlightened persons, because they can make all happy by giving them the knowledge of the Science of creation. They are righteous with their teachings and by imparting knowledge of a high order.*

NOTES :—(अमत्रम्) सुपात्रम् । =A well deserving person. (श्रिये) सेवायै धनाय वा । =For service and wealth. (सर्गाः) सृष्टयः । =Creation. (इषे) इच्छायै । =For desire.

The subject of removal of the enemies and progress of the army is told :

द्रुहं जिघांसन्ध्वरसमनिन्द्रां तेतिक्ते तिग्मा तुजसे अनीका ।
ऋणा चिद्यत्र ऋणया नं उग्रो दूरे अज्ञाता उषसो बबाधे ॥ ७ ॥

7. *TRANSLATION* :—O men ! a man full of splendour and influence destroys even the fore-standing and out-of-sight (hidden) armies of the enemies, like the sun dispels darkness of the dawn. He prepares his own armies on strong base for the defeat of the powerful armies of his adversaries. With an intention to kill the oppressing male- violent, he stops the activities initiated against God that is atheism.

PURPORT :—*O king ! you should always honour the person, who organises and trains well his armies, and defeats the armies of enemies. Because of it, he defeats the foes and enemies in distant areas and becomes frightener. He eradicates poverty and sense of insecurity, gladdens his people and destroys the wicked.*

NOTES :—(ध्वरसम्) हिंसकम् । ध्वरति वधकर्मा (NG 2, 19) =Violent. (तुजसे) बलाय, शत्रूणां हिंसनाय वा । =For strength or destruction of enemies. (ऋणया:) प्राप्तया सेनया । =With the ready army.

The sublimity of truthful conduct is told :

ऋतस्य हि शुरुधः सन्ति पूर्वीर्ऋतस्य धीतिर्वृजिनानि हन्ति ।
ऋतस्य श्लोको बधिरा ततर्द कर्णा बुधानः शुचमान आयोः ॥ ८ ॥

8. *TRANSLATION* :— O king ! you should honour the man of truthful conduct like your Guru (preceptor). His long established armies are capable to stop the enemies, because his understanding of truth is strong and he destroys enemies. His truthful speech removes the obstacles, is pure, as well as purifier. While teaching others, he tells the means to ennoble life.

PURPORT :—*O teacher or king ! you should honour and regard the men like yourselves, who are self-controlled, check evil conduct, speak and propogate truth, teach the ignorant persons because*

they are like the deaf. In fact, they like men long lived by preaching Brahmacharya, and thus destroy miseries and enemies.

NOTES & REMARKS :—(शुरुधः) याः शु सद्यो रुन्धन्ति ताः स्वसेनाः । शुरुध इति पदनाम (NG 4, 3) =Own armies which soon stop the enemies. (वृजिनानि) बलानि । वृजिनमिति बलनाम (NG 2, 9) =The strength. (श्लोकः) वाक् । श्लोक इति वाङ्नाम (NG 1, 11) =The speech. (ततर्द) हिनस्ति । =Kills, destroys.

TRANSLATOR'S NOTES :—Dayananda Sarasvati gave in his commentry that the removal of deafness is meant here the removal of ignorance and prejudice. These make a man deaf to the words of truth.

The importance of truthful conduct is stressed :

ऋतस्यं दृळ्हा धरुणांनि सन्ति पुरूणिं चन्द्रा वपुंषे वपूंषि ।
ऋतेनं दीर्घमिषणन्त पृक्षं ऋतेन गाव ऋतमा विवेशुः ॥ ९ ॥

9. *TRANSLATION* :—The peaceful conduct of the true Dharma is manifold like water. There are many beautifying and gladdening ornamental golden things for the beautiful body of a truthful man. By the observance of truthful conduct, men obtain good food for sustenence and long life; and by truthful conduct, well balanced speeches. In fact, they are like the cows and worship True God.

PURPORT :—*O men ! as by water a man can sustain life and produce grains etc. beauty and long life, in the same manner, by the observance of truthful conduct, a man acquires all prosperity and long life. Therefore, you should always observe truthfulness.*

NOTES :—(धरुणानीव) उदकानीव शान्तान्याचरणानि । धरुणमित्युदकनाम (NG 1,12) । =Peaceful conduct or dealings. (पृक्षः) संस्पृष्टव्यमन्नादिकम् । पृक्ष इत्यन्ननाम (NG 2,7) । =Foodgrains etc. (गावः) धेनवो वत्सस्थानानीव सुशिक्षिता वाचः । गौरिति वाङ्नाम् (NG 1, 11) =Well trained speeches which are like the cows. (चन्द्रा) आह्लादकानि सुवर्णादीनि । चन्द्रमिति हिरण्यनाम (NG 1, 2) चदि-आह्लादे (भ्वा०) । =Gladdening things like gold etc.

The sublimity of truthful conduct is praised :

ऋतं येमान ऋतमिद्वनोत्यृतस्य शुष्मस्तुरया उ गव्युः।
ऋताय पृथ्वी बहुले गभीरे ऋताय धेनू परमे दुहाते ॥ १० ॥

10. TRANSLATION :—O men ! there are earth and firmament endowed with many substances and supported by serene Supreme Power, same way the couple of cow and the speech supply milk and knowledge for the true Yajna. In the same manner, those who observe truth with self-control seek for truth only. Those who realise the the great force of truth and who desire persons to have cow, land and noble speech rapidly, they attain perfect happiness.

PURPORT:—The persons having acquired human body become righteous by observing the truthful conduct. Sincere prayers can accomplish the noble desires of all, like the earth and the sun.

NOTES :—(येमानः) नियमयन्तः । =Controlling, restraining. (गव्युः) य आत्मनो गां पृथ्वीं वाचं वेच्छुः । =Desirous of having his cow, speech or land. (पृथ्वी) भूम्यन्तरिक्षे । =Earth and firmament. (वनोति) याचते । =Begs. (शुष्मः) बलम् । =Force.

The truthful conduct is admired :

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. TRANSLATION :—O king ! having many assistants and being praised on account of true conduct, make you grow like the water of the river. It gives you great wealth or wisdom. Impart knowledge only to him who is keen to acquire it, always admires truthful conduct and leads people towards Dharma or righteousness. Be like us, who with our attendants are masters of the chariot (of body) with the help of the intellect and industriousness.

PURPORT :—O men ! you serve those who establish a righteous policy, and be friendly to them who acquire the knowledge of all sciences.

NOTES :—(जरित्रे) विद्यामिच्छुकाय । =For the one, who is keen to acquire knowledge. (इषम्) विज्ञानम् । =Special knowledge. (ब्रह्म) बृहद्विद्याधनम् । = Great wealth of wisdom.

Sūktam-24

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda-Thrishtup and Pankti of various types. Svara-Panchama and Găndhāra.

The virtues of a son born to a person who has observed Brahmacharya are stated :

का सुष्टुतिः शवसः सूनुमिन्द्रमर्वाचीनं राधस आ ववर्तत् ।
ददिर्हि वीरो गृणते वसूनि स गोपतिर्निष्षिधां नो जनासः ॥ १ ॥

1. *TRANSLATION* :– O learned man ! let him be our ruler who is brave and learned, and gives away wealth to a man of admirable deeds. We, the performers of auspicious pious acts, desire this. Which praise may bring us that son of powerful person, who is young ? Who utilises wealth in such a manner that leads him towards the combination of riches ?

PURPORT :—O men ! let him be our and your ruler who is the son of a person that has observed Brahmacharya (continence) for a long period; and has also observed Brahmacharya. He is a man of admired character and conduct and gives happiness.

NOTES :—(शवसः) बहुबलवतः । शव इति बलनाम (NG 2, 9) । =Of a very mighty person. (गृणते) प्रशंसितकर्म्मणे । =Of a man of admirable action. (वीरः) आप्तविद्याशौर्य्यादिगुणः । वीरः-वाग गतिव्याप्तिप्रजनकान्त्यसन्नखादनेषु अत व्याप्त्यर्थग्रहणम् । =He who is endowed with knowledge, bravery and other virtues. (निष्षिधाम्) नितरां शासितॄणां मङ्गलाचाराणाम् । = Of auspicious conduct.

The outcome results of the study of the science of archery (weaponary) is told :

स वृत्रहत्ये हव्यः स ईड्यः स सुष्टुत इन्द्रः सत्यराधाः ।
स यामन्ना मघवा मर्त्याय ब्रह्मण्यते सुष्वये वरिवो धात् ॥ २ ॥

2. TRANSLATION :—O men ! Indra (endowed with prosperity) has earned wealth with justice, has his kingdom honoured by all, serves the person acquiring wealth of all kinds and prosperity with Dharma. He is praised well on the path of righteousness and in great battles. Let him ever remain admiration and invocation.

PURPORT :—Make him your ruler who is of good conduct since his childhood, and who serves the enlightened person. He should be highly learned, the follower of the path of justice and knows the science of archery (weaponary or military science) and fearless in battles.

NOTES :—(वृत्रहत्ये) महासङ्ग्रामे । वृत्र तूर्यं इति संग्रामनाम (NG 2, 17) । =In great battles. (ब्रह्मण्यते) आत्मनो धर्मेण धनमिच्छते । ब्रह्मे ति धननाम (NG 2, 10) अत्र विद्यादि धनमपि ग्राह्य भावार्थदृष्ट्या । =Desiring to acquire wealth with Dharma. (सुष्वये) ऐश्वर्यप्राप्त्यनुष्ठात्र े । =For the achiever of prosperity.

———=

The outcome of study of military science is stated :

तमिन्नरो वि ह्वयन्ते समीके रिरिक्वांसस्तन्वः कृण्वत त्राम् ।
मिथो यत्त्यागमुभयासो अग्मन्नरस्तोकस्य तनयस्य सातौ ॥ ३ ॥

3. TRANSLATION :—O leading men ! keeping away yourselves and others from all evils, it is Indra (Prosperous king or Commander-in-Chief of the army) whom all learned persons invoke in the battles. You also make him the preserver of your bodies. O leaders of the State ! serve those persons, both officers and the people, in the task of preservation of wealth for the sake of already

born infants and grown up children by alleviating their sufferings, and destroying the enemies attacking you.

PURPORT :—O military people ! honour that brave person who is the guardian of the public servants and exhorts them. Dishonour and punish those who run away from the battle-field. In this way, you would ever be victorious.

NOTES :—(समीके) सम्यक् प्राप्ते सङ्ग्रामे । समीक इति सङ्ग्रामनाम (NG 2, 17) =In the battle. (रिरिक्वांस:) रेचनङ्कारयन्त: । =Separating. (तोकस्य) सद्यो जातस्यापत्यस्य । = Of the new born infant.

The cultivation of intellect and prosperity by renouncing of the un-righteousness and performance of good actions is described :

क्रतूयन्ति क्षितयो योगं उग्राशुषाणासो मिथो अर्णसातौ ।
सं यद्विशोऽववृत्रन्त युध्मा आदिन्नेम इन्द्रयन्ते अभीके ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are ferocious to the wicked. Let your subordinates be prompt in union or in uniting the people in the practice of Yoga (Yamas and Niyamas etc.). They love one another and in their area of work desire to apply good intellect and action. The people desire to elect such an Indra (king). The soldiers and their commanders who restrain evil doers, get wealth after defeating the enemies in the battles.

PURPORT :—Without the practice of Yoga, intellect does not develop; without good intellect spiritual power and wealth do not grow. The ruler cannot sustain and protect the subjects (people) without knowledge, industriousness and justice.

NOTES :—(क्षितय:) मनुष्या: । क्षितय इति मनुष्यनाम (NG 2, 3) =Men. (आशुषाणास:) शीघ्रकारिण: । =Prompt. (अर्णसातौ) प्राप्तविभागे । =In the division of work. (नेमे) नियन्तार: । =Controllers, restrainers. (अभीके) समीपे । प्रपित्वे अभीके इति आसन्नस्य (NKT 3, 4, 20) अभीके इति संग्रामनाम (NG 2,17) =Near.

The utility of being regular in eating and walking etc. is emphasized

आदिद्ध नेमं इन्द्रियं यंजन्त आदित्पक्तिः पुरोळाशं रिरिच्यात्।
आदित्सोमो वि पपृच्यादसुष्वीनादिज्जुजोष वृषभं यजध्यै ॥५॥

5. *TRANSLATION* :—O men ! there are some whose Purodăsha (nice and cooked nourishing food for oblations and eating) is excellent. They become strong by taking it, are able to earn money well. The person whose wealth is used for the good of living beings, cooperates with a mighty man. All such persons are fit to acquire kingdom and strength.

PURPORT :—The persons who eat Purodāsha food to their liking, get strength and are free from diseases. They shoud serve absolutely truthful persons and Dharma (righteousness) and thus they obtain wealth and prosperity.

NOTES :—(नेमे) अन्ये । =Others, some. (इन्द्रियम्) धनम् । इन्द्रियम् इति धननाम (NG 2, 10) =Wealth. (सोमः) ऐश्वर्यम् । =Prosperity (असुष्वीन्) येऽसूनभिसुन्वन्ति तान् । =Living beings.

कृणोत्यस्मै वरिवो य इत्थेन्द्राय सोममुशते सुनोति।
सध्रीचीनेन मनसाविवेनन्तमित्सखायं कृणुते समत्सु ॥६॥

6. *TRANSLATION* :—O men ! those who serve the prosperous Indra (king), and conciously and selffessly perform their duties, and prove their sincerity and friendship during the confrontation with enemies, they should be appointed rulers, administrators and commanders.

PURPORT :—The pre-condition of electing a ruler a and commander is that those persons should protect the loyal, be pious and seeking prosperity. In a battle where the issues of injustice or unritghteousness are involved, they should join hands and act in unison. Only they are capable to work in administration.

NOTES :—(वरिवः) सेवनम्। =Serving. (उशते) कामयमानाय। =For the seeker. (अविवेनन्) विगतकामः। =Selfless. (समत्सु) सङ्ग्रामेषु। =In the battle.

The importance of strong administration of the State in order to achieve victory over the enemies is underlined :

य इन्द्रा॑य सु॒नव॒त्सोम॑म॒द्य पचा॑त्प॒क्तीरु॒त भृ॒ज्जाति॑ धा॒नाः।
प्रति॑ मना॒योरु॒चथा॑नि॒ हर्य॒न्तस्मि॑न्दध॒द्वृष॑णं॒ शुष्म॒मिन्द्रः॑ ॥ ७ ॥

7. *TRANSLATION* :—For the attainment of wealth and prosperity that gives happiness, the king should organize a conquering great army. He collects revenues and earns money in the state coffer, cooks various kinds of meals like buttered rotis the barley. In order to please the worthy person by praise, he supports a mighty man and he increases the strength of others (by giving proper instructions).

PURPORT :—The officers of the State get desirable happiness, who uphold wealth for the prosperity of the State and various articles of food etc. for making the State strong and its army.

NOTES :—(हर्यन्) कामयमानः। =Desiring. (उचथानि) रुचिकराणि। = Tasteful, delicious. (शुष्मम्) बलिष्ठम्। =Mightest person.

The assured security of the State is possible by the victory over the enemies :

य॒दा स॒म॒र्यं॒ व्यचे॒दृघा॑वा दी॒र्घं यदा॒जिम॒भ्यख्य॑द॒र्यः।
अचि॑क्रद॒द्वृष॑णं॒ पत्न्य॒च्छा दु॑रो॒ण आ निशि॑तं सोम॒सुद्भिः॑ ॥ ८ ॥

8. *TRANSLATION* :—When a king decides to declare a long lasting war, he invites or appeals to mighty warriors to join in the attack. Then like a wife at home, he makes a great sound in enjoyment alongwith those who are rich or who extract the Soma juice.

PURPORT :—A chaste wife keeps all wealth safely, and tries to multiply it by proper investment, and thus she gladdens her husband and others. In the same manner, a king who is endowed with knowledge and humility protects his subjects, intensifies the prosperity of the State and guards goo1 men well.

NOTES :—(ऋधावा) शत्रूणां हन्ता । =Destroyer of enemies. (माजिम्) अजन्ति प्रक्षिपन्ति शस्त्राण्यस्मिंस्तम् । आजीइति संग्राममनाम (NG 2, 17) = Very sharp. (दुरोणे) गृहे । दुरोणे इति गृहनाम (NG 3, 4) । =At home.

Importance of nice behaviour and commitment is stated :

भूयसा वस्नमचरत्कनीयोऽविक्रीतो अकानिषं पुनर्यन् ।
स भूयसा कनीयो नारिरेचीद्दीना दक्षा वि दुहन्ति प्र वाणम् ॥ ९ ॥

9\. *TRANSLATION* :—The business man or trader who conducts or behaves nicely with his clients in order to dispose off his stock of goods, he does not apply mean ways, and is not ever defamed or condemned and dipsomnian vanity. I would always seek assistance of an1 exhort persons who ever speak balanced language and are wise and intelligent (Editor).

PURPORT :—Those persons who are engaged in various kinds of business should be free from vanrity and be intelligent and use speechfull of wisdom and educa'ion. They can help the poor.

NOTES—(अकानिषम्) प्रदीपयेयम् । =May I kindle. (वाणाम्) वाणीम् । वाण इति वाङ्नाम (NG 1, 11) =The speech.

Significance of good etiquette is stressea :

क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः ।
यदा वृत्राणि जङ्घनदथैनं मे पुनर्ददत् ॥ १० ॥

10\. *TRANSLATION* :—O men ! who can purchase my wealth with ten fingers or speeches ? Which are likened to milky kine ? When a man obtains wealth, he gives it back to me. So that pros-

perity may increase (grow)?

PURPORT:—Who can increase wealth is the question to which the answer is "He who is always industrious and endowed with well-trained speech, because he only can give wealth to others who have earned it honestly with hard toil.

NOTES:—(दशभिः) अङ्गुलिभिः । =With ten fingers. (धेनुभिः) दोग्ध्रीभिर्गोभिर्वा वाग्भिः । धेनुरिति वाङ्नाम (NG 1, 11) =With speeches which are like milch kine. (वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2,10) =Wealth, riches. (जङ्घनत्) भृशं हन्ति प्राप्नोति । =Gets well. (इन्द्रम्) ऐश्वर्यम् । =Wealth.

———

Significance of good etiquette is underlined:

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्यो३ न पीपेः ।
अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥११॥

11. *TRANSLATION*:—O men ! you deserve to acquire wealth are endowed with admired attendants, and are praised on account of honest and pure dealings. Always admiring industriousness, fill like rivers a needy man with food materials. It is for this (charity) that we give you great wealth, produced from the different lands with practical wisdom and good actions. May we be also with you (cooperate with you) alongwith our servants and chariots, as we are prosperous ?

PURPORT:—O men! if you want to acquire wealth, do it with righteous industriousness and constant endeavour on your part.

NOTES:—(इन्द्र) ऐश्वर्यमिच्छुक । =Desirous of acquiring wealth. (धिया) व्यवहारज्ञया प्रज्ञया सुष्ठु कृतेन कर्मणा वा । धीरिति प्रज्ञानाम (NG 3, 9) धीरिति कर्मनाम (NG 2, 1) । =With practical wisdom or good actions. (इषम्) अन्नम् । =Food.

Sūktam—25

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda Pankti and Trishtup and various types. Svara-Panchama and Dhaivata.

The questions and their answers are given :

को अद्य नर्यो देवकाम उशन्निन्द्रस्य सख्यं जुजोष ।
को वा महेऽवसे पार्याय समिद्धे अग्नौ सुतसोम ईट्टे ॥ १ ॥

1. *TRANSLATION* :—O learned person ! who is the best among man ? The answer is that the best is he, who desires the enlightened persons and friendship with God and serves (observes) Dharma (righteousness). Another answer may be the person, who gains wealth protection that leads beyond all misery, by putting the way of obltation of Soma in the kindled fire. This is the question that we have put to you.

PURPORT :—The answer to the above question is that the well-wisher of the whole world is the person who is desirous of true knowledge and friendship (nearness) with God, doing good to the whole universe, protects all, and brings about the welfare of people, through the performance of Homa or Yajna in the fire.

NOTES :—(देवकामः) यो देवान् विदुषः कामयते । विद्वांसो हि देवाः (Stph 3, 7, 3, 10) =He who desires the enlightened persons. (ईट्टे) ऐश्वर्यं लभते । =Gets wealth or prosperity. (उशन्) कामयमानः । =Desiring.

The duties of a king are dealt with in the form of questions :

को नानाम वचसा सोम्याय मनायुर्वा भवति वस्त उस्राः ।
क इन्द्रस्य युज्यं कः सखित्वं को भ्रात्रं वष्टि कवये क ऊती ॥ २ ॥

2. *TRANSLATION* :—O learned persons ! who bows with his humble words before a person bringing about the prosperity (of a State). And who seeks excuses for the desire of acquiring knowledge before him ? Who desires to cover all with noble virtues like the rays of

the sun? Who desires sincere friendship with God-the Lord of the world? And who desires to establish brotherhood with a wiseman with his protective actions.

PURPORT :—That man alone can get all desirable fruit who is humble in his mind, action and speech, who illumines all like the rays of the sun, who has friendship with God through noble actions, who keeps fraternity with all and who does good to the enlightened persons. (The answers to the above questions are contained in the mantra itself, which have been explained by the commentator in the purport. Ed).

NOTES :—(सोम्याम) सोमैश्वर्य्यं साधवे । =For the person bringing about the prosperity to the State. (उस्राः) रश्मय इव । =Like the rays. (मनायुः) मनोविज्ञानं कामयमानः । =Desiring to acquire true knowledge.

How to perform duties of various kinds is stated :

को देवानामवो अद्या वृणीते क आदित्याँ अदितिं ज्योतिरीट्टे ।
कस्याश्विनाविन्द्रो अग्निः सुतस्यांशोः पिबन्ति मनसाविवेनम् ॥ ३ ॥

3. *TRANSLATION* :—O learned persons! who desires the protection of the enlightened persons to-day (now)? Who intensely longs for the scholars (who are regular like the cycle of months), the earth and light? Who is the person who extracts the juice of Soma with knowledge and is free from malice? (The answer is Ed.) the heaven and earth, the sun and Agni (electricity energy and fire).

PURPORT :—Those who have an association with the enlightened persons are able to lead others to the fulfilment of noble desires. Those who never long for undesirable things, get their noble desires fulfilled. This is the answer to the question put above.

NOTES :—(आदित्यान्) मासानिव वर्त्तमानान् पूर्णविद्यान् । =Great scholars who are (regular) like months. (अदितिम्) पृथिवीम् । =Earth. (अश्विनौ) द्यावापृथिव्यौ । =The heaven and earth. (अंशोः) प्राप्तव्यस्य

महौषधिरसस्य । =Of the juice of the great herbs like Soma.

TRANSLATOR'S NOTES :—कतमे आदित्या: इति । द्वादश मासा: संवत्सरस्य । एते आदित्या: एते हीदं सर्वम् आददाना यन्ति ते यदिदं सर्वम् आददानायन्ति तस्मादा-दित्या इति (Stph 11, 6, 3, 8) एते खलु वा आदित्या यद ब्राह्मणा: (Taittireiya 1, 1, 9, 8) इयं (पृथिवी) ह्यदिति: ॥ (ऐतरेय 1, 8) इयं पृथिवी वादि: (Stph 3, 2, 3, 6) इमे द्यावापृथिवी प्रत्यक्षमश्विनौ, इमे हीदं सर्वमश्नुवाताम् (Stph 4, 1, 5, 16) तत् कावश्विनौ ? द्यावापृथिव्याबित्येके (NKT 12, 1, 1) अंशु: बनाय शंभवतीति वा (NKT 2, 2, 5) ।

How to perform duties is defined :

तस्मा॑ अ॒ग्निर्भार॑तः शर्म॑ यंस॒ज्ज्योक्प॑श्या॒त्सूर्य॑मु॒च्चर॑न्तम् ।
य इन्द्रा॑य सु॒नवा॒मेत्याह॒ नरे॒ नर्या॑य॒ नृत॑माय नृ॒णाम् ॥ ४ ॥

4. *TRANSLATION* :—O men ! the person who is purifier like the fire and upholder of noble virtues, grants happiness to him like home. He beholds the rising sun for a long time who says, we bring offerings to Indra (the king endowed with prosperity). A question is put that who is the best among the learned men of good character ? The answer is the greatest leader is one, who is the well-wisher of all people.

PURPORT :—That noble person alone can live for a hundred years, beholding the sun (with good eye-sight and physical fitness. Ed.). Who dwells in Vidya (true knowledge or wisdom) like his own abode ? Who acuires the knowledge of astronomy and other sciences with the obeservance of Brahmacharya ? And who tenders noble advice for the welfare of all men ?

NOTES & REMARKS :—(अग्नि:) पावकवद्वर्त्तमान: । =Who is like the purifier fire. (भारत:) धारकस्यायं धर्त्ता । =Upholder of the noble virtues. (शर्म) गृहमिव सुखम् । शर्मेति गृहनाम (NG 3, 4) =Happiness like home. (नृतमाय) अतिशयेन नायकाय । =For the best leader.

TRANSLATOR'S NOTES :—Here it is used for a Brahmana who is upholder of noble virtues and purfier like the fire.

The performance of duties is described :

न तं जिनन्ति बहवो न दभ्रा उर्वस्मा अदितिः शर्म यंसत् ।
प्रियः सुकृत्प्रिय इन्द्रे मनायुःप्रियः सुप्रावीः प्रियो अस्य सोमी ॥ ५ ॥

5. *TRANSLATION* :—O men ! enemies cannot conquer him nor other malevolent persons can harm him, who does noble deeds, is dear to God, and who is endeared among men on account of his good service to the people, who is thoughtful among the dear ones, and who is desired and loved by all. The answer is that one who is highly learned and virtuous, free from pleasure and grief and dear to the enlightened men and endowed with various kinds of wealth. Mother (God) bestows upon him much happiness.

PURPORT :—Those who are true devotees of God benefactors of or doers of good to all, and are popular without malice can not be conquered by enemies. As a man gets delight by being in the presence of the mother or good home, same way, such a man is ever delighted enjoying all kinds of happiness.

NOTES :—(दभ्राः) हिंसकाः । दभ्नोति वधकर्मा (NG 2, 19) । =Violent, malevolent. (अदितिः) माता । =Mother. (सोमी) सोमो: बहुविधमैश्वर्यं विद्यते यस्य सः । =Prosperous, endowed with various kinds of wealth. (प्रियः) योऽन्यान् प्रीणाति सः । 2. प्रीतिकरः 3. हर्षशोकरहितः 4. कमनीयः । =He who pleases or satisfies all, he who loves others, who is free from pleasure and grief. अदितिः अदीना देवमाता इति निरुक्ते (NG 4, 4, 23) अदितिर्द्यौ रदितिरन्तरिक्ष मदितिर्माता स पिता स पुत्रः । (Rig 1, 5, 16, 10) इति प्रामाण्यात् अदितिः माता

———

Now the attributes of the kings and ministers are stated :

सुप्राव्यः प्राशुषाळेष वीरः सुष्वेः पक्तिं कृणुते केवलेन्द्रः ।
नासुष्वेरापिर्न सखा न जामिर्दुष्प्राव्योऽवहन्तेदवाचः ॥ ६ ॥

6. *TRANSLATION* :—O men ! this brave Indra (opulent king) is well worthy of protection, is capable to subdue the powerful

enemies, and eats only the well-cooked good food. He is neither a friend in state dealings nor easily approachable. To the criminals, he does not give protection and slays the antagonistic condemnable and wicked persons of ignoble words.

PURPORT :—The officers of the State who take well-cooked food, and deal with right persons like friends and relations, destroy the wicked persons. Such officers do not attract poverty, i.e. duly rewarded and are not defeated.

NOTES :—(सुष्वेः) सुष्ठु निष्पन्नस्याऽन्नस्य । =Of well cooked good food. (असुष्वे) अलसस्यानिष्पादकस्य ।=Of a lazy person not, producing anything useful for the State. (जामिः) बन्धु । जामि अतिरेकं नाम । समाना जातिर्यस्य वोपजनः (NG 4, 3, 20) । =Brotherhood or friendship.

The qualities of the king and ministers are underlined :

न रेवतां पणिना सख्यमिन्द्रोऽसुन्वता सुतपाः संगृणीते ।
आस्य वेदः खिदति हन्ति नग्नं वि सुष्वये पक्तये केवलो भूत् ॥ ७ ॥

7. *TRANSLATION :*—The prosperous king who is very righteous and free from attachement and malice does not establish friendship with a lazy wealthy businessman. He teaches all to administer true justice. He takes sides only of a man who produces much for the state (with honest means. Ed.) and prepares good food-stuff. He slays a shameless wicked and debaucherous person. The wealth of such a noble king is not lost (and coffers are full. Ed.)

PURPORT :—The king of the state should be above approach. He neither favours a rich nor hurts the poor. He punishes well the wicked and protects good persons constantly, and therefore never suffers.

NOTES :—(पणिना) व्यवहर्त्रा वणिग्जनादिना । =With a trader. (असुन्वता) अपुरुषार्थिना । = Not industrious, lazy. (वेदः) द्रव्यम् । वेद इति धननाम (NG 2, 10) । =Wealth.

The impartial administration is praised :

इन्द्रं परेऽवरे मध्यमास इन्द्रं यान्तोऽवसितास इन्द्रम् ।
इन्द्रं क्षियन्त उत युध्यमाना इन्द्रं नरो वाजयन्तो हवन्ते ॥ ८ ॥

8. *TRANSLATION :*—The men of the most exalted nature, men of impartial nature, men who go from place to place and men of strong determination, rely upon a king, because he destroys the wicked and upholds happiness to all- the men engaged in teaching and fight and the enemies. All people praise him and call upon Indra or invite him. Such persons can carry on the work of the State.

PURPORT :—Men should know that such state only can ever prosper, in which men of the exalted nature, men absolutely impartial and men at the lower rungs, whether learned or not learned love their own kingdom-Swarajya and destroy enemies and protect to the loyal to the king.

NOTES :—(अवसितास:) कृतनिश्चया: । =Men of strong determination. (वाजयन्त:) विज्ञापयन्त: । =Teach, instruct. (मध्यमास:) पक्षपातरहिता: । =Impartial.

Sūktam—26

Rishi of the Sūktam-Vāmadeva, Devatā-Indra. Chhanda-Pankti and Trishtup of various kinds. Svara—Panchama and Dhaivata.

The attributes of God are stated :

अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।
अहं कुत्समार्जुनेयं न्यृञ्जेऽहं कविरुशना पश्यता मा ॥ १ ॥

1. *TRANSLATION :*—O men ! I, God the creator of the world, am Supreme Teacher of all sciences like a thoughtful scholar. I am illuminator of all like the suns, Delighter of all like the moon, and Omnipresent Supreme being that directs the whole world and its events. I am like a Rishi-the divine visionary or know of the real

meaning of the mantras. I am like a genius-knower of all subjects, and promt a hero to use thunderbolt-like powerful weapon manufactured by an upright learned scientist. I am a Kavi,-knower of all Shastras i.e. Omniscient, desiring the welfare of all. Behold me, that is, realise Me within.

PURPORT :—O men ! realise that God with true knowledge, observance of Dharma and the practice of Yoga. In fact, He is the Supreme Minister, Illuminator of all resplendent objects, the Greatest Teacher, Just Omniscient and Benevolent.

NOTES & REMARKS :—(मनु:) मननशीलो विद्वान् इव सर्वविद्याविज्ञापक: । मनु:-मन-ज्ञाने (दिवा:) ये विद्वांसस्ते मनव: (Stph 8, 6, 3, 18) प्रजापतिर्वे मनु: स हीदं सर्वममनुत (Stph 6, 6, 1, 19) । =Supreme Teacher of all sciences like a thoughtful scholar. (कक्षीवान्) सर्वसृष्टिकक्षा विद्यन्ते यस्मिन्त्स: कक्षीवान्-कक्ष्यावानिति (NKT 6, 3, 11) । =Who has under Him all the events of the whole world i. e. Omnipresent. One who directs the whole universe. (कुत्सम्) वज्रम् । =Thunderbolt and other powerful weapons. (अर्जुनेयम्) अर्जुनेनर्जुना विदुषा निष्पादितमिव । =As made by an upright scientist. (उशना) सर्वहितङ्कामयमान: । = Desiring the welfare of all.

Sayanacharya, Prof. Wilson, Griffith and others take Kaksheevan, Kutsa, Arjuna, Kavi and Uhana as the Proper Nouns, of particular persons, but it is against the fundamental principles of the Vevic terminology already elucidated. The Rishi Vamadeva is the visionary of the mantra, and not the author.

The attributes of God are elaborated :

अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय ।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन् ॥ २ ॥

2. *TRANSLATION :—*I (God) am the creator and upholder of the world. I give the kingdom of the earth to the man of righte-

ous habits, actions and temperaments for proper use. I bestow it upon a man of charitable disposition. I bring forth the Prāṇas or Waters (for the benefit of all). The learned persons desiring me intensely achieve true intellect or knowledge and the power of teaching to enlighten others. You should adore and serve Me.

PURPORT :—O man ! you should adore that God constantly (have communion with Him), Who gives the kingdom of the earth to a just person, who sends forth rain for the benefit of all and who directs the Prāna for the maintenance of life and by whose teaching (through the Vedars) men become enlightened.

NOTES :—(आर्य्याय) धर्म्यगुणकर्मस्वभावाय । आर्यः ईश्वरपुत्रः (NRT 6, 5,2, 6) =For a man of righteous attributes, actions and temperament. (अपः) प्राणान् वायून् वा । =Waters or Prānas (vital airs). अर्य इति ईश्वर नाम (NG 2, 22) ईश्वरवत् पवित्रगुणकर्मस्वभावः । आर्याः प्राणा वा आपः (ताण्ड्यः 9, 9, 4 taittiriya 3, 2, 5, 2) आपो वै प्राणाः (Stph 3, 8. 2, 4) । प्राणोह्यापः Jaiminiyopanishad Brahman 10, 9)

The divine attributes are mentioned.

अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य ।
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम् ॥ ३ ॥

3. *TRANSLATION* :—O men ! always adore Me who being full of and giver of Bliss am prompt creater of ninety nine (infinite) articles and produced by one hundredth door of the cluod. I protect in this world to those who unite the wisemen and are giver of the light of knowledge, and who go to and actuate the guests in order to perform noble deeds.

PURPORT :—O men ! God who is the Omniscient Supreme Being was present even before the creation of the world. He delivers good to all, having created the world and establishing relationship of all with all others.

NOTES & REMARKS :—(दिवोदासम्) विज्ञानमयस्य प्रकाशस्य दातारम्। =Giver of the light of knowledge. (अतिथिग्वम्) योऽतिथीन् गच्छति गमयति वा तम्।=Who goes to or makes them to go for doing noble deeds. (शम्बरस्य) मेघस्य। =Of the cloud.

TRANSLATOR'S NOTES :—The significance and explanation of नव नवतीः has not been explained by the commentator. It is a matter for rearch for the Vedic scholars.

——————

The subject of the royal army is told :

प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा।
अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम्॥ ४॥

4. *TRANSLATION* :—As a hawk bird separates itself from the group of the hawks, and picks up speed swiftly not only in the form of a circle, in the same manner, an active man like the bird acclerates the movement of an army of warriors and gives them good food. Taken by great scholars along with other things, he becomes bestower of happiness upon all and everywhere.

PURPORT :—Men should know that in this creation, there are birds in the sky which go and come back, and revolve all worlds. He who knows the science of creation, becomes delivers happiness to all men, and other creatures.

NOTES :—(विः) पक्षी। =Bird. (स्वध्या) अन्नादिना। स्वधा इत्यन्ननाम। (NG 2, 7)। =With food and other things. (हव्यम्) ग्रहीतुमर्हम्। =Worth taking.

——————

The role and functions of the state army are mentioned :

भरद्यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि।
तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र॥ ५॥

5. *TRANSLATION* :—O Officers of the State ! if you build a mind-like swift and impetuous army, and the King who mixes sweet

of Soma and other herbs with food, and supplies that to the men of the army, he achieves victory over his foes. The enemy flees away from him in fear like the trembling birds.

PURPORT :—O officers of the state ! unless and until you build an army swift like the hawk, you can not achieve the victory or acquire wealth.

NOTES :—(वेविजानः) कम्पमानः। =Trembling. (तूयम्) तूर्णम्। तूयम् इति क्षिप्रनाम (NG 2, 15)। =Soon, swiftly. (श्रवः) अन्नादिकम्। =Food and other things.

The subject of royal army goes on :

ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम्।
सोमं भरद्दादृहाणो देवावान्दिवो अमुष्मादुत्तराददाय ॥ ६ ॥

6. *TRANSLATION* :—O king ! a speedy bird hawk going straight to a distant place in the sky brings its target hunt. Same manner, giving high scientific knowledge and joy-giving wealth and having many great scholars in your company, you bring some specialized knowledge from a distant place where is electric light (consumption of power is the yardstick of material progress of any state-Ed.).

PURPORT :—O men ! as the birds go from earth to the sky and come back having accomplished thier object, in the same manner, you should also go to distant lands travelling by aeroplanes and accomplish your purposes.

NOTES :—(ऋजीपी) सरलगामी। =Going straight. (अंशुम्) विज्ञानादिकं पदार्थम् (अंशुम) अंशुः शमष्टमात्रो भवति अननायशं भवतीति वा (NKT 2,2,5) अचोणोऽस्त्र अननाय (जीवनाय) शान्तिकारकत्वाद् विज्ञानादिग्रहणम्। =Scientific knowledge and other things. (सोमम्) ऐश्वर्य्यम्। =Wealth. (दिवः) विद्युत्प्रकाशात्। =From the light of electricity.

The army theme is developed here :

आदाय श्येनो अभरत्सोमं सहस्रं सवाँ अयुतं च साकम् ।
अत्रा पुरन्धिरजहादरातीर्मदे सोमस्य मूरा अमूरः ॥ ७ ॥

7. *TRANSLATION* :—That wise commander of the army fills his army and State (makes it rich Ed.) with thousands of varieties of wealth, herbs and numberless articles. Being upholder of the city and free from ignorance, he favours the joy of prosperity, and surpasses or overcomes his adversaries and achieves victory.

PURPORT :—The persons achieve sure victory who fight after having greater force-than that of their enemies. Their food materials and provisions are hundred times more than their foes, their armies are well-trained and the chiefs highly learned.

NOTES :—(सोमम्) ऐश्वर्यमोषध्यादिकं वा । =Wealth or herbs etc. (सवान्) निष्पन्नान् पदार्थान् । =Prepared materias. (अमूरः) मोहरहितः । =Free from ignorance and attachment.

Sūktam-27

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda-Trishtup and Shakvari of various types. Svara—Dhaivata.

The attributes of the soul are stated :

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्षन्नध श्येनो जवसा निरदीयम् ॥ १ ॥

1. *TRANSLATION* :—O men ! I (the soul) being inter into the womb of a mother and later come out, i. e. the child take birth. Let us know the manifestations of the divine objects like the earth. Like the cities, made of gold and iron, hundreds of people potect me and being full of knowledge and fast tific going like a hawk, I come out of the cities quickly.

PURPORT :—Men should acquire the knowledge of the scientific mysteries of the creation, birth and death of the body, so that there

may be freedom from fear everywhere.

NOTES :—(देवानाम्) दिव्यानां पृथिव्यादीनां पदार्थाना विदुषाँ वा । देवो दानाद् वा दीपनाद वा द्योत नाद् वा द्युस्थानो भवतीति वा (NKT 7, 4, 16) । विद्वांसों हि देवा: (Stph 3, 7, 3, 10) । =Of divine objects like the earth, water, fire etc. and the enlightened persons. (आयसी:) सुवर्णमयीर्लोहमयीर्वा । अय इति हिरण्यनाम (NG 1, 2) । =Made of gold or iron.

The attributes of soul are mentioned :

न घा स मामप जोषं जभाराभीमास त्वक्षसा वीर्येण ।
ईर्मा पुरंन्धिरजहादरांतीरुत वातौं अतरच्छूशुवानः ॥ २ ॥

2. *TRANSLATION* :—One whose growth is alround, upholdes many virtues and things, impells noble actions with his strong power, surpasses all enemies who are impetuous like the wind and makes the force of the foes to yield. Let him never go against me and let me be ever fully happy.

PURPORT :—Those persons who have become mighty like the wind, overpower their foes and go beyond miseries. They enjoy happyness by giving up all evil deeds.

NOTES :—(ईर्मा) प्रेरक: । =Impeller, prompter. (शूशुवान:) वर्धमान: । =Growing harmoniously. (जोषम्) विपरीतसेवनम् । =Inimical dealing.

More knowledge about the mighty soul is described :

अव यच्छ्येनो अस्वंनीदध द्योर्वि यद्यदि वात ऊहुः पुरंधिम् ।
सृजद्यदस्मा अव ह क्षिपज्ज्यां कृशानुरस्ता मनसा भुरण्यन् ॥ ३ ॥

3. *TRANSLATION* :—O men ! that person achieves victory everywhere who like a hawk swiftly utters good words of advice and gets a king elected who supports many but terrifies the army of the enemy. The archer who subdues enemies, pursuing fast with the speed of the wind and string his bow, shots an arrow

towards wicked man, upholds good men if they spport him, or stay indifferent to his criminal violent activities.

PURPORT :—Those who get an elected king who preaches truth, dispenses justice, conquers the enemies and nourishes the people, he enjoys alround happiness.

NOTES :—(अस्वनीत्) शब्दयेदुपदिशेत्। =Utters good words of advice or teaches. (कृशानुः) शत्रूणां कर्षकः। =The subduer of enemies. (भुरण्यन्) धरन् पुष्यन् वा।। =Supporting.

The subject of soul is extensively dealt :

ऋजिप्य ईमिन्द्रावतो न भुज्युं श्येनो जभार बृहतो अधि ष्णोः।
अन्तः पतत्पतत्र्यस्य पर्णमध यामनि प्रसितस्य तद्वेः ॥ ४ ॥

4. *TRANSLATION* :—That man who is good among the upright and who is active like a hawk, because of his great shining industriousness, supports a right person, who enjoys the fruit of action like prosperous person and attains much bliss. Like the falling wing of a tied bird, he upholds the law.

PURPORT :—O men ! as a hawk gets much enjoyment from its labour and goes to distant places, in the same manner, industrious persons get abundant happiness.

NOTES :—(भुज्युम्) भोक्तारम्। =Enjoyer of the fruit of actions-the soul. (स्नोः) प्रकाशमानात् पुरुषार्थात्। =From shining industriousness. (ऋजिप्यः) य ऋजुगामिषु साधुः। =Good among the men of upright nature.

The attributes of soul are described :

अध श्वेतं कलशं गोभिरक्तमापिप्यानं मघवा शुक्रमन्धः।
अध्वर्युभिः प्रयतं मध्वो अग्रमिन्द्रो मदाय
प्रति धत्पिबध्यै शूरो मदाय प्रति धत्पिबध्यै ॥ ५ ॥

5. *TRANSLATION* :—One who possesses admired wealth

upholds for joy a white covered pitcher (and a basket also. Ed.) growing from all sides and it contains pure water and nourishing food. He upholds sweet food prepared with great labour by the persons for drinking and joy. Desiring non-violence, he gets inexhaustable strength.

PURPORT :—The brave men who are regular in eating and walking etc. and are non-violent, achieve victory.

NOTES :—(आपिप्यानम्) सर्वतो वर्धमानम् । =Growing from all sides. (शुक्रम्) उदकम् । शुक्रमित्युदकनाम (NG 1, 12) =Water. (प्रयतम्) प्रयत्नसाध्यम् =Prepared with great care and wrongly printed as प्रयत्न साध्यम्

Sūktam—28

Rishi of the Sūktam-Vāmadeva-Devatā-Indra and Soma. Chhanda-Trishtup and Pankti of various kinds. Svara Dhaivata and Panchama.

Illustrating the sun by the terms 'Indra', the attributes of the rulers and their sujects are told :

त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः ।
अहन्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितेव खानि ॥ १ ॥

1. TRANSLATION :—O prosperous person ! the sun makes men active as its part of obligations. It disperses the clouds and makes seven rivers flow, actuates the dull senses. A king should also act likewise. In your friendship, O king ! a man can perform all good deeds.

PURPORT :—O men ! the sun gladdens all by rains and showers happiness on all. In the same manner, the friendship of the enlighten-ed persons bestows joy and bliss upon all.

NOTES :—(इन्द्रः) सूर्यं इव राजा । अथ यः इन्द्रो सोऽसौ आदित्यः (Stph 8, 5, 3, 2) स यः स इन्द्र एष एव स य एव (सूर्यः) एव तपति (जैमिन्नीयोपनिषद् ब्राह्मण 1, 282 11 1, 32, 5) |=A king who is full of splendour like the sun. (अहिम्) मेघम् । अहिरिति मेघनाम (NG 1, 10) ।=The clouds. (खानि)

इन्द्रियाणि । खानि भवन्तीन्द्रियाणी । खं पुन: खन धानो: खातम् । खातमिव तदिन्द्रियं गोलकं भवति (NKT 3, 313) । उपनिषद-पराचि खानि व्यतृणत् स्वयंभू. (Ed.) । =Senses.

———

The attributes of a ruler are stated :

त्वा युजा नि खिदत्सूर्य॑स्येन्द्र॑श्चक्रं सह॑सा स॒द्य इ॑न्दो ।
अधि ष्णुना॑ बृह॒ता वर्त॑मानं म॒हो द्रु॒हो अप॑ वि॒श्वायु॑ धायि ॥ २ ॥

2. *TRANSLATION* :—O prosperous king ! by alliance with you, the degree of malice is smashed and great long life is upheld. As the sun with its pervasive force upholds the cycle of creation like the electricity, in the same manner, a humble person enjoys the desirable happiness.

PURPORT :—*Those persons who are cherished by a learned person and are endowed with Vidya (knowledge), Dharma (righteousness), Brahmacharya (continence) and other virtues are blessed with longlife they become conquerors of enemies.*

NOTES :—(स्नुना) व्याप्तेन । =Pervasive, vast. (खिदत्) दैन्यम्प्राप्नोति । =Is humble. (इन्द्र:) विद्युत् । यदशनिरिन्द्रस्तेन (कोषीतकी ब्रा. 11. 6. 3. 9) स्तनयित्नुरेवेन्द्र: (stph 11,6,3,9) =Electricity, lightening.

———

The subject of Indra (ruler) is dealt :

अह॑श्चि॒न्द्रो अद॑हद॒ग्निरि॑न्दो पु॒रा दस्यू॑न्म॒ध्यन्दि॑नाद॒भीके॑ ।
दु॒र्गे दु॑रो॒णे क्रत्वा॒ न या॒तां पु॒रू स॒हस्रा॒ शर्वा॒ नि ब॑र्हीत् ॥ ३ ॥

3 *TRANSLATION* :—O prosperous person ! let that king become mighty like sun and with you enjoys happiness jointly, because he destroys the robbers like the sun of the midday and burns the wicked intensely like fire. In his fort and palace, he guelled thousands of violent acts with his wisdom and good actions.

PURPORT :—*As the sun conveys heat to all in midday, in the same manner a just king inflicts punishment upon all the wicked*

persons, thieves and other sinners. He should burn away (annihilate) such extremely wicked persons and should put a stop to all categories of violence.

NOTES :—(इन्दो) परमैश्वर्य्ययुक्त प्रजाजन । =O prosperous subjects. (शर्वा) सर्वाणि हिंसनानि । =All acts of violence. (अभीके) समीपे । प्रपिते अभीके इत्यासन्नस्य (NKT 3, 4, 20) =Near.

The attributes of the rulers are stated :

विश्वंस्मात्सीमधुमाँ इन्द्र दस्यून्विशो दासीरकृणोरप्रशस्ताः ।
अबाधेथाममृणातं नि शत्रूनविन्देथामपचितिं वधत्रैः ॥ ४ ॥

4. *TRANSLATION* :—O king! you are destroyer of the wicked, and splendid like the sun. You trouble (punish) from all sides those wicked robbers and other violent persons who reproach people of charitable disposition. O officers and workers of the State! you should keep the enemies under check with powerful weapons, and thus make the people happy and honour them.

PURPORT :—O king and officers of the State! you should severely punish those robbers, thieves and wicked defilers of the people who give bad teachings and set bad examples. You should respect good men. By so doing, you will also achieve great honour.

NOTES :—(सीम्) आदित्य इव । सीमिति परिग्रहार्थीयो वा पदपूरणो वा । प्रसीमादित्यो असृजत् । वि सीमतः सुरुचो वेन आवः (yaj. 13, 3) इति च व वृणोत् सर्वत् आदित्य (NKT, 1, 3, 8) ।=Like the sun. (अमृणतम्) सुखयतम् । =Making happy, gladden (अपचितिम्) सत्कारम् । =Honour.

The attributes of the rulers and the subjects are told :

एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः ।
आदर्दृतमपिहितान्यश्ना रिरिचथुः क्षाश्चित्ततृदाना ॥ ५ ॥

5. *TRANSLATION* :—O prosperous ruler and subjects! both of you are endowed with peaceful qualities and obtain what is possi-

ble from the earth sources and the speed of horses (horse-power) and thus destroy enemies. Whatever enjoyable objects and lands are available, make proper use of them and remove the miseries. A king should thus discharge his duty.

PURPORT :—If the king, ministers and army and civil officers and the people co-operate in the administration of the State, loving one another, no enemy dares approach them.

NOTES :—(अश्ना) भोक्तव्यानि । =Enjoyable. (क्षाः) पृथिवीः । क्षा इति पृथिवीनाम (NG 1,1) =Lands. (ततुदाना) दुःखस्य हिंसकाः । =Destroyers of miseries.

———

Sūktam—29

Rishi of the Sūktam-Vāmadeva. Devatā-Indra. Chhanda. Trishtup and Pankti of various types. Svara-Panchama.

The attributes and duties of a ruler are stated :

आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिर्मन्दसानः ।
तिरश्चिदर्यः सवना पुरूण्याङ्गूषेभिर्गृणानः सत्यराधाः ॥ १ ॥

1. *TRANSLATION :—*O king ! admired and praised by all devotees of God, you are delighted, to meet those persons whose wealth is earned with truth and honesty. In fact, the lord of the earth who is endowed with much prosperity came to us for our protection with foodstuff and army of capable and brave persons.

PURPORT :—O men ! you should regard him as your king who is a man of admirable virtues, actions and temperament. He should also be alleviator of miseries, and should essentially be engaged in the protection and sustenance of his subjects. He should have an army of helpers and dispenser of justice. They should also have earned the wealth with honesty and be free from pride.

NOTES :—(आङ्गूषेभिः) स्तावकैः । आंगूषः स्तोम आघोषः (NKT 5, 2, 11) =Devotees of God who sings His glory. (हरिभिः) उत्तमैर्वीरपुरुषैः ।

हरय इति मनुष्यनाम (NG 2, 3) परदुःखहर्तारः उत्तमा वीरपुरुषाः । =With capable and brave persons. (सवना) ऐश्वर्य्यताणि । =Prosperity, wealth. (वाजेभिः) अन्नसेनादिभिः सह । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 9) अन्न बलवत्याः सेनायाः ग्रहणम् ।=With food material and army etc.

The duties and attributes of the rulers are elaborated :

आ हि ष्मा याति नर्यैश्चिकित्वान्हूयमानः सोतृभिरुप यज्ञम् ।
स्वश्वो यो अभीरुर्मन्यमानः सुष्वाणेभिर्मदति सं ह वीरैः ॥ २ ॥

2. *TRANSLATION* :—O men ! the king who is fearless, and proud of truth, possesses good horses. He is a good scholar, the best among men, comes at the congregation of the Yajna, in the form of ideal and loving dealings between the king and his subjects on being invited to meet. He has delighted brave persons, making cheerful sounds and actions.

PURPORT :—A Brahma (knower of the four Vedas who heads the team of priets) is praised alongwith the priests when he comes at a Yajna. Likewise a king is praised alongwith his ministers and attendants of good characteristics.

NOTES :—(यज्ञम्) राजप्रजाव्यवहारम् । =The Yajna is in the form of ideal dealings between the king, and his subjects. (सुष्वाणेभिः) सुष्ठु शब्दायमानैः । =Making good and joyful sounds.

The duties and attributes of a ruler are described :

श्रावयेदस्य कर्णा वाजयध्यै जुष्टामनु प्र दिशं मन्दयध्यै ।
उद्वावृषाणो राधसे तुविष्मान्करन्न इन्द्रः सुतीर्थाभयं च ॥ ३ ॥

3. *TRANSLATION* :—O pereacher of truth (Acharya or preceptor or teacher)! in order to give the kingdom of knowledge into his ears a sound policy be followed by good kings, in order to please fully the people by all means. After having possessed this

strength, the mightest ruler may provide us Acharya (preceptor) and observing of Brahmacharya, truth etc. With these qualities, we may overcome all miseries and fear and then wealth of all types.

PURPORT :—The king in whose State there are highly learned and righteous persons, preachers of truth and justice, and he himself is endowed with knowledge, humility and other noble virtues, makes all people fearless and thus leads them to happiness. (Assurance in the security of life and wealth is key to public happiness. Ed).

NOTES ;— (सुतीर्था) शोभनानि तीर्थानि दुःखतारकाण्याचार्य्यब्रह्मचर्य्यसत्यभाषणादीनि येषान्तान् । =Who provide Acharyas (preceptors) and are instrumental in the observance of Brahmacharya (continence), truth and other virtues. These take men across all miseries. (तुविष्मान्)प्रशंसितबल: । तुवि इति बहुनाम (NG 3, 1) तव इति बलनाम (NG 29) तुविष्मान् बलवानिति सायणाचार्योऽपि स्वकीय भाष्येयं (कथयति) =Possessor of admirable strength.

The attributes and duties of the rulers are highlighted :

अच्छा यो गन्ता नाधमानमूती इत्था विप्रं हवमानं गृणन्तम् ।
उप त्मनि दधानो धुर्या३ शून्त्सहस्राणि शतानि वज्रबाहुः ॥ ४ ॥

4. *TRANSLATION :*—O men ! that king (ruler or government) can make people fearless who move everywhere for protection, give shelter and protection to all. (lit. upholds within himself). The admirable and wisemen who invoke and truly praise him are endowed with the great wealth of wisdom. They bear thunderbolt like weapons in their arms, retain hundreds and thousands of swift-going horses in the shafts of his chariots and cars for their king.

PURPORT :—That king alone can advance the cause of the State who brings the best persons in the service of the State.

NOTES :— (नाधमानम्) ऐश्वर्य्यवन्तं प्रशंसितम् ।=Admirable and endowed with the great wealth of wisdom. (त्मनि) आत्मनि । त्मना—आत्मना (NKT

3, 4, 22) त्मनि-वर्णलोपः । = In one's soul, under oneself.

———

The attributes of the public or subjects are told :

त्वोतांसो मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः ।
भेजानासो बृहद्दिवस्य राय आकाय्यस्य दावने पुरुक्षोः ॥ ५ ॥

5. *TRANSLATION* :—O king ! you are virtuous possessor of good wealth. May we, the devoted to God and your admirers be protected by you. The intelligent and highly learned officers be your partners in the administration for the sake of distributing brilliant wealth and acquiring sufficient nourishing food stuff.

PURPORT :—O king ! you protect us from all sides, we may make very good progress in all directions.

NOTES :—(सूरयः) प्रकाशितविद्याः । सूरिरिति स्तोतृनाम (NG 3, 16) अत्र विद्यास्तोतारः । = Highly learned and illuminators of various sciences. (भेजानासः) भजमानाः । अत्र वर्णव्यत्ययेनाश्वत्वम् । = Devotees of God. (आकाय्यस्य) समन्तात् काये भवस्य । = Belonging to or nourishing body. (पुरुक्षोः) बह्वन्नादियुक्तस्य । इत्यन्ननाम (NG 2, 7) = Endowed with abundant food etc.

———

Sūktam-30

Rishi of the Sūktam—Vāmadeva, Devatā—Indra and Indra and Ushā (combined). Chhanda—Gāyatri and Anushtup of various types. Svara—Shadja and Rishabha.

The attributes of an ideal ruler are told :

नकिरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन् । नकिरेवा यथा त्वम् ॥१॥

1. *TRANSLATION* :—O king ! like the sun destroying the clouds, there is no one superior to the clouds, there is no one superior to you, shining because of your virtues. There is no one more excellent than you. There is no one comparable as you are.

PURPORT :—O men ! you should elect such a king who is the

best and the noblest among you.

NOTES :—(वृत्रहन्) यो वृत्रं हन्ति स सूर्य्यस्तद्वद्वर्त्तमान । =Who is like the sun destroyer of the clouds. (ज्यायान्) ज्येष्ठः । =Superior.

The essentials of a ruler are stated :

सुत्रा ते अनुं कृष्टयो विश्वां चुक्रेवं वावृतुः । सुत्रा मुहाँ असि श्रुतः ॥२॥

2. *TRANSLATION* :—O king ! because you are great and renowned on account of the observance of truth, therefore all men would follow you. They are of truthful conduct like the wheels (to the body of the waggon).

PURPORT :—O king ! if you are just, all your subjects will follow you.

NOTES :—(सत्रा) सत्याचारस्य । =Of the truthful conduct. (सत्रा) सत्याचरणेन । =On account of truth. (कृष्टयः) मनुष्याः । =The men.

The attributes of a ruler are elaborated :

विश्वें चुनेदुना त्वा देवास इन्द्र युयुधुः । यदहा नक्तमातिरः ॥ ३ ॥

3. *TRANSLATION* :—O Indra ! you destroy enemies, with the help of the learned persons who have taken a vow to annihilate the wicked day and night. Under your stewardship, they fight with them, and you annihilate them.

PURPORT :—A king should have well trained and good servants and soldiers so that the foes may easily be overpowered. They may not be able to withstand him.

NOTES :—(अना) पणात्मकानि । =Having taken vows. (इन्द्र) शत्रूणां विदारक । =Destroyer of the foes. (आतिरः) हत्याः । =Slay.

The attributes of a ruler still continued :

यत्रोत बांधितेभ्यंश्चक्रं कुत्साय युध्यंते । मुषाय इन्द्र सूर्यम् ॥ ४ ॥

4. *TRANSLATION* :—O king ! in that State where a man

acting like a Chief moves uninterrupted, like the sun-wheel and moves a weapon over a man who fights on behalf of the rebel people and is mad because of armament with weapons and missiles, happiness does not last.

PURPORT :—That king can not remain in power for a long time (must be dethronoed) who does not alleviate the sufferings of the people, does not shine like the sun with his noble vir tues and yet collects revenues from the subjects. (The oppession of people never yields good result-Ed.).

NOTES :—(कुत्साय) शस्त्रास्त्रयुक्ताय । =For a man having arms and missiles. (सूर्यम्) सूर्यमिव वर्त्तमानं न्यायम् । =Justice which is like the sun.

The subject of rulers' duties is further developed :

यत्रं देवाँ ऋघायतो विश्वाँ अयुध्य एक इत् । त्वमिन्द्र वनूँरहंन ॥ ५ ॥

5. *TRANSLATION :*—O Indra (king) ! when you slay single-handed the wicked persons who give trouble to all enlightened men, you become unassiailable by the enemies.

PURPORT :—Whenever wicked persons give trouble to good men, the Indra should punish severely all the un-righteous persons.

NOTES :—(ऋघायतः) बाधमानान् । =Giving troubles. (वनून्) अधर्मसेविनः । =Un-righteous persons.

The functions of the ruler are compared to the sun :

यत्रोत मर्त्याय कमरिणा इन्द्र सूर्यम् । प्रावः शचीभिरेतशम् ॥ ६ ॥

6. *TRANSLATION* :—O Indra ! let you provide us happiness with your guidance and actions like the sun and air and protect us like a trained horse. In your kingdom, where you give happiness, to a common man, you should not spare the wickeds from punishment.

PURPORT :—Where a ruler honours and respects the noble

persons and punishes the wickeds and extends the facilities for education, there all his subjects get healthy and happy.

NOTES :—(भरिण:) प्रदत्ता: ।=Impart, give. (सूर्यम्) सवितारं वायुरिव । =To the sun, who creates the world. (एतशम्) प्राप्तविद्यमश्ववद्बलिष्ठम् । =To the one who is strong like a horse and has acquired knowledge.

———

The theme of administration is dealt :

किमादुतासि वृत्रहन्मघवन्मन्युमत्तमः । अत्राह दानुमातिरः ॥ ७ ॥

7. *TRANSLATION* :—O king ! you are equipped with nice wealthy and annihilator of the enemies. As the sun thrashes means and are the clouds, the same way you finish the devils. Moreover, in other spheres also you rule over us.

PURPORT :—The ruler who is deadly set against the wickeds and provides peace to the noble men, only such a ruler can extend the boundaries of his kingdom.

NOTES :—(वृत्रहन्) शत्रुनाशक ।=Smasher or annihilator of the enemy. (मन्युमत्तम:) प्रशंसितो मन्यु: क्रोधो यस्य सोऽतिशयित: =One who raises his anger for a right cause, and excels over other common men. (दानुम्) दातारम् । =One who gives trouble to the right persons. They are called Danavas.

———

The Statecraft is described :

एतद्घेदुत वीर्य१मिन्द्र चकर्थ पौंस्यम् ।
स्त्रियं यद्दुर्हणायुवं वधीर्दुहितरं दिवः ॥ ८ ॥

8. *TRANSLATION* :—O Indra ! you eradicate the vices and the same way the sun thrashes the darkness. In order to remove unhappiness, the sun brings in the light after darkness disappears like a girl. The Indra also likewise extends its valour to activate the persons and smashes the enemies. He also protects the women and attendants.

PURPORT :—As the sun terminates a night with its light and brings forward a day in order to make people happy, the same way the State officers should smash the rogues and their conduct and should give protection to the noble persons. Thus creating more avenues of knowledge they make all the people happy.

NOTES :—(वीर्य्यम्) पराक्रमम् ।=Power or strength. (इन्द्र) दोषविनाशक । =Remover or eradicator of vices. (पौंस्यम्) पुंभ्यो हितम् । =Useful vices for the man. (दुहंणायुवम्) दुःखेन हन्तुं योग्यं कामयते ताम् । =One who is fond of removing unhappiness.

The attributes of a ruler are highlighted :

दिवश्चिद्घा दुहितरं महान्मंहीयमानाम् । उषासमिन्द्र सं पिणक् ॥९॥

9. *TRANSLATION :*—O Indra ! you are a glorious ruler. The way rising morning sun comparable to a girl crushes or defeats the darkness, the same way you should eradicate ignorance and wickeds.

PURPORT :—Here is a simile. A ruler who eradicates injustice like the sun, which overcomers the darkness, same way the ruler establishing the rule of justice and speading the knowledge, surely becomes matching to the sun.

NOTES :—(दुहितरम्) कन्यामिव वर्त्तमानाम् । =Darkness comparable with a girl. (महीयमानाम्) विस्तीर्णम् । =Growing vast. (सम पिणक्) पिनष्टि । =Crushes.

The subject of statecraft is further dealt :

अपोषा अनसः सरत्संपिष्टादह बिभ्युषी । नि यत्सीं शिश्नथद्वृषा ॥१०॥

10. *TRANSLATION :*—A powerful ruler is compared here to the dawn of the morning which eradicates the darkness completely with its emergence, prior to its arrival. The same way a ruler powerful like the sun weakens the wickeds.

PURPORT :—Here is also a simile. As the front portion of a

car (chariot) moves ahead of its rear body, similarly the sun and its light appears on the horizon prior to the departure of darkness. A ruler also similarly should dispossess the men of misconduct from the society.

NOTES :—(उषा) प्रातर्वेलेव । =Like the dawn in the morning. (अनसः) शकटस्याग्रम ।=The front portion of a car. (सम्पिष्टात्) संचूर्णितात् । =Well crushed. (विभ्युषी) भयप्रदा । =Dreadful. (शिश्नथत्) शिथिलीकरोति । =Disengages.

Now the attributes of sun are described :

एतद॑स्या॒ अनः॑ शये॒ सुसं॑पिष्टं॒ विपा॒श्या । स॒सार॑ सीं प॒रावतः॑ ॥११॥

11. *TRANSLATION* :—O learned person ! the sun at its dawn smashes the darkness and releases light thoroughly, same way the learned person arrives in the region, moves and activates thoroughly and provides sound sleep to the people (he creates fearless life among the people).

PURPORT :—*Here is simile. The dawn moves very fast like a quick transport, same way a ruler must remove ignorance.*

NOTES : —(अनः) शकटमिव । =Like a chariot or car. (शये) शयनं कुर्याम् । =Sleep soundly. (विपाशि) विगतपाशे बन्धनरहिते मार्गे । =On the limitless path. (परावतः) दूरदेशात् । =From distance.

The subject of navigation related to the clouds (floods) is described :

उ॒त सिन्धुं॑ विबा॒ल्यं॑ वितस्था॒नामधि॒ क्षमि॑ । परि॑ ष्ठा इन्द्र मा॒यया॑ ॥१२॥

12. *TRANSLATION* :—O Indra ! you are equipped with knowledge and prosperity and with your intelligence in planning, build great ships and navigational aids. That way you and your people are able to cross big rivers or oceans with them.

PURPORT :—*O men ! in order to cross the oceans and rivers apply your intelligence and techniques to build big ships and thus become prosperous.*

NOTES :—(सिन्धुम्) नदम् । =The powerful rivers. (विबाल्यम्) विगतं बाल्यं यस्य तम् । =Not small. (वितस्थानाम्) विशेषेण स्थिताम् । =Particularly situated. (क्षमि) पृथिव्याम् । =On the earth.

The relation between the State and people is defined :

उत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम् । पुरो यदस्य संपिणक् ॥१३॥

13. *TRANSLATION* :—O ruler ! as with your powerful army you smash the towns of your enemies completely and annihilate your adversaries, let you get us that scientific knowledge.

PURPORT :—Idea is that king who is respected is because of his large and powerful army. With his armed might, he removes the injustice and evil conduct. He spots out the right persons.

NOTES :—(शुष्णस्य) बलस्य । =Of the powerful army. (धृष्णुया) प्रगल्भत्वेन । =Strongly. (वेदनम्) विज्ञानम् । =Scientific knowledge. (पुरः) नगराणि । =The cities. (संपिणक्) संचूर्णय । =Smash or annihilate.

The subject of statecraft is compared to the sun :

उत दासं कौलितरं बृहतः पर्वतादधि । अवाहन्निन्द्र शम्बरम् ॥१४॥

14. *TRANSLATION* :—O Indra ! you are shining and brilliant like the sun. As the sun brings happiness at the peak of a mountain, you also overpower your adversaries like the clouds and thus look after your people by annihilating the enemies. You should also side with faithful servants comingfrom good families.

PURPORT :—O men ! as the sun builds clouds with its temprature and the clouds bring rains on the earth which gives life to all beings, the same way a ruler spots out the untraceable criminals and robbers and protects the common people.

NOTES :—(दासम्) सेवकम् । =The servant,—the public servant. (कौलितरम्) प्रशस्तकुलीनम् । =Hailing from good families.

Mdl. 4, Skt. 30, Mtr. 16 ।

(शम्बरम्) शं सुखं वृणोति यस्मात् मेघम् । =The cloud which gives delight.

The Statecraft is described more elaborately :

उत दासस्यं वर्चिनंः सहस्राणि शतावंधीः । अधि पञ्चं प्रधींरिव ॥१५॥

15. *TRANSLATION* :—O ruler ! as sharp nails affixed in an axle smash the hurdles, the same way, you should destroy hundreds and thousands wickeds thoroughly; and those who are well intelligent and learned and are under your service, you should protect them.

PURPORT :—The ruler who looks after and protects the State officers from the clutch of the wickeds and gives due respect to the noble persons or people take him to be their master.

NOTES :—(वर्चिनः) बह्वधीतस्य । =Of well learned. (अवधीः) हन्याः । =Kill. (प्रधीनिव) चक्रस्थानि तीक्ष्णानि कीलकानीव वर्त्तमानान् जगत्कराटकान् दुष्टान् । =The wickeds who are like the sharp nails affixed in an axle.

The theme of administration further moves on :

उत त्यं पुत्रमग्रुवः परांवृक्तं शतक्रंतुः । उक्थेष्विन्द्र आभंजत् ॥ १६ ॥

16. *TRANSLATION* :—A ruler after performing innumerable Yajnas, that is the various inter-actions produced by the combination of noble ideas and actions, looks after the and living of admirable persons. Infact, he comes close to the warriors, who serve their master at the forward morcha and behave like an obedient son. He also gives them good training and teaching, and thus achieves his object.

PURPORT :—As a mother looks after her children, same way if a ruler also follows the same path, the people respect and honour him like their parents.

NOTES :—(अग्रुवः) अग्रसराः । =Those who march forward. pioneers. (परावृक्तम्) अच्छिन्नवीर्य्यम् । =Whose power is never defeated. (शतक्रतुः) असंख्य प्रज्ञः । =Hundred or innumerable inter-actions or Yajnas.

The subject of learned person is described :

उत त्या तुर्वशायदू अस्नातारा शचीपतिः इन्द्रो विद्वाँ अपारयत् ॥१७॥

17. *TRANSLATION* :—A learned person who is master of excellent knowledge (*SHACHI*), such a king is able to overpower the semi-learned and unvirtuous persons and finally makes them delighted. Thus that king and his subjects both become happy.

PURPORT :—When the people receive educotion from the frank and straightward learned persons, they finally become free from unhappiness and finally become happy.

NOTES : —(तुर्वशायदू) शीघ्रं वशंकरो यत्नवांश्च तौ मनुष्यौ। तुर्वशा इति मनुष्यनाम (NG 2, 3) यदव इति च। =One who makes the people to submit easily and attempts very hard. The men. (शचीपतिः) प्रजापतिर्वाक्पतिर्वा। =One who is master of words or of the people. (अपारयत्) दुःखात् पारयेत्। =Takes across from the path of grief.

The subject of learned person is further stated :

उत त्या सद्य आर्या सरयोरिन्द्र पारतः। अर्णाचित्ररथावधीः ॥१८॥

18. *TRANSLATION* :—O Indra! you are a ruler and therefore, incapacitate or immobilise or smash the transport of the enemy, who move very fast. These who are of good temperament virtues and actions, you should protect them.

PURPORT :—A ruler should incessantly keep the criminals and enemy under his check and should honour the noble persons.

NOTES :—(आर्या) उत्तमगुणकर्मस्वभावौ। =Those who are blessed with ideal virtues, actions and temparament. (सरयोः) गच्छतोः। =Moving forward. (अर्णाचित्ररथौ) अर्णौ प्रापकौ च तौ चित्ररथा आश्चर्यरथौ च तौ। =Those who possess the peculiar chariots and get the same for others also.

The subject of Statecraft is dealt :

अनु द्वा जंहिता नंयोऽन्धं श्रोणं चं वृत्रहन्। न तत्तें सुम्नमष्टंवे ॥१९॥

19. *TRANSLATION* :—O ruler ! you annihilate the enemies and wickeds. You lead in the sphere of relieving the human distress, that is you take welfare measures for the blind, invalids and handicapped. If adequate relief measures are provided to them no enemy can overpower our State.

PURPORT :—A ruler who supports and provides necessary help to the blind and handicapped, his kingdom will be ever happy.

NOTES :—(जहिता) जहितौ त्यक्तारौ। =Those who are physically handicapped. (अन्धम्) चक्षुर्विज्ञानविकलम्। =Suffering from opthalmic diseases or is blind. (वृत्रहन्) शत्रुहन्तः। =Killer or smasher of the enemies.

The State administration is compared with the sun :

शतमंश्मन्मयींनां पुरामिन्द्रो व्यांस्यत्। दिवोंदासाय दाशुषें ॥ २० ॥

20. *TRANSLATION* :—As the sun provides ample light and builds clouds which create rains for the good of people, same way a glorious ruler overcomes or smashes the hundreds of buildings made of stone and dwellings in the towns ruled by his enemies and ultimately he wins the battle.

PURPORT :—Here is a simile. The sun builds power and ultimately overpowers the clouds. The same way, O king ! when you will attain victory oner the towns of your advarsaries, you are bound to acquire wealth and fame.

NOTES :—(अश्मन्मयीनाम्) मेघप्रचुराणामिव पाषाणनिर्मितानाम्। =The towns where the buildings are made of stone like the clustre of clouds. (पुराम्) नगरीणाम्। =Towns or cities. (आस्यत्) व्यसेच्छिन्द्यात्। =Smashes into pieces. (दिवोदासाय) प्रकाशस्य सेवकाय। =For the one who through lights (sun), or for the one who is fond of knowledge (Dapplicable in the case of ruler).

The subject of administration is again compared with the sun :

अस्वापयद्दभीतये सहस्रा त्रिंशतं हथैः। दासानामिन्द्रो मायया ॥२१॥

21. *TRANSLATION* :—A ruler who defeats his hundreds or few enemies and kills them with several weapons and armament, he is capable to provide relief and peace to the State officials. Finally he wins the battle.

PURPORT :—A ruler who appoints a commander capable to destroy his enemies with his skill and intelligence, he is always happy.

NOTES : –(अस्वापयत्) स्वापयेत्। =Provides sound sleep. (दभीतये) हिंसनाय। =In order to kill.

The subject of State administration is vividly stated :

स धेदुतासि वृत्रहन्त्समान इन्द्र गोपतिः। यस्ता विश्वानि चिच्युषे ॥२२॥

22. *TRANSLATION* :—As the sun smashes the clouds and then gives immense prosperity to the people, same way a ruler who is capable to smash his enemies, he also fetches plenty of prosperity to the people and becomes the master of earth. By his standards, such a ruler downgrades all others.

PURPORT : —A king who appropriately applies his displeasure and happiness, he nurtures the whole nation and is taken to be full of exceptional qualities. His nature and actions are just like the sun.

NOTES :—(इन्द्र) पुष्कलैश्वर्यकारक। =One who provides plenty of prosperity. (गोपतिः) पृथिव्याः स्वामी। =Master of earth. (चिच्युषे) च्यावयसि। =Downgrades.

More details of the nature of administration are described :

उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम्। अद्या नकिष्टदा मिनत् ॥२३॥

23. *TRANSLATION* :—O Indra! you protect all and always perform the nice acts and keep the senses at a positive check. There

is no other person who can match and kill you.

PURPORT :—The ruler who extends his military power right from the beginning, he is never defeated by his adversaries, and scores victory over them.

NOTES :—(इन्द्र) सर्वरक्षक । =Protector of all. (पौंस्यम्) पुंसु साधु । =A noble man.

The subject of imparting good sermons is dealt :

वामंवामं त आदुरे देवो ददात्वर्यमा
वामं पूषा वामं भगो वामं देवः करूळती ॥ २४ ॥

24. *TRANSLATION* :—O ruler ! you kill the enemies, you like and respect the artists and craftsmen and are taker of victory. You should have around you the people who appreciate and admire your efforts. You also have craftsmen and artists, as well as the judicial officers who can bring the desirable result and objects. Let you give a rewarding wealth to the craftsmen, so that they become prosperous, brilliant and discover secrets of nice knowledge. Then they all will ever honour and serve you.

PURPORT :—O king ! you should always respect those who teach people about truth, justice and functional knowledge.

NOTES :—(वामंवामम्) प्रशस्यं । वाम इति प्रशस्यनाम (NG 3, 8) । =(1) The aspired wealth. (2) The excellent knowledge. (आदुरे) शत्रूणां विदारक । =Smasher of enemies. (देवः) विजयप्रदाता । =Scorer of victory. (करूळती) यः करूनूढा कामयते स करूडतः सोस्यास्तीति । =One who loves and admires the artists and craftsmen.

Sūktam-31

Rishi or seer of the Sūktam—Vāmdeva. Devatā or subject—Indra. Chhanda or Metre—Gāyatri of various types. Svara or tune—shadja.

The relations between the ruler and his subjects are described.

कयां नश्चित्र आ भुंवदूती सदावृंधः सखां । कया शचिंष्ठया वृता ॥१॥

1. *TRANSLATION* :—O ruler ! extending your kingdom and influence you become friendly to us by dint of your protective actions, nice speech, and actions or intelligence. These qualities bear peculiar virtues, actions and temperament, making you a friend in real senses.

PURPORT :—O ruler ! you should act and behave with us in a friendly manner, so that our mutual relations grow closere.

NOTES :—(चित्रः) अद्भुतगुणकर्मस्वभावः । =Bearing distinctive qualities, actions and temperaments. (ऊती) ऊत्या रक्षणादिक्रियया सह । =By dint of your protective actions. (सदावृधः) सर्वदा वर्धमानः । =Ever growing (शचिष्ठया) अतिशयेन श्रेष्ठया वाचा प्रज्ञया कर्मणा वा । =With excellent speech wisdom and actions.

The royal path of ideal health and happiness is indicated :

कस्त्वां सत्यो मदांनां मंहिंष्ठो मत्सदन्धंसः । दृळ्हा चिंदारुजे वसुं ॥२॥

2. *TRANSLATION* :—The people (subjects) who support their great ruler and delight him by enormously contributing the foodgrains, they acquire wealth and health.

PURPORT :—The people who observe celibacy (Brahmacharya) and lead a pious life, take proper diet in an ideal routine way of life, they never get sick or poor.

NOTES :—(मदानाम्) आनन्दानाम् । =Of the delights. (मंहिष्ठः) अतिशयेन महान् । =Great. (मत्सत्) आनन्दयेत् । =Delights. (अन्धसः) अन्नादेः । = Wealth, foodgrains etc. (आरुजे) समन्ताद्रोगाय । =For health. (वसु) धनानि । =Wealth.

The ideal way of life is indicated :

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतिभिः ॥ ३ ॥

3. *TRANSLATION* :—O ruler ! those who establish their

friendliness with their protective powers and nice learnings, you come forward to protect us with such hundreds of people.

PURPORT :—Those who treat others, as if their own happiness and profits are involved and behave with them in a loving way, they are sought after for making friends.

NOTES :—(सखीनाम्) सर्वसुहृदाम् । =Of the bosom friends. (जरितृणाम्) सद्विद्याविदाम् । =Of the learned persons well-versed in useful sciences.

Some requests and expectations from a ruler are narrated :

अभी नु आ वंवृत्स्व चक्रं न वृत्तमर्वतः । नियुद्भिश्चर्षणीनाम् ॥ ४ ॥

4. *TRANSLATION* :—O ruler ! you bring us around the right path, which is the nucleous or axle of a chariot of good actions. You make our horses (chariots) fast like blowing winds.

PURPORT :—O king ! as you behave and act with truth and justice, let you teach the same in our behaviour.

NOTES :—(ववृत्स्व) आवर्तय । =Bring us around. (वृत्तम्) सर्वतो दृढम् । =Strong from all points. (नियुद्भिः) वायुगतिभिरिव वेगैः । =Fast like blowing winds. (चर्षणीनाम्) मनुष्याणाम् । =Of the men.

The relation between the ruler and his subjects is dealt :

प्रवता हि क्रतूनामा हा पदेव गच्छसि । अभक्षि सूर्ये सचा ॥ ५ ॥

5. *TRANSLATION* :—O ruler ! you reach the people with intelligent actions which is not discernible to all like the feet. The same way, I observe the holy tanets evidently like the rays of the sun.

PURPORT :—Here is a simile. O men ! as the learned people attain perfect knowledge by following the right path, same way other people also achieve the target of intelligence, like the crystal light of the sun.

NOTES :—(प्रवता) निम्नेन मार्गेण । =By the path not discernible. (क्रतुनाम) प्रज्ञानां कर्मणां वा । =Of the intelligent actions.

The relations between a ruler and his subjects are referred :

सं यत्त इन्द्र मन्यवः सं चक्राणि दधन्विरे । अध त्वे अध सूर्ये ॥६॥

6. *TRANSLATION* :—O Indra ! you are a mighty soul. You run all your behaviour like anger etc. in a cycle of actions and thus hold wealth.

PURPORT :—*Moral is given through a simile. A man is told to raise his anger against those who are of fogey conduct, while delighting the people whose conduct is up right. By doing so they become powerful like the sun.*

NOTES :—(इन्द्र) जीव । =A mighty soul. (मन्यवः) क्रोधादयो व्यवहाराः । =To raise anger etc. (चक्राणि) चक्रवद्वर्त्तमानानि कर्माणि । =Cycle or actions. (दधन्विरे) धरन्ति । =Hold.

A ruler is told to be sincere to his subjects :

उत स्मा हि त्वामाहुरिन्मघवानं शचीपते । दातारमविदीधयुम् ॥७॥

7. *TRANSLATION* :—O ruler ! you are master of ideal speech and wisdom. The scholars and people of right conduct call you the master of great wealth. They have observed you free from gambling and a philanthropist, who serves and looks after their cause and welfare. Let us also follow the similar path.

PURPORT :—*O scholars and learned people ! when you ever observe the right conduct in performing righteous actions, you are, bound to grow in prosperity, and the common people will never forget to give away contribution for your maintenance.*

NOTES :—(मघवानम्) परमपूजितबहुधनम् । =Master of ideal and sumpteous wealth. (शचीपते) वाचः प्रज्ञायाः पालक । =Master of ideal speech and wisdom. (अविदीधयुम्) द्यूतादिदुष्ट कर्म्मरहितम् । =Free from vices like gambling etc.

The ruler is told to deliver proper and quick justice :

उत स्मा सद्य इत्परि शशमानाय सुन्वते । पुरू चिन्मंहसे वसु ॥८॥

8\. *TRANSLATION* :—O learned people ! with your strenuous right efforts, you prepare rejuvenating juices of medicinal herbs. Thus you create larger areas of fiscal activities. Consequent upon this you become positively prosperous very soon.

PURPORT :—The people (or ruler) who honour the State forward and plain speaking persons, they become virtuous very soon and become full of prosperity.

NOTES :—(शशमानाय) प्रशंसिताय । =Right or admirable efforts. (सुन्वते) पुरुषार्थेनाभिषवं कुर्वते । =For a person making strenuous efforts. (मंहसे-वसु) वर्धयसि धनम् । =Create large areas of fiscal activities.

The importance of quick disposal of judicial matter is emphasized :

नहि ष्मा ते शतं चन राधो वरन्त आमुरः । न च्यौत्नानि करिष्यतः ॥९॥

9\. *TRANSLATION* :—O ruler ! you are master of immeasurable wealth and potentialities (all are benefitted with your fical resources), but those who are physically and mentally sick, they are unable to take its benefits, nor they win in the battle of life.

PURPORT :— O ruler ! if you succeed in delivering quick and apt justice, then your wealth in coffers and military power would never decline, rather these are bound to grow.

NOTES :—(शतम्) असंख्यम् । =Immeasurable, unlimited. (वरन्ते) स्वीकुर्वन्ति । =Achieve. (आमुरः) समन्ताद्रोगकारिणः । =Those who are affiliated with physical and mental sickness. (च्यौत्नानि) बलानि । =Powers, potentalities.

The importance of justice is signified :

अस्माँ अवन्तु ते धियोऽस्माँ शतमस्मान्त्सहस्रमूतयः । अस्मान्विश्वा अभिष्टयः ॥१०॥

10\. *TRANSLATION* :—O ruler ! we seek your variety of

productions. Your limitless all aspirations are pointed to the right directions. Let them protect and extend our activities in all directions and thus delight us.

PURPORT :—O ruler ! when you look after our welfare and make us advanced and thus delight us, only then you are worthy ruler in the real sense.

NOTES :—(शतम्) असंख्या: । =Limitless. (सहस्त्रम्) बहुविधा: । =Variety. (ऊतय:) रक्षा: । =Protection. (अभिष्टय:) इष्टम् इच्छा: । =Aspirations.

To treat the subjects justly is the foundation of a good rule. It is highlighted below :

अस्माँ इहा वृणीष्व सख्याय स्वस्तये । महो राये दिवित्मते ॥११॥

11. TRANSLATION :—O great ruler ! you take us to your friendship, so that we get more wealth and your regime runs the kingdom to make it delightful and illuminated with learning of righteousness and justice.

PURPORT :—O ruler ! the way you treat us friendly, our duties are also to recriprocate by behaving in a friendly manner.

NOTES :—(वृणीष्व) स्वीकुर्या: । =Accept or take to you friendship, (सख्याय) मित्रत्वाय । =For friendship. (दिवित्मते) विद्याधर्मन्यायप्रकाशिताय =For the sake of making illuminated with learning righteousness and justice.

The importance of justice is further emphasised :

अस्माँ अविड्ढि विश्वहेन्द्र राया परीणसा ।
अस्मान्विश्वाभिरूतिभिः ॥ १२ ॥

12. TRANSLATION :—O ruler ! you are glorious and prosperous. All the time you have been scheming to provide us wealth and bring us into an era of prosperity. Moreover, you take us under your protective cover.

PURPORT :—Those rulers and State officials are ideal, who make their subjects wealthy and portect them well.

NOTES :—(अविड्ढि) प्रवेशय । =Take us into. (इन्द्र) परमैश्वर्ययुक्त राजन् । = O glorious and great ruler. (परीणसा) बहुविधेन । =In different ways. (ऊतिभिः) रक्षादिभिः क्रियाभिः । =By protective actions.

———

The ruler's duty towards his subjects is highlighted :

अस्मभ्यं ताँ अपा वृधि व्रजाँ अस्तेव गोमतः । नवाभिरिन्द्रोतिभिः ॥१३॥

13. *TRANSLATION* :—O ruler ! you give enormous prosperity. Under your latest protective devices, get us a large stock of cow progeny, so that they can roam and graze freely in the vast areas. This way our homes get large expansion and our miseries are ierdicated or diminished.

PURPORT :—The masters of the cow progeny get more wealth from them like increase in the production of milk etc. O ruler ! let you take us to the large quantum of prosperity, so that we can ever become delightful.

NOTES :—(व्रजान्) व्रजन्ति गावो येषु तान् । =Cow-farms or sheds. (अस्तेव) गृहाणीव । =Like the homes. (गोमतः) बह्व्यो गावो विद्यन्ते येषु तान् । =Cow sheds.

———

The ideal relations and duties between a ruler and his subjects are specified :

अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः गव्युरश्वयुरीयते ॥ १४ ॥

14. *TRANSLATION* :—O ruler ! you are really great and mighty. Let you give us ownership of vast formations of transports and aircrafts. Our cow sheds and horse steads should have high pedigree animals to meet our defence supplies and movements. With your powerful techniques and crafts, we are never diminished. With its mobilization we call upon or exhort you to win the enemies forcefully.

PURPORT :—The ruler and his subjects should treat each other inseperable and should look after the needs of each other.

NOTES :—(धृष्णुया) दृढत्वेन युक्तः। =Powerful. (रथः) सद्यो गमयिता विमानादियानविशेषः। =Fast transport-aids of ships and aircrafts. (द्युमान्) बहुकलायन्त्रादिप्रकाशितः। =Equipped with techniques and crafts. (अनपच्युतः) अपचयरहितः। =Never declining. (गव्युः) बह्वो गावो विद्यन्ते यस्मिन् सः। =Cow farms or sheds. (अश्वयुः) बह्वश्वबलयुक्तः। =Horse steads.

The relations and duties of the ruler and his subjects are narrated :

अस्माकमुत्तमं कृधि श्रवो देवेषु सूर्य। वर्षिष्ठं द्यामिवोपरि ॥ १५ ॥

*15. TRANSLATION :—*O ruler ! you are shining like the sun. As the sun provides light and foodgrains of excellent quality, same way you make our scholars well learnt, knowledgeable and advanced.

PURPORT :—Here is a simile. A ruler asks his people to progress like the sun, and creates good prosperity with his learning and politeness.

NOTES :—(श्रवः) अन्नादिकं श्रवणं वा। =Foodgrains or sermons. (देवेषु) विद्वत्सु। =Among the learned. (वर्षिष्ठम्) अतिशयेन वृद्धम्। =Well extending or progressed.

Sūktam-32

Rishi of seer of the Sūktam-Vāmadeva. Devatā or subject matter-Indra and Indrashva (1.8.9) Chhanda or Metres-Various types of Gāyatri. Svara or tunes-Shadja.

The salient qualities of a ruler and his subjects are narrated under the nomenclature of Indra :

आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि। महान्महीभिरूतिभिः ॥१॥

*1. TRANSLATION :—*O ruler ! you are Indra, that is greatly prosperous and are comparable with sun, smashing the clouds.

We seek your blessings for our progress. Grown under your protective faculties, you come to us.

PURPORT :—O ruler ! if you help us to grow more, we shall also equally reciprocate to make you the great.

NOTES :—(इन्द्र) राजन् । =Greatly prosperous. (वृत्रहन्) यो वृत्रं हन्ति सूर्यस्तद्वत् । =The sun which smashes the clouds. (अर्द्धम्) वर्धनम् । = Progress, advancement. (ऊतिभिः) रक्षादिभिः । =Protective faculties.

The relationship between the ruler and his subjects are extensively described :

भूमिश्चिद्घासि तूतुजिरा चित्र चित्रिणीष्वा । चित्रं कृणोष्यूतये ॥२॥

2. *TRANSLATION :—*O ruler ! you are endowed with peculiar qualities actions and temperament. In order to ensure security of your kingdom, you move from pillar to post among your army formations and behave in a peculiar way. Because you fulfil our desires, hence you are worthy of honour or respect.

PURPORT :—O king ! if you succeed in protecting your subjects by arranging mobile courts to administer justice quickly, then your people will certainly achieve miraculous progress.

NOTES :—(भूमिः) भ्रमणशीलः । =Mobile, moving from place to place. (तूतुजिः) शीघ्रकारी । =Fast. (चित्रिणीषु) अद्भुतासु सेनासु । =Among the special army formations. (चित्रम्) अद्भुतम् । =Peculiar or strange.

The subject of ruler and his subjects is further developed :

दभ्रेभिश्चिच्छशीयांसं हंसि व्राधन्तमोजसा । सखिभिर्ये त्वे सचा ॥३॥

3. *TRANSLATION :—*O ruler ! you are the commander of army. Alongwith your trusted and chosen friends, you annihilate the evil people like a hunter, because they violate the moral sanctions. Those who are sincere and truthful, they receive your protection, In

such conditions, O ruler ! you are sure to achieve victory.

PURPORT :—Even a small band of friendly persons and are also committed to the path of righteousness, they are capable to annihilate the wickeds, however outnumbered they may be.

NOTES :—(दभ्रेभिः) अल्पैर्हं स्वैर्वा । =Small bands. (शशीयांसम्) धर्ममुत्प्लवमानम् । =Violates of the path of righteousness. (श्रावन्तम्) व्याघ्रमिव प्रजाहिंसकेम् । =Harassing the people like the hunters. (ओजसा) बलेन । =By might. (सखिभिः) सुहृद्भिः । =By the people united with friendship.

The theme of ruler and people relation still continues :

वयमिन्द्र त्वे सचा वयं त्वाभि नोनुमः । अस्माँअस्माँ इदुदव ॥ ४ ॥

4. *TRANSLATION* :—O ruler ! we should behave truthfully among ourselves. We always bow to your command and respect. Let you ever protect us positively.

PURPORT :— O ruler ! the way we treat you truthfully, and sincerely, the same way you also reciprocate towards us, so that we continually make progress and expand.

NOTES :—(सचा) सत्याचारेण । =By dint of truthful conduct. (अभिनोनुमः) भृश नताः स्मः । =Bow before you in respect. (अव) रक्ष । =Protect.

The king and his subjects are again discussed here :

स नश्चित्राभिरद्रिवोऽनवद्याभिरूतिभिः । अनाधृष्टाभिरा गहि ॥५॥

5. *TRANSLATION* :—O ruler ! you are like a sun. As the sun thrashes the clouds, you also reach us with your protective faculties because they are always admired and never repremanded and repressed. We seek you sincerely.

PURPORT :— O people ! as the king protects you in all possible ways, you should also similarly provide him protection.

NOTES :—(चित्राभिः) अद्भुताभिः । =Peculiar. (अद्रिवः) अद्रयो मेघा विद्यन्ते

सम्वन्धे यस्य सूर्यस्य तद्वद्वर्त्तमानः । =The sun which has a particular relation with the clouds and thrashes them. (प्रनवद्याभिः) प्रशंसनीयाभिः । =Always admired. (ऊतिभिः) रक्षादिभिः । =By protective faculties. (अनाधृष्टाभिः) शत्रुभिर्धर्षितुमयोग्याभिः । =Not to be reprehanded and repressed by the enemy.

The chapter of ruler and his subjects still continues :

भूयामो षु त्वावंतः सखांय इन्द्र गोमंतः । युजो वाजांय घृष्वंये ॥६॥

6. *TRANSLATION* :—O king ! your suporters and friends are never depressed. In order to seek a specialised knowledge of foodgrains, or agriculture, let them become impressive and influential with the wealth of cow progeny.

PURPORT :—O ruler ! when you achieve teritorial gains, we would also share that your success with prosperity.

NOTES :—(भूयामो) भवेम । अत्र वाच्छन्दसीत्यस्योत्वम् । =Let us be. (त्वावतः) त्वया रक्षिताः । =Protected by you. (गोमतः) गावो विद्यन्ते येषान्ते । =Omner of cow progeny. (वाजाय) विज्ञानायान्नाय वा । =To seek specialised knowledge of foodgrains, or agriculture. (घृष्वये) घर्षणाय । =For depression.

The subject of ruler and rule is further dealt :

त्वं ह्येक ईशिष इन्द्र वाजंस्य गोमंतः । स नो यन्धि महीमिषंम् ॥७॥

7. *TRANSLATION* :—O ruler ! you are learned or prosperous, and single handed you annex large areas of land in your kingdom and rule over it. In return, it brings specialised knowledge to the people. We sincerely seek for it, as well as for the foodgrains.

PURPORT :—A learned ruler first acquires prosperity with hard labour, and then gives it away among the common people. In fact, he has right to be the master or boss of all the people.

NOTES :—(वाजस्य) [illegible] । =Of the people who are full

of specialised knowledge. (गोमतः) बहुविधपृथिव्यादिसहितस्य । =Of the one who occupies large areas of land. (यन्धि) प्रयच्छ । =Give away. (इषम्) अन्नादिकम् । =Foodgrains and wealth.

The attributes of a teacher and preacher are narrated :

न त्वा॑ वरन्ते अ॒न्यथा॒ यद्दित्स॑सि स्तु॒तो म॒घम् । स्तो॒तृभ्य॑ इन्द्र गिर्वणः ॥८॥

8. TRANSLATION :—O ruler ! praised through the speeches, you always show inclination to give wealth to the learned. In that sense, no other can match you and therefore the people do not accept a ruler other than you.

PURPORT :— One who gives wealth or knowledge in the world, he is enduring to all. No body is opposed to him.

NOTES :—(वरन्ते) स्वीकुर्वन्ति । =Accept. (दित्ससि) दातुमिच्छसि । = You always show inclination to give. (स्तोतृभ्यः) विद्वद्भ्यः । = Admires and learned. (गिर्वणः) गीर्भिस्सत्कृतः । =Praise through speeches.

More about the teachers and preachers is told :

अ॒भि त्वा॒ गोत॑मा गि॒रानू॑षत॒ प्र दा॒वने॑ । इन्द्र॒ वाजा॑य घृष्व॑ये ॥ ९ ॥

9. TRANSLATION :—O ruler ! the masters of excellent speech praise you everywhere. He does it for the sake of food-grains and specialised knowledge which is not perishable. A philanthropist is very well admired and you should also emulate it.

PURPORT :—One who is admired by a learned, in fact he is worthy of respect and honour.

NOTES :—(गोतमाः) प्रशस्ता गौर्वाग्विद्यते येषान्ते । गौरितिवाङ्नाम (NG 1, 11) =Those who are masters of nice speech and languages. (अनुषत) स्तुवन्तु । =Admire. (दावने) दात्रे । =For a philanthropist. (घृष्वये) घर्षिताय शुद्धाय । =Not perishable or pure.

The teacher and preacher are further described :

प्र ते वोचाम वीर्या॑ या मन्दसान आरुजः । पुरो दासीरभीत्य ॥१०॥

10. TRANSLATION :—O king ! cherishing a great ambition, you treat your enemies with scant respect as is meted out to the maid-servants. After winning the towns, you make their vanished citizens free from diseases. Let us tell to others about your heroic deeds.

PURPORT :—A ruler who is capable to defeat his foes, only he can rule over the kingdom.

NOTES :—(वीर्या) बलपराक्रमयुक्तानि कर्म्माणि । =Heroic deeds. (मन्दसानः) कामयमानः । Desirous. (आ, अरुजः) समन्ताद्रोगयुक्ताः । =Sick persons. (पुरः) नगरीः । =Towns. (दासीः) सेविकाः । = Maid servants.

The attributes of teachers and preachers are elucidated :

ता ते गृणन्ति वेधसो यानि चकर्थ पौंस्या । सुतेष्विन्द्र गिर्वणः ॥११॥

11. TRANSLATION :—O ruler ! who soever admire your heroic strength in their speech and language, you assign them into gainful tasks. Let us also admire such persons.

PURPORT :—Only such people are worth admiring, who are admired by impartial and straightforward persons.

NOTES :—(गृणन्ति) स्वीकुर्वंति वर्णयन्ति । =To state or mention. (वेधसः) मेधाविनः । =Wise men. (चकर्थ) करोषि । =Perform. (पौंस्या) पुंभ्यो हितानि बलानि । =Heroic deeds. (सुतेषु) निष्पन्नेषु पदार्थेषु । =Gainful tasks.

The teacher-preacher theme further moves on :

अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः । ऐषु धा वीरवद्यशः ॥१२॥

12. TRANSLATION : —O learned person or ruler ! scholars and scientists who earn reputation for you and intensify your fame because of their adventures and heroic spirit and produce increasing wealth, you harness and hold well their exploits.

PURPORT ;—O king ! those who bring fame for your kingdom, you should also duly make them reputed.

NOTES :—(अवीवृधन्त) वर्धयन्तु । =Produce increased wealth. (गोतमाः) विद्वांसः । =Masters of speech. (स्तोमवाहसः) प्रशंसाप्रापकाः । = Who earn reputation. (वीरवत्) वीरा विद्यन्ते यस्मिंस्तत् । =Heroic tasks.

———

Further attributes and duties of the teachers and preachers are stated :

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥१३॥

13. TRANSLATION :—O people ! God is great and full of prosperity. He is absorbed in all the comprehanded substances by the nature which is eternal. We worship and abide in Him in the positive terms.

PURPORT :—O men ! God is Master of all the substances created by nature since eternal time. He holds and sets them in their making, regulates all the functions of nature and is comprehanding. Worship and,ever say prayer to Him.

NOTES :—(शश्वताम्) अनादिभूतानां मध्ये । —Amidst the substances which are eternal. (साधारणः) सामान्येन व्याप्तः =Comprehanded. (हवामहे) स्तुमहे, आश्रयेम =Worship or say prayer.

———

The ideal nature of teachers and preachers is described :

अर्वाचीनो वसो भवास्मे सु मत्स्वान्धसः । सोमानामिन्द्र सोमपाः ॥१४॥

14. TRANSLATION :—O ruler ! you abide in the minds of all your subjects. You guard our present prosperity and provide us complete security in respect of our foodgrains, clothes and ornaments etc. Obviously such actions delight you well.

PURPORT :—A king who guards and protects the life and property of the public, he ensures the prosperity of his kingdom very well and soon.

NOTES :—(अर्वाचीनः) इदानीन्तनः । =Contemporary, pertaining to present times. (सोमपाः) यः सोममैश्वर्यं पाति सः । =Sentinel or gu... of the life and property. (अन्धसः) अन्नादेः । =Of the crops and foodgrains. (सुमत्स्व) आनन्द । =Delight well.

The attributes of teachers and preachers are further dealt :

अस्माकं त्वा मतीनामा स्तोमं इन्द्र यच्छतु । अर्वागा वर्तया हरी ॥१५॥

15. *TRANSLATION* :—O king ! the cheerings or applauses which we thoughtful persons offer to you may enable you to treat energy and water or train the horse-power well again and again.

PURPORT :—A king who is well skilled and humble, earns appreciation and admiration of every kind. Only such a ruler can discipline his subjects.

NOTES :—(मतीनाम्) मननशीलानां मनुष्याणाम् । =Of thoughtful persons. (स्तोमः) स्तुतिः । =Cheerings. (वर्तय) अत्र संहितायामिति दीर्घः । =Treat or train, (हरी) अग्निजले अश्वौ वा । =Energy and water or horses (or horse-power).

For a good ruler proper utilisation of teachers and preachers is stated :

पुरोळाशं च नो घसो जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥१६॥

16. *TRANSLATION* :—O doctor ! you get us ideally hygenically and nutritiously prepared meals for our consumption. As a chaste wife is devoted to her husand, and he accepts her sincerely. Same way you listen attentively to our advice or petitions.

PURPORT :—A chaste wife is devoted to her loving husband and he accepts her advice or saying attentively. A good ruler also listens to the people's verdict and decides all the issues with justice. Such a king gets prosperous and is respected.

NOTES :—(पुरोळाशम्) सुसंस्कृतान्नविशेषम् । =Ideally and hygenically and nutritiously prepared meals. (घसः) भोगः । =Consumption.

(जोषयासे) सेवय। =Get. (गिरः) वाणीः। =Verdict and petition. (वधूयुरिव) प्रतिगुक्तम् धर्त्तारमिव =Like loving husband. (योषणाम्) भार्याम्। =A chaste wife.

EDITOR'S REMARKS :—The intro indicates the subject related to teachers and preachers. It may look superficially inconsitant, when Svami Dayanand translates it as doctor. In fact a doctor is also a teacher and preacher, because he imparts education in healthcare and medicare.

———

The subject of teacher and preacher further continues :

सहस्रं व्यतीनां युक्तानामिन्द्रमीमहे । शतं सोमस्य खार्यः ॥ १७ ॥

17. TRANSLATION :—The teachers and preachers who approach a wealthy person to beg large amount of money and food-grains, they hardly get any response, however, well-meaning and conscious, they may be. Likewise, the cases are decided scornfully by the ruler, when they go on begging. The moral is not be greedy by ideal persons teachers and preachers.

PURPORT :—Those who go on begging from the affluent persons and rulers, they get very little response and respect. In contrast, those who do not beg, they gain plenty.

NOTES :—(व्यतीनाम्) गमनकर्तॄणाम् । =Of those who approach. (युक्तानाम्) समाहितानाम्। =Of the well meaning in consumption. (इन्द्रम्) दुष्टहर्त्तारं राजानम्। =To the ruler who quells the rogues. (ईमहे) याचामहे। =Beg. (खार्यः) एतत्परिमाणमितान्यन्नादीनि। =Plenty of foodgrains and materials.

———

Again the subject of teachers and preachers is brought in :

सहस्रा ते शता वयं गवामा च्यावयामसि । अस्मत्रा राध एतु ते ॥१८॥

18. TRANSLATION :—O master of wealth ! let us get plenty of wealth from you. In fact, it is we, who get you cattle wealth in

large numbers.

PURPORT :—O master of wealth ! we get from you cattle wealth and other forms of wealth resources. In return, we are inclined to give you our wealth of wisdom.

EDITOR'S REMARKS: The teachers and preachers receive wealth in cash and kind from the rich persons, and in return they should give good teachings and preachings to them. Here addressing a wealthy man in the mantra is thus related to the subject referred to in the intro of the mantra.

NOTES :—(सहस्त्रा शता) सहस्त्राणि शतानि। =In hundred and thousand. (गवाम्) गोआदि पशूनाम्। =Cattle wealth. (आच्यावयामसि) प्रापयामः। = Get.

The relations between a ruler and wealthy men on one side, and teachers and preachers on the other side are narrated :

दशं ते कुलशांनां हिरंण्यानामधीमहि। भूरिदा अंसि वृत्रहन् ॥१९॥

19. TRANSLATION :—O ruler ! you finish your enemies and with the exploits give away money to the teachers and preachers. Let us receive tens of pitchers full of golden coins.

PURPORT :—One who is a philanthropist and gives plenty to others, such a ruler of rich person earns the friendship of several other persons.

NOTES :—(कलशानाम्) घटानाम्। =Of the pitchers. (हिरण्यानाम्) स्वर्ण निर्मितानाम्:। =Made of gold. (दश) अनेके दशसंख्याकाः। =Several tens. (वृत्रहन्) शत्रुहन्ता। =One who finishes his enemies.

The attributes of teachers and preachers are further stated :

भूरिदा भूरिं देहि नो मा दुभ्रं भूर्या भंर। भूरि घेदिंन्द्र दित्ससि ॥२०॥

20. TRANSLATION :—O ruler or wealthy man ! you are giver of plenty, and are particularly keen to give away more and more

to your people. You give us plenty because its your nature. Thus you should support many people. Do not give them poorly and never seek for small.

PURPORT :—A philanthropist is much admired and the one who gives away, a minimum amount or conttibution, he is not talked about in the words of praise.

(भूरिदाः) बहुदाः । =Philanthropist. (दभ्रम्) अल्पम् । =Minimum. (भूरि) बहु । =Plenty. (दित्ससि) दातुमिच्छसि । =Seek to give away.

Subject of teacher and preacher is dealt further :

भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन् । आ नो भजस्व राधसि ॥२१॥

21. TRANSLATION :—O brave ruler ! you acquire wealth, and with it you donate freely. This makes you distinguished and famed. Because of this you look after us well. Hence you should look after us continuously.

PURPORT :—One who gives in donation substantially, his fame spreads everywhere.

NOTES :—(भूरिदाः) बहुप्रदाः । =Giver of plenty. (श्रुतः) सर्वत्र प्रसिद्धकीर्त्तिः । =Famed. (पुरुत्रा) बहुषु प्रतिष्ठितः । =Distinguished among many. (शूर) शत्रुहन्तः । =Killer of enemy. (वृत्रहन्) प्राप्तधन । =One who has acquired wealth. (राधसि) संसाध्नोसि । =Look after well.

The chapter of teacher and preacher goes on :

प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात् ।
माभ्यां गा अनु शिश्रथः ॥ २२ ॥

22. *TRANSLATION* ;—A seeker of knowledge states–I eulogize the teacher and preacher who ask for or request for the cow progeny and are well-versed in the knowledge and knower of all the disciplines. Your teacher should be the above the standard. In their accomplishment, you never faulter and make the land (and people) strengthened and save from deterioration.

PURPORT :—*O seeker of knowledge ! you acquire knowledge and recieve sermons from the teacher and preacher with strenuous efforts. It should be fulfilled easily and no delay be allowed.*

NOTES :—(बभ्रू) सकलविद्याधारकावध्यापकोपदेशकौ। =The teacher and preacher holding all disciplines of learning. (विचक्षण) प्राज्ञ। = Wise man. (शंसामि) =Admire. (गोषण:) यो गा: सनुते याचते तत्संबुद्धौ। = One who seeks the cow progeny. It is acall here to the pupils. (नपात्) यो न पतति। =Who does not faulter. (शिश्रथ:) श्रथ्नाति। =Not to allow its deterioration.

The theme of teacher and preacher is further developed in the mantra :

कनीनकेव विद्रधे नवे द्रुपदे अर्भके। बभ्रू यामेषु शोभेते ॥ २३ ॥

23. *TRANSLATION* :—O teacher and preacher ! all the time you shine like new and handsome substances like in the plants and babes. Both of these look fresh and exceptionally strong. Let us become benefactor like them.

PURPORT :—*Here is simile. The learned persons who distinguish in knowledge, let them become benefactor of the entire world.*

NOTES :—(कनीनकेव) कमनीयेव। =Handsome. (विद्रधे) विशेषेण दृढे। =In exceptionally strong. (नवे) नवीने। =Fresh. (द्रुपदे) सद्य: प्रापणीये वृक्षादिद्रव्यपदे वा =Plantsete. (अर्भक) अल्पे। =Babes. (बभ्रू) अध्यापकोपदेशकौ। =Teacher and preacher. (यामेषु) प्रहरेषु। =All the times.

More knowledge about teacher and preacher is imparted :

अरं म उस्रयाम्णेऽरमनुस्रयाम्णे। बभ्रू यामेष्वस्रिधा ॥ २४ ॥

24. *TRANSLATION* :—I like those persons who are not violent and hold fast the truth all the time. They move quickly in a craft like the rays and thus make me capable to visit the snow-

clad and cold spots of their like.

PURPORT :—The teacher and preacher who are capable to teach the people living in the cold and hot areas, they are ever worth to be respected by me.

NOTES :—(उस्रयाम्णे) उस्रै: किरणैरिव यानेन याति तस्मै । =The super-fast crafts. (अनुस्रयाम्णे) योऽनुस्र शीतं देशं याति तस्मै । =One who visits the cold spots in the difficult areas. (अस्रिधा) अहिंसकौ । =Not non-violate.

———

Sūktam—33

Rishi of the Sŭktam-Vāmadeva. Devatā. Ribhus-Chhanda-various types of Trishtup and Pankti. Svara-Dhaivata and Panchama.

The suject of learned persons is dealt :

प्र ऋभुभ्यों दूतमिव वाचमिष्य उपस्तिरे श्वैतरीं धेनुमीळे ।
ये वातजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसों बभूवुः ॥ १ ॥

1. *TRANSLATION* :—The atom particles synthetised by air, are surely fast in action and floating well variously. They are soon transformed through the firmament and activate. They are uscful for extension and communication between the wisemen. I get and hold such crystel-clear speech and I honour you. O scholar ! with this science of speech to learn the physical science.

PURPORT :—Here is a simile. The learned persons who activate like the atom particle do it in the air, attain science from the scholars and ever work hard. They are blessed with a fine speech, which is full of all meaningful learning.

NOTES :—(ऋभुभ्य:) मेधाविभ्य: । ऋभुरिति मेधाविना (NG 3, 15) =For the learned persons. (दूतमिव) यथा दूतो दौत्यमिच्छति । =Like a communicator or messenger. (इष्ये) प्राप्नोमि । =Attain. (उपस्तिरे) सस्तराय =For expansion. (श्वैतरीम्) अतिशयेन शुद्धाम । =Pure as crystel-clear.

(घेनुम्) धारणम् । =Holding, containing. (वातजूताः) वायुप्रेरितास्त्रसरेण्वादि-पदार्थाः । =The atom particles which are activated by air. (तरणिभिः) सन्तरणैः । =By floating. (परिज्ञाम्) आकाशम् । =To the firmament. (अपसः) कर्माणि । =Actions.

———

The parents should arrange education for their children :

यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः ।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनायै ॥ २ ॥

2. *TRANSLATION* :—The wise men receive all sorts of education from their parents. Because of this education and its essence ingrained in the mind alongwith ideal action, they prove worthy of the friendship of the scholars. Thereafter, they attain wisdom, which originates from Yogic exercises and become acceptable. All the parts and organs of the body get adequate strength because of the Yogic exercises.

PURPORT :—The persons who receive education at the age of five from their mothers and at the age of eighth from their fathers and later on from their teachers upto the age of forty-eight, they become very learned wise and religious and in order to deliver good to the mankind they live prety long life.

NOTES ;—(अरम्) अलम् । =Achieve. (पितृभ्याम्) विद्वद्भ्यांजनीजनकाभ्याम् =From the learned parents-mothers and fathers. (परिविष्टी) सर्वतो विद्याव्याप्नोति यया तया क्रियया । =Attaining full knowledge. (दंसनाभिः) उत्तमैः कर्मभिः । =With ideal actions. (सख्यम्) मित्रभावम् = Friendship. (आयन्) प्राप्नुवन्ति । =Get. (धीरासः) योगयुक्ता । ध्यानवन्तः ।= Constructors because of Yogic exercises. (पुष्टिम्) सर्वाङ्गावयवदृढत्वम् । Adequate strength in the parts of the body. (मनायै) मन्तव्यायै विद्यायै । =To the wisdom.

———

Education by the parents and serving to them are emphasized :

पुन॒र्ये च॒क्रुः पि॒तरा॒ युवा॑ना स॒ना यूपे॑व ज॒र॒णा शया॑ना ।
ते वाजो॒ विभ्वाँ॑ ऋ॒भुरिन्द्र॑वन्तो॒ मधु॑प्सरसो नोऽवन्तु य॒ज्ञम् ॥ ३ ॥

3. TRANSLATION :— On becoming young, respect the persons who serve their parents well and give them full rest and respect upto the old age and prove to them like their pillar (support), they become handsome and prosperous. Let those old parents continue the tradition of study and teaching. In their accompaniment and association and with the favour of blessings of the Almighty God, let me become wise and learned.

PURPORT :—The parents who make their children Brahmachari (celibate) for a pretty long period and make them good natured and learned, they always have youthful life even in their old age because of their service given to them by their children .

EDITOR'S NOTES :— The importance of parents and teachers to teach the children is a noble Vedic concept. Shtapatha Brahman says :—मातृमान् पितृमानाचार्यवान् पुरुषो वेद ।

Svami Dayananda has thus begun the second chapter of Satyartha Prakasha with this very key-note about the education.

NOTES :—(युवाना) प्राप्तयौवनौ । =Youthful. (सना) संसेविनौ । =Serving. (यूपेव) स्तम्भ इव दृढौ । =Like a pillar. (जरणा) जरां प्राप्तौ । =Old. (शयाना) यौ शयाते तौ । =Sleeping in rest. (विभ्वा) विभुना ज्ञानेन जगदीश्वरेण । =By blessings of Almighty God. (मधुप्सरसः) मधुप्सरस्वरूप सुन्दर येषान्ते । =Handsome and prosperous. (यज्ञम्) अध्ययनाध्यापनादिकम् । =Study, teaching and other good actions.

Emphasise has been laid on the role played by the parents during the education of their children :

यत्सं॒वत्स॒मृ॒भवो॒ गामर॑क्षन्यत्सं॒वत्स॒मृ॒भवो॒ मा अपि॑शन् ।
यत्सं॒वत्स॒मभ॑र॒न्भासो॑ अस्या॒स्ताभिः॒ शमी॑भिरमृत॒त्वमा॑शुः ॥ ४ ॥

4. TRANSLATION:— The wise parents always impart ideal

education to their children and train them in the proper use of the speech. The intelligent parents and teachers bring up their children in an affectionate manner and look after their physical and intellectual development. The good mothers enlighten their children with affection like a cow caressing its calf. Such children or students get the best knowledge from their parents and teachers, serve them properly. Because of this, these teachers and parents attain the highest delight, satisfaction and salvation very soon.

PURPORT :—*The wise parents and their teachers bring up the children and students by the observance of Brahmacharya (celibacy). And thus they acquire knowledge, strength virtues and fine actions. They attain the highest degree of delight.*

NOTES :—(संवत्सम्) सङ्गतं वत्समिव । =Like an attachment to calf. (ऋभवः) मेधाविनः पितरः । =The wise or intelligent parents. (संवत्सम्) एकीभूतं वात्सल्येन पालितं सन्तानम् । =The children brought up with affection. (अपिंशन्) साऽवयवान् कुर्वन्ति । =Development them physically with rich and nutritious diets. (शमीभिः) श्रेष्ठैः कर्मभिः । =With ideal actions or doings. (अमृतत्वम्) मोक्षभावमुत्तममानन्दं वा । =The highest delight or salvation.

The attributes of intelligent human beings are stated :

ज्येष्ठ आंह चमसा द्वा करेति कनींयान्त्रीन्कृंणवामेत्यांह ।
कनिष्ठ आंह चतुरंस्करेति त्वष्टं ऋभवस्तत्पंनयद्वचों वः ॥ ५ ॥

5. *TRANSLATION* :—O intelligent persons ! your speeches are to be admired because of its educative nature ones. Let that your speech or sermons multiply, and let the youngers should follow their elders. In return the youngers should be followed by four another younger persons. This should be a regular stream.

PURPORT :—*All the members of a family should become intelligent, and should carry out the instructions of their elders. Same*

way, the other youngers should follow on the footsteps of their elders, who are younger to the first ones.

NOTES :—(ज्येष्ठः) पूर्वजः । =Elder or predecessor. (आह) वदति । = Instructs.(चमसा) चमसौ । =The subordinates or youngers ones. (कनीयान्) कनिष्ठः । =A junior. (त्वष्टा) शिक्षकः । =Teacher. (पनयत्) प्रशंसेत् । = Should admire.

EDITOR'S NOTES :—In this mantra, the singular number of the word KANEEYAN (junior or younger) has the verb in plural number i.e. KRINAAVAMA. Therefore the plural number of the first person i.e, we, is an appropriate verb. It means that we should also follow on the footsteps of the elders.

———

The qualities of good person are mentioned :

सत्यमूचुर्नर एवा हि चक्रुरनु स्वधामृभवो जग्मुरेताम् ।
विभ्राजमानांश्चमसाँ अहेवावेनत्त्वष्टा चतुरो ददृश्वान् ॥ ६ ॥

6. *TRANSLATION* :—The intelligent persons attain good foodgrains, and moreover follow on the footsteps of the sincere persons. Whatever a truthful man asked to comply, that should be implemented by the knowledgeable persons. Such men visualize thoroughly the coming events, like a weatherman forecasts the monsoon and the four large parts of the day and night.

PURPORT :—*Here is a simile. All should follow on the footsteps of the sincere persons and behave in accordance with their dicktates. of conscience. As a weatherman forecasts the coming rains, similarly the visualizer persons are capable to attainment of Dharma (righteousness) Artha (wealth) Kama (desirous) and Moksha (Salvation) by the observance of Karma (action, Upāsanā, homage, knowledge truthfulness etc.)*

NOTES :—(सत्यम्) यथार्थम् । =Truthfulness, (स्वधाम्) अन्नम् । = Foodgrains. (जग्मुः) प्राप्नुवन्ति । =Attains. (विभ्राजमानान्) प्रकाशमानान् ।

=To the shining. (चमसान्) मेघान् । चमस इति मेघनाम (NG 1, 10) = To the clouds. (प्रवेनत्) कामयते । =Desirous. (दद्वान्) दूरद्रष्टा-दृष्टवान् । A good visualizer.

The subject of scholar is re-emphasized :

द्वादश द्यून्यदगोह्यस्यातिथ्ये रणन्नृभवः ससन्तः ।
सुक्षेत्राकृण्वन्ननयन्त सिन्धून्धन्वातिष्ठन्नोषधीर्निम्नमापः ॥ ७ ॥

7. *TRANSLATION* :—The intelligent persons who are awakened from the lethargy are capable to attain water resources, harness rivers or oceans, make a flight in the sky and get medicines under their control. They should deliver sermons for twelve or more days in order to disclose the general pattern of behaviour. In fact, such people make the spots of sermons beautiful and people happy. In fact, they are the real benefactors.

PURPORT :—Here is a simile. The learned persons awaken the dormant qualities of the human beings. Same way the others should educate illiterates and make them learned in order to seek happiness.

NOTES :—(द्यून्) दिनानि । =The days. (अगोह्यस्य) असंवृतस्य । =Not secret, uncovered general pattern. (ससन्तः) शयाना उत्थाय । = Awakened from the lethargy. (सुक्षेत्रा) शोभनानि क्षेत्राणि । =Beautifull spots. (अनयन्त) नयन्ति । =Harness. (सिन्धून्) नदीन् समुद्रान् वा । =The rivers or oceans. (धन्व) अन्तरिक्षम् । =Flight in the sky.

The qualities of the human beings are highlighted :

रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।
त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः ॥ ८ ॥

8. *TRANSLATION* :—The brilliant technologists manufacture a good aircraft fitted with necessary fine parts and aids, and it is utilised by the people. Such people achieve by a speech, full of authenticity and complete knowledge quick. Because of their

fine performance and nice dealings, they achieve their accomplishments. Let them create or spin money for our sake.

PURPORT :—The persons who first attain theory and then the practical knowledge and thereafter secure the spiritual and mundane know-how, with proper analysis they accomplish the technological assignments. Gifted with his wisdom, they secure eminence and prosperity.

NOTES :—(रथम्) विमानादि यानम् । =Aircraft. (सुवृतम्) सुष्ठु रचितं साङ्गोपाङ्गसहितम् । =Equipment with parts and aids and manufactured nicely. (नेरेष्ठाम्) नरास्तिष्ठन्ति यस्मिंस्तम् । =Where people can stay comfortably. (धेनुम्) वाचम् । =Speech. (विश्वजुवम्) समग्रवेगाम् । =Fast. (स्ववस:) शोभनमवो रक्षणादिकं कर्म येषान्ते । =Well guarded. (स्वपस:) सुष्ठु धर्म्याणि कर्माणि येषान्ते । =Those who have exact visualisation and actions. (सुहस्ता:) शोभना: कर्मसाधका हस्ता येषान्ते । =Capable to perform nice accomplishment.

The qualities of good persons are re-stated :

अपो ह्येषामजुषन्त देवा अभि क्रत्वा मनसा दीध्यानाः ।
वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा ॥ ९ ॥

9. *TRANSLATION* :—The intelligent men accomplish their objectives like manufacturing of aircrafts etc. and apply their technical intelligence and scientific knowledge in full measures. Such a man who always performs rightly, generates hydro-electric power for the benefit of learned persons. With it, he produces more foodgrains and is accepted as a great man among the learned. Consequently, he becomes prosperous.

PURPORT :—The person who analyses all the substances scientifically by the process of the combination and diffusion, they succeed in manufacturing nice goods and perform their obligations. Such people are regarded excellent and prosperous among the learned persons.

NOTES :—(प्रत:) विमानादिविनिर्माणसाधकं कर्म । =Manufacture of air-crafts etc. (कत्वा) प्रज्ञया । =With intelligence. (मनसा) विज्ञानेन । =With scientific knowledge. (इन्द्रस्य) विद्युदादे: । =Of the hydro electric power. (ऋभुक्षा:) महान् । ऋभुक्षा इति महन्नाम (NG 3, 13) =The uphill or great.

The subject of learned persons is dealt :

ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।
ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम् ॥ १० ॥

10. *TRANSLATION* :—O intelligent persons ! in order to acquire prosperity and provide delight to the people, you invent quick-moving transport with the multitudes of horse-powers with your admired genius. By acquiring this knowledge and protecting your friends you bring plenty of richness, fame and stuffs.

PURPORT :—O intelligent persons ! let you make rich others, the same way you acquired the richness for yourself. This is possible only when you study the order of the creation and the physical sciences.

NOTES :—(हरी) तुरङ्गाविवाग्निजले । =Energy and water which act as two horses. (उक्था) प्रशंसनै: =By admired genius. (मदन्त:) आनन्दन्त: =Giving delight. (सुयुजा) यौ सुष्ठु युङ्क्तस्तौ ।=Well applied (2). (अश्वा) आशुगामिनौ । =Fast moving (2). (राय:) धनादे: । =Richness. (क्षेमयन्त:) क्षेमं रक्षणं कुर्वन्त: । =Providing protection.

The attributes of learned persons are stated :

इदाह्नः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य सख्याय देवाः ।
ते नूनमस्मे ऋभवो वसूनि तृतीये अस्मिन्त्सवने दधात ॥ ११ ॥

11. *TRANSLATION* :—O intelligent persons ! let you understand that the learned persons provide you delight in the mid-day with an ideal drink. They are capable to accomplish this with the friendliness of those persons who have annihilated the sins with

their austere steps. We urge you to hold riches for our sake, so that we render it for a noble and final cause.

PURPORT:—Those who act vigorously at the present time, they becom rich. And those who do not enjoy the association of learned persons, they become deprived of richness and always live as paupers.

NOTES :—(अह्नः) दिनस्य मध्ये । =In the mid-day. (पीतिम्) पानम् । =Ideal drink. (श्रान्तस्य) तपसा हतकिल्विषस्य । =Of the one who has smashed the sins. (सख्याय) मित्रभावाय । =In order to acquire friendliness. (सेवने) सत्कर्मणि । =In the performance of noble act. (दधात) धारयत । =Hold.

Sūktam-34

Rishi of the Sŭktam-Vāmadeva. Devatā. Ribhus. Chhanda-Various types of Trishtup and Pankti. Svara-Dhaivata and Panchama.

The attributes of genius persons is described :

ऋभुर्विभ्वा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात ।
इदा हि वो धिषणा देव्यह्नामधात्पीतिं सं मदा अग्मता वः ॥ १ ॥

1. *TRANSLATION* :—All of you should act in such a way that maximum delight is secured by all, and the noble wisdom should be adorned during the course of drinking of Soma periodically. In order to attain this, O genius persons ! you should perform the Yajna aimed at intensification of learning and wisdom. Enlightened and prosperous you divine intelligent persons should come to us nicely with the guidance provided by genius persons and through the Grace of God.

PURPORT :—O genius persons ! you should intensify your intelligence and perform the acts, aimed at securing the delight. Alongwith it, you should also worship the Omnipresent God.

NOTES :—(विश्वा) विभुनेश्वरेण । =By Omnipresent God. (यज्ञम्) विद्याप्रज्ञावर्द्धकम् । =The acts which intensify learning and genius. (रत्नधेया) रत्नानि धनानि धीयन्ते यया तस्यै । =The action which brings enormous richness and keeps jewells secure. (धिषणा) प्रज्ञा । = Intelligence. (उपयात) प्राप्नुत । =Secure. (अग्मत) प्राप्नुत । अत्र संहितायामिति दीर्घः । = Hold or get.

The subject of genius person is elaborated :

विद्वानासो जन्मनो वाजरत्ना उत ऋतुभिर्ऋभवो मादयध्वम् ।
सं वो मदा अग्मत सं पुरंधिः सुवीरामस्मे रयिमेरयध्वम् ॥ २ ॥

2. *TRANSLATION* :—O genius persons ! you are equipped with scientific knowledge and other qualities. Since you were born, you have been delighting the knowledgeable and wise man, who are devoted to attain learning. This will provide you great delight and the kingdom of various cities and towns. We also seek your guidance in order to have a well-disciplined army of brave soldiers and prosperity, too.

PURPORT :—*Those who secure knowledge in their childhood and thereafter become young and fully learned, they later on establish friendship with the learned persons. They also do their best for the welfare of less fortunate, i.e., illiterates and under-privileged.*

NOTES :—(विद्वानासः) ज्ञानवन्तो विद्याग्रहणाय कृतप्रतिज्ञाः । =The learned persons who are devoted to secure learning. (वाजरत्नाः) विज्ञानादीनि रत्नानि येषान्ते । =Those who are equipped with the scientific knowledge and other qualities. (मादयध्वम्) आनन्दयत । =Give delight. (पुरन्धिः) पुरां धारको राज्यभावः =The kingdom of various cities and towns. (सुवीराम्) शोभना वीरा यस्यां सेनायां ताम् । =The army formations, comprising the brilliant and brave persons. (ईरयध्वम्) प्राप्नयतम् । =Secure well.

The subject of genius persons is further highlighted :

अयं वों युज्ञ ऋंभवोऽकारि यमा मंनुष्वत्प्रदिवों दधिष्वे ।
प्र वोऽच्छां जुजुषाणासों अस्थुरभूंत विश्वं अग्रियोत वाजाः ॥ ३ ॥

3. *TRANSLATION* :—O genius persons ! the way you perform Yajnas i. e. teaching and preaching and act with foresight, that creates an urge in you to secure learning and fine virtues. Thus you should hold a good position while serving others. Moreover you should always stand first in the performance of good acts speedily.

PURPORT :—*O intelligent students ! you should serve faithfully to your teachers who impart you the knowledge sincerely. By observing a disciplined and controlled life, you should attain the learning.*

NOTES:—(मनुष्वत्) मननशील विद्वद्वत् । =The learned men devoted to deep study. (प्रदिवः) प्रकर्षेण विद्यादिसद्गुणान् कामयमानान् । =One who has secured intense learning and virtues. (जुजुषाणासः) भृशं सेवमानाः । =Serving. (अग्रिया) अग्रे भवाः । =Standing first.

The theme of learned persons goes on :

अभूंदु वो विधुते रंत्नुधेयंमिदा नंरो दाशुषे मर्त्याय ।
पिबंत वाजा ऋभवो दुदे वो महिं तृतीयं सवंनं मदांय ॥ ४ ॥

4. *TRANSLATION* :—O intelligence person ! you are always first in performing good acts. You always give plenty of richness to those teachers or preachers, who are well learned and are keen to impart their knowledge to others. I lead you to the path of delight, which is of three kinds and full of happiness and prosperity. You hold it extensively and seek learning from them.

PURPORT :—*O persons ! you should offer jewels and richness to those, who have imparted to you the knowledge. Consequently, it will extend learning and prosperity.*

NOTES :—(विधते) विद्यासुशिक्षाविधानं कुर्वतेऽध्यापकोपदेशकाय वा । =For the

teachers and preachers who impart ideal education and way of life. (रत्नधेयम्) रत्नानि धीयन्ते यस्मिंस्तत्। =The offerings of jewels and richness. (तृतीयम्) त्रयाणां पूरकम्। =Of three types. (सवनम्) सुखैश्वर्य्यम्। =Delight and prosperity.

The subject of genius persons is described :

आ वाजा यातोप न ऋभुक्षा महो नरो द्रविणसो गृणानाः।
आ वः पीतयोऽभिपित्वे अह्नामिमा अस्तं नवस्व इव ग्मन् ॥ ५ ॥

5. *TRANSLATION* :—O genius person blessed with noble virtues! you have observed full Brahmacharya (celibacy) are respectable, leading in and always seeking the wealth of fame. You come us well-nigh. As a man dwelling in newly constructed house, enjoys happiness, same way we should pass our days delighting with herbal (soma) drinks.

PURPORT :—All should endure to seek company of frank straightforward and learned persons, in order to attain prosperity day and night. As a newly married couple enjoy married life, we all the women and men should perform the duties of home life.

NOTES :—(वाजाः) प्राप्तब्रह्मचर्य्याः। =Observing Brahmacharya. (ऋभुक्षाः) सद्गुणैर्महान्तः। =Great because of being virtuous. (महः) पूजनीयाः। =Respectable. (द्रविणसः) यशोधनस्य। =Wealth in the form of fame. (अस्तम्) गृहम्। =Home. (नवस्व इव) यथा नवीनसुखः। =Like a newly married couple.

The theme of learned persons further moves on :

आ नपातः शवसो यातनोपेमं यज्ञं नमसा हूयमानाः।
सजोषसः सूरयो यस्य च स्थ मध्वः पात रत्नधा इन्द्रवन्तः ॥ ६ ॥

6. *TRANSLATION* :—The learned persons vie with each other to secure infallible strength and share their happiness with similar persons. Holders of jewellers and riches in full of prosperity, you

learned persons come respectfully to this Yajna-the activities of intensification of learning. You should protect those who offer you sweet and useful articles.

PURPORT :—It is the duty of persons to behave in a friendly manner and intensify their prosperity, strength and learning. By doing in this way, you protect well and make people the happy.

NOTES :—(नपातः) न विद्यते पातः पतनं येषान्ते। =Infallible. (शवसः) बलवन्तः। =Full of strength. (हूयमानाः) स्पर्द्धमानाः। =Vying with each other. (सजोषसः) समान प्रीति सेवनाः। =Sharing pleasures in equal measures. (इन्द्रवन्तः) ऐश्वर्य्यंवन्तः। =Prosperous.

———

The theme of genius persons is further developed :

सजोषा इन्द्र वरुणेन सोमं सजोषाः पाहि गिर्वणो मरुद्भिः।
अग्रेपाभिर्ऋतुपाभिः सजोषा ग्नास्पत्नीभी रत्नधाभिः सजोषाः ॥७॥

7. *TRANSLATION* :—O genius persons ! you are admired by good words and therefore protect the noble and industrious persons, who share the prosperity among themselves. Along with top class defenders, you always guard the property of those who share it with others. You also protect the women who were wearing various ornaments and jewels in the company of and moving with their husbands. You should guard the property of those fellow travellers, who live in harmony with varying seasons.

PURPORT :—O men ! you should progress on the path of prosperity in association of noble persons. You should also take care and protect those persons who anticipate the onslaughts of the various seasons before they could cause any distinction. Moreover, you should endear yourselves in the association of such couple, who share their feelings of grief happiness and gains.

NOTES :—(वरुणेन) वरेण पुरुषार्थेन। =By noble industriousness. (गिर्वणः) गीर्भिः स्तुतः। =Admired by good words. (मरुद्भिः) मनुष्यैः सह।

=In the company of men. (अग्रेपाभिः) येऽग्रे पान्ति रक्षन्ति तैः =The pilots or foregoers in army who protect us. (ग्नास्पत्नीभिः) या ग्नाः पत्नीनां स्त्रियस्ताभिः =By the merited wives. (रत्नधाभिः) या रत्नानि द्रव्याणि दधति ताभिः ।=One who stocks and wears jewells and riches.

The attributes of genius persons are stated :

सजोषस आदित्यैर्मादयध्वं सजोषस ऋभवः पर्वतेभिः ।
सजोषसो दैव्येना सवित्रा सजोषसः सिन्धुभी रत्नधेभिः ॥ ८ ॥

8. *TRANSLATION* :—O genius persons ! you should live in association with those who have observed Brahmacharya upto the age of 48 years and are resembling with you in fine virtues, action and temprement. These associates should be kind like clouds in their qualities actions and tempraments, and also comparable with power. Endowed with jewels and acting like rivers and oceans, they should delight us on account of their virtues actions and temprament.

PURPORT :—The persons who were always in association with fully learned persons, they are capable to manufacture aircrafts and ships, and thus succeed to fly in the sky and navigate in ocean and rivers.

NOTES :—(सजोषसः) समानोत्तमगुणकर्मस्वभावसेविनः । =Bearing similar virtues, actions and temprament. (आदित्यैः) कृताष्टाचत्वारिंशद् ब्रह्मचर्य-विद्वैः । =By those who have observed Brahmacharya upto the age of 48. (मादयध्वम्) परस्परानानन्दयत । =Delight mutually. (पर्वतेभिः) मेघैः सह । =By the clouds. (सवित्रा) विद्युद्रूपेण । =By electricity.

The subject of genius persons is continued :

ये अश्विना ये पितरा य ऊती धेनुं ततक्षुर्ऋभवो ये अश्वा ।
ये अंसत्रा य ऋधग्रोदसी ये विभ्वो नरः स्वपत्यानि चक्रुः ॥ ९ ॥

9. *TRANSLATION* :—The genius persons are well-versed in all the disciplines, and sciences. They protect the persons travelling

very fast on the right route as well as in their speeches. They know each and every secret and sciences of firmament and earth, and lead others. With their ideal teachings, they make their children noble and sincere, and are thus very lucky.

PURPORT :—The persons who live in association with learned and noble persons, serve the elders and protect the neglected persons, they make their issues noble and ultimately attain delight.

NOTES :—(अश्विना) सकलविद्याव्यापतौ । =Well-versed in all sciences. (ऊती) रक्षणाद्येन ।=By protection. (अश्वा) वेगेनाऽध्वनि व्याप्तिशीलौ युग्मौ पदार्थौ । =The fast moving twins. (अंसत्रा) अंसान् गत्यादीन् रक्षतस्तौ । =Protectors.(2) (विभ्व:) सकलविद्यासु व्यापका: । =Well-versed in all disciplines. (स्वपत्यानि) सुष्ठु शिक्षयोत्तमानि चापत्यानि च तानि । =The issues made noble by ideal teachings.

The subject of genius persons is detailed :

ये गोमन्तं वाजवन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरुक्षुम् ।
ते अग्रेपा ऋभवो मन्दसाना अस्मे धत्त ये च रातिं गृणन्ति ॥ १० ॥

10. *TRANSLATION :*—O genius persons ! you hold delight for us, because they are owners of huge stocks of foodgrains, possess knowledge of sciences, are holders of various substances and wealth, commander of brave soldiers and protector of wealth giving it priority. They admire us for our donations.

PURPORT :—O genius persons ! you give away your own worthwhile pleasures and are thus admired for your donations giving them to the right persons.

NOTES :—(गोमन्तम्) बह्व्यो गावो विद्यन्ते यस्मिस्तं बहुराज्ययुक्तम् =To the state with owners of cattle- wealth. (वाजवन्तम्) बह्वन्नविज्ञान-साधकम् =Grower of plenty of foodgrains and knowledge. (सुवीरम्) उत्तमवीराणां प्रापकम् । =Commander of brave soldiers. (वसुमन्तम्)

बहुविधद्रव्यसहित =Along with varied substances. (अग्रेपा:) पुरस्ताद्रक्षका: ।=Leading in protection. (रातम्) दानम् ।=To donation.

The subject of genius persons is thrashed out :

नापांभूत न वोऽतीतृषामानिःशस्ता ऋभवो यज्ञे अस्मिन् ।
समिन्द्रेण मदंथ सं मरुद्भिः सं राजंभी रत्नधेयाय देवाः ॥ ११ ॥

11\. *TRANSLATION* :—O learned and genius persons ! you should never be neglected and humiliated. We never want you to be exceedingly greedy in this Yajna. Let us live happily and with prosperity, and enjoy the company of noble persons. You should also share the company of rulers, because they possess jewels and riches, and thus enjoy happiness.

PURPORT :—The persons free from greed should mingle with the rulers and its subjects, and thus progress in their married life. Such people are never neglected or humiliated.

NOTES :—(अप, अभूत) तिरस्कृता भवत । =Neglected. (अतीतृषाम्) अतितृष्णायुक्तान् कुर्य्याम । अत्र संहितायामिति दीर्घः =Let us not be too greedy. (अनिःशस्ताः) निर्गतं शस्तं प्रशंसनं येभ्यस्तद्विरुद्धाः ।=Always admired. (मरुद्भिः) उत्तमैर्मनुष्यैः सह । =In the company of noble persons.

Sūktam-35

Rishi of the Sūktam-Vāmadeva. Devatā or subject. Ribhus. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes and duties of the enlightened persons are told :

इहोपं यात शवसो नपातः सौधन्वना ऋभवो मापं भूत ।
अस्मिन्हि वः सवंने रत्नधेयं गमन्त्विन्द्रमनु वो मदांसः ॥ १ ॥

1. TRANSLATION :—O un-decaying mighty persons ! you are good archers whose arrows are in the air. O wise men ! come to us here. May your delights in this practical work follow the

wealthy king who upholds the treasure of gems. Having acquired abundant wealth, you not be insulted anywhere.

PURPORT :—Those who desire to extend their economic power with zeal are respected everywhere on achieving it. But those who are lazy remain poor and are insulted everywhere. (Importance of economic power is emphasized in the battle. Ed.).

NOTES & REMARKS :—(सवने) क्रियामये व्यवहारे। षु-प्रसवैश्वर्ययो: (स्वा०) ऐश्वर्योत्पादके व्यवहारे। =Inpractical dealing. (ऋभव:) मेधाविन:। ऋभुरिति मेधाविनाम (NG 3, 15) =Wise man. (सौधन्वनास:) शोभनानि धन्वान्यन्तरिक्षस्थानि येषां इमे =They who have their good archer in the firmament, good archers. धन्व इति अन्तरिक्षनाम (NG 1,3)। धन्व इति पदनाम (NG 4, 2) तेन गतिशीलानां विजयप्रापकाणां धन्वान्नादीनां गृहाणाम्

The attributes and essentials of the learned persons are described :

आगन्तृभूणामिह रत्नधेयमभूत्सोमस्य सुषुतस्य पीतिः।
सुकृत्यया यत्स्वपस्यया चँ एकं विचक्र चमसं चतुर्धा॥ २॥

2. *TRANSLATION* :—O men ! with your good means and methods and the inherent desire of doing good to others, you have built one cloud-like chariot. It has four kinds of movements-downward, upward, curved and straight, and that thus acquired wealth could be utilised well. Thus the retaining of wisemen is attained. Accomplish with it your travel and transport purposes.

PURPORT :—The manufacturers of good vehicles enable the men to join their group at their will with dexterity and good actions. They are able to acquire abundant wealth and nice articles for eating, drinking and consumption.

NOTES & REMARKS :—(सोमस्य) ऐश्वर्य्यस्य। =Of wealth. (स्वपस्यया) सुष्ठवपांसि कर्माणि तान्यात्मन इच्छया। अप इति कर्मनाम (NG 2, 1)। =With the desire of doing good deeds. (चमसम्) चमसं मेघमिव गर्जनावन्तं रथम्। चमस इति मेघनाम (NG 1, 10) =Chariot or vehicle which makes sound like the cloud.

The subject of essentials of the learned is dealt :

व्यकृणोत चमसं चतुर्धा सखे वि शिक्षेत्यब्रवीत ।
अथैतं वाजा अमृतस्य पन्थां गणं देवानामृभवः सुहस्ताः ॥ ३ ॥

3. *TRANSLATION* :—O friend ! as absolutely truthful and highly learned persons teach true knowledge, you should also do likewise. O powerful and dexterously wise artisans you are like our friends. You have made the assignment successful from all aspects, like the instrument of Yajna (the ladle) and teach the shastras well. Follow the path of emancipation lasting a very long period. (According to the shastras, the salvation is not eternal on everlasting. Ed.).

PURPORT :—O men ! God ordains you to accoplish the four-fold ultimate aims of the human life i.e. Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation). If you endeavour for the accomplishment of the final as a team, you will certainly be able to acomplish Dharma, Artha, Kama and Moksha- the Purushartha. (Here the ladle is compared with it. Ed.).

NOTES & REMARKS :—(चमसम्) यथा यज्ञसाधनम् । =A ladle used to put oblation, etc in the Yajna.

The qualities of the enlightened further explained :

किंमयः स्विच्चमस एष आस यं कव्येन चतुरो विचक्र ।
अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य ॥ ४ ॥

4. *TRANSLATION* :—O wisemen ! what kind of Chamasa i.e. the Purushartha Chatushtaya is the means of enjoyment ? And how this process of wisdom you divide into four ? For the enjoyment of delight, accomplish the work undertaken by you. It leads you to prosperity conciously and protects well.

PURPORT :—The question is what are the means for the accomplishment af work and what are these made of ? The answer

is that who are blessed with determination, knowledge and reason, and it leads to the accomplishment of the work. They are the surest means of achieving the aim.

NOTES & REMARKS :—(सवनम्) कार्य्यसिद्ध्यर्थं कर्म । =The action that leads to the accomplishment of the work. (मधुनः) ज्ञानजन्यस्य । =Born of knowledge. (चमसः) आचामति येन सः । =By which a man enjoys happiness.

———

The qualities and duties of the enlightened are enumerated :

शच्याकर्त पितरा युवाना शच्याकर्त्त चमसं देवपानम् ।
शच्या हरी धनुतरावतष्टेन्द्रवाहावृभवो वाजरत्नाः ॥ ५ ॥

5. *TRANSLATION* :—O wisemen ! endowed with knowledge and foodgrains etc. you make even aged one young and highly learned teacher and preacher again because of your wisdom and You manufacture a ladle and it serves a good purpose under your service. instructions, generate air and electricity being the means of drinking, and it leads to quick locomotion and prosperity.

PURPORT :—O learned person ! you should endevour in such a manner that children complete full knowledge at the time of youth, and only thereafter enter into wedlock with full love, understanding and mutual consent. They should always remain full of bliss.

NOTES & REMARKS :—(पितरा) विज्ञानवन्तावध्यापकोपदेशकौ । = Highly learned teachers and preachers. (शच्या) वाण्या । शचीति वाङ्नाम (NG 1, 11) । शचीति प्रज्ञानाम (NG 3, 9) । =With wisdom. (हरी)वायुविद्युतौ । हरी-हरतःक्लेशं प्रापयतश्च स्थानान्तरं । =Air and electricity. (धनुतरौ) शीघ्रं गमयितारौ । शीघ्रम् । धन्वति-गतिकर्मा (NG 2, 14) =Leading to quick locomotion. पितरौ-पालकौ विद्योपदेशादिना इत्यध्यापकोपदेशकौ । जनकश्चोपनेता च, यश्च विद्यां प्रयच्छति । अन्नदाता भयत्राता पञ्चैते पितरः स्मृताः इति चाणक्यनीतौ वेदानुसरिवचनमत्र स्मर्तव्यम् ।

———

The same subject of attributes of the enlightened is highlighted :

यो वः सुनोत्यभिपित्वे अह्नां तीव्रं वाजासः सवनं मदाय ।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणो मन्दसानाः ॥ ६ ॥

6. *TRANSLATION* :—O mighty and highly learned wisemen ! desirous of welfare of all, you confer upon him riches wealth that makes men brave (by giving military training). These brave men pour out at day time and give abiding delight and splendid wealth for the fulfilment of noble desires.

PURPORT :—O learned men ! it is your duty to train well those persons who serve you and act in compliance to your commands and lead them to prosperity.

NOTES & REMARKS :—(मन्दसानाः) कामयमानाः। मन्दसानाः-मदि स्तुति-मोदमदस्वप्नकान्तिगतिषु (भ्वा०) कान्तिः कामना । =Desirous of the welfare of all. (अभिपित्वे) अभीष्टप्राप्तौ । अभिपित्वम्-अभिप्राप्तिरिति (NKT 3, 3, 15) =For the fulfilment of noble duties. (सवनम्) ऐश्वर्यम् । षु-प्रसवैश्वर्ययोः । =Wealth.

The same subject is continued :

प्रातः सुतमपिबो हर्यश्व माध्यन्दिनं सवनं केवलं ते ।
समृभुभिः पिबस्व रत्नधेभिः सखीँ याँ इन्द्र चकृषे सुकृत्या ॥ ७ ॥

7. *TRANSLATION* :—O king ! giver of much wealth your steads are beautiful and speedy, added with the wise men. You make your friends because of their good deeds. They are in fact upholders of jewels of noble virtues. They take milk in the morning and well-cooked pure and juicy food at noon. In this way, you get abiding happiness and health.

PURPORT :—The men are very fortunate who have highly learned persons as their friends, and desise welfare of all. They perform good deeds by discharging their duties in the morning, noon and evening and who take proper diet at proper time, and are friendly to all.

NOTES :—(सवनम्) सकलसंस्काररसोपेतम् । =Well-cooked and juicy food. (हर्य्यश्व) हर्याः कमनीया गमनीया अश्वा यस्य तत्सम्बुद्धौ । =He who possesses beautiful and speedy horses.

The duties of the enlightened ones are told :

ये देवासो अभंवता सुकृत्या श्येना इवेदधि दिवि निषे ।
ते रत्नं धात शवसो नपातः सौधन्वना अभंवतामृतासः ॥ ८ ॥

8. *TRANSLATION*:—The enlightened persons are famed on account of good deeds, and take flights to the sky (by aircrafts etc.) being industrious like the hawks. They are also powerful being the sons of those who keep the firmament free of pollution by performing Yajnas. They never go astray from the path of Dharma (righteousness), and lastly attain the bliss of emancipation.

PURPORT :—Those who go to the firmament by the aircrafts like the hawks, who become truly enlightened by the performance of righteous acts and turn others also on the same path, get prosperity in this world and emancipation thereafter in the heaven.

NOTES & REMARKS :—(श्येना-इव) श्येनवत्पुरुषार्थिनः । =Industrious like the hawks. (नपातः) ये धर्मान्न पतन्ति । =Who do not go away from the path of righteousness. (सौधन्वनाः) शोभनं धन्वन्तरिक्षं येषान्ते तेषां पुत्राः । —The sons of those who make the firmament free from pollution by the performance of the Yajnas. धन्व इत्यन्तरिक्षनाम (NG 1, 3) धन्व अन्तरिक्षम् धन्वन्ति अस्मादापः (NKT 5, 1, 4) ।

The qualities of the enlighted are further told :

यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः ।
तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम् ॥ ९ ॥

9. *TRANSLATION* :—O wisemen! you always perform righteous deeds. Please accept this (Charu or Prasadada or leftover of the oblations). It has been well prepared for you tastefully with joy

with prime object of "doing good deeds". Make this Brahmacharya of forty-eight years (maximum period prescribed for marriage) a store-house of good virtues like wisdom, truthfulness, purity and other means for the attainment of all kinds of wealth.

PURPORT :—O men ! attain properity by acquiring knowledge in the first part of life, by discharging the duties of household life in the second part of life and dispensing justice etc. in the third part of life.

NOTES & REMARKS :—(तृतीयम्) अष्टाचत्वारिंशद्वर्षपरिमित सेवितं ब्रह्मचर्य्यम् । अथ यान्यष्टाचत्वारिंशद् वर्षाणि तृतीयं सवनं तदस्यादित्या अन्वः यक्षाः प्राणावावादित्याविद्या एते हीदं सर्वम् आददते (छान्दोग्योपनिषदि 3,6,5)=Brahmacharya observed upto the age of 48 years or more. (सवनम्) सकलैश्वर्य्यप्रापकम् । =Leading to the attainment of all kinds of wealth.

———

Sūktam—36

Rishi of the Sūktam-Vāmadeva. Devatā or subject. Ribhus. Chhanda-Trishtup and Jagati of various kinds. Svara-Dhaivata and Nishada.

The subject of technology is dealt :

अनश्वो जातो अनभीशुरुक्थ्यो रथस्त्रिचक्रः परि वर्तते रजः ।
महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥ १ ॥

1. *TRANSLATION* :—O wisemen ! admirable three-wheeled your car is without horses for driving and without reins. It traverses the firmament. Your interest is teaching of the enlightened persons, and consequently you cherish the heaven (firmament) and earth.

PURPORT :—You should build aircraft and the transport applying the various machines of horse-power, but not the horses. These are operated by fire (fuel or energy) and water etc. You should travel on the earth, in the sky and sea and thus acquire mundane

wealth and enjoy happiness.

NOTES & REMARKS :—(अनभीशुः) अप्रतिग्रहः । =Without reins. (प्रवाचनम्) उपदेशनम् । =Teaching/preaching/impartive instruction. (त्रिचक्रः) त्रिचक्रोपेतं यानम् । =Three-wheeled car/plane.

TRANSLATOR'S NOTES :—In this mantra, it is clear reference to the building up of a car or conveyance like the aircraft, which is operated without horses and reins, which traverses on the earth, in the sea and in the sky. Even the translation of the mantra given by Prof. Wilson and Griffith leads to the same conclusion. Prof. Wilson's translation अनश्वः is horseless and of अनभीशुः is without reins. परिवर्तते रजः has been translated by him as traverses the firmament. Griffith's translation is "the three wheeled car that does not run with horse, or reins is worthy of lands and rolls round the firmament."

Though Prof. Wilson has not given any note on the mantra, Griffith has added a strange note not admitting the reference to the aircrafts, though it is so much clear. His note is :—the car; the three wheeled chariot of the Ashvins (2) drawn by asses (?) i.e. the grey clouds of the morning twilight.

Rishi Dayananda Sarasvati's interpretation is quite simple and straight as clearly borne out by the adjective of रथः as अनश्वः and अनभीशुः etc.

The technology is highlighted :

रथं ये चक्रुः सुवृतं सुचेतसोऽविह्वरन्तं मनसस्परि ध्यया ।
ताँ ऊ न्वस्य सवनस्य पीतय आ वो वाजा ऋभवो वेदयामसि ॥२॥

2. *TRANSLATION* :—O wisemen ! you possess practical knowledge of handicrafts. We invoke you respectfully because you are the wise sages and by meditation make a well-manufactured undeviating car (in the form of aircraft etc.). We give you lips or give special instructions about it to make this science of engineering

perfect. Grasp this knowledge thoroughly from all sides.

PURPORT:—O wisemen ! collect and honour the great technicians and engineers from all the sides who are expert in manufacturing and driving various vehicles and develop this technology.

NOTES & REMARKS :—(अविह्वरन्तम्) अकुटिलगतिम् =Straight, un-deviating. (सवनस्य) शिल्पविद्याजनितस्य कार्यस्य । =Of technology work. (वाजा:) प्राप्तहस्तक्रिया: । (वाजा:) वज-गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थमादाय प्राप्त हस्तक्रियेति व्याख्यानम् । =Those who have received vocational knowledge and training with hands.

———

The importance of technology is stressed :

तद्वो वाजा ऋभवः सुप्रवाचनं देवेषु विभ्वो अभवन्महित्वनम् ।
जिव्री यत्सन्ता पितरा सनाजुरा पुनर्युवाना चरथाय तक्षथ ॥ ३ ॥

3. *TRANSLATION* :—O wisemen ! endowed with large stocks of foodgrains and other kinds of wealth, well-versed in all (lit. pervading) sciences, and having received great honour by good teaching and preaching this technology among the enlightened persons, you make your old parents again prosperous young and able to walk well, and consequently they acquire knowledge and eat good food.

PURPORT:—O wisemen ! if you get good knowledge and training, having stayed among the enlightened persons, then you will be revered by all like old (mature) persons, though young in age.

NOTES & REMARKS :—(विभ्व:) सकलविद्यासु व्याप्ता: । =Well versed in all sciences (lit. pervading all sciences). (चरथाय) गमनाय विज्ञानाय भोजनाय वा । =For giving away (walking well) for acquiring knowledge or for taking food. (वाजा:) अन्नादियुक्ता: । वाज इत्यन्ननाम (NG 2,7) वाज इति बलनाम (NG 2,9) । वज-गतौ (म्वा०) =Endowed with abundant foodgrains, strength and knowledge of all kinds.

———

The technology is further developed in deeds

एकं वि चक्र चमसं चतुर्वयं निश्चर्मणो गामरिणीत धीतिभिः ।
अथा देवेष्वमृतत्वमानश श्रुष्टी वाजा ऋभवस्तद्व उक्थ्यम् ॥ ४ ॥

4. *TRANSLATION :*—O prosperous wisemen ! it is your very adorable act that you cultivate the land well like the fingers. You divide one cloud-like ladle of Purushārtha (ultimate goals of life) into four or one parts of human life, into four Ashramas and thus get into the world of the enlightened persons.

PURPORT :—Those who perform admirable actions, having enjoyed happiness (material as well spiritual), they get fame among the enlightened persons.

NOTES & REMARKS :—(चमसम्) मेघमिव विभक्तम् । =Divided like the cloud. (धीतिभि:) अङ्गुलिभिरिव विलेखनगतिभि: । धीतय इत्यङ्गुलिनाम (NG 2, 5) । गौरिति पृथिवीनाम (NG 1, 1) । =By the movements of the fingers, cultivating processes. (गाम्) पृथिवीम् । =Earth, land.

TRANSLATOR'S NOTES :—The four Purushārthas or aims of life are Dharma (righteousness) Artha (wealth) Kāma (fulfilment of noble desires) and Moksha (emancipation).

Four Ashramas are Brahmacharya ; Grihastha (domestic life) Bānaprashth (recluse) and Sanyāsa (complete renumciation and detachment). Taking गाम् for cow, some interepret it to mean that wise veterinarians make a week cow strong and milk-yielding.

The same subject of technology is continued :

ऋभुतो रयिः प्रथमश्रवस्तमो वाजश्रुतासो यमजीजनन्नरः ।
विभ्वतष्टो विदथेषु प्रवाच्यो यं देवासोऽवथा स विचर्षणिः ॥ ५ ॥

5. *TRANSLATION :*—The man whom highly learned leading truthful persons prepare and who knows much about the Omnipresence of God and other eternal subtle things, is fit to be taught. It is from that wise man that most illustrious wealth including the

foodgrains and good reputation etc. are obtained. He whom your wise men protect becomes true observer of all the important things.

PURPORT :—Those are good scholars who make their students highly learned. Those persons are to be taught and preached, who are ignorant of the true nature of things. They enjoy happiness having achieved the knowledge and wealth and are righteous.

NOTES & REMARKS :—(प्रथमश्रवस्तमः) अतिशयेन प्रथमं श्रवः श्रवणमन्नं वा यस्मात् सः । श्रव इत्यन्ननाम श्रूयते इति सतः यशो वा तस्मादेव कारणात् । =Most illustrious, wealth consisting of foodgrains and good reputation etc. (विभ्वतष्टः) यो विभुषु पदार्थेष्वतष्टोऽविचक्षणः सः । =He who is not well aware of the Omnipresent God and other all pervading subtle things.

The subject of technology is further developed :

स वाज्यर्वा स ऋषिर्वचस्यया स शूरो अस्ता पृतनासु दुष्टरः ।
स रायस्पोषं स सुवीर्यं दधे यं वाजो विभ्वाँ ऋभवो यमाविषुः ॥६॥

6. *TRANSLATION* :—O men ! that man becomes endowed with special knowledge, taker of noble virtues, a Rishi (a visualiser of the true meaning of the mantras), worthy of homage, invincible in battles, a hero, the discomfiter of foes, whom wisemen protect with the knowledge of Omnipresent God and whom a great scholar upholds. He is possessed of ample wealth and great vitality.

PURPORT :—Those men who desire to imbibe noble virtues with the association of the enlightened persons become admirable, invincible by their foes, wealthy and mighty.

NOTES & REMARKS :—(वाजी) विज्ञानवान् । वज-गतौ । गतेस्त्रिष्वर्थेषु ज्ञानार्थ-ग्रहणम् । =Endowed with special or true knowledge. (अर्वा) शुभ-गुणप्रापकः । (अर्वा) ऋ-गतिप्रापणयोः (भ्वा०) अत्र शुभगुणप्रापकः । =Conveyer of noble virtues. (ऋषिः) यो यथार्थं मंत्रार्थं दर्शयति । ऋषिर्दर्शनात् स्तोमान् ददर्श इति निरुक्ते । =(One who visualises true meaning of the mantra. Ed.)

The application of technology in the society is stressed :

श्रेष्ठं वः पेशो अधि धायि दर्शतं स्तोमो वाजा ऋभवस्तं जुजुष्टन ।
धीरांसो हि ष्ठा कवयो विपश्चितस्तान्वं एना ब्रह्मणा वेदयामसि ॥७॥

7. *TRANSLATION* :—O active wisemen of good character and conduct! your form and golden appearence is excellent, agreeable and admirable because of your association with noble and highly educated persons. You also become Yogis of contemplative nature, far-sighted preacher and discreet scholars. Through the Vidya (learning), we tell you about the attributes of the enlightened persons. Serve them well and become like them.

PURPORT :—*Those students who having approached and served the excellent teachers and most reliable truthful persons, receive education from them. They become great scholars and wealthy.*

NOTES & REMARKS :—(वाजा:) प्राप्तसुशीला वेगवन्तः । वाजाः is from वज-गतौ गतेस्त्रिष्वर्थेषु गत्यर्थमादाय वेगवन्तः इति व्याख्या प्राप्त्यर्थं चादायप्राप्तसुशीला इति व्याख्या । =Speedy or active, endowed with good character and conduct. (विपश्चितः) सदसद्विवेका विद्वांसः । =Discreet scholars. (धीरासः) योगिनो विचारवन्तः । धीरा प्रज्ञानवन्तो ध्यानवन्तः इति (NKT 4, 2, 9) (पेशः) सुन्दरं रूपं हिरण्यं च । पेश इति रूपनाम (NG 3, 7) हिरण्यनाम NG 1, 2) = Yogis of contemplative nature.

The role of technology is described :

यूयमस्मभ्यं धिषणाभ्यस्परि विद्वांसो विश्वा नर्याणि भोजना ।
द्युमन्तं वाजं वृषशुष्ममुत्तममा नो रयिमृभवस्तक्षता वयः ॥ ८ ॥

8. *TRANSLATION* :—O highly learned wisemen! do you bestow upon us (for the development of) our intellect, all nourishments and food that are good for men and resplendent knowledge. That is the real strength of the powerful persons and thus let you increase our happiness from all sides.

PURPORT :—*The learned men should be considered as the*

among the intellectuals.

NOTES & REMARKS :—(भोजना) पालनान्यन्नानिवा। (भोजनानि) भुज-पालनाभ्यवव्यवहारयो:। =Nutrients or food.(वृषशुष्मम्) वृषाणां बलीनां बलम् शुष्ममिति बलनाम (NG 2, 9)। =The mighty.

The subject of technology further moves :

इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः ।
येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥ ९ ॥

9. *TRANSLATION* :—O wisemen ! grant us in this world good progeny or State, good food and reputation that make us heroes, so that we may greatly excel others and also enlighten them. Please grant excellent knowledge for this pupose.

PURPORT :—When men come in association with the enligtened persons, they should request them to impart true knowledge, good reputation, wealth, good progeny and good army of brave persons. They should enlighten others after having received true knowledge from them.

NOTES & REMARKS :—(चितयेम) चिति संज्ञानमाचक्ष्महि। =Enlighten. (श्रव:) अन्नं श्रवणं ख्याति: वा। श्रव इति अन्ननाम श्रूयतं इति सत: यशो वा श्रूयते इत्यस्मादेव (NKT 10, 1, 5) =Food or fame.

Sūktam-37

Rishi of the Sūktam-Vămadeva. Devată—Ribhus. Chhanda-Trishtup, Pankti and Anushtup of various kinds. Svara-Panchama and Rishabha.

The duties and attributes of the absolutely truthful and enlightened persons are described :

उप नो वाजा अध्वरमृभुक्षा देवा यात पथिभिर्देवयानैः ।
यथा यज्ञं मनुषो विक्ष्वा३सु दधिध्वे रण्वाः सुदिनेष्वह्नाम् ॥ १ ॥

1. *TRANSLATION* :—O great scholars ! charming thoughtful

men have non-violent (friendly) dealings all the times. In the same manner, you also uphold them and visit to attend our non-violent sacrifice (Yajnas) by the paths earlier trodden by the enlightened persons.

PURPORT :—Those who follow the path of the righteous enlightened persons are able to do good to the peaple.

NOTES & REMARKS :—(यज्ञम्) वैरादिदोषरहितं व्यवहारम् । (यज्ञम्) यज-देवपूजासंङ्गतिकरणदानेषु (भ्वा०) । =Dealing in a way, free from malice and other evils. (अध्वरम्) अहिंसामय यज्ञम् । अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिबंध: (NKT 1, 7 । =Non-violent sacrifice. (ऋभुक्षा:) महान्त: । ऋभुक्षा इति महन्नाम (NG 3, 3) =Great.

The subject of duties and attributes of the truthful persons is continued :

ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः ।
प्र वः सुतासो हरयन्त पूर्णाः क्रत्वे दक्षाय हर्षयन्त पीताः ॥ २ ॥

2. *TRANSLATION* :—O learned persons ! may the Yajnas (truthful dealings) reach you purified with ghee (clarified butter) and serve the enlightened persons. Performed well, may they be acceptable to you. May they seek you for intellect and dexterity and may they gladden you with the (Soma) juice, drunk to heart.

PURPORT :—O men ! you should endeavour in such a manner that purity, intellect and dexterity may always grow. Those who having given up meat-eating and drinking would take good food, increase their knowledge constantly.

NOTES :—(यज्ञा:) सत्या व्यवहारा: । =Truthful dealings. (हर्षयन्त) कामयन्ताम् । हर्य-गति कान्त्यो: (भ्वा०) कान्ति:-कामना । =May desire. (दक्षाय) चातुर्याय । दक्षइति बलनाम (NG 2, 9) । =For dexterity, strength.

More duties of the enlightened ones are narrated :

त्र्युदायं देवहितं यथा वः स्तोमो वाजा ऋभुक्षणो ददे वः ।
जुह्वे मनुष्वदुपरासु विक्षु युष्मे सचा बृहद्दिवेषु सोमम् ॥ ३ ॥

3. *TRANSLATION* :—O great men ! you are endowed with

true knowledge and taking good food. Your praise gives me pleasure, and so I give joy to you (by my humility and service). I seek to acquire wealth by well-considered method, with body and speech, like an enlightened thoughtful person, because he lives in association with good people, and deals truthfully. And with regard to the divine objects, he is beneficient to truthful and highly learned persons. I invoke and give you happiness. You may also kindly invoke me and give happiness and joy.

PURPORT :— *As leasned hersons give you happiness, and desire to do good to you, you should also reciprocate similarly.*

NOTES & REMARKS :—(न्युदायम्) यं मनोदेहवचनैरुदायन्ति तम् । = Which is elevated and acquired by intellectual and physical support and noble speech. (उपरासु) श्रेष्ठासु । उपरा इति दिङ्नाम (NG 1, 6) उपर इति मेघनाम (NG 1, 10) मेघवत् सर्वहितकरीषु सर्वदिग्वासिनीषु श्रेष्ठासु प्रजासु । =Noble. (सचा) सत्येन । सचा इति पदनाम (NG 4, 2) पद-गतौ । =With truth, honestly.

The attributes of the truthful persons are further stated :

पीवो॑ अश्वा॑: शुचद्र॑था हि भूतायः शिप्रा वाजिनः सुनिष्काः ।
इन्द्र॑स्य सूनो शवसो नपातोऽनु॑ वश्चेत्यग्रियं मदाय ॥ ४ ॥

4. *TRANSLATION* :—O speedy brave men ! you are brave and possess stout horses, (horse-power machines). Mounted on such a brilliant vehicle, which have jaws and nose like parts and are decorated with ornaments of gold (gilded) etc. and become victorious. O son of a prosperous king ! you never falter down and are very powerful. Exert yourself well for the attainment of joy and bliss. We know how to make you happy, likewise you should also make us happier.

NOTES :—(चेति) विज्ञायते (चिति) संज्ञाने (भ्वा०) । =Is known (अग्रियम्) अग्रे भवं सुखम् । = Forward happiness.

The duties and attributes of the truthful persons are stated :

ऋभुमृंभुक्षणो रयिं वाजे वाजिन्तमं युजम् ।
इन्द्रंस्वन्तं हवामहे सदासातममश्विनम् ॥ ५ ॥

5. *TRANSLATION* ;—O great scholar ! we invoke you for the sake of wisemen, for acquiring in the battle splendid wealth, consisting of speedy horses and other animals. Ruled by a noble king, always cooperating and sharing fortunes with others, you should also desire and seek to acquire it.

PURPORT :—O men ! you should multiply each others' wealth by competion, and conquer your enemies in battle fields.

NOTES :—(इन्द्रस्वन्तम्) परमैश्वर्य्ययुक्तस्वामिसहितम् । =Associated with a prosperous king. (सदासातमम्) सदाऽतिशयेन विभजनीयम् । = To be divided into or shared by many.

The previous subject of duties of the enlightened ones is dealt :

सेदंभवो यमवंथ यूयमिन्द्रंश्च मत्यम् ।
स धीभिरंस्तु सनिता मेधसांता सो अर्वता ॥ ६ ॥

6. *TRANSLATION* :—O wisemen ! may the man whom you and a prosperous king protect be endowed with wisdom. Also you become distinguisher between truth and falsehood and victorious in the battles.

PURPORT :—O officers of the State and military men ! if kings and wisemen are your chiefs or guides, then your victory is assured and you may incessantly enjoy happiness.

NOTES & REMARKS :—(सनिता) सत्याऽसत्ययो: संविभाजक: । =Distinguisher between truth and falsehood. (मेघसाता) शुद्धसंङ्ग्रामविभक्तौ =In the pure battle. (षण्-संभक्तौ (भ्वा०) To distinguish. मेधृ-मेधासंगमनयो: हिंसायां च । By taking the third meaning of हिंसा or violence, the word, medha, may be used for battle though in the Nighantu (3, 15) it is stated [illegible] (NO 3, 15) and in

3, 17 as मेघ इति यज्ञनाम (NG, 3, 17). By मेघ or संग्राम even internal battle between good and bad tendencies and thoughts may be taken, as the help of wisemen is needed to defeat or nullify the undesirable thoughts and habits.

The theme of duties is continued :

वि नों वाजा ऋभुक्षणः पथश्चितन यष्टवे ।
अस्मभ्यं सूरयः स्तुता विश्वा आशास्तरीषणि ॥ ७ ॥

7. *TRANSLATION* :—O great scholar, being glorified by us enlighten us about the direct path of truth for unification, so that all our noble desires be fulfilled by the obtaining the power of crossing over all the miseries.

PURPORT :—The noble desires of those are fulfilled, who receive good education from the enlightened persons since their childhood.

NOTES :—(आशाः) इच्छाः । =Desires. (तरीषणि) दुःखं तरितुं सामर्थ्यम् । =The power to get over miseries.

The duties of the enlightened persons are highlighted :

तं नों वाजा ऋभुक्षण इन्द्र नासत्या रयिम् ।
समश्वं चर्षणिभ्य आ पुरु शंस्त मघत्तये ॥ ८ ॥

8. *TRANSLATION* :—O liberal donors ! you are wisemen. Give our men various and abundant wealth for the attainment of admirable riches. The absolutely truthful president of the Council of ministers and chief justice are of this nature. O prosperous king ! you praise these wisemen.

PURPORT :—It is the duty of all men to help in the advancement of the fiscal power of the State, so that people may enjoy various kinds of happiness.

NOTES & REMARKS :—(वाजाः) दातारः । वाज इति अन्ननाम (NG 2, 7).

=Donors. (नासत्या) अविद्यमानासत्याचारौ सभान्यायेशौ । =The President of the Council of ministers and Chief justice.

TRANSLATOR'S NOTES :—The liberal givers of food stuff and other requisite things may be called वाजा: ॥
(नासत्या) सत्यावेव नासत्यावित्यौर्णनाभः (NKT. 6, 3, 13) ।

Sūktam-38

Rishi or the Sūktam-Vāmadeva. Devatā or subject-Dyavā-Prithivee and Dadhikrā. Chhanda-Pankti and Thrishtup of various kinds. Svara-Panchama and Dhaivatā.

The attributes of an ideal king are described :

उतो हि वां दात्रा सन्ति पूर्वा या पूरुभ्यस्त्रसदंस्युर्नितोशे ।
क्षेत्रासां ददथुरुर्वरासां घनं दस्युभ्यो अभिभूतिमुग्रम् ॥ १ ॥

1. *TRANSLATION* :— O king and chief commander of the army ! all the wicked and malevolent persons fear from you. You liberally give away to your faithful servants in the battles and to those who distribute the fields and fertile lands to deserving persons. With the help of chief commander, you give a crushing defeat to the thieves and robbers with the powerful weapons. Therefore, you deserve respect from all.

PURPORT :—*O king and commander-in-chief of the army ! you should keep under you the well trained servants, slay the robbers and other wicked persons, be victorious and maintain the State with justice.*

NOTES & REMARKS :—(नितोशे) नितरां वधे । नितोशत इति वधकर्म (NG 2, 19) । =In the battle where the foes are killed. (उर्वरासाम्) बहुश्रेष्ठाः पदार्थाः सन्ति यस्यान्तां भूमिम् सनति तम् । =To the person who distributes the fertile land among the deserving (landless) men. (अभि-भूतिम्) पराजयम् । =Defeat. (त्रसदस्युः) त्रस्यन्ति दस्यवो यस्मात्सः । =One who makes the robbers, wicked and thieves tremble.

TRANSLATOR'S NOTES :—The contention of Sayanacharya Prof. Wilson, Griffith and others to take the word त्रसदस्यु as the name of a particular person, instead of taking if for a commander-in-chief of the army from whom all wicked persons fear is wrong and is against the fundamental principle of the Vedic terminology and etymology.

The attributes of a king are stated :

उत वाजिनं पुरुनिष्षिध्वानं दधिक्रामु ददथुर्विश्वकृष्टिम् ।
ऋजिप्यं श्येनं प्रुषितप्सुमाशुं चर्कृत्यमर्यो नृपतिं न शूरम् ॥ २ ॥

2. *TRANSLATION* :—O President of the Council and Commander-in- Chief of the army ! that man is able to conquer his enemies whom you give all support, who is swift, repeller of the foes, and with whose help the men conquer. He is the best among the protectors of the straight-going, impetuous like a hawk, and much adorable. Such a man eats pure food, is brave like a protecting king and destroys his enemies.

PURPORT :—If officers of the State manufacturer powerful weapons with the help of technology, and build a strong well-trained and well-equipped army, they could never be defeated anywhere.

NOTES :—(दधिक्राम्) यो दधिना धारकेणाऽधिकेन सह तम् । =Endowed with abundant holding power. (प्रुषितप्सुम्) यः प्रुषितान् स्निग्धान् पदार्थान् प्साति भक्षयति तम् । =One who eats rich (nutritious) food. (ऋजिप्यम्) ऋजिपेषु सरलानां पालकेषु साधुम् । =Good among those who nourish the men of straightforward nature.

The qualities of an ideal ruler are described :

यं सीमनु प्रवतेव द्रवन्तं विश्वः पूरुर्मदति हर्षमाणः ।
पड्भिर्गृध्यन्तं मेधयुं न शूरं रथतुरं वातमिव ध्रजन्तम् ॥ ३ ॥

3. *TRANSLATION* :—O king ! that man is able to slay his

enemies, whom all men praise rejoicing, run to help him like flow down a precifice, and spring up on their feet like a hero (out of their love. Ed.). Engaged in a battle, drawing a car, and going on as swift as the wind, he desires to achieve victory and annihilate the foe.

PURPORT :—The virtuous persons live in the State of that king, who is repository of many virtues like the water flowing down.

NOTES :—(पूरुः) मनुष्यः । पूरव इति मनुष्यनाम (NG 2, 3) । = Man. (गृध्यन्तम्) अभिकांक्षमाणम् । =Desirous of victory. (मेधयुम्) मेधं हिंसां कामयमानम् । =Desiring the destruction of the wicked enemy.

The attributes and role of a king are told :

यः स्मारुन्धानो गध्यां समत्सु सनुतरश्चरति गोषु गच्छन् ।
आविर्ऋजीको विदथा निचिक्यत्तिरो अरतिं पर्याप आयोः ॥ ४ ॥

4. *TRANSLATION :*—O king ! you should appoint an officer who is well-versed in science of permanent value and is capable to restrain from all sides the flocks and multitudes of enemies in the battles. He rushes through the enemy region. In fact, his fame as straightforward is well known, moves on earth observing every things well, and puts to shame the wicked foes and alleviates the suffering of his men and acquires knowledge like the water for life.

PURPORT :—O king ! you should appoint such men for conquering enemies, who are capable to establish peace in their own State, are a terror to the enemy, mighty, long-lived and illustrious.

NOTES & REMARKS :—(गध्या) मिश्रीभूतान् । गध्यति मिश्रीभावकर्मेति (NKT 5, 3, 15) । =Mingled. (अरतिम्) दुःखम् । =Misery, suffering. (आविर्ऋजीकः) प्रसिद्धसरलस्वभावः । =Whose straightforwardness is well-known.

The duties and attributes of a king are narrated :

उत स्मैनं वस्त्रमथिं न तायुमनुं क्रोशन्ति क्षितयो भरेषु ।
नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्च यूथम् ॥ ५ ॥

5. *TRANSLATION :*—That king is soon ruined whom men curse as a thief stealing the garment or acting meanly like a hawk. The people cry on account of his cruel treatment towards good animals. The people lose all respect of him owing to his mean behaviour.

PURPORT :—You should know it for certain that the king is ruined within no time, who takes revenues from the people without fulfilling his duties properly, whose subjects are troubled by the wicked persons. Who himself is mean and voilent like a hawk and stupid and whose army is like a thief.

NOTES & REMARKS :—(तायुम्) तस्करम् । तायुरिति स्तेननाम (NG 3, 24) =Thief. (जसुरिम्) प्रयतमानम् । =Endeavouring, active. (क्षितयः) मनुष्याः । क्षितय इति मनुष्यनाम (NG 2, 3) =Men. (भरेषु) सङ्ग्रामेषु । भरे इति संग्रामनाम (NG 2, 17) =In battles.

The duties and attributes of a king are highlighted :

उत स्मासु प्रथमः सरिष्यन्नि वेवेति श्रेणिभी रथानाम् ।
स्रजं कृण्वानो जन्यो न शुभ्वा रेणुं रेरिहत्किरणं ददश्वान् ॥ ६ ॥

6. *TRANSLATION :*—O men ! that king alone grows or alround prospers, who goes forward building a strong army which is like a garland along with chariots of various kinds and shining well on account of his virtues. His army makes the dust of the land going up in a battle like the wind giving impetus to the fire.

PURPORT :—That king alone becomes illustrious and sovereign, who protect the subjects and being the knower of the military science is conqueror, dexterous, righteous and highly learned. He is endowed with good assistants, or helpers.

NOTES :—(ददश्वान्) दत्तवान् वायुरिव । =Like the wind. (स्रजम्)

मालामिव सेनाम् । =Army which is like garland. (वेवेति) गच्छति । =Goes.

The attributes of a king are stated :

उत स्य वाजी सहुरिर्ऋतावा शुश्रूषमाणस्तन्वा समर्ये ।
तुरं यतीषु तुरयन्नृजिप्योऽधि भ्रुवोः किरते रेणुमृञ्जन् ॥ ७ ॥

7. *TRANSLATION* :—O men ! that victorious king should be honoured, who is endowed with knowledge, who possesses the powers of endurance (stamina. Ed.) in the battle, and impels a powerful army. He is the best among the men of straightforward nature. He serves the people physically, accomplishes all good acts, and tosses up the dust thrown on his braves in the battles.

PURPORT :—He alone is fit to rule, who is highly learned, possesses the power of endurance, is server of truth, a man of straight-forward or truthful of upright nature and master of good and strong army.

NOTES & REMARKS :—(यतीषु) नियतासु सेनासु । =Among the lined up armies. (ऋञ्जन्) प्रसाध्नुवन् । ऋञ्जति प्रसाध्नुनकर्मा (NKT 6, 4, 21) Accomplishing. (तुरयन्) सद्यो गमयन् । =Active, doing the works soon.

More attributes of the king are enumerated :

उत स्मास्य तन्यतोरिव द्योर्ऋघायतो अभियुजो भयन्ते ।
यदा सहस्रमभि षीमयोधीद्दुर्वर्तुः स्मा भवति भीम ऋञ्जन् ॥ ८ ॥

8. *TRANSLATION* :—O men ! the splendour of the king manifests itself, when he even in grim situation scores victory. He fights against thousands on every front during the attacks and kills the enemies and himself is irresistible. All are afraid of him because of the lightning speed and he being the resplendent.

PURPORT :—When a king kills the wicked persons like thunder-bolt or and honours the righteous men, he can fight with thousands

even single handed. All wicked persons flee away and disappear when he wields his thunderbolt of justice.

NOTES :—(ऋघायत:) हिंसत:। =Slaying. (अभियुज:) योऽभियुङ्क्ते तस्य। =Of the person who attacks. (दुर्वर्त्तुः) यो दुःखेन वर्त्तते तस्य। =Fierce, terrible. (तन्यतो:) विद्युत इव। =Of the lightning, thunderbolt.

TRANSLATOR'S NOTES :—

Sayanacharya and some other translators of the Vedas have interpreted this and some other mantras of the hymn linking with horse, but Rishi Dayanand Sarasvati's interpretation regarding a hero is more reasonable and straightforward. He explains दधिक्रा: as य: दधिना धारकेण अधिकेन बलेन सह वर्त्तते तम् endowed with abundant power of upholding.

The attributes of the king are more elucidated :

उत स्मा॑स्य पनयन्ति॒ जना॑ जू॒तिं कृ॑ष्टि॒प्रो अ॒भिभू॑तिमा॒शोः ।
उ॒तैनमाहुः समि॒थे वि॒यन्तः॒ परा॑ दधि॒क्रा अ॑सरत्स॒हस्रैः॑ ॥ ९ ॥

9. *TRANSLATION* :—O men ! praise the exceeding speed of justice and force in overcoming the foes. That heroic king who is well-versed in various sciences and who protects all people by appointing women spies (to know their real inentions and schemes), the foes approach him for help in battles. They say that he alone can win, who goes in the battlefield himself with innumerable people being very powerful. And going alongwith them, he upholds all.

PURPORT :—That king alone is admired by all learned persons who protectiog and cherishing his subjects impels them to do good deeds.

NOTES :—(पनयन्ति) व्यवहरन्ति स्तुवन्ति वा। =Praise or act. (जूतिम्) न्यायवेगम्। = The speed in administering of justice. (कृष्टिप्र:) य: कृष्टीन् मनुष्यान्। दूतचारै: प्राति तस्य। कृष्टय: इति मनुष्यनाम (NG 2, 3)। =He who protects the people by appointing messengers and

spies. (दविध्वः) यो साधकैः सह चरति । =One who moves with the upholders of virtues.

More attributes of a king are mentioned :

आ द॑धि॒क्राः शव॑सा पञ्च॑ कृ॒ष्टीः सूर्य॑इव॒ ज्योति॑षा॒पस्त॑तान ।
स॒ह॒स्र॒साः श॑त॒सा वा॒ज्यर्वा॑ पृ॒णक्तु॒ मध्वा॒ समि॒मा वचां॑सि ॥ १० ॥

10. *TRANSLATION :*—The king who is approached by the upholders of virtues and upholds all the people divided into five classes (according to their merits and actions) like the sun upholds firmament or diffuses the waters by his light, (he) is a liberal person giving away thousands or hundreds (articles), is powerful and impetuous, very prompt in going to distant places and unites the people with honey (sweet words of praise or exhortation).

PURPORT :—The king who protects all people with justice like the light of the sun, enjoys infinite bliss.

NOTES & REMARKS :—(दधिक्राः) यो दधिभिर्धर्तृभिः क्रम्यते गम्यते सः । =He who is aproached by the upholders of virtues. (पंचकृष्टीः) पंचप्रकारकमनुष्यान् । कृष्टय इति मनुष्यनाम (NG 2, 3) पंचजना-निषाद पन्चमा चत्वारो वर्णा इत्यौपमन्यव: निषादः कस्मिन् निषदनो भवति निषण्णमस्मिन् पापकमिति नैरुक्ताः । ब्राह्मणक्षत्रियवैश्यशूद्राश्चत्वारो वर्णाः, वर्णधर्म विमुखाः पापिनश्च । =People divided into five classes.

Sūktam-39

Rishi of the Sūktam-Vămadeva. Devatā or subject-Dadhikrā Metres-Trishtup, Pankti and Anushtup. Svara-Panchama, Dhaivata and Rishabha.

How should a king become ideal and behave is told :

आ॒शुं द॑धि॒क्रां तमु॒ नु ष्ट॑वाम दि॒वस्पृ॑थि॒व्या उ॒त च॑र्किराम ।
उ॒च्छन्ती॒र्मामु॒षसः॑ सूदय॒न्त्वति॒ विश्वा॑नि दुरि॒ताति॑ पर्षन् ॥ १ ॥

1. *TRANSLATION* :—Verily, we praise that swift going

(active) upholder of those who deserve to be renowned in between the heaven and earth, because they scatter the enemies. May the gloom-dispelling and charming donors preserve for me all good things and bear me out beyond all evils.

PURPORT :—Let us praise only that king who keeps us away from all injustice and wicked persons, like the dawn dispels the darkness.

NOTES :—(दधिक्राम्) धर्त्तव्यधरम् । =Upholder of those who deserve to be upheld or preserved. (चर्किण्म) भृशं विक्षेप्याम । =Scatter soon. (सूदयन्तु) क्षरयन्तु। दूरीकुर्वन्तु षूद-क्षरणे (चु०)। =May remove.

———

The attributes of a king are highlighted :

म॒हश्च॑र्कु॒र्म्यर्व॑तः क्रतु॒प्रा द॑धि॒क्राव्ण॑ः पु॒रु॒वार॑स्य॒ वृष्ण॑ः ।
यं पू॒रुभ्यो॑ दीदि॒वांसं॒ नाग्निं द॒दथु॑र्मित्रावरुणा॒ ततु॑रिम् ॥ २ ॥

2. *TRANSLATION* :—O President of the Council of Ministers and Commander-in-Chief of the army ! both of you are like the true vital breaths-Prāṇa and Udāna. I make proper use of the speedy horses and exercise great powers of the king who loves great scholars, and is accepted by many good men. He is showerer of happiness and is endowed with virtues which are full of wisdom. You give humility to a prompt person who shines with knowledge, like the fire, for the good of many. I impel such a person to do noble deeds.

PURPORT :—The king who upholds, and properly maintains the wisemen and counsellers, can accomplish all good works because he is powerful like the sun.

NOTES & REMARKS :—(दधिक्राव्णः) यो विद्याधरान् कामयते तस्य। He who desires or loves great scholars. (मित्रावरुणा) प्राणोदानाविव वर्त्तमानौ सभासेनेशौ प्राणोदानौ मित्रावरुणौ (Stph. 3, 2, 2, 13) प्राणोदानौ वै मित्रावरुणौ (Stph. 1, 8, 3, 12 ; 11.3.6.1. 16 ; 5.3.5.34 ॥) =The

President of the Council of Ministers and Commander-in-Chief of the army who are like two vital airs-Prāṇa and Udăna.

The duties of the people are told :

यो अश्वस्य दधिक्राव्णो अकारीत्समिद्धे अग्ना उषसो व्युष्टौ ।
अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः ॥ ३ ॥

3. *TRANSLATION* :—O men ! may father and mother make that man sinless who is highly learned, well-versed in all sciences, lover of the upholders of good virtues, who gets up early in the morning before the manifestation of the dawn and enkindles fire. Let such a man love and serve without any discrimination a person, who is friendly to all and is very noble.

PURPORT :—You should know that such a man alone can ever remain cheerful who knows how to combine water and other things with Agni (fire, electricity, energy etc.) and who having formed friendship with good men, gets up early in the morning and performs good deeds.

NOTES :—(अश्वस्य) महतो व्याप्तविद्यस्य । अश्व इति महन्नाम-महर्षिदयानन्द वृतम भाष्ये वहुल: प्रतीयते । स च पाठोऽन्वेष्टव्य: ।=Of the great scholar-proficient in many sciences. (अदितिः) माता-पिता वा ।=Mother or father.

The duties of the people are described :

दधिक्राव्ण इष ऊर्जो महो यदमन्महि मरुतां नाम भद्रम् ।
स्वस्तये वरुणं मित्रमग्निं हवामह इन्द्रं वज्रबाहुम् ॥ ४ ॥

4. *TRANSLATION* :—We admire and accept (gifts) for welfare and health of a person who is impeller of the great, upholder of virtues, and invokes the glorious name of great strength and nourishing food for good and active persons. As we invoke a person who is of peaceful nature like the water, who is popular like the Prāna, is illuminator of all good virtues, like the electricity, endowed

with great wealth, holding powerful weapons and missiles in his arms. You should also know them and admire in the presence of others.

NOTES :—(वरुणम्) जलमिव शान्त्यादिगुणायुक्तम् । =A man of peaceful nature like the water. (मित्रम्) प्राणमिव सर्वप्रियम् । प्राणो मित्रम् । Jaiminiyopnishad Brahmana 3, 3, 6) =Popular like Prāna or vital breath. (इष:) अन्नादे: । अन्नं वा इषम् (कौषीतकी ब्राह्मणे 28, 5) । =Of food and other things.

The duties of the king and his subjects are told :

इन्द्र॑मि॒वेदु॒भये॒ वि ह्व॑यन्त उ॒दीरा॑णा य॒ज्ञमु॑पप्र॒यन्त॑: ।
द॒धि॒क्राम॑ु सू॒दनं॒ मर्त्या॑य द॒दथु॑र्मि॒त्राव॑रुणा नो॒ अश्व॑म् ॥ ५ ॥

5. *TRANSLATION* :—O King and Prime Minister ! you are like the Prāna and Udāna, you give those good things which are admired by all exalted officers of the State and people; they perform Yajna or just dealings for the good of men. They desire the upholders of justice, the flow of the nectar of devotion and good knowledge which soon confers happiness. Be grateful to the benefactors of humanity, as men are comparable to electricity (which accomplishes so many purposes).

PURPORT :—*Those kings and their subjects who always odserve Dharma (righteousness) are free from all partiality and are just. They become popular, and fearless from all the foes.*

NOTES & REMARKS :—(यज्ञम्) न्यायव्यवहारम् । यज्ञो वै श्रेष्ठतमं कर्म (Stph. 1, 7, 1, 5) यज्ञो वा अर्यमा (तैत्तिरीय-2. 3, 5, 4) =Just dealing. (दधिक्राम्) न्यायधर्त्तृणां कामयितारम् । =Lover of the upholders of justice. (मित्रावरुणा) प्राणोदानवद्राजप्रधानामात्यौ । प्राणोदानौ मित्रावरुणौ (Stph 3, 2, 2, 13) । =The King and Prime Minister are like Prāna and Udāna, two vital airs. (अश्वम्) आशु सुखकरं बोधम् । अश्व इति पदनाम (NG 5, 3) पत-गतौ गतेस्त्रिश्वर्थेष्वत्र ज्ञानार्थंग्रहणम् । =Knowledge which bestows happiness soon.

The duties of a ruler and his subjects are described :

दधिक्राव्णों अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत्प्र ण आयूंषि तारिषत् ॥ ६ ॥

6. *TRANSLATION* :—O men ! indeed I obey to the orders of the king, upholder or impeller of Dharma, endowed with all good virtues and knowledge and is conqueror. He, in fact, makes our mouths and other senses full of fragrant things and prolongs our lives. In the same manner, you should also do.

PURPORT :—O men ! that king should be honoured by us like a father who by performing Homa or Yajna (non-violent sacrifice) with ghee, fragrant and nourishing articles purifies air and water and thus removes their diseases, prolongs their lives and wihses his subjects intensely like his own sons.

NOTES :—(दधिक्राव्णः) धर्मधरस्य क्रमयितुर्वा । =Of the king who is upholder or impeller of Dharma (righteousness). (अश्वस्य) सकल-शुभगुणव्याप्तस्य । =Pervading in or endowed with all good virtues. (मुखा) मुखेन सहचरितानि श्रोत्रादीनीन्द्रियाणि प्रति । =Mouths and other senses like ears etc.

Sūktam 40

Rishi of the Sūktam-Vāmadeva. Devatā or subject-Dadhikravā Chhanda-Trushtup and and Jagati. Svara-Dhaivata and Nishăda.

The duties of a ruler (king) and his subjects are told :

दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुषसः सूदयन्तु ।
अपामग्नेरुषसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥ १ ॥

1. *TRANSLATION* :—O men ! all the dawns intensify the glory of the God who is the Impeller of the Matter-the cause of the divide, and makes me to develop, in the same manner, let us urge all people to work in all directions. The dawns manifest the attributes

of the waters, electricity and the sun, and remove the despaie of the king, because He is the protector of all the great things, is the controller of the Prānas and conquers his enemies. In the same manner, let us also prompt all people to do good deeds.

PURPORT :—O king or officers of the State! as the Ushās dawns) awakens all, in the same manner, you awaken and enlighten all subjects with justice. Like the sun is the cause of the dawn, electricity of the sun, air of electricity, Matter is cause of the air and God is the Director (moving spirit) of the Matter, in the same manner, the servants and workers are the cause of the sustenance of the people, chiefs are the cause of the servants, President is the cause of the chiefs and the king is the cause of the President.

NOTES & REMARKS :—(दधिक्राव्णः) वाय्वादिकारणं क्रामयितुः । =Of the Director of the matter which is the cause of the matter. (सूदयन्तु) वर्षयन्तु वर्धयन्तु । =May cause rains or growth ? (आङ्गिरसस्य) अङ्गिरस्सु । प्राणेषु भवस्य । प्राणो वा अङ्गिरा: (Stph. 6, 1, 2, 28, 6, 5, 2, 3) =Of any thing born of the or present in the Prānas.

———

The duties of a ruler and his subjects are further mentioned :

सत्वां भरिषो गंविषो दुवन्यसच्छ्वस्यादिष उषसंस्तुरणयसत् ।
सत्यो द्रवो द्रवरः पंतङ्गरो दंधिक्रावेषमूर्जं स्वर्जनत् ॥ २ ॥

2. *TRANSLATION* :—That king alone should be respected by you, who is conveyor of happiness, expert in feeding and cherishing, and desirous of good cattle, land and noble speeches. He should be also desirous of serving to others and seeking of good reputation and knowledge. Swift moving, he fulfils his noble desires in the morning. He being truthful takes delight in water, milk and the juice of devotion, in the form of Agni (energy) or fire etc., travels in good conveyances which are to be upheld and grows food-grains and generates strength and happiness.

NOTES & REMARKS:—(सत्वा) प्रापकः। =Conveyor of happiness etc. (दुवन्यसत्) परिचरणमिच्छन्। दुवस्यति-परिचरणकर्मा (NG 3, 5)। = Desiring to serve others. (दधिक्रावा) धर्त्तव्ययान् क्रमिता। =Travelling in the vehicles to be upheld or maintained well. (पतङ्गरः) यः पतङ्गेऽग्नौ रमते पतङ्गं ददाति वा। =He who takes delight in Agni in they form of energ, fire etc.

The duties of a ruler and his subjects are elaborated :

उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनु वाति प्रगर्धिनः।
श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः ॥ ३ ॥

3. *TRANSLATION* :—Let all ministers have consultations with the king who is quick in taking decision. Greedy hawk going towards its target, covers the path with vigour like the wind or like the feathers of a bird. Such a king is always engaged in cherishing to serve his subjects well.

PURPORT: —*Let a king, whose army is strong and energetic like a hawk, protect his subjects and finish all the thieves thungs and robbers from his state.*

NOTES :—(पर्णम्) प्रजापालनम्। =Sustaining or cherishing the subjects. (अङ्कसम्) लक्षणम्। =Goal, target or destination. (दधिक्राव्णः) धर्त्तुर्धरस्य वायोः। =Of the wind which is upholder of those who sustain all.

The duties of a king and his subjects are highlighted :

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि।
क्रतुं दधिक्रा अनु संतवीत्वत् पथामङ्कांस्यन्वापनीफणत् ॥ ४ ॥

4. *TRANSLATION* :—O men ! as a horse tied by his neck, planks and mouth, accelerates its speed, in the same manner, a man who is mighty and upholder of virtues intensifies his vigour and follows on the footprints of the noble path. Such a person should

be appointed by you for the performance of good works.

PURPORT :—As a horse well decked on all sides and properly tied, goes to its destination soon, in the same manner, you go to distant places quickly by the vehicles driven by Agni (fire and energy etc.

NOTES & REMARKS :—(सन्तवीत्वत्) बहुबलः सन् । तव इति बलनाम (NG 2, 9) । फण-गतौ (भ्वा०) । =Being very powerful. (दधिक्राः) धर्त्तव्यानां धारकः । =Upholder of the persons who uphold. (अङ्कासि) लक्षणानि चिह्नानि । =Marks. (आपनीफणत) अत्यन्तं गच्छति । =Goes from all sides.

The duties of a ruler and his subjects are described :

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥ ५ ॥

5. *TRANSLATION* :—O men ! the destroyer of sins is dear to God, and He dwells in pure places, is the master of the body, dwelling within, and dwells in the firmament in aeroplanes and seated on the altar etc. Such an accepter of good virtues and liberal donor, goes from place to place as a guest, dwelling in his host's house like a good companion for their welfare, and always abides in truth. Such a ruler is born of water (and other four elements) and lives close to God who pervades the sky. Born on earth and from the cloud and renowned for truth, such a king always observes truth.

PURPORT :—The souls, who obey the commands of God, are being endowed with good minds, actions and temprament and enjoy bliss with God.

NOTES & REMARKS :—(हंसः) यो हन्ति पापानि सः । =Soul which destroys all sins. (दुरोणसत्) यो दुरोणे गृहे सीदति । दुरोणे इति गृहनाम (NG 3,4) =Dwelling in the house. (वसुः) यः शरीरादिषु वसति । =Dwelling in the body etc. (होता) दाता आदाता वा । हु-दानादनयोः आदाने च (जुहो०) । =Liberal donor or accepter of good virtues.

Sūktam-41

Rishi of the Sūktam-Vămadeva. Devată-Indra and Varuna. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The duties of the teachers and preachers are told :

इन्द्रा को वां वरुणा सुम्नमाप स्तोमो हविष्माँ अमृतो न होता ।
यो वां हृदि क्रतुमाँ अस्मदुक्तः पस्पर्शदिन्द्रावरुणा नमस्वान् ॥ १ ॥

1. *TRANSLATION* :—O teachers and preachers ! you are endowed with great wealth (of wisdom etc.) and with noble character. It is your praise and quality that leads to happiness like a donor, owner of substantial materials and immortal (on account of his good reputation). O teachers and preachers ! who are endearing and mighty like the Prāna and Udāna ? should teach the one who is humble or possessor of good foodgrains, and is very intelligent. Such a man is taught by us and touches your heart (impresses) because of his virtues.

PURPORT :—O *teachers and preachers* ! *teach and preach to those persons who are industrious like the performers of the Yajnas, and donors. They should be intelligent, humble, quiet, respectors of the enlightened persons and well disciplined by their parents who make them virtuous and wealthy.*

NOTES :—(इन्द्रावरुणा) परमैश्वर्ययुक्त श्रेष्ठाचारिन् । =Teachers and preachers who are endowed with great wealth of wisdom and noble character. प्राणोदानवत् प्रिय बलिनौ । =Who are dear and mighty like the Prana and Udana-two vital airs. (होता) दाता । =Donor.

The duties of a king and his ministers are mentioned :

इन्द्रो ह यो वरुणा चक्र आपी देवौ मर्तः सख्याय प्रयस्वान् ।
स हन्ति वृत्रा समिथेषु शत्रूनवोभिर्वा महद्भिः स प्र शृण्वे ॥ २ ॥

2. *TRANSLATION* :—O noble and wealthy king and prime

minister, you are ever-industrious man and try to cultivate your friendship with those who are well-versed in various sciences. They (friends) slay his foes in battles with your protective powers and with the help of great warriors. I listen to him (king) as a renowned person.

PURPORT :—O just king and prime minister ! you should honour and protect the persons who respect you, conquer the enemies, are liberal minded, lovers of peace and desirous of cultivating friendship with you and are victorious.

NOTES :—(प्रयस्वान्) प्रयत्नवान् ।=Industrious. (वृत्रा) वृत्राणि शत्रुसैन्यानि । =The armies of enemies. (समिथेषु) सङ्ग्रामेषु । = In battles.

The duties of the ruler and his Council of the Ministers are told :

इन्द्रा ह रत्नं वरुणा धेष्ठेत्था नृभ्यः शशमानेभ्यस्ता ।
यदी सखाया सख्याय सोमैः सुतेभिः सुप्रयसा मादयैते ॥ ३ ॥

3\. *TRANSLATION* :—O king and virtuous prime minister ! you are upholders and sustainers of all. You bestow gems and other valuable articles upon the admirers, and good virtuous and learned persons. They being friendly to each another, enjoy bliss with the wealth earned with labour. Thus, you may also enjoy bliss.

PURPORT :—The kings and ministers always enjoy happiness on having acquired wealth, and honour virtuous persons with money and other things.

NOTES & REMARKS:—(धेष्ठा) धातारौ । (२) डुधाञ्-धारणपोषणयोः (मु०) । =Upholders and sustainers of all. (सोमैः) ऐश्वर्यैः । (सोमैः) षु-प्रसवैश्वर्ययोः । अत्रैश्वर्यार्थे ग्रहणम् । =With wealth. (शशमानेभ्यः) प्रशंसमानेभ्यः । शशमानः अर्चतिकर्मा (NG 3, 14), प्रशंसाऽप्यर्चनार्थकम् । =Admirers.

The subject of duties of a ruler and his subjcets is continued :

इन्द्रा युवं वरुणा दिद्युमस्मिन्नोजिष्ठमुग्रा नि वधिष्टं वज्रम् ।
यो नो दुरेवो वृकतिर्दभीतिस्तस्मिन्मिमाथामभिभूत्योजः ॥ ४ ॥

4\. *TRANSLATION* :—O enemy-destroyer king and noble

prime minister ! you are full of splendour. Slay your mighty enemies taking in hand the thunderbolt and light of the knowledge and justice. Create in us the power that destroys enemies like a wolf, become difficult to be resisted and fierce. Have faith in his (ruler's) power.

PURPORT :—O kings and ministers ! you should develop your strength by the observance of Brahmacharya, knowledge, truth, self-control etc. Keep far away your foes, protect your subjects and enjoy the bliss of the un-obstructed kingdom. Create in us the power that destroys enemies like a wolf, and is difficult to be resisted and fierce. Have faith in them.

NOTES & REMARKS :—(वृकतिः) वृकवत् शत्रुहिंसकः । =Destroyer of enemies like a wolf. (दभीतिः) हिंस्रः । दभीतिः वधकर्मा (NG 2, 19) । = Violent, fierce. (दिद्युम्) विद्यान्यायप्रकाशम् दिद्युत् इति वज्रनाम (NG 2, 20) =Light of knowledge and justice. (मिमाथाम्) रचयेतम् । =Make, create.

The duties of the teachers and preachers are mentioned :

इन्द्रा युवं वरुणा भूतमस्या धियः प्रेतारा वृषभेव धेनोः ।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः ॥ ५ ॥

5. *TRANSLATION* :—O the noble teachers and preachers ! endowed with the great wealth of knowledge, you become the conveyors of this good intellect and speech (knowing their past tendencies), like a bull that excites (for imprignation. Ed.) the milch cow. May that cow (of intellect and speech) bearing thousands of channels yield to us great reward (fulfil our noble desires) like a milch cow that has gone forth to pastures in the company of bull and whose udders are filled with milk.

PURPORT :—There is an Upamalankara or simile used in the mantra. O teachers and preachers ! you should give such a good intellect to all so that they may be able to fulfil their noble desires.

NOTES & REMARKS :—(प्रतारा) प्राप्तारौ । =Attainers. (सहस्रधारा) सहस्राण्यसङ्ख्याः धाराः प्रवाहा यस्या वाचः सा । सहस्रम् इति बहुनाम (NG 3,1)। धेनुरिति वाङ्नाम (NG 1, 11) =Speech that has innumerable flows or channels.

The duties of the rulers are told :

तोके हिते तनंय उर्वरासु सूरो दृशीके वृषणश्च पौंस्ये ।
इन्द्रा नो अत्र वरुणा स्यातामवोभिर्दस्मा परितक्म्यायाम् ॥ ६ ॥

6. *TRANSLATION* :—O king and prime minister ! make us mighty for the sake of benevolent children (young and old) and for worth-seeing valour in this State on this fertile land, where there are powerful horses and other useful animals. Let us be like the sun in the world, and become destroyers of all miseries under your protective powers.

PURPORT :—The king and all officers of the State should be powerful just-like the sun in the world. They should nourish their subjects like a father nourishes his children. They should liquidate all thieves and robbers.

NOTES :—(दस्मा) दुःखोपक्षयितारौ । =Destroyers of miseries परितक्म्यायाम्) परितस्तक्मानश्वो यस्यां तस्याम् । तक्म इत्यश्व नाम (NG 2, 2) । So परितक्म्यायाम् may also mean where there are good children everywhere. =Where there are powerful horses and other animals all around.

The duties and rights of the subjects are told :

युवामिद्ध्यवसे पूर्व्याय परि प्रभूती गविषः स्वापी ।
वृणीमहे सख्याय प्रियाय शूरा मंहिष्ठा पितरेव शंभू ॥ ७ ॥

7. *TRANSLATION* :—O king and prime minister ! you are able to protect us well as your predecessors had done. You are brave and fearless destroyer of your enemies, most respected like

the benevolent parents whose children sleep well on account of discharging their duties. In day time (other times also), we choose you for our close friendship and desire the protection of the king.

PURPORT :—O people ! you should accept only those rulers who are able to treat all like their children as parents do.

NOTES :—(प्रभूती) समर्थौ । =Capable, fit. (स्वापी) शयानौ । =Sleeping well at night.

———

The duties of the rulers are told :

ता वां धियोऽवसे वाजयन्तीराजिं न जग्मुर्युवयूः सुदानू ।
श्रिये न गाव उप सोममस्थुरिन्द्रं गिरो वरुणं मे मनीषाः ॥ ८ ॥

8. *TRANSLATION* :—O men ! as my well- restrained or refined speeches, intellects or actions impress a noble person that gives great happiness and leads to prosperity, like the cows or lands for wealthy, in the same manner, your intellects give good knowledge for protection in the battle. Desiring your company, let them come because good and liberal donors nourish them constantly.

PURPORT :—As highly learned mothers train their children well by nourishing them well and make them happy with education, so a king should behave with all his uncompartially subjects. (He should not be only like a father, but also like a mother to them.)

NOTES :—(वाजयन्तीः) ज्ञापयन्त्यः ।=Enlightening, giving knowledge. (आजिम्) सङ्ग्रामम् आजौ इति संग्रामनाम (NG 2, 17) । =Battle. (गावः) पृथिव्यो धेनवो वा । गौरिति पृथिवीनाम (NG 1, 1) । = Lands or cows.

———

The duties of the rulers and their subjects are told :

इमा इन्द्रं वरुणं मे मनीषा अग्मन्नुप द्रविणमिच्छमानाः ।
उपेमस्थुर्जोष्टार इव वस्वो रघ्वीरिव श्रवसो भिक्षमाणाः ॥ ९ ॥

9. *TRANSLATION* :—O king ! those Brahmacharines (the virgins taking a vow of celibacy) who aproach their teachers with

great desire (of wisdom etc.), wealth, reputation and good temperament, become very good like my intellects (by coming in contact with the wise). As men serving wealthy persons get wealth, so Brahmacharinis of tender age beg alms who go to their teacherssses, and become exalted.

PURPORT :—*O king ! the girls enjoy great delight by becoming highly learned and glorious by means of knowledge and by having good education received with the observance of Brahmacharya and by wedding suitable husbands afterwards. Same way, you should also enjoy bliss with your subjects and the subjects should reciprocrate in your company.*

NOTES & REMARKS :—(इन्द्रम्) परमैश्वर्य्यम् । =Great wealth (of wisdom etc.). (वरणम्) श्रेष्ठं स्वभावम् । =Good temperament. (रघ्वीरिव) लघ्व्यो ब्रह्मचारिण्य इव । =Like little Brahmacharinis. (श्रवसः) अन्नस्य । श्रव इत्यन्ननाम (NG 2, 7) । =Of food.

———

The duties of the subjects are told :

अश्व्यस्य त्मना रथ्यस्य पुष्टेर्नित्यस्य रायः पतयः स्याम ।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा रायो नियुतः सचन्ताम् ॥१०॥

10. *TRANSLATION* :— O men ! while doing good deeds, they (the king and his ministers or the teachers and preachers) come in contact with our wealth, with new protective powers. Being full of determination, they attain prosperity. In the same manner, let us become masters of undecaying riches comprising speedy horses, vehicles and nourishments.

PURPORT :—*Men should aspire to have all bliss as industrious men of self-control acquire all kinds of wealth or prosperity.*

NOTES :—(नियुतः) निश्चययुक्ताः । =Full of determination. (सचन्ताम्) सम्बध्नन्तु । =May be united with or attain.

———

The duties of the rulers and their subjects are further explained :

आ नो बृहन्ता बृहतीभिरूती इन्द्रं यातं वरुण वाजसातौ ।
यद्दिद्यवः पृतनासु प्रक्रीळान्तस्य वां स्याम सनितार आजेः ॥ ११ ॥

11. *TRANSLATION* :—O foe-destroying king and Commander-in-Chief of the army ! you are great. Come to us in battles with your great protection. You should give due respect to us who shine with knowledge and humility, and take part in the battles, taking interest in good games and sports.

PURPORT :—O king ! as we treat you lovingly, so you should also treat us with love.

NOTES & REMARKS :—(वरुण) सेनेश । =Commander-in-Chief of the army. (दिद्यवः) विद्याविनयाभ्यां प्रकाशमानास्तेजस्विनः । दिवु-क्रीडा विजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दि०) । अत्र द्युत्यर्थग्रहणम् । =Shining with knowledge and humility and full of splendour. (वाजसातौ) सङ्ग्रामे । वाजसातविति संग्रामनाम (NG 2,16)। वरुणः वृञ्-वारणे वारयति दुष्टान् शत्रूनिति वरुणः सेनेशः =Annihilator of wickeds in the battlefield.

Sūktam-42

Rishi of the Sūktam-Trasadasyu Paurukutsya. Devatā-Atma, Indra and Varuna. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The duties of a ruler are told :

मम द्विता राष्ट्रं क्षत्रियस्य विश्वायोर्विश्वे अमृता यथा नः ।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥ १ ॥

1. *TRANSLATION* :—O learned persons ! all enlightened persons who are immortal (by the nature of their soul and good reputation) serve the kingdom in two ways. Through my intellect, I am a Kshatriya (protector of people from distress) and long-lived. I rule over the subjects, while the wisemen follow my intellect and they are able to attract them, trying to make them lead a good

life and accept others' virtues.

PURPORT :—In this world there are primarily two things i.e. owner and the object owned. It is only by living in a State where there are long-lived, just and righteous ministers who accept the virtues from all and are ideal noble men, and because of them a common man enjoys much happiness.

NOTES & REMARKS :—(वव्रेः) स्वीकर्त्तुः । = Of the person accepting or taking other's virtues. (क्रतुम्) प्रज्ञाम् । क्रतुरिति प्रज्ञानाम (NG 3, 9) । = Good intellect.

———

The attributes of God are mentioned :

अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥ २ ॥

2. *TRANSLATION* :—O men ! I am the best Ruler shining on account of my virtues. I rule over this world which is good, acceptable and lived by men and other beings. All the enlightened persons are devoted to Me, upholding clouds and other things they are manifestations of my power, and thus attain good intellect. So you should also emulate.

PURPORT :—The persons should worship only one God. He is Omnipresent, Giver of intellect and wealth and is the Lord of the world and enjoys all happiness.

NOTES & REMARKS :—(वरुणः) सर्वोत्तमप्रबन्धकर्त्ता । = The best Ruler or Ordainer of the world. (कृष्टेः) मनुष्यस्य । कृष्टय इति मनुष्यनाम (NG 2, 3) । = Of a man. (असुर्याणि) असुराणां मेघादिनामिमानि चिह्नानि असुर इति मेघनाम (NG 1, 10) । = Clouds and other symbols or manifestations of power.

———

The same subject of attributes of God is continued :

अहमिन्द्रो वरुणस्ते महित्वोर्वी गंभीरे रजसी सुमेके ।
त्वष्टेव विश्वा भुवनानि विद्वान्त्समैरयं रोदसी धारयं च ॥ ३ ॥

3. *TRANSLATION* :—O men ! you should know that I (God)

am the Most Exalted Lord of the Universe and have created it like a great artisan. These two vast, deep, well-knit worlds heaven and earth, upholding various objects, by My Greatness. Being Omniscient, I animate and uphold all these worlds.

PURPORT :—As expert, dextrous, highly learned artisans manufacture many good articles, in the same manner, all this wonderful good world is made and upheld by Me. No soul on earth has ever got the power of creating such a world, though they manufacture various articles to a certain extent by taking someting out of My creation.

NOTES & REMARKS :—(रजसी) द्यावापृथिव्यौ। रजसीति द्यावपृथिवीनाम (NG 3, 30) । =Heaven and earth. (सुमेके) शोभने मया सृष्टे सुष्ठुशिष्ते । =Well made and established properly by me. (वष्टेव)उत्तमः शिल्पीव त्वष्टा रूपाणां विकर्ता (काण्कसंहिता 5, 4) त्वष्टा वै रूपाणामीशे (Stph 5, 4, 5, 8) त्वष्टा तूर्णमश्नुत इति नैरुक्ताः । त्विषेर्वा स्यात् दीप्तिकर्माण स्वत्वक्षतेर्वा स्यात् करोति कर्मणः । (NKT 8, 2, 14) =Like a good artisan.

The attributes of God are highlighted :

अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदन ऋतस्य ।
ऋतेन पुत्रो अदितेर्ऋतावोत त्रिधातु प्रथयद्वि भूम ॥ ४ ॥

4. *TRANSLATION* :—O men ! it is I (God) who create and make use of the electricity produced from waters (Hydro-electric) in this world, born of the eternal matter. It is I who sustain this varied universe which is like the son of the firmament, upheld by three Gunas (ingredient of prakriti in Sankhya system, Ed.) Satva, (righteousness) Rajas (passion) and Tamas (inertia) and time.

PURPORT :—O men ! there is no other upholder of this world except Me. Know this world which is an effect like the cause-matter duo containing three Gunas.

NOTES & REMARKS :— (दिवम्) विद्युतम् । =Electricity. (ऋतस्य)

सत्यस्य प्रकृत्याख्यस्य । ऋतम् इति सत्यनाम (NG 3, 50) । अथ सत्योत्पादकारणस्य प्रकृत्याख्यस्य ग्रहणम् । =True eternal cause named Matter. (अदिति:) अखण्डितस्यान्तरिक्षस्य । अदितिर्द्यौरदितिरन्तरिक्षम् (ऋ०) इति प्रामाण्यात् अदिति: अन्तरिक्षम् । =Of inviolable firmament. (त्रिधातु) त्रय: सत्वरजस्तमांसि गुणा धारका यस्मिस्तत् सर्वं जगत् । =This whole world or universe in which three Gunas named Satva, Rajas and Tamas are upholders. (explained vividly in the Sankhya system of ancient philosophy. Ed.).

The attributes of God are further elaborated :

मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते ।
कृणोम्याजिं मघवाहमिन्द्र इयर्मि रेणुमभिभूत्योजाः ॥ ५ ॥

5. *TRANSLATION* :—As leading learned men are elected on account of their worth, they stock good horses or energy etc., enlighten others about men, invoke me (God) in battles. And I am the Lord of the venerable wealth, endured with victorious Prowess, instigate for the battle (when it becomes inevitable) and raise the dust. So you should also choose Me as your Supreme Leader and Helper.

PURPORT :—O men ! those who pray to Me, who am Omnipresent, Indwelling spirit, Omnipotent God for victory, I lead them to victory. I help only those who fight righteously.

NOTES & REMARKS :—(समरणे) सङ्ग्रामे । समरणे इति संग्रामनाम (NG 2, 16) ।=In the battlefield. (आजिम्) सङ्ग्रामम् । आजौ इति संग्रामनाम (NG 2, 16) =Battle. (वाजयन्त:) जानन्तो ज्ञापयन्तो वा । =Knowing or enlightening.

More stated about Gold :

अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे ॥ ६ ॥

6. *TRANSLATION* :—O men ! I do all these wonderful deeds

(mentioned earlier). The soul therefore prays earnestly for My Divine unsurpassed and perfectly unknown vigour, and am loved by the enlightened persons. Prosperous men who are devoted to Me enjoy great delight. Both limitless heaven and earth which are remarkable are afraid of Me. There is none who could match Me.

PURPORT :—O men! you should know that all visible and invisible objects have been created by Me. My power is unparalleled and infinite. The men enjoy all Bliss by attaining Me. The All beings are afraid of Me on account of My Omnipotence.

NOTES & REMARKS :—(अप्रतीतम्) अप्रज्ञातम् । =Not known thoroughly. (सोमासः) ऐश्वर्य्यवन्तः । =Prosperous. (रजसी) द्यावपृथिव्यौ । रजसीति द्यावापृथिवीनाम (NG 3, 30) =Heaven and earth.

———

The communion with God is mentioned :

विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृणिवषे जघन्वान्त्वं वृतॉं अरिणा इन्द्र सिन्धून् ॥ ७ ॥

7. *TRANSLATION* :—O Omniscient God! you impart the teaching of the Vedas to the best human beings (with the beginning of human creation). These enlightened persons know all these worlds, which are your State. You pervade all rivers and oceans and slay the unrtghteous and wicked persons.

PURPORT :—O God! we always adore You and have communion with You, as You have revealed the Vedas by Your Graee-for our welfare, so that our all evils may vanish and You sustain us through rains etc.

NOTES & REMARKS :—(वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2, 10) ।=Riches.(वेधः) अनन्तविद्य । वेधाइति मेधाविनाम (NG 3, 15)। = Omniscient.

———

The Communion with God is further described :

अस्माकमत्र पितरस्त आसन्त्सप्त ऋषयो दौर्गहे बध्यमाने ।
त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम् ॥ ८ ॥

8. *TRANSLATION* :—O God ! by Your Grace, six seasons and winds are with us as our protectors or sustainers. When there is a distress, we suitably persform Yajnas (non-violent sacrifices) for the benefit of kingdom. The malevolent persons are frightened from a king like the sun, an illuminator of the half world at a time. May they give happiness to us.

PURPORT :—O men ! you should over come the fierce trouble by adoring God, Who has created the seasons and other things for our protection or sustenance.

NOTES & REMARKS :—(सप्त) षड्तवो वायुश्च सप्तम: । ऋतवो वै पिता । (Stph. 2, 6, 1, 32) ऋतव: पिता । (कौषीतकी ब्रा. 5,7) षड्वा ऋतव: पिता (Stph. 13, 1, 1, 20) । =Six seasons and seventh is the wind. (ऋषय:) प्राप्ता: । ऋषी-गतौ (भ्वा०) गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च-अत्र तृतीयार्थमादाय प्राप्ता: इति व्याख्या । =Obtained. (इन्द्रम्) सूर्य इव । अथ य: स इन्द्रोऽसौ स आदित्य: (Stph 8,5, 3, 2) स य: स आकाश: इन्द्र एव स: (Jaiminoypanishad Brahmana 1, 2, 8, 2) =Like or resembling the sun.

The Communion with God is elaborated :

पुरुकुत्सानी हि वामदाशद्धव्येभिरिन्द्रावरुणा नमोभि: ।
अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरर्धदेवम् ॥ ९ ॥

9. *TRANSLATION* :—O teachers and preachers ! you are benevolent like the air and energy. The earth has many a misery-destroying powers and it gives you happiness through the food and other acceptable substances. You roam over the earth for protection, like a good king, who is full of splendour like the sun. The wicked persons are afraid of them and is illuminator of half of the sun world at a time. Let us know you well along with the treasures of earth.

PURPORT :—O men! always have communion with that one God by whose Grace the earth becomes fertile and the sun gives light and heat.

NOTES & REMARKS :—(पुरुकुत्सानी) पुरूणि कुत्सानि यस्यां सा। कुत्स इति वज्रनाम (NG 2, 20)। अत्र दुःखनिवारकशक्तेः ग्रहणं प्रतीयते। =Which has many powers of destroying the miseries. From the purport it is clear that the word is used here for भूमि or earth. (नमोभिः) अन्नादिभिः। नम इति अन्ननाम (NG 2, 7)। =With food and other substances. (हव्येभिः) आदातुमर्हैः। =Acceptable substances.

The duties of the enlightened persons are stated :

राया वयं संसवांसो मदेम हव्येन देवा यवसेन गावः।
तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम्॥ १०॥

10. *TRANSLATION* :—O enlightened persons! may we be ever happy by obtaining wealth which is to be given (to the needy) and taken (from the rich) be free from anxiety (lit. meaning the sleeping persons, who are delighted like the cows by getting grass at the pastures). O noble teachers and preachers! grant us always a refined speech, fulfilling our noble desires and making our intellect determined.

PURPORT :—Let the enlightened persons cultivate in us that speech which is capable to be grasped and able to express the teaching of all shastras so that we may always enjoy bliss.

NOTES & REMARKS :—(धेनुम्) सर्वकामदोग्ध्रीं वाचम्। धेनुरिति वाङ्नाम (NG 1, 11) धूञ्-पाने (भ्वा०) स्फुर-स्फुरणे (तुदा०) =Speech fulfilling all noble desires. (इन्द्रावरुणा) अध्यापकोपदेशकौ। =Teachers and preachers. (अनपस्फुरन्तीम्) दृढां निश्चलां प्रज्ञां सम्पादयन्तीम्। =Making firm intellect and determined.

Sūktam-43

Rishi of the Sŭktam-Purumeeda and Ajameeda. Devatā-Ashvins (2). Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

Some queries and answers regarding teachers and preachers are raised :

क उं श्रवत्कतमो यज्ञियानां वन्दारुं देवः कतमो जुषाते ।
कस्येमां देवीममृतेषु प्रेष्ठां हृदि श्रेषाम सुष्टुतिं सुहव्याम् ॥ १ ॥

1. *TRANSLATION :*—O learned person ! who is the best enlightened man who gets delighted on praising the accomplishers of the Yajna and who serves him ? In whose heart is placed the most beloved, admirable and acceptable highly learned lady among the immortal persons (by the nature of their soul and good reputation), whom we should serve ?

PURPORT :—O learned persons ! we ask these questions which is Yajna ? Who are the performers of the Yajna ? Who is the Deva (enlightened person) and who is a Devi (highly learned lady)? What is immortal which is to be heard about and served ? The answers to the questions are given later on in the corresponding mantras.

NOTES & REMARKS :—(श्रेषाम) सेवेम । =May we serve ? (सुहव्याम्) सुष्ठु गृहीतव्याम् । =Acceptable.

More questions are put :

को मृळाति कतम आगमिष्ठो देवानामु कतमः शंभविष्ठः ।
रथं कमाहुर्द्रवदश्वमाशुं यं सूर्यस्य दुहितावृणीत ॥ २ ॥

2. *TRANSLATION :*—Who is it among the enlightened on the earth etc. that gives happiness ? Which or what it is that comes again and again ? Who is the Deva, the Greatest Bestower of of happiness ? whom vehicle do they talk about is quick and drawn by rapid steads ? Whom a learned beautiful lady, like the Dawn, the daughter of the sun, selects ?

PURPORT :—O learned persons! here following are the answers to the questions put in the first and the second mantras :—

(1) He who listens to a teacher like the Usha (dawn) from the sun.

(2) He who serves victory (true knowledge) like the air.

(3) He who chooses an admirable person as husband as an educated lady does.

(4) He is giver of happiness to who is a benevolent person.

(5) Electricity comes soon and again and again.

(6) God is the Greatest among the givers of true happiness and the Best among the enlightened charming ones.

(7) It is like an aircraft vehicle driven by the proper utilization of the water, fire and machines etc. and is remarkable. All this, you should know well.

NOTES & REMARKS :— (देवानाम्) विदुषां मध्ये पृथिव्यादीनां वा । विद्वांसो हि देवा: (Stph 3, 7, 3, 10) त्रयस्त्रिंशद् देवा: अष्टौ वसव: एकादश रुद्रा: द्वादशादित्या: प्रजापतिश्चवषट्कारश्च (Aitareya 2,18,3,7) अष्टौ वसव: पृथिव्यादय: । =Among the enlightened or the earth etc. (दुहिता) दुहितेव कान्ति: । =The daugheter-like lustre.

More inquisitiveness is described :

मक्षू हि ष्मा गच्छथ ईवतो द्यूनिन्द्रो न शक्तिं परितक्म्यायाम् ।
दिव आजाता दिव्या सुपर्णा कया शचीनां भवथः शचिष्ठा ॥ ३ ॥

3. *TRANSLATION* :—O teachers and preachers! you are of pure nature, good protectors, and are born of the light of knowledge from all sides. Moreover, you are the wisest among the knowers of intellects or speeches quickly, and go to attain energy in this world. The electricity similarly also brings light endowed with various movements. How do you become the most wise ?

PURPORT :—Those who increase their powers like electricity

become wise and attain unmatched glory and prosperity in the world.

NOTES :—(ईवतः) बहुगतिमतः । =Endowed with various movements. (धून्) प्रकाशान् । =Lights. (परितक्म्यायाम्) परितः सर्वतस्तकन्ति हसन्ति यस्यां सृष्टौ तस्याम् । =In the world where people laugh from all sides. (सुपर्णा) सुष्ठु पर्णानि पालनानि ययोस्तौ । =Good protectors.

The duties of teachers and preachers are mentioned :

का वां भूदुपमातिः कया न आश्विना गमथो हूयमाना ।
को वां महश्चित्त्यजसो अभीक उरुष्यतं माध्वी दस्रा न ऊती ॥ ४ ॥

4\. *TRANSLATION* :—O teachers and preachers ! you are invited and are highly praised learned persons. You are sweet tempered and destroy miseries. Who can stand in comparison with you, i.e. you are unparalleled. In what manner do you come to us ? What is worth renouncing or improper in dealing with you ? None at all, as you are so pure. By what kind of protection do you save us ?

PURPORT :—O teachers and preachers ! your glory is manifest only when you endow us with true knowledge and sweep away our all evils or defects.

NOTES & REMARKS :—(अश्विना) व्याप्तविद्यावध्यापकोपदेशकौ । अश्विनावध्वर्यू (Aitareya 1, 8) (Stph 1, 1, 2, 17) अध्वर्यू-अध्वरस्य प्रणेतारो (NKT 1, 3, 8) । =Highly learned teachers and prechers. (अभीके) समीपे । अभिके अभीके इत्यासन्नस्य (NKT 3, 4, 20) । =Near. (दस्रा) दुःखोपक्षयितारौ । दसु-उपक्षये (दिवा०) । =Destroyers of miseries.

The same subject is continued :

उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम् ।
मध्वा माध्वी मधु वां प्रुषायन्यत्सीं वां पृक्षो भुरजन्त पक्वाः ॥ ५ ॥

5\. *TRANSLATION* :—O teachers and preachers ! your vehicles (in the form of aircraft etc.) travel widey around the heaven and earth and take you even in the firmament or ocean. Your policy

and you, both are of sweet temperament, spread sweetness all around i.e. make the atmosphere full of sweetness. Those your kith and kin of mature understanding or age, who come to you, endow them with full knowledge.

PURPORT :—*O men ! you should serve them well who make you highly learned or enlightened.*

NOTES REMARKS :—(समुद्रात्) अन्तरिक्षाज्जलाशयाद्वा । समुद्र इत्यन्तरिक्ष-नाम (NG 1, 3) । =From firmament or ocean. (पृक्षः) सम्बन्धिनः । (पृक्षाः) पृची-सम्पर्चने (अक्ष) =Kith and kin. (प्र पायन्) प्राप्नुवन्ति । = Approach.

The role of teachers and preachers is mentioned :

सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वयोऽरुषासः परि ग्मन् ।
तदू षु वामजिरं चेति यानं येन पती भवथः सूर्यायाः ॥ ६ ॥

6. *TRANSLATION* :—O teachers and preachers ! the rivers delight you (lit. sprinkle) with their sweet water. Pervasive red coloured bright objects are added to the quick-going fire and other things from all sides. You know well what is to be obtained and retained and the rest is to be thrown away, (Ed.) as residue or worthless. With this knowledge, you get a good vehicle manufactured and become protectors of the lustre of the sun or the dawn.

PURPORT :—*O teachers and preachers ! the men water trees and fields with good water and afterwards get fruits when they grow. In the same manner, you should teach and preach all men, develop their intellects and enjoy the fruit of happiness.*

NOTES :—(अश्वान्) सद्योगामिनोऽग्न्यादीन्=Speedy articles like energy/electricity etc. (घृणा) प्रदीप्ता: । =Bright. (सूर्य्यायाः) सूर्यस्येयं कान्तिरूपास्त-स्याः । =Of the lustre of the sun or dawn. (अजिरम्) प्राप्तव्यं प्रक्षेपकं वा । =Worthy of getting or throwing away.

The subject of teachers and preachers is continued :

इहेह यद्वां समना पंपृक्ते सेयमस्मे सुंमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥ ७ ॥

7. *TRANSLATION* :—O teachers and preachers ! you are free from all falsehood and one-minded, endowed with the jewel of knowledge. Let this good intellect that you possess may serve us also in this world. Save a devotee of God or your admirer ; may my desires directed towards you be gratified.

PURPORT :—O teachers and preachers ! give the noble intellect which you possess to all. The men should desire the welfare of all as they desire their own.

NOTES & REMARKS :—(वाजरत्ना) वाजो बोधो रत्नं धनं ययोस्तौ । = Possesses of the jewel or wealth of knowledge. (उरुष्यतम्) सेवेथाम् उरुष्यतिः रक्षाकर्मा । =Serve, protect.

Sūktam—44

Rishi of the Sūktam-Purumeeda and Ajameeda. Devatā-Ashvins (2). Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Pachama.

Importance of technology in respect of teachers and preachers is told :

तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना सङ्गतिं गोः ।
यः सूर्यां वहति बन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ॥ १ ॥

1. *TRANSLATION* :—O Ashvins (teachers and preachers) ! we give you advice today about your rapid and vast car and its movement on the earth. That man enjoys happiness, who leads regular life and bears the lustre of the sun. We invite him, as he is desirous of getting wealth of all kinds, destroys enemies (internal and external) and is praised by all with their good words.

PURPORT :— O men ! that man is able to please all like himself, who with the proper combination of fire and water is capable

to manufacture a good vehicle.

NOTES REMARKS :—(अश्विना) अध्यापकोपदेशकौ । =Teachers and preachers. (सूर्य्याम्) सूर्य्यसम्बन्धिनीं कान्तिम् । =The lustre of the sun. (पृथुज्रयम्) विस्तीर्णं । बहुगतिम् । ज्रयति गति कर्मा (NG 2,14) ज्रि-अभिभवे (भ्वा०)। पृथुज्रया इति पदनाम (NG 4, 2) इन्द्रियाणियानाहुः (कठो०) । अतो जितेन्द्रियौ अध्यापकोपदेशकौ अश्विनौ । =Vast and rapid.

———

The same subject of technology is mentioned :

युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत्ककुहासो रथे वाम् ॥ २ ॥

2. *TRANSLATION* :—O teachers and preachers ! you are endowed with divine nature and are guardian of the light (lit. not allowing the light to put out or extinguish). You attain that glory with your good intellect and complete. You take good and nourishing food and go to all directions in your chariot for growth of your body.

PURPORT :—The enlightened persons having obtained wisdom, give it to others, and let them become thoroughly venerable.

NOTES :—(ककुहासः) सर्वा दिशः । कुकुभ इति दिङ्नाम (NG 1, 6) । कुकुह इति महन्नाम(NG 3, 3) ककुहासः महत्यो विशाला दिशः । =All directions. (वपुः) शरीरम् । वपुरिति रूपनाम (NG 3, 7) सुरूपशरीरम् । =Body.

———

The subject of teachers and preachers is continued :

को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत् ॥ ३ ॥

3. *TRANSLATION* :—O teachers and preachers ! who are the liberal donor who honour today for protection or for the drink of good juice of soma etc ? Who is it that shows respect to you ? Who are expert knowers of truth by offering good and dealing with you with reverence ? Those persons of self-control who honour you, you should also duly return honour to them. O learned person ! as you

beg (pray for) knowledge from these teachers and preachers, you should always honour them.

PURPORT:—O teachers and preachers ! it is your positive duty to make all highly educated and civilised who, honour you. You should respect the persons from whom you receive knowledge or make others receive it.

NOTES & REMARKS :—(वनुषे) याचसे । वनु-याचने (तना०) । =Beg, pray for. (अर्कैः) सत्कारैः । =With honour. (नमः) अन्नम् । नम इत्यन्ननाम (NG 2, 7) । =Food.

The same subject of teachers and preachers is continued :

हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम् ।
पिबाथ इन्मधुनः सोम्यस्य दधथो रत्नं विधते जनाय ॥ ४ ॥

4. *TRANSLATION* :—O benevolent, absolutely truthful teachers and preachers ! come to this Yajna (in the form of reading and teaching) with the chariot decked with gold etc. Drink the sweet juice of Soma and bestow charming wealth (of the wisdom etc.) upon an industrious person.

PURPORT :—O men ! those persons are givers of real happiness in the world who are propogators of true knowledge.

NOTES & REMARKS :—(यज्ञम्) अध्यापनाऽध्ययनाख्यम् । =Yajna in the form of studies and teaching. (विधते) पुरुषार्थं कुर्वते । विधेम परिचरणकर्मा (NG 2, 5) परिचरणं पुरुषार्थद्योतकम् । =For an industrious person. *TRANSLATOR'S NOTES* :—अध्यापनं ब्रह्मयज्ञः (मनुस्मृतौ) । =Teaching is a part of the Brahma Yajna, according to Manu which included studying.

The duties of the kings and their ministers are told :

आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
मा वामन्ये नि यमन्देवयन्तः सं यद्दे नाभिः पूर्व्या वाम् ॥ ५ ॥

5. *TRANSLATION* :—O king and prime minister ! you are

experts in doing good deeds done, similar to your ancestors well. Come to us on earth. We desire you to visit in a well-constructed, covered and beatifully decked with gold etc. vehicle, like an aircraft. May not others who are your favourites, restrain you. Please accept what I give you as a representative (lit. a navel or centre) of the people.

PURPORT :—All people should always desire the association of the king and the officers of the State. They should have equanimity of mind in happiness and miseries.

NOTES & REMARKS :—(दिवः) कामयमानान् । दिवु क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवाः) [कान्तिः कामना ।=Desiring. (रथेन) विमानादियानेन । =Vehicle like the aircraft etc. The meaning taken here रथो रंहतेर्गति कर्मणः रममाणोऽस्मिस्तिष्ठतीति वा रपतेर्वा रसतेर्वा (NKT 9, 2, 61) ।

So any charming vehicle may be called रथः. It does not mean merely a chariot.

The subject of State officials is elaborated :

नू नो र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॒ दस्रा॒ मिमा॑थामु॒भये॑ष्व॒स्मे ।
नरो॒ यद्वा॑मश्विना॒ स्तोम॒माव॑न्त्स॒धस्तु॑तिमाजमी॒ळ्हासो॑ अग्मन् ॥ ६ ॥

6. *TRANSLATION* :—O destroyers of all miseries, the virtuous king and prime minister! you are like the sun and the moon and lead men who are the children of the diffusers of truth. They praise you both gladly, and love glorifying you. Give us great wealth which can maintain many heroes, so that glory and wealth may grow among the rulers and their subjects.

PURPORT :—O king and prime minister! be benevolant to us like the sun and the moon. Give us ample wealth, so that we may become rich.

NOTES & REMARKS :—(अश्विना) सूर्याचन्द्रमसाविव शुभगुणयुक्तौ ।

तत्कावश्विनौ । द्यावापृथिव्याविप्येके । सूर्यचन्द्रमसावित्येके (NKT 12, 1, 1) = Virtuous like the sun and the moon. (आजमीढ्हासः) येऽजान् विद्यया सिञ्चति तदपत्यानि । अजान् = नित्यजीवान् । मिह-सेचने । = The children of those who spread knowledge among eternal souls (reputed ones. Ed.).

The attributes of good men are told :

इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥ ७ ॥

7. *TRANSLATION* :—O teachers and preachers! you are free from all falsehood. Let your good intellect which is full of peace and other virtues and which leads to the attainment of the wealth of good knowledge serve us also in this world. Fulfil the desire of the admirer of all sciences, which leads towards you, and thus saves them.

PURPORT :—Men should always desire to possess the intellect of the absolutely truthful enlightened persons and have longing for the attainment of truth. Thus all their noble desires may be fulfilled.

NOTES :—(समना) सान्त्वनादिगुणयुक्ता । =Full of peace and other virtues. (वाजरत्ना) विज्ञानधनप्राप्तिसाधिका । =Leading to the attainment of the wealth of good acquisition knowledge.

Sūktam—45

Rishi of the Sūktam-Vāmadeva. Devatā-Ashvins (2). Chhanda-Jagati and Trishtup of various kinds. Svara-Nishāda and Dhaivata.

The attributes of the sun are told :

एष स्य भानुरुदियर्ति युज्यते रथः परिज्मा दिवो अस्य सानवि ।
पृक्षासो अस्मिन्मिथुना अधि त्रयो दृतिस्तुरीयो मधुनो वि रप्शते ॥ १ ॥

1. *TRANSLATION* :—O men! this sun which goes towards the earth with its rays is rising up. On its top sky, the chariot is

yoked (in the form of group of the rays of the sun). In the region of nice firmament, three joint and related to each other substances i.e. air, water and electricity shine. In the middle of this sweetness, the fourth namely the cloud particularly shines up in the firmament. You should acquire knowledge well about them.

PURPORT :—O men! the resplendent sun that shines in the centre of many planets is connected with the universe, all around. The earth and moon rotate and it is on account of that, the rains shower. This secret you should unravel.

NOTES & REMAKS :—(परिज्मा) परितः सर्वतो ज्मायां भूमौ गच्छति त्यजति वा । ज्मेति पृथिवीनाम (NG 1, 1) । =That which goes towards the earth by its rays (the sun). (त्रयः) वायुजलविद्युतः । (दृतिः) मेघः । दृतिरिति मेघनाम (NG 1, 10) । =Air, water and electricity/energy.

The same subject of sun is described :

उद्वां पृक्षासो मधुमन्त ईरते रथा अश्वास उषसो व्युष्टिषु ।
अपोर्णुवन्तस्तम आ परीवृतं स्वर्ण शुक्रं तन्वन्त आ रजः ॥ २ ॥

2. *TRANSLATION :*—O teachers and preachers! you should know the nature of the rays of the sun which are sweet (useful), and appear at the various stages of the dawn. It scatters the surrounding darkness like the sun and spreads bright radiance over the firmament. These both look like the horses and the chariots.

PURPORT :—All these planets revolve around the sun. As the rays of the sun dispel the darkness of half the world and generate light, so the enlightened persons should dispel ignorance by imparting education and create knowledge.

NOTES & REMARKS :— (अपोर्णुवन्तः) निवारयन्तः । =Dispelling. (स्वः) आदित्यः । स्वरादित्यो भवति । सु अरणः सु ईरणः स्वृतो रसान् स्वृतो भासं ज्योतिषां स्वृतो भासेतिवा । (NKT 2, 4, 14) । =Sun. (व्युष्टिषु) विविधासु सेवासु । = In various services or aspects.

The same subject of attributes of the solar energy is continued :

मध्वः पिबतं मधुपेभिरासभिरुत प्रियं मधुने युञ्जाथां रथम् ।
आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना ॥ ३ ॥

3. *TRANSLATION* :—O Commander-in-Chief of the army and warriors ! drink the sweet and tasteful Soma juice in the company of soldiers, who are fond of this sweet soma. Get ready your aircraft like vehicles for the paths of journey known to you, thereby reaching your destination sweetly (easily). As the sun and air carry the cloud, so you should carry this sweet juice of Soma etc. far and near.

PURPORT :—*O Commander-in-chief of the army and warriors ! take your meals alongwith the other soldiers of the army and manufacture such vehicles by which you may increase your mobility strength and wealth. As the wind and lighting gladden all by raining, so you should make all subjects happy.*

NOTES :—(अश्विना) सेनेशयोद्धारौ । =The Commander of the army and warriors. (मधुने) विज्ञाताय मार्गाय । =For the known paths.

More about the solar energy is told :

हंसासो ये वां मधुमन्तो अस्रिधो हिरण्यपर्णा उहुव उषर्बुधः ।
उदप्रुतो मन्दिनो मन्दिनिस्पृशो मध्वो न मक्षः सवनानि गच्छथः ॥४॥

4. *TRANSLATION*:—O king and Commander-in-chief of the army ! come to our places of prosperity with your swan-like horses which have sweet (charming) movements, and are inviolable. They are golden winged, wakers at dawn, bearers of burden, dispensers of water and are gladdening. Come to us as the bees are set upon the collection of honey.

PURPORT :—*O kings and officers of the State ! you go to distant places and come by applying various machines in your vehicles, and move by the proper combination of fire, water and other*

substances. And thereby you desire to achieve prosperity. This is the way that you may be able to get any jewel.

NOTES :—(हंसासः) हंस इव सद्यो गन्तारोऽश्वाः । हंसास इत्यश्वनाम (NG 1, 14) =Horses which go quickly like the swans. (अस्रिधः) अहिंसिताः । =Not injured. (सवनानि) ऐश्वर्य्याणि । =Prosperity, wealth.

The same subject of energy is dealt :

स्वश्वरासो मधुमन्तो अग्नय उस्रा जरन्ते प्रति वस्तोरश्विना ।
यन्निक्तहस्तस्तरणिर्विचक्षणः सोमं सुषाव मधुमन्तमद्रिभिः ॥ ५ ॥

5. *TRANSLATION* :—O king and chief minister ! the purifying leading men praise the rays of the sun because they are full of sweetness, and performers of good action. In the same manner, a man of pure character takes men across all miseries, is very intelligent and extracts the juice of Soma and other plants with the help of the clouds. You should know all these phenomena well and utilise them properly.

PURPORT :—O men ! accomplish all desired works by having knowledge and using of the fire (energy), soma creeper and other things by the association of learned artisans and technicians.

NOTES :—(निक्तहस्तः) शुद्धहस्तः । णिजिर्-शौचपोषणयोः (जुहो०) । =A man of clean character. (विचक्षणः) अतीव धीमान् । वि+चक्षिङ्— व्यक्तायां वाचि, दर्शनेऽपि (अदा०) =Very intelligent.

More about the energy used in the vehicles is told :

आकेनिपासो अहभिर्दविध्वतः स्वर्ण शुक्रं तन्वन्त आ रजः ।
सूरश्चिदश्वान्युयुजान ईयते विश्वाँ अनु स्वधया चेतथस्पथः ॥ ६ ॥

6. *TRANSLATION* :—O expert manufactures and drivers of the vehicles ! the rays of the sun shine dispersing the darkness by the light of the day and overspread the firmament and bring down the rain-water. The sun yokes his horses in the form of the

rays and proceeds. Thus you should know the nature of all substances by taking proper food etc. and guide on the right path of progress to be followed.

PURPORT :—O men ! if like the rays of the sun and the sun itself, you use water with energy in various vehicles, you can easily travel on earth, water and firmament.

NOTES & REMARKS :—(शुक्रम्) जलम् । शुक्रम् इत्युदकनाम (NG 1, 12) =Water. (रजः) लोकम् । लोका रजांस्युच्यन्ते (NKT 4, 3, 19) । =World. (अश्वान्) आशुगामिनः किरणान् । =Rapid going rays. (आकेनिपासः) ये आके समीपे नितरां यान्ति ते किरणाः । आके इति अन्तिकनाम (NG 2, 16) । = Near-advancing rays.

The subject of solar energy is continued :

प्र वामवोचदश्विना धियंधा रथः स्वश्वो अजरो यो अस्ति ।
येन सद्यः परि रजांसि याथो हविष्मन्तं तरणिं भोजमच्छ ॥ ७ ॥

7. *TRANSLATION :*—O teachers and preachers ! I am intelligent and upholder of technical work. I tell you the science of that charming vehicle which has good horses in the form of energy/electricity etc. and is undecaying. With its you may grow in good quantity edibles and various substances and keep away from (prevent) diseases and thus quickly reach distant places of the world.

PURPORT :—O men ! we impart you instructions in technical science. By the help of it, you may be able to manufacture various vehicles and go quickly from place to place and get means of legitimate enjoyment.

NOTES & REMARKS :—(भोजम्) भोक्तुं योग्यम् अभ्यवहार: भोजनम् अत्र द्वितीयार्थः । भुज-पालनाभ्यवहारयोः = Enjoyable. (हविष्मन्तम) बहुसामग्रीयुक्तम् । हविः-हुदानादनयोः आदाने च आदानयोग्य विविधपदार्थं ग्रहणमत्र । =Full of various substances.

Sūktam—46

Rishi of the Sūktam-Vāmadeva. Devatā-Indra-Vayu. Chhanda-Gayatri of various kinds. Svara-Shadja.

The science of electricity is told :

अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु । त्वं हि पूर्वपा असि ॥ १ ॥

1. *TRANSLATION* :—O learned person ! you are the mightiest like the wind. You are verily the Protector of the ancient knowledge regarding the divine activities. Drink the first quality of (best) effused juice of the sweet saps.

PURPORT :—O learned man ! you impart the knowledge of the ancient sciences (including the science of electricity) after having fully learnt it well. Therefore you are the leader of these activities.

NOTES & REMARKS :—(वायो) वायुरिव वलिष्ठ । वा-गतिगन्धनयो: (अदा०) गतिर्बलद्वारैवेति बलवत्ता तात्पर्यम् । =The mightiest like the wind. (दिविष्टिषु) दिव्यासु क्रियासु । दिविष्टषु इति पदनाम (NG 4, 3) पद-गतौ-गतेस्त्रयोऽर्था: । =Among the divine activities.

The same subject of science of energy is continued :

शतेना नो अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः । वायो सुतस्य तृम्पतम् ॥२॥

2. *TRANSLATION :*—O teachers and preachers ! you are benevolent and mighty like the wind and endowed with the knowledge. You satisfy us with desirable activities like the mighty wind whose charioteer is electricity does satisfy us and makes us happy.

PURPORT :—O men ! the electricity with the wind and the wind with electricity accomplish various activities. So you should accomplish various works with the combination of the earth, water and other things.

NOTES & REMARKS :—(नियुत्वान्) बलवान् समर्थो नियुत्वान् ईश्वरनाम (NG 2, 22) वायु: । =Mighty and efficient wind. (वायो) वायुवद्वर्त्त-

मानविज्ञानयुक्त । (वायो) वा =गतिगन्धनयोः, गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । = Mighty like the wind and endowed with knowledge.

The subject of energy is explained :

आ वां सहस्रं हरंय इन्द्रवायू अभि प्रयंः । वहंन्तु सोमंपीतये । ३ ॥

3. *TRANSLATION* :—O enlightened persons ! like the sun and the wind, give knowledge to those men (who alleviate sufferings) who bring thousands of desirable things (including good food) in order to make you drink the juice of Soma.

PURPORT :—*O men ! you should always serve those enlightened persons who make you highly learned by teaching and training well.*

NOTES & REMARKS :—(प्रयः) कमनीयम् । प्रय इति अन्ननाम (NG 2, 7) प्रय इति उदकनाम (NG 1, 12) । =Desirable. (हरयः) हरणशीला मनुष्याः । हरय इति मनुष्यनाम (NG 2, 3) दुःखहरणशीलाः । =Men who alleviate sufferings.

The attributes of energy are told :

रथं हिरंण्यवन्धुरमिन्द्रवायू स्वध्वरम् । आ हि स्थाथों दिविस्पृशंम् ॥४॥

4. *TRANSLATION* :—O quick-going teachers and preachers of technology ! like the wind and electricity, you mount on the golden 'seated' vehicle. It helps non-violent good activities in the sky and elsewhere in the performance.

PURPORT :—*O teachers and preachers ! you should give the knowledge of the science of various vehicles decked with gold and other metals to men, so that they may be able to go to the firmament soon.*

NOTES :—(इन्द्रवायू) वायुविद्युद्वच्छीघ्रकारिणौ शिल्पविद्याऽध्यापकोपदेशकौ । = Quick going or active teachers and preachers of technology. (दिविस्पृशम्) दिवि स्पृशति येन तम् । = Touches the sky.

TRANSLATOR'S NOTES :—यदशनिरिन्द्रस्तेन । कौषतकी ब्राह्मणे ६—८ स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9) । The epithet used for the रथ or vehicle is very significant. Even the translation of the word made by Prof. Wilson as 'the car soaring to heaven' and by Griffith as 'The car that reaches heaven' clearly indicate that there is reference to an aircraft or aeroplane.

More about the energy is told :

रथेन पृथुपाजसा दाश्वांसमुप गच्छतम् । इन्द्रवायू इहा गतम् ॥ ५ ॥

5. *TRANSLATION* :—O king and Commander of army ! you are mighty like the wind and electricity. Come here to this battle-field with your very strong charming vehicle and go to a liberal donor.

PURPORT :—Like the wind and electricity, a king and his ministers should be strong.

NOTES & REMARKS :—(इन्द्रवायू) वायुविद्युदग्नी इव राजसेनेशौ । =A king and the commander of the army who are mighty like the wind and electricity. (पृथुपाजसा) विस्तीर्णबलेन । पाज इति बलनाम =With strong power.

The sun and air are described :

इन्द्रवायू अयं सुतस्तं देवेभिः सजोषसा । पिबतं दाशुषो गृहे ॥ ६ ॥

6. *TRANSLATION* :—O teachers and preachers ! you are like the sun and the air and who equally love one another, as you drink the Soma juice that has been prepared in the house of a liberal donor alongwith learned persons. Same way the sun and the air drink the sap of all substances.

PURPORT :—As the air and the sun are benevolent to all, so should the enlightened persons be.

NOTES :—(इन्द्रवायू) सूर्यवायू इवाध्यापकोपदेशकौ । =Teachers and preachers who are benevolent like the sun and the air. (सजोषसा) समानप्रीतिकामौ । =Equally loving one another.

The importance of power and air is emphasized :

इह प्रयाणमस्तु वामिन्द्रवायू विमोचनम् । इह वां सोमपीतये ॥ ७ ॥

7. *TRANSLATION* :—O king and prime minister ! you are like the air and electricity. Leaving for distant places, you belt your horses loose helt for your drinking of the Soma. Same way the air and electricity work. You should know all this mechinations.

PURPORT :—O men ! you should regard as your king only the one, who always moves from place to place for the accomplishment of various good works.

NOTES :—(इन्द्रवायू) वायुविद्युद्वद्वर्त्तमानौ राजाऽमात्यौ । =The king and prime minister who are like the air and electricity.

Sūktam-47

Rishi of the Sūktam-Vămadeva. Devatā or subject-Vāyu and Indra-Vayu. Chhanda-Anushtup and Ushnik. Svara-Gāndhāra and Rishabh.

The attributes ōf the enlightened persons are compared with the air :

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥ १ ॥

1. *TRANSLATION* :—O learned pérson ! mighty like the wind, I am desirous of pure nature. It come to you who are sweet-natured in bright activities like drinking good Soma juice in the

company of the king. You should also come to me.

PURPORT :—*Those who acquire knowledge by moving everywhere like the wind, become desirable or acceptable everywhere.*

NOTES & REMARKS :—(दिविष्टिषु) प्रकाशे स्थितासु क्रियासु। =In activities full of light (of knowledge). (नियुत्वता) प्रभुणा राज्ञा सह। नियुत्वान् इति ईश्वरनाम (NG 2, 22) With my ruler, the king.

The subject of enlightened persons is continued :

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक् ॥ २ ॥

2. *TRANSLATION* :—O learned and mighty persons! endowed with the great wealth of knowledge, as water flows down to the downward places, venerable persons come to you. They are worthy of association and are of loving nature. You deserve to drink the juices of these various herbs and plants.

PURPORT :—*As the Yajnas create pure rain waters, the enlightened persons disseminate the dealings containing pure knowledge.*

NOTES :—(इन्दवः) सङ्गन्तारः पूजनीयाः। इन्दुरिति यज्ञनाम (NG 3, 17) अत्र पूजनीयाः यज्ञकर्तारः अभिप्रेताः (संपा.)। =Venerable persons worthy of association.

The attributes of the kings and ministers are told :

वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥ ३ ॥

3. *TRANSLATION* :—O mighty vigorous and very powerful king and prime minister! you are protectors (conserver) of great energy and masters of your senses and subjects. Come to guard or maintain our prosperity and protect us while riding in your car together.

PURPORT :—*May those kings and their ministers who intensify*

strength, and are efficient and dispensers of justice, let them protect you.

NOTES & REMARKS :—(शुष्मिणा) बलिष्ठौ। शुष्मम् इति बलनाम (NG 2, 9) =Very powerful. (सोमपीतये) ऐश्वर्यस्य पालनाय। सोमः-षु-प्रसवैश्वर्ययोः (स्वा०) अत्रैश्वर्यार्थग्रहणम्। =For the protection of your prosperity.

The duties of king and ministers are continued :

या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा।
अस्मे ता यज्ञवाहसेन्द्रवायू नि यच्छतम् ॥ ४ ॥

4. *TRANSLATION* :—O learned king and ministers! you are conveyers of Yajnas (non-violent sacrifices) leaders and wealthy. Guide us constantly into those most desirable assured acts which are meant for the welfare of the liberal donors.

PURPORT :—O kings and ministers! you should fulfil the noble desires of the people, so that we (people) may fulfil your desires in return.

NOTES :—(नियुतः) निश्चिताः। =Certain, assured. (नियच्छतम्) नितरां दद्यातम्। =Give constantly.

Sūktam—48

Rishi of the Sūktam-Vāmadeva. Devatā or subject-Vāyu. Chhanda-Anushtup of various kinds. Svara-Gāndhāra.

The system of dealing with his subjects by a ruler is told :

विहि होत्रा अवीता विपो न रायो अर्यः।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥ १ ॥

1. *TRANSLATION* :—O learned king! you are wise. You pervade in the undecaying activities of acquiring virtues, like a Vaishya (trader) preserves his wealth and utilises it properly. Come here with gold-decked car to drink the effused Soma juice.

PURPORT :—There is Upamā or simile used in the mantra.

As a wise trader preserves his wealth with care and attachment, in the same manner, you and your staff should protect the people.

NOTES & REMARKS ;—(विहि) व्याप्नुहि । अत्र वाच्छन्दसीति ह्रस्वः । वी-गतिव्याप्तिप्रजन-कान्त्यशिनखादनेषु । असु क्षेपणे प्राशनखादनयोर्वास्य भावः । = Pervade. (विप:) मेधावी-विप इति मेधाविनाम (NG 3, 15) = Wise. (अर्य्यः) वैश्यः । अर्यः स्वामिवैश्ययोरिति पाणिनीयव्याकरणे । = Trader, businessman. (अवीताः) नाशरहिताः । = Undecaying.

———

The duties of a king are told :

निर्युवाणो अशस्तीर्नियुत्वाँ इन्द्रसारथिः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥ २ ॥

2. *TRANSLATION* :—O the wind-like mighty king ! come here mounting on your charming golden chariot which is run by electricity, sun or energy for regular movements. Come to drink the Soma juice. The young and old all righteous persons observe non-violence, and thus perform Yajna likewise.

PURPORT :—*As the wind kindles fire, likewise, you should also do. O king ! you grow (in popularity and otherwise) on account of the people ruled justly. Those who do not resort to violence (without a just cause against the wicked) they have no enemies and become very popular.*

NOTES & REMARKS :--(नियुत्वान्) नियतगतिर्वायुः । नियुतो वायोः मादिष्टोयवयोजनानि (NG 1, 15) । = Wind whose movement is regulated. (इन्द्रसारथिः) इन्द्रस्य विद्युतः सूर्य्यस्याऽग्नेर्वा नियमेन गमयिता । = Causing the move regularity of electricity, sun or fire. (अशस्तीः) अहिंसाः । अशस्ती अ+शसु हिंसायाम् (भ्वा०) एष एवेन्द्रोय एष (सूर्यः) एव तपति (Stph 2, 3, 4, 15) स यः स इन्द्र एष एव स य एष (सूर्य) एव तपति (Jaiminyopnishad Brahmana 1, 28, 2) यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) = Non-violence.

TRANSLATOR'S NOTES :—नियुतो वायोः आदिष्टोय योजनानि (NG 1. 15) अशस्ती 'अ+शसु-हिंसायाम् (भ्वा०) एष एवेन्द्रो य एष (सूर्यः) तपति ॥(Stph 2, 3, 4

15) स मः स इन्द्र एष एव स म (सूर्यः) एष तपति ॥ (जैमिनीयोपनिषद् ब्राह्मणे १, २८, ८) यदशनिरिन्द्रस्तेन ॥ (कौषीतकी ब्राह्मणे ६-९)

The duties of a ruler are highlighted :

अनु कृष्णे वसुधिती येमाते विश्वपेशसा ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥ ३ ॥

3. *TRANSLATION* :—O the wind-like mighty king! the heaven and earth uphold all wealth and are attractive by various beatiful forms. They move regularly according to the Divine Law. You should also come with your brilliant jewel-decked car to drink the Soma juice.

PURPORT :—O king! as the earth and the sun give many useful fruits (useful things), and they move regularly (the earth around the sun and the sun at his own axis). A ruler being giver of many fruits (rewards), goes to all the places endowed with knowledge and humility.

NOTES & REMARKS :—(कृष्णे) कर्षिते । कृष-विलेखने (भ्वा० तु०) = Attracted or attractive. (विश्वपेशसा) सर्वस्वरूपेण । पेश इति रूपनाम (NG 3, 7) । =With all forms. (चन्द्रेण) रत्नजटितेन। चन्द्रम् इति हिरण्यनाम (NG 1, 2) हिरण्यम्-हितरमणं भवतीति वा हृदयरमणं भवतीति वा हर्यतेर्वा स्यात् प्रेप्साकर्मणः (NKT 2,3,10) अतो रत्नादिकमपि हिरण्यपदेन वाच्यम् । =Jewel-decked.

The same subject of ruler's duties is continued :

वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥ ४ ॥

4. *TRANSLATION* :—O king! you are the mightiest like the wind. Let those eight hundred Yogis who have attuned their minds to God, like 810 nerve centres, be your associates, and helpers or (guides). Mounted on your charming chariot, come for the

protection of your State.

PURPORT :—O king ! let the absolutely truthful and enlightened persons be your helpers. You are competent to do whatever you desire to acquire or act.

NOTES & REMARKS :— (मनोयुज:) ये मनसा ब्रह्म युंजते ते। =Those who fix (set) up their minds in contemplation of God. (युक्तास:) कृतयोगाभ्यासा:। =Yogis. (सुतस्य) प्राप्तस्य राज्यस्य। =Of the State which is in possession. (पीतये) रक्षणाय। =For protection.

*TRANSLATOR'S NOTES :—*युजिर्-योगे (रुधा०) युज-समाधौ (दिवा०) पा-रक्षणे (अदा०)।

The exact significance of the number mentioned in the mantra 9×90 =810 is a matter of further research. Unfortunately it has not been explained by the revered Vedic commentator.

The subject of rulers'duties are emphasized :

वायों शतं हरींणां युवस्व पोष्यांणाम्।
उत वां ते सहस्रिणो रथ आ यांतु पाजंसा॥ ५॥

5. *TRANSLATION :—*O king ! you are mighty like the wind, and engage in works hundreds of men, whom you support. May your powerful car come here, as you are endowed with infinite wealth and have thousands of men as your helpers.

PURPORT :—O king, if you want to be an able ruler, take good helpers.

NOTES & REMARKS :— (हरीणाम्) मनुष्याणाम्। हरय इति मनुष्यनाम (NG 2, 3)। =Of men. (युवस्व) कर्मसु प्रेरस्व। =Engage in works. (सहस्रिण:) असङ्ख्यपुरुषधनयुक्तस्य। यु मिश्रणामिश्रणयो: (अदा०) अत्र मिश्रणार्थ:। सहस्रमिति बहुनाम (NG 3, 1) =Endowed with infinite wealth and having thousands of men as helpers.

Sūktam—49

Rishi of the Sūktam. Vāmadeva. Devatā or subject Indra and Brihaspati. Chhanda-Gāyatri. Svara-Shadja.

How should officers of the State behave is told :

इदं वा॑मा॒स्ये॑ ह॒विः प्रि॒यमि॑न्द्राबृहस्पती । उ॒क्थं मद॑श्च शस्यते ॥ १ ॥

1. *TRANSLATION* :—O President of the State and King! you are like electricity power and sun. I propose this agreeable and admirable well-cooked good food to eat and praise your joy.

PURPORT :—If the king and other people take well-cooked good food, they become glorious, long-lived and mighty.

NOTES & REMARKS :— (हविः) अत्तुमर्हं संस्कृतमन्नम् । (हवि) हु दानादनयोः आदाने च (जुहो०) अत्र अदनार्थः । अद भक्षणे (अदा०) =Worth eating, well cooked food. (इन्द्राबृहस्पती) विद्युत्सूर्य्याविव प्रधानराजानौ । एष (प्राणः) उ एव बृहस्पतिः (Stph 14, 4, 1, 22) प्राणः प्रजानामुदयत्येष सूर्यः । (प्राणोपनिषदि) तस्मात्प्रजानां प्राणस्य सूर्यस्यापि ग्रहणम् । यच्चक्षुः स बृहस्पतिः ॥ (गोपथे उ० 4, 11) : सूर्यो विश्वस्य चक्षुः । बृहस्पतिः बृहतो राष्ट्रस्य पतिः प्रधानः इन्द्रः राजा । इदि परमैश्वर्ये । = President of the State and King who are like electricity and the sun.

———

The duties of the State officials are stated :

अ॒यं वां॒ परि॑ षिच्यते॒ सोम॑ इन्द्राबृहस्पती । चारु॒र्मदा॑य पी॒तये॑ ॥ २ ॥

2. *TRANSLATION* :—O king and preacher of the royal family! this delicious Soma is effused and offered for your drinking and delight. May you become mighty by taking this Soma juice?

PURPORT :—Like good food, good juice should also be taken along with it.

NOTES & REMARKS :—(इन्द्राबृहस्पति) राजोपदेशकविद्वांसौ । वाग्वै बृहती तस्या एष पतिस्तस्माद् बृहस्पतिः (Stph 14, 4, 1, 21) यदस्यै वाचः बृहत्यै पतिस्तस्माद् बृहस्पतिः ॥ (जैमिनीयोपनिषद् ब्राह्मणे 2, 2, 5) बृहस्पतिः महाविद्वान् राजोपदेशकः । = King and preacher of the royal family. (सोमः) महौषधिरसः ।

=The juice of Soma and other great nourishing herbs.

The officials' duties are mentioned :

आ नं इन्द्राबृहस्पती गृहमिन्द्रंश्च गच्छतम् । सोमपा सोमंपीतये ॥ ३ ॥

3. *TRANSLATION* :—O king and teacher ! you are drinkers of Soma juice. Come to our home for dirinking the Soma juice. Let also a wealthy man come along with you.

PURPORT :—O king, ministers and wealthy men ! as we honour you by inviting you in the dinner, so you should also do.

NOTES :—(इन्द्राबृहस्पती) राजाऽध्यापकौ । =King and teacher. (इन्द्रः) ऐश्वर्य्यंवान् । =A wealthy man.

The role and duties of the public servants are narrated :

अस्मे इंन्द्राबृहस्पती रयिं धंत्तं शतग्विनंम् । अश्वांवन्तं सहस्रिणंम् ॥४॥

4. *TRANSLATION* :—O king and president ! you are like the electricity and sun. Grant us riches comprising hundreds of cattle and thousands of horses.

PURPORT :—Then only the king and president become praiseworthy when they make all their people wealthy and learned.

NOTES :—(इन्द्राबृहस्पती) विद्युत्सूर्य्याविव राजप्रधानौ । =King and president of the state who are like electricity and the sun.

The attributes of the State officials are described:

इन्द्राबृहस्पतीं वयं सुते गीर्भिर्हवामहे । अस्य सोमंस्य पीतयें ॥ ५ ॥

5. *TRANSLATION* :—O teachers and preachers ! as we invite you with sweet words for drinking the juice of the nourishing herbs like Soma, so you should also do when the Soma juice is effused.

PURPORT :—The rulers and the people should enjoy prosperity by honouring one another.

NOTES & REMARKS :—(इन्द्राबृहस्पती) अध्यापकोदेशकौ । इन्द्रः इदि परमैश्वर्ये

विद्यैश्वर्यसम्पन्नोऽध्यापकः । बृहत्या वेदवाण्याः पतिः बृहस्पतिः उपदेशकः । =Teachers and preachers.

The same subject of state official's duties is continued :

सोर्ममिन्द्राबृहस्पती पिबतं दाशुषो गृहे । मादयैथां तदोकसा ॥ ६ ॥

6. *TRANSLATION* :—O king and minister ! dwelling in good places, drink the Soma juice at the home of a liberal donor and delight us.

PURPORT :—As the king and his ministers should themselves be highly learned, just and joyous, they should make their subjects also similar.

NOTES & REMARKS :—(इन्द्राबृहस्पती) राजामात्यौ । राज्ञः प्रधानामात्येन बृहत्या वेदवाचः पतिना पालकेन महाविदुषा भवितव्यम् = The king and prime minister. (तदोकसा) तदोकः स्थानं ययोस्तौ । ओक इति निवासनामोच्यते (NKT 3, 1, 3) = Having good home.

Sūktam—50

Rishi of the Sūktam- Vāmadeva. Devatā-Brihaspati and Indra and Brihaspati. Chhanda-Trishtup of various kinds. Svara-Dhaivata.

What should be the enlightened person's duties is told :

यस्तुस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ १ ॥

1. *TRANSLATION* :—O men ! the sun pervading three regions the earth, firmament and sky-with his rays props us or upholds the ends of the earth. In the same manner, a great Vedic scholar who is established in knowledge, actions and contemplation, upholds or charms or attracts all men with his sermons. Let wise, ancient (experienced who have studies first) the Rishis, knowers of the meanings of the mantras, illuminate their big cities with noble and virtuous

support and through a pleasant tongued scholar.

PURPORT :—*O men ! as the sun upholds all planets and all substances by his gravitating power, in the same manner, it is the duty of the enlightened persons to uphold all men and illuminate their hearts.*

NOTES & REMARKS :—(त्रिषधस्थ:) त्रिषु समानस्थानेषु कर्मोपासनाज्ञानेषु वा तिष्ठति = In the case of the sun, who pervades with his light three regions i.e. earth, firmament and sky. In the case of a great scholar, who is firmly established in knowledge, actions and contemplation or communion. (दीध्याना:) शुभैर्गुणै: प्रकाशयमाना: । =Illuminating with their noble virtues. (ज्म:) पृथिव्या: । ज्मेति पृथिवीनाम (NG 1, 1) =Of the earth.

TRANSLATOR'S NOTES :—दीधीङ् दीप्तिदेवनयो: (अदा०) अत्र दीप्त्यर्थ: । बृहस्पति: महान्, बृहतां पतिर्वा =The great scholar or the sun-protector of the great planets.

———

Who are praiseworthy is told :

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥

2. *TRANSLATION* :—O king ! you are protector of the great Vedic speech. Remove all those who harass the righteous persons and give joy to the right persons. Those undersirable persons sometimes try to mitigate the power of teachers endowed with much knowledge, who sprinkle knowledge and other virtues, and are virtuous, uninjured (spotless) and destroyer of the wicked. Thus you may be able to protect the cause of the dealing (spread) of knowledge.

PURPORT :—*O men ! you should always honour the persons who promote the cause of the spread of knowledge in all the branches. You do it by removing thieves and robbers etc. and delighting the righteous scholars.*

NOTES :—(धुनेतयः) ये धुनयः कम्पकान् कम्पयन्ति ते । =Those who shake the shakers of righteous persons. (ततस्रे) उपक्षयन्ति । = Minigate, lessen (ऊर्वं) हिंसकम् । =Destroyer of the wicked.

———

The qualities of admirable persons are told :

बृह॑स्पते॒ या प॑र॒मा प॑रा॒वदत॒ आ त॑ ऋत॒स्पृशो॒ नि षे॑दुः ।
तुभ्यं॑ खा॒ता अ॑व॒ता अद्रि॑दुग्धा॒ मध्वः॑ श्चोतन्त्य॒भितो॑ विर॒प्शम् ॥ ३ ॥

3. *TRANSLATION* :—O protector of the vast State ! let us honour your good policy, as a result of which there are ponds and wells which have been bored and are full of the sweet water of the clouds. That water flows down the fields around the State. Let us honour your policy like that of a virtuous person, as you are truthful.

PURPORT :—O men ! you shold follow the policy of old and experienced rulers and delight all the people like the clouds.

NOTES & REMARKS :—(विरप्शम्) महान्तं संसारम् । विरप्शीति महन्नाम (NG 3, 3) । =Vast world. (परावत्) परा गुणा विद्यन्ते यस्मिन् । =Like a virtuous person. (अवताः) कूपाः । अवत इति कूपनाम (NG 3, 23)=Wells. (श्चोतन्ति) सिचंन्ति । श्च्युतिर् क्षरणे (भ्वा०) =Sprinkle, water; flow.

———

The same subject is continued :

बृह॒स्पतिः॑ प्रथ॒मं जाय॑मानो म॒हो ज्योति॑षः पर॒मे व्यो॑मन् ।
स॒प्तास्य॑स्तुविजा॒तो रवे॑ण॒ वि स॒प्तर॑श्मिरधम॒त्तमां॑सि ॥ ४ ॥

4. *TRANSLATION* .—O men ! the sun born in the highest heaven of supreme light, has seven mouths in the form of seven rays, and possesses seven kinds of beams. Renowned with its sound, it subdues or dispels all darkness. In the same manner, a great scholar should dispel all ignorance by his sermons and generate knowledge.

PURPORT :—O learned person ! as there are seven kinds of elements in the sun from which it takes sap from all articles, in

the same manner, you should grasp all knowledge with the help of five senses of protection, mind and soul, dispel the ignorance of all by teaching and preaching and generate the light of knowledge.

NOTES & REMARRS :—(तुवीजात:) बहुषु प्रसिद्ध:। तुवंति बहुनाम (NG 3, 1)। =Renowned. (सप्तास्य:) सप्तकिरणा आस्यानि यस्य। =Having seven mouths in the form of its rays of seven kinds. (अधमत्) धमति निराकरोति । ध्मा-शब्दाग्निसंयोगयो: (भ्वा०) अग्नि संयोगो नाशद्योतक: इति निराकरणार्थ: सूचितो भाष्यकृता तमांसीति योगात्। =Dispels.

———

The duties of a learned man are told :

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! as the sun makes all oblations put in the fire subtle and creating sound with its admirable rays dissolves the crooked clouds and pleases the people on earth desiring rains, likewise, you should also dispel ignorance by teaching the groups of good students and preaching to the audience.

PURPORT :—As the sun protects or sustains all subjects by raining down the water and tries the sound of lightning, illumines (warns) all, in the same manner, all enlightened persons should illuminate the souls of all.

NOTES & REMARKS :—(फलिगम्) मेघम्। फलिग इति मेघनाम (NG 1, 10) =Cloud. (वलम्) वक्रगतिम्। वल इति मेघनाम (NG 1, 10) = Crooked cloud or movement. (वावशती:) भृशं कामयमाना: प्रजा:। (वावशती:) वश कान्तौ। (अया) कान्ति:-कामना। =People much desiring rain.

———

The same subject of duties of a learned person is continued :

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥

6. *TRANSLATION* :—O protector of the great sun-like

O king! as father (protector) you are illuminator of the world, showerer of bliss and peace, we perform our non-violent sacrifices in the form of joint actions and salutation, and acceptable sermons or oblations. Full of energy and rich in heroic offspring, endowed with knowledge and humility, may we become masters of the felicities. Likewise you should also do.

PURPORT:—O men! as the sun is the protector of all by raining down water through the clouds, same way let us be very good rulers of the State.

NOTES & REMARKS:—(यज्ञै:) सङ्गतै: कर्मभि: । =By united actions. (हविर्भि:) आदातुं योग्यैरुपदेशैर्द्रव्यैर्वा । =By acceptable sermons or oblations. (विश्वदेवाय) विश्वस्य प्रकाशकाय । =Illuminator of the world.

TRANSLATOR'S NOTES:—(यज्ञै:) यज-देवपूजासङ्गतिकरणदानेषु । अत्र सङ्गतिकरणमर्थमादाय सङ्गति कर्मभिरिति व्याख्या । (हविर्भि:) हु-दानादनयो: आदाने च-अत्र-आदानार्थग्रहणम् (विश्वदेवाय) दिवु-धातोर्द्युत्यर्थग्रहणमत्र ।

Shri Aurobindo has translated विश्वदेवाय as universal Godhead नम: Has been translated by him as submission. (see on the Veda's p. 359).

———

The duties of learned persons are continued:

स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥ ७ ॥

7. *TRANSLATION*:—O men! that king alone is to be adored by all who bears in him well-minded Brihaspati-God, who is the Greatest of the great, worshipped by all our ancestors, who revered Him, who intensely longed for Him and who by his heroic force and energy conquers all that is existent in the world and that confronts Him.

PURPORT:—O men! you should always adore that one God

who having pervaded and upheld the whole world, upholds even the sun. He is praised by all by the teaching of the Vedas and Who is adored by all great Yogis.

NOTES :—(बृहस्पतिम्) महतां महान्तम् । =The Greatest of the great. (वल्गूयति) सत्करोति। वल्गूयतीत्यर्चतिकर्मा (NG 3, 14) =Reveres, adores. (वन्दते) कामयते । =Desires or intensely longes for.

The same subject of learned men's duties is continued :

स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ ८ ॥

8. *TRANSLATION* :—O men ! the man who always adores God, dwells firmly and properly in his home contented and admirable noble speech or the land, serve him. To him, all the people submit or surrender to themselves. He is the worshipper of that one God who is attained by the first Brahma or knower of the four Vedas.

PURPORT :—*O men ! if you worship only One God, then wealth, kingdom, good reputation and glory, may be firmly established in you forever.*

NOTES & REMARKS :—(सुधितः) सुहितस्तृप्तः । अत्र सुधितवसुधितेति सूत्रेण हस्य धः । =Perfectly satisfied. (इळा) प्रशंसिता वाग्भूमिर्वा । इळेति वाङ्नाम (NG 1, 11) इळेति पृथिवीनाम (NG 1, 1) =Admirable speech or land. (ब्रह्मा) चतुर्वेदवित् । (ब्रह्मा) प्रथमैवामुं त्रय्यै विद्यायै तेजोरसं-प्रावृहत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी ब्राह्मणे ६, ११) अथ येन ब्रह्मत्वं क्रियत इति त्रय्या विद्ययेति ऐतरेय ५, ३३) ब्रह्मा सर्वविद्यः सर्वं वेदितुमर्हति । ब्रह्मा परिवाः श्रुततः (NKT 1, 3, 8) =The knower of all the four Vedas. (पिन्वते) सेवते । पिवि-सेवने (भ्वा०) =Serves.

The subject of enlightened person's duties is continued :

अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या ।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥ ९ ॥

9. *TRANSLATION* :—O men ! the king who is not overcome

by enemies, serves or worships God, who desires to protect all people, and is the cherisher by the enlightened persons. He conquers instantaneously all the riches of the world, whether individualy or collectively.

PURPORT :—That king who adores only One God and serves absolutely truthful enlightened persons is always victorious, having obtained invincible State (area) and abundant wealth.

NOTES & REMARKS :—(अप्रतीत:) शत्रुभिरपराजित: । = Not overcome by the enemies. (वरिव:) सेवनम् । वरिव: इति धननाम (NG 2, 10) अत्र ज्ञानभक्ति धनमभिप्रेयते । अथ राजान: कीदृशो भवेयुरित्याह । = Service, worship, communion.

The qualities of an ideal king are told :

इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१०॥

10. *TRANSLATION* :—O great scholar and preceptor of the king ! let the king and you drink the juice of the invigorating herbs like soma and be delighted in this Yajna in the form of the proper protection of the State; both of you being admired and inhabiting the heroic persons. Let well earned riches enter into you and give us wealth which makes all heroes.

PURPORT :—O king and preceptor or preacher of the king ! never take intoxicant. Be our delight by preserving the State through the preaching of truth to all people and grant us all kinds of prosperity.

NOTES & REMARKS :—(यज्ञे) राज्यपालनाख्ये व्यवहारे । = In the dealing of the sustenancer of the State. (मन्दसाना) प्रशंसितावानन्दितौ (मन्दसाना) मदि-स्तुतिमोदमदस्वप्नकान्ति गतिषु अत्र स्तुति मोदार्थग्रहणम् = Admire and delighted, full-of bliss. (इन्दव:) ऐश्वर्याणि । = Wealth, prosperity.

The duties of the people towards the State is told :

बृहंस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरंधीर्जजस्तमर्यो वनुषामरातीः ॥ ११ ॥

11. *TRANSLATION* :—O great scholar and king! may your good intellect be linked with our truth. We distinguish well between truth and falsehood and therefore make us grow thereby. May we have those intellects full of the knowledge of various sciences, whom you possess and by whom you teach and preach? Like good ruler, enable us to fight with our foes.

PURPORT :—*Men should always pray to the enlightened persons for the acquisition of knowledge, so that the intellect may become crystel pure and enemies may flee away.*

NOTES & REMARKS :—(सचा) सत्येन । सचा इति पदनाम (NG 4, 2) । पद-गतौ । गतेस्त्रिष्वर्थेषु ज्ञानप्राप्त्यर्थं ग्रहणम् । जानाति यथार्थतया येन अथवा प्राप्नोति सुखं शान्तिं वा येन तत् सत्यम् । (जिगृतम्) उपदेशयतम् । गृ-शब्दे (भ्वा० =With truth. Preach. (वनुषाम्) संविभाजकानाम् =Of the distinguishers between truth and untruth.

Sūktam—51

Rishi of the Sūktam- Vāmadeva. Devatā or Subject—Ushā. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

A look at the morning is narrated :

इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसो वयुनावदस्थात् ।
नूनं दिवो दुहितरो विभातीर्गातुं कृणवन्नुषसो जनाय ॥ १ ॥

1. *TRANSLATION* :—This widely spread light of various kinds bestows knowledge, and has sprung up on the earth out of the darkness. Verily the dawns which are like the daughters of light are making the earth bright for men and other living beings which enables them to act

PURPORT :—O men ! you should enjoy bliss by attaining the knowledge industriously like the light of the sun and by drivin away ignorance like dispelling a night.

NOTES & REMARKS :—(पुरुतमम्) अतिशयेन बहुप्रकारम् । पुरु इति बहुनाम (NG 3, 1) वयुनम् इति प्रज्ञा नाम (NG 3, 9) । =Of various kinds. (वयुनावत्) प्रज्ञानवत् । =Full of knowledge. (दिव:) प्रकाशस्य । =Of light. (गातुम्) पृथिवीम् । गातुरिति पृथिवीनाम (NG 1, 1) =The earth.

The duties of the men and women are told :

अस्थुरु चित्रा उषसः पुरस्तान्मिता इव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारोच्छन्तीरव्रञ्छुचयः पावकाः ॥ २ ॥

2. *TRANSLATION* :—O Brahmacharis ! you should choose for marriage those girls who are expert in the discharge of domestic duties, do pure actions, know the properties of all things through the knowledge, and dispel the darkness like dawns and are endowed with wonderful merits, actions and temperament.

PURPORT :—O Brahmacharis ! you should marry after properly verifying about those Brahmacharinis whose voice is like the clouds, are mighty, speak only when and what is necessary, (speeking little or selective words) are pure and highly learned.

NOTES & REMARKS :—(मित: इव) विद्यया सकल पदार्थवेदिन्य: इव । माङ्-माने शब्दे च । =Knowing the properties of all things through knowledge. (अध्वरेषु) गृहाश्रमव्यवहाराऽनुष्ठानेषु । =In the discharge of domestic duties. (स्वरव:) प्रतापयुक्ता: । स्वृ-शब्दोपतापयो: (भ्वा०) । =Powerful, mighty.

The subject of people's duties is continued :

उच्छन्तीरद्य चितयन्त भोजान् राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्वबुध्यमानास्तमसो विमध्ये ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! you should choose

for marriage those praiseworthy girls (one gild for one man), who are like the dawns, sleep soundly at mid-night, are daughters of those who possess admirable wealth, make homes happy and give good advice to their husbands regarding the wealth to be given in charity and other matters.

PURPORT ;—O men ! you should accept as wives only those girls who are learned like you and are endowed with good merits, actions and temperament.

NOTES & REMARKS :—(ऊच्छन्ती:) सुवासयन्त्य: । उच्छि विवासे । विवासो विनाश: समप्तिरित्यर्थ:, इति क्षीरतरङ्गिण्यां क्षीरस्वामी विरचितायाम् । दु:खस्य विनाश: सुखस्य स्थापनम् । =Causing to live happily. (भोजान्) पालकान्पतीन् । = Husbands who maintain well. (पणय:) प्रशंसनीया: =Admirable, praiseworthy.

The same subject of duties of people is continued :

**कुवित्स देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष ॥ ४ ॥**

4. *TRANSLATION* :—O men ! you should put those women for the discharge of the domestic duties, who are greatly active and energetic young women, who distribute wealth among the needy, and are charming like the dawns. Highly learned and endowed with wealth and beauty, they should be willing to live lovingly in the houses of husbands, whom they love and care like their Prānas (vital breaths), have nine cows and ten cows in the form of five senses of perception and five senses of action and seven Prānas in the mouth.

PURPORT :—That man enjoys happiness who is highly learned, of good character and temperamentlly superior in knowledge and strength. A beautiful and youthful boy marries a girl suitable in all respects. That woman can only make all of us happy who always

desires and loves her husband, and makes progress in financial position and knowledge.

NOTES & REMARKS :—(सनय:) विभक्तय: । =Distributors of wealth to the needy. (अङ्गिरे) प्राणवत्प्रिये पत्यौ । प्राणो वा अङ्गिरा: (Stph 6, 1, 2, 28) । =In the husband who is dear like the Prāṇa (vital breath). (रेवती:) बहुधनशोभायुक्ता: । =Women endowed with abundant wealth and beauty. (ऊष) निवासयन्ति । =Cause to dwell.

The duties of people are narrated :

यूयं हि देवीर्ऋतयुग्भिरश्वैः परिप्रयाथ भुवनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम् ॥ ५ ॥

5. *TRANSLATION* :—O men ! as the dawns awake the sleeping beings whether they are bipeds or quadrupeds prompting them to persue their activities, and go to distant worlds. In the same manner, you should go to women, who are endowed with the divine merits, actions and temperament, along with truthful mighty and industrious persons and speedy horses,

PURPORT :—The men endowed with noble virtues, get matching noble women. They should be learned and beloved and shine for ever like the dawns, and enlighten all.

NOTES & REMARKS :—(ऋतयुग्भि:) य ऋतेन सत्येन तै: । ऋतमिति सत्यनाम (NG 3, 10) । =Truthful. (अश्वै:) महाबलिष्ठै: पुरुषार्थयुक्तै: । वीर्यं वा अश्व: (Stph 2, 1, 4, 23, 24) यजमानो वा अश्व: (Taittiriya. 3, 9, 17, 4, 5) =Very mighty and industrious persons or speedy horses. (ससन्तम्) शयानम् । =Sleeping.

The duties of men and women are described :

क्वं स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम् ।
शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥ ६ ॥

6 *TRANSLATION* :—O men ! as the bright dawns happily

proceed, they are not distinguished being similar and undecaying. Which of them is old ? By which the rites of the geniuses are accomplished and which are new ? It very difficult to say, such women who are bright or splendid on account of their virtues are very good.

PURPORT :—*As all dawns are alike, so the wivesd who are like their husbands in virtues are admirable. They should marry young men when in youth, and be even happy and full of bliss. As it is not known which dawn is old and which one is new, such is the position of those girls who have observed Brahmacharya for a long time. They remain young and energetic for a very long time.*

NOTES & REMARKS :—(ऋभूणाम्) धीमताम् । ऋभुरिति मेधाविनाम (NG 3, 15) । =Of the wise. (अजुर्यः) अजीर्णाः । अ+जृ-वयोहानौ (जु०) । =Undecaying.

The duties of people are told :

ता घा ता भ॒द्रा उ॒षसः॑ पु॒रासु॑रभि॒ष्टिद्यु॑म्ना ऋ॒तजा॑तसत्याः ।
यास्वी॑जा॒नः श॑शमा॒न उ॒क्थैः स्तु॒वञ्छंस॒न्द्रवि॑णं स॒द्य आप॑ ॥ ७ ॥

7. *TRANSLATION* :—O men ! in the dawns a man performing Yajnas (non-violent sacrifices) praises with proper words, and is himself admirable. He obtains wealth or good reputation, is auspicious today as he was earlier. In the same manner, you should put the domestic duties on those Brahmacharinis who are well-versed in truthful dealings and endowed with admired glory and wealth.

PURPORT :—*As the dawn always dwells with the sun, in the same manner, husband and wife married in accordance with their consent and choice would be glorious and truthful.*

NOTES & REMARKS :—(अभिष्टिद्युम्नाः) प्रशंसित-यशोधनाः । द्युम्नमिति धननाम (NG 2, 10) [illegible] (NKT 5, 1, 5) =Endowed

with admirable glory and wealth. (ऋतजातसत्याः) ऋताज्जातेषु व्यवहारेषु सत्सु साध्व्यः । =Well-versed or experts in truthful dealings.

The duties of people are listed :

ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते ॥ ८ ॥

8. *TRANSLATION* :—O men ! you should marry those girls who have observed Brahmacharya and have stood the tests, and are matching with their husbands, in merits, actions and temperament. They are illuminators of truth, possessors of the vast knowledge and beauty, enlighten even the civilised persons like the dawns, are matching like the calves are with the cows.

PURPORT :—O men ! you should suitably marry those highly learned Brahmacharinis who are endowed with beauty and good virtues.

NOTES & REMARKS :—(समना) समानाः गुणकर्मस्वभावाः । अत्र सुपां सुलुगिति जसो लुक् ।=Endowed with similar merits, actions and temperament. (सदसः) सभ्यान् । =Civilised persons. (पप्रथानाः) विस्तीर्णविद्यासौन्दर्यादिगुणाः । =Possessing vast knowledge, beauty and other virtues.

Some teachings for the women are given :

ता इन्न्वेव समना समानीरमीतवर्णा उषसश्चरन्ति ।
गूहन्तीरभ्वमसितं रुशद्भिः शुक्रास्तनूभिः शुचयो रुचानाः ॥ ९ ॥

9. *TRANSLATION* :—O women ! like the dawns whose hue has not been obliterated, are all identical of similar form, pure, bright and illumining. Concealing their dark destroying attributes, they proceed at great speed and give happiness to all. In the same manner, you should make all beings happy.

PURPORT :—Those women only are bestowers of delight who

destroy the miseries like the dawns and generate happiness.

NOTES & REMARKS :—(अमीतवर्णा:) अहिंसितवर्णा: । =Whose hue has not been obliterated. (अभ्वम्) महान्तम् । अभ्व इति महन्नाम (NG 3, 3) । =Great. (रुशद्गि:) हिंसकैर्गुणैः । =With dark destroying attributes.

The system of Svayamvara (selection of husband/wife by mutual choice) is mentioned :

रयिं दिवो दुहितरो विभातीः प्रजावन्तं यच्छतास्मासु देवीः ।
स्योनादा वः प्रतिबुध्यमानाः सुवीर्यस्य पतयः स्याम ॥ १० ॥

10. *TRANSLATION* :—O learned ladies ! as the divine, resplendent daughters of the sun in the form of the rays give light, in the same manner, bestow upon us happiness and wealth comprehending good progeny, so that the people awaken or enligten you for your benefit. May we become the lords of mighty army, consisting of that progeny.

PURPORT :—It is by marrying by Svayamvara system (self or mutual selection) that these girls who are resplendent or bright like the dawn, generate happiness. Thus the men may become prosperous.

NOTES & REMARKS :—(सुवीर्यस्य) सुष्ठुपराक्रमयुक्तस्य सैन्यस्य । =Of a very powerful army. (स्योनात्) सुखात् । स्योनमिति सुखनाम (NG 3, 6) । =With happiness. (दुहितर:) कन्या इव किरणा: । (दिव:) द्योतमानस्य सूर्यस्य । दिवुघातोर्घुत्यर्थ मादाय व्याख्या । =Rays which are like the daughters of the sun.

The duties of men are mentioned :

तद्वो दिवो दुहितरो विभातीरुप ब्रुव उषसो यज्ञकेतुः ।
वयं स्याम यशसो जनेषु तद् द्यौश्च धत्तां पृथिवी च देवी ॥ ११ ॥

11. *TRANSLATION* :—O men ! conveyor or performer of Yajna, I tell you what noble women say to you. They are like the

resplendent daughters of light—the dawns. May the earth and power (energy) uphold that (message), so that we may earn (be the possessors of) good reputation or glory among men.

PURPORT :—Those who make people to accept truth by p reaching one and all, become illuminators like the sun and upholders of the people like the earth.

NOTES :—(यज्ञकेतुः) यज्ञस्य प्रापकः । =Conveyor of Yajna, i.e. leading men towards the path of Yajna. (द्यौः) विद्युत् । =Electricity.

Sūktam—52

Rishi of the Sūktam-Vāmadeva—Devatā. Usha. Chhanda-Gāyatri. Svara-Shadja.

The attributes of a noble woman are described :

प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः । दिवो अदर्शि दुहिता ॥१॥

1. *TRANSLATION :*—O men ! the dawn indeed is like the daughter of the sun, precedes or leads well towards the sun, generates light and dispels darkness. Likewise should a noble woman be. She should be a good leader, leading towards light by dispelling the darkness of ignorance and cause all to live in happiness, by driving away all misries.

PURPORT :—That woman is good who is like the dawn.

NOTES :—(सूनरी) सुष्ठुनेत्री । =Good leader. (व्युच्छन्ती) निवासयन्ती । =Causing to live in happiness.

The same subject of attributes of a noble woman is continued :

अश्वेव चित्रारुषी माता गवामृतावरी । सखाभूदश्विनोरुषाः ॥ २ ॥

2. *TRANSLATION* :—O man ! the dawn is wonderful, reddish, manifester of truth; is like a mare, the friend of the sun and the moon. She should be considered as the mother of the rays. (In the same manner, a noble woman should be preceptor of truth,

like a sister or the teacher and the preacher and mother of noble speech).

PURPORT :—*O men ! the dawn which is like the mother or the friend should be utilised properly.*

NOTES & REMARKS :—(अश्विनोः) सूर्य्याचन्द्रमसोः । तत्कावश्विनौ सूर्याचन्द्रमसावित्येके (NKT 2, 2, 8) । =Of the sun and the moon. (गवाम्) किरणानाम् । =Of the rays.

The attributes of an ideal woman are continued :

उ॒त सखा॑स्य॒श्विनो॑रु॒त मा॒ता गवा॑मसि । उ॒तोषो॒ वस्व॑ ईशिषे ॥ ३ ॥

3. *TRANSLATION* :— O noble woman ! you are shining like the dawn. You are like a friend or companion of your husband. You are the friend of a teacher and preacher. You are mother like the cows (because of feeding them). You keenly desire to have good wealth.

PURPORT :—*That woman gives happiness who is like a friend and is obedient. She illuminates the family like the dawn.*

NOTES & REMARKS :—(अश्विनोः) सूर्य्याचन्द्रमसोरिवाऽध्यापकोपदेशकयोः । तत्कावश्विनौ ? सूर्याचन्द्रमसावित्येके (NKT 12, 1, 1) अश्विनावध्वर्यू (ऐतरेय ब्राह्मणे 1, 18, Stph 1, 1, 2, 16) गोपथ ब्राह्मणे 3, 2, 6 अध्वर इति यज्ञनाम (NG 3, 17) अध्यापनं ब्रह्मयज्ञः (मनुस्मृतौ) । ब्रह्मयज्ञस्य नेतारौ अध्यापकोपदेशकावेव । =Of the teacher and preacher who are like the sun and the moon.

The qualities of a good woman :

या॒व॒यद्द्वे॑षसं त्वा चिकि॒त्वित्सू॑नृतावरि । प्रति॒ स्तोमै॑रभुत्स्महि ॥४॥

4. *TRANSLATION* :—O noble woman ! you drive away all malicious or molevolent persons, and enlighten and illuminate true speech. May we know you well with words of praise.

PURPORT :—*That woman alone is noble who does not have*

malice towards any one, nor has the company of malicious persons. She possesses admirable true speech.

NOTES & REMARKS :—(यावयद्द्वेषसम्) यावयन्तं द्वेष्टारं द्वेषसं द्वेष्टारं पृथक्कुर्वन्तीम् । यु-मिश्रणेअमिश्रणे च (अदा०) अत्र अभिश्रणार्थः । ऋतमिति सत्यनाम (NG 3, 10) । =Driving away a malicious or malevolent person. (सूनृतावरि) सत्यवाक्प्रकाशिके । सुनृता-सत्यमधुरा वाक् तद्वती । सुनृतेति वाङ्नाम तद्वतीम् । =Illuminator of true speech.

It is noteworthy that while Sayanacharya, Prof. Wilson, Griffith and others take this and other mantras addressed only to the dawn, Rishi Dayananda Sarasvati taking into consideration यावयद् द्वेषसम् चिकित्वत् सूनृतावरि । and other epithets used for the Usha, takes them addressed to a noble woman, charming like the dawn. Even Sayanacharya translated these epithets like यवयन्तौ वियुज्यमानौ द्वेषांसि द्वेष्टारो यस्यास्तादृशी । पृथक् क्रियन्ते द्वेषास्यनयेति वा । रात्रौ हननायोद्यता द्विषः उषा काले हि पलायन्ते (सा) (चिकित्वत्) ज्ञापयन्तीम् । Prof. Wilson translates सूनृतावरि as endowed with truth यावयद्द्वेषसम् as baffler of animosities चिकित्वत् as restorer of consciousness. Griffith has translated यावयद्द्वेषसम् as who driveth hate away. These epithets are not applicable in the case of formal or nature's dawn. They are clearly applicable to the noble woman, charming like the dawn. Rishi Dayanand Sarasvati's interpretation is therefore the most authoritative, relevent and rational.

In the praise of women in good dealings :

प्रति॑ भ॒द्रा अ॑दृक्षत॒ गवां॒ सर्गा॒ न र॒श्मयः॑ । ओषा अ॑प्रा उ॒रु ज्रयः॑ ॥५॥

5. *TRANSLATION* :—O men ! various objects of the world are seen which are like the resplendent rays of the sun pervaded by the dawn. An ideal woman should be like that.

PURPORT :—Those women who illuminate good dealings like the rays of the sun always promote the reputation of their family for its welfare.

NOTES :—(सर्गाः) सृष्टयः । =Creations, created objects. (अयः) अतितेजोमयाः । =Resplendent.

The duties of a woman are compared with the dawn :

आपप्रुषी विभावरि व्यावर्ज्योतिषा तमः । उषो अनु स्वधामव ॥६॥

6. *TRANSLATION* :—O virtuous woman ! you are endowed with admirable multiform light and well-versed in (lit. pervading) various sciences, and shine like the dawn, with your light of knowledge. May you remove all our vices and defects like the darkness, and preserve well the foodstuff and other articles.

PURPORT :—As the dawn dispels all darkness by its light, in the same manner, highly learned woman should remove all vices and defects by their good temperament and thus protect all by preparing well-cooked good food.

NOTES & REMARKS :—(आपप्रुषी) समन्तात्सर्वा विद्या व्याप्नुवती । पृ— पालनपूरणयोः (जुहो०) । =Pervading all sciences from all sides. (विभावरि) प्रशस्तविविधप्रकाशयुक्ते । भा-दीप्तौ (अदा०) । =Endowed with various lights.

The same subject of woman comparable with is continued :

आ द्यां तनोषि रश्मिभिरान्तरिक्षमुरु प्रियम् । उषः शुक्रेण शोचिषा ॥७॥

7. *TRANSLATION* :—O noble woman ! you shine like the dawn. As the dawn illuminates the heaven as well as the vast firmament with its pure rays (lustre), in the same manner, you make your dear husband renowned and glorious by your pure lustre.

PURPORT :—*That woman only enjoys much happiness who always satisfies her husband with knowledge, humility, good character and temperament and other virtuers.*

NOTES :—(शोचिषा) प्रकाशेन । =With light, lustre. (प्रियम्) कमनीयं पतिम् । =To dear husband.

Suktam-53

Rishi of the Sŭktam-Vāmadeva. Devatā-Savitā. Chhanda-Jagati of various types. Svara-Nishàda.

The attributes of the Savitā (sun) are told :

तद्देवस्य सवितुर्वार्यं महद्वृणीमहे असुरस्य प्रचेतसः ।
छर्दिर्येन दाशुषे यच्छति त्मना तन्नो महाँ उदयान्देवो अक्तुभिः ॥१॥

1. *TRANSLATION :*—O men ! we worship and seek for the Eternal Home of sun, who is the Creator of Universe in the beginning, incessantly radiant, knower and container of great clouds. The learned persons also provide shelter to a donor in a magnigificient manner. That sun may protect us during the nights and give away the riches immensely.

PURPORT :—Those learned persons who know the relation between the sun and the cloud, can injoy bliss by doing great works in day time and at night.

The subject ot sun is continued :

दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः ।
विचक्षणः प्रथयन्नापृणन्नुर्वजीजनत्सविता सुम्नमुक्थ्यम् ॥ २ ॥

2. *TRANSLATION :*—O learned persons ! you should know well the sun, who is the upholder of the light and the world, supporter of all beings, illuminator of various objects, puts on his wonderful armour, and thus has been filling the world with light by extending its rays. It has generated moon to admirable stage (happiness).

PURPORT :—O men ! enjoy much happiness by having communion with one God, who has made the sun for the sustenences of his subjects, light and cherishment.

NOTES :—(पिशङ्गम्) विचित्ररूपम् । =Wonderful. (द्रापिम्) कवचम् । =Armour. (सविता) सकलैश्वर्य्याणां योक्ता प्रभ्वैश्वर्य्यदाननिमित्तो वा =Yoker of all prosperity or the cause of the gift of God's great wealth.

The same subject is continued :

आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।
प्र बाहू अस्राक्सविता सवीमनि निवेशयन्प्रसुवन्नक्तुभिर्जगत् ॥ ३ ॥

3. *TRANSLATION* :—O men, ! God, Who is Creator of the world in His great Divinity fills with His radiance and presence in the celestial and terrestinal regions and for the advancement of His Dharma (Enternal Laws), and manifests the Eternal and Admirable speech in the form of the Vedas. He has extened His Arms (protective Powers) for the protction of His subjects establishing the world in Proper order after the night of dissolution प्रलय.

PURPORT :—*O men ! you should know that God Who pervading the whole universe and preaching Enternal Dharma through the Vedic Speech keeps the world in order, is the Lord of all and you should have communion with Him constantly.*

NOTES :—(श्लोकम्) श्लाघनीयां वाचम् । =Admirable speech. (सवीमनि) महैश्वर्ये । =Great wealth, Divinity. (रजांसि) लोकान् । =Worlds. (सविता) सकलजगदुत्पादक: । =Creator of the whole world.

The subject of God is dealt :

अदाभ्यो भुवनानि प्रचाकशद् व्रतानि देवः सविताभि रक्षते ।
प्रास्राग्बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥ ४ ॥

4. *TRANSLATION* :—O men ! that One God alone should be adored by all, Who is inviolable and most desirable upholder of all Eternal Laws or vows, Who creates and illuminates all the worlds and vows like a truthful. He rules over the wide world and extends His arms in the form of strength and power for the preservation of all His subjects. He protects all from all directions.

PURPORT :—*O men ! that One God only should be meditated upon by all, Who accomplishes the benevolence of all subjects, and*

Who being the Omnipresent and Indwelling Spirit delivers the result of good and bad actions.

NOTES & REMARKS : (अज्मस्य) अन्तरिक्षे प्रक्षिप्तस्य । अज-गतिक्षेपणयोः (भ्वा०) अत्र क्षेपणार्थः । =Thrown in the firmament. (अदाभ्यः) अहिंसनीयः । दभ्नोति वधकर्मा (NG 2, 19) =Inviolable. (बाहू) बलवीर्य्ये । =Strength and power.

Th same subject of God moves :

त्रिर॒न्तरि॑क्षं सवि॒ता म॑हित्व॒ना त्री रजां॑सि परि॒भूस्त्रीणि॑ रोच॒ना ।
ति॒स्रो दिवः॑ पृथि॒वीस्ति॒स्र इ॑न्वति त्रि॒भिर्व्र॒तैर॒भि नो॑ रक्षति॒ त्मना॑ ॥ ५ ॥

5. *TRANSLATION* :—O men ! that only One God should be adored by all, Who is Omnipresent, Lord of all by His greatness, and pervades the heaven, firmament and all worlds (high, middle and low). The resplendent, He pervades all objects in the form of electricity (lightning,) fire and sun, and three kinds of light and earth. He protects from all sides by three kinds of vows by dint of His own infinite power.

PURPORT :—O men ! you should have communion only with that One God Who sustains this world/universe made of Satva, Raja and Tamas by good eternal laws, having created it, out of the Primordial matter.

NOTES :—(त्रीरजांसि) उत्तम मध्यमनिकृष्टानि । =Three worlds, high, middle and low. (त्रीणि ज्योतींषि) विद्युद्भौतिकसूर्यरूपाणि ज्योतींषि । =Three resplendent objects i.e. lightning or electricity, fire and sun. (इन्वति) व्याप्नोति । =Pervades.

More about God is described :

बृ॒हत्सु॑म्नः प्रस॒वीता नि॒वेश॑नो॒ जग॑तः स्था॒तुरु॒भय॑स्य॒ यो व॒शी ।
स नो॑ दे॒वः स॑वि॒ता शर्म॑ यच्छत्व॒स्मे क्षया॑य त्रि॒वरू॑थ॒मंह॑सः ॥ ६ ॥

6. *TRANSLATION* :—O men ! may that God Who is the

engenderer of great happiness, the establisher and controller of both the moveable and stationary substances, gives us true knowledge. May He, the Lord of all wealth grant us for our dwelling a three-storeyed place, free from all misery. May He alone be the object of our worship.

PURPORT :—O men ! do not worship anyone else except that One God, Who is the Lord and Controller of the whole world and Giver of place for the habitation of all souls.

NOTES :—(क्षयाय) निवासाय। =For habitation or dwelling. (त्रिवरूथम्) त्रीणि वरूथानि गृहाणि यस्मिन्। =Consisting of three houses or stroreys. (अंहसः) दुःखात्पृथग्भूतम्। =Free from misery.

———

The knowledge about God is detailed :

आगन्देव ऋतुभिर्वर्धतु क्षयं दधातु नः सविता सुप्रजामिषम्।
स नः क्षपाभिरहभिश्च जिन्वतु प्रजावन्तं रयिमस्मे समिन्वतु ॥ ७ ॥

7. *TRANSLATION* :—O men ! may the Resplendent Savita (God is the creator of the whole universe), Who prospers our life with seasons, come to us. (May we realise His presence within us). May He bestow upon us good progeny and food. May He give us bliss incessantly by nights and by days. May He heap upon us wealth of noble offsprings.

PURPORT :—O men ! we must always adore that One God Who protects the whole world day and night, who delights us by creating all objects of the world and then gives them to us.

NOTES :—(जिन्वतु) प्रीणात्वानन्दतु। =May gladden us, may give us bliss. (इन्वतु) ददातु। =May He give.

———

Sūktam – 54

Rishi of the Sŭktam-Vamādeva. Devatā—Savita. Metre or Chhanda-Trishtup of various kinds. Svara-Dhaivata.

The attributes of Savita (God, the Creator of the World) are told :

अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः ।
वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥१॥

1. *TRANSLATION :*—O men ! that One God should be glorified by all of us, about Whom good leaders should tell others in day time and night that He is the Giver of all prosperity, Bestower of happiness, and, Admirable and Adorable. May He Who apportions precious things (gems etc.) to thoughtful persons, bestow upon us excellent wealth (or good reputation and glory).

PURPORT :—Most unfortunate are they, who worship any one else, giving up the worship of One God—Who is the Giver of all wealth and glory, is Adorable and Admirable.

NOTES & REMARKS :—(सविता) सर्वैश्वर्यप्रदः । षु-प्रसवैश्वर्ययोः । अत्र ऐश्वर्यार्थग्रहणम् । =Giver of all wealth or prosperity. (देवः) सर्वसुख-प्रदाता । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा (NKT 7, 4, 76) दानार्थमादाय सर्वसुख प्रापक इति व्याख्यानम् । =Bestower of all happiness.

The attributes of God are told further :

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम् ।
आदिद्दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥ २ ॥

2. *TRANSLATION :*—O Savita (Creator of the world) ! you confer upon the souls, virtues endowed with divine merits, actions and temperaments and are performers of the Yajnas along with always speaking truth etc., the most desirable and sublime joy of emancipation at first. Those who gives himself upto you, you cover him from all sides by Your pervasion. You give most imitable (ideal) lives to thoughtful men. Therefore, you are worthy of adoration by all of us.

PURPORT :—O men ! adore only that One God, Who prompts us to truthful acts and fills all with bliss by giving the joy of

emancipation.

NOTES & REMARKS :—(देवेभ्य:) दिव्यगुणकर्मस्वभावेभ्यो जीवेभ्य: । =For the souls endowed with divine merits, actions and temperament. (दामानम्) दातारम् । =Giver. (अनूचीना) यान्यनुचरन्ति । =Imitable or ideal. (वि ऊर्णुषे) स्वव्याप्त्याऽऽच्छादयसि । =Converest with Your pervasion.

———

The attributes of the enlightened persons are stated :

अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता ।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥ ३ ॥

3\. *TRANSLATION* :—O God ! O Creator of the world ! if we have committed any offence through ignorance, through pride of having many supporters, with the help of the poor (mercenary Ed), or of cleveror of influential persons, or through human infirmity againstt he enlightened or common men, then make us free from the sin and offending you.

PURPORT :—O *enlightened persons ! whatever offence we have committed against you through ignorance, please forgive us for that, and make us sinless and unoffending by teaching and preaching.*

NOTES :—(अनागस:) अनपराधिन: । =Sinless and unoffending. (अचित्ती) अचित्त्या अविद्यया । =Through ignorance.

———

The duties of the enlightened persons are told :

न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत् ॥ ४ ॥

4\. *TRANSLATION* :—O virtuous enlightened persons ! you shower the joy. The whole world is established under the Lordship or control of the Divine Creator of the universe. Whose glory is realised in His all created wonderful objects. Whatever is the truth of

this desirable world, in human beings on earth and possessing good fingersand other limbs of the body, let them make me not to die prematurely having attained that truth of life. So you should also do.

PURPORT :—O learned persons! we hold communion with only that One God, Who upholds this whole universe through the agency of the sun and the air, and Who reveals the full truth through the Vedas.

The varied activities of the enlightened persons is continued :

इन्द्रंज्येष्ठान् बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः।
यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवायं ते ॥ ५ ॥

5. *TRANSLATION* :—O God, Creator of the world! You make from clouds etc. these dwelling places, where are many houses to live in and where electricity or the sun are the most powerful. Behaving so, the lords or owners give us benefits more and more. They stand to glorify your great wealth or prosperity.

PURPORT :—O God! You have made the earth and others for the habitation of all souls. So we thank, express our gratitude and live under Your Great Prosperity.

NOTES & REMARKS :—(इन्द्रज्येष्ठान्) इन्द्रो विद्युत्सूर्य्यो वा ज्येष्ठो येषां तान्। (इन्द्रः) यत् अशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) स यः स इन्द्र एष एव स य एष (सूर्यः) तपति (जैमिनीयोपनिषद् ब्राह्मणे। 1, 28, 211 1, 3, 2, 5 =Those among whom the sun and the air are important. (वियेमिरे) विशेषेण नियच्छन्ति। =Particularly give or control.

To serve God by the illustration of the objects of the world is mentioned :

ये ते त्रिरहन्त्सवितः सवासो दिवेदिवे सौभगमासुवन्ति।
इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥ ६ ॥

6. *TRANSLATION* :—O God, Creator of the world! may

all objects created by You lead us to three fold prosperity day by day. The sun, the heaven, the earth, the ocean with waters and the months bestow happiness upon us. May You, Who are Lord of all these objects and Indestructible God, confer happiness upon us.

PURPORT :—May we always worship that One God-the Lord of the universe, in Whose creation, we enjoy prosperity and all objects created by Whom protect or sustain us.

NOTES & REMARKS :—(अदितिः) अखण्डितः परमात्मा । अ+दितिः दो अवखण्डने (दिवा०) कतम अदित्या इति । द्वादशमासाः संवत्सरस्य एत आदित्याः एतेहीदं सर्वमाददाना यन्ति तद् यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति (Stph. Brahman 14, 16) । =Indestructible God. (आदित्यैः) मासैः । =With months.

Sūktam—55

Rishi of the Sūktam-Vāmadevā. Devatā or subject-Vishvedevāh. Chhanda-Trishtup, Pankti and Gāyatri of various kinds. Svara-Panchama and Shadja.

The attributes of the enlightened persons are told :

को वस्त्राता वसवः को वरूता द्यावाभूमी अदिते त्रासीथां नः ।
सहीयसो वरुण मित्र मर्तात्को वोऽध्वरे वरिवो धाति देवाः ॥ १ ॥

1. *TRANSLATION* :—O noble highly learned teacher and preacher ! you are friendly to all. Protect us like the heaven and the earth. Who is the man that serves us the endowed with forbearance and strength and you in truthful dealing ? O enlightened person ! who lives in the light of knowledge ? Who is your protector ? Who is the Indestructible God (Aditi) ? Who is the person that selectes you as Adorable ?

PURPORT :—He who obeys the commands of God, is accepted by Him, as His devotee. O men ! that God alone should be adored by us who is our and your protector. Those persons should be honoured by all who keep all men immersed in true knowledge through non-violence.

NOTES :—(वस्ता) स्वीकर्त्ता । = Accepter. (वरुण) उत्कृष्टविद्वन्नध्यापक । = O noble or exalted teacher. (मित्र) सर्वसुहृदुपदेशक । = The preacher who acts friendly to all. (अदिते) अविनाशिन् । = Indestructible God.

The duties of enlightened persons are told :

प्र ये धामानि पूर्व्याण्यर्चान्वि यदुच्छान्वियोतारो अमूराः ।
विधातारो वि ते दधुरजस्रा ऋतधीतयो रुरुचन्त दस्माः ॥ २ ॥

2. *TRANSLATION* :—O men ! those who respect the origin, name, and places realised by the experienced scholars are intelligent discriminators. They throw light on them, who are non-violent upholders of truth, constructive workers and destroyers of miseries and shine. They are able to do wonderful deeds.

PURPORT :—The enlightened persons who desire the welfare of all are able to bestow happiness upon all beings.

NOTES & REMARKS:—(धामानि) जन्मनामस्थानानि । धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानि चेति (NKT. 9, 3, 28) । = Origin, names and places. (अजस्राः) अहिंसकाः । = Non-violent. (दस्माः) दुःखानां विनाशकाः । = Destroyers of miseries.

The duties of the learned householders are told :

प्र पस्त्या३मदितिं सिन्धुमर्कैः स्वस्तिमीळे सख्याय देवीम् ।
उभे यथा नो अहनी निपात उषासानक्ता करतामदब्धे ॥ ३ ॥

3. *TRANSLATION* :—O men ! the day and night (time) when passed properly make the coming dawn and night inviolable auspicious. So protecting all, I desire to have perfectly happy home, with the help of the mantras. A highly learned lady should be there as wife for true friendship at the home, who should be wise, close and doing welfare of all kinds.

PURPORT :—The day and night are related with each other, and are the cause of the accomplishment of all dealings. So let us

duly married couple-husband and wife-being sincere friends have a good home and abundance of happiness.

NOTES & REMARKS :—(अदितिम्) अखण्डिताम् =Inviolable. (पस्त्याम्) गृहम् । पस्त्यमिति गृहनाम (NG 3, 4) अत्र स्त्रीलिङ्गप्रदीन: । =Home. (अर्कै:) मन्त्रै: । अर्को मन्त्रो भवति यदनेनार्चन्ति (NKT 5, 1, 4) =With mantras. (देवीम्) कमनीयां विदुषीं स्त्रियम् । दिवुधातो: काम्यर्थमादाय कमनीयेति व्याख्यानाद् द्योतनार्थमादाय् विदुषीति व्याख्या विद्यादान कारणाद्वा । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा (NKT. 7, 4, 16) विद्वांसो हि देवा: (Stph Brahman 3, 7, 3, 10) =Desirable highly learned wife.

The attributes and duties of the enlightened persons are narrated :

अ॒र्य॒मा वरु॑णश्चेति॒ पन्थां॑मि॒षस्पति॑: सु॒वि॒तं गा॒तुम॒ग्निः ।
इन्द्रा॑विष्णू नृ॒वदु॒ षु स्तवा॑ना॒ शर्म॑ नो यन्त॒मम॑वद्वरू॑थम् ॥ ४ ॥

4. *TRANSLATION* :—A dispenser of justice and a noble enlightened persons knows the path of Dharma. As a learned leader knows the condition of the land, he is a master of good knowledge of the condition of the foodgrains produced by him as well as by others. O teachers and preachers ! you are like the electricity and wind, being admirers of truth. Come to our beautiful home and bestow upon us happiness.

PURPORT :—*O men ! the just enlightened persons always tread upon the path of righteousness, and having given up the path of unrighteousness. So you should also do.*

NOTES & REMARKS :—(अर्यमा) न्यायकर्त्ता । =Dispenser of justice, just (सुवितम्) सुष्ठूत्पादितम् । =Produced well foodgrains etc. (अमवत्) प्रशस्तरूपयुक्तम् । अमति: इति रूपनाम (NG 3, 7) अत्र अमशब्दोऽपि-तद्विषयार्थं तत्पर्यायिरूपेण प्रयुक्त: प्रतीयते अम इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च प्राप्त्यर्थमादाय हर्षप्रापकम् । =Beautiful. (वरूथम्) गृहम् । वरूथमिति गृहनाम (NG 3, 4) । =Home, dwelling place.

The attributes of enlightened persons are stated :

आ पर्वतस्य मरुतामवांसि देवस्य त्रातुरव्रि भगस्य ।
पात्पतिर्जन्यादंहसो नो मित्रो मित्रियादुत न उरुष्येत् ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! as I seek the protection of the cloud (rains) of wealth giver of divine happiness, of a protector and of noble hero, in the same manner, save us from the future sin or crime. Let a friend save us from an offence committed against a friend.

PURPORT :—*Those men who desire to know and observe the truth in practical life, should be of truthful conduct, having acquired true knowledge.*

NOTES & REMARKS :—(पर्वतस्य) मेघस्य । पर्वत इति मेघनाम । (NG 1, 10) । =Of the cloud. (उरुष्येत्) सेवेत । उरुष्यतिः रक्षाकर्मा (NKT 5, 4, 23) =Serve, here save. (मरुताम्) मनुष्याणाम् । =Of thoughtful good men.

The same subject of attributes of enlightened is continued :

नू रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः ।
समुद्रं न संचरणे सनिष्यवो घर्मस्वरसो नद्यो अप व्रन् ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! you take interest in the Yajnas. Praise the resplendent earth and heaven alongwith the cloud in the firmament and desirable wealth, uniting articles in the water. It is like the rivers in their charming movements while dividing them which cover the things under-neath, like the middle region.

PURPORT ;—*O men ! as the rivers full of the waters from the clouds, reach the waters in the firmament having cast aside all obstacles, in the same manner, go to the sky (height) of knowledge and admire all sciences.*

NOTES & REMARKS :—(घर्मस्वरसः) घर्मं यज्ञं स्वकीयो रसो यस्य सः ।

धर्मं इति यज्ञनाम (NG 3, 17) । =Whose real interest is in the Yajna. (समुद्रम्) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम । (NG 1, 3) =Firmament. (बुध्न्येन अहिना) अन्तरिक्षे भवेन मेघेन । बुध्नमन्तरिक्षं बद्धास्मिन् धृता आपः इति (NKT 10, 4, 44) अहिरिति मेघनाम (NC 1, 10) =With the cloud in the firmament.

———

The same subject of enlightened persons is continued :

देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
नहि मित्रस्य वरुणस्य धासिमर्हामसि प्रमियं सान्वग्नेः ॥ ७ ॥

7. *TRANSLATION* :—O learned person ! we can not violate the summit or high teachings and food of a man friendly to all, of a noble most acceptable man and of a glorious purifying leader. In the same manner, let a mother endowed with perfect knowledge protect us alongwith the enlightened persons or earth etc. and let a highly learned father who is ever attentive preserve us.

PURPORT :—No man should resort to violence against a person or thing (without particular reason) and none should take intoxicants. One should accept the noble teachings of the enlightened persons of father and mother.

NOTES & REMARKS :—(अदितिः) अखण्डितज्ञानः । अदितिः—अदीना देवमातेति (NKT 4,4,23) अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता सपिता सपुत्रः (ऋ० १,८९, १०) । =Endowed with inviolable knowledge. (देवी) देदीप्यमाना विदुषी माता । =Glorious enlightened mother. (धासिम्) अन्नम् । धासिमित्यन्ननाम (NG 2, 7) =Food.

———

The subject of attributes of the learned persons is continued :

अग्निरीशे वसव्यस्याग्निर्महः सौभगस्य । तान्यस्मभ्यं रासते ॥ ८ ॥

8. *TRANSLATION* :—O learned man ! as an industrious man like fire is the master of all good wealth, as Agni (fire, power etc.)

is the master of all prosperity and gives that to us, in the same manner, you should also do.

PURPORT :—O learned person ! the Agni (fire or electricity etc.) when conquered (utilised) with knowledge, leads to great prosperity having accomplished many works. In the same manner, when served by the people, you make them prosperious by accomplising teaching, preaching and other works.

NOTES :—(अग्नि:) अग्निरिव पुरुषार्थी । =Industrious like the fire. (वसव्यस्य) वसुषु धनेषु साधो: । =Of good wealth.

The same subject of learned person's attributes is continued :

उषों मघोन्या वंह सूनृते वार्या पुरु । अस्मभ्यं वाजिनीवति ॥ ९ ॥

9. *TRANSLATION :*—O wife ! behaving like the dawn, and endowed with absolutely true and sweet speech, you cause to attain admirable wealth, and possession of good knowledge. Let you lead us to many desirable objects.

PURPORT :—As the dawn does good to all souls, so a highly learned wife attains popularity everywhere.

NOTES & REMARKS :— (मघोनि) प्रशंसितधनकारिके । मघमिति धननाम (NG 2, 10) मह पूजायाम् । =Causing admirable wealth. (वाजिनीवति) उत्तम विद्यायुक्त । वाज:-वज गतौ । गतेस्त्रिष्वर्थषु ज्ञानार्थंग्रहणमत्र । =Possessor of good knowledge.

The attributes of learned persons are stated :

तत्सु नंः सविता भगो वरुंणो मित्रो अंर्युमा । इन्द्रों नो राधसा गंमत् ॥१०॥

10. *TRANSLATION :*—O learned person ! the sun, the group of good articles to be served or taken by us, Udānā and Prāna, are dispenser of justice. Come to us with their accomplishing power like electricity comes to us. In the same manner, you approach us.

PURPORT :—O teachers and preachers ! as we get regularly

the sun, air, Prānas etc. and electricity, in the same manner, approach us constantly.

NOTES & REMARKS :—(भग:) भजनीयः पदार्थसमुदायः। According to the well known Sanskrit Verse by भग: may be taken the following desirable things. ऐश्वर्यस्य समग्रस्य, धर्मस्य यशसः श्रियः। ज्ञान वैराग्ययोश्चैव षण्णां भग इतीरणा wealth, righteousness, good reputation, beauty knowledge and dispassion. =The group of articles to be served or taken by us. (वरुण:) उदानः। =Udāna. (मित्र:) प्राणः। प्राणोदानौ मित्रावरुणौ (Stph 3, 2, 2, 13) =Prāṇa. (इन्द्र:) विद्युत्। यदसनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) =Electricity.

Sūktam—56

Rishi of the Sūktam—Vămadeva. Devata or subject-Dyăvă-Prithivyau. Chhanda—Trishtup, Gāyatri and Pankti. Svara—Dhaivata, Panchama and Shadja.

The attributes of the heaven and sky, are told :

मही द्यावापृथिवी इह ज्येष्ठे रुचा भवतां शुचयद्भिरर्कैः।
यत्सीं वरिष्ठे बृहती विमिन्वन् रुवद्धोक्षा पप्रथानेभिरेवैः ॥ १ ॥

1. *TRANSLATION* :—O men ! a learned person is like the sun who eradicates all evils and teaches and preaches with force. He knows righty the attributes of the vast and excellent sources of the energy-the fire, sun and earth, possessing and purifying the admirable extensive properties, leading to happiness. He become benevolent to all.

PURPORT :—The men who know the real nature of all things from earth to sun, become prosperous and he should make all happy.

NOTES :—(विमिन्वन्) विशेषेण प्रक्षिपन्। =Particularly throwing away all evils. (एवै:) सुखप्रापकैः। =Attributes or qualities which lead to happiness. (अर्कै:) अर्चनीयैः। =Admirable, worthy of respect.

The same subject of attributes of heaven is continued :

देवी देवेभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे ।
ऋतावरी अद्रुहा देवपुत्रे यज्ञस्य नेत्री शुचयद्भिरर्कैः ॥ २ ॥

2. *TRANSLATION* :—O men ! a learned person knows the bright heaven and earth along with the purifying and adorable (worthy of association) enlightened persons. He confers happiness on all, and who are full of much truth, are free from malice and leaders of the world. Inriolable, and having truthful wise men as their sons, he unites them and utilises well, and thus becomes very luckly.

PURPORT :—Those persons are ever fortunate who having known thoroughly the attributes and properties of all things from earth to matter utilise them for the accomplishment of works.

NOTES :—(उक्षमाणे) सर्वान् प्राणिनः सुखैः सिचमाने । =Sprinkling all beings with happiness. (यज्ञस्य) संसारव्यवहारस्य । =Of the dealing of the world.

———

The attributes of heaven and sky are further told :

स इत्स्वपा भुवनेष्वास य इमे द्यावापृथिवी जजान ।
उर्वी गभीरे रजसी सुमेके अवंशे धीरः शच्या समैरत् ॥ ३ ॥

3. *TRANSLATION* :—O men ! you should always adore that One God Who is the Doer of very good deeds, Most Wise, Creator by His Infinite Wisdom of the vast, serene, beautiful and un-supported sun and earth made out of particles of Rajas (रजस्) (second element of matter) and related to each other. It is He, Who moves or shakes them.

PURPORT :— O men ! that One Lord of the world alone should be worshipped by you. Who has made numberless earths (planets) and Who moves them in proper cycle.

NOTES :—(सुमेके) एकीभूते सम्बद्धे । =United related. (स्वपाः) शोभनान्यपांसि । कर्माणि यस्य सः । =Doer of good deeds. (शच्या) प्रज्ञया । =With wisdom.

The subject of universe and its creator is further described :

नू रोदसी बृहद्भिर्नो वरूथैः पत्नीवद्भिरिषयन्ती सजोषाः ।
उरूची विश्वे यजते नि पातं धिया स्याम रथ्यः सदासाः ॥ ४ ॥

4. *TRANSLATION :*—O men ! a learned person who loves and serves all, knows with his intellect or actions about heaven and earth which lead to happiness. These planets are vast in the universe, and are to be united or utilised properly. They contain spacious dwellings inhabited by our wives and protect us. In the same manner, let (one wife for one man) us know the secrets of universe well and be the masters of many chariots and attendants.

PURPORT :—Those men who know well about the electricity and earth endowed with many great potentialities become rich very soon.

NOTES & REMARKS :—(इषयन्ती) सुखं प्रापयन्त्यौ । इष-गतौ (दिवा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थ-ग्रहणं कृत्वा व्याख्या । = Leading to happiness. (वरूथैः) उत्तमैर्गृहैः । वरूथमिति गृहनाम (NG 3, 4) । = With good homes.

It is wrong and misleading that Prof. Wilson translated सदासाः as "possessed of slaves." दास means servants or attendants (vide Monier William's Sanskrit-English Dictionary pp 477, where Dasa-Karma-Kara is shown 'a servant doing his work'. Editor). Slavery is nowhere sanctioned in the Vedas.

The training in technology is described :

प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे । शुची उप प्रशस्तये ॥ ५ ॥

5. *TRANSLATION :*—O experts in arts, crafts and industries ! as we praise the properties of pure, great and resplendent heaven and earth for our progress, we admire you—the teachers and workers.

PURPORT :— Men should always honour the persons from whom they acquire the knowledge of technology, and other sciences.

NOTES :—(वाम्) युवयोरध्यापक क्रिया कर्त्तो: । =Of you-the teachers and workers (of technical arts). (मही) महागुणे । =Great, endowed with great attributes.

The some subject of technology is narrated :

पुनाने तन्वा मिथः स्वेन दक्षेण राजथः । ऊह्याथे सनाद्धृतम् ॥ ६ ॥

6. *TRANSLATION* :—The teachers and students of the technical science know with their strong body and mind about the purifying sun and earth. They shine and mutually ponder over the Primordial matter and its effect (the world, which is true or real). They should be duly honoured.

PURPORT :—*Those who become experts in technology, should be duly respected and honoured by king and others.*

NOTES :—(दक्षेण) बलयुक्तेन । =Strong, vigorous. (सनात्) सनातनात् । Firm eternal material cause i. e. matter.

Something about technology is further told :

मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम् । परि यज्ञं नि षेदथुः ॥७॥

7. *TRANSLATION* :—O learned persons ! you should know well and properly utilise the knowledge about heaven and earth which can take you beyond the miseries. They are great and filling with joy, are born out of true eternal cause which is to be united with i. e. matter. They accomplish the work of a man who is friendly to all.

PURPORT :—*Men should get all desirable works fulfilled by knowing thoroughly about the heaven and earth (universe) which are supporters of all and accomplishers of all acts.*

NOTES :—(तरन्ती) दु:खं प्लावयन्त्यौ । =Taking beyond all miseries. (पिप्रती) सर्वानन्दं प्रपूरयन्त्यौ । =Filling with all joy.

Sūktam—57

Rishi of the Sūktam-Vāmadeva. Devatā-Kshetrapati. Shunah, Shunasirah and Sīta. Chhanda-Anushtup, Ushnik and Trishtup. Svara-Gāndhāra, Dhaivata and Rishabha.

The subject of agriculture is narrated :

क्षेत्रस्य पतिना वयं हितेनेव जयामसि ।
गामश्वं पोषयित्न्वा स नो मृळातीदृशे ॥ १ ॥

1. *TRANSLATION* :—With the help of lord (master) of the farmland like the loyal army serves our interest, we win the land and the food that nourshes our cows and horses. May be, you secure way, and make us always happy.

PURPORT :—*There is Upamālankara or simile used here. As with a well-trained loyal army, heroes achieve the victory, in the same manner, those who are experts in agricultural work, get abundant wealth.*

NOTES :—(हितेनेव) हितसाधकेन सैन्येनेव । =As with a loyal army serving our interests.

EDITOR'S NOTES :—Quite likely, the late Indian Prime Minister Lalbahadur Shastri, who was an Oriental Sankrit scholar, had raised his war slogan of Jai Jawan and Jai Kisan (Hail to the soldier and farmer) during the 1965 war with Pakistan.

———

The subject of agriculture is further stated :

क्षेत्रस्य पते मधुमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व ।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृळयन्तु ॥ २ ॥

2. *TRANSLATION* :—O master of the field ! the protectors of truth acquire true knowledge which is sweet and pure like the clarified butter, and make us happy. In the same manner, like the cow giving milk, produce for us a sweet stream (i.e. plenty) of milk.

PURPORT :—As intelligent farmers please all by producing energy and pure foodgrains, in the same manner, all should encourage the peasants and protect them.

NOTES & REMARKS :—(धुक्ष्व) पूर्णं कुरु। धुक्ष- सन्दीपन क्लेशन जीवनेषु (भ्वा०)। अत्र पूरणार्थे सन्दीपनाभिप्रायमादायार्थः स्वामिना कृतः। =Fill. (ऊर्मिम्) जलधाराम्। =Wave, stream.

The same subject of farming is continued :

मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ॥ ३ ॥

3. *TRANSLATION :*—O men ! may the herbs, waters and the light of the sun etc. be sweet (propitious) to us. May the sky be sweet to us. The lord of farmland be sweet to us, and may we follow him unimpaired.

PURPORT :—As all men desire good things for themselves, they should equally desire them for others also.

NOTES :—(द्यावः) सूर्यादि प्रकाशाः। =The light of the sun etc. (अन्तरिक्षम्) आकाशम्। =Sky. (अरिष्यन्तः) अन्यैरहिंसिस्यन्तः। =Unimpaired or unharmed by others.

TRANSLATOR'S NOTES :—द्यावः is from दिवु। Here the meaning of द्युति or light has been particularly taken.

The subject of agriculture goes on :

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥ ४ ॥

4. *TRANSLATION :*—O farmers ! the bulls work happily and thus make us happy. The leading peasants may lead us to happiness; may their plough and furrow work well, may the trees happily bind and so wield the agricultural tools and implements happily.

PURPORT :—It is the duty of the farmers to have good plough

and all other tools and implements, bulls and seeds, to prepare good fields and produce good foodgrains.

NOTES :—(शुनम्) सुखम् । =Happiness. (वाहा:) वृषभादय: । =Bulls etc. (लाङ्गलम्) हलावयव: । =Plough. (अष्ट्राम्) कृषिसाधनावयवम् । =Implements of agriculture.

The same subject of farming is continued :

शुनासीराविमां वाचं जुषेथां यद्दिवि चक्रथुः पयः ।
तेनेमामुप सिञ्चतम् ॥ ५ ॥

5. *TRANSLATION* :—O master and servant of the field ! sprinkle this earth with the water and the speech by throwing light on the subject of agriculture, that you have acquired in the field of the science of agriculture and which you serve so well.

PURPORT :—The farmers should first learn the science of agriculture and then take up the farming, and thus possess wealth and foodgrins.

NOTES & REMARKS :—(शुनासीरौ) क्षेत्रपतिभृत्यौ । =The owner of the field and the farm labour. (पय:) उदकम् । पय इति उदकनाम (NG 1, 2) । =Water. (दिवि) कृषिविद्याप्रकाशे । दिवु धातोरनेकार्थेषु द्युत्यर्थग्रहणम् । द्युति: प्रकाश: अत्र कृषिविद्याप्रकाश: ।=In the field of the science of agriculture.

The same subject of agriculture goes on :

अर्वाची सुभगे भव सीते वन्दामहे त्वा ।
यथा नः सुभगाससि यथा नः सुफलाससि ॥ ६ ॥

6. *TRANSLATION* :—O lucky augmenter of good wealth, my wife ! you should be humble like the furrow. You should be like the people, who make the land prosperous. You act fruitful to us like the earth. Therefore, we desire you.

PURPORT :—*Here is a simile in the mantra. The earth when*

well-cultivated produces good crop, in the same manner, a man who has received good education through the observance of Brahmacharya (cotinence) gives birth to good children. The kingdom of the land is the important cause of great prosperity. In the same manner, husband and wife who love each othe become prosperous.

NOTES :—(सीते) हलादिकर्षणावयवायोनिर्मिता । = Furrow. (वन्दामहे) कामयामहे । = Desire.

The same subject of farming is further highlighted :

इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥ ७ ॥

7. *TRANSLATION* :—O farmers ! may the river or canal, full of waters be harnessed by you. May a digger of the earth take in hand the furrow and may the nourisher direct or use it properly. May he utilise this furrow which stimulates the desire of vast growth of food, and the land he cultivated again and again to make it pure and fertile. So you should also do.

PURPORT :—All farmers should follow the instructions given by the expert, experienced and highly agriculture scientists and thus increase and improve the production of agriculture.

NOTES :—(इन्द्रः) भूमेर्दारयिता । = Digger or cultivator of the earth (land). (पयस्वती) बहूदकयुक्ता । = Full of plenty water. (दुहाम्) प्रपूरिकाम् । That who makes up the deficit fulfills foodgrains. (समाम) शुद्धाम् । = Pure.

The same subject of farming goes on :

शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः ।
शुनं पर्जन्यो मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तम् ॥ ८ ॥

8. *TRANSLATION* :—May the ploughshares or farm labours break up our land happily. May the farmers go happily with their

oxen, may the clouds water the earth with sweet showers happily. O the master and attendant of the farmlands, you are givers of happiness and thus bestow happiness upon us.

PURPORT :—*Let the peasants turn good plough-shares and manufacture farm implements, and thus by digging the good earth with ploughs enjoy good happiness. They should give happiness to rulers and common people also.*

NOTES :—(शुनासीरा) सुखदस्वामिभृत्यो कृषीवलो । =The master and farm labours who are givers of happiness. (शुनम्) सुखम् । = Happiness.

Sūktam-58

Rishi of the Sūktam. Vāmadeva. Devatās or subjects-Agni, Surya, waters, cows or ghee (clarified butter). Chhanda-Trishtup, Pankti, Ushnik and Anushtup of various kinds. Svara-Panchama, Dhaivata, Gāndhara and Rishabha.

The nature and attributes of water are told :

समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥ १ ॥

1. *TRANSLATION* :—O men ! know about it from the firmament (or ocean) which springs forth the water-waves of sweetness with the help of rays of the sun. Being divine, it is extremely pleasant in taste. The real source of water is dormant. Emanicipation is the result of the teachings of the enlightened persons or leading the divine virtues. You should understand well this truth.

PURPORT :—*O men ! you should know that the water goes up the firmament from the earth through the energy of the sun through air. The rain thus caused by the laws of God, becomes sweet and its other attributes are like nector.*

NOTES :—(समुद्रात्) अन्तरिक्षात् । =From firmament. (अंशुना) सूर्य्येण । =By the energy or rays of the sun. (घृतस्य) उदकस्य । =Of water.

TRANSLATOR'S NOTES :—समुद्र इत्यन्तरिक्षनाम (NG 1, 3) घृतमित्युदकनाम (NG 1, 12) । The real cause of water is Primordial matter; it is dormant mysrious and unmanifested.

———

The subject of water is continued :

वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः ।
उपं ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद् गौर एतत् ॥ २ ॥

2. *TRANSLATION* :—He whose knowledge of the four Vedas is like four horns, who studies and enjoys the Vedas, is perfectly well-versed in each of them, preaches them to humanity and listens to their teachings from others is the praise-worthy embodiment of knowledge. It is our duty to propagate his qualities to others and act upon it, in the Yajna in the form of the dealings. It connects the Yajna with the water of the rains etc. honouring the teachers with good food etc.

PURPORT :—*O men ! as a person well-versed in all the four Vedas and absolutely truthful teaches and decides about the principles of life for following, so we should also do and decide.*

NOTES & REMARKS :—(ब्रह्मा) चतुर्वेदवित् । =Knower of all the four Vedas. (चतुः शृङ्गः) चत्वारो वेदाः शृङ्गाणीव यस्य सः =Who has four Vedas as animals have their horns-pillars of strength. (गौरः) गौ गवि सुशिक्षितायां वाचि रमते सः । =One who enjoys or takes delight in the well-trained or cultured speech.

———

Now something about the science of God is told in the third mantra :

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश ॥ ३ ॥

3. *TRANSLATION* :—This Yajna or righteous conduct has

got four horns in the orm of the four Vedas; three feet in the form of action, contemplation and knowledge; two heads in the form of worldly prosperity and emancipation; seven hands in the form of five senses of perception or action, Antahkaran or inner senses and soul. This mighty, attainable Yajna, the giver of all happiness, interlinked with a triple bond of Shraddhā (faith) Purushartha or industriousness and practice of Yoga, roars loudly and enters into the mortals being the shower of joy (delights. Ed.).

PURPORT :—O men! in this world pervaded by God, Yajna has got four horns in the form of the four Vedas, Nāma (noun) Ākhyāta (verb) Upasarga (a preposition fixed to verb) and Nipāt (indeclinable); Vishva, Taijasa, Prājna and Tureeya and Dharma (righteousness) Artha (wealth) Kāma (fulfilment of noble desire) and Moksha (emancipation); three feet in the form of three Savanas (in the sessions); three times i.e. present, past and future; Karma (कर्म) Upāsana (contemplating) and Prāna (knowledge and mind, speech and body etc.). It has two heads in the form of Vyavahāra (secular dealing) and Parmārtha (spiritual), two kinds of words नित्य (eternal), and non-eternal. Udgaan and Prāyanaa (Uttarāyana and Dakshinayana two solestices) and teacher and preacher. It has seven hands in the form of the Gāyatri and other principal metres numbering seven, seven cases of the Grammar, seven Prānas,-five कर्मेन्द्रिय (senses of action), body and soul. It is bound by the triple bond of mantras, Brahmans (commenteries on the Vedas with applications in the Yajnas) and Kalpa (rituals) in the chest, neck and head, in the three bonds of श्रवण (hearing) मनन (reflection), and निदिध्यासन (meditation, and Brahmacharya), good actions and good thoughts. Thus accomplished this dealing is great and venerable, which has delved into the behaviour of mankind. All should know this state of things well.

NOTES :—(चत्वारि) चत्वारो वेदा: । =Four Vedas. (अस्य) धर्म्यव्यवहारस्य । =Of this righteous conduct. (द्वे) अभ्युदयनि:श्रेयसे । =Worldly prosperity and salvation. (सप्त हस्तास:) पंच ज्ञानेन्द्रियाणि वा कर्म्मेन्द्रियाण्यन्त:करणमात्मा च । =Hands in the form of five senses of perception or action, inner senses and soul. (त्रिधा बद्ध:) श्रद्धापुरुषार्थं

योगाभ्यासैः। =Interlinked by the triple bound of faiths, industriousness and practice of the Yoga. (वृषभः) सुखानां वर्षणात्। =Shower of happiness.

TRANSLATOR'S NOTES :—This is one of the most significant mantras of the Vedas which has got many a meaning. Rishi Dayananda Sarasvati in his commentry on the Yajurveda (17.91) has given some other meaning, also in addition to the above. He has extensively quoted passages from the Nirukta of Yaskacharya and Maha-bhashya of Patanjali.

The duties of the enlightened persons are told by the illustration of the sun:

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन्।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥ ४ ॥

4. *TRANSLATION* :—The enlightened persons, admirable masters of the worldly affairs, acquire after research the knowledge hidden in the Vedas and laid in three ways as the electricity exposes a part of knowledge, sun another part and the wise learned peson portrays the third part by their wisdom and experience.

PURPORT :—As the learned persons shining with admirable dealings, having attained well-trained speech and intellect and having acquired the knowledge of electricity and other things, know God and extend happiness by obeying to His command, in the same manner, all should perform and emulate.

NOTES :—(स्वधया) स्वकीयया धृतया प्रज्ञया। =With the intellect within. (पणिभिः) प्रशसितव्यवहर्त्तृभिः। =By doers of admirable and and good deeds. (घृतम्) घृतमिवानन्दप्रदम् विज्ञानम्। =Knowledge which like ghee (clarified butter) is the giver of delight or bliss. (वेनात्) कमनीयात् परमात्मनः सकाशात्। =From God Who is Most Desirable.

The nature and work of the clouds is told by the way of illustration :

एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥५॥

5. *TRANSLATION* :—O men ! living in the midst of these currents of water being full of splendour and desirable, I illuminate them which flow out from the lovely firmament and thousands of movements and do not dwell with the wicked foes. So you should also know this truth.

PURPORT :—O learned person ! as rains falling from the sky nourish all worlds, in the same manner, the world of sciences flowing from your mouth protect the whole universe.

NOTES :—(वेतसः) कमनीयः ।=Desrable. (हिरण्ययः) तेजोमयः । सुवर्णमयो वा । तेजो वै हिरण्यम् ।। (तैत्तिरीय ब्राह्मणे 1, 8, 9, 1=Full of the splendour or golden. (अभि, चाकशीमि) प्रकाशयामि । काशृ दीप्तौ । दीप्तिः प्रकाशनम् । =Illuminate.

The nature and attributes of water are told :

सम्यक्स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥ ६ ॥

6. *TRANSLATION* :—Those highly learned persons become glorious and renowned, whose speeches are endowed with knowledge and flow together in the form of verses from the depth of heart and purified by mind (thoughts) like the rivers flow to the ocean. These waves of knowlede pour swiftly like waves of the water or a deer running out of fear of a tiger.

PURPORT :—There is simile used in the mantra. Those who speak the truth, being pure and calm like the water, soon enjoy the desired happiness and prosperity.

NOTES :—(धेनाः) विद्यायुक्ता वाचः । =Speeches endowed with the knowledge. (घृतस्य) उदकस्य । =Of the water.

The attributes of speech are mentioned by the illustration of water :

सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति युह्वाः ।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥७॥

7. *TRANSLATION* :—O men ! pleasing God and good men, pouring down the sermons, I dispel all ignorance like the force of great streams of water. Their impact is like the swift wind and they rapid down a declivity, breaking through the barriers by the confining the (river) banks (laying a dam) from their whirling waves, like a high spirited steed (horse).

PURPORT :—Those scholars are great, whose sermons flow on like the currents of the rivers and end all miseries like the swift horse.

NOTES :—(शूघनासः) आशुगन्त्रयः । =Flowing rapidly. (पिन्वमानः) प्रसादयन् । =Pleasing God and good men.

The attributes of the learned persons are stated :

अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥ ८ ॥

8. *TRANSLATION* :—Just as the streams of ghee and fuel go to the fire (in the Yajna), as the women of high character with a devoted mind and gently smiling incline towards their husbands, so do the speeches containing pure knowledge glowing with apt uses of meaning and relation of words (in technological sequence in Sanskrit called सिद्धे शब्दार्थ संबंधे Ed.) reach a learned person. Enjoying them, he attains brilliance. Such a scholar serving Vidya (knowledge) and Dharma (righteousness) desires the welfare of all.

NOTES :—(धेनाः) विद्यायुक्ता वाचः । धेना इति वाङ्नाम (NG 1, 11) = Speeches endowed with knowledge. (ईषमाणाः) गच्छन्तः । ईष गतिहिंसा-दर्शनेषु । अत्र गत्यर्थः =Going. (हर्यति) कामयते । (हर्यति) हर्य गतिकान्त्योः (भ्वा०) कान्तिः कामना । =Desires.

More about the learned persons is stated :

कन्यांइव वहतुमेतवा उं अञ्ज्यञ्जाना अभि चांकशीमि ।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारां अभि तत्पंवन्ते ॥ ९ ॥

9. *TRANSLATION* :—As maidens deck themselves with gay beauty aids and exhibit their beauty to join their husbands, same way where prosperity (or the group of herbs) reigns, where Yajna or the noble work worth doing is performed, there the intellectual speeches are sanctified on all sides. I illuminate them again and again.

PURPORT:—There is Upamalankara or simile in the mantra. As a maiden who desires to choose a suitable husband, tests him well (in knowledge, health and beauty. Ed.), same way the teachers and preachers should test their pupils and listeners or audience well. It is an act by which prosperity grows and purity of action is brought about. The enlightened persons should speak to others (about this secret of success. Ed.).

NOTES :—(वहतुम्) वोडारम् । वह प्रापणे (भ्वा०) = Husband. (अंजि) व्यक्तं सुलक्षणम् । अंजू-व्यक्तिप्रेक्षणकान्ति गतिषु । अत्र व्यक्तीकरणार्थः व्यक्तिकरम् प्रकलम् = Good tractor adornment. (अंजाना:) प्रकटयन्त्यः । = Manifesting. (यज्ञ:) अनुष्ठातुमर्हो व्यवहारः । = A noble act worth doing.

The same subject of learned persons is continued :

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥ १० ॥

10. *TRANSLATION* :—O learned persons ! bestow on us excellent possessions, renowned beneficial dealings of the tongue (speech. Ed.) and riches or reputation which give good happiness. Lead us to this Yajna, O enlightened men ! The speeches are illuminator of knowledge and purify an action endowed with admirable knowledge. So attain good reputation after making us pure.

PURPORT :—The enlightened persons are admired by all who make people virtuous by delivering good sermons.

NOTES :—(आंजिम्) प्रसिद्धम् । =Famous. (द्रविणानि) धनानि यशांसि वा । द्रविणमिति धननाम (NG 2, 10) धनं द्रविणमुच्यते येनेतदभिद्रवन्ति (NKT 8, 1, 1) यशोऽपि द्रविणमस्मादेव हेतोः । मानो हि महतां धनम् । =Riches or good reputation. (घृतस्य) प्रकाशितस्य बोधस्य । घृ क्षरण दीप्तौ अत्र दीप्त्यर्थं बोधार्थः । =Of the illumined knowledge. (मधुमत्) प्रशस्तविज्ञानयुक्तं कर्म्म । (मधु) मनेर्धश्छन्दसि (उणादिकोषे 2, 117) मन-ज्ञाने (दिवा) । =An action endowed with admirable knowledge.

The knowledge about God is imparted :

धामं॑न्ते विश्वं भुवं॑नमधिं श्रितम॒न्तः स॑मु॒द्रे हृ॒द्य॑१॒न्तरायु॑षि ।
अ॒पामनी॑के समि॒थे य आभृ॑त॒स्तम॑श्याम॒ मधु॑मन्तं त ऊ॒र्मिम् ॥ ११ ॥

11. *TRANSLATION :*—O God ! this whole universe depends upon Your power and might. It is vast like the atmospher and pervades the ocean or firmament of our heart. It dwells within the army of our Prānas and even battle-fields of good and evil. May we enjoy that Bliss of protection which is uphled by the enlightened persons ? May we always have communion with you.

PURPORT :—O men ! always worship that One God, Who pervades the world, upholds and preserves all as an Indwelling Spirit and by Whose Grace, there is development and growth of knowledge, long life and victory.

NOTES :—(धामन्) आधारे । =Support of the world. (अपाम) प्राणानाम् । आपो वै प्राणाः (Stph 3, 8, 2, 4) । =Of the Prānas or vital breaths. (अनीके) सैन्ये । =In the army. (समिथे) सङ्ग्रामे । समिथे इति संग्रामनाम (NG 2, 7) । =In the battles.

इति चतुर्थं मण्डलं समाप्तम् ।

ओ३म्

ऋग्वेद संहिता

पंचमं मण्डलम्-प्रथम सूक्तम्

AUM

The Holy Rigveda

Mandalam—5

Suktam-1

Rishis or seers of the hymn-Budha and Gavishthira of Attreya dynasty. Devatā or subject matter-Agni. Chhanda or Metres-Trishtup and Pankti of various types. Svaras or Tunes-Dhaivata and Panchama.

The attributes of the preachers and audience are told :

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥ १ ॥

1. *TRANSLATION :*—O learned person ! the fire (of Yajna) is enkindled with fuel, medicated and fragrant herbs ghee etc., as the rays of the sun go early in the morning to the coming dawn like the milch cow, and they go to the firmament like the big tress shooting up and leaving behind their branches. Same way, you should also be.

PURPORT :—Having acquired the knowledge of the science of fire, who apply it for practical puspotes, they grow like trees, being free from misery.

NOTES & REMARKS :—(यह्वा इव) महान्तो वृक्षाः इव। यह्व इति महन्नाम (NG 3, 3) । =Like big trees. (वयाम्) शाखाम्। वया शाखामिति (NKT 3,3) । स्वः, पृष्वीः, नाकः, गौः, विष्टपम् नभ, इति षट् साधारणानि । द्युलोकान्तरिक्षसाधारणानीत्यर्थः । =Branches. (नाकम्) अविद्यमानदुःखम् अन्तरिक्षम् । = Firmament (atmosphere) in which there is no misery.

The same subject of preachers and their audience is continued :

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥ २ ॥

2. *TRANSLATION* :—O men ! that performer of the daily Havana (Yajna, non-violent sacrifice), who is of pure mind goes to seek the divine enlightened persons or virtues for their association. Like the fire going upward, he gets up early in the morning, shines like the form of the enkindled fire. The great resplandent sun being mighty dispels the darkness. You should make proper use of the light and rays of the sun.

PURPORT :—*Those men who make progress and go upward like the fire by their good conduct, are free from ignorance and become glorious or renowned.*

NOTES & REMARKS :—(रुशत्) रूपम् । रुशत् इति पदनाम (NG 4, 3) । पद-गतौ । गतेस्त्रयोऽर्थाः । ज्ञानं गमनं प्राप्तिश्च । प्राप्त्यर्थंग्रहणं कृत्वा हर्षप्रापकरूपम् । =Form. (देवान्) विदुषो दिव्यान् गुणान् वा । विद्वांसो हि देवाः (Stph. 3,7,3,10) । =Enlightened persons or divine virtues.

The same subject of preachers and their audience is more dealt :

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।
आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥ ३ ॥

3. *TRANSLATION* :—O men ! the highly learned persons shine on account of pure speech and other virtues like the purifying fire with its brilliant rays. He takes up the pain of the group of

people (as leader) and always goes up (in advance) and is seated on the right side (to show respect). That learned lady who conveys the knowledge and happiness to others, makes progress in every sphere should also be honoured. Such scholars drink milk and juice of invigorating herbs and fruits in proper vessels.

PURPORT :—Those who satisfy or please the masses, become glorious with good reputation every where, like the sun with its rays.

NOTES & REMARKS :—(ईम्) प्राप्तम् । ईम् इति पदनाम (NG 4, 2) पद गतौ गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । सर्वे रश्मयो गाव उच्यन्ते (NKT 2, 2, 8) अच्-व्यक्तिम्रक्षण कान्तिगतिषु । अत्र व्यक्त्यर्थग्रहणम् । =Received. (गोभिः) किरणैः । =With rays. (जुहूभिः) पानसाधनैः । =With proper means of drinking milk and Soma etc. (अङ्क्ते) प्रसिद्धो भवति । =Is glorious?

———

The same subject of preachers vs audience goes on :

अ॒ग्निमच्छा॑ देव॒यतां॒ मनां॑सि॒ चक्षूं॑षीव॒ सूर्ये॒ सं च॑रन्ति ।
यदीं॒ सु॒वाते॑ उ॒षसा॒ विरू॑पे श्वे॒तो वा॒जी जा॑यते॒ अग्रे॒ अह्ना॑म् ॥ ४ ॥

4. *TRANSLATION :*—O men ! indeed, the day and night of diametrically opposed form generate the white one (day) which throws light on all. In the same manner, like the eyes of the persons seek Agni from the sun. Indeed, the minds of the Yogis ponder well over God.

PURPORT :—O men ! you should know that the enlightened persons are like the days and un-educated persons are like the nights.

NOTES & REMARKS :—(उषसा) रात्रिदिने । =Night and day. (वाजी) विज्ञापको दिवसः । वाजी is from वज गतौ । गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय विज्ञापक इति व्याख्या । =Day that shows all things. (देवयताम्) कामयमानानाम् । (देवयताम्) दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । कान्तिः-कामना, अत्र तदर्थं ग्रहणम् । =Of persons seeking the welfare of all.

The subject of preachers and audience is continued :

जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु ।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान् ॥ ५ ॥

5. *TRANSLATION* ;—O learned person ! the performer of the Yajna in the early morning is the best among the benevolent persons. He has indeed conquered the internal and external foes, without injuring the tender feelings of others. Shining like the sun bearing seven rays or the fire in the jungles, he becomes glorious. He sits (for lecturer) in a house endowed with wealth and divine virtues, because he does noble and united actions.

PURPORT :—As morning time is beneficial to all, so the performer of the Yajnas who is always engaged in doing noble deeds becomes the well-wisher of all.

NOTES & REMARKS :—(जेन्यः) जेतुं शीलः । =Conqueror. (अरुषा) न मर्मव्यापी । रुष-हिंसायाम् (भ्वा०) । =Not injuring or hurting the tender feelings of others. (दमे दमे) गृहे गृहे । दमे इति गृहनाम (NG 3, 4) । =In every house.

The same subject of preachers and their audience is continued :

अग्निर्होता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोके ।
युवा कविः पुरुनिष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः ॥ ६ ॥

6. *TRANSLATION* :—O men ! a performer of the Yajnas should be full of splendour like the electricity or the fire placed in the center and seated in the lap of its mother-the wind, young (energetic), extremely wise and highly learned, having implicit faith in God and the Vedas or going to various places for preaching, distinguisher of truth from untruth, upholder of divine virtues, seated in the lap of the mother earth in a place full of fragrance. He should be protector of men as well of the animals and birds.

PURPORT :—As the fire seated in the wind in the form of

electricity or lightning makes all happy, in the same manner, a righteous and learned person can make all people full of bliss.

NOTES & REMARKS :—(ऋतावा) सत्यविभाजकः ऋतमिति सत्यनाम (NG 3,10) वनु-संभक्तौ ।=Distinguisher between truth and untruth. (कृष्टीनाम्) मनुष्याणाम् । कृष्टय इति मनुष्यनाम (NG 2, 3) ।=Of men. (उपस्थे) समीपे । =Near.

———

The subject of teacher-preacher goes on :

प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।
आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥ ७ ॥

7. *TRANSLATION* :—O men ! that Agni which is with food (oblations), truth and water, spreads itself to the earth and the heaven and moving articles, should be known well. They who know its science, ever purify themselves and who admire in Yajnas, non-violent sacrifices, the performer of good Yajnas, splendid like fire who is wise, become happy.

PURPORT :—As highly learned persons are endowed with wealth and foodgrains by applying fire in various works, so they become the possessors of the realisation of its nature by its application.

NOETS & REMARKS :—(विप्रम्) मेधाविनम् । विप्र इति मेधाविनाम (NG 3, 15) । =Very wise. (घृतेन) उदकने । घृतमिति उदकनाम (NG 1, 12)। =With water. (नमोभिः) अन्नादिभिः । नम इत्यन्ननाम (NG 2, 7) ।=With food etc.

———

More is told obout the preachers and audience :

मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।
सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान् ॥ ८ ॥

8. *TRANSLATION* :—O splendid like the fire ! you who are self-controlled, admired by or amongst the wise sages, auspicious,

venerable guest (whose date of coming is not fixed) possessor of thousands of splendours like horns, mighty and showerer of happiness, very vigorous, purifier of all like the fire are purified at their is dwelling places, (by the great seers). You protect us and all others with your power. Therefore we serve you.

PURPORT :—They are to be considered as true guests who are men of self-control, auspicious, righteous scholars and interested in doing good to other. As fire is the purifier of all, so the guests are purifiers of the whole world.

NOTES & REMARKS :—(मार्जाल्य:) संशोधक । मार्जाल्य: मृजूष शुद्धो (अदा०) =Purifire. (सहस्त्रशृङ्ग:) सहस्राणि शृङ्गणीव तेजांसि यस्य स: । =Who is the posssssor of thousands of splendours like the horns.

———

The same subject of preacher and about his audiences is elaborated :

प्र सद्यो अ॑ग्ने अत्ये॑ष्यन्यानाविर्यस्मै॒ चारु॑तमो ब॒भूथ॑ ।
ई॒ळेन्यो॑ वपु॒ष्यो॑ वि॒भावा॑ प्रि॒यो वि॒शामति॑थि॒र्मानु॑षीणाम् ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! the man for whom you manifest yourself, becomes endowed with admirable and righteous actions. He becomes the very beautiful man of good character and conduct, handsome, radiant, desirable and worthy of service. He roams about among the men to preach truth. As you surpass all by your virtues, therefore you are worthy of our veneration.

PURPORT :—Those are true guests who go from place to place to preach truth and preach it to those who approach them, who are well-wishers of all, highly learned and absolutely truthful.

NOTES & REMARKS :—(ईळेन्य:) प्रशंसनीय धर्म्यकर्मा । ईड् स्तुतौ (अ०) प्रीञ्-तर्पणे कान्तौ च कान्ति:- कामना । =Doer of admirable and righteous actions. (प्रिय:) कमनीय: सेवनीयो वा । =Desirable and worthy of service.

The subject of preachers goes on :

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात् ।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम् ॥ १० ॥

10. *TRANSLATION* :—O very energetic learned person ! shining like electricity, you preach truth to all from far and near. The men therefore, offer you food and other things. O the purifying leader ! know the good intellect of the men of auspicious conduct. Let this big and vast home be giver of cherished happiness to you.

PURPORT :—The guests do good to all by inculcating truth. They should be honoured in return by offering eating and drinking articles, wealth and sweet words.

NOTES & REMARKS :—(अग्ने:) पवित्रकर्त्तः १ =1. Purifier like the fire. 2. Pervading in all sciences like electricity. (भन्दिष्ठस्य) अतिशयेन कल्याणचरणस्य । भदि कल्याणे सुखे च (भ्वा०) । =Of the most auspicious conduct. (चिकिद्धि) विजानीहि । कित-ज्ञाने (जुहो०) =Know. (शर्म) गृहं सुखं वा । शर्मेति गृहनाम (NG 3, 4) शर्मेति सुखनाम (NG 3, 6) =Home or happiness.

The subject of attributes of preachers is continued :

आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।
विद्वान्पथीनामुर्वन्तरिक्षमेह देवान्हविरद्याय वक्षि ॥ ११ ॥

11. *TRANSLATION* :—O highly learned person full of splendour (preacher/guest) ! be seated today in this resplandent vehicle, harnessed by swift horses (or power etc.) which is well-constructed and strong. As you take us to the vast firmament and bring the enlightened persons here for taking good food, therefore you are to be respected by us.

PURPORT :—It is the duty of the householders to bring venerable guests while even living far off at their homes in good vehicles for preaching truth and to honour them by offering good food etc.

NOTES & REMARKS :—(यजतेभिः) सङ्गतैरश्वादिभिः संयुक्तम् । यज-देवपूजा संङ्गतिकरणदानेषु (भ्वा.) अत्र संङ्गतिकरणार्थ ग्रहणम् । =Chariot harnessed by speedy horses etc. (हविरद्याय) अत्तुं योग्याय अन्नाय । हु दानादनयोः आदाने च (जु०) अत्र आदानार्थं ग्रहणम् । =For good food.

The performance of preachers is highlighted :

अर्वोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।
गविष्ठिरो नमसा स्तोमम॒ग्नौ दि॒वीव रुक्ममुरुव्यञ्चमश्रेत् ॥ १२ ॥

12. *TRANSLATION* :—O king and others ! let the guests deliver sermons to him, who is firm in well balanced and cultured speech, who honours venerable persons with salutations and good food, who loves and has splendour like the sun and the fire and because of his virtues gets reputation far and near. We preach admirable truth to him, who is highly learned, pure, very mighty and showerer of truthful speeches.

PURPORT :—It is the duty of the highly learned guests to preach particularly to those who are of pure heart lovers of knowledge and seekers after truth and good actions. In the case of those, who do not possess these virtues and adverse characterstics, they should make them capable to receive truth by teaching them in a simple and lucid language and manners.

NOTES & REMARKS :—(वन्दारु) प्रशंसनीयं धर्म्यम् । वदि-अभिवादन स्तुत्योः (भ्वा०) अत्र स्तुत्यर्थग्रहणं कृत्वा व्याख्या । =Admirable and in accordance with Dharma or righteousness.

Sūktam-2

Rishi of the Sūktam-Atreya or Vrisha or both. Devatā-Agni. Svara-Trishtup, Pankti and Ati-agati of various types.

The benefits of marriage in young age is emphasized :

कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ ॥ १ ॥

1. *TRANSLATION* :—O men ! as a fully young married

mother cherishes her well-protected and conceived child in the womb and does not give it on to its father, though she does not minimise the importance of the father. When the child is born after the completion of the period of pregnancy, the father beholds the child only thereafter. You should also do like that.

PURPORT :—If boys and girls after the study of all sciences observe Brahmacharya, and having acquired the knowledge of the science of procreating the children, in accordance with the Svayamvara systems (self-choice). They give father the children, and caress and always enjoy bliss.

NOTES & REMARKS :—(समुब्धम्) समत्वेन गूढम् । =Duly protected and concealed. (मिनत्) हिंसत् । मीञ्-हिंसायाम् (क्र्या०) । उब्ज-आर्जवे (तु.) । =May harm. (अन्नीकम्) सैन्यम्-बलम् । =Army, strength.

The subject of marriage in young age is again dealt :

कमेतं त्वं युवते कुमारं पेषी बिभर्षि महिषी जजान ।
पूर्वीर्हि गर्भः शरदो ववर्धापश्यं जातं यदसूत माता ॥ २ ॥

2. *TRANSLATION :*—O young mother ! who is the boy (or the daugher) whom you foster having protected and preserved the seed of the father ? The great mother, venerable on account of beauty, strength, character and good conduct has given birth to the child. I have seen him born as the mother brought him forth (the above may be attributed to the father of child even).

PURPORT :—O girls ! don't marry till the completion of the sixteenth year from birth, and boys should not marry till twenty-fifth year. The children of those who thus marry after observing Brahmacharya, become handsome, virtuous, long lived and liked by all good people.

NOTES & REMARKS :—(महिषी) महारूपबलशीलादियोगेन पूजनीया । मह-पूजायाम् (चुरा.) [illegible] (स्वा.) । =Respectable on account of

great beauty, strength, good character and conduct. (पेष्यो) पेष्यकारं गर्भशयस्य वीर्यम् । =Semen which takes the form of pi of flesh.

The same subject is continued :

हिरंण्यदन्तं शुचिवर्णमारात्क्षेत्रांदपश्यमायुधा मिमानम् ।
ददानो अस्मा अमृतं विपृक्वत्कि मामनिन्द्राः कृणवन्ननुक्थाः ॥ ३ ॥

3. *TRANSLATION* :—O men ! I have seen very closely the son born from the union of those couples who have observed Brahmacharya, and where the mother is a married cultured woman, Such a son has shining teeth like gold or full of splendour, possesses pure and beautiful appearence and wielder of sharp weapons. Being a liberal donor, I give him the bliss of emancipation. What harm can those, who are devoid of true wealth and not learned, do to me ? Nothing.

PURPORT :—*O men ! let not your children marry without the observance of perfect Brahmacharya (continence), education, true knowledge, youth and mutual love. If you follow this line, all will be blessed with very good progeny and attain much bliss. Those who become such good children, poverty, foolishness of the poor and the stupid, can not obstruct them in any way.*

NOTES & REMARKS :—(हिरण्यदन्तम्) हिरण्येन सुवर्णेन तेजसा वा तुल्या दन्ता यस्य-तेजो वै हिरण्यं, (Tattiriya Brahman 1, 8, 9, 11) ।=Whom teeth shining like gold or are full of splendour. (आरात्) समीपात् । आराद् दूर समीपयोः । =From near. (अमृतम्) मोक्षसुखम् । = The happiness of emancipation.(अनुक्था) अविद्वांसः । =Not highly learned.

The relationship between the marriage and good progeny is told :

क्षेत्रांदपश्यं सनुतश्चरंन्तं सुमद्यूथं न पुरु शोभमानम् ।
न ता अंगृभ्रन्नजनिष्ठ हि षः पलिक्नीरिद्युवतयो भवन्ति ॥ ४ ॥

4. *TRANSLATION* :—O men ! the son whom I have beheld

is born of a well-cultured wife. Dealing honestly, shining by himself (because of his virtues) like the formation of armies and very mighty, he is always happy. Those Brahmacharnis, (unmarried girls) who duly observe set rules of the Brahmacharya (continence) select their husbands in youth, and become endowed with the happiness of sons and grandsons, when they become grey-headed (old).

PURPORT :—O men ! if you enjoin upon your children to observe Brahmacharya for a pretty long period, they would give you much happiness being righteous, wise and long-lived.

NOTES :—(सुमत्) स्वयमेव । =Himself. (पलिक्नीः) श्वेतकेशाः । =Grey-haired.

The subject of relation of progeny with marriage is described :

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास ।
य ईं जगृभुरव ते सृजन्त्वाजाति पश्व उप नश्चिकित्वान् ॥ ५ ॥

5. *TRANSLATION* :—O learned persons ! who are they who can separate from us our young sons like the herds for the cowherd ? Every one of such children is a man of amiable nature. Those who take care of the animals, who give birth to good progeny (of good breed) and acquire this knowledge (of animal husbandry on animals and Eugenics among men. Ed.) rise above miseries. He who being enlightened, produces or trains such children is our real well-wisher.

PURPORT :—The men should put this question to the highly learned persons. Who are the persons that can make our children of little knowledge endowed with great intelligence? Their answer is that it is only the absolutely truthful experts who can accomplish this task and none else.

NOTES & REMARKS :—(ईम्) विद्याम् । ईम् इति पदनाम (NG 4, 2) पद-गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । =Knowledge. (वियवन्त) वियोजयेयुः । =May separate.

The attributes of the enlightened persons are told:

वसां राजानं वसतिं जनानामरांतयो नि दंधुर्मर्त्येषु।
ब्रह्माण्यत्रेरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥ ६ ॥

6. *TRANSLATION*:—Let not the learned persons banish him who appoints a dispenser of justice for the benefit of men and their property. Those who are revilers and tell virtues as demerits and demerits as the virtues, are worthy of condemnation on account of their un-righteous conduct. Such people give wealth to the wicked persons to help them in the evil designs. Let such men remain far away from a man, who are free from all the three types of miseries, (individual or physical, social and cosmic).

PURPORT:—*O men ! you should give proper punishment to those persons who are of un-righteous conduct, thieves, robbers and malicious, and put them behind the bars (when necessary) in solitary camps. Those who are devotees of God and righteous persons, keep them close to you and honour them.*

NOTES:—(वसाम्) वसतां प्राणिनाम् । = Of living creatures. (अरातयः) अन्यायेनादातारः शत्रवः । = Enemies who take possessions unjustly of the men. (अत्रेः) अविद्यमान त्रिविध दुःखस्य । = He who is free from all the three kinds of sufferings (individual, social and cosmic).

TRANSLATOR'S NOTES:—Prof. Wilson, Griffith and others take Atri as the name of a particular sage, which is against the basic rules of the vedic terminology. Griffith's foot-note runs. "This stanza appears to refer to some contention between the descendants of Atri and some other priestly family, perhaps Bhrigue as Prof. Ludvig thinks regarding the worship of Agni." (The Hymns of the Rigveda Translated by R. T. H. Griffith, P. 467). All this is nothing but wild inagination of some of these Western translators.

शुनश्चिच्छेपं निदितं सहस्राद्यूपादमुञ्चो अशमिष्ट हि षः ।
एवास्मदग्ने वि मुमुग्धि पाशान्होतश्चिकित्व इह तू निषद्य ॥ ७ ॥

7. *TRANSLATION* :—O learned person ! you loosen from thousand-fold bondage even of a man who is engrossed in sensual pleasures, because he attains peace (by your association and teachings). In the same manner, o wise leader ! seated in this righteous dealings, free us from all bondages.

PURPORT :—The duty of the enlightened persons is to separate people from all ignorance, and unrighteous conduct and thus make them highly learned and righteous. Thus they should constantly make them free from the bondage of all miseries.

NOTES & REMARKS :—(शुनःशेपम्) सुखस्य प्रापकम् इन्द्रियाण्मम् । =A man engrossed in sensual pleasures, but trying to confer happiness on others. (यूपात्) मिश्रितादमिश्रिताद् बन्धनात् । =From bondage of all kinds whether mixed or otherwise. (चिकित्वः) बुद्धिमन् । = O wise man !

The attributes of enlightened persons are told :

हृणीयमानो अप हि मदैयेः प्र मे देवानां व्रतपा उवाच ।
इन्द्रो विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥ ८ ॥

8. *TRANSLATION* :—O burner of all the sins and evi's like fire ! (enlightened persons) ! donot leave or depart away from me when feel angry. Let me acquire true knowledge from Indra-a preceptor endowed with the great wealth of wisdom who has imparted instructions to you. Being the protector of the vow of truth undertaken by the enlightened persons, he has taught the truth to me. Instructed by him, let me acquire true knowledge.

PURPORT :—Those men who are of evil attributes, actions and temperament should be kept away. By the association of the righteous persons who preach truth, people become good and enjoy happiness.

NOTES & REMARKS :—(अग्ने) त्रिदोषनाशक । =Burner of sins and evils like the fire of three kinds. (इन्द्रः) विद्यैश्वर्ययुक्तः । इदि-परमैश्वर्ये । =Endowed with the great wealth of wisdom. (हृणीयमानः) क्रोधं कुर्वन् । हृणीयते क्रुध्यतिकर्मा (NG 2, 19, 12) =Being angry.

The duties of the enlightened persons are defined :

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे ॥ ९ ॥

9. *TRANSLATION* :—Agni in the form of the sun (sun-light or knowledge. Ed.) etc. shines with great radiance. It makes all things manifest by its light. It sharpens its horns for the destruction of the Rākshasas or germs of diseases. In the same manner, you should dispel all un-divine deceitful intellects or ideas which lead to evil outcome from all sides.

PURPORT :—As the sun dispels all darkness and fear by generating light, in the same manner, the enlightened persons should dispel all darkness of ignorance, and illuminate the souls of all by generating the sun of true knowledge.

NOTES & REMARKS :—(मायाः) छलादियुक्ताः प्रज्ञाः । मायेति प्रज्ञानाम (NG 3, 9) अत्र दुष्ट प्रजाग्रहणं प्रसङ्गवशात् । =Intellects full of deceit etc. (दुरेवाः) दुष्टम् एवं प्रापणं कर्म यासां ताः । =Leading to wicked or evil actions. (अग्निः) सूर्यादिरूपेण पावकः इव (ई) गतौ । गतेस्त्रिष्वर्थेषु प्राप्त्यर्थ-ग्रहणम् । =Agni in the form of the sun etc.

The removal of ignorance is told by the illustration of impact of the weapons :

उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ ।
मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अदेवीः ॥ १० ॥

10. *TRANSLATION* :— O learned persons ! being preachers, you should destroy all wicked tendencies, and always

live in the light of knowledge, like the heroes wield sharp weapons made of Agni (fire, power, electricity) are capable to destroy their wicked enemies. You should enjoy bliss. Keep away or remove anger and other undivine acts, because they obstruct the performance of good deeds.

PURPORT :—*O learned persons ! those who have studied the science of archery and are experts in the use of the arms and missiles, they annihilate enemies by the use of the weapons made of Agni (fire-power) and achieve victory. In the same manner, ward off all ignorance and laziness with force of teaching and preaching of knowledge and manifest knowledge and good virtues.*

NOTES & REMARKS :—(स्वानास:) उपदेशका: । स्वन-शब्दे (भ्वा०) =Preachers. (भामा:) क्रोधा: । भाम इति क्रोधनाम (NG 2, 13) =Anger (रुजन्ति) आभञ्जन्ति । रुजो भङ्गे (तुदा.)= Break away.

The attributes of the enlightened persons are told :

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम् ।
यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम ॥ ११ ॥

11. *TRANSLATION* :—O famous learned person ! I do good deeds and meditation, endowed with patience, forgiveness and other virtues, and manufacture this beautiful chariot (vehicle). So you should also do. O giver of the knowledge of all sciences ! if you build a good chariot, you would receive admirable dealings. We conquer these desirable Prāṇas (vital airs), endowed with admirable happinese. So you should also do.

PURPORT :—*O men ! the highly learned persons conquer and they have only righteous desires in mind. So you should also do.*

NOTES & REMARKS :—(स्तोमम्) प्रशंसितव्य व्यवहारम् । स्तु-स्तुतौ । =Admirable. (हर्या:) कमनीया: । हर्यं-गति कान्त्यो (भ्वा०) कांन्ति:-कामना । =

Desiable. (अपः) प्राणान्। आपो वै प्राणाः (Stph. 3, 8, 2, 4) प्राणोऽप्सु (Jaiminiyopanishad 3, 10,19) =Prānas or vital airs.

The attributes of the enlightened persons are told :

तुविग्रीवो वृषभो वावृधानोऽशत्र्व१र्यः समजाति वेदः । इतीममग्निममृता अवोचन्बर्हिष्मते मनवे शर्म यंसद्धविष्मते मनवे शर्म यंसत् ॥१२॥

12. *TRANSLATION:*—O learned persons ! a powerful man of beautiful neck, very mighty, always grows in strength and wisdom. The master of all senses, he acquires wealth without any opposition. He bestows happiness or home upon a thoughtful high learned person, preserves many good things (and performs non-violent sacrifices). Those who have acquired spiritual knowledge, tell about Agni in the form of electricity.

PURPORT:- It is the duty of all enlightened persons to impart good education to all students, so that they give up animosity and lead others towards happiness.

NOTES & REMARKS :—(तुविग्रीवः) बहुबलयुक्ता: सुन्दरी वा ग्रीवा वा यस्य सः । तुवीति बहुनाम (NG 3, 1) । अति बहि सुन्दरार्थे प्रयोगः ।=Very powerful or having beautiful neck. (अर्यः) स्वामी-अर्य इतीश्वरनाम (NG 2, 22) =Master of science. (बर्हिष्मते) प्रवृद्ध विज्ञानाय (हविष्मते) बहूत्तमपदार्थ युक्ताय हु- दानादनयोः आदाने च । अत्र-आदानक-बहुपदार्थग्रहणम् । बृह-वृद्धौ (भ्वा०) अजगति क्षेपणयोः (भ्वा०) । =For a man of advanced knowledge.

Sūktam-3

Rishi of the Sūktam-Vasushurta Ātreya. Devatā or subject-Agni. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The duties of a ruler are told :

त्वम॑ग्ने॒ वरु॑णो॒ जाय॑से॒ यत्त्वं मि॒त्रो भव॑सि॒ यत्समि॑द्धः ।
त्वे विश्वे॑ सहसस्पुत्र दे॒वास्त्वमिन्द्रो॑ दा॒शुषे॒ मर्त्या॑य ॥ १ ॥

1. *TRANSLATION :—* O learned ruler ! O protector of strength ! all enlightened persons are pleased with you when being a friend you are illumined or enlightened ; when you take the form of Varuna-the best acceptable and the fastener of the wicked, and when being Indra you become the giver of wealth. You give the wealth thus to him, who deserves your help and encouragement.

PURPORT :—O ruler ! let that man ever maintain friendship with you, even if you are his friend, foe or indifferent. You should also be friendly to all.

NOTES & REMARKS :— (वरुणः) दुष्टानां बन्धकृच्छ्रेष्ठः । अनृते खलु वै क्रियमाणे वरुणो गृह्णाति (Taittiriya 1, 7,2, 6) वरुणो वा एते गृह्णाति यः पाप्मना गृहीतो भवति (Stph 12, 7, 2,17) =The best binder (fastener) of the wickeds. (इन्द्रः) ऐश्वर्यदाता । इदि-परमैश्वर्ये (भ्वा०) । =Giver of health. (दाशुषे) दातुं योग्याय । दाशृ-दाने (भ्वा.) =Deserving donation or help.

The subject of ruler is continued :

त्वम॑र्य॒मा भ॑वसि॒ यत्क॒नीनां॒ नाम॑ स्वधाव॒न्गुह्यं॑ बिभर्षि ।
अ॒ञ्जन्ति॑ मि॒त्रं सुधि॑तं॒ न गोभि॒र्यद्दम्प॑ती॒ सम॑नसा कृ॒णोषि॑ ॥ २ ॥

2. *TRANSLATION :—*O king, possessor of good foodgrains ! you are dispenser of justice of those who desire (justice) and bear a secret name, make the couples of unified mind (loving each other). Therefore all enlightened persons minifest you with good words like they do to a delighted friend.

PURPORT :—That king only is good who is just to his subjects. As a friend gladdens his friend, so should a king do towards his subjects.

NOTES & REMARKS :—(अर्यमा) न्यायाधीशः । =Dispenser of justice. (कनीनाम्) कामयमानानाम् । कनी-दीप्तिकान्तिगतिषु (भ्वा०) कान्तिः कामना =Of the people desiring (justice). (अञ्चन्ति) व्यक्तिकुर्वन्ति । अञ्जू-व्यक्ति म्रक्षण कान्ति गतिषु (भ्वा०) अत्र व्यक्तिकरणार्थं । =Manifest.

TRANSLATOR'S NOTES :—By गुह्यनाम or secret name may be meant appellations like न्यायप्रिय (just) दयालु (kind) प्रजावत्सल (beloved of the people) etc. which the people use for a good ruler.

———

The duties of a ruler are mentioned :

तवं श्रिये मरुतों मर्जयन्त रुद्र यत्ते जनिम चारु चित्रम् ।
पदं यद्विष्णोरुपमं निधायि तेनं पासि गुह्यं नाम गोनाम् ॥ ३ ॥

3. *TRANSLATION* :—O Rudra (chastiser of the wickeds) ! good brave men purify you for attaining prosperity. They purify your wonderful and beautiful birth or body, which is to be acquired or achieved. Protect them with that secret name or subduing power of the senses which you have established in you being just like Omnipresent God. Therefore, you are worthy of veneration.

PURPORT :—O king ! as you protect your subjects being impartial like God, then only your emergence or birth will be considered to be successful and useful, and not otherwise.

NOTES & REMARKS :—(मरुत:) मनुष्याः । मरुत:मितराविणो वा ऽमितरोचिनो वा महद् द्रवन्तीति वा (NKT 17, 2, 14) =Men. (पदम्) प्राप्तव्यम् । पद-गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् —Worthy of attainment. (गोनाम्) इन्द्रियाणां किरणानां वा गौरिति वाङ्नाम (NG 1, 11)वागादीनि क्रियाणि । =Of the senses or rays of the sun.

———

The duties of the subjects are told :

तवं श्रिया सुदृशों देव देवाः पुरू दधाना अमृतं सपन्त ।
होतारमग्निं मनुषो नि षेदुर्दशस्यन्त उशिजः शंसमायोः ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are a liberal donor, and

the enlightened persons visualize well with your beauty and wealth. They uphold great immortality, desire the welfare of all, and extend fire which is the taker of oblations and which makes life admirable. Let you tell about it to others. They then attain emancipation at the end.

PURPORT :—*O men ! you should aquire knowledge of various sciences by the association of the absolutely truthful adepts, become rich, enjoy happiness in this world and attain emancipation at the end.*

NOTES & REMARKS :—(सपन्त) आक्रोशन्ति । सप-आक्रोशे (भ्वा.) इति धातुपाठे । सपधातोरा क्रोशार्थः मृग्यः =Deliver sermons with loud voice. (दशस्यन्तः) विस्तारयन्तः । दशि-भाषार्थः धातु कल्पद्रुमो भासार्थः =Extending. (उशिजः) कामयमानाः । वश-कान्तौ (भ्वा.) कान्तिः-कामना । =Desiring.

The duties of a ruler are told further :

न त्वद्धोता पूर्वो अग्ने यजीयान्न काव्यैः परो अस्ति स्वधावः ।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद्देव मर्तान् ॥ ५ ॥

5. *TRANSLATION* :—O king ! you are giver of happiness and possessor of much wealth and foodgrains. You serve or cause to serve men with Yajna in the form of the protection of the subjects. There is no greater performer of the Yajna and none better in the knowledge of poetical works. When you become the guest of your subjects, you become worthy of veneration by them.

PURPORT :—*That king alone can administer the State well, who protects his subjects righteously.*

NOTES & REMARKS :—(यज्ञेन) प्रजापालनव्यवहारेण । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा.)-संङ्गति करणार्थमादाय प्रजापालन व्यवहरेणेतिव्याख्या । =By the dealing of the protection of the subjects. (होता) दाता । हु-दानादनयोः आदाने च (जुहो.) अत्र दानार्थः । =Donor. (वनवत्) सेवयसि । वन-संभक्तौ (भ्वा.) । अत्रभक्ति पूर्वं सेवार्थः =Servest or cause to serve.

The duties of the subjects are told :

व॒यम॑ग्ने व॒नुयाम॒ त्वोता॑ वसू॒यवो॑ ह॒विषा॒ बुध्य॑मानाः ।
व॒यं स॑म॒र्ये वि॒दथे॒ष्वह्नां॑ व॒यं रा॒या स॑हसस्पुत्र॒ मर्ता॑न् ॥ ६ ॥

6. *TRANSLATION* :—O king ! you are shining like the fire, and protector of strength. We solicit further protection from you, and being already protected by you, desire to acquire wealth and inculcate the spirit of donation. Let us be engaged in day-time in the search of true knowledge, and whenever necessary, in the battles. Let us beg people for wealth for the protection of the State, when it is in danger, or let us serve people with wealth.

PURPORT :—O men ! if you request the enlightened persons to fill you with the virtues, you may gradually become rich.

NOTES & RERARKS :—(समर्ये) सङ्ग्रामे । समर्य इति संग्रामनाम (NG 2, 17) । = In the battle. (विदथेषु) विज्ञान-व्यवहारेषु । =In the dealing of true knowledge. (वनुयाम) याचेमहि । वनु-याचने (तना) विद् ज्ञाने । =May we beg ?

————

The duties of a king with regard to the protection of the subjects and checking the crimes are highlighted :

यो न॒ आगो॑ अ॒भ्येनो॒ भरा॒त्यधीद॒घम॒घशं॑से दधात ।
ज॒ही चि॑कित्वो अ॒भिश॑स्तिमे॒ताम॑ग्ने॒ यो नो॑ म॒र्चय॑ति द्व॒येन॑ ॥ ७ ॥

7. *TRANSLATION* :—O highly learned king ! shining like the fire, you kill the evil-doer thief who commits offence or a sin against us, and troubles us by sin and offence. Give due punishment to him who resorts to violence in this manner.

PURPORT :—O king ! punish those wicked persons who give trouble to or spoil the people. Honour those who are of good character and conduct.

NOTES & REMARKS :—(अभिशस्तिम्) अभितो हिंसाम् । अभि+शसु-हिंसायाम् (भ्वा.) । = Violence from all sides. (मर्चयति) [illegible] । यद्यपि धातुपाठे मर्च-

शब्दार्थ: पठितस्तथाप्यत्र प्रकरणवशाद् बाधनार्थं इति महर्षिदयानन्दवत् सायणाचा यदि योऽपि । अनेकार्था धातवः । =Troubles, teases. (द्वयेन) पापापराधाभ्याम् । = Both by sin and crime.

The duties of a ruler are told :

त्वाम॒स्या व्यु॒षि दे॑व॒ पूर्वे॑ दू॒तं कृ॑ण्वा॒ना अ॑यजन्त ह॒व्यैः ।
सं॒स्थे यद॑ग्न॒ ईय॑से रयी॒णां दे॒वो मर्तै॒र्वसु॑भिरि॒ध्यमा॑नः ॥ ८ ॥

8. *TRANSLATION* :—O king ! endowed with divine virtues, you are highly learned person. You go among the subjects seated in the assembly, illumined by the mortals with wealth and other honoured requisite articles, and protect them. Let those protecting enlightened persons join you in making you the destroyer of enemies with admirable means.

PURPORT :—*O king ! if you nourish the subjects with knowledge and humility, then glory, wealth, the advancement of the state and good persons may be at your disposal.*

NOTES & REMARKS :—(व्युषि) सेवसे । व्युष-दाने (दिवा.) व्युष विभागे (दिवा.) अनेकार्था धातवः । अत्र सेवार्थे प्रयोगः । = Serve. (दूतम्) यो दुनोति शत्रूस्तम् । दु-उपतापे (स्वा.) यज-देवपूजासङ्गतिकरणदानेषु । अत्र सङ्गतिकरणार्थः = May join.

The duties of the people with regard to education of children are told :

अव॑ स्पृधि पि॒तरं॒ योधि॑ वि॒द्वान्पु॒त्रो यस्ते॑ सहसः सून ऊ॒हे ।
क॒दा चि॑कित्वो अ॒भि च॑क्षसे॒ नोऽग्ने॑ क॒दाँ ऋ॑त॒चिद्या॑तयासे ॥ ९ ॥

9. *TRANSLATION* :—O highly learned person ! you are the son of a mighty father who has observed Brahmacharya, and are full of splendour like the fire. I think about you (your welfare) again and again. You are like my son and protector from the calamity,

and intensely long for your father and separate him (keep him away) from the misery. Being well-versed in the Vedas, when will you give us good sermons and when will you urge upon us to do good deeds ?

PURPORT :—If parents make their boys and girls acquire knowledge with Brahmacharya, and get them married in ripe youth, then they may enjoy much happiness.

NOTES :—(यातयासे) प्रेरये: । =Urge. (योधि) वियोजय । =Separate. (ऊहे) वितर्कयामि । =Think about or think pros and cons.

The subject of duties towards the child education is dealt :

भूरि॒ नाम॒ वन्द॑मानो दधाति पि॒ता व॑सो॒ यदि॒ तज्जो॒षया॑से ।
कु॒विद्दे॒वस्य॒ सह॑सा चका॒नः सु॒म्नम॒ग्निर्व॑नते वावृधा॒नः ॥ १० ॥

10. *TRANSLATION* :—O man! dwelling in good virtues, you should serve that great name (noble tradition), which your devout father upholds by the strength like of an enlightened person. Desiring happiness, he glorifies God and grow like fire.

PURPORT :—O children! the parents who provide you with second birth (at the hands of the Acharya the preceptor) and enable you to have the appellation of DVIJA or twice—born, you shauld in return, serve them well and discharge your duties.

NOTES & REMARKS :—(कुवित्) महत् । कुवित इति बहुनाम (NG 3, 1) अत्र बहु महत् । =Great. (वनते) संभजति । वन-संभक्तौ (भ्वा.) =Glorifies God well. (जोषयासे) सेवये: । जुषी प्रीतिसेवनयो: । =Serve.

The duties of the parents and teachers to prohibit the progeny from committing the theft and other bad habits are told :

त्वम॑ङ्ग जरि॒तारं॑ यविष्ठ॒ विश्वा॑न्यग्ने दुरि॒ताति॑ पर्षि ।
स्ते॒ना अ॑दृश्रन् रि॒पवो॒ जना॒सोऽज्ञा॑तकेता वृजि॒ना अ॑भूवन् ॥ ११ ॥

11. *TRANSLATION*:—O dear very youthful (energetic)

learned person ! you should protect or nourish well your father who is admirer of knowledge and virtues, and give up all acts which lead to misery. Keep yourself away from those foolish sinful thieves and other wicked enemies, whom men see (indulging in the vices).

PURPORT :—O good children ! you should give up all the unrighteous conduct, honour your parents and achieve good reputation by liquidating the bands of thieves.

NOTES & REMARKS :—(जरितारम्) विद्यागुणस्तावकं पितरम् । =Father who is admirer of knowledge and virtues. (अज्ञातकेताः) अज्ञातः केतः प्रज्ञा यैस्ते । =Foolish. (वृजिनाः) पापाचाराः वर्जनीयाः । =Men of sinful conduct who should be given up.

The duties of the people are stated :

इमे यामासस्त्वद्रिगभूवन्वसवे वा तदिदागो अवाचि ।
नाहायमग्निरभिशस्तये नो न रीषते वावृधानः परा दात् ॥ १२ ॥

12. *TRANSLATION* :—O good children ! the man full of splendour like the fire, keeps us away from the harm. While growing from all sides, he does not give us trouble trying to reform you, and tells your offence detrimental to the acquirement of true wealth. The persons who have control over themselves should purify such people by way of teaching and preaching. By so doing, they enjoy the bliss.

PURPORT :—O men ! do not keep away the learned persons who do not punish anyone, not committing offence.

NOTES & REMARKS :—(यामासः) यमनियमान्विताः । =Endowed with Yamas (five restraints) and Niyamas (five observances.) (त्वद्रिक्) त्वां प्रति यतमानः । =Trying to reform you. (रीषते) हिनस्ति । Harms, resorts to violence, kills.

TRANSLATOR'S NOTES :— (यम्) उपरमे is the root verb of the Yama. There are five Yamas-Ahinsa (non-violence) truth, non-stealing, Brahmacharya, renunciation of surplus wealth and five Niyamas

consisting of purity, contentment, austerity, study of scriptures and surrender to God.

Sūktam—4

Rishi of the Sūktam-Vasushurta Atreya. Devatā-Agni. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The duties of a king are narrated :

त्वामग्ने वसुपतिं वसूनामभि प्र मन्दे अध्वरेषु राजन् ।
त्वया वाजं वाजयन्तो जयेमाभि ष्याम पृत्सुतीर्मर्त्यानाम् ॥ १ ॥

1. *TRANSLATION :*—O king ! shining with good virtues, you pervade in knowledge like electricity. I gladden you in the Yajnas in accordance with awarding of inviolable dealings by protection of the people and justice, as you are the lord of the vast riches. May we overcome groups of hostile men in battles under your leadership ?

PURPORT :—The persons always achieve victory only with the advancement of the State and its unparalleled prosperity, particularly when the leaders are righteous and highly learned persons.

NOTES & REMARKS :—(पृत्सुतीः) सेनाः । पृत्सु इति संग्रामनाम (NG2,17) पृत्सुतीरिति तत्पर्यायः । =Armies. (अध्वरेषु) अहिंसनीयेषु प्रजापालनन्यायव्यवहारेषु । अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा-तत्प्रतिषेधः (NKT 1, 3, 8) । =In the inviolable dealings of the protection of the people and justice. (वाजम्) सङ्ग्रामम् । वाज इति बलनाम (NG 2, 9) तत्प्रधानत्वात्संग्रामेऽपि अत्र वाजपदाभिधेयः । =Battle.

The subject of duties of a king is dealt :

हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे ।
सुगार्हपत्याः समिषो दिदीह्यस्मद्र्यक् सं मिमीहि श्रवांसि ॥ २ ॥

2. *TRANSLATION :*—O king ! the fire indeed is the bearer of oblations and resplendent. It protects and illuminates like the

Omnipresent God. In the same manner, you being our shining and ever youthful father give us food alongwith various things like fire (knowledge etc.) and others. Knowing us well and enlightening us, arrange for us study, teaching and other beneficial activities.

PURPORT :—O king ! as Agni in the form of electricity and fire does good to all, and as God nourishes or sustains all like father and creates innumerable articles for their use, so you should also be.

NOTES & REMARKS :—(इष:) अन्नानि । इषमिति अन्ननाम (NG 2, 7) अन्नं वा इषम् । (कौषीतकी ब्रा 28, 5.) इषम् इट च पर्यायौ ।=Foodgrains. (अस्मध्रक्) योऽस्मानंचति । जानाति ज्ञापयति वा । =He who knows or enlightens us. (श्र्वांसि) अध्ययनाध्यापनादीनि कर्माणि । =Study, teaching and other beneficial acts.

———

The duties of the subjects are told :

विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥ ३ ॥

3. *TRANSLATION* :—O men ! pure and purifying others like fire, the king is enkindled with clarified butter (ghee). He who is just like the Omniscient God, is the lord of the human beings, pure, donor and wise, and whom you uphold (support). He in fact distributes desirable objects among the enlightened persons.

PURPORT :—That king alone is mighty the like fire, who is dispenser of justice like God, highly learned and endowed with noble characteristics. He even can become an emperor (or can shine well on account of his virtues).

NOTES & REMARKS :—(वार्याणि) वरितुं स्वीकर्तुं महाणि । वृञ्-वारणे (स्वा०) हु-दानादनयो: । (जु) ।=Desirable. (होतारम्) दातारम् ।=Donor. (वनते) सम्भजति । वन-संभक्तौ (भ्वा.) । =Distributers.

TRANSLATOR'S NOTES :—The appellations like कवि and विश्वविदम् clearly show that here by Agni only material fire is not

meant. Prof. Wilson translates कविम् as wise and विश्वविदम् as 'all knowing'. Griffith translates them as 'sage' and Omniscient' respectively. Rishi Dayananda's translation therefore is most rational.

The same subject of people's duties is continued :

जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान्हविरद्याय वक्षि ॥ ४ ॥

4. *TRANSLATION* :—O learned king! shining and burning foes like fire, you always endeavour, love and serve all with good speech (words). Your enemies are like fuel because of your splendour which is like the rays of the sun. Bring the enlightened persons here for participating in feasts with good food, and thus entertain them well.

PURPORT :—O men! as all the actions of the souls are accomplished by the rays of the sun, so all the just acts of the king like sustaining the subjects are accomplished with the help of absolutely truthful enlightened persons (people and staff).

NOTES & REMARKS :—(इलया) प्रशंसितया वाचा । इलेति वाङ्नाम (NG 1, 11) ।=With admirable speech. (समिधम्) काष्ठमिव शत्रुम् ।=Enemy who is like the wood.

TRANSLATOR'S NOTES :—The idea imparted in the mantra seems to be that efforts should be made (as far as possible) to convert even enemies into friends by sweet and pleasant words and behaviour.

The duties of a king are further stated :

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ॥ ५ ॥

5. *TRANSLATION* :—O king! you are endowed with many

good virtues like electricity, possess peace and control mind, senses etc. Like a served and loved enlightened guest at home, you come to our Yajna with gift of good food and other articles. Slay all the armies of the enemies and take possession of the foodgrains left behind by the foes and sustain the people.

PURPORT :—That king becomes very popular who having killed the wicked, deals with his subjects justly.

NOTES & REMARKS :—(यज्ञम्) अन्नाद्युत्तमपदार्थदानम् यज-देवपूजा सङ्गतिकरण दानेषु अत्र तृतीयार्थग्रहणम् ।=The gift of good food and other articles. (अभियुजः) या आभिमुख्यं युञ्जते ताः शत्रुसेनाः । =The armies of the enemies. (भोजनानि) प्रजापालनानि भोक्तव्यान्यन्नानि वा । भुजपालनाभ्यवहारयोः (रु.) अभ्यवहारः भोजनम् ।=The protection of the subjects or food materials.

The same subject of king's duties is dealt :

वधेन दस्युं प्र हि चातयस्व वयः कृण्वानस्तन्वे३ स्वायै ।
पिपर्षि यत्सहसस्पुत्र देवान्त्सो अग्ने पाहि नृतम वाजे अस्मान् ॥६॥

6. *TRANSLATION :*—O the best leader ! you are son of a mighty father. Making your body strong by taking good food and other things necessary for sustaining life, you annihilate the robbers and thieves with powerful and fatal weapons. You sustain your subjects well, and protect the learned persons in the battle.

PURPORT :—O king ! always nourish righteous persons by killing the wickeds and by conquering your enemies.

NOTES & REMARKS :—(चातयस्व) हिंसय हिंधि वा ।=Kill yourself or make others kill. (वयः) जीवनम् । वयः जीवनपर्यायिरूपेण सुप्रसिद्धम् । Bio इत्यादयो विदेशीयभाषायां जीवनवाचकाः शब्दा एतस्मादेवोद्भूताः । वयः इति अन्ननाम (NG 2, 7) ।=Life.

The duties of the rulers and their subject are described :

वयं ते अग्न उक्थैर्विधेम वयं हव्यैः पावक भद्रशोचे ।
अस्मे रयिं विश्ववारं समिन्वास्मे विश्वानि द्रविणानि धेहि ॥ ७ ॥

7. *TRANSLATION* :—O pure illuminator of light the learned ! O king, full of splendour like electricity ! we honour you with admirable words making you glorious (renowned). You may do the same for us. We make you a possessor of wealth containing all sorts of valuable articles by presenting valuable things and accepting them. So you should do to us.

PURPORT :—As the administered subjects should increase the produce and wealth and prosperity of the king, so the king should also increase their prosperity. Dealing with one another like father and children, you become glorious.

NOTES & REMARKS :—(द्रविणानि) यशांसि । =Good reputation. (उक्थैः) प्रशंसितैर्वचनैः ।=With admirable words.

TRANSLATOR'S NOTES :—द्रविणमिति धननाम (NG 2, 10) धनं द्रविणमुच्यते यदेनदभिद्रवन्ति (NKT 8, 1, 1) । अनया व्युत्पत्त्या यशोऽपि द्रविणम् यत् एनत् अभिद्रवन्ति । अथवा यशः उत्तमजनधनम् 'मानो हि महतां धनम् इति सुभाषितम् । उक्थम्=वच-परिभाषणे । तत्र थक् प्रत्ययः ।

The duties of the rulers and subjects are elaborated :

अस्माकमग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यम् ।
वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरूथेन पाहि ॥ ८ ॥

8. *TRANSLATION* :—O king ! you act like the purifying fire. O son of a mighty person ! you have observed Brahmacharya for a long period. You are impartial to all the three kinds of people, i. e. your subjects, staff and relatives. Serve them with love in our non-violent Yajna in the form of protection and happiness of the subjects. Protect us constantly in our homes, which they deserve suitably built for all the three main seasons i. e.

rains, winter and summer. Because of that we may be able to spread righteous deeds among the enlightened persons.

PURPORT :—*All people should address or present submissions to the ruler in this way—O king ! protect or sustain us properly, so that protected by you we may remain engaged in doing righteous acts and make you also advanced in every manner.*

NOTES & REMARKS :—(त्रिषधस्थ) त्रिभिः प्रजाभृत्यात्मीयैः जनैः सह पक्षपात-रहितस्तिष्ठति तत्सम्बुद्धौ । =Impartial to all kinds of people i.e. your subjects, staff and relatives. (शर्मणा) गृहेण । शर्म इति गृहनाम (NG 3, 4) । =With home. (त्रिवरूथेन) त्रिषु वर्षाहिमन्तग्रीष्मसमयेषु वरुथेन वरेण । =Good or suitable in all seasons like rains, winter and summer. (हव्यम्) दातुमर्हं सुखम् । हु-दानादनयोः आदाने च । अत्रदानार्थग्रहणम् । =Happiness worth-giving.

The duties of rulers and people are stated :

विश्वा॑नि नो दु॒र्गहा॑ जातवेदः॒ सिन्धुं॒ न ना॒वा दु॑रि॒ताति॑ पर्षि ।
अग्ने॑ अत्रि॒वन्नम॑सा गृणा॒नो॒३॒॑ऽस्माकं॑ बोध्यवि॒ता त॒नूना॑म् ॥ ९ ॥

9. *TRANSLATION* :—O highly learned king ! in association with Sanyasis, you constantly move from place to place for preaching, because you take us across all intolerable evils and miseries, like the people are taken across a river by a boat or ocean by a steamer. Respected by us with reverence or honoured with food and glorifying God, we know you are the protector of our lives and possessions.

PURPORT :—*The kings, teachers and preachers take all people across the ocean of misery, and enjoy unparalleled happiness through it.*

NOTES & REMARKS :—(अत्रिवत्) अतयः सततं गन्तारो विद्यन्ते यस्य तत्सम्बुद्धौः अतयः अत-सातत्यगमने (भ्वा०) अतयः परिव्राजकाः । =Those who have

association with the Sanyasis constantly moving for preaching. (दुरिता) दुःखेन प्राप्तुं भोग्यानि। =Difficult to cross over, intolerable.

The same subject of ruler's 'and people's duties is continued :

यस्त्वां हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम् ॥ १० ॥

10. *TRANSLATION* :—O highly learned king ! you are purifier like the fire, and with admiring heart we call upon you. I being an ordinary mortal and you being the immortal because of your glory know the immortality of soul. I enjoy emancipation along with all good people, those who are to be protected. Establish in us good reputation.

PURPORT :—As the subjects always strive for the welfare of the king (State), the same way, a ruler should also desire the happiness of his subjects. All may enjoy unparalleled happiness with mutual love in this way.

NOTES & REMARKS :—(कीरिणा) स्तावकेन। किरिरिति स्तोतृनाम्। (NG 3, 16)। =Admirer. (अग्ने) पावकवद्वर्त्तमान राजन्। =O king purifying like fire.

The same theme of ruler-people moves :

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम्।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥ ११ ॥

11. *TRANSLATION* :—O highly learned wise person ! whosoever performs good works, you bestow apparent happiness upon him. He enjoys welfare and all sorts of riches-horses, cattle, sons and brave followers.

PURPORT :—O king ! if you make all your subjects endowed with knowledge and humility, wealth, good progeny and prosperity, then all the subjects will have the highest regard for you.

NOTES & REMARKS :—(लोकम्) द्रष्टव्यम् । लोकृ-दर्शन (भ्वा०) ।=Worth seeing. (नशते) प्राप्नोति । नशत् व्याप्तिकर्मा (NG 2, 18) ।=Attains.

Sūktam-5

Rishi of the Sūktam-Vasushruta Ātreya. Devata or subject-Apram. Chhanda-Nishāda Gāyatri, Virat Gāyatri-Pipilika-Madhya-Gāyatri and Ushnik. Svara-Rishabha.

The duties of the learned men are stated :

सुसंमिद्धाय शोचिषे घृतं तीव्रं जुंहोतन । अग्नये जातवेदसे ॥ १॥

1. *TRANSLATION* :—O men ! put the oblations of well-purified (clarified butter), ghee into this well-ablaze purifying fire, which is existent in all the objects.

PURPORT :—*The teachers who sow the seeds of knowledge in the pure hearts become glorious and mighty like the sun.*

NOTES & REMARKS :—(शोचिषे) पवित्रकराय । शुचिर-पूतीभावे (दिवा०) । =Purifying. (तीव्रम्) सुशोधितम् =Well purified.

TRANSLATOR'S NOTES :—The purport seems to be based upon the social interpretation of the mantra taking Agni for an educated pupil and ghee for the knowledge.

The same subject of teacher's duties is dealt :

नराशंसः सुषूदति यज्ञमदाभ्यः । कविर्हि मधुहस्त्यः ॥ २ ॥

2. *TRANSLATION* :—O men ! a man of genius who is free from deceit, is sweet handed (in dealings) and admired by all men. He showers nectar in this Yajna (in the form of the diffusion of knowledge), He enjoys much happiness thereby.

PURPORT :—*O learned person ! a cow (lit. makes to flow) gives milk for the happiness of all, same way the shower of the sermons containing true knowledge give happiness to all.*

NOTES & REMARKS :—(सुषूदति) अमृतं क्षरति । षूद-क्षरणे (भ्वा.) = Makes to shower nectar. (यज्ञम्) विद्याप्रचाराख्यं व्यवहारम्, यज-देवपूजासङ्गतिकरणदानेषु, अत्र विद्यादानार्थं ग्रहणम् । =Dealing in the form of diffusion or disseminating of knowledge. (अदाभ्यः) निष्कपटः । = Free from deceit.

———

Here the duties of a king are mentioned :

ईळितो अ॑ग्न॒ आ व॑हेन्द्रं॑ चि॒त्रमि॒ह प्रि॒यम् । सु॒खै रथे॑भिरू॒तये॑ ॥ ३ ॥

3. *TRANSLATION* :—O illumined soul ! being admired by us, bring in this world vehicles which are wonderful and bestow happiness, and dear prosperity in order to protect us.

PURPORT :—*O king ! having attained prosperity, you roam about everywhere for the protection of your subjects.*

NOTES & REMARKS :—(अग्ने) प्रकाशात्मन् । अगि गतौ [गतेस्त्रिष्वर्थेष्वत्र-ज्ञानार्थग्रहणम् अथवा अग्निवत् प्रकाशित: । =Illumined soul. (इन्द्रम्) परमैश्वर्यम् । =Prosperity.

———

The same subject of duties of a ruler is continued :

ऊर्णम्रदा वि प्रथस्वाभ्य१र्का अ॑नूषत । भवा॑ नः शुभ्र सा॒तये॑ ॥४॥

4. *TRANSLATION* :—O king of pure character ! you proclaim (enact laws etc.) with regard to the distribution of inherited wealth. Be giver of happiness to us. O knowers of the spirit of the mantras ! with your protective powers or the helpers blot out the evils, and impart us (lit. praise us) the knowledge of all sciences.

PURPORT :—*The king and officers of the State should take only their due share of the wealth by proper division and should give due share to the people.*

NOTES & REMARKS :—(अर्काः) मन्त्रार्थविदः । अर्को मन्त्रो भवति यदनेनार्चन्ति (NKT 5, 1, 4) तस्मान्मन्त्रार्थविदोऽर्काः । =The knowers of the

meaning of the mantras (ऊर्णम्रदाः) य ऊर्णं रक्षकं म्रदन्ति । ऊर्णु ञ् आच्छादने (म्र) मृद्क्षेपे (क्र्या.) षण, सम्भक्तौ (भ्वा.) । =Those who blot out evils with protective powers and with the help of men. (सातये) दायविभागाय । =For the due distribution of inheritance or patrimony.

The duties of the house holders-married people are told :

देवीर्द्वारो वि श्रयध्वं सुप्रायणा नं ऊतये । प्रप्र यज्ञं पृणीतन ॥ ५ ॥

5. *TRANSLATION* :—O men ! take wives who work for your happiness, cause delight like the good doors (source) by which one can enter the house well. Discharge the duties of this Yajna (in the form of the dealing of household life) properly.

PURPORT :—If men and women are of matching merits, actions and temperament and thereafter marry and begin the household life, they may enjoy perfect happiness.

NOTES & REMARKS :—(द्वारः) द्वाराणीव सुखनिमित्ताः । =Source of happiness like the doors. (सुप्रायणाः) सुष्ठुः प्रकृष्टमयनं गमनं याभ्यस्ताः । सु+प्र । अय-गतौ । =By which one can enter the house (treasure house of knowledge). (यज्ञम्) गृहाश्रमव्यवहारम् । यज-देवपूजा-सङ्गतिकरणरूपो गृहस्थाश्रमयज्ञः : =Dealings of the household life.

The duties of a ruler are further continued :

सुप्रतीके वयोवृधा यह्वी ऋतस्यं मातरां । दोषामुषासमीमहे ॥ ६ ॥

6. *TRANSLATION* :—O men ! by praying to God at the time of the night and dawn, one gets knowledge well. You promote desirable good life, and are great givers of respect of truth. So you should also beg for your welfare to God at those two times.

PURPORT :—*As day and night live together, so married couple should live mutually helping.*

NOTES & REMARKS :—(यह्वी) महत्यौ । यह्व इति महन्नाम (NG 3, 3) ।

=Great. (ईमहे) याचामहे । =Beg, pray. (दोषाम्) रात्रिम् । दोषा इति रात्रिनाम (NG 1, 7) । =Night.

The rulers' duties are highlighted :

वातस्य पत्मन्नीळिता दैव्या होतारा मनुषः । इमं नो यज्ञमा गतम् ॥७॥

7. *TRANSLATION* :—O divine donors ! admired by all, come to this our Yajna (unifying dealings) and to good men, like a man goes to a path where the wind is blowing, i.e. is easy track.

PURPORT :—O men and women ! being admired by all because of the observance of righteous conduct, let us accomplish our dealings or discharge the duties of the household life (grihastha-shrama).

NOTES & REMARKS :—(यज्ञम्) सङ्गन्तव्यं व्यवहारम् । यजधातोः सङ्गतिकरणार्थमादाय व्याख्यानमत्र । =Unifying dealings or conduct. (होतारा) दातारौ । हु—दानादनयोः आदाने च अत्र दानार्थकः । =Donors.

The duties of a ruler are further dealt :

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदन्त्वस्रिधः ॥ ८॥

8. *TRANSLATION* :—O men ! the non-violent admirable knowledge, noble speech and good land which are endowed with divine virtues and lead to happiness by having attained and leading the noble domestic life. So you should also be well-established there.

PURPORT :—O men and women ! for your happiness you achieve knowledge, noble speech and kingdom of the land tracts.

NOTES & REMARKS :—(इडा) प्रशंसिता विद्या । =Admirable knowledge. (सरस्वती) वाक् । =Noble speech. (बर्हिः) उत्तमं गृहाश्रमम् । =Good domestic life.

TRANSLATOR'S NOTES :—इडा is from ईड़-स्तुतौ, so it means admirable. Here it is used for admirable knowledge and is derived

from बृह-बृद्धौ । It is used for Yajna and all great actions. Here it is used for great or good domestic life.

The duties of the rulers (administrators) and their subjects are told :

शिवस्त्वंष्टरिहा गंहि विभुः पोषं उत त्मनां । यज्ञेयंज्ञे न उदंव ॥ ९ ॥

9. *TRANSLATION :*—O king ! you destroy all miseries, come to us in every unifying and nourishing act like Ashvinou (2) and Omnipresent God and protect us well.

PURPORT :—O men ! bring about the welfare of all by dealing justly like God.

NOTES & REMARKS :—(त्वष्टः) सर्वदुःखच्छेत्तः । =Destroyer of all miseries. (विभुः) व्यापकः परमेश्वर इव । त्वक्ष्-तनूकरणे (भ्वा.) त्वष्टा तूर्णमश्नुत इति नैरुक्ताः । त्विषेर्वास्याद् दीप्तिकर्मणः त्वदातर्वा स्याद् दीप्तिकर्मणः । =Like the Omnipresent God.

The subject of the acquisition of knowledge is dealt with :

यत्र वेत्थ वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि गामय ॥ १० ॥

10. *TRANSLATION :*—O protector of the forests ! where you know the unknown names of the learned persons, convey the articles worth-giving and worth accepting.

PURPORT :—Those who know the names of the learned persons who have deep knowledge of the medicinal plants, they are able to bestow abundant happiness upon the people.

NOTES & REMARKS :—(हव्यानि) दातुमादातुमर्हाणि वस्तूनि । =Things worth giving and worth accepting.

Here वनस्पते may also mean the knowers of Botanical science. The Botanists know the names of various trees and plants which ordinary people do not know. They should be honoured.

The same subject that is the duties of the rulers-people are described :

स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः । स्वाहा देवेभ्यो हविः ॥ ११॥

11. *TRANSLATION* :—O men ! for the science of electricity (energy) etc., you should always use truthful (factual) speech. For good men, you should use good and respectful speech. For prosperity and for the welfare of all people, you should do good deeds. For the enlightened persons, you should give articles worth-giving.

PURPORT :—*Men should always do good to the people, by acquiring the knowledg of the science of Agni (fire), and electricity (energy) and by honouring highly learned persons or scientists.*

NOTES & REMARKS :—(स्वाहा) सत्या वाक् । स्वाहा=सु+आह = उत्तमा सत्या वाक् । आ+हा=स्वाहा ओहाक् त्यागे त्यागादिसत्यक्रिया । =Truthful speech. (स्वाहा) सत्क्रिया =Truthful acts. (इन्द्राय) ऐश्वर्याय । इदि-परमैश्वर्ये (भ्वा.) । =For the sake of prosperity. (मरुद्भ्यः) मनुष्येभ्यः । =For men.

Sūktam-6

Rishi of the Sūktam-Vasushruta Ātreya. Devatā-Agni. Chhanda—Pankti and Brihati of various kinds. Svara-Panchama and Madhyama.

The attributes of Agni are stated :

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥१॥

1. *TRANSLATION* :—O learned person ! it is this Agni (energy/electricity etc.) which pervades all and when methodically used, it comes to the milch kine, makes it active and quick going. It makes rapid perishing things inperishable by nature (on account of the refrigerational nature Ed.). I know the nature of this Agni.

By its knowledge and application, bring good to your admirers or devotees of God.

PURPORT :—O men ! if you know and use methodically the Agni (electricity/energy etc.) then it not only brings in rapid movement but also moves others very quickly.

NOTES & REMARKS :—(अस्तम्) प्रक्षिप्तं प्रेरितम् । असु-क्षपणे (दिवा०) । =Thrown, driven or used properly. (आशव:) आशुगामिन: पदार्था: । अशूङ्-व्याप्तौ सङ्घाते च (स्वा०) । =Quick-moving articles.

TRANSLATOR'S NOTES :—The user of the science of Agni (power/energy/electricity) by its proper uses gets prosperity and becomes the possessor of the milch kine, rapid horses and all consumable articles.

———

The same subject of Agni is described :

सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुद्रुवः सं सुंजातासः सूरय इषं स्तोतृभ्य आ भंर ॥ २ ॥

2. *TRANSLATION* :—O learned person ! Agni is a useful item like wealth. It is described in various speeches. To its knower come speedy steeds. Distinguished scientists come to carry on researches on it. It is this Agni (electicity etc) the properties of which I praise (describe). By using it methodically, bring food and other requtsite articles for the teachers of this science.

PURPORT :—O men ! become great scholars or scientists through the knowledge of Agni and other articles and make teachers also prosperous, thus increase their wealth.

NOTES & REMARKS :—(वसु:) द्रव्यस्वरूप: । =An article, a sbustance, wealth. (धेनव:) वाच: । धेनुरिति वाङ्नाम (NG 1,11) ।=Speeches. (सूरय:) विद्वांस: । सूरिरिति स्तोतृनाम (NG 3, 16) यथार्थरूपेण स्तोता विद्वानेव भवितुमर्हतीत्यर्थ =Scholars.

———

The same subject of Agni is continued :

अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः।
अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥ ३॥

3. *TRANSLATION* :—O learned person! this Agni (fire, electricity/energy/ and the sun) which is illuminator of all, gives very speedy horses and other substances to the people. It makes a man self-reliant for wealth. Being pleased with the knowledge of that Agni, prepare good food to your admirers and teachers.

PURPORT :—O men ! the Agni (fire/ electricity) when properly utilised and accomplished is bestower of happiness so that you may earn more wealth.

NOTES & REMARKS :—(विश्वचर्षणिः) विश्वप्रकाशकः । =Illuminator of all. (स्वाभुवम्) यः स्वयम् आभवति तम् । =Self-reliant.

The knower of the science of Agni is told :

आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर ॥ ४ ॥

4 *TRANSLATION* :—O learned person ! you bestow happiness, you kindly bright undecaying Agni (fire), the admirable fuel that shines in the light and from which we produce more foodgrains for admirers and devotees of God. With the help of that fire, bring food to all your admirers and teachers.

PURPORT :—O learned persons ! enlighten us about that science of Agni (fire/energy/electricity) which you know and on account of which you are admired by the people.

NOTES & REMARKS :—(देव) सुखप्रदातः । =Bestower of happiness. (द्यवि) प्रकाशे । =In the light. (पनीयसी) अतीव प्रशंसनीया । पन-व्यवहारे-स्तुतौ च (भ्वा०) अत्रस्तुत्यर्थग्रहणम् । स्तुति-प्रशंसा । =Very admirable.

TRANSLATOR'S NOTES :—देवो दानाद् वा दीपनाद् वा द्योतनाद् वा

द्युस्थानो भवतीति वा (NKT 7, 4, 16) । अत्र दानार्थग्रहणम् । दिवु-क्रीडाविजिगीषाव्यवहार द्युतिस्तुतिमोदमदस्वप्न कान्तिगतिषु (दिवा०) अत्र द्युत्यर्थग्रहणम् । द्युतिः = प्रकाशः ।

More about the Agni is continued :

आ ते॑ अग्न ऋ॒चा ह॒विः शु॒क्रस्य॑ शोचिषस्पते ।
सुश्च॑न्द्र॒ दस्म॒ विश्प॑ते॒ हव्य॑वा॒ट् तुभ्यं॑ हूयत॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥५॥

5. *TRANSLATION* :—O learned king ! you are lord of the light (of knowledge), possessor of good gold (wealth), protector of your subjects and destroyer of miseries, and you are pure. It is with your admiration, and inspiration that a gift is given. O conferer of what is worth-giving ! we bestow happiness upon you. Bring good to the devotees of God.

PURPORT :—Those learned persons, who accomplish various works with fire/energy and other articles, are able to fulfil their noble desires.

NOTES & REMARKS :—(शुक्रस्य) शुद्धस्य । शुचिर-पूतीभावे (दिवा०) । = Of the pure. (शोचिषः) प्रकाशस्य । शोचिरिति ज्वलतोनाम (NG 1, 17) । = Of light. (ऋचा) प्रशंसया । = By admiration or praise. (सुश्चन्द्र) शोभनं चन्द्रं हिरण्यं यस्य तत्सम्बुद्धौ । चन्द्रमिति हिरण्यनाम (NG 1, 2) = With pure gold. (दस्म) दुःखोपक्षयितः । दसु-उपक्षये (दिवा०) = Destroyer of miseries.

The same subject of Agni is further elaborated :

प्रो त्ये अ॒ग्नयो॒ऽग्निषु॒ विश्वं॑ पुष्यन्ति॒ वार्य॑म् ।
ते हि॑न्वि॒रे त इ॑न्वि॒रे त इ॑षण्यन्त्यानु॒षगिषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥६॥

6. *TRANSLATION* :—O men ! these Agnis (the elements of energy) which exist in fire, earth, water and other articles, support all that is desirable. They increase the power of the desirable objects. They pervade them and accomplish works. By acquiring its knowledge, these Agnis need fuel for running (to take food)

suitably, and thus enlighten your admirers or the devotees of God.

PURPORT :—O men! after knowing Agni (electricity) and other elements that are on the earth, water etc. you can recognise and know God (who is their Creator.)

NOTES & REMARKS :—(हिन्विरे) वर्द्धयन्ति। हि-गतौ वृद्धौ च (स्वा०) अत्र वृद्धयर्थः। =Increase. (इन्विरे) व्याप्नुवन्ति। इवि- व्याप्तौ (भ्वा)। इषु- इच्छायाम् (तु) =Pervade. (इषण्यन्ति) अन्नादिकमिच्छन्ति। =Desire food etc. (इषम्) विज्ञानम्। इषम् इष।गतौ (दिवा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् = True knoledge.

The science of Agni is highlighted :

तव॒ त्ये अ॑ग्ने अ॒र्चयो॒ महि॑ व्राधन्त वा॒जिन॑: ।
ये प॒त्वभि॑: श॒फानां॑ व्र॒जा भु॒रन्त॒ गोना॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ७ ॥

7. *TRANSLATION* :—O learned person! by the knowledge of the movements of the hoofs of the cows which uphold rapidity, and of the great flames of the fire which generate the speed of the transport-like speedy horses and accomplish various works, they bring good foodand knowledge to your admirers or the devotees of God.

PURPORT :—As the horses and cows run on their feet, same way the flames of the fire go up rapidly. Those who know how to use Agni (fire/energy/electricity), water and other elements, grow from all sides.

NOTES & REMARKS :—(व्राधन्त) वर्द्धन्ते। =Grow, increase. (पत्वभि:) गमनैः। पत-गतौ (चुरा.)। =By movements. (भुरन्त) धरन्ति भुरण धारणपोषणयो:। =Support, uphold.

The duties of a ruler are told :

नवा॑ नो अग्न॒ आ भ॑र स्तो॒तृभ्य॑: सुक्षि॒तीरिष॑: ।
ते स्या॑म॒ य आ॑नृ॒चुस्त्वादू॑तासो॒ दमे॑दम॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ८ ॥

8. *TRANSLATION* :—O learned king! we honour you because

of your acting as our messenger. Give us righteous and learned men, fresh food materials and other things grown on good lands or by good farmers. Thus we may get desired encouragement, fulfil the noble desires of all deserving righteous and highly learned persons at their doors.

PURPORT :—He alone is a very good ruler, who has good servants and unparalleled wealth for making all happy and makes all proper arrangements in his State. He collects all information of the whole kingdom through his intellegence service and messangers.

NOTES & REMARKS :—(सुक्षितीः) शोभनाः क्षितयः पृथिव्यो मनुष्या वा यासु ताः । क्षितिरिति पृथिवीनाम (NG 1, 1) क्षितयः इति मनुष्यनाम (NG 2, 3) । =Containing good lands or good men. (दमे दमे) गृहे गृहे । दम इति गृहनाम (NG 3, 4) । =At every home.

The same subject of ruler's duties is dealt :

उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥ ९ ॥

9. *TRANSLATION* :—O king ! you are protector of the army, possessor of good gold and other wealth. You make cooked preparations of ghee, through your servents to be taken in mouth eaten. By the use of the two laddles, let you nourish us well, in all your admirable righteous acts, and bring good knowledge and food to all the teachers and the pupils.

PURPORT :—Only that ruler can develop his State, who can make proper arrangements of food (messing) for his army and appoints good physicians for the preservation of their health, and is admired by all.

NOTES & REMARKS :—(उक्थेषु) प्रशंसितेषु धर्म्येषु कर्मसु । =For admirable righteous acts. (श्रीणीषे) पचस्वि । श्रीञ्-पाके (क्र्यादि) । =Cooks or makes to cook through servants.

The ruler's duties are further detailed :

एवाँ अग्निमंजुर्यर्गीर्भिर्यज्ञेभिरानुषक् ।
दधदस्मे सुवीर्यंमुत त्यदाश्वश्व्यमिषं स्तोतृभ्य आ भर ॥ १० ॥

10. *TRANSLATION* :—O king ! you are protector of the army, and therefore give good strength to us. With our speeches and united actions, we suitably control or utilise Agni which possesses rapidity and other attributes, like horses and good force. Moreover, we give food to your admirers, and knowers of the science of fire and electricity.

PURPORT :—*O king ! give good food and other things and constantly honour those, who having acquired the knowledge of Agni, water etc. manufacture various kinds of aircrafts.*

NOTES & REMARKS :—(आश्वश्व्यम्) आशवो वेगादयो गुणा अश्वाः इव यस्मिस्तम् । =Possessing rapidity and other attributes like horses. (अजुर्यमुः) प्रक्षिपेयुर्नियच्छेयुश्च । अज गतिक्षेपणयोः यमु उपरमे । =Throw utilise or control. (यज्ञेभिः) सङ्गतैः कर्मभिः । यज-देवपूजासंङ्गतिकरणदानेषु अत्र सङ्गविकरणार्थं । =By united actions.

Sūktam-7

Rishi of the Sŭktam-Isha Atreya. Devatā-Agni. Chhanda-Anushtup, Ushnik and Brihati of various kinds. Svara-Gāndhāra And Madhyama.

The merits of friendship are stated :

सखायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहंस्वते ॥ १ ॥

1. *TRANSLATION* :— O friends ! always respect those men who have due praise and foodgrains etc. by generating energy (fire) which causes rain and is like a relation of a mighty person and is powerful.

PURPORT :—O men ! live and deal with one another in this world as friends and having acquired the science of energy and other elements, impart it to others for their benefit.

NOTES & REMARKS:—(सम्यञ्चम्) समीचीनम् । =Right, Proper. (क्षितीनाम्) मनुष्याणाम् । =Of men. क्षितय इति मनुष्यनाम (NG 2, 3) नप्ता is son's or daughter's son

---

The subject of friendship is narrated :

कुत्रा चिद्यस्य समृतौ रण्वा नरो नृषदने ।
अर्हन्तश्चिद्यमिन्धते संजनयन्ति जन्तवः ॥ २ ॥

2. *TRANSLATION :*—Those persons who take delight in the good intellect, full of right kind of knowledge, and honour the respectable men in the assembly. Such persons generate and kindle fire, and are not dishonoured anywhere.

PURPORT :—Those souls are noble which are constantly engaged in the welfare of others, and are benevolent to the best of their ability.

NOTES & REMARKS :—(समृतौ) सम्यग् यथार्थबोधयुक्तायां प्रज्ञायाम् । सृ गतौ (जुहो.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । =In the intellect endowed with right kind of knowledge. (अर्हन्तः) सत्कुर्वन्तः । अर्ह-पूजायाम् (भ्वा.) Honouring.

The duties of the enlightened persons are told :

सं यदिषो वनामहे सं हव्या मानुषाणाम् ।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥ ३ ॥

3. *TRANSLATION :*— O men ! the way we take and properly utilise foodgrains and other presentable commodities which create and boost economic power or reputation and truth and take the support of light (of knowledge); in the same manner, you should also do.

PURPORT :—If enlightened persons generate the light of knowledge in the souls of men by dealing with them impartially, then they may become good and fit to receive words of wisdom.

NOTES & REMARKS :—(द्युम्नस्य) धनस्य यशसो वा। द्युम्नमिति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5)। =of wealth or good reputation. (रश्मिम्) प्रकाशम्। =Light.

EDITOR'S NOTES :—In the Divine prayer of AsatoMaa Sadgamaya, Tamaso Maa Jyotirgamaya, the Jyoti or light has been described and symbolized to knowledge. Hence the translated portion is revelent.

The same subject of friendship moves on :

स स्मा कृणोति केतुमा नक्तं चिद्दूर आ सते ।
पावको यद्वनस्पतीन्प्र स्मा मिनात्यजरः ॥ ४ ॥

4. *TRANSLATION* :—O men ! that person who possesses the decaying and purifying quality of fire and makes men to protect forests (or forest dwellers) even at night and staying away at a distant place, gives knowledge to another good person. He in fact destroys the wicked and vices and is respected everywhere.

PURPORT :—The enlightened men even when living at a distant place are benevolent day and night like the fire. They are indeed the protectors of the forests of trees, which are really the ornaments (gems) of the world. (Forests provide sufficient oxygen for the preservation of life. Editor).

NOTES & REMARKS :—(केतुम्) प्रज्ञाम्। केतुरिति प्रज्ञानाम (NG 3, 9)। =Intellect or good knowledge. (मिनाति) हिनस्ति। मीञ्-हिंसायाम् (क्रया.) =Destroy.

The attributes and duties of the enlightened persons are told :

अवं स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥ ५ ॥

5. *TRANSLATION* :—O men ! in whose pervasive dealing or search, hewers make their sweet flow (labour to the maximum) and ascend as on the back of the earth, the portion of which can be conquered and grow harmoniously. You should also do research in the same manner.

PURPORT :—Those persons who accomplish their works after knowing the dealings going on their way, enjoy much happiness.

NOTES & REMARKS :—(वेषणे) व्याप्ते व्यवहारे। विष्लृ व्याप्तौ (जुहो.)। =In pervasive dealings. (रुरुहुः) वर्धन्ते। रुह-बीजजन्मनि प्रादुर्भावे च (भ्वा.) =Grow.

EDITOR'S NOTES :—Probably the last portion of the translation points out to the importance of research in the Social Forestry.

The duties of the enlightened persons are stated :

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।
प्र स्वादनं पितूनामस्ततातिं चिदायवे ॥ ६ ॥

6. *TRANSLATION* :—A man should use his desirable knowledge or things for the good of all, because he gets it for the sake of a man and for upholding the world. What tasteful food he gets should be used for benefitting others, after acquiring necessary strength for himself. And a householder when he comes in contact, with such a person should also be persuaded to use his wealth and energy for doing good to others.

PURPORT :—A man should use whatever good things and knowledge he gets to acquire the happiness of all.

NOTES & REMARKS :—([illegible]) [illegible] गृहनाम (NG

3, 4) ।=House-holder. (पितुनाम्) अन्नानाम्। पितुरिति अन्ननाम (NG 2, 7) । =Of food of various kinds.

The duties of a ruler are told again :

स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः ।
हिरिश्मश्रुः शुचिदन्नृभुरनिभृष्टतविषिः ॥ ७ ॥

7. *TRANSLATION* :— That man grows happily who has gold-like his beard, whose teeth are pure or clean, who is extremely wise, whose army has not been burnt or destroyed, or defeated and who is a good donor. As a living bird flies upward to an undecayed firmament, the same way who catches hold of the wicked enjoys delight.

PURPORT :—As a man who cuts crops, separates chaff from and takes corn, or as an animal cuts into pieces the corn etc. in the same manner a king should punish robbers and wicked persons severely.

NOTES & REMARKS :—(धन्व) अन्तरिक्षम्। धन्व इत्यन्तरिक्ष नाम (NG 1, 3) धन्वान्तरिक्षं धन्वन्त्यस्मादापः। =Firmament. (ऋभुः) मेधावी। ऋभुरिति मेधावि नाम (NG 3, 15)। =Extremely wise, genius. (अनिभृष्टतविषिः) न निभृष्टा प्रदग्धा तविषी सेना यस्य सः। =One whose army has not been burnt or destroyed or defeated.

Something about the proper administrator of the State is stated :

शुचिः ष्म यस्मां अत्रिवत्प्र स्वधितीव रीयते ।
सुषूरसूत माता क्राणा यदानशे भगम् ॥ ८ ॥

8. *TRANSLATION* :—A mother, performing good deeds gives birth to a son, who is like a brave upholder of the thunderbolt, or is like the fatal weapons or who is like a man free from the sufferings of three kinds (worldly, divine or spiritual. Ed.). She and her

husband whom she loves intensely and for whose delight she delivers provide much hapiness and prosperity.

PURPORT :—If parents generate children according to the Vedic injunctions after completing Brahmacharya, they may enjoy happiness and prosperity

NOTES & REMARKS :—(रीयते) श्लिष्यति । री-गतिरेषणयोः (क्या.) =Loves intensely, embraces. (कारणा) कुर्वंती । =Perform good deeds. (स्वविनीव) वज्रधर इव स्वधितिरिति वज्रनाम । =Like a man wielding thunderbolt-like weapons.

———

The duties of the enlightened persons are further mentioned :

आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे ।
ऐषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः ॥ ९ ॥

9. *TRANSLATINN* :—O learned leader, the man who takes delight in performance of the Yajna with ghee and other articles to those who are upholder of good virtues, give good reputation or wealth, good food and true unifying knowledge to him among the men.

PURPORT :—If a man gives knowledge, and physical and spiritual wealth to any men, then the person who is thus benefited should also mutually reciprocate and honour him doing good to him.

NOTES & REMARKS :—(श्रवः) अन्नम् । श्रव इति अन्ननाम (NG 2, 7) श्रव इत्यन्ननाम श्रूयत इति सतः । (NKT 10, 15) =Food. (चित्तम्) संज्ञानम् । चिति संज्ञाने । (भ्वा.) । =Good knowledge.

———

The duties of a king described with the word Agni, are cited :

इति चिन्मन्युमध्रिजस्त्वादातमा पशुं ददे ।
आदग्ने अपृणतोऽत्रिः सासह्याद्दस्यूनिषः सासह्यान्नॄन् ॥ १० ॥

10. TRANSLATION :—O learned king ! shining like fire, you

are born among the upholders of the people and overcome anger. Being ever-industrious, you subdue wicked robbers and thieves, who are trouble-shooters and putup with all desires and leading men. I accept an animal offered by you with love.

PURPORT :—Those kings become lords of the inviolable kingdom who having given up anger and vices, having crushed all robbers and thieves, who inflicted on the gentlemen.

NOSES & REMARKS :—(अघ्रिजः) अघ्रिषु धारकेषु जातः । =Born among the upholders of the people. (अत्रिः) सततं पुरुषार्थी । अत्-सातत्यगमने (भ्वा.) । =Industrious.

———

Sūktam—8

Rishi of the Sūktam-Isha Ātreya. Devata-Agni. Chhanda-Trishtup and Jagti of various kinds. Svara-Dhaivata and Nishāda.

त्वामग्न ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत ।
पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहपतिं वरेण्यम् ॥ १ ॥

The duties of householders are told; taking the sense the word 'Agni' :

1. *TRANSLATION* :—O mighty householder ! you have earlier observed Brahmacharya. Honour those ancient or aged learned persons who are always desirous of truth, who have enlightened you for protection, but are not experienced, with regard to possession of much gold and other kind of wealth. In fact, they are upholder of all dealings, controller of the senses and mind, most acceptable, and efficient in the discharge of the duties of a household.

PURPORT :—O men ! always honour those persons who make you advanced by giving you knowledge and other things.

NOTES & REMARKS :—(अग्ने) कृतब्रह्मचर्य्यगृहाश्रमिन् । =O observer of Brahmacharya who thereafter entered with houesholder's stage. (ऋतायवः) ऋतं सत्यमिच्छवः । =Seekers of truth. (प्रत्नम्) प्राचीनम् ।

(प्रत्नास:) प्राचीना विद्वांस: । =Ancient or aged scholars. (सहस्कृत) सहोबलं कृतं येन तत्सम्बुद्धौ । =One who acquired wealth. (पुरुश्चन्द्रम्) बहुहिरण्यादियुक्तम् । =Stuffed with gold and other kinds of wealth. (दमूनसम्) इन्द्रियान्त: करणस्य दमकरम् । =Controller of senses and upkeeper of conscience.

The duties of householders are stated :

त्वामग्ने अतिथिं पूर्व्यं विशः शोचिष्केशं गृहपतिं नि षेदिरे ।
बृहत्केतुं पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम् ॥ २ ॥

2. *TRANSLATION* :—O householders ! shining like the fire, honour those persons who sit around you, and who are like a guest wandering about for preaching. Taught by the ancient or aged experienced persons, having the light of just dealings as hair (minute), very wise, beautiful, desirous of wealth, and possessing a good abode endowed with much protective power, his poison in the form of his foes has been destroyed.

PURPORT :—*Householders should always nourish the people, honour the guests, have good homes, disseminate knowledge, augment intellect, protect from all sides and be free from attachment and malice.*

NOTES & REMARKS :—(शोचिष्केशम्) शोचींषि न्यायव्यवहार प्रकाशा: केशा इव यस्य तम् । शोचिरिति ज्वलतो नाम (NG 1, 17) अत्र प्रकाशार्थप्रयोग: ।= Having the light of just dealing like hair. (जरद्विषम्) जरद् विनष्टं शत्रुरूपं विषं यस्य तम् जृष् वयोहानौ (दिवा०) । =He whose poison in the form of the foes has been removed (The root of जरत् also means declining age. Ed.).

The householder's duties are mentioned :

त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचिं रत्नधातमम् ।
गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम् ॥ ३ ॥

3. *TRANSLATION* :—O prosperous householder ! shining

like fire, men praise or illuminate you with virtues. You are knower of havan (non-violent sacrifice) discriminator between good and bad, upholder of gems, illuminer of all, good performer of the yajnas, and eater of ghee (clarified butter) or shining with ghee seated in the cave of heart (as soul) and render service to all. Let us also know well such men.

PURPORT :—O men ! you should know a good king, like you know about the science of energy/electricity, that brings new life and consciousness.

NOTES & REMARKS :—(विविचिम्) विवेचकं विभाग कर्त्तारम् विचिर-पृथग्भावे (रुधा.) । =Discriminator. (तुविष्वणसम्) बहूनां सेवकम् तुवि इति बहुनाम (NG 3,1) । =Doer of service to all.

The duties of a learned person are told taking the sense of word 'Agni' :

त्वाम॑ग्ने घर्ा॒सिं वि॒श्वधा॑ व॒यं गी॒र्भिर्गृ॒णन्तो॑ नम॒सोप॑ सेदिम ।
स नों जुषस्व समिधा॒नों अ॑ङ्गिरो दे॒वो मर्तस्य य॒शसा॑ सु॒दीतिभिः ॥४॥

4. *TRANSLATION* :—O learned person ! we approach you who are bearer of virtues and upholder of all, praising you with our words and with obeisance. O dear to us like Prāna ! you are a liberal donor, shining with your virtues and love, and serve us with good donations or gifts of men, food, water and wealth.

PURPORT :—It is the nature of all, to have the same feeling and attitude, as one has towards himself and looks after his own interests.

NOTES & REMARKS :—(यशसा) उदकेनान्नेन धनेन वा । यश इति उदकनाम 1, 12 ॥ मन्ननाम 2, 7 । धननाम (NG 2, 10) =With good donations or gifts. (सुदीतिभि:) सुष्ठु दानैः । =With noble contribution or donation.

The learned person's duties further elaborated :

त्वमंग्ने पुरुरूपो विशेविंशे वयो दधासि प्रत्नथा पुरुष्टुत ।
पुरूण्यन्ना सहंसा वि रांजसि त्विषिः सा ते तित्विषाणस्य नाधृषे ॥५॥

5. *TRANSLATION* :—O king ! praised by many, it is your lustres illumined by the knowledge like the flame of fire by which you shine. It makes you bold from all sides. This your lustre upholds various kinds of foodgrains for the welfare of your subjects. Being multiformed, you maintain life with strength like the old established system. You should know all this.

PURPORT :—O man ! as Agni (fire) upholds this world, you should also uphold all men in the light of knowledge.

NOTES & REMARKS :—(तित्विषाणस्य) अग्निज्वालयेव विद्यया प्रकाशमानस्य । त्विष दीप्तौ (भ्वा) =Shining with knowledge as by the flame of fire. (वयः) जीवनम् । =Life.

The duties of scholars are mentioned :

त्वामंग्ने समिधानं यविष्ठ्य देवा दूतं चंक्रिरे हव्यवाहंनम् ।
उरुज्रयंसं घृतयोनिमाहुंतं त्वेषं चक्षुर्दधिरे चोदयन्मंति ॥ ६ ॥

6. *TRANSLATION* :—O most youthful (energetic) king ! the learned persons uphold (use for various purposes) Agni/fire, and it drives the most acceptable (good) vehicles very speedly. In his house there is water (combined with fire) full of sound from all sides, and is resplendent, a powerful mean for seeing like the eye, stimulator of intellect, and accomplisher of various dealing. In the same manner, we may also uphold you.

PURPORT :—Men can not know the properties of fire and the result of its combination with water etc. without the association and guidance of enlightened persons.

NOTES & REMARKS :—(हव्यवाहनम्) यो हव्यान्यादातुमर्हाणि यानानि सद्यो वहति तम् । हु-दानादनयोः आदने च । अत्र आदानार्थं गृहीत्वा व्याख्यानम् । =

Which drives acceptable vehicles quickly ? (उरुज्रयसम्) बहुवेगवन्तम्।

=Very speedy. (घृतयोनिम्) घृतमुदकं प्रदीप्तं कारणं वा योनिर्गृहं यस्य तम्। घृतमिति उदकनाम् (NG 1, 12) योनिरिति गृहनाम (NG 3, 4) घृ-क्षरणदीप्त्योः (जु) =In whose house there is water or enkindling cause.

The duties of the enlightened persons are further told :

त्वाम॑ग्ने प्र॒दिव॒ आहु॑तं घृ॒तैः सु॑म्ना॒यवः॑ सु॒षमि॒धा समी॑धिरे ।
स वा॑वृधा॒न ओष॑धीभिरुक्षि॒तो॒३॒॑ऽभि ज्रयां॑सि॒ पार्थि॑वा॒ वि ति॑ष्ठसे ॥७॥

7. *TRANSLATION* :—O learned person ! as men desirous of happiness, enkindle with ghee and other things and with good fuel, the fire endowed with light, in the same manner, you being great and using ghee etc. make others grow with Soma, barley and other nourishing substances and thus perform speedy works known on the face of the entire earth, so let us make you happy, who are preacher and teacher of technology.

PURPORT :—O men ! as highly learned persons or scientists generate energy from all resources, so the enlighted persons accept virtues from all sides.

NOTES & REMARKS :—(ज्रयांसि) वेगयुक्तानि कर्माणि। =Works full of speed. (उक्षितः) संसिक्तः। उक्ष-सेचने उक्षित इति महन्नाम (NG 3, 3)। =Sprinkled. (घृतैः) प्रदीपकैः साधनैः। घृ-क्षरण दीप्त्योः (जु. हो.)। =Enkindling means.

Sūktam—9

Rishi of the Sūktam-Gaya-Ātreya. Devatā-Agni. Chhanda-Ushnik, Anushtup and Brihati of various kinds. Svara-Rishabha, Madhyama and Panchama.

The attributes of Agni (energy) etc. are told :

त्वामग्ने हविष्मन्तो देवं मर्तास ईळते ।
मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषक् ॥ १ ॥

1. *TRANSLATION :*—O learned person! you are purifying like fire. The men of good charitable disposition praise the resplendent Agni, present in all embodied things, therefore they praise you. I know you well. You convey all oblations suitably.

PURPORT :—Those who seek after the properties of Agni (energy/electricity) and other elements, generate dealings in accordance with their knowledge.

NOTES & REMARKS :—(अग्ने) पावक इव वर्त्तमान विद्वान् । =Observed person purifying like fire. (हविष्मन्तः) प्रशस्तदानादियुक्ताः हु-दानादनयोः आदाने च (हु) अत्र दानार्थं ग्रहणम् । =Men endowed with charity and other virtues.

The attributes of the enlightened persons are described :

अग्निर्होता दास्वतः क्षयस्य वृक्तबर्हिषः ।
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥ २ ॥

2. *TRANSLATION :*—As a donor is purifier like fire and he lives in the middle and independent auspicious house, which is inhabited by men of charitable disposition. In the same manner, the man who is surrounded by shrewd and intelligent men, desires food and good reputation and is worthy of association, and thus becomes the enlightener of the people.

PURPORT :—Men should build spacious houses and acquire the knowledge of various articles.

NOTES & REMARKS :—(क्षयस्य) निवासस्थ। क्षि-निवासगत्योः (भ्वा) अत्र-निवासार्थं। =Of the dwelling place.

The attributes of Agni (energy/electricity) are told :

उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥ ३ ॥

3. *TRANSLATION* :—The parents procreate new baby, likewise Agni (energy) is generated by attraction of two substances. Let learned persons generate Agni (energy) which upholds human beings and by which many (Yajnas) non-violent good acts are performed.

PURPORT :—There is a simile in the mantra. As parents enjoy happiness by giving birth to a good progeny, in the same manner, learned scientists become prosperous by tapping the resources of energy.

NOTES & REMARKS :—(स्वध्वरम्) सुष्ठ्वहिंसाधर्मं प्राप्तम् अध्वरः-ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 9, 3, 8) =Non-violent.

The attributes of the enlightened men are told :

उत स्मं दुर्गृभीयसे पुत्रो न ह्वार्याणाम् ।
पुरु यो दग्धासि वनाग्ने पशुर्न यवसे ॥ ४ ॥

4. *TRANSLATION :*—O learned person ! like the serpents, you are very difficult to be caught by your adversaries. You are full of splendour like the fire burning forests, or like an animal eating the grass. Therefore, you are the knower of science.

PURPORT :—He who is like a serpent or a cow for acquiring the knowledge of science, is fit to know the properties of energy and other elements.

NOTES & REMARKS :—(ह्वार्याणाम्) कुटिलानाम् । ह्वृ-कौटिल्ये (भ्वा) =Of the serpents which creep crookedly. (यवसे) अद्याय घासाय । =For eatable grass.

————

The same subject of attributes of enlightened persons is dealt :

अधं स्म यस्यार्चयः सम्यक्संयन्ति धूमिनः ।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते ध्मातरी यथा ॥ ५ ॥

5. *TRANSLATION* :—Accomplish works with the energy, which effective in all directions, and which going to distant places makes sound in the firmament (in the planets. Ed.) and which makes thing subtle in the article making noise.

PURPORT :—O men ! you should acquire the knowledge of the science of energy prior to other sciences connected with physics.

NOTES & REMARKS :—(त्रितः) संप्लावकः । तृ-प्लवनसन्तरणयोः । (भ्वा.) प्लुङ् । =Going well to distant places. (ध्मातेव) धमनकर्त्तेव । =Like one making sound. (ईम्) सर्वतः । =From all sides.

————

The attributes of enlightened persons are enlightened :

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।
द्वेषोयुतो न दुरिता तुर्याम मर्त्यानाम् ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! let me become admirable under your protection and praises, for you are my friend. You should also be praiseworthy everywhere. Let us all join to undo the malicious acts and miseries of the people.

PURPORT :—A friend admires his friend, while an enemy

takes no interest in the welfare of his adversary. In the same manner, having become friends, let us destroy the miseries of the mortals.

NOTES & REMARKS :—(तुर्याम) हिंस्याम । तुर्वी-हिंसायाम् (भ्वा०) =Let us destroy.

———

The subject of merits of enlightened are described :

तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।
तं क्षेपयत्स पोषयद्भुवद्वाजस्य सातय उतैधि पृत्सु नो वृधे ॥ ७ ॥

7. *TRANSLATION* :—O powerful learned person ! endowed with the forbearance and other virtues, provide us good leaders and the desired wealth. Let us honour you for this. May you constantly remind us to do good deeds ? May you cherish us well ? May you be helpful to us in the distribution of food etc. among the needy or deserving persons ? Be our helper in the battlefields for our all-round development.

PURPORT :—*The seekers of truth should pay to the enlightened persons in a nice way. Please urge upon us to cultivate good virtues, cherish us with Brahmacharya and other means. As you are capable to distinguish between truth and untruth, the experts in the military science protect us ceaselessly.*

NOTES & REMARKS :—(क्षेपयत्) प्रेरयेत् । क्षिप-प्रेरणे (दिवा०) ।=May urge ? (वाजस्य) अन्नादेः । संविभागाय (सातये) वाजइति मन्ननाम (NG 2, 7) षण-संभक्तौ (भ्वा) ।=For proper distribution of food and other things.

Sūktam-10

Rishi of the Sūktam-Gaya Ātreya. Devatā-Agni, Chhanda-Anushtup, Ushnik and Brihati of various kinds. Svara-Rishabha, Madhyama and Panchama.

The attributes of the enlightened persons are further told by the word 'Agni'

अग्न ओजिंष्ठमा भंर द्युम्नमस्मभ्यंमध्रिगो ।
प्र नों राया परींणसा रत्सि वाजांय पन्थांम् ॥ १ ॥

1. *TRANSLATION* :—O learned person ! going towards the upholders of the people bring to us ever good reputation or wealth full of the greatest splendour. You take delight by showing us the path of true knowledge alongwith the acquirement of abundant wealth. Therefore you deserve reverence.

PURPORT :—Those persons become endowed with due reputation, who, by good teachings increase, the reputation of others.

NOTES & REMARKS :—(अध्रिगो) योऽध्रून्धारकान् गच्छन्ति तत्सम्बुद्धौ । =O learned persons going towards the upholders of the people. (वाजाय) विज्ञानाय । वाज:-वज गतौ इत्यामाभिष्पन्नः । गतेष्त्रिष्वर्थेष्वत्र ज्ञानार्थ-ग्रहणम् (परीणसा) इति बहुनाम (NG 3, 1) । =For knowledge.

The Agni (qualities of learned people) goes on :

त्वं नों अग्ने अद्भुत क्रत्वा दक्षस्य मंहना ।
त्वे असुर्य१मारुहत्क्राणा मित्रो न यज्ञियः ॥ २ ॥

2. *TRANSLATION* :—O teacher or preacher of wonderful merits, actions and temperament ! make us grow with the great status of the person who is endowed with intellect of a clever and powerful man. As a man fit to perform Yajna, grows and

develops the strength of a friend who gives up even his life for the welfare of others, same way, make us advanced or progressive.

PURPORT :—He alone is a sublime or ideal teacher who for honour of all, gives them true knowledge.

NOTES & REMARKS :—(अग्ने) अध्यापकोपदेशकौ। अग्निः अग्निः कस्माद-ग्रणीर्भवति (NKT 7, 4, 15) अगि गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु ज्ञानार्थं ग्रहणम् वृथा "अध्यापकोपदेशकौ" इति व्याख्यौ। =O teacher or preacher. (दक्षस्य) चतुरस्य विद्याबल युक्तस्य। दक्ष इति बलनाम (NG 2, 9) =Of a clever person endowed with knowledge and strength.

The attributes of the enlightened persons are stated :

त्वं नो॑ अग्न एषां॒ गयं॒ पुष्टिं॑ च वर्धय।
ये स्तोमे॑भिः प्र सूरयो॒ नरो॑ मघान्या॑नशुः ॥ ३ ॥

3. *TRANSLATION :*—O learned person ! with the association of those leading enlightened men who have acquired wealth with the compliance of tanets relevant contained in the Vedic mantras, increase their progeny, wealth or home and their strength.

PURPORT:—Absolutely truthful enlightened persons should intensify the happiness and strength of all.

NOTES & REMARRS :—(गयम्) अपत्यं गृहं च। गय इत्यपत्य नाम (NG 2, 2) धननाम 2, 10 गृहनाम 3, 4) = Progeny, wealth and home.

The same subject of learned person's attributes and their duties are told :

ये अ॑ग्ने चन्द्र ते गिरः॑ शुम्भन्त्यश्व॑राधसः।
शुष्मे॑भिः शुष्मिणो॒ नरो॑ दिवश्चि॒द्येषां॑ बृहत्सु॑की॒र्तिर्बोध॑ति त्मना॑ ॥ ४ ॥

4. *TRANSLATION :*—O learned person ! you proclaim to

be giver of delight, and thus accomplish energy etc. like the words of the leading and mighty men. You desire the welfare of all, and shine with their virtues. You know their great glory of good reputation and retain it your soul. Let them be your friends.

PURPORT :—The learned persons become friends and are endowed with the matching merits, actions and temperaments. They tell one another about the science of Agni (energy and electricity) and other elements, and thus get their noble desires fulfilled.

NOTES & REMARKS :—(अश्वराधसः) विद्युदादिपदार्थसंसाधिकाः । =Accomlishers of energy and other things. (दिवः) कामयमानाः । =Desiring (the welfare of others). (चन्द्र) आह्लादप्रद । =Giver of delight.

———

The technocrats are described :

तव॒ त्ये अ॑ग्ने अ॒र्चयो॒ भ्राज॑न्तो यन्ति धृष्णु॒या ।
परि॑ज्मानो॒ न वि॒द्युतः॑ स्वा॒नो रथो॒ न वा॑ज॒यः ॥ ५ ॥

5. *TRANSLATION :*—O learned persons! the enlightened men who take to technical science in your company are illumined with knowledge and humility and enlighten others. Clever (having the kingdom of the earth all around), and like the energy or like the fast band of aircraft and other vehicles making sound, they soon become prosperous.

PURPORT :—There is simile in the mantra. Those who really know the technical science, become quick-going travellers, like the energy everywhere, and like the aeroplane and other vehicles. They acquire wealth from all sides and enjoy much happiness.

NOTES & REMARKS :—(अर्चयः) विद्याविनयप्रकाशिताः । = Illumined with knowledge and humility. (परिज्मानः) परितो ज्मा भूमिराज्यं येषान्ते । =Those who have acquired vast tracts of land.

———

The same subject of technocrate is continued well :

नू नों अग्न ऊतये सबाधसश्च रातये ।
अस्माकासश्च सूरयो विश्वा आशास्तरीषणि ॥ ६ ॥

6. *TRANSLATION* :—O learned king! those enlightened persons who are facing similar difficulties and are our part and parcel (kith and kin) help us in overcoming all types of the ocean of misery for our protection and are benevolent.

PURPORT :—They are scholars or scientists who manufacture aircraft and other vehicles soon and make us travel around the world. They are called as men of admirable charity.

NOTES & REMARKS :—(रातये) दानाय । =For charity, donation. (तरीषणि) तरणे । =In crossing over or overcoming.

The duties of the pupils are mentioned :

त्वं नों अग्ने अङ्गिरः स्तुतः स्तवान आ भर ।
होतर्विभ्वासहं रयिं स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नों वृधे ॥ ७ ॥

7. *TRANSLATION* :—O donor! you are dear to us like our Prăna (vital breath). O learned person! being admired by us and praising the worthy wise men, bring to us wealth which can put an end to even the most difficult situation. Bring us such wealth for all admirers (individually and collectively) and stand in all battles for our advancement.

PURPORT :—The pupils have great regard and honour for the donors, because they give due recognition and respect to them. The right type of admirers (not the sycophants) are the great pillars of strength.

NOTES & REMARKS :—(अङ्गिरः) प्राण इव प्रिय । प्राणो वा अंङ्गिराः (Stph 6, 1, 2, 28, II, 6, 5, 2, 3, 4) । =O dear like our Prăna. (पृत्सु) सङ्ग्रामेषु । पृत्सु इति संग्राम नाम (NG 2,17) । =In battles.

Sũktam—11

Rishi of the Sũktam-Sutambhara Ātreya. Devatā-Agni Chhanda-Jagati of various kinds. Svara-Nishāda.

———

The attributes of Agni (fire) are told :

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥ १ ॥

1. *TRANSLATION* :—O men ! you should know well about the fire (energy) which is protector of the people, is ever awake, giver of much strength, and enkindled by the oblations of ghee and which is pure. It is manifested for the acquisition of new prosperity with great light (of knowledge). It shines brilliantly for the upholders and supporters of the people.

PURPORT :—Highly learned persons must know well the properties of Agni (energy and electricity) and other elements.

NOTES & REMARKS :—(सुविताय) ऐश्वर्याय । =For the sake of property. (भरतेभ्यः) धारणपोषण कृद्भ्यो । मनुष्येभ्यः । = For men who are upholders and supporters of the people.

TRANSLATOR'S NOTES :—It is gratifying to find that both Sayanacharya and Mahidhara have interpreted ऋत्विग्भ्यः for priests and not for the descendants of Bharata. Both Wilson and Griffith have translated भरतेभ्यः as "for Bharatas" though both have admitted in their foot-notes that Sayanacharya and Mahidhara take this word for priests. Maharshi Dayananda Sarasvati's interpretation given above is the best giving the derivative भृञ्-भरणे (भ्वा०) डु भृञ् धारणपोषणयोः (जु) That shows also width of vision and broader outlook not confining it to priests. सुविताय-षु-प्रसवैश्वर्ययोः (भ्वा) अत्र ऐश्वर्यार्थं ग्रहणम् ।

The attributes of the enlightened persons are stated :

यज्ञस्यं केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समींधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥ २ ॥

2. *TRANSLATION* :—O leading scholars ! as they enkindle (honour well) a man who is purifire and shining like the fire, is the best leader, giver of true knowledge, firm in three things (places/ vidya Dharma and industriousness), in the same manner, you who are endowed high, like in the firmament, alongwith energy earth, and other things and various vehicles.

PURPORT :—Those highly learned persons only are the enlighteners of all, who stand firm in Vidya (true knowledge) Dharma (righteousness) and industriousness and urge others to do the same.

NOTES & REMARKS :—(यज्ञस्य) सम्यग्ज्ञानस्य । =Of true knowledge. (इन्द्रेण) विद्युता । =With electricity.

The enlightened person's attributes are mentioned :

असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद्दिवि श्रितः ॥ ३ ॥

3. *TRANSLATION* :—O student shining like fire ! inviting respectfully, we honour you whom the enlightened persons have developed with the light of Vidya (knowledge) as from the sun. Like smoke from the fire your intellect is in the resplendent, most desirable and venerable God. Having received education from matter like Vidya and Acharya (preceptor), you become pure, delighted, admirable and far-sighted sage.

PURPORT :—Those boys and girls who having received education from enlightened men and women (with the observance of Brahmacharya) become pure.

NOTES & REMARKS :—(असंमृष्टः) सम्यगशुद्धः । =Very impure. (घृतेन) विद्याप्रकाशेन । घृ-क्षरणदीप्त्योः । =With the light of knowledge.

(आहुत) सत्कारेण निमन्त्रित। =Invited respectfully. (दिवि) प्रकाशमाने कमनीये सत्कर्त्तव्य परमेश्वरे दिवु-क्रीडा विजिगीषा व्यवहार-द्युति स्तुति मोदमद स्वप्नकान्तिगतिषु (दि०) अत्र द्युति कान्ति स्तुत्यर्थं ग्रहणम्। =In Resplendent, desirable and venerable God. (मन्द्र:) प्रशंसित: आनन्दित: मदि-स्तुति मोदमदस्वप्न कान्ति गतिषु (भ्वा०)। =Admired, delighted.

The attributes of Agni and other elements are told further :

अग्निर्नो यज्ञमुपं वेतु साधुयाग्निं नरो वि भंरन्ते गृहेगृंहे।
अग्निर्दूतो अंभवद्धव्यवाहंनोऽग्निं वृंणाना वृंणते कविक्रंतुम् ॥ ४ ॥

4. *TRANSLATION* :—O men! the Agni pervades all our unifying dealings, the good and leading men keep Agni (fire) in every home, the fire which takes acceptable oblations to distant places, and acts like a messenger, and the wise men choose fire which is beneficial like the intellect of wise persons.

PURPORT :—*The persons are always respectable who are mighty like fire, benevolent like good men and are auspicious to all men.*

NOTES & REMARKS :—(यज्ञम्) सङ्गन्तव्यं व्यवहारम्। यज-देवपूजा सङ्गतिकरणदानेषु अत्र सङ्गति करणार्थ:। =Unifying act. (वेतु) व्याप्नोतु। वी-गति व्याप्ति प्रजन कान्त्य सनखादनेषु (अदा०) अत्र व्याप्त्यर्थ:। =May pervade.

EDITOR'S NOTES :—The fire as intepreted above clearly establishes the meaning but the material fire.

The attributes of the enlightened persons are further mentioned :

तुभ्येदमंग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमंस्तु शं हृदे।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृंणन्ति शवंसा वर्धयंन्ति च ॥ ५ ॥

5. *TRANSLATION* :—O student! having pure heart like fire, let this most sweet speech be for you; and let this intellect be giver of happiness to you. Take those great adorable and protective Vedic speeches which fill up your knowledge, like the large rivers

replenish the sea and sustain you with strength and service and augment your power.

PURPORT :—O students ! as rivers decorate and fill the sea, so let speeches endowed with knowledge and humility decorate and fill you, so that by their power, let only true ond beneficial words may always come out from your mouths.

NOTES & REMARKS :—(अवनीः) रक्षिकाः। अवधातोरनेकार्थेषु प्रथमस्य रक्षणार्थस्यात्र ग्रहणम्। =Protective. (शवसा) बलेन परिचरणेन वा। शवतीति परिचरणकर्मा (NG 3, 5) शव इति बलनाम (NG 2,9)। =By dint of power and spirit of service.

The same subject is continued :

त्वाम॑ग्ने अङ्गि॑रसो गुहा॑ हि॒तमन्व॑विन्दञ्छिश्रिया॒णं वने॑वने ।
स जा॑यसे म॒थ्यमा॑नः सहो॑ म॒हत्त्वामा॑हुः सह॑सस्पु॒त्रम॑ङ्गिरः ॥ ६ ॥

6. *TRANSLATION* :—O student ! you are eager to acquire knowledge like the enlightened persons are dear like the Prānas and well versed in various sciences. You attain God pervading every soul-like the fire in the forest in the cave of intellect and enable you also to attain Him. Like wise you become a great scholar when churned (trained well) so that O dear like the Prāna (vital breath) ! the scholars tell you that the son of a man endowed with knowledge and strength, as having acquired great energy.

PURPORT :—O men ! as Yogis ever enjoy happiness or bliss, having attained God through self-restraint or combination of concentration, meditation and trance, so you should also enjoy bliss by attaining Him.

NOTES & REMARKS :—(अङ्गिरसः) प्राणा इव विद्यासु व्याप्ता जनाः प्राणो वा अङ्गिराः (Stph 6, 1, 2, 28, 11, 6, 5, 2, 3, 4)। =Men pervading all sciences like the Prănas. (गुहा) बुद्धौ। =In the cave of intellect. (अङ्गिरः) प्राणः इव प्रिय। अगि-गतौ। गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च। अत्र प्राप्त्यर्थं ग्रहणं। व्याप्ति पर्यायरूपेण। =Dear like Prāna.

Sūktam—12

Rishi of the Sūktam–Sutambhara Ātreya. Devata-Agni. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The attributes of Agni (energy) are told :

प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म ।
घृतं न यज्ञ आस्ये३ सुपूतं गिरं भरे वृषभाय प्रतीचीम् ॥ १ ॥

1. *TRANSLATION* :—O men ! as I utter a speech which imparts knowledge and motivates to perform suitable act to manifest this Agni (energy) in which Yajnas (non-violent of sacrifices) are performed, which showers water, is in Prānas (in subtle form) and is most powerful. So you should also uphold or utilise it properly. I do it by putting in the mouth pure ghee (clarified butter) as well as in the Yajna.

PURPORT :—Men should try to acquire the knowledge of the earth and other objects, after getting the knowledge of the fire.

NOTES & REMARKS :—(मन्म) ज्ञानोत्पादकं कारणम् । मन्म-मननीयानीति (NKT 10, 4, 42) । =That which causes knowledge. (ऋतस्य) जलस्य । ऋतम् इति उदकनाम (NG 1, 12) =Of water. (प्रतीचीम्) पश्चिमां क्रियाम् । =Suitable etc.

The duties of the enlightened persons are stated :

ऋतं चिकित्व ऋतमिच्चिकिद्धयृतस्य धारा अनु तृन्धि पूर्वीः ।
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥ २ ॥

2. *TRANSLATION* :—O men desirous of knowing true cause ! know God only Who is Absolutely True. Know also the true and

most established since ancient time, that cause the knowledge of truth and root out all ignorance ? I do not desire to be guided merely by physical force and do not curse or condemn truth of a non-violent mighty person, which is like pure water. This truth I get by the strength acquired by the knowledge of cause and effect.

PURPORT :—O men ! the enlightened persons always uphold truth by condemning untruth and uphold knowledge by giving up ignorance. So you should also emulate.

NOTES & REMARKS :—(ऋतम्) १. सत्यं कारणम् । २. सत्यं ब्रह्म । ऋतमिति सत्यनाम (NG) =1. True cause. 2. God who is absolutely True. (वन्धि) हिन्धि (उ) । तुदिर हिंसानादरयोः (रुधा०) अत्र हिंसार्थग्रहणम् =Destroy, dispel. (अरुषस्य) अहिंसकस्य । रुष-हिंसायाम् (भ्वा०), दिवा । =Of a non-violent person.

The duties of a highly learned person are mentioned :

कथा नो अग्न ऋतयंन्नृतेन भुवो नवेदा उचथस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! by which method or knowledge do you enlighten us ? Observing truth in conduct after knowing the virtues of universal truth, protects us in different seasons and indicates what is proper. I, a newly learned man, do not squander away the wealth which is divided according to the needs of the seasons. So you should also know me and not destroy me.

PURPORT :—O men ! it is only by observance of truth that the true kingdom of earth is obtained. By kingdom of the earth and prosperity, all people enjoy happiness.

NOTES & REMARKS :—(उचथस्य) उचितस्य । वच-परिभाषणे (अदा) षण संभक्तौ (भ्वा) । =Of what is proper ? (सनितुः) विभाजकस्य । नवेदा इति मेधाविनाम (NG 3, 15) । =Of the divider.

The duty of the highly educated persons is told :

के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।
के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥४॥

4. *TRANSLATION* :—O learned king ! you should know well these things. (1) Who are the imprisoners of your enemies ? (2) Who are the protectors of your kingdom or State ? (3) Who are the persons desiring the welfare of all or enlightened, who divide work and wealth among all ? O illuminator of Vidya (true knowledge) and humility, Who protect food and who are the persons who defend or support false conduct ?

PURPORT :—O learned king ! you should perform such the way by your foes may be destroyed and the subjects may be well-sustained or cherished.

NOTES & REMARKS :—(धासिम्) अन्नम् । धासिरिति अन्ननाम (NG 2, 7) । =Food. (द्युमन्तः) कामयमानाः प्रकाशवन्तो वा । दिवु-क्रीड़ा विजिगीषा व्यवहारद्युति स्तुति मोदमद कान्तिगतिषु । अत्र कान्तिद्युत्यर्थ ग्रहणम् । कान्तिः कामना । द्युति प्रकाशः । =Desiring of the welfare of all or shining.

A king is advised to be judicious :

सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।
अधूर्षत स्वयमेते वचोभिर्ऋजूयते वृजिनानि ब्रुवन्तः ॥ ५ ॥

5. *TRANSLATION* :—O learned king ! let your attendants and yourself destroy even learned persons who being your benevolent friends before, have now turned into malevolent enemies. But protect or support those persons who behave uprightely, teaching men about the acquisition of wealth or preservation of strength by their noble words.

PURPORT :—It is the duty of men (king and his servants) to dishonour those former friends who turn into enemies and to honour those former foes who turn into friends.

NOTES & REMARKS :—(अघूर्षत) हिंसन्तु । =Destroy. (वृजिनानि) धनानि बलानि वा वृजनिम् इति बलनाम (NG 2, 9) । =Wealth or strength.

———

The duties and functions of a king are described :

यस्ते अग्ने नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः ।
तस्य क्षयः पृथुरा साधुरेतु प्रसर्स्राणस्य नहुषस्य शेषः ॥ ६ ॥

6. *TRANSLATION* :—O king ! may your residence protect us, which is very good like the son of a good man urging all to tread on the path of righteousness and which makes the Yajna prosperous by giving food and other commodities. It protects true justice. Let it come to us. (Let it be helpful to us when needed).

PURPORT :—O men ! enjoy good happiness by protecting a man who serves the enlightened persons and protects (defends) Dharma.

NOTES & REMARKS :—(नहुषस्य) मनुष्यस्य । नहुष इति मनुष्यनाम (NG 2, 3) । =Of a man. (शेषः) यः शिष्यते सः । शेष इत्यपत्यनाम (NG 2, 2) । =One who imparts teaching and disciplines others like his son. (अरुषस्य) अहिंसकस्य । १. रुष- हिंसायाम् (भ्वा०) २. रुष-हिंसायाम् । =Of the non-violent.

———

Sūktam—13

Rishi of the Sūktam-Sutambhara Ātreya. Devatā-Agni. Chhanda-Gāyatri of various kinds.Svara-Shadja.

———

The attributes of the enlightened persons (Agnis) are told :

अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि । अग्ने अर्चन्त ऊतये ॥ १ ॥

1. *TRANSLATION* :—O learned leader ! we accept you (as leader) for our protection and advancement, honouring you. Let

us illumines the world well, honouring you. Let us become great scholars by revering you.

PURPORT :—*O learned persons ! let us receive good education and wisdom by honouring you and let us enjoy bliss.*

NOTES & REMARKS :—(सम्-इधीमहि) प्रकाशयेम। इन्धी-दीप्तौ (रुधा०) हु० दानादनयोः। प्रदाने च (जुहो०) अत्र प्रदानार्थंग्रहणम्। आदानमत्रस्वीकरणम् अग्रणी-रूपेण। =Let us illumine well. (हवामहे) स्वीकुर्महे। =We accept.

The duties of enlightened persons are described :

अग्नेः स्तोमं मनामहे सिध्रमद्य दिविस्पृशः। देवस्यं द्रविणस्यवः ॥२॥

2. *TRANSLATION* :—O men ! we desiring wealth to day know the properties, functions and nature of fire (enlightened persons). It is accomplisher of various purposes, and gives happiness being under the control of God and radiant. So you should also know this truth.

PURPORT :—*Those who are desirous of wealth, must acquire the knowledge of the fire and other objects,*

NOTES & REMARKS :—(स्तोमम्) गुण कर्मस्वभाव प्रशंसाम्। =The praise (appraisal. Ed.) of the properties, functions and nature. (दिविस्पृशः) यो दिवि परमात्मनि सुखं स्पृशति तस्य। =Of fire which is giver of happiness being in the control of the Refulgent God. (सिध्रम्) साधकम्। स्तु-स्तुतौ (अद्य) षिध्रु-संराद्धौ (दिवा)। =Accomplisher of various purposes.

The same subject of enlightened persons is continued :

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा। स यक्षद्दैव्यं जनम् ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! a donor who is purifier like the fire loves and accepts our speeches and he associates with and adores a scholar endowed with divine virtues. So you should also do.

PURPORT :—If there is no fire, none can even move his tongue.

NOTES & REMARKS ;—(अग्नि:) पावक इव विद्वान् । =A learned person purifier like the fire. (होता) दाता । हु-दानादनयो: आदाने च अत्र दानार्थग्रहणम् । =Donor. (यक्षत्) सङ्गच्छेत्पूजयेद्वा । यज-देवपूजा सङ्गतिकरण दानेषु । अत्र पूजा सङ्गति-करणार्थं ग्रहणम् । =May associate with or worship ?

The attributes of the enlightened persons are described :

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! the scholars perform Yajnas (non-violent sacrifices) with you, and you are a donor or accepter of good virtues, a renowned person, served by people, and most acceptable. Therefore you are worthy of respect.

PURPORT :—Men should perform Yajnas which are accomplishers of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) with the association cf absolutely truthful enlightened persons.

NOTES & REMARKS :—(सप्रथा:) प्रसिद्धकीर्ति: । प्रथ-प्रख्याने (भ्वा) =A man of renowned glory, famous. (जुष्ट:) सेवित: । जुषी-प्रीतिसेवनयो। (तुदा) । =Served by the people ?

The same subject of enlightened persons (Agni) is continued :

त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम् । स नो रास्व सुवीर्यम् ॥५॥

5. *TRANSLATION* :—O great scholar ! the wisemen exalt you, as you are the greatest distributor of knowledge (sharer of knowledge with others), and endowed with good reputation and strength. Bestow upon us good energy.

PURPORT :—O men ! if absolutely truthful enlightened persons

exalt you from all sides, your unparaellled influence may grow more and more day-by-day.

NOTES & REMARKS :—(वाजसातमम्) वाजानां विज्ञानानां वेगानामतिशयेन विभाजकम्। वाजः वज गतौ-गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम्। षण-संभक्तौ (ध्वा)। =Disseminator of knowledge and rapidity. (विप्राः) मेधाविनः। =Extremely wise men.

The subject of enlightened person is further developed :

अग्ने नेमिर॒राँ इ॑व दे॒वाँस्त्वं प॑रि॒भूर॑सि। आ राध॑श्चि॒त्रमृ॑ञ्जसे ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! you encompass the divine virtues or enlightened men from all sides, like the circumference surrounds spokes of a wheel. Because you accomplish (earn well) wonderful wealth (of wisdom), therefore, you are worthy of veneration.

PURPORT :—*There is simile here. As the wheel is adorned with the spokes etc, so men are adorned with the association of the enlightened persons and good virtues.*

NOTES & REMARKS :—(देवान्) दिव्यान् गुणान् विदुषो वा विद्वांसो हि देवाः (Stph 3, 7, 3, 10)। =Divine virtues or enlightened persons. (ऋञ्जसे) प्रसाध्नोषि। ऋञ्जतिः—प्रसाधनकर्मा (NKT 6,4,21)। =Accomplish or earn well.

Sūktam - 14

Rishi of the Sūktam-Sutambhara Ātreya. Devatā. Chhanda-Gāyatri of various kinds. Svara-Shadja.

The properties of Agni (fire) are told :

अ॒ग्निं स्तोमे॑न बोधय समिधा॒नो अम॑र्त्यम् । ह॒व्या दे॒वेषु॑ नो दधत् ॥ १ ॥

1. *TRANSLATION* :—O learned person ! awaken that immortal Agni (fire) with praise of its properties which is well-kindled and takes the articles worth—giving and accepting (them. Ed.) put into it the divine objects or in the enlightened men.

PURPORT :—*O men ! with great industriousness acquire the knowledge of physics.*

NOTES & REMARKS :—(हव्या) दातुमादातुमर्हाणि वस्तूनि । हु- दानादनयोः आदाने च (जु०) । =The articles worth—giving and accepting.

More about the Agni (enlightened persons) is continued :

तम॑ध्व॒रेष्वी॑ळते दे॒वं मर्ता॒ अम॑र्त्यम् । यजि॑ष्ठं॒ मानु॑षे॒ जने॑ ॥ २ ॥

2. *TRANSLATION* :—The men who in all inviolable righteous acts glorify that Immortal Eternal and Most Adorable, the Most Unifying God, self effulgent like the resplendent fire, enjoy much happiness.

PURPORT :—*Those persons who acquire the knowledge of the science of physics like the knowledge of fire, become happy from all sides.*

NOTES :—(अध्वरेषु) अहिंसनीयेषु धर्म्येषु व्यवहारेषु । =In all inviolable righteous acts. (यजिष्ठम्) अतिशयेन सङ्गन्तारम् । =The Greatest unifier.

The same subject of enlightened persons is dealt :

तं हि शश्वन्त ईळते स्रुचा देवं घृतश्चुतां । अग्निं हव्याय वोळ्हवे ॥ ३॥

3. *TRANSLATION* :—The eternal souls should praise that Resplendent God with the practice of Yoga, as the priests and the performers of the Yajnas praise fire with the ladle (Sruchha) with which ghee (fuel oil) is put to carry the articles worth—giving and accepting to distant places.

PURPORT :—*As the artisans having acquired the knowledge of fire and other objects accomplish many purposes and fulfil their noble desires, so let the men fulfil their noble desires by knowing God in right perspective.*

NOTES :—(शश्वन्तः) अनादिभूता जीवाः । =Eternal souls. (स्त्रुचा) यज्ञसाधनेनेव योगाभ्यासेन । =By the practice of Yoga as with the ladle in the Yajnas.

Agni (fire and king) is told futher :

अग्निर्जातो अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः । अविन्दद् गा अपः स्वः॥४॥

4. *TRANSLATION* :—O men ! as the fire as soon as (manifested) blazes brightly, dispersing with its lustre darkness (of smoke), and gets in touch with the rays of the sun, firmament and clouds, in the same manner, a king endowed with knowledge and humility, slaying the wicked thieves, dispells injustice with justice, achieves victory and gets good reputation.

PURPORT :—*As fire shines by dispelling darkness, in the same menner, a king should shine by eliminating all wicked thieve.*

NOTES & REMARKS :—(गाः) किरणान् । सर्वे रश्मयो गाव-उच्यन्ते (NKT 2, 2, 8) । =Rays of the sun. (अपः) अन्तरिक्षम् । आप इति अन्तरिक्षनाम (N.G. 1, 3) । =Firmament. (स्वः) आदित्यम् । स्वः आदित्यो भवति सु अरणः सु ईरणः । स्वृतोरसान् स्वृतो भासं ज्योतिषां स्वृतो भासेति वा (NKT 2, 4, 14) । =The sun.

The same subject of Agni is further stated :

अ॒ग्निमी॑ळे॒न्यं॑ क॒विं घृ॒तपृ॑ष्ठं सपर्यत । वेतु॑ मे शृ॒णव॒द्धव॑म् ॥ ५ ॥

5. *TRANSLATION* :—O men ! as a learned person pervades and listens to my invocation, in the same manner, serve (make proper use of) the Agni (energy) which is praiseworthy, illuminator or far sighted and has ghee at its base.

PURPORT :—Those men who practise the study of the science of fire and other branches of (physics) can enjoy happiness constantly.

NOTES & REMARKS :—(ईळेन्यम्) प्रशंसनीयम् । ईड-स्तुतौ (अदा०) । =praiseworthy. (कविम्) क्रान्तदर्शनम् । =Illuminator, seen from a distance. (सपर्यंत) सेवध्वम् । सपर्यति परिचरणकर्मा (NG 3, 5) । =Serve, utilise properly.

The illustration of Agni is told :

अ॒ग्निं घृ॒तेन॑ वावृधुः॒ स्तोमे॑भिर्वि॒श्वच॑र्षणिम् । स्वा॒धीभि॑र्वच॒स्युभिः॑ ॥६॥

6. *TRANSLATION* :—With the help of those highly learned men who desire to use always good words, and who are endowed with meditation, who augment illuminator fire with ghee and praises, would acquire the knowledge of fire and other objects.

PURPORT :—As fire grows with fuel etc. likewise true knowledge increases by the association with and in company of the enlightened persons.

NOTES & REMARKS :—(विश्वचर्षणिम्) विश्व प्रकाशकम् विश्वचर्षणीरिति पश्यति कर्मा (NG 3, 10) अत्र दर्शनार्थः । =Illuminator of all. (स्वाधीभिः) सुष्ठुध्यानयुक्तैः सु+आ+ध्यै चिन्तायाम् (भ्वा०) । =With those endowed with good meditation.

Sūktam—15

Rishi of the Sūktam-Dharuna Angirasa, Devata-Agni, Chhanda—Pankti and Virāt of various kinds. Svara-Dhaivata and Panchama.

The attributes of the enlightened persons and fire are told :

प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय ।
घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥१॥

1. *TRANSLATION* :—O learned persons ! as I hold this purifying fire which is kindled with ghee, gives happiness to the Prānas, good delight, upholds the wealth, and sustains the earth and other things. So far getting its true knowledge; I utter words of praise to a scholar, who is worthy of being known, admirable, and having received education from experienced and enlightened persons are extremely wise. In the same manner, you should also support him for the above purpose.

PURPORT :—O learned persons ! teach the extraordinary science of Agni (energy and electricity) to the intelligent and virtuous students.

NOTES & REMARKS :—(वेधसे) मेधाविने । वेधा इति मेधाविनाम । (NG 3, 15) =For extremely wise. (कवये) विपश्चिते । कविः इति । मेधाविनाम (NG 2, 15) । =For scholar.

TRANSLATOR'S NOTES :—The epithets like वेधाः, कविः etc. used in the mantra clearly denote that by Agni is here meant a wise and enlightened leader as Rishi Dayananda Sarasvati has justifiably interpreted. Both Wilson and Griffith translate the words as 'the Creator' and the 'far seeing'-far-sighted (Wilson) and Wise Ordainer (Griffith), but think erroneously that by Agni, is meant the fire. How strange and absurd it is ?

The attributes of the enlightened persons are stated :

ऋतेन॑ ऋ॒तं ध॒रुणं॑ धारयन्त य॒ज्ञस्य॑ शा॒के प॑र॒मे व्यो॑मन् ।
दि॒वो धर्म॑न्ध॒रुणे॑ से॒दुषो॒ नॄ॒ञ्जा॒तैरजा॑ताँ अ॒भि ये न॑न॒क्षुः ॥ २ ॥

2. *TRANSLATION* :—Those men uphold (firmly acquire) true knowledge who by the observance of truth attain God Who is the upholder of the true material cause (matter), living in the Omnipresent Supreme Being, Who is the sustainer of the sun and the eternal laws, for getting strength and for the performance of all noble activities and approach. Enlightened men dwell in God and know themselves to be the born souls, though living with ordinary men.

PURPORT :—*Those are truly learned persons who having associated with the scholars (of the past and present) acquire the knowledge of God, souls, matter and its effects.*

NOTES & REMARKS :—(व्योमन्) व्यापके । वि+अव मन अवघातोः । प्रवेशार्थ-मादाय व्याख्या । =Pervading. (सेदुषः) ज्ञानवतः । =Wise men. (ननक्षुः) प्राप्नुवन्ति । नक्षतिर्गति कर्मा (NG 14, 2) =Approach, attain.

The attributes of the enlightened persons are mentioned :

अं॒होयुव॑स्त॒न्व॑स्तन्वते॒ वि वयो॑ म॒हद्दु॒ष्टरं॑ पू॒र्व्याय॑ ।
स सं॒वतो॒ नव॑जातस्तुतुर्या॒त्सिं॒हं न क्रु॒द्धम॒भितः॒ परि॑ ष्ठुः ॥ ३ ॥

3. *TRANSLATION* :—O men ! if a person the righteous men separating all sins in the body extend great and rare new life and then remain happy. That men living in their company becomes highly learned with new practice and destroys all evils as an angry lion destroys the animals that approach him.

PURPORT :—*There is simile in the mantra. Those men who keep themselves away from all sins and observe Dharma (righteousness), augment their physical and spiritual happiness and the span of life. As an angry lion slays the animals that come near him,*

so men should destroy all evils or woes.

NOTES & REMARKS :—(अंहोयुवः) यँऽहोऽपराधं युवन्ति पृथक्कुर्वन्ति ते । यु मिश्रणामिश्रणयोः (अदा) अत्र अमिश्रणार्थः अमिश्रणम् पृथक् करणम् । =Those who remove or separate all sins. (सः संवतः) ससेवमानः । सम+वन संभक्तौ (भ्वा०) =Serving. (तुतुर्यात्) हिंस्यात् तुरी-गतिस्वरण हिंसनयोः (दिवा) अत्रहिंसार्थः । =May kill.

The attributes and duties of the enlightened persons are told :

मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।
वयोवयो जरसे यद्दधानः परि त्मना विषुरूपो जिगासि ॥ ४ ॥

4. *TRANSLATION* :—O learned persons ! you are a scholar as you are distinguished with regard to your knowledge, uphold every man to sustain and impart instructions to him like a mother. Leading a good life yourself you admire a desirable life and being a great scholar, you praise the properties of all things.

PURPORT :—Those learned persons become venerable in the world, who foster all students like mothers, who desire the advancement of all and instruct them about the actions which increase Brahmacharya and span of life.

NOTES & REMARKS :—(विषुरूपः) प्राप्तविद्यः । वि+सु+रूपः =He who has acquired good knowledge. (जिगासि) प्रशंससि । (जिगासि) । गाः स्तुतौ (जुहो) । =Praise. (चक्षसे) ख्यापयितुम् । चक्षिङ् व्यक्तायां वाचि (प्रदा) =To tell, instruct.

The same subject of enlightened person's duties is continued :

वाजो नु ते शवसस्पात्वन्तमुरुं दोघं धरुणं देव रायः ।
पदं न तायुर्गुहा दधानो महो राये चितयन्नत्रिमस्पः ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! you are giver of peace and bliss. May your impetus meet and maintain peak of strength and fulfil noble desires and uphold of the wealth. As a thief

keeps contact with his colleague seeking his footprints, likewise bearing truth in the cave of the intellect for the acquirement of great wealth of wisdom and enlightening a protector of men, please all.

PURPORT :—*As a thief follows another theif by seeking his footprints, same way, you should bear truth in your souls, fulfil your noble desires and please all.*

NOTES & REMARKS :—(दोषम्) प्रपूरकम् । =Fulfiller (of noble desires). (अद्रिम्) पालकम् । =Protector of men. (प्रस्यः) प्रीणय । = Please, satisfy.

———

Sūktam—16

Rishi of the Sūktam-Puru Ātreya. Devata-Agni. Chhanda-Trishtup. Ushnik and Brihati. Svara-Dhaivata, Rishabha and Madhyama.

The energy is described :

बृहद्वयो हि भानवेऽर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः ॥ १ ॥

1. *TRANSLATION* :—O learned person ! honour or utilise properly Agni (in the form of energy) which is resplendent and endowed with divine properties is evident as men always have a friend in front of them with words of praise (to learn about it), and utilise it properly so that there may be a bright splendour (prospects).

PURPORT :—*As a friend gets happy and grows by upholding a friend, in the same manner, the enlightened persons grow with bliss, after having acquired the knowledge of Agni (energy) and its other forms.*

NOTES & REMARKS :—(वयः) प्रदीपकं तेजः । (वयः) वी-व्याप्ति प्रजन कान्त्यसन् खादनेषु-अत्र कान्त्यर्थं ग्रहणं । कृत्वा व्याख्या ।=Splendourt hat enkindles. (अग्नये) विद्युदाख्य । सर्वधातुभ्योऽसुन् (उणादिकोषे 3, 18, 9) इति वीधातोः

असुन् प्रत्ययः । =For Agni in the form of the electricity.

The same subject of energy is continued :

स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः ।
वि हव्यमग्निरानुषग्भगो न वारमृण्वति ॥ २ ॥

2. *TRANSLATION* :—A learned leader is purifier like Agni (energy) and giver of strength to the arms (armed strength Ed.) of the people (by teaching them proper exercise). Like the sun, he uses the acceptable and presentable objects suitably, and becomes powerful by fulfilling his righteous desires.

PURPORT :—*Those highly learned persons only are fortunate who treat all people as their own selves, impart them knowledge and thus make them advanced in every way.*

NOTES & REMARKS :—(द्युभिः) धर्म्यैः कामैः (द्युभिः) दिवु-क्रीडा विजिगीषा-व्यवहार-द्युति-स्तुति मोदमद स्वप्नकान्तिः गतिषु (दिवा०) अत्र कान्तिः कामना । =By the fulfilment of righteous desires. (भगः) सूर्यः । भगः-भज-सेवायाम् (भ्वा०) भगं । श्रीयोनि-वीर्येच्छाज्ञान-वैराग्यकीर्तिषु । माहात्म्यैश्वर्यं यत्नेषु धर्ममोक्षे च ना-रवौ । मेदिनीकोषे गावाकर्म-श्लो० 12 । =The sun. (हव्य) दातुमर्हम् । हु-दानादनयोः आदाने च (ज) अत्र दानार्थग्रहणम् । =Worth giving.

The victory in battles is narrated :

अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।
विश्वा यस्मिन्तुविष्वणि समर्ये शुष्ममादधुः ॥ ३ ॥

3. *TRANSLATION* :—Those men enjoy all happiness, who are in the praise-list and friendship of this man because he is possessor of great lustre and wealth and enjoys strength, and upholds power in a king and trading community.

PURPORT :—*The persons become possessors of admirable wealth and beauty when they are friendly to one another, try to do noble deeds with physical and spiritual strength and achieve victory*

in the battle fields etc.

NOTES & REMARKS :—(अर्ये) स्वामिनि वैश्ये वा । अर्यः स्वामि वैश्ययोः (अष्टाध्याय्याम्) । =In a king or a trader. (तुविष्वणि) बलसेवने । तुवि इति बलनाम (NG 3, 1) बत बहुबलम् । बन-संभक्तौ (भ्वा०) । =In the enjoyment of strength. (शुष्मम्) बलम् । शुष्मम् इति बलनाम । =Spiritual strength.

The growth of the prosperity of the state is described :

अधा ह्यंग्न एषां सुवीर्यस्य मंहना ।
तमिद्यह्वं न रोदसी परि श्रवो बभूवतुः ॥ ४ ॥

4. *TRANSLATION* :—O learned king ! those persons achieve victory who take shelter under that mighty and great man, Commander-in-Chief of the army, as heaven and earth depend on the great sun, by the greatness of their good vigour. For the attainment of food and glory, they surround him.

PURPORT :—O men, the prosperity of that State grows more and more who have great and well-trained army.

NOTES & REMARKS :—(यह्वम्) महान्तं सूर्यम् । यह्व इति महन्नाम (NG 3, 3) =The grand sun. (मंहना) महत्त्वेन । महि-वृद्धौ (भ्वा) वृद्धिरेव-महत्वम् =By greatness.

The same subject of prosperity is dealt :

नू न एहि वार्यमग्ने गृणान आ भर ।
ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥ ५ ॥

5. *TRANSLATION* :— O learned person ! cooperating with us and other devotees of God who desire the welfare of all, praise whatever is acceptable and let the virtues of the enlightened persons come to us and bring us above well-being from all sides. Be our augmenter or helper in the Battles.

PURPORT :—With those men who bestow happiness upon all,

men should always make progress.

NOTES & REMARKS :—(गृणानः) विद्वद्गुणान् स्तुवन् गृ-शब्दे (भ्वा) अथस्तुत्यात्मक शब्दार्थः गृ-स्तुतौ । =Admiring the virtues of great scholars. (पृत्सु) सङ्ग्रामेषु । पृत्सु इति संग्रामनाम (NG 2, 17) सूरिः इति स्तोतृनाम (NG 3, 16) =In battles.

———

Sūktam — 17

Rishi of the Sūktam-Puru Ātreya. Devatā-Agni. Chhanda-Ushnik, Anushtup and Brihati. Svara-Gāndhāra and Madhyama.

The science of fire and other elements is told :

आ यज्ञैर्देव मर्त्य इत्था तव्यांसमूतये ।
अग्निं कृते स्वध्वरे पूरुरीळीतावसे ॥ १ ॥

1. *TRANSLATION* :—O learned person ! a thoughtful man praises (takes maximum use of Ed.) great fire (energy) in a good non-violent noble act with dealings of honour, accorded to the enlightened and good men. He gives away charity for imparting knowledge and other virtues, and uses it for protection, and progress etc.

PURPORT :—The persons who take interest in the association of the scholars and are engaged in doing good deeds, acquire the knowledge of fire and other elements, and they are protected from all sides.

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्काराद्यैर्व्यवहारैः । यज-देवपूजा संगतिकरणदानेषु (भ्वा.) । =By dealings of honour to the enlightened person, and association of good men and charity. (तव्यांसम्) अतिशयेन वृद्धम् । तु-गतिवृद्धिहिंसासु सौत्रः अत्र वृद्ध्यर्थः । =Highly advanced, great. (स्वध्वरे) शोभनेऽहिंसामये । अध्वर इति यज्ञनाम । ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT. 1, 3, 8) । =In a good non-violent act. (अवसे) विद्यादिसद्गुणप्रवेशाय । =For entry into knowledge and other virtues.

———

The duties of enlightened persons are mentioned :

अस्य हि स्वयशस्तर आसा विधर्मन्मन्यसे ।
तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया ॥ २ ॥

2. *TRANSLATION* :—O follower of a particular (and straight) Dharma! I also revere that glorious person, who utters true and sweet words from his mouth and practises Yogasanas. In fact, he is very wise, giver of bliss, free from all miseries and is endowed with wonderful light of wisdom.

PURPORT :—O learned person ! you should always do righteous and glorious deeds leading to good reputation. Thus you can enjoy much happiness.

NOTES & REMARKS :—(आसा) मुखेनासनेन वा । =With mouth or with the Asanas (postures of Yoga). (नाकम्) अविद्यमानदुःखम् । कमिति सुखनाम (NG 3, 6) अकम् दुःखम् न यकं विद्यते अत्रेति नाकः तमः । =Free from all miseries.

The same subject of enlightened persons' duties is further highlighted :

अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा ।
दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! remove all miseries because you are endowed with the light of knowledge and noble speech. By your power, good works/shine or recieve much prominence like charming or desirable objects.

PURPORT :—O men ! those only persons knowledge, glory and reputation shine like the light of the sun, who spread much knowledge.

NOTES & REMARKS :—(अर्चिषा) विद्याप्रकाशेन । अर्चिरिति ज्वलतो नाम =By the light of knowledge. (दिवः) कमनीयार्थस्य । दिवुधातोः कान्त्यर्थमादाय व्याख्या । कान्तिः कामना । =Of a charming or desirable object. (अर्चयः) सत्कृत्यः । =Good deeds. (तुजा) प्रेरय । अत्र द्व्यचोतस्तिङ इति दीर्घः ।

=Motivate or inspire.

TRANSLATOR'S NOTES :—अत्र दुःखानि तुज इतियोगाद् हिंसार्थमस्त्र बोध्यम् ।

By the illustration of Agni (learned person) the knowledge is described :

अस्य क्रत्वा विचेतसो दस्मस्य वसु रथ आ।
अधा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते ॥ ४ ॥

4. *TRANSLATION* :—O leraned person ! under the leadership of fire (learned person. Ed.) and who is acceptable to all and is praised among the people, when added with the intellect of the similar who is equally enlightener and destroyer of all miseries, carries good things puts in charming chariot are admired.

PURPORT :—As Agni (fire) shines among the people, so wise men endowed with knowledge and humility shine among the people.

NOTES & REMARKS :—(दस्मस्य) दुःखोपक्षयितुः । दसु-उपक्षये (दिवा.) =Of the person who is destroyer of all miseries. (विचेतसः) विज्ञापकस्य । वि+चिती संज्ञाने (भ्वा.) =Of enlightener.

The attributes of the enlightened persons are further mentioned :

नू न इद्धि वार्यमासा सचन्त सूरयः।
ऊर्जो नपादभिष्टये पाहि शग्धि स्वस्तय उतैधि पृत्सु नो वृधे ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! as the enlightened devout persons link electricity by their sitting down (in laboratories) in the same manner, you protect our energy, never falling down for others' enjoyment or happiness. Be with us in the battles for our alround progress and welfare.

PURPORT :—If men emulate the enlightened person, they can easily achieve victory by the attainment of good merits, and with

increased power.

NOTES & REMARKS :—(आसा) उपवेशनेन । आसा-आस्येन मुखम् आस-उपवेशन (अदा.) । =By sitting down (on an assignment). (सचन्त) सम्बन्धन्ति, षच् समवाये (भ्वा.) । =Relate, connect. (वार्यम्) वरेषु कार्येषु भवं विद्युदग्निम् वृञ्वरणे । =Electric fire.

Sūktam-18

Rishi of the Sūktam- Dvita Mriktavāha Ātreya. Devatā-Agni. Chhanda Anushtup, Ushnik and Brihati of various kinds.

A guest is illustrated as Agni :

प्रातर॒ग्निः पु॑रुप्रि॒यो वि॒शः स्त॑वे॒तावि॑थिः ।
विश्वा॑नि॒ यो अम॑र्त्यो ह॒व्या मर्ते॑षु॒ रण्य॑ति ॥ १ ॥

1. *TRANSLATION* :—O men ! guest is venerable who is purifier like the fire, is liked and loved and served by many. Being immortal by the nature of his soul, he takes delight in good (even though perishable) deeds; showers his praises over all things that are worth giving, and delivers sermons to the people from morning (till night).

PURPORT :—*O men ! only the absolutely truthful guest is to be most revered. He knows well the mystery of the soul and God. Preacher of truth, highly learned, beloved of the enlightened persons and well-wisher of all like God, he is ever cheerful.*

NOTES & REMARKS :—(अग्निः) अग्निरिव पवित्रः । =Purifire like the fire. (मर्तेषु) मरणधर्मेषु कार्य्येषु । =In acts which are perishable.

The subject of venerable guests is continued :

द्वि॒ताय॑ मृ॒क्तवा॑हसे स्व॒स्य द॒क्षस्य॑ मं॒हना॑ ।
इन्दुं॒ स ध॑त्त आनु॒षक्स्तो॒ता चि॑त्ते अमर्त्य ॥ २ ॥

2. *TRANSLATION* :—O men ! you are immortal by the nature of your soul, admirer of truth and knowlege. You have in

your mind the idea of acquiring wealth, should delight a guest who has received education in both births i.e. from the parent and Acharya (preceptor). He confers pure knowledge and ever remains with (is confident of) the greatness of his own power.

PURPORT :—Those men who honour absolutely truthful enlightened persons, ever enjoy bliss, and acquire true knowledge.

NOTES & REMARKS :—(द्विताय) द्वाभ्यां जन्मभ्यां विद्यां प्राप्ताय। = For one who has received education in both births i.e. from the parent and Acharya (or preceptor) (इन्दुम्) ऐश्वर्यम्। इदि परमैश्वर्ये (भ्वा.) । = Wealth, prosperity.-(अमर्त्यं) आत्मस्वरूपेण नित्य। = Immortal or eternal by the nature of his soul.

The behaviour towards a guest is outlined :

तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
अरिष्टो येषां रथो व्यश्वदावन्नीयते ॥ ३ ॥

3. *TRANSLATION :*—O persons ! I call upon the guests and extremely wealthy persons, because your chariot or transport distinctly never moves for a sinful killing. O owners of cattle wealth and treasures of scientific knowledge and virtues ! I invite you personally to visit our home for the sake of your welfare, because your speech purifies to all on a perpetual basis.

PURPORT :—The people who provide with warmth service in honour to long lived guests and who are crowned with Dharma (righteousness) like non-violence etc.

NOTES & REMARKS :—(दीर्घायुशोचिषम्) दीर्घमायुः शोचिः पवित्रकरं यस्य तम्। = Those who lead long life in a pious and purifying manner. (गिरा) वाण्या। = With speech. (हुवे) आह्वये। = Call upon. (मघोनाम्) बहुधनयुक्तानाम्। = Of those who are blissed with plenty of wealth. (येषाम्) अतिथीनाम्। = That is, of the guests. (रथः) यानम्। = Chariot; transport. (अश्वदावन्) योऽश्वान्व्याप्ति करान् विज्ञानादि गुणान्ददाति

तत्सम्बुद्धौ । =O owner of cattle wealth & blessed with scientific knowledge & virtues.

The subject of guest is further described :

चित्रा वा येषु दीधितिरासन्नुक्था पान्ति ये ।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥ ४ ॥

4. *TRANSLATION* :—O men ! only those are the best guests who possess the glorious knowledge, in whose mouth recite admirably Vedic mantras followed by good deeds. They protect covered (bring into limelight the hidden), knowledge like the firmament in a man endowed with happiness, and who uphold from all sides good and other commodities.

PURPORT :—The guests endowed with knowledge and good virtues, are well wishers of all, and industrious and impartial. They protect all by imparting good teachings and are the real benefactors of the world.

NOTES & REMARKS :—(दीधितिः) प्रकाशमाना विद्या । दीधीङ्-दीप्ति देवनयोः । (अदा०) अत्रदीप्त्यर्थं ग्रहणम् । =Glorious or shining knowledge. (बर्हिः) अन्तरिक्षमिव विज्ञानम् । =True knowledge like the firmament. (स्तीर्णम्) आच्छादितम् । स्तृञ् आच्छादने (क्र्या०) । =Hidden (secret).

More mentioned about the guests :

ये मे पञ्चाशतं ददुरश्वानां सधस्तुति ।
द्युमदग्ने महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम् ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! the guests give me the admirable knowledge of Agni (energy, electricity) and other proper impetuous articles. Endowed with the light of true science, let them grant me vast and great knowledge and good food. O immortal (by the nature of soul) ! make the wealthy persons truly progressed like your leading men.

PURPORT :—O men ! honour the guests very well who impart you the knowledge of physics and other sciences.

NOTES & REMARKS :—(अश्वानाम्) वेगवतामग्न्यादिपदार्थानाम् । =Of impetuous objects like the Agni (energy/electricity etc.) and others. (द्युमत्) यथार्थज्ञानप्रकाशयुक्तम् । =Endowed with the light of true knowledge.

TRANSLATOR'S NOTES :—अग्निर्वा अश्वः श्वेतः (Stph 3, 6, 2, 4) अग्निरेष यदश्वः (Stph 6, 3, 3, 22) । सोऽग्निरश्वो भूत्वा प्रथमः प्रजिगाय (Gopatha upanishad 3, 4, 11,) अश्वो न देववाहनः (ऋ. 3, 27 14) इति । अश्वेति वा एष (अग्निः) भूत्वा देवेभ्यो यज्ञं वहति (Stph 1, 4, 1, 30) ।

Sūktam—19

Rishi of the Sūktam-Vavri Atreya-Devata or Subject-Agni. Chhanda- Gāyatri, Ushnik, Anushtup and Pankti of various kinds. Svara-Gāndhara and Rishabha.

The teachings of the enlightened person are stated :

अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्वव्रिश्चिकेत । उपस्थे मातुर्वि चष्टे ॥१॥

1. *TRANSLATION* :—O learned person ! and accepter of truth experiences, the various (high, low and middle) states (accepter of truth) knows reality. He becomes distinguished by remaining close to and following her mothers' teachings since childhood.

PURPORT :—There is no living being who does not have high, middle and low states. But only that person is able to reform these various states, when trained by his mother, father and Acharya (precepter).

NOTES & REMARKS :=(वव्रिः) अङ्गीकर्त्ता । स्वीकर्त्ता । वृङ्.-वरणे (स्वा०) । =Accepter (of truth). (विचष्टे) विख्यायते । वि+चक्षिङ् व्यक्तायां वाचि दर्शनेऽपि । =Become distinguished.

More stated about the teachings from the enlightened persons :

जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति । आ दृळ्हां पुरं विविशुः ॥२॥

2. *TRANSLATION* :—The persons who enlighten others day and night behave not crookedly but uprightely. They protect wealth (internal as well as external) enter into a strong city.

PURPORT :—*The persons of upright nature are enlighteners of truth and are engaged in doing good work every moment. They bring prosperity to the State.*

NOTES & REMARKS :—(चितयन्तः) ज्ञापयन्तः । चिती-संज्ञाने (भ्वा.) । =Enlightening, teaching. (नृम्णम्) धनम् । नृम्णम् इति धननाम (NG 2,10) =Wealth. (जुहुरे) कुटिलयन्ति । (जुहुरे) हृ-कौटिल्ये (भ्वा.) । अत्र-विजुहुरे-सरलभावेन वर्तन्त इत्यर्थः । =Behave crookedly.

The enlightened persons are narrated :

आ श्वैत्रेयस्य जन्तवो द्युमद्वर्धन्त कृष्टयः
निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! all living beings including men grow in the midst of water in the firmament (raining water). A man desiring good food is delighted with this sweet water. Similarly a man who has ornaments made of gold (named nishka equal to four golden coins) in his neck is very much admired and enjoys glorious happiness.

PURPORT :—*O men ! knowing that all substances are born of the water and have their origin in water, enjoy happiness of all kinds. (The human and other living beings have 85 percent, and more water in their bodies. Ed.).*

NOTES & REMARKS :—(श्वैत्रेयस्य) श्वित्रास्वन्तरिक्षस्थासु दिक्षु भवस्य जलस्य । मधु इति उदकनाम (NG 1, 12) । =Of the water in the firmament. (कृष्टयः) मनुष्याः । कृष्टयः इति मनुष्यनाम (NG 2, 3) । =Men. (वाजयुः) वाजमन्नमात्मन इच्छन् । =Desiring good food.

TRANSLATOR'S NOTES :—In the original Sanskrit commentary मघवा has been explained as मधुना though in the Hindi translation it has been rendered as मधुर जलसे. Better sense will be honey, which is considered in Ayurveda to be one of the best foods.

For teachings the enlightened persons are described :

प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।
घर्मो न वाजजठरोऽदब्धः शश्वतो दभः ॥ ४ ॥

4. *TRANSLATION* :—I have good appetite of a healthy person, am inviolable, and engaged in good actions. Ceselessly like the destructive force or dear like the milk. I attain whatever is desirable on the earth and heaven because they produce or contain food materials. You should also do the same with me.

PURPORT :—*There is a simile used in the mantra. Those men are the protectors of all. like the earth who pervade (are knowers of) all sciences. As the sun light is dear to all like the milk, the followers of Dharm (righteousness) are also liked.*

NOTES & REMARKS :—(जाम्योः) अत्तव्यान्नप्रदयोर्द्यावापृथिव्योः । अमु अदने (भ्वा.) । =Givers of food materials of the earth and heaven. (दभः) दभ्नाति हिनस्ति येन सः । दभ्नोति वधकर्मा (NG 2, 19) =Destructive. (अजामि) प्राप्नोमि । घर्म इति अहनाम् (NG 1, 19) । =Attain, achieve.

The enlightened persons are further mentioned :

क्रीळन्नो रश्म आ भुवः सं भस्मना वायुना वेविदानः ।
ता अस्य सन्धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥५॥

5. *TRANSLATION* :—O learned person ! you are like the rays of the sun. The Agni (in the form of energy/electricity) manifests itself alongwith light carrying its flames and air bestows happiness. They are similarly well-admired like the heroes lying in the vehicles impulsive armies. Supporting and ever cheerful, let

them be giver of happiness to all.

PURPORT :—There is simile in the mantra. O learned person! as the extensive rays of the sun give happiness everywhere to all, in the same manner, being good scholars, you should go everywhere and gladden all by giving good sermons or teachings.

NOTES & REMARKS :—(वक्षणेस्थाः) या वाहने तिष्ठन्ति ताः। वह-प्रापणे (स्था.)। = Laying or sitting in the vehicles. (वक्ष्यः) वोढ्यः। = Carrying. (रश्मे) रश्मिवद्वर्त्तमान विद्वान्। = O scholar who are like the rays of the sun.

Sūktam-20

Rishi of the Sŭktam-(Endeavouring) Atris. Devata or subject-Agni. Chhanda-Anushtup and Pankti, Svara-Gāndhāra and Panchama.

The duties of the enlightened persons, are mentioned with the word 'Agni' :

यमग्ने वाजसातम त्वं चिन्मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥ १ ॥

1. *TRANSLATION* :—O distributor of knowledge and other things among others! O highly learned person! whichever wealth you consider good for yourself, which (wealth) is to be admired by the truthful learned persons, which (wealth) is useful to hold (being noble), convey or disseminate that to others also (for their use) through your dealings and good speeches.

PURPORT :—Whatever good desire one has for his ownself, he should have the same kind of desire for others. That only is the righteous dealing. As living beings do not to suffer from miseries in their own case and pray and attempt for happiness, they should do the same for others also.

NOTES & REMARKS :—(वाजसातम) प्रतिशयेन वाजानां। विज्ञानादिपदार्थानां-

विभाजकं-तत्संबद्धौ । वाजः वन-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । =Distributor of true knowledge and other things among others. (पनया) व्यवहारेण प्रापय मन्त्रसंहितायामिति दीर्घः । पन-व्यवहारे स्तुतौ च । अत्र व्यवहारार्थग्रहणम् । =Convey or disseminate it to achieve by your dealings.

The same subject of enlightened persons is continued :

ये अ॒ग्ने नेरय॑न्ति ते वृ॒द्धा उ॒ग्रस्य॒ शव॑सः ।
अप॒ द्वेषो॒ अप॒ ह्वरो॒ऽन्यव्र॑तस्य सश्चिरे ॥ २ ॥

2. *TRANSLATION* :—O learned person ! let the old (experienced) in knowledge and age act aimed at your sublime (superior) strength, and perish those who have malice towards you. Those who do not act on the path of an un-righteous person behaving crookedly, do not suffer or falter.

PURPORT:—Those persons only should be respected as old who always speak the truth, who make all happy by doing good to them and who never act against the injuction of Dharma.

NOTES & REMARKS :—(शवसः) बलस्य । शव इति बलनाम (NG 2, 10) । =Of strength. (ह्वरः) कुटिलाचरणाः ह्वृ-कौटिल्ये (भ्वा०) । =Of crooked conduct.

The enlightened person's way of life is mentioned :

होता॑रं त्वा वृणीम॒हेऽग्ने॒ दक्ष॑स्य॒ साध॑नम् ।
य॒ज्ञेषु॑ पू॒र्व्यं गि॒रा प्रय॑स्वन्तो हवामहे ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! we industrious perons invoke an accomplisher of strength in the Yajnas by our speech gained by ancient truthful persons, and choose (apply) Agni (energy) for happiness. So we choose you as a priest.

PURPORT :—The people have great regard for a benevolent person doing good to others. Therefore, the enlightened men always do good deeds to others.

NOTES & REMARKS:—(होतारम्) दातारम्। = Donor, giver of happiness etc. (प्रयस्वन्तः) प्रयतमानाः)। = Endeavouring, industrious.

The duties of the enlightened persons are told further :

इ॒त्था यथा॑ त ऊ॒तये॒ सह॑सावन् दि॒वेदि॑वे ।
रा॒य ऋ॒ताय॑ सुक्रतो॒ गोभिः॑ष्याम सध॒मादो॑ वी॒रैः स्या॑म सध॒माद॑: ॥४॥

4. *TRANSLATION* :—O mighty wise person ! we are ceaselessly endowed with noble speeches for protection and advancement and for the wealth earned with righteous conduct. Likewise you should also be. Let us be accompanied by the heroes day and night, living together.

PURPORT :—*Only those persons enjoy happiness who work hard with strength for acquisition of wealth by taking the army of the heroes with them.*

NOTES & REMARKS :—(ऋताय) धर्म्मव्यवहारेण प्राप्ताय। ऋ-गतौ (क्र्या) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणम्। = Received with righteous conduct. (सधमादः) सहस्थानाः। सह्सद तृप्तयोः (चुरा०)। = Having the same place, living together.

Sūktam—21

Rishi of the Sūktam-Sasa Ātreya. Devatā-Agni. Chhanda-Anushtup, Ushnik and Brihati of various kinds. Svara-Rishabha and Madhyama.

The enlightened persons (Agni) is mentioned :

म॒नु॒ष्वत्त्वा॒ नि धी॑महि मनु॒ष्वत्समि॑धीमहि ।
अग्ने॑ मनु॒ष्वद॑ङ्गिरो दे॒वान्दे॑वय॒ते य॑ज ॥ १ ॥

1. *TRANSLATION* :—O learned person ! you are dear to us like Prāna. We place Agni (fire/energy) for the accomplishment of various works. We make a man glorious (lit. enkindle) divine and make for him (in his favour) because he desires to enlightened

persons to cultivate divine virtues, like a thoughtful person. In the same manner, we establish you in the performance of the truthful act and thus be united like good men.

PURPORT :—The thoughtful persons desire to cultivate divine virtues. They should know the science of Agni (energy/and electricity) and other objects.

NOTES & REMARKS :—(मङ्गिर:) प्राण इव प्रिय: । =Dear like Prāna. (यज) सङ्गच्छस्व । =Be united or associated. (देवयते) देवान् दिव्यगुणान्कामय-मानाय । =Desiring divine virtues.

The same subject of enlightened persons is dealt :

त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे ।
स्रुचंस्त्वा यन्त्यानुषक्सुजात सर्पिरासुते ॥ २ ॥

2. *TRANSLATION* :—O well-born learned person ! you are purifier like the fire. As the fire is enkindled with ghee, in the same manner, you are enkindled in a famous man, when well-pleased with him. As the ladle and other implements of the Yajna are received suitable by you like wise you should be agreeable to all.

PURPORT :—O men ! the fire grows by the use of the sticks and ghee etc. Likewise, you should grow constantly by acquiring knowledge and cultivating good virtues.

NOTES & REMARKS :—(जने) प्रसिद्धे । =Distinguished, famous. (आनुषक्) आनुकूल्येन । =Suitably, agreeably.

The attributes of a knower of technology are told :

त्वां विश्वे सजोषसो देवासो दूतमक्रत ।
सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥ ३ ॥

3. *TRANSLATION* :—O highly learned poet ! all the enlightened persons loving and serving one another make the fire as messenger, and praise its properties in the company of good people,

and thus serve or utilise it for various purposes. Likewise, we serve and honour you.

PURPORT :—Those who make the fire (energy) as messenger or communicator (taking from it various useful works) become owner of admirable wealth.

NOTES & REMARKS :—(सपर्यंन्तः) परिचरन्तः । जुषी-प्रीति सेवनयोः (तुदा०) =Serving. (सजोषसः) समान प्रीति सेविनः सपर्यति परिचरण कर्मा (NG 3, 5) =Loving and serving one another equally.

The enlightened persons is further highlighted :

देवं वो देवयज्ययाग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिह्यृतस्य योनिमासदः ससस्य योनिमासदः ॥ ४ ॥

4. *TRANSLATION :—*O highly learned persons ! let a man praise divine fire (or energy) in the company of absolutely truthful scholars. O mighty person ! being enkindled (enlightened) illuminate all.—Know the cause and property of true infinitesimal particles or atoms and also their cause and effect.

PURPORT :—The persons who accomplish their works after knowing the secrets of creation of including their cause and effect, know the order of thc creation. They however do not suffer.

NOTES & REMARKS :—(ऋतस्य) सत्यस्य परमाण्वादेः । ऋतमिति सत्यनाम (NG 3, 10) अत्र सत्य परमाण्वादे ग्रहणम् । =Of the true infinitesimal particles or atoms etc. (ससस्य) कार्य्यस्य । =Of the effect. (योनिम्) कारणम् । =Cause.

Sūktam-22

Rishi of the Sŭktam-Vishvasama Ātreya-Devatā-Agni Chhanda Gāndhāra. Svara-Rishibha-Brihati-Madhyama.

The Agni is mentioned :

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे ।
यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि ॥ १ ॥

1. *TRANSLATION :—*O man full of alround peace ! revere

him (Agni-enlightened person) exceedingly like a distinguished scholar, because he is praiseworthy in all Yajnas or non-violent noble deeds, a liberal donor, endowed with much bliss among the people and shining like the purifying fire.

PURPORT :—*Men should honour only righteous persons and not others.*

NOTES & REMARKS :—(अत्रिवत्) व्यापकविद्यवत् । अत-सातत्यगमने धातु-पाठ । गमनस्य गतेर्वा त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । ज्ञानार्थ-मादाय व्यापक विद्य इति व्याख्यानम् । =Like a person knower of many sciences. (पावक-शोचिषे) पावकस्य शोचिः प्रकाश इव प्रकाशो यस्य तस्मै । शोचिरिति ज्वलनाम (NG 1, 17) ज्वलनं प्रकाश इत्यर्थान्तरम् । =For a person whose life is like the light of the purifying fire.

The same subject of Agni is further developed :

न्य१ग्निं जातवेदसं दधाता देवमृत्विजम् ।
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥ २ ॥

2. *TRANSLATION* :—O learned persons ! utilise well that Agni which upholds and sometimes disintegrates or breaks up earth and other objects. It has to be united, and is pure like the performer of the Yajnas. It is present in created things and is endowed with divine attributes, functions and nature.

PURPORT :—*As the Ritviks (performers of the Yajnas) conclude the Yajna, in the same manner, Agni (in the form of energy or electricity) accomplishes technological (projects).*

NOTES & REMARKS :—(यज्ञः) सङ्गन्तव्यः । यज धातो पूजा । अत्र सङ्गति करणार्थः । =Worthy or being united or used. (देवव्यचस्तमः) यो देवान्पृथिव्यादीन्धरति-भिनत्ति च सोऽतिशयितः । वि+अंजु गति पूजनयोः । अत्र गतेः गमनप्राप्त्यर्थं-ग्रहणम् । वि—विशिष्टतया वि—विरुद्धोर्थं । =Which upholds and sometimes breaks up earth and other objects.

The subject of Agni is further described :

चिकित्विन्मनसं त्वा देव मर्तास ऊतये ।
वरेण्यस्य तेऽवंस इयानासो अमन्महि ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! let us the mortals know you well, because you are endowed with enlightened mind. We approach you by the association of your desirable protective cover shining and purifying.

PURPORT :—Men should carry out research into sciences by the association of highly learned scientists.

NOTES & REMARKS :—(चिकित्वन्मनसम्) चिकित्विमाविज्ञानवतां मनइव मनो यस्य तम् । चिती-संज्ञाने (भ्वा.) अत्र धातोरनेकार्थत्वात्र कान्त्यर्थं ग्रहणम् । Whose mind is like the mind of great scholars or scientists. (अवस:) कमनीयस्य । कान्ति: कामना । =Of desirable protection. (इयानास:) प्राप्नुवन्त: इणगतौ (अदा.) । =Approaching.

TRANSLATOR'S NOTES :—Even the translation of Prof. Wilson of चिकित्वन्मनसम् as "who are of intelligent mind" clearly shows that by Agni, material fire is not meant but a highly learned leader. Strangely and erroneously Prof. Wilson and many western scholars like him think that fire is glorified in such mantras.

The Agni is further mentioned :

अग्ने चिकिद्ध्य१स्य न इदं वचः सहस्य ।
तं त्वा सुशिप्र दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः ॥ ४ ॥

4. *TRANSLATION* :—O powerful and learned husband and wife ! you have handsome chin and nose. The persons free from three kinds of misery—physical and mental, social and cosmic-grow harmoniously because of admirable dealings and men free from lust, anger and greed purify all by their noble speeches. Therefore, know well this our utterance and of the devotee. We revere you.

PURPORT :—The industrious persons make all grow and

preachers purify all. All men should also act like that.

NOTES & REMARKS :—(सुशिप्र) शोभनाहनुनासिक । =Having handsome chin and nose. (अत्रय:) अविद्यमानत्रिविधदु:खा: । =Free from three kinds of misery आध्यात्मिक (physical & mental) आधिभौतिक (Social) आधिदैविक (Cosmic) । (अत्रय:) त्रिभि: काम क्रोध लोभ दोषै: रहिता: । =Free from the three evils of lust, anger and greed.

TRANSLATOR'S NOTES :—The second interpretation given by Maharshi Dayananda Sarasvati reminds the verse in the Bhagavad Gita. त्रिविधं नरकस्येदं, नाशनमात्मन: । काम: क्रोधस्तथा लोभ:, तस्मादेतत् त्रय त्यजेत् । (गीता अ. १६) । It is wrong on the part of Prof Wilson and Griffith to take the word अत्रय:—twice, used in this mantra and else where, as the sons of the Atri-a particular sage. It is against the fundamental principles of the Vedic Termology.

———

Sūktam—23

Rishi of the Sūktam-Dyumna Vishvacharshani. Devatā or subject-Agni. Chhanda-Anushtap and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of Agni (a brave person) are told :

अग्ने॒ सह॑न्तमा भ॑र द्यु॒म्नस्य॑ प्रा॒सहा॑ र॒यिम् ।
विश्वा॒ यश्च॑र्ष॒णीर॒भ्या॒३॑सा वाजे॑षु सा॒सह॑त् ॥ १ ॥

1. *TRANSLATION* :—O brave person ! you are full of splendour like the fire, give us wealth of good reputation because it overcomes all powerful and glorious armies and gives inspiring and exhorting teachings with your mouth.

PURPORT :—A desirous to achieve victory has well-trained army of brave soldier. Having inspired them with the teaching of heroism, he urges them to fight with foes.

NOTES & REMARKS :—(द्युम्नस्य) धनस्य यशसो वा । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नं वा (NKT 5,1,5) । =Of wealth or

good reputation. (प्रासहा) याः प्रकर्षेण शत्रुबलानि सहन्ते ताः सेनाः। मन्त्रान्येषामपीत्याद्यचो दीर्घः। =The armies which can overcome the strength of the adversaries. (चर्षणीः) प्रकाशमाना मनुष्यसेनाः। =The glorious armies of men.

The brave persons are highlighted :

तमग्ने पृतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्यो अद्भुतो दाता वाजस्य गोमतः ॥ २ ॥

2\. *TRANSLATION* :—O mighty king ! bring to us that hero who is the best among good men, gives happiness and wealth consisting of many cattle, land and wealth. Endowed with wonderful actions, that brave man enables to defeat the army of the foes.

PURPORT :—That king alone can achieve victory and attain prosperity, who supports truthful, highly learned, firm, liberal and brave persons.

NOTES & REMARKS :—(सहस्वः) बहु सहो बलं विद्यते यस्य तत्सम्बुद्धौ सह इति बलनाम (NG 3, 9)। =Very powerful. (वाजस्य) सुखधनादेः। वाज इति धननाम (NG 2, 9)। =Of happiness and wealth etc.

The attributes of a hero are told :

विश्वे हि त्वा सजोषसो जनासो वृक्तबर्हिषः ।
होतारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥ ३ ॥

3\. *TRANSLATION* :—O king ! all the highly learned persons take shelter under you, who are a liberal donor at your palace to all. Loving and serving one another, famous for their good character and conduct, proficient in all sciences like the priests well-versed in the Vedas, such brave persons acquire much wealth.

PURPORT :—O king ! you must always protect and honour those staff who love to take the state on the path of progress and are righteous.

NOTES & REMARKS :—(वृक्तबर्हिषः) श्रीविद्या ऋत्विज इव सर्वविद्यासु कुशलाः। वृक्तबर्हिषः इति ऋत्विङ्नाम (NG 3, 18)। =Proficient in all sciences, like the priests well-versed in the Vedas. (जनासः) प्रसिद्धशुभाचरणाः। जनी-प्रादुर्भावे। =Famous for their good character and conduct.

The subject of brave persons is further developed :

स हि ष्मा विश्वचर्षणिरभिमाति सहो दधे।
अग्ने एषु क्षयेष्वा रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥ ४ ॥

4. *TRANSLATION* :—O learned mighty person! you shine like the fire. One can certainly be a victor who is endowed with the light of all knowledge, upholds power in the dwelling places which ultimately creates self-respect and self-confidence. With the help of such a person, grant unto us articles with admirable wealth. O purifire! with pure character and conduct you enlighten us well.

PURPORT :—The men who possess perfect physical and spiritual power are able to impart strength to all.

NOTES & REMARKS :—(विश्वचर्षणिः) अखिलविद्याप्रकाशः। चर्षणिरिति पदनाम (NG 4, 2) पद-गतौ। गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम्। विश्वचर्षणीः इति-पश्यति कर्म (NG 3, 11)। =A man full of the light of the knowledge of all sciences. (दीदिहि) १. देहि =Give २. प्रकाशय। =Enlighten.

Sūktam—24

Rishi of the Sŭktam-Bandhu, Subandhu, Shruta Bandhu and Vipra Bandhu. Devata-Agni. Chhanda-Bhūrig Brahati.

The attributes of Agni (God or king) are told :

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ॥ १ ॥
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥ १ ॥ २ ॥

1. *TRANSLATION* :—O king! you are our close friend, our

protector and auspicious, and are living in good abode and providing others also to inhabit, with wealth and food materials. Be auspicious and protector like Agni, (fire). Grant us most glorious wealth.

(2) In the case of God as pointed out by Maharshi Dayananda Sarasvati in his purport-O God ! you are our close friend (on account of your Omnipresence), our saviour, and conferer of bliss and worthy of the highest praise.

PURPORT :—A ruler should be like God who is Omnipresent, protector of all, gives joy to all, and provide all objects happiness.

NOTES & REMARKS :—(अन्तम:) समीपस्थ: । अन्तम: अन्तिकम: अन्तिक कस्मादानीतं भवति (NKT 3, 2, 10) ।=Living near us. (वरूथ्य:) वरूथेषूत्तमेषु गृहेषु भव: वरूथम् इति गृहनाम (NG 3, 4) ।=Living in good houses or abodes. (वसुश्रवा:) धनधान्ययुक्ता: । श्रव इति अन्ननाम (NG 2, 20) ।= Endowed with wealth and foodgrains etc.

———

The duties of the enlightened persons are further told by the name of Agni :

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ॥ ॥
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ३ ॥ ४ ॥

3. & 4. *TRANSLATION :*—O ruler ! you are thoroughly purifier and illuminator of truth, therefore enlighten us. Listen attentively to what we read as memorandum or our invocation. Keep us away from all sinners or desires of committing sins. We pray to you for our happiness and the happiness of our friends.

PURPORT :—All subjects should pray to the ruler in the following manner :

You should keep away all sins and crimes, and protect us.

Augment the dissemination of knowledge, increase happiness for all righteous friends and punish the wicked constantly.

NOTES & REMARKS :—(शोचिष्ठ) अतिशयेन शोधक:। शुचिर्-पूतीभावे (दिवा)। =Exceedingly purifier. (दीदिव:) सत्यप्रद्योतक:। दीदयति ज्वलति कर्मा (NG 1, 16)।=Illuminator of truth. (ईमहे) याचामहे। ईमहे याच्या-कर्मा (NG 1, 16) =Beg for, pray.

Sūktam—25

Rishi of the Sūktam-Ātreyas (the sons of Atri). Chhanda-Anushtup and Ushnik. Svara-Dhaivata and Rishabha.

The attributes of Agni are told :

अच्छा वो अग्निमवसे देवं गासि स नो वसुः।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः॥ १॥

1. *TRANSLATION* :—O learned person! the radiant Agni (fire) you admire for your protection. That Agni is giver of various articles like the sons of the seers who are distinguisher of truth from untruth, and overcomes the foes and gives us victory.

PURPORT :—*As a good son of a scholar, having become highly learned abandons greed and other evils and makes his parents happy, in the same manner, the fire (energy) when properly utilised bestows happiness upon all.*

NOTES & REMARKS :—(ऋषूणाम्) मन्त्रार्थविदाम्। अत्र वर्णव्यत्ययेन इकारस्य स्थाने उत्वम्। =Of the knowers of the meanings of the Vedas. (ऋतावा) सत्यासत्यस्य विभाजक:। (वन-संभक्तौ)। =Distinguisher between truth and false-hood.

TRANSLATOR'S NOTES :—Victory can be achieved by the use of Agneyastra and other powerful electric weapons. (Agni here.)

Now the duties of Agni (ruler) are told :

स हि सत्यो यं पूर्वे चिद्देवासश्चिद्यमीधिरे ।
होतारं मन्द्रजिह्वमित्सुदीतिभिर्विभावसुम् ॥ २ ॥

2. *TRANSLATION* :—That truthful and noble king alone is fit to rule whom even the old (experienced) scholars enkindle or enlighten, because he is a liberal donor, sweet-tongued, and endowed with glorious wealth and holy splendour.

PURPORT :—That king alone is able to protect the people and make the state prosperous who is honoured on account of his virtues accepted even by absolutely truthful enlightened person.

NOTES & REMARKS :—(सुदीतिभिः) सुष्ठु दीप्तिभिस्सहितम् । सु+दीप्तिभिः वर्णलोपः । =Endowed with holy splendours. (विभावसुम्) प्रकाशयुक्त वसु धनं यस्य तम् । वि+भा+वसु भा-दीप्तौ (अदा) । =Possessor of glorious wealth.

The attributes of Agni (enlightened persons) are told :

स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या ।
अग्ने रायो दिदीहि नः सुवृक्तिभिर्वरेण्य ॥ ३ ॥

3. *TRANSLATION* :—O acceptable learned king ! you are purifier like the fire. Give us riches free from all evils alongwith the choicest, most excellent, the best and subtle intellect through the action.

PURPORT :—Only those should be honoured by all who desire to have good intellect.

NOTES :— (सुवृक्तिभिः) सुष्ठु वृक्तिर्वर्जनं यासां ताभिः क्रियाभिः । =Through the activities free from sins.

The same subject of duties of the Agni are stated :

अग्निर्देवेषु राजत्यग्निर्मर्तेष्वाविशन् ।
अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत ॥ ४ ॥

4. *TRANSLATION* :—O men ! know the various kinds of

Agni and serve them with good intellect. There is an Agni (highly learned person) purifier like the fire who shines among the persons, of his class. There is another Agni (in the form of energy) which shines among the mortals when used methodically or scientifically. There are third and fourth categories of Agni in the form of the fire and the sun which carries the oblations to distant places.

PURPORT :—O learned persons! if you know well Agni of various kinds as hinted at the mantra, what happiness is there you may not obtain? (You will get it all).

NOTES & REMARKS :—(अग्निः) १-पावक-इव वर्तमानो विद्वान् अग्निः कस्मादग्रणीर्भवति (NKT 7, 4, 15) अग्निरिति पदनाम (NG 5, 1) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । विद्वदर्थे ज्ञानार्थ ग्रहणम् । पावक सूर्यार्थे सुखतापादि प्रापकम् । =A scholar who is purifier like the fire. (अग्निः) २. विद्युत । =Electricity. ३. सूर्यादिरूपः । =Agni in the form of the fire and the sun.

The same subject of Agni is highlighted :

अ॒ग्निस्तु॑वि॒श्र॑वस्तमं तु॒विब्र॑ह्माणमुत्त॒मम् ।
अ॒तूर्तं॑ श्रा॒वय॑त्पतिं पु॒त्रं द॑दाति दा॒शुषे॑ ॥ ५ ॥

5. *TRANSLATION* :—A highly learned person purifier like the fire gives a liberal donor a son, who is endowed with much hearing (knowledge) of Shastras glory and abundant food materials, who has as his associates many knowers of the four Vedas, is excellent, un-harmed and the one whose guardian is preacher of truth or is giver of noble advice. He is worthy of the greatest reverence.

PURPORT :—O men! you should honour only those who make people scholars and righteous.

NOTES & REMARKS :—(तुविश्रवस्तमम्) अतिशयेन बह्वन्नश्रवणयुक्तम् । श्रवः इति अन्ननाम (NG 2, 7) श्रव इति अन्ननाम, श्रूयते इति सतः (NKT 10, 1, 5)

श्रवः प्रशंसया इति (NKT. 4, 4, 24) =Endowed with much hearing of the Shastras glory and abundant food materials. (सुविब्रह्माणम्) बहवो ब्रह्मणश्चतुर्वेदविदो विद्वांसो यस्य तम् । =Who has many knowers of the Four Vedas as his associates or friends ? (अस्तृतम्) अहिंसितम् । =Unharmed.

The subject of Agni (enlightened person or God) is continued :

अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम् ॥ ६ ॥

6. *TRANSLATION* :—O men ! Agni (God or a highly learned leader) gives a good protector of the people with the help of his army and leading men and thus is capable to overcome even a king. Like a speedy horse he is very active (lit. swift), conqueror of all and is never defeated.

PURPORT :—O learned persons ! as God gives a righteous ruler, to the most righteous persons, and as a good army conquers the foes under the command of a highly learned, brave and righteous commander-in-chief, in the same manner, he should be revered much.

NOTES & REMARKS :—(अत्यम्) अतति व्याप्नोत्यध्वानमत्यश्वम् । अत्य इत्यश्वनाम (NG 1, 14) । =Horse. (रघुष्यदम्) लघुगमनम् । =Swift footed, active.

The attributes of Agni (a learned person or a ruler) are told :

यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो ।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥ ७ ॥

7. *TRANSLATION* :—O full of splendour ! like a honour and serve like the queen, for the pleasure of the king. A person who confers much happiness upon the ruler, we may also attain that wealth and the food materials which reach from you.

PURPORT :—As a chaste queen constantly serves her husband and gets abundant happiness from him, in the same manner, men having served the enlightened persons and acquire good intellect from them. They also make others happy ceaselessly.

NOTES & REMARKS :—(वाहिष्ठम्) अतिशयेन वोढारम् । वह-प्रापणे (भ्वा०) । =Conveyer of much happiness. (महिषीव) ज्येष्ठा राज्ञीव । मह-पूजायाम् (भ्वा०) अविमह्योष्टिट षच् (उणादिकोषे १, ४५) । =Like a venerable principal queen.

Duties of enlightened persons are told by the illustration of cloud :

तव॑ द्यु॒मन्तो॑ अ॒र्चयो॒ ग्रावे॒वोच्यते बृ॒हत् ।
उ॒तो ते॑ तन्य॒तुर्य॑था स्वा॒नो अ॑र्त॒ त्मना॑ दि॒वः ॥ ८ ॥

8.*TRANSLATION* :—O learned persons ! obtain by your efforts the desired goods with the help of your brilliant rays with which you utter great truth like that of a cloud and your sound like that of the lightning.

PURPORT :—There is a simile in the mantra. The persons enjoy all happiness who teach the hidden meanings of the mystic words and are industrious like the lightining or electricity, and also makes others so.

NOTES & REMARKS :—(अर्चय:) किरणा: । =Rays. (ग्रावाइव) मेघ: इव । ग्रावा इति मेघनाम (NG 1, 10) । =Like the cloud. (दिव:) कामयमानान् पदार्थान् । दिवधातो:-कान्त्यर्थमादाय व्याख्या कान्ति: कामना । =Desired objects. (स्वान:) शब्द: । स्वन शब्दे (भ्वा) । = Sound.

The attributes of the enlightened persons are told :

ए॒वाँ अ॒ग्निं व॑सू॒यव॑: सहसा॒नं व॑वन्दिम ।
स नो॒ विश्वा॒ अति॒ द्विष॒: पर्ष॑न्ना॒वेव॑ सु॒क्रतु॑: ॥ ९ ॥

9. *TRANSLATION* :— O learned person ! desiring wealth (including the wealth of wisdom) we praise you, who are full of

splendour like the lightning or electricity, and have wonderful power of endurance. A wise performer of good deeds, you may take us across all acts of malice, like they cross over a river with a boat.

PURPORT :—Here is a simile. As people cross over the sea with a big steamer easily. so it is by the association of the enlightened men, that men can remove their evils and defects easily.

NOTES & REMARKS :—(अग्निम्) विद्युतमिव विद्वांसम् । = A learned person who is full of splendour like the lightning or electricity (वयन्दिम) प्रशंसेम । = May praise ? (सुक्रतुः) सुष्ठुप्रज्ञः सुकर्मा वा । क्रतुरिति प्रज्ञानाम (NG 3, 9) क्रतुरिति कर्मनाम (NG 2, 1) । = Endowed with good intellect and performer of good deeds.

TRANSLATOR'S NOTES :—वदि-अभिवादन—स्तुत्योः (भ्वा) Here the second meaning of स्तुति or praise has been taken.

Sūktam-26

Rishi of the Sūktam-Atris desiring wealth (of all kinds-secular as well as spiritual). Devata or subject-Agni. Chhanda-Gāyatri of various kinds. Svara-Shadaja.

The attributes of Agni (a highly learned man) are told :

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥१॥

1. *TRANSLATION* :—O learned person ! giver of knowledge and purifier like the fire; you are to be worshipped. With your very pleasing speech which is giver of the knowledge and bliss, you approach others and, honour and become associated with the enlightened persons, endowed with divine attributes.

PURPORT :—Those persons become worthy of adoration or veneration who preach truth lovingly, approach the enlightened persons urge upon others to emulate them.

NOTES & REMARKS :—(देव) विद्याप्रदातः । = Giver of knowledge

(जिह्वया) वाण्या । =By speech. (यक्षि) सत्कुरु संगच्छस्व च । =Entertain and unite.

The properties of Agni (fire) are told :

तं त्वां घृतस्नवीमहे चित्रभानो स्वर्दृशम् । देवाँ आ वीतये वह ॥ २ ॥

2. *TRANSLATION* :—O learned person ! the fire is purifier of the ghee and full of wonderful lustre, is resplendent. You are also purifier of the people, who call you for use-you who are full of splendour like the sun. We also pray to you to perform the Yajna and invoke divine virtues or enlightened persons.

PURPORT :—If men know Agni (energy) endowed with many properties, they may enjoy much happiness.

NOTES & REMARKS :—(घृतस्नो) यो घृतं स्नाति शुन्धति तत्सम्बुद्धौ ष्णा-शौचे (स्वा०) । =O purifier of the ghee (clarified butter). (ईमहे) याचामहे ईमहे इति याञ्चाकर्मा (NG 3, 19) =Pray to, by request. (वीतये) प्राप्तये) वी-गति व्याप्ति प्रजन कान्त्यसन खादनेषु (अदा०) अत्र व्याप्त्यर्थः । =For achievement.

The attributes of the Agni (enlightened persons) are told further :

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥ ३ ॥

3. *TRANSLATION* :—O enlightened person ! we manifest (praise) you well who are great, like the resplendent and vast fire in a non-violent sacrifice, illuminate us with pure knowledge.

PURPORT :—Men should certainly use Agni (fire or electricity) for the accomplishment of technological works.

NOETS & REMARKS :—(अध्वरे) अहिंसायज्ञे । अध्वर इति यज्ञनाम । ध्वरतिर्हिंसाकर्मा तत्प्रतिषेधः (NKT, 3, 8) । =In a non-violent sacrifice. (वीतिहोत्रम्) वीतिर्व्याप्तिर्होत्रं ग्रहणं यस्मात् तम् । =Vast, pervasive.

The duties of the enlightened persons are told further in the fourth mantra :

अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये । होतारं त्वा वृणीमहे ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! we choose you a donor as the priest of the Yajna. Come with all the enlightened persons for giving what is worth giving (including knowledge, happiness etc.).

PURPORT :—Men should invite the great scholars respectfully and you should come along with other enlightened men and give true teachings to the people constantly.

NOTES & REMARKS :—(हव्यदातये) दातव्यदानाय । हु दानादनयोः आदाने च (जुहो०) । =For giving what is worth giving. (देवेभिः) विद्वद्भिः । विद्वांसो हि देवाः (Stph 3, 7, 3, 10) =With highly learned persons.

———

The same subject is continued :

यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैरा सत्सि बर्हिषि ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! give good vigour to liberal institutor of the Yajna who is seated in a very good assembly and conduct the Yajna (non-violent sacrifice).

PURPORT :—O men, you should always give happiness to a person who protects or nourishes you. Decide every thing about the dealings by putting it before an assembly.

NOTES & REMARKS :—(यजमानाय) दात्रे । यज-देवपूजा संङ्गतिकरण दानेषु (भ्वा०) अत्र दानार्थः । =For a liberal donor. (सत्सि) सभायाम् । =In an assembly. (बर्हिषि) प्रत्युत्तमायाम् । बर्हिषि इति महन्नाम (NG 3,3) बृह-वृद्धौ । In very good and great.

———

The duties of the Agni (learned persons) are further highlighted :

समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥६॥

6. *TRANSLATION* :—O burner of the wickeds! you are like

the fire. A kindled and bright (in the form of energy and electricity) Agni acts like the messenger of the learned scientists transmitting the news to distant places and receiving them back, in the same manner, you support all righteous actions, being victor of thousands of foes and admirable, and brighten the divine virtues within. You are, therefore, worthy of honour.

PURPORT :—When men use Agni with scientific knowledge (energy and electricity) for the accomplishment of various purposes, it accomplishes the works like a thoughtful man.

NOTES & REMARKS :—(अग्ने) अग्निरिव दुष्टदाहक। =Burnner of the wickeds like Agni (energy or electricity). (दूतः) यो दुनोति समाचारं दूरं दूराद्वा गमयत्यागमयति दु-गतौ (स्वा०)। =Who transmits the news to distant places or receives.

———

Upholding of Agni is told :

न्य१ग्निं जातवेदसं होत्रवाहं यविष्ठ्यम्। दधाता देवमृत्विजम् ॥ ७ ॥

7. *TRANSLATION :*—O men ! uphold or methodically utilise Agni (energy or electricity) which exists in many objects and is conveyor of the oblations to distant places. Like the performer of the Yajna you are well-known among the young and are endowed with the divine virtues.

PURPORT :—The artists accomplish their works, and so do the energy and electricity, etc. and accomplish many purposes.

NOTES :—(ऋत्विजम्) यज्ञसाधकम्। =Performer or conductor of Yajna, a priest. (होत्र वाहम्) यो होत्राणि हुतानि द्रव्याणि वहति। (वह प्रापणे)। The fire or energy takes oblations to distant places.

———

The duties of the learned persons (artists) are stated :

प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः। स्तृणीत बर्हिरासदे ॥ ८ ॥

8. *TRANSLATION :*—O learned persons ! stick to that Yajna

(truthful and reasonable unifying dealing) which exceedingly pervades the divine objects and today (immediately) reaches firmament for stay or moving suitably.

PURPORT :—The persons are well-wishers of all, only when they associate themselves with good men, make progess in technology or art.

NOTES & REMARKS :—(यज्ञः) सत्यः सङ्गतो व्यवहारः। यज-देवपूजा संङ्गति करणदानेषु (क्वा) अत्र सङ्गतिकरणार्थं ग्रहणं कृत्वा व्याख्यानम्। =Truthful, reasonable and unifying dealing. (बर्हिः) अन्तरिक्षम्। वि+अंचु गति पूजनयो:। गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थंग्रहण व्याप्ति पर्यायरूपेण बर्हि अन्तरिक्षनाम (NG 1, 3)। =Firmament. (देवव्यचस्तमः) यो देवेषु। पदार्थेषु अतिशयेन व्याप्तः। =Pervading in the divine or useful objects exceedingly.

The duties of the learned persons are elaborated :

एदं म॒रुतो॑ अ॒श्विना॑ मि॒त्रः सी॑दन्तु॒ वरु॑णः। दे॒वासः॒ सर्वं॑या वि॒शा ॥९॥

9. *TRANSLATION* :—Let good men teachers and preachers, friends the most acceptable men and other highly learned persons have properly seated alongwith (the representatives) all people.

PURPORT :—The king and members of the representative assemblies etc. having taken their seats of justice should give up all injustice or partiality, and thus earn popularity among the subjects.

NOTES & REMARKS :—(अश्विना) अध्यापकोपदेशकौ अश्विनावध्वर्यू Aitittraya 118, Stph 1, 12, 17 Gopathe 2, 6) अध्वर्युः—अध्वरं युनक्ति अध्वरस्य नेता, अध्वरं कामयत इति वा (NKT 1, 3, 8) अध्यापनं ब्रह्मयज्ञः (मनु) अध्यापनात्मक ब्रह्मयज्ञस्य नेतारौ अध्यापकोपदेशकावेव संभवतः। =Teachers and preachers.

Sūktam—27

Rishi of the Sūktam-Tryarunas Traivrishnas, Trasadasyu-Pourukutsya Ashvamedha, Bhārat and Atri. Devatā-Agni and Indragnee. Chhanda-Trishtup and Ushnik. Svara-Gāndhāra and Rishabha.

The duties of Agni (the enlightened persons) are told :

अनस्वन्ता सत्पतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत ॥ १ ॥

1. *TRANSLATION* :—O Agni (learned leader) ! shining in all, you are protector of good men. You and your tens of thousands of persons follow owner of dependable and good transport. Enlightener of all with noble speech, taking delight in the breath exercises showerer of happiness, peace and bliss, you are endowed with three virtues of truth, justice and kindness, or self-control charity and shown kindness by your wealthy persons. Therefore I honour you.

PURPORT :—*The men who are experts in driving various kinds of vehicles and have close rapport with thousands of persons, possess wealth. foodgrains and animals.*

NOTES & REMARKS :—(मामहे) सत्कुर्याम् । =May I honour ? (असुरः) असुषु प्राणेषु रममाणः । =Taking delight in the Prānas (by their control through Prāna-apana). (त्रैवृष्णः) यस्त्रिषु वर्षति स एव । =He who is showerer in three ways. (त्र्यरुणः) त्रयोऽरुणा गुणा यस्य सः । =Possessor of or endowed with three virtues.

TRANSLATOR'S NOTES :—Traivrashnya may be taken showerer of happiness, peace and bliss: सुख, शान्ति, आनन्द । = त्र्यरुणः = Three virtues may be taken as सत्य (Truthfulness) न्याय (justice) and दया (kindness) or दम (self-control) दान (charity) दया (kindness).

———

The attributes of enlightened persons are told :

यो मे शता चं विंशतिं च गोनां हरीं च युक्ता सुधुरा ददाति।
वैश्वानर सुष्टुतो वावृधानोऽग्ने यच्छ त्र्यरुणाय शर्म ॥ २ ॥

2. *TRANSLATION* :—O learned leader shining in all, the possessor of truth, justice and kindness, give home and happiness to him, who when praised well and growing in all spheres, gives me one hundred twenty cows and a pair of load carrying horses.

PURPORT :—O men ! give to those persons who are protectors of the cattle wealth with horses due arrangements of their proper maintenance.

NOTES & REMARKS :—(शर्म) गृहं सुखं वा । शर्मेति गृहनाम (NG 3. 4) शर्मेति सुखनाम (NG 3, 6) = Home or happiness.

TRANSLATOR'S NOTES :—The exact significance of शता च विंशति च (one hundred and twenty) is a matter of research for the Vedic scholars.

More mentioned about the enlightened persons :

एवा ते अग्ने सुमतिं चकानो नविष्ठाय नवमं त्रसदस्युः ।
यो मे गिरस्तुविजातस्य पूर्वीर्युक्तेनाभि त्र्यरुणो गृणाति ॥ ३ ॥

3. *TRANSLATION* :—Let us honour that TRYARUNA (achiever of mental, physical and spiritual happiness) by well-concentrated mind. Desirous of good intellect and speech they are well-known and perfect in nine kinds of organs (i.e. physical fitness. Ed.), similar to a new and admirable man. Being a frightner of the robbers and thieves, he praises the speeches of the ancient (experience) persons.

PURPORT :—O learned person ! let us confer upon him knowledge, who wishes to take virtues for others (i.e. inculcate among others).

NOTES & REMARKS :—(त्र्यरुणः) त्रीणि मनःशरीरात्मसुखानि ऋच्छति सः ।

=He who achieves physical, mental and spiritual happiness. (त्रसदस्युः) त्रस्यन्ति दस्यवो यस्मात् । =He from whom robbers and thieves fear.

TRANSLATOR'S NOTES :—नवद्वाराणां पूरणम्-मुख्य द्वेचतुषी २ द्वे श्रोत्रे, २ नासिक, गुदोपस्थाविति नव द्वाराणि तेषां पूरणम् ।

Importance of the sermon is told :

यो मे इति प्रवोचत्यश्वमेधाय सूरये ।
दद॑दृचा सनिं यते दद॑न्मेधामृतायते ॥ ४ ॥

4. *TRANSLATION* :—I am grateful to the person who tells me, who is quickly pure and learned man, to be honoured who with the teaching of Rigveda and other Vedas gives me speech that can distinguish correctly between truth and untruth. Such a person gives pure intellect to me, who desires to attain truth and I am always trying to secure or learn it.

PURPORT :—When preachers preach to others they should say, this is what the Vedas enjoin upon us, this is how it has been practised by absolutely truthful learned persons, and this is what we preach to you for your welfare.

NOTES & REMARKS :—(सनिम्) सेवनीयां सत्याऽसत्ययोर्विभाजिकां वाणीम् । =Speech which is noble as it distinguishes well between truth and untruth, correctly. (अश्वमेधाय) आशुपवित्राय । =For quickly pure.

TRANSLATOR'S NOTES :—मेधृ-मेधाहिंसनयोः सङ्गमे च । मेधा-शुद्ध बुद्धिः मेध्यः पवित्र इति सुप्रख्यातम् । अश्वः अशूङ्-व्याप्तौ । आशुव्याप्तिः शीघ्रम् । पण संभक्तौ (भ्वा०) ।

The benefit of sermons is continued :

यस्य॑ मा परुषाः श॒तमु॑द्धर्षय॑न्त्युक्षणः॑ ।
अश्वमेधस्य दानाः सोमा॑ इव त्र्याशिरः ॥ ५ ॥

5. *TRANSLATION* :—Let me put up with those who some-

times utter harsh speeches but are sprinkled with sweet sermons, related to the science of administration of very vast empire, and thus giving me delight like the Soma creeper etc.

PURPORT :—The desirous to acquire knowledge should gladly put up with even the harsh language which acts quickly. They should be quite and peaceful like the moon and should gain knowledge and humility.

NOTES & REMARKS :—(उक्षण:) मधुरैरुपदेशै: सेचमान: । =Sprinkling with sweet sermons. (अश्वमेधस्य) चक्रवर्तिराज्यपालनस्य विद्याया: । =Of the science of the administration of a good and very vast empire.

TRANSLATOR'S NOTES :—राष्ट्रमश्वमेध: (Stph 13, 2, 2, 16) राष्ट्रं वा अश्वमेध: (Stph 13, 1, 6, 3) Taittirya 3, 8, 9, 4 (श्रीर्वै राष्ट्रमश्वमेध) (Stph 12, 2, 92) Taittirya 3, 9, 7, 1 उक्ष-सेचने (भ्वा) ।

A sermon related with rulers is signified :

इन्द्राग्नी शतदाव्न्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद्दिवि सूर्यमिवाजरम् ॥ ६ ॥

6. *TRANSLATION* :—O teachers and preachers ! you are like the wind and electricity. In this Ashvamedha-dealing consisting of the proper administration of the State, there are hundred and one ways of giving in charity. Uphold the Kshatriyas or the State in which there is much strength, like the undecaying sun in the radiant heaven.

PURPORT :—O king and others ! you should have many absolutely truthful enlightened teachers and preachers in your own as well as other countries. With that, your kingdom may be undecaying.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविवाध्यापकोपदेशकौ । =Teachers and preachers like the wind and electricity. (अश्वमेधे) राज्यपालनाख्ये व्यवहारे । =In dealings of the proper administration of the kingdom.

Sūktam—28

Rishi of the Sūktam-Vishavarā, the daughter of Atri. Devatā or subject-Agni. Chhanda-Trishtup of various kinds. Svara-Dhaivata.

The attributes of properties of Agni (the sun) are stated :

समिद्धो अग्निर्दिवि शोचिरश्रेत्प्रत्यङ्ङुषसमुर्विया वि भाति ।
एति प्राची विश्ववारा नमोभिर्देवाँ ईळाना हविषा घृताची ॥ १ ॥

1. *TRANSLATION* :—O men ! you should know the Agni (sun the purifier). It is a form of dependent to some extent upon and resplendent energy and illuminates in several appearances at the dawn. Similarly a noble woman dispels all darkness of ignorance and is liked by all like the night (because the night provides rest to beings), and in eastern direction, admiring the divine virtues, comes with charity and food etc. You should know that like sun and a man full of splendour like the sun and night as well, are a noble highly educated woman who gives happiness like the night.

PURPORT :—O men, you should know the visible sun has been created by God from many elements, depends on energy. The east and other directions are divided by its influence and nights are born. And knowing it as a particular form of Agni, you accomplish all purposes.

NOTES & REMARKS :—(शोचिः) विद्युद्रूपा दीप्तिम् । शोचिरिति ज्वलतो नाम (NG 1, 17) ।=Lustre in the form of electricity (energy). (उर्विया) बहुरूपया दीप्त्या । उरु इति बहुनाम (NG 3, 1) ।=By multifirmed lustre or glow. (हविषा) दानेन । हु-दानादनयोः आदाने च (जुहो०) अत्रदानार्थः । =By donation or charity. (घृताची) रात्रिः । घृताचीति रात्रिनाम (NG 1, 7) ।=Night.

The duties of the enlightened persons are told :

समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये ।
विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः ॥ २ ॥

2. *TRANSLATION* :—O learned person ! being enkindled with

knowledge, you shine in the immortal God-the efficient cause of the universe. You go to a person who prepares meal for you. You uphold all wealth or glory. You accept loving hospitality and you sustain all good things or habits that are before you. Therefore you are worthy of veneration.

PURPORT :—O learned persons ! being guests and shining with knowledge and humility, you should go from place to place preaching truth and spread your glory or reputation constantly.

NOTES & REMARKS :—(अमृतस्य) कारणस्योदकस्य मध्ये वा । प्रकाशे धीरो अमृत: स्वयम्भू रसेन तप्तो न कुतश्चदाने: । अथर्व ब्रह्म वेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिण । तेरख इति वयाप्नो (भ्वा०) । =Of immortal effective-cause of the universe. (द्रविणम्) धनं यशो वा । =Wealth or glory. (इन्वसि) व्याप्नोति । व्यत्ययो बहुलमिति लकार यात्यय: । इवि व्याप्तौ । (भ्वा०) =Pervader.

More about the learned persons is stated :

अग्ने शर्धं महते सौभगाय तवं द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥ ३ ॥

3. *TRANSLATION* ;—O learned person ! you are endowed with admirable strength. Let there be good glory or wealth for great prosperity, manifest the relation of husband and wife with good and regulated self-controlled life like us. Withstand the onslaughts of the big armies of the foes.

PURPORT :—O righteous husbands and wives ! let us desire great prosperity for you. Being self-controlled, righteous, mighty and industrious get victory over the army of all wickeds.

NOTES & REMARKS :—(शर्ध) प्रशंसितबलयुक्त । शृधु-प्रसहने । (चुरा०) शर्ध इति बलनाम (NG 2, 9) =Endowed with admirable strength. (महांसि) महान्ति सैन्यानि । =Big armies. (सुयमम्) शोभनो यमः । सत्याचरणनिग्रहो यस्मिस्तम् । यमाः पंच । अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहा यमाः (योग दर्शने) यम-

उपरमे (भ्वा०) । =Where there is control through the obeservance of truthful conduct. (Model self-control or discipline. Ed.)

The attributes of a ruler and administration are told :

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम् ।
वृषभो द्युम्नवाँ असि समध्वरेष्विध्यसे ॥ ४ ॥

4. *TRANSLATION* :—O learned king ! you are very mighty and very noble, are glorious, and kindled (shining) in the dealings of the proper administration of the State. Therefore, I praise and honour your wealth which are very great and bright (on account of your extraordinary virtues).

PURPORT :—The king who is endowed with the attributes of Agni etc. (fire, energy, power and the sun) dispenses justice well. He becomes glorious everywhere like the purifying fire in the Yajna.

NOTES & REMARKS :—(प्रमहसः) प्रकृष्टस्य महतः । मह पूजायाम् (भ्वा) =Of very great. (वन्दे) प्रशंसामि सत्करोमि वा वदि-अभिवादनस्तुत्योः (भ्वा) । =Admire and honour. (अध्वरेषु) राज्यपालनादिषु। व्यवहारेषु । =In dealings of the proper administration of the State. (द्युम्नवान्) यशस्वी । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT. 5, 1, 5) =Glorious.

The same subject by the illustration of the Agni (fire, sun etc.) is continued :

समिद्धो अग्न आहुत देवान्यक्षि स्वध्वर । त्वं हि हव्यवाळसि ॥ ५ ॥

5. *TRANSLATION* :—O well-honoured king ! you observe non-violence well, like the kindled Agni (fire) well, like the upholder of the earth etc. In the same manner, you worship and support the divine virtues and persons. Therefore you are the best.

PURPORT :—The Agni (in the form of the sun, power. energy etc.) protects or sustains all. In the same manner, the king protects and sustains all.

NOTES & REMARKS :—(यजति) पूजयति । यज-देवपूजा संगतिकरण दानेषु (भ्वा) अत्र पूजार्थ-ग्रहणम् । ध्वरति-वधकर्मा (NKT 2, 19 =Worship. (स्वध्वर) सुष्ठु अहिंसायुक्त । Observer of non-violence well. (आहुत) सत्कृत । =Honoured. (हव्यवाट्) पृथिव्यादि वोढा । =Upholder of earth and other things.

The duties of the enlightened persons are further highlighted :

आ जुहोता दुवस्यताग्निं प्रयत्यध्वरे । वृणीध्वं हव्यवाहनम् ॥ ६ ॥

6. *TRANSLATION* :—O learned persons ! the Yajna (dealing of technology etc.) requires great endeavour for its completion. Serve or properly utilise the Angi (purifying fire), accept it and give it (its knowledge) to others because it is the conveyor of good articles.

PURPORT :—The students should themselves accept and experiment on the technical science, as the expert artists or technicians do.

NOTES & REMARKS :—(दुवस्यत) परिचरत । दुवस्यति परिचरणकर्मा (NG 3, 5) =Serve for utilise methodically. (हव्यवाहनम्) उत्तम-पदार्थप्रापकम् हु-दानादनयोः आदाने च (जु) अत्र आदानार्थं ग्रहणम् । वह प्रापणे (भ्वा) । =Conveyor or conferer of good articles. (अध्वरे) शिल्पादि व्यवहारे । अध्वर इति यज्ञनाम ध्वरतिर्हिंसाकर्मा-तत्प्रतिषेधः (NKT. 1, 3, 8) । =In the dealing of technology etc.

Sūktam—29

Rishi of the Sūktam-Gauriveeti. Devatā-Indra or Ushana. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

Attributes and duties of Indra (a king) are told :

त्र्यर्य॒मा मनु॑षो दे॒वता॑ता त्री रो॑च॒ना दि॒व्या धा॑रयन्त ।
अर्च॑न्ति त्वा म॒रुतः॑ पू॒तद॑क्षा॒स्त्वमे॑षा॒मृषि॑रिन्द्रासि॒ धीरः॑ ॥ १ ॥

1. *TRANSLATION* :—O king ! you are organiser of prosperity. The persons who uphold three illuminating qualities i.e. knowledge, action and communion in their dealings with the enlightened men, with an organiser or manager who upholds happiness of three kinds (physical, mental and spiritual); with those mortals, who endowed with pure strength honour you; to all of them, you the knower of the meanings of the mantras are giver of good intellect or advice to all of them.

PURPORT :—Those persons only are honoured everywhere who become pure by upholding three qualities-knowledge, action and communion and who acquire strength thereby.

NOTES & REMARKS :—(देवताता) विद्वत्कर्त्तव्ये व्यवहारे । =In the dealings or transacted by highly learned persons. (ऋषि:) मन्त्रार्थवेत्ता । =The knower of the meanings of the mantras.

TRANSLATOR'S NOTES :—विद्वांसो हि देवा: (Stph 3, 7, 3, 10) ऋषिर्दर्शनात् स्तोमान् ददर्शेत्योपमन्यव:, तदायते नास्तपस्यमानाम् ब्रह्म स्वयम्भवभ्यानर्षत् त ऋषयोऽभवन् । तदृषीणां ऋषित्वमिति विज्ञायते । (NKT 2, 3, 11) त्रीणिसुखानि अव्याख्यातानि भाष्येऽत्र । तानि भौतिकमानसिकात्मिक सुखरूपेण ग्रहीतुं शक्यन्ते, आध्यात्मिकाधिभौतिकाधिदैविकानि वा ।

The same subject of Indra is continued :

अनु॒ यदीं॑ म॒रुतो॑ मन्दसा॒नमार्च॒न्निन्द्रं॑ पपि॒वांसं॑ सु॒तस्य॑ ।
आद॑त्त॒ वज्र॑म॒भि यदहिं॒ हन्न॒पो य॒ह्वीर॑सृज॒त्सर्त॒वा उ॑ ॥ २ ॥

2. *TRANSLATION* :—O king ! you should always be first.

When men honour the prosperous, you are admired because of your being the protector of the kingdom obtained. You accept this adoration with gladness. As the striking thunderbolt sun kills the clouds and generates great waters to go down, same way, you should dispense justice.

PURPORT :—A king should also honour the men who honour him well. As the sun protects the whole world by killing the clouds and by letting the waters flow, in the same manner, a ruler should kill the wickeds and protect the noble persons.

NOTES & REMARKS :—(मन्दसानम्) स्तूयमानम् । =Being admired. (ईम्) सर्वत: । =From all sides. (सुतस्य) प्राप्तस्य राज्यस्य । =Of the kingdom which has been obtained or annexed. (अहिम्) मेघम् । अहिरिति मेघनाम (NG 1, 10) मदि-स्तुतिमोदमदस्वप्नकान्ति गातिषु (भ्वा) अत्र स्तुत्य । =Cloud.

The duties of a king (Indra) are narrated :

उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः ।
तद्धि हव्यं मनुषे गा अविन्ददहन्नहिं पपिवाँ इन्द्रो अस्य ॥ ३ ॥

3. *TRANSLATION* :—O king ! the sun drinks the juice (of the plants etc. or of the rivers/ponds/oceans) while you drink the juice of this soma (which makes a man healthy and therefore prosperous). It (juice) is well pressed (extracted) by me and by my this friend, so that you may get good cattle and noble speech for the benefit of men. As the sun after drinking (drawing) the water of the ocean slays the clouds, same way, you kill the wicked and protect the State well. O knowers of the four Vedas and other good and brave men ! you shold also do likewise.

PURPORT :—Those men become men of liberal ideas who having studied all the Vedas, renouncing all that should not be eaten or drunk. They also create the light of truth and ward off the untruth

like the sun and do justice like a judge.

NOTES & REMARKS :—(सोमस्य) ऐश्वर्यकारकस्य । =Of Soma which. creates prosperity. (पपिवान्) पानकरः सूर्यः प्र. प्रसवैश्वर्ययोः (स्वा.) =The sun which drinks or draws water (of the ocean etc.)

The duties of a king are told :

आद्रोदसी वितरं विष्कंभायत्संविव्यानश्चिद्भियसे मृगं कः ।
जिगर्तिमिन्द्रो अपजर्गुराणः प्रति श्वसन्तमव दानवं हन् ॥ ४ ॥

4. *TRANSLATION* :—O king ! as the sun covers firmly heaven and earth, you restrain from down fall by your attracting power, and by your persuation, inpress all, as the deer are frightened by the lion. In the same manner, killing the wicked and being admired thereby, you protect all the living beings.

PURPORT :—The kings who sustain the State like the sun, frighten the wickeds as the lion frightens the deer. By so doing, they may spread far and wide their good reputation.

NOTES & REMARKS :—(संविव्यान:) सम्यग्व्याप्नुवन् । सं+वि+वी गति व्याप्तिप्रजन कान्त्यसन् खादनेषु । अत्र गत्यर्थः । =Pervading well. (जिगर्त्तिम्) प्रशंसा निगलनं वा गृ-निगरणे (तु०) गृ-शब्दो (चुरा.) अत्र स्तुति शब्दार्थं ग्रहणम् । =Praise or swallowing up. Here the first meaning has been taken.

The knowledge preached by the learned people is praised :

अध क्रत्वा मघवन्तुभ्यं देवा अनु विश्वे अददुः सोमपेयम् ।
यत्सूर्यस्य हरितः पतन्तीः पुरः सतीरुपरा एतशे कः ॥ ५ ॥

5. *TRANSLATION* :—O king ! he knows the nature of the sustaining rays of the sun falling from the front. Sporting near us (so to speek) like a rider on the horse, because of the knowledge given by him, all learned persons give you the good and worth-drinking juice of the Soma, and thus they become scientists by using

their sharp intellect.

PURPORT :—*O men ! as there are various elements in the solar system; many kinds of forms are seen. You should know their charactestcs.*

NOTES & REMARKS :—(हरित:) हरितवर्णाः किरणाः । हरित आदित्यस्य आदिष्टोपयोजनानि (NG 1, 15) & (NG 1, 6) । =Rays of the sun of green and other colours. (उपरा:) समीपे रममाणाः । उपरा इति दिङ्नाम । उप समीपे रमन्ते इति उपरा: किरणागृहीताः । =Sporting near. (एतशे) अश्वे-अश्विक इव । एतश इति अश्वनाम (NG 1, 14)=Like a rider on the horse.

The duties of a ruler are stated :

नव यद॑स्य नव॒तिं च॑ भोगान्त्साकं वज्रे॑ण म॒घवा॑ वि॒वृश्च॑त् ।
अर्च॒न्तीन्द्रं॑ म॒रुतः॑ स॒धस्थे॒ त्रैष्टु॑भेन॒ वच॑सा बाधत॒ द्याम् ॥ ६ ॥

6. *TRANSLATION* :—O king ! endowed with much wealth, you should end the misery and poverty of your subject. As the sun generates innummerable (literally ninety-nine) enjoyment and dispels darkness by his thunderbolt (in the form of the rays), and as men honour prosperous king standing by their side at the crucial stages, with speech (exhortions) is admired in three ways. He destroys attachment of desires or passions.

PURPORT :—*O king ! you should provide innummerable enjoyments for your subjects, by giving up attachment to desires or lustful passion and giving due respect to all justifiably.*

NOTES & REMARKS :—(विवृश्चत्) छिनत्ति । =Cuts, dispels darkness etc. (द्याम्) कामनाम् । =Strong desire or passion. (त्रैष्टुभेन) त्रिधास्तुतेन । =By the speech praised in three ways.

TRANSLATOR'S NOTES :—प्रश्चू छेदने (तुदा) द्याम् दिवुधातोरनेकार्थेषु अत्र कान्त्यर्थग्रहणम् । कान्ति कामना । By three ways may be taken in the mind, words and deeds. The exact significance of the number नव-नवति (९९) is yet a matter further research for the Vedic scholars.

The duties of sun (a king) are told:

सखा सख्ये अपचत्तूयमग्निरस्य क्रत्वा महिषा त्री शतानि ।
त्री साकमिन्द्रो मनुषः सरांसि सुतं पिबद्वृत्रहत्याय सोमम् ॥ ७ ॥

7. *TRANSLATION* :—The Agni (in the form of the fire/energy and sun) soon illuminates three worlds in the middle of the universe and drinks the water of the tanks (by drying it up), and for the slaying the clouds ripens Soma and other things that lead to prosperity in the long run (by increasing physical and mental strength). In the same manner, a friend by the power of his intellect or actions, protects three hundred big animals (cattle wealth) for the welfare of his friend.

PURPORT :—The sun manifests the gross objects that are above, below and in the middle. In the same manner, a king should manifest all good, bad and indifferent dealings and deal with all in a judicious manner.

NOTES & REMARKS :—(महिषा) महिषाणां महताम् पशूनाम् । महिष इति महन्नाम (NG 3, 3) = Big animals. (इन्द्रः) सूर्यः । = The sun. (वृत्रहत्याय) मेघस्य । हननाय । = For slaying the cloud.

TRANSLATOR'S NOTES :—इन्द्र इति ह्येतमाचक्षते य एष सूर्यः तपति (Stph 4, 6, 7, 11) स यः स इन्द्र एष एव तः. य एष सूर्यः) एव तपति Jaiminiyopnishad Brahman 1, 28, 2, 11, 3, 2, 5) वृत्र इति मेघनाम (1. 10) । The exact significance of the number 300 given in the mantra in connection with big animals is still a matter of research for the Vedic scholars.

The duties of a king are told further :

त्री यच्छता महिषाणामघो मास्त्री सरांसि मघवा सोम्यापाः ।
कारं न विश्वे अह्वन्त देवा भरमिन्द्राय यदहिं जघान ॥ ८ ॥

8. *TRANSLATION* :—O king ! you are inviolable make or manufacture three hundred big articles. O man of peaceful dispo-

sition like the moon? endowed with abundant wealth you protect these your subjects, like the sun protects the articles on earth, in clouds and in the firmament. When you destroy the cloud, all highly learned persons invoke you for protection, like they invite a good worker for the attianment of prosperity? You should also always endeavour for prosperity.

PURPORT :—As all accept (like) an industrious person, in the same manner, the sun takes or draws the water as ordained by God As by the use of big things men accomplish hundreds of works, a king should accomplish the great statecraft with the cooperation and help of great men.

NOTES & REMARKS :—(महिषाणाम्) महतां पदार्थानाम् । =Of big or great things. (अघ:) अहन्तव्य: । =Inviolable. (भरम्) पालनम् । = Nourishment or protection.

*TRANSLATOR'S NOTES :—*अ+हन हिंसागत्योः (अ.)। अत्र हिंसार्थं ग्रहणम् । भृञ्+भरणे (भ्वा.) डुभृञ् । धारणपोषणयो (जु.) It is a absurd on the part of Sayanacharya, Prof. Wilson and Griffith to translate the word महिष used here and in the previous mantra as buffalo, like in classical Sanskrit. In Vedic laxican named Nighantu (3, 3) it is clearly stated महिष इति महन्नाम (NG 3, 3). In the mantra like ऋतावान महिषं विश्वदर्श-तमग्निं सुम्नायदधिरे पुरोजन्म: महिषम् has been used as the epithet of Agni and all the above scholars have taken it to mean 'great.' Even in classical Sanskrit, the word महिषी is used for queen as she is to be honoured root verb being मह-पूजायाम् । Therefore to translate the first two stanzas of the mantra by Sayanacharya as हे इन्द्र त्वं (यत्) यदास्त्रो । त्रयाम्मं (शत) शतसंख्यानां महिषाणां पशूनां (मा:) मांसानि (अद्य:) भक्षित वससि is out of context and relevance to mention killing and eating of meal of the buffaloes. Is it possible for Indra or even a demon to eat the flesh of three hundred buffaloes at a time as Wilson has rendered into English saying "When thou (O Indra) hadst eaten the flesh of the three hundred buffaloes, then all the gods summoned thee to battle (Vol. III P. 203)? Griffith has also translated with the same absurdity

and ridiculous manner saying "when thou three hundred buffaloes flesh hadst eaten 'etc. (The Hymns of the Ridveda : translated by Griffith P. 489) when the Vedas enjoin upon us to look upon all beings with the eyes of a friend मित्रस्याहं-चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे (Yajur 36, 18) and when meat eating is condemned like drinking and gambling with "Vedas" यथा मांसं यथा सुरा यथाक्षा अधिदेवने (attai 6, 108) how can it be possible for Indra, the king of the Devas to take meat, not of one buffalow, but of three hundred, as has been rendered in the mantras. मा: never means मांसानि or meat. It means as Rishi Dayanand has interpreted मा: रचये: as to make because is derived from माङ्-माने (दिवा०) Rishi Dayananda Sarasvati has based his interpretation of महिषाणाम् or phenomenal task on the basis of महिष इतिमहन्नाम (NG 3, 3) ।

The duties of a king are further stated :

उशना यत्संहस्यै३रयातं गृहमिन्द्र जूजुवानेभिरश्वैः ।
वन्वानो अत्रं सरथं ययाथ कुत्सेन देवैरवनोर्ह शुष्णाम् ॥ ९ ॥

9. *TRANSLATION* :—O king and your friend desiring the welfare of others ! come to your home loaded with many useful and nourishing articles in the vehicles drawn by speedy horse or by Agni (energy or electricity etc). With a powerful act like that of a thunderbolt, desiring or paying for the protection of all good men, with the help of the highly learned persons, in fact it is you who protect them. O men ! you should also accompany them in chariots.

PURPORT :—*The king and others who are civilised, can manufacture aircraft and other vehicles and annihilate the wicked.*

NOTES & REMARKS :—(उशना) कामयमानः । =Desiring the welfare of all. (कुत्सेन) वज्रेणेव दृढेन कर्मणा । =With a powerful act like a thunderbolt.

TRANSLATOR'S NOTES :—कुत्स इति वज्रनाम (NG 2, 20) शुष्णम् इति बलनाम (NG 2, 9) Sayanacharya, Prof. Wilson & Griffith and others have wrongly interpreted the words used in the mantras like Kutsa and Shushna as the names of particular persons. It is against the fundamental principles of the Vedic terminology and the Vedic lexion Nighantu as quoted above. Sayanacharya's interpretation of शुष्यम् as एतन्नामानसुरम् can not be authentic as it is against his own preliminary Introduction to the Rigveda Samhita. Rishi Dayanand Sarasvati's interpretation of कुत्स, शुष्य other words is based upon Nighantu, the Vedic lexicon.

King's duties are elaborated :

प्रान्यच्चक्रमवृहः सूर्यस्य कुत्सायान्यद्वरिवो यातवेऽकः ।
अनासो दस्यूँरमृणो वधेन नि दुर्योण आवृणङ् मृध्रवाचः ॥ १० ॥

10. *TRANSLATION*.—O king ! add another wheel like that of the sun and have greater use or service for your thunderbolt for going to distant places. Finish the robbers and thieves with fatal weapons cutting their face (nose or body Ed.). Do not allow men of violent speech to remain in your home (kingdom. Ed.)

PURPORT :—*As the sun makes its cycle with attractive or gravitative powers, in the same way, you should go around your kingdom with aircraft and other swift transport. Having destroyed robbers, thieves and men of wicked speech, make all honest people and utterers of good words (language) gather around you.*

NOTES & REMARKS :—(कुत्साय) वज्राय । कुत्स इति वज्रनाम (NG 2, 20) । =For the thunderbolt. (वरिवः) परिचरणम् । =Service, use. (मृध्रवाचः) हिंस्रावाचो जनान् मृध हिंसायाम् । = To men of using offensive language.

The duties of a ruler are stated further :

स्तोमा॑सस्त्वा गौरि॑वीतेव॒र्धन्नर॑न्धयो वैद॒थि॒नाय॒ पिप्रु॑म् ।
आ त्वामृ॒जिश्वा॑ स॒ख्याय॑ च॒क्रे पच॑न्प॒क्तीरपि॑बः॒ सोम॑मस्य ॥ ११ ॥

11. *TRANSLATION* :—O king ! the admirable persons or speeches grow or develop by your association. Alongwith them, take up to destroy the hideouts of the enemies by a man exhorting in the battle. The person who makes friendship with you like a faithful dog of upright nature, take food supplies from him (when invited) and drink Soma or use wealth offered by him with love. Let you honour all those who protect you.

PURPORT :—O king ! with the persons who make you grow with noble virtues and who know (and treat. Ed.) you as friend, make friendship with them and grow your prosperity.

NOTES & REMARKS :—(गौरिवीतेः) यो गौरीं वाचं व्येति सः गौरीति वाङ्नाम (NG 1, 11,) =He who pervades or is expert in the use of refined speech. (वैदिथिनाय) विदिथिना सङ्ग्रामकर्त्रा निर्मिताय । =Made or sent by a war manager. (ऋजिश्वा) ऋजि सरलश्चासौ । =A faithful dog of upright nature.

TRANSLATOR'S NOTES :—वी गतिव्याप्ति प्रजन कान्त्यशन खादनेषु (अत्र व्याप्त्यर्थं ग्रहणम्) Here again Sayanacharya, Prof. Wilson, Griffith and others like them have erred to take Gauiveeti, Pipru, Vaidithina and Rajishva as Proper Nouns-the names of particular persons. It should be rather proper and meaningful to take their derivative words denoting soul attributes, as explained by Maharshi Dayanand because it was contrary to the basic principle of the vedic terminology and Shri Sayanacharya's own introduction of the Rigveda Samhita upholding the eternity of the Vedas.

The attributes and duties of the enlightened persons are told :

नव॑ग्वासः सु॒तसो॑मास॒ इन्द्रं॒ दश॑ग्वासो अ॒भ्य॑र्चन्त्य॒र्कैः ।
गव्यं॑ चिदू॒र्वम॑पि॒धान॑वन्तं॒ तं चि॒न्नरः॑ शशमा॒ना अप॑ व्रन् ॥ १२ ॥

12. *TRANSLATION* :—O learned person ! you should also

provide instruction or noble advice to men, endowed with the wealth of knowledge, who have acquired wealth and various herbs like the Soma, who are new or original in their pursuits, who have perfect control over their ten senses (five senses of preception and five of actions). In fact, they have shaken off inorance, and honour ably accept noble thoughts from all sides. That Indra (desirous of more wealth of wisdom) is fond of and protector of the cattle, is dispeller of ignorance and is covered with (full of Ed.) humility other noble virtues. All his ignorance is removed by the enlightened men.

PURPORT :—*Eager to learn more and more sciences, and desirous of acquiring true wealth (of wisdom etc.), the self-controlled scholars make the ignorant highly learned, and thus become worthy of veneration.*

NOTES & REMARKS :—(नवग्वास:) नवीनगतय: नवग्वा: नवगतयो नवनीतगतयो वेति (NKT 11, 2, 19)=Men of new or orginal pursuits. (दशग्वास:) दश गाव इंद्रियाणि जितानि यैस्ते । =Who have conquered all their ten senses i. e, five senses of perceptian and five senses of action. (ऊर्वम्) अविद्याहिंसकम् ऊर्वी-हिंसायां (भ्वा.) । =Destroyer of ignorance. (शशमाना:) अविद्या उल्लङ्घमाना: शश प्लुतगतौ (भ्वा.) प्लुतगति एल्लङ्घम् । मर्के मन्द्यो-भवणीय दनेनार्चन्ति (NG 5, 11, 4) =Transgressing or going beyond all ignorance.

————

The duties of learned person are further described :

कथो नु ते परिं चराणि विद्वान्वीर्यां मघवन्या चकर्थं ।
या चो नु नव्यां कृणवः शविष्ठ प्रेदु ता तें विदथेंषु ब्रवाम ॥ १३ ॥

13. *TRANSLATION* :—O learned king ! endowed with much admirable wealth, you should accept the mighty and admire armies which you have raised in a wonderful way, by training new recruits as yourself are a great instructor. O most powerful man ! you should

accept or pay attention to (the command. Ed.) the words which we utter in the battlefield.

PURPORT :—Men should acquire wealth by getting knowledge of the latest new (discoveries and inventions. Ed.) sciences and by accomplishing them at the earliest.

NOTES & REMARKS :—(वीर्या) वीर्ययुक्तानि सैन्यानि । =Powerful armies. (विदथेषु) संङ्ग्रामेषु। विदथानीति पदनाम (NG 4, 3) पद-गतौ । गतेस्त्रिष्वर्थेषु गमन प्राप्त्यर्थमादाय सङ्ग्रामार्थ: सम्भवति। यत्र वीरा गच्छन्ति स्वकर्तव्यपूर्त्यै प्राप्नुवन्ति च विजयं धने वा । =In battles.

The same subject of ruler's duties is dealt :

ए॒ता विश्वा॑ चकृ॒वाँ इ॑न्द्र॒ भूर्यप॑रीतो ज॒नुषा॑ वी॒र्ये॑ण ।
या चि॒न्नु व॑ज्रिन्कृ॒णवो॑ दधृ॒ष्वान्न ते॑ व॒र्ता तवि॑ष्या अस्ति॒ तस्याः॑ ॥१४॥

14. *TRANSLATION :*—O king ! you are endowed with much wealth and powerful armies and missiles and are never deserted by your subjects, or devoid of noble virtues by your second birth through Vedarambh (sacred thread) ceremony. And by your strength you have collected all these virtues and useful commodities and have acquired many powers. There is no one to resist your powerful army.

PURPORT :—The king and officers of the State should acquire all knowledge by the observance of the Brahmcharya (continence) upto the age of forty years and after their return from the Gurukula (through Samavartana Sanskara) should marry-choice and strengthen the army. Thus he should protect the subjects from all sides.

NOTES & REMARKS :—(अपरीत:) अवर्जित: । =Not deserted by the subjects of devoid of noble virtues. (तविष्या:) बलयुक्ताया: सेनाया: =Of powerful army.

TRANSLATOR'S NOTES :—तविषीति बलनाम (NG 2, 9) अत्र बलयुक्तसेना ग्रहणम् Supporting by in the Hindi translation in the mantra

of the original Sanskrit चत्वारिंशद्वयस्का: Meaning of forty years has been rendered as चवालीस वर्ष की अवस्था से युक्त । It is not a faithful translation the actual meaning being forty four years.

The significance of industriousness by the learned persons is stated :

इन्द्र ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकर्म ।
वस्त्रेव भद्रा सुकृता वसूयू रथं न धीरः स्वपा अतक्षम् ॥ १५ ॥

15. *TRANSLATION :*—O very powerful person ! endowed with the wealth of knowledge you accept good food and wealth earned by us recently with labour and offered to you with love. I have acquired the fine and beneficent clothes made with righteous industriousness, like a Yogi given to meditation and doing truthful acts does his Sadhana, or as a man seeking prosperity manufactures vehicles of various kinds.

PURPORT :—Here is a simile used in the mantra. O men ! in the hope of getting the wealth of (good-Ed.) Gotra or family, you should not give up industriousness and become slack or lazy. Rather with more and more labour, you should grow your wealth and enjoy, happiness, as by the use of good clothes. Your charming charity extends your glory or good reputation far and wide.

NOTES & REMARKS :—(ब्रह्म) अन्नानि धनानि वा । ब्रह्मेत्यन्ननाम (NG 2, 7) धननाम च (NG 2, 10) =Food or wealth. (धीरः) ध्यानवान् योगी । धीराः प्रज्ञानवन्तो ध्यानवन्तः (NKT 4, 2, 4) =A Yogi practising meditation. (स्वपाः) सत्यभाषणादिकर्मसु+अपः इति कर्मनाम (NG 2, 1) =Engaged in doing model or ideal deeds like speaking the truth and others.

Sūktam-30

Rishi of the Sūktam-Babru Ātreya. Devatā-Indra and Rinancharya. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of Indra (electricity) are told :

क्व१स्य वीरः को अपश्यदिन्द्रं सुखरथमीयमानं हरिभ्याम् ।
यो राया वज्री सुतसोममिच्छन्तदोको गन्ता पुरुहूत ऊती ॥ १ ॥

1. *TRANSLATION* :—Who is the hero who sees (knows) thoroughly Indra (electricity) and in which one sees a pleasing vehicle drawn by the speed and attraction ? The man equipped by arms and missiles, and admired by many desirous of prosperous home, sees electricity with wealth. He gets a comfortable vehicle.

PURPORT :—O learned person! I ask you who are entitled to acquire the knowledge of the science of energy etc. The answer is that those who are associated with the highly learned scientists in the likeliness of enlightened persons, acquire theoritical and practical knowledge and always try its application. They are entitled to achieve.

NOTES & REMARKS :—(इन्द्रम्) विद्युतम् । =Electricity/energy. (हरिभ्याम्) वेगाकर्षणाभ्याम् । =By speed and attraction.

The same subject of Indra is continued :

अवाचचक्षं पदमस्य सस्वरुग्रं निधातुरन्वायमिच्छन् ।
अपृच्छमन्याँ उत ते म आहुरिन्द्रं नरो बुबुधाना अशेम ॥ २ ॥

2. *TRANSLATION* :—Whomsoever scholars desirous of acquiring the knowledge of the technology, I asked, all those enlightened men told me about the Indra (electricity). Let me acquire the secret and effective knowledge of this science of upholding of noble achievements, and tell it to others. In this manner, being friendly

to one another, let us learn this technology with all its branches.

PURPORT :—When persons desirous to acquire some knowledge put questions, proper answer must be given to them. In this way, all should advance the cause af the science of electricity etc. together.

NOTES & REMARKS :—(सस्वः) गुप्तम् । = Secret. (पदम्) प्रापणीयं विज्ञानम् । = The knowledge of science which should be acquired.

———

The same subject of Indra is further developed :

प्र नु वयं सुते या तें कृतानीन्द्र ब्रवांम् यानि नो जुजोंषः ।
वेद॒दविंद्वाञ्छृणवंच्च विद्वान्वहंतेऽयं मघवा सर्वंसेनः ॥ ३ ॥

3. *TRANSLATION* :—O Indra (learned person) ! who shall tell you all about the objects which we have made in this world and which you accepted for use with love. When this man endowed with much wealth of knowledge and wisdom and has large army at his support, acquired knowledge and disseminates it to others, then a man who is not highly learned listens to it attentively and gets knowledge.

PURPORT :—There are two means of acquiring knowledge. First the teacher should be an absolutely truthful enlightened person and his pupil is also a pure and industrious man free from deceit. The second method is to get practical knowledge by observance of the acts-being done by righteous and highly learned person, and to emulate the same. By so doing, all can acquire knowledge.

NOTES & REMARKS :—(इन्द्र) विद्वन् । इदि-परमैश्वर्ये (भ्वा०) । = Learned person. A man endowed with great wealth of knowledge. (सुते) उत्पन्ने जगति षु- प्रसवैश्वर्ययो: । = In this world created by God. Here the first meaning of प्रसव or creation has been taken.

———

The duties of a hero are told :

स्थिरं मनश्चकृषे जात इन्द्र वेषीदेको युधये भूयसश्चित् ।
अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्रियाणाम् ॥ ४ ॥

4. *TRANSLATION* :—O man desirous of the wealth of Yoga ! the sun in order to fight with his strength slays big and small clouds with his band of active rays and both (the sun and his rays) illuminate the world. Same way you achieve victory over all the evils, because sometime even single-handed you make your mind steady. Therefore, you are fit to administer your state well.

PURPORT :—As the sun and the clouds fight, so a king should fight with his foes. As the sun accomplishes all works with his rays, so the king should accomplish all targets of the State with the help of his army and minister.

NOTES & REMARKS :—(इन्द्र) योगैश्वर्यमिच्छक । इति-परमैश्वर्ये अत्र योगरूपं परमैश्वर्यमभिप्रेयते । =O desirous of the wealth of Yoga. (गवाम्) गन्तृणाम् । गच्छतीति गौः अत्र गमनशीलाः किरणग्रहीताः । =Moving or active. (उस्रियाणाम्) रश्मीनाम् । उस्रा इति रश्मिनाम (NG 2, 11) तत्साम्यात् उस्रिया अपि रश्मेनो गृहीता यद्यपि (NG 2, 11) । =Of the rays. (ऊर्वम्) हिंसकम् । उर्वी हिंसायाम् । =Destroyer. (दिद्युतः) प्रकाशयतः । द्युत-दीप्तौ । =Illuminate.

The same subject is continued :

परो यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत् ।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपो अजयद्दासपत्नीः ॥ ५ ॥

5. *TRANSLATION* :—O learned person ! you being the best among men and bearing the famous name (of Indra) shine everywhere. The sun situated at a very long distance conquers waters (cloud) and as all learned scientists are in a way afraid of the mighty electricity/energy. In the same manner, you should make people more happy now.

PURPORT :—As the sun even being at a very long distance

from the earth is reputed on account of his light in the same manner, absolutely truthful learned persons become glorious and renowned.

NOTES & REMARKS :—(इन्द्रात्) विद्युतः । =From electricity/energy. (दासपत्नीः) यो जलं ददाति स दासो मेघः स पतिः पालको यासां ताः । यदशनिरिन्द्रस्तेन (Kaushitaki Brahman 6, 9) स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9) ।=Waters whose husband or lord is cloud.

TRANSLATOR'S NOTES :—The enlightened scientists are afraid of electricity on account of its fierce nature. A little lack of precaution may sometimes cause one's death.

———

The duties and attributes of the enlightened persons are stated :

तुभ्येदेते मरुतः सुशेवा अर्चन्त्यर्कं सुन्वन्त्यन्धः ।
अहिंमोहानमप आशयानं प्र मायाभिर्मायिनं सक्षदिन्द्रः ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! the lightening strikes a cloud lying low which is like a wicked and deceitful enemy, and having slayed makes it fall down on earth, and the priests, givers of happiness, honour you because you are worthy of respect and they produce food for you. In the same manner, let all the enlightened persons bestow happiness on you.

PURPORT :—Only those enlightened persons are givers af happiness to the world who are benefactors like the sun and the cloud for the universe. They give happiness to others like their ownselves.

NOTES & REMARKS :—(मरुतः) ऋत्विजः । मरुतः इति ऋत्विङ्नाम (NG 3, 18) । =Priests. (अर्कम्) सत्करणीयम् । अर्कःअर्च-पूजायाम् । अर्को देवो भवति यत्-एनम् अर्चन्ति (N T) =Worthy of respect. (अन्धः) अन्नम् । अन्धः इति अन्न नाम (NG 2, 7) । =Food. (इन्द्रः) विद्युत । =Lightning or electricity. (सुशेवाः) सुष्ठुसुखाः । शेवम् इति सुखनाम (NG 3, 6) । =Giver of happiness.

The duties of heroes are described :

वि षू मृधो जनुषा दानमिन्वन्नहन्गवा मघवन्त्सञ्चकानः ।
अत्रा दासस्य नमुचेः शिरो यदवर्तयो मनवे गातुमिच्छन् ॥ ७ ॥

7. *TRANSLATION* :—O king ! possessor of abundant wealth and liberal by their very nature, you give charity from birth, and destroy your enemies in the battle like the sun destroys the cloud by his rays. Desiring well the welfare and land or good speech for all the thoughtful righteous persons, cut off the head of wicked stubborn man as the sun cuts off the head of the cloud.

PURPORT :—O king ! as the sun gives happiness to the world by conquering the cloud, so bestow happiness on your subjects, by conquering your enemies.

NOTES & REMARKS :—(सञ्चकानः) सम्यक्कामयमानः चकमानः कान्तिकर्मा। (NG 2, 6) । कान्तिः कामना । चकमानः एव चकानः मवर्ण लोपात् । =Desiring well (the welfare of all). (नमुचेः) यः स्वंरूपं न मुचंति तस्य =Of the stubborn cloud (which does not give up it's form. Ed.) (दासस्य) सेवकवद वर्त्तमानस्य मेघस्य । दास-दाने (स्वा०) जलदातुः मेघस्य । = Of the cloud that is like a servant subservient. Ed.). (गातुम्) भूमिवाणीं वा । गातुरिति पृथिवीनाम (NG 1, 11) प्राप्त्यर्थमादाय ज्ञान प्रापिका वाणी गृह्यते =To land or the speech.

The duties of heroes are elaborated :

युजं हि मामकृथा आदिदिन्द्र शिरो दासस्य नमुचेर्मथायन् ।
अश्मानं चित्स्वर्यं१ वर्तमानं प्र चक्रियेव रोदसी मरुद्भ्यः ॥ ८ ॥

8. *TRANSLATION* :—O king ! the sun cuts off the head of the cloud which gives water and is eternal by the nature of the cycle of creation and joins the earth, through the wind, and sets in motion the heaven and the earth. In the same manner, make me your helpmate.

PURPORT :—O king ! the sun causes the happiness of the

world through the rain, and by causing the rotation of the worlds by the wind creates day and night. In the same manner, increasing knowledge and humility in your State and urging on all to discharge their duties, you spread happiness and victory.

NOTES & REMARKS :—(दासस्य) जलस्य दातुः । दास दाने । = Of the cloud giver of water. (नमुचेः) प्रवाह रूपेणा ऽविनाशिनो मेघस्य । = Of the cloud indestructible by the nature of the cycle of creation. (मरुद्भ्यः) वायुभ्यः । मरुत इति पदनाम (NG 5, 5) । = Of the winds.

The attributes of heroes are highlighted :

स्त्रियो हि दास आयुधानि चक्रे किं मा करन्नबला अस्य सेनाः ।
अन्तर्ह्यख्यदुभे अस्य धेने अथोप प्रैद्युधये दस्युमिन्द्रः ॥ ९ ॥

9. *TRANSLATION* :—O king ! as servant manufacture-arms and have a band of weak (physically not-strong. Ed.) women, so is this cloud before the sun. The king should be mighty like the sun, before whom the army of the wicked foes may not stand. He may manifest or establish his power within the heart of all. The cloud has two kinds of sound (1) soft sound and (2) loud thunder, but when Indra (sun) come to fight with it, it is easily overcome. So should a king get control or achieve victory over thieves, robbers and other wicked persons.

PURPORT :—The servants whose women being weak cause victory to the other party, are not dependable. As there is a war between the sun and the cloud, so should a good king fight with the wicked.

NOTES & REMARKS :—(दासः) सेवक इव मेघः । = Cloud which is like a servant (subservient). (उभे) मन्दतीव्रे । (अस्य) मेघस्य = Two kinds of sounds of the cloud soft and loud thunders. (धेने) वाचौ । धेना इति वाङ्नाम (NG 1, 11) = Two sounds or speeches.

The sermon of the learned persons is told :

समत्र गावोऽभितोऽनवन्तेदेह वत्सैर्वियुता यदासन् ।
सं ता इन्द्रों असृजदस्य शाकैर्यदीं सोमासः सुषुता अमन्दन् ॥ १० ॥

10. *TRANSLATION* :—O men ! praise those rays of the sun which are around this world like the cows separated from their calves. It is with the powers of the clouds, that the sun produces many substance and with it, prosper us to make all souls rejoice.

PURPORT :—*The cows without their calves do not look so fine, the clouds without their component parts which are like their children (the clouds are ende-ared to all, but they work only under a certain temperature and pressures created by sun and wind. Ed.)*

NOTES & REMARKS :—(गावः) किरणः । गाव इति रश्मिनाम (NG 1,5) । =The rays of the sun. (शाकैः) शक्तिभिः । =With powers. (सोमासः) पदार्था ऐश्वर्यवन्तो षु-प्रसवैश्वर्ययोः (जीवाः) । =Substances, prosperouso souls.

The attributes of a brave king are stated :

यदीं सोमा बभ्रुधूता अमन्दन्नरोरवीद्वृषभः सादनेषु ।
पुरंदरः पपिवाँ इन्द्रो अस्य पुनर्गवामददादुस्रियाणाम् ॥ ११ ॥

11 *TRANSLATION* :—O king ! the sun which is the drinker of the water in the abodes of the clouds and destroys many germs of diseases in the bodies, and gives splendour to the rays, and speech. It (sun) is the cause of the rains and makes sound. The Soma and other plants are discovered and purified by the learned persons in order to grow and live rejoicing. You should deal with the people in the same manner.

PURPORT :—*The king who is of the nature of sun, and cloud, collects revenues from the subjects for eight months, and supplies them with all desired objects and gladdens them. Such a king becomes prosperous from all sides. (crop-raising goes on for 8 months generally in an year. Ed.)*

NOTES & REMARKS :—(बभ्रुघृता:) बभ्रभिर्धृतविद्यैघूता: पवित्रीकृता:। बभ्रु-भृञ् धारणपोषणयो: अत्र शुद्धयर्थ:। = Purified by the Vedas of knowledge. (उस्रियाणाम्) किरणानाम् उस्रा इति रश्मिनाम (NG 1, 5) अतोस्रिया। पद प्रयोग उस्रापर्यार्थरुपेता। = Of the rays,

---

By the illustration of Agni (fire or sun), the duties of a king are told :

भद्रमिदं रुशमा अग्ने अक्रन्गवां चत्वारि ददतः सहस्रा।
ऋणाश्चयस्य प्रयता मघानि प्रत्यग्रभीष्म नृतमस्य नृणाम्॥ १२॥

12. *TRANSLATION* :—O king! purifier like the fire, you are like the sun. In his light men try to pick up or repay the debts of three kinds, that gives or emits four thousand of rays and his happiness is enjoyed by the overcomers (defeaters) of the violent enemies. Let us take (accept) your wealth with hard labour as you are the best among leading men.

PURPORT :—*O men! the sun gladdens the whole world by spreading its thousands of rays. In the same maner, a king should gladden all his subjects by giving innumerable good virtues.*

NOTES & REMARKS :—(गवाम्) किरणानाम्। गाव इति रश्मिनाम (NG 1, 5)। = Of the rays. (रुषमा:) ये रुषान् हिंसकान् मिन्वंति प्रक्षिपन्ति ते। रुष-हिंसायाम्। मीञ् हिंसायाम्। = Those who throw away the violent persons.

The same subject of Agni (king) goes on :

सुपेशसं माव सृजन्त्यस्तं गवां सहस्रै रुशमासो अग्ने।
तीव्रा इन्द्रममन्दुः सुतासोऽक्तोर्व्युष्टौ परितक्म्यायाः॥ १३॥

13. *TRANSLATION* :—O learned king! purifier like the fire, you should know the persons and duly serve them, who are the destroyers of the violent by the use of thousands of rays-of the sun, and possessor of sharp knowledge and other noble virtues, when the night is turned into the dawn create in me the lovely form, so that

gladden the ruler who is like the sun.

PURPORT:—O men ! if you serve Agni (electricity and sun) methodically, you may spend day and night very happily.

NOTES & REMARKS :—(रूशमासः) हिंसकहिंसकाः तके- हंसने । = Annihilators of the violent persons. (इन्द्रम्) सूर्यमिव राजानम् । यो वै इन्द्रः स सूर्यः, यः सूर्यः स इन्द्रः,(Stph) = The king who is like the sun.(परितक्म्यायाः) परितः सर्वतस्तकन्ति हसन्ति यैः कर्म्मभिस्तेषु भवा याः । परितक्म्या इति रात्रिनाम (NG 4, 1) तके-हसने । = Of the night in which men perform of acts causing laughter and joy. (अक्तोः) रात्रेः । अक्तुः इति रात्रिनाम (NG 1, 7) = Of the night.

———

The duties of the enlightened persons are narrated :

औच्छत्सा रात्री परितक्म्या याँ ऋणंचये राजनि रुशमानाम् ।
अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यसनत्सहस्रा ॥ १४ ॥

14. *TRANSLATION* :—O men ! you should know that joy-giving night causes all to go to the dwellings which distributes four thousands (many) objects under a king (administrators) pays off the debts of the violent (strict discipline-sponsoring). In fact, he administers, like a light and speedy horse driven by a rider, bearer and sustainer of the person.

PURPORT :—O learned persons ! you should know the duties that are to be discharged day and night, and discharge them well. And having experimented assignments and duties with them satisfactorily, ask the kings and others about the progress made with regard to them, so that they may all be happy. The cycle of day and night runs on like a speedy horse. (Distribution of 4000 objects under a king needs further research. Ed).

———

The duties of a king are elaborated :

चतुःसहस्रं गव्यंस्य पुश्वः प्रत्यंग्रभीष्म रुशमेष्वग्ने ।
घर्मश्चित्तप्तः प्रवृजे य आसीदयुस्मयस्तम्वादांम विप्राः ॥ १५ ॥

15. *TRANSLATION* :—O king ! you are purifier and burning (sharp) like the fire. That fire or vigour is full of splendour like gold and is present in a person who gives up bad habits, and is the violent (strict discipline-enforcing) minister. As we accept that the four thousand rays of the sun and the cattle, so you should also do. O wisemen ! we give that to you, and you should give that to us in return.

PURPORT :—*The persons who know how to take cold and hot thing methodically (in accordance with the different seasons and times) and give this knowledge to others, remain always free from sickness.*

NOTES & REMARKS :—(रुशमेषु) हिंसकमन्त्रिषु । रूश-हिंसायाम् । =In the ministers who are of violent (harsh or disciplinarian) nature. (घर्मः) प्रतापः । घृ-क्षरणदीप्त्योः । अत्र दीप्त्यर्थः । दीप्तिरेवात्र प्रतापः । =Vigour, force.

Sūktam—31

Rishi of the Sūktam-Avasyu Ātreya. Devatā-Indra, Ushana or Kutsa. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of a king are told :

इन्द्रो रथांय प्रवतं कृणोति यमुध्यस्थांन्मुघवां वाजयन्तम् ।
यूथेवं पुश्वो व्युनोति गोपा अरिष्टो याति प्रथमः सिषांसन् ॥ १ ॥

1. *TRANSLATION* :—O men ! the commander-in-chief of the army who is splendid like the sun is inviolable, first or best among the armymen, desirous of the welfare of all good men, and is endowed with very much honoured wealth. He prompts the people as a cowherd goads a band of animals (and gets built his car in

which he is seated and which takes him to the distant places on the earth. So you should also so.

PURPORT :—That king alone makes alround progress, who makes good roads for the transport and tourists riding on the vehicles, restrains his enemies as a guardian of the animal beings under his charge and protects (cherishes) his subjects constantly.

NOTES & REMARKS :—(इन्द्रः) सूर्य्यं इव सेनेशः। इन्द्राणी ह वा सेना (शत) तस्मात् इन्द्रः-सेनानी इन्द्रो ह वा एष यः (सूर्यः) तपति (शत.) =The commander of the army who is full of splendour like the sun. (वाजयन्तम्) भगोलान्गमयन्तम्। वज-गतौ। =Taking to the distant places of the world. (उनोति) प्रेरयति। =Desiring the welfare of all.

The subject of a king is continued :

आ प्र द्रव हरिवो मा वि वेनः पिशङ्गराते अभि नः सचस्व।
नहि त्वदिन्द्र वस्यो अन्यदस्त्यमेनाँश्चिज्जनिवतश्चकर्थ ॥ २ ॥

2. *TRANSLATION :*—O king ! you are the possessor of good horses and giver of gold and other things, so don't be lustful, (given to lust). Come to us who make (build or manufacture) and have no wives (are Brahmacharis). Casting aside the miseries, leading with good wives or good life, you run swiftly to conquer your enemies. There is none who is more virtuous than you, therefore bring to us happiness.

PURPORT :—That man only is able to fulfil the mission of his life who always tries to live long to make his state advanced in all spheres to administer and develop his kingdom.

NOTES & REMARKS :—(हरिवः) प्रशस्ताश्वयुक्त। इन्द्रस्य हरी। (NG 1, 15)। =Having good horses. (पिशङ्गराते) यः पिशङ्गं सुवर्णादिकं राति ददाति तत्सम्बुद्धौ। रा-दाने। =Giver of gold, silver etc.

The attributes of a king are mentioned :

उद्यत्सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा ।
प्राचोदयत्सुदुघा वव्रे अन्तर्वि ज्योतिषा संववृत्वत्तमोऽवः ॥ ३ ॥

3. *TRANSLATION* :—O king ! a man endowed with the great wealth of Yoga and full of splendour like the sun manifests great strength from his spiritual power. He uses his senses for the performance of noble deeds and urges all to spend money for good purposes only and accepts assignments which fulfil well good desires. In the same manner, protect us with light in the surrounding night, dispel all darkness of ignorance and injustice.

PURPORT :—That king alone is endowed with abundant wealth and prosperity who goes on increasing his strength and wealth, who dispels the darkness of injustice with the light of justice, who fulfils the noble desires of his subjects and prompts them to accept knowledge and other noble virtues.

NOTES & REMARKS :—(इन्द्र) योगैश्वर्ययुक्तः । इन्द्रियम् इति धननाम (NG 2, 10) इन्द्रः इदि परमैश्वर्ये । अत्र योगरूपमैश्वर्यम् । =A Yogi endowed with the great wealth of Yoga. (सुदुघा) सुष्ठु कामप्रपूरिकाः क्रियाः । =The acts which fulfil well the noble desires. (इन्द्रियाणि) श्रोत्रादीनि धनानि । =Ears and other senses or wealth.

The subject of king is continued :

अनवस्ते रथमश्वाय तक्षन्त्वष्टा वज्रं पुरुहूत द्युमन्तम् ।
ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उ ॥ ४ ॥

4. *TRANSLATION* :—O king ! invoked by many the good artisan have manufactured your ear for speedy movement. A man shining with full knowledge throws the volleys of radiant sharp weapons. The knowers of all the four Vedas honour you who are endowed with much wealth or are prosperous, enhance your power with thoughts, words and actions which make you worthy of more

and more respectable and enable to destroy crooked and wicked persons like the serpents or clouds (retaining the happiness of others).

PURPORT :—*It is the duty of the king to always honour those whom we desire for the progress of the State heart and soul.*

NOTES & REMARKS :—(अनव:) मनुष्या: । अनव इति मनुष्यनाम (NG 2, 3) ।=The man. (अश्वाय) सद्योगमनाय । =For speedy movement. (त्वष्टा) सर्वतो विद्यया प्रदीप्त: । =Shining with knowledge all sides. (अर्कः) सत्कारसाधकतमै: विचारवंचनै: कर्मभिर्वा । =With thoughts, words or actions which accomplish the maximum honour.

TRANSLATOR'S NOTES :—(त्वष्टा) — त्विष् दीप्तौ (भ्वा०) नप्तृनेष्टृ त्वष्टृ होतृ पोतृ भ्रातृ, जामातृ मातृ पितृ दुहितृ (उणादिकोषे 2,96) ऋकारस्याकार: । (अर्कः) अर्च-पूजायाम् (भ्वा०) कृदाद्यार्चिकलिभ्य: क: । उणादिकोषे 3,40) इति अर्च धातो: क प्रत्यय: ।

The same subject of king is continued :

वृष्णो॒ यत्ते॒ वृष॑णो अ॒र्कमर्चा॒निन्द्र॒ ग्रावा॑णो॒ अदि॑ति: स॒जोषा॑: ।
अ॒न॒श्वासो॒ ये प॒वयो॑ऽर॒था इन्द्रे॑षिता अ॒भ्यव॑र्तन्त॒ दस्यू॑न् ॥ ५ ॥

5. *TRANSLATION* :—O king ! you are destroyer of the band of the wicked persons. Your joy-raining subjects honour you, as you are worthy of respect, benevolent to the people like the clouds, firmament and enlightened mother, of loving nature and who serves well. Your wheels or sharp weapons, but not carried on chariot or horses but are prompted by their master, overcome all wicked persons, thieves and robbers. You should honour all brave persons who use such powerful arms.

NOTES & REMARKS :—(ग्रावाण:) मेघा: । ग्रावा इति मेघनाम (NG 1,10) =Clouds. (अदिति:) अन्तरिक्षम् । अदितिर्द्यौरदितिरन्तरिक्षमिति मंत्रप्रामाण्यात् । अत्र अदिति: अन्तरिक्षम् । अदिति:-अदीना देवमातेति (NKT 4,4,23)। Firmament. (पवय:) चक्राणि । पवि: रथनेमिर्भवति यद् विपुनाति भूमिम् (NKT 5,15) पविरिति वज्रनाम (NG 2,20) ।=Wheels.

The attributes of the highly learned persons are told :

प्र ते पूर्वाणि करणानि वोचं प्र नूतना मघवन्या चकर्थ ।
शक्तीवो यद्विभरा रोदसी उभे जयन्नपो मनवे दानुचित्राः ॥ ६ ॥

6. *TRANSLATION* :—O powerful king ! endowed with much honoured wealth, I tell you the means used by highly learned persons earlier and used by them now in recent times. You should honour those wonderfully liberal and thoughtful persons, who uphold very well (the earth and heaven and instruct all). Dwelling with them, you should achieve victory over (the Prānas) your enemies for the benefit of the thoughtful, and honour them with delight.

PURPORT :—O king and officers of the State ! you should honour the highly learned persons and respect them. You should honour wonderfully liberal and thoughtful persons, who teach you anicient or eternal politics and the means to be used for achieving victory.

NOTES & REMARKS :—(करणानि) कुर्वन्ति यैस्तानि साधनानि । =Means by which acts are done. (अपः) सूर्यो जलानीव शत्रुप्राणान् । आपो वै प्राणाः ॥ (Stph 3, 8, 2, 4) प्राणो ह्यापः (जैमिनीयोपनिषद् ब्राह्मणे 3, 9 प्राणा वा आपः । तैत्ति, 3, 2, 5, 2 ताण्ड्य 9, 9, 4) । =The Prănas or lives of the foes.

The subject of learned persons is continued :

तदिन्नु ते करणं दस्म विप्राहिं यद् घ्नन्नोजो अत्रामिमीथाः ।
शुष्णस्य चित्परि माया अगृभ्णाः प्रपित्वं यन्नप दस्यूँरसेधः ॥ ७ ॥

7. *TRANSLATION* :—O wise man, destroyer of miseries ! like the sun destroys the cloud and diminishes its strength, you should augment your power by destroying the strength of the adversaries and take from all the wisdom or wise advice. Remove all wicked persons with the force or power. By so doing, let happiness be ever enjoyed by you.

PURPORT :—As God has established the relation between the sun and cloud, similarly he has made many other relations. Let this be known by all.

NOTES & REMARKS :—(अहिम्) मेघमिव दोषान्। अहिरिति मेघनाम (NG 1, 10,)। =The evils like the clouds. (मायाः) प्रज्ञाः। मायेति प्रज्ञानाम (NG 3, 9)। =Intellects or noble advice, wisdom.

———

The attributes of learned persons are stated :

त्वमपो यदवे तुर्वशायारमयः सुदुघाः पार इन्द्र ।
उग्रमयातमवहो ह कुत्सं सं ह यद्वामुशनारन्त देवाः ॥ ८ ॥

8. *TRANSLATION* :—O Indra ! giver of great prosperity, and conveyor of men acorss the ocean of miseries, you make industrious and able to control their senses and thus soon delight them in the performance of noble deeds which fulfil good desires. You make a devotee mighty who has not attained happiness. Attain joy where the enlightened persons desirous of welfare of all take delight.

PURPORT :—A wealthy person should give wealth and foodgrains etc. to others. Men should feel delighted where the enlightened men enjoy.

NOTES & REMARKS :—(अपः) जलानीव कर्माणि। अप इति कर्मनाम (NG 2, 1) अप इति उदकनाम (1, 12)। =Actions like waters. (यदवे) मनुष्याय। यदव इति मनुष्यनाम (NG 2, 3)। =For an industrious man. (तुर्वशाय) सद्यो वशीकरणसमर्थाय। तुर्वशा इति मनुष्यनाम (NG 2, 3) कुत्सः ऋषिः। कुत्सो भवति कर्ता स्तोमानाम् इत्यौपमन्यवः। कुत्स-इत्येतत् कृन्ततेः (NKT 3, 2, 12)। =For an industrious man who can control his senses soon.

———

The machines and tools are described :

इन्द्राकुत्सा वहमाना रथेना वामत्या अपि कर्णे वहन्तु ।
निः षीमद्भ्यो धमथो निः षधस्थान्मघोना हृदो वरथस्तमांसि ॥ ९ ॥

9. *TRANSLATION* :—The electricity and its strokes (girds. Ed) take the vehicle to the destination. So, o teachers and preachers ! let the learned persons take you to the place of work on speedy horses that take people to distant places. If electricity and fire are properly combined with water, they make a sound. Then they can carry people to distant places on all sides. If you accept the company of good and wealthy persons who are dear like your Prānas (vital breaths), you can get over the nights of difficulties with their help quite easily.

PURPORT :—O men ! if you combine fire (*energy*) *and water in due proporation, making it sound* (*while in starting*) *and by the use of steam drive vehicles with proper machinery, then you can make yourselves and your friends rich, taking them out of many difficulties and miseries.*

NOTES & REMARKS :—(इन्द्राकुत्सा) इन्द्रश्चकुत्सश्चेन्द्राकुत्सौ । विद्युदाघातौ। कुत्स इति वज्रनाम (NG 2, 20) कुत्सः कृन्ततेरिति (NKT 3, 2 ,12) ।= Electricity and its stroke. (अत्याः) सततं गामिनोऽश्वाः । अत्य इत्यश्वनाम (NG 1, 14) यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) ।=Horses which go constantly.

TRANSLATOR'S NOTES :—There is clear reference to the steam engines and railways etc. for transportation.

— — — —

The subject of machines is continued

वातस्य युक्तान्त्सुयुजश्चिदश्वान्कविश्चिदेषो अजगन्नवस्युः ।
विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवर्धन् ॥ १० ॥

10. *TRANSLATION* :—O learned person ! you should always honour all those your friends, who are highly learned and per-

formers of Yajnas who augment your wealth or foodgrains and defen men and their equipment and who use fire, electricity etc. and are endowed with the speed (velocity. Ed.) of the wind and harness well.

PURPORT :—O man ! desirous of obtaining wealth and prosperity, you should develop friendship with the persons who can accomplish wonderful jobs like the manufacturing of vehicles by the knowledge of the science of Agni (fire/energy and electricity). Havihg acquired that knowledge, yon can accomplish desired purposes and obtain abundant wealth.

NOTES & REMARKS :—(अश्वान्) आशुगामिनोऽग्न्यादीन्। अग्निर्वा अश्वः श्वेतः (Stph 3, 6, 2, 5) अग्निरेष यदश्वः (Stph 6, 3, 3, 22) =Quickly moving transport run by fire, electricity etc. (मरुतः) ऋत्विजो विद्वांसः। मरुतः इति ऋत्विङ्नाम (NG 3, 18)।=Having learned, performers of Yajnas. (तविषीति) बलनाम (NG 2, 9) अत्र बलवती सेना गृह्यते =Army.

———

The same subject of transport and journey is continued :

सूरश्चिद्रथं परितक्म्यायां पूर्वं करदुपरं जूजुवांसम्।
भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः ॥ ११ ॥

11. *TRANSLATION* :—O learned person ! you should always honour that scholar who shining like the sun manufacturers a good vehicle even at gala night, where there is laughter and joy alround. Like a cloud and like a rider who controls a horse, he keeps up a speedy wheel, and attends the front wheel and thus upholdings the car. In this, he shares with others in intellect and action.

PURPORT :—There is simile in the mantra. If people accomplish works by manufacturing machines for various types of vehicles, they move them by the use of water and fire. Then, like the sun and wind moving the cloud, they can move even a heavy vehicle in the firmament, in water and on earth.

NOTES & REMARKS:—(परितक्म्यायाम्) परित: सर्वतस्तकमानि भवन्ति यस्यां तस्यां रात्रौ । (परितक्म्यायाम्) परि+तक हसने । =In the gala night where there is a laughter and joy all around. (उपरम्) मेघमिव । उपर इति मेघनाम (NG 1, 10) । =Like cloud. (रिणाति) गच्छति । रि-गतौ (स्वा०) =Goes. (सनिष्यति) संभजेत् । षण संभक्तौ (भ्वा०) । =Distributes or share with others.

———

The subject of mechanical engineering is dealt :

आयं जंना अभिचक्षे जगामेन्द्रः सखायं सुतसोममिच्छन् ।
वदन्ग्रावाव वेदिं भ्रियाते यस्यं जीरमध्वर्यवश्चरंन्ति ॥ १२ ॥

12. *TRANSLATION*:—O famous scholars ! the wealthy person comes to the place of fire like a thundering cloud to get name and fame, with a view to get a friend, expert in the science of physics and whose speed (quality or worth. Ed.) is known to the performers of the Yajna (in the form of the spread of knowledge). Those two who uphold the science of art and industry and all others should be honoured by you.

PURPORT:—The persons who associate with all for the acquisition of knowledge or for imparting knowledge to others, make friendship with all, and thereafter can acquire all kind of know ledge and wisdom.

NOTES & REMARKS:—(सुतसोमम्) निष्पादितपदार्थविद्यम् । =Expert in the science of physics. (जीरम्) वेगम् । जीरा इति क्षिप्रनाम (NG 2, 15) =Speed. (मध्वर्यव:) विद्यायज्ञसम्पादका: । =Performers of the Yajna in the form of the spread of knowledge.

———

The significance of the mechenical engineering is narrated :

ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरंन् ।
वावन्धि यज्यूँरुत तेषु धेह्योजो जनेषु येषुं ते स्यामं ॥ १३ ॥

13. *TRANSLATION* :—O learned person ! attracted by the immortality of soul, the persons who desire to have knowledge, humility and truthful conduct and desire them for others also; their aim is only at truth. They do not approach (go near or commit) sin. They associate themselves with the performers of Yajnas in the form of speaking truth and other ways. Please grant vigour to truthful persons and to those living among the prospective friends.

PURPORT :—O learned persons ! blessed are the persons who seek knowledge, humility, truthful conduct and benevolence, and freedom from all unrighteous acts. They want to be good to all. Let us also desire to be the same.

NOTES & REMARKS :—(चाकनन्त) कामयन्ते । चाकनत्-कान्तिकर्मा (NG 2, 6) । कान्तिः कामना । =Desire. (यज्यून्) सत्यभाषणादियज्ञानुष्ठातृन् । यज-देवपूजासङ्गतिकरणदानेषु । यज्ञो वै श्रेष्ठतमं कर्म (Stph 1, 7, 1, 5, 11) यज्ञो हि श्रेष्ठतमं कर्मं (Tai. 3, 2, 1, 4) । =The performers of truth—speaking and other yajnas.

Sūktam—32

Rishi of the Sūktam—Gātuh Ātreya. Devatā or subject-Indra. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes and duties of a king are told :

अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्बधानाँ अरम्णाः ।
महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अव दानवं हन् ॥ १ ॥

1. *TRANSLATION* :—O king ! you are destroyer of your enemies like the sun rends asunder the big moutain-like clouds

which are like a well. They set open the floodgates, liberating the obstructed streams. In the same manner, you should direct your senses to perform great deeds. Make us very much delighted. Honour that man who is full of splendour like the sun who kills wicked and selfish persons and utters noble words.

PURPORT:—The sun fills with water the rivers and oceans with the clouds, rent a sunder by him and breaks the banks of the rivers. In the same manner, a king should set aside all the injustice, by providing justice and destroying his enemies.

NOTES & REMARKS :—(उत्सम्) कूपमिव। उत्स इति कूपनाम (NG 3,23)। =Like a well. (पर्वतम्) पर्वताकारं मेघम्। =The moutain like big cloud. (धाराः) जलप्रवाहा इव वाचः। धारा इति वाङ्नाम (NG 1, 11)। =Speeches which are like streams.

———

The same subject of duties of a king is continued :

त्वमुत्साँ ऋतुभिर्बद्धधानाँ अरंह ऊधः पर्वतस्य वज्रिन्।
अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः॥ २॥

2. *TRANSLATION* :—O king! you are holder of the thunderbolt-like powerful weapons and full of splendour like the sun. As the farmers use wells in varying seasons, (for watering fields etc.) and as the sun rends asunder the cluster of clouds lying in mountains, in the same manner, you should destroy the wicked persons and sustain well your powerful army.

PURPORT:—*O king! the peasants take the water of the well to fields, grow food etc. and increase happiness and wealth thereby. Same way, you should help your subjects to grow and advance in all spheres.*

NOTES & REMARKS :—(अरंहः) गमयति। रहि-गतौ (भ्वा०)। =Cause to go or move. (ऊधः) जलाधारं घनसमूहम्। वहति यत् इति ऊधः। श्वेः सम्प्रसारणं च (उणा. 4, 194) धातोः सम्प्रसारणे कृते दीर्घत्वं धकारश्चान्तादेशः। =The cluster of clouds containing water.

The attributes of a king, knower of military science are told :

त्यस्यं चिन्मह्तो निर्मृगस्य वधंर्जघान तविषीभिरिन्द्रः ।
य एक इदंप्रतिर्मन्यमान आदंस्मादन्यो अंजनिष्ट तव्यान् ॥ ३ ॥

3. *TRANSLATION* :—O learned person ! as a commander-in—chief who is unparallelled and respected by all, kills a wicked man who is quick-moving (evading or retreating) with his army, like the sun rends asunder clouds. In the same manner, slay the wicked and make us reputed. As another mighty person manifests his power, therefore you make us powerful.

PURPORT :—*As the sun by conquering the clouds manifests his power and cherishes all beings, in the same manner, even a single man, expert in the military science achieves victory over many and protects the subjects.*

NOTES & REMARKS :—(इन्द्रः) सेनेशः । सेनेन्द्रस्य पत्नी Gopatha Brahman Uttara pt. 2-9) यद्वा सेना इन्द्रस्य पत्नी इन्द्रः सेनेश इति स्पष्टमेव इन्द्र इति ह्येतमाचक्षते य । =The commander-in chief of the army. एष (सूर्यः) तपति । =The sun. (अप्रतिः) अविद्यमाना प्रतिः प्रतीतिर्यस्य सः । Unparallelled. (तव्यान्) ये तविषि बले भवास्तान् । अत्र छान्दसो वर्णलोपो वेति सलोपः । तव इति बलनाम (NG 2, 9) =Powerful.

The duties of a king are told :

त्यं चिदेषां स्वधया मदन्तं मिहो नपातं सुवृधं तमोगाम् ।
वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जघान शुष्णम् ॥ ४ ॥

4. *TRANSLATION* :—O brave commander-in-chief of the army ! being equipped with thunderbolt-like powerful arms and missiles, you should destroy the impetuous anger of a wicked person, with powerful weapons, as the sun rends upkeeper of the cloud growing in stature. That cloud leads to darkness but not causing the rains. You should slay the wicked who may be taking away easily

the food supplied by others, and may cause them harm.

PURPORT :—O king ! as the sun rends asunder the vast cloud, makes it fall down on the earth and preserves the world, in the same manner, you shonld cut into pieces even the most powerful enemies, make them fall down and cherish the subjects with justice.

NOTES & REMARKS :—(मिहः) वृष्टेः। मिह-सेचने (भ्वा०) मींह इति पंजाबीभाषायां, भूलं स्थानीयभाषादिषु च। =Of the rain. (शुष्णम्) शोषकं-बलवन्तम्। शुष्णम् इति बलनाम (NG 2, 9)।=Powerful.

The merits of a technologist are told :

त्यं चिदस्य क्रतुभिर्निषत्तममर्मणो विददिदस्य मर्म।
यदीं सुक्षत्र प्रभृता मदस्य युयुत्सन्तं तमसि हर्म्ये धाः ॥ ५ ॥

5. *TRANSLATION* :—O king ! born in a noble Kshatriya family or endowed with good wealth, you should know the secret of this cloud-like enemy whose secret has not been known to others, by your wisdom and action. If in the intoxication of his joy, he desires to fight with you, put him in prison in a place that may put him in discomfort like the darkness.

PURPORT :—Those who develop the science of technology intelligently by knowing the secret nature of all objects, are endowed with good kingdom and prosperity.

NOTES & REMARKS :—(सुक्षत्र) शोभनं क्षत्रं क्षत्रियकुलं धनं वा यस्य तत्सम्बुद्धौ। क्षत्रमिति धननाम (NG 2, 10)। =Belonging to a noble Kshatriya family or endowed with good wealth. (क्रतुभिः) प्रज्ञाभिः कर्मभिर्वा। क्रतुरिति कर्मनाम (NG 2, 1) क्रतुरिति प्रज्ञानाम (NG 3, 9)। =By wisdom or actions.

The duties of a ruler are told :

त्यं चिदित्था कत्पयं शयानमसूर्ये तमसि वावृधानम् ।
तं चिन्मन्दानो वृषभः सुतस्योच्चैरिन्द्रो अपगूर्या जघान ॥ ६ ॥

6. *TRANSLATION* :—O men ! Indra, the commander-in-chief of the army is very good and takes delight in taking invigorating things after much painstaking. He slays suddenly many times an enemy who is sleeping in the sunless night (quite reckless) and is groaning in vanity. That commander is like the sun who sends asunder a cloud growing at night. A king should similarly kills his powerful enemies, proud of their power.

PURPORT :—As the sun rends asunder a cloud and removes all darkness, so a king should slay all enemies and protect good men.

NOTES & REMARKS :—(कत्पयम्) कतिपयम् । अत्र छान्दसो वर्णलोपो वेति-लोपः । =Several times. (मन्दानः) आनन्दन् । (मन्दानः) मदि-स्तुति मोदमद स्वप्न कान्ति गतिषु (भ्वा०) अत्र मोदार्थः । =Being delighted. (वृषभः) श्रेष्ठः । वृषभः सुखवर्षकत्वात् श्रेष्ठः । =Very good. (सुतस्य) निष्पन्नस्य पदार्थस्य । षु-प्रसवैश्वर्ययोः (स्वा०) Of the invigorating or nourishing substance. (अपगूर्या) उद्यम्य । गुर-उद्यमने (चु०) । =Having laboured.

—————

The ruler's duties are elaborated :

उद्यदिन्द्रो महते दानवाय वधर्यमिष्ट सहो अप्रतीतम् ।
यदीं वज्रस्य प्रभृतौ ददाभ विश्वस्य जन्तोरधमं चकार ॥ ७ ॥

7. *TRANSLATION* :—O learned person ! the commander-in-chief of the army or king stops violence for the benefit of a great donor. His force can not be attained by unrighteous persons, and it slays the wicked by firmly holding thunderbolt-like powerful weapons. By using such powerful weapons against a wicked unrighteous person, he makes him most degraded in the eyes of all human beings.

PURPORT :—O king and other officers of the state ! you should behave or act like the sun and remove the deplorable condition of the State by being full of splendour and killing the wicked foes.

NOTES & REMARKS :—(दानवाय) दानकर्त्रे। दा-दाने। =For the benefit of a liberal man. (अप्रतीतम्) अधर्मिभिरप्राप्तम् अ+प्रति+इतम्-इष गतौ गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम्। =Not to be attained by unrighteous persons. (ददाभ) हिनस्ति। =Kills, smashes.

— —

The duties of the learned persons are told further :

त्यं चिदर्णं मधुपं शयानमसिन्वं वव्रं मह्याददुग्रः ।
अपादमत्रं महता वधेन नि दुर्योण आवृणङ् मृध्रवाचम् ॥ ८ ॥

8. *TRANSLATION* :—O learned person ! the sun is full of splendour and it takes hold of his rays with powerful weapon. The cloud which is full of water protects water inside, as if sleeps in its house (so to speak). It is not bound by any one, acceptable (for its usefulness for rain) pervades the firmament, and possesses a violent speech (in the form of the lightning or thunder) and then rends it asunder. So you should emulate.

PURPORT :—O men ! as the cloud is struck by the lightning, so you should strike and make the wicked persons fall down by overcoming them.

NOTES & REMARKS :—(असिन्वम्) अबद्धम्। (असिन्वम्) षिञ्-बन्धने (स्वा०) =Not bound. (अत्रम्) योऽतति सर्वत्र व्याप्नोति तम् (अत्रम्) अत-सातत्यगमने (भ्वा०)। =Pervading everywhere. (दुर्योणे) गृहे। दुरोणे इति गृहनाम (NG 3, 4) =In the house. (मृध्रवाचम) हिंसितवाचम्। मृध-हिंसायाम्। =Possessing violent sound or thunder.

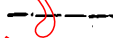
— —

The same subject of enlightened man's duties is continued :

को अस्य शुष्मं तविषीं वरात एको धना भरते अप्रतीतः ।
मे चिदस्य ज्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते ॥ ९ ॥

9. *TRANSLATION :*—O learned persons ! who can have the strength and army like that of this lightning ? Even these respendent earth and heaven move by the fear of this Indra (lightning). One of them upholds wealth and the other being invisible is the upholder of its rapidity. These two uphold all and all, the planets are upheld or sustained by them.

PURPORT :—O men ! you should know that the Agni is of two kinds (1) in the form of the sun and fire and (2) the other hidden electricity-energy. These two sustain this world and make them move.

NOTES & REMARKS :—(अप्रतीतः) अप्रत्यक्षः । यदशनिरिन्द्रस्तेन Kaushitoki Brahman 6, 9) =Not visible with the eyes. (इन्द्रस्य) विद्युतः स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9) । =Of the electricity or lightning. (ज्रयसः) वेगवन्तः । ज्रयति गतिकर्मा (NG 2, 14) । =Rapid.

The attributes of the learned persons are stated :

न्यस्मै देवी स्वधितिर्जिहीत इन्द्राय गातुरुशतीव येमे ।
सं यदोजो युवते विश्वमाभिरनु स्वधाव्ने क्षितयो नमन्त ॥ १० ॥

10. *TRANSLATION :*—O young woman ! you are giver of joy, learned and powerful like the thunderbolt, yourself is in control for the sake of prosperity, like the earth and the woman desiring happiness who recieves the semen and duly keeps it in herself (womb) till the time of delivery. Such a noble woman conducts herself in accordance with the wishes of her husband who is the upholder of wealth and foodgrains. All persons bow before a noble upholder

of power and wealth. So, you should also be endowed with noble virtues.

PURPORT :—As a girl who has observed Brahmacharya for twentyfour years and who desires a husband accepts a person who is matching with and loving to her, in the same manner, Agni in the form of fire, electricity, and sun upholds the whole world. As men bow before the virtuous persons, so all bow before noble men and husbands and wives who are endowed with noble virtues.

NOTES & REMARKS :—(गातुः) भूमिः । गातुरिति पृथिवीनाम (NG 1, 1) । =Earth. (उशतीव) कामयमाना स्त्रीव । =A woman desiring a husband. (स्वधान्वे) यः स्वं दधाति तस्मै । =For one who upholds power and wealth etc. (क्षितयः) मनुष्याः । क्षितयः इति मनुष्यनाम (NG 2, 3) । =Men.

———

The same subject of learned persons still continues :

एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणोमि यशसं जनेषु ।
तं मे जगृभ्र आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रम् ॥११॥

11. *TRANSLATION* :—O learned persons ! I hear of your reputation as one who has observed Brahmacharya for forty eight years, is chief among the man, the protector of the good, the son of a person who has five powerful Prānas (vital breaths), and is renowned and glorious. Let all people who desire to obtain great prosperity, and desire the welfare of all may take day and night by my energetic husbands endowed with wealth and noble virtues, as their guide and helper.

PURPORT :—A Brahmacharini should always desire to have a person as husband, who is renowned, glorious, a man of good character and conduct, and endowed with good virtues, beauty and love. In the same manner, a Brahmchari should also have his wife who is a Brahmacharini of similar nature, and to a very virtuous virgin.

NOTES & REMARKS :—(पांचजन्यम्) पंचजना: प्राणा: बलवन्तो यस्य तदपत्यम् । =The son of a man who has powerful five Prāṇas. (दोषा) रात्री: । दोषा इति रात्रिनाम (NG 1, 7) । =Nights. (वस्तो:) दिनम् । वस्तो: इति अहर्नाम (NG 1, 9) । =Day. (हवमानास:) आच्छादुमिच्छन्त: । हु-दानादनयो: आदाने च (जु०) अत्र आदानार्थक: । =Desiring to get.

The attributes of a learned person are told :

एवा हि त्वामृतुथा यातयन्तं मघा विप्रेभ्यो ददतं शृणोमि ।
किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः काममिन्द्र ॥१२॥

12. *TRANSLATION* :—O learned person ! endowed with great wealth, I am the possessor of the wealth of knwoledge and desirous of having a husband. I hear about you as giving wealth to wise men and trying to have progeny at proper season (with self-restraint). What do our friends who are knowers of all the Vedas, get from you, who surrender all their desires (i.e. in love) you ? (They get great happiness and have their noble desires fulfilled.)

PURPORT :—A woman should take as husband a man of self-restraint who has full control over his generative and other organs. He should be a man of good character and temperament and renowned on account of his virtues. She should deal with him properly and enjoy happiness, being very auspicious and fortunate in getting her noble desires fulfilled.

NOTES & REMARKS :—(यातयन्तम्) सन्तानाय प्रयतन्तम् । यती-प्रयत्ने (भ्वा०) । =Desiring for getting a progeny. (ब्रह्माण:) चतुर्वेदविद: । ब्रह्मा सर्वविद्य: सर्वं वेदितुम् अर्हति । ब्रह्मा परिवृढ: श्रुततो ब्रह्म परिवृढ सर्वत: (NKT 1,3,8) =The knowers of the four Vedas.

Sūktam—33

Seers of the Rishi of the Sūktam-Sanvarana-Prājāpatya. Subject matter or Devatā-Indra. Meters or Chhanda-Pankti of various kinds. Svara-Panchama and Dhaivata.

The attributes of Indra are stated:

महिं मुहे तुवसें दीध्ये नृनिन्द्रायेत्था तुवमे अतंव्यान् ।
यो अस्मै सुमतिं वाजसातौ स्तुतो जनें सुमर्यश्चिकेतं ॥ १ ॥

1. *TRANSLATION* :—O persons ! the man who is admired in his group for his strong efforts, and is always ready to face the struggle in the battlefield in order to acquire good intellect (experience), for such a mighty and prosperous king, I enlighten the people so that they know my force or strength.

PURPORT :—Here is a simile. A person should always reciprocate with noble deeds to his benefactor and giver of happiness.

NOTES :—(महि) महत: । =Of great. (तवसे) बलाय । =For strength. (सुमतिम्) शोभनां प्रज्ञाम् । =Shining intellect. (वाजसातो) सङ्ग्रामे । =In the battlefield. (समर्य:) सङ्ग्रामिच्छु: । =Ready to fight in the battlefield.

The attributes of Indra are elaborated :

स त्वं नं इन्द्र धियसानो अर्कैर्हरींणां वृषयोक्त्रमश्रेः ।
या इत्था मंघवन्ननु जोषं वक्षों अभि प्रार्यः संक्षि जनांन् ॥ २ ॥

2. *TRANSLATION* :—O showerer of happiness and possessor of excellent wealth ! you are very showering and prosperous. Pondering over these lines, our master the king unifies the relation among the human beings with his thoughts. Let us acquire them alongwith the fine policies, leading to happiness and adjustability. That way,

you always establish a unison among the human beings.

PURPORT :—Here is a simile. The persons who intensify their intellect and exercises of Yoga, they delight all the people with their actions in pursuance of the set policies.

NOTES :—(धियसान:) ध्यानं कुर्वन् । =Performing meditational (Yogic) exercises (मर्कै:) विचारै । =With thoughts. (हरीणाम्) मनुष्याणाम् । =Of the men. (वृषन्) सुखवृष्टि कुर्वन् । =Showering happiness. (जोषम्) प्रीतिम् । =Delight. (वक्ष:) प्राप्नुहि । =Achieve. (अर्य:) स्वामी राजा । =The owner, king. (सक्षि) सम्बन्धासि । =Unifies.

The subject of Indra moves on :

न ते तं इन्द्राभ्य१स्मदृष्वायुंक्तासो अब्रह्मता यदसंन् ।
तिष्ठा रथमधि तं वंज्रहस्ता रश्मिं देव यमसे स्वश्वंः ॥ ३ ॥

3. *TRANSLATION* :—O wielder of weapons and arms ! you are indeed great and philanthropist king. The poverty-striken people who are incompetent in the Yoga, they can not face you. They live at distance from us. Equipped with good horses, you drive your beautiful chariot (vehicle) like the rays and get extended. Therefore, you should stay with us.

PURPORT :—O prosperous Indra ! the person of improper behaviour should always settle at distance from you and from us. You should particularly know the science of transport and running roadways, and it will extend your power in the battlefield.

NOTES :—(अभि) आभिमुख्ये । =At the face. (ऋष्व) महापुरुष । =Great man. (अयुक्तास:) योगरहिता: । =Incompetent in the Yoga. (अब्रह्मता) निर्धनता । =Poverty. (वज्रहस्त) शस्त्रास्त्रबाहो । =Wielder of weapons and arms. (स्वश्व:) शोभना अश्वा अस्य । =Equipped with good horses.

The attributes of Indra are further mentioned :

पुरू यत्त इन्द्र सन्त्युक्था गवे चकर्थोर्वरासु युध्यन् ।
ततक्षे सूर्याय चिदोकसि स्वे वृषा समत्सु दासस्य नाम चित् ॥ ४ ॥

4. *TRANSLATION* :—O Indra ! you are endowed with learning and prosperity. You are reputed for your nice activities aimed at the welfare of cattle wealth, which may be harnessed to turn the lands into fertile ones and in the battlefield. You enfeeble your enemies to the maximum. Presently you should spot out the able and devoteed servants in your house like the sun and give them citation.

PURPORT :—O king ! you should store good articles for your army, and the staff and articles useful for a home should be kept at your residence.

NOTES :—(उक्था) प्रशंसितानि कर्माणि । =Admirable deeds. (गवे) गवादिपशुहिताय । =For the sake of cattle wealth like cows etc. (ततक्षे) तनूकरोषि । =You enfeeble. (ओकसि) गृहे । =In the house. (नाम) संज्ञाम् । =Citation.

———

The attributes of Indra are narrated :

वयं ते तं इन्द्र ये च नरः शर्धो जज्ञाना याताश्च रथाः ।
आस्माञ्जगम्यादहिशुष्म सत्वा भगो न हव्यः प्रभृथेषु चारुः ॥ ५ ॥

5. *TRANSLATION* :—O Indra (king) ! you are like the sun which evaporates water of the clouds. You create and raise your forces and the army commanders alongwith its transport wing. Let us have their protection. We seek your company in a proper form as you are most acceptable because of prosperity and capabilities to accomplish big tasks.

PURPORT :—Here is a simile. O king ! when we befriend each other, only then our prosperity will grow. We always keep up the prosperity, as well as the Dharma (righteousness).

NOTES :—(नरः) नायकाः । =Commanders. (शर्धः) बलानि । =Forces. (जज्ञानाः) । जायमानाः । =Raised. (रथाः) यानादयः । =Transport wing. (अहिशुष्म) योऽहि मेघं शोषयति स सूर्यस्तद्वद्वर्तमान । =That evaporates water of the clouds.

The subject of Indra-the ruler is highlighted :

पपृक्षेण्यमिन्द्र त्वे ह्योजो नृम्णानि च नृतमानो अमर्तः ।
स न एनीं वसवानो रयिं दाः प्रार्यः स्तुषे तुविमघस्य दानम् ॥ ६ ॥

6. *TRANSLATION* :—O learned king ! you should award wealth to a person who has full awareness of your notable shivalary and the wealth aspired by the man, because such a wealth establishes its owner. You are indeed owner of tremendous wealth, but are still admirer for giving away donations. Let us have the delight from you.

PURPORT :—*O men ! you should always grow your knowledge by the question—answer methods from learned persons and acquire more strength and prosperity. Donate your wealth for a noble cause, so that the people become endowed with good learning and conduct.*

NOTES :—(पपृक्षेण्यम्) प्रष्टुं योग्यम् ।=To be solved by question-answer methods. (नृम्णानि) नरै रमणीयानि धनानि । =Worthwhile wealth. (नृतमानः) नृत्यन् । अत्र विकरणव्यत्ययेन शः । =Dancing in delight. (अमर्त्तः) आत्मत्वेन मरणधर्मरहितः =Immortal because of the soul. (तुविमघस्य) बहुधनस्य । =Plenty of money or richness.

The theme of Indra (learned person) is focussed :

एवा न इन्द्रोतिभिरव पाहि गृणतः शूर कारून् ।
उत त्वचं ददतो वाजसातौ पिप्रीहि मध्वः सुषुतस्य चारोः ॥ ७ ॥

7. *TRANSLATION* :—O Indra ! you protect us the preachers

and artisans with your investigative faculties. You are fearless and therefore covering your body with armour, let you guard the well-earned wealth of good persons, and thus reach them.

PURPORT :—O king ! by protecting the brave scholars and artisans, you carry the people with you and defeat the foes in the battlefield.

NOTES :—(ऊतिभिः) अन्वेक्षणादिरक्षादिभिः । =By protective covers. (गृणतः) उपदेशकान् । =To preachers. (कारून्) शिल्पिनः । =To artisans. (त्वचम्) त्वगाच्छादकं रक्षकवर्मं । =The armour covering the body. (सुषुतस्य) सम्यक्संस्कृतस्य । =Well earned.

———

The subject of learned men is dealt :

उत त्ये मा पौरुकुत्स्यस्य सूरेस्त्रसदस्योर्हिरणिनो रराणाः ।
वहन्तु मा दश श्येतासो अस्य गौरिक्षितस्य क्रतुभिर्नु संश्वे ॥ ८ ॥

8. *TRANSLATION* :—I seek the company of wisemen cloaked in intellect and actions. They are the progeny of frave persons, well-armed with many missiles, arms and weapons, and the thieves and robbers are afraid of them. They are equipped with gold and riches and live at hills (secure places). As ten white horses reach me, I keep and train them very well.

PURPORT :—I keep my friendship with such good people who are upholders of truth and whose friends put a check on the wickeds and give good advices to them.

NOTES :—(पौरुकुत्स्यस्य) बहुवज्रादिशस्त्रास्त्रविदोऽपत्यस्य । =Those are equipped with many missiles and arms and weapons-their progeny. (त्रसदस्योः) त्रस्यन्ति दस्यवो यस्मात् । =One from whom the thieves and robbers fear. (हिरणिनः) हिरण्यादिधनयुक्तस्य । =Endowed with gold and wealth. (श्येतासः) श्वेतवर्णा अश्वाः । =White coloured horses. (गौरिक्षितस्य) गिरौ पर्वते क्षितं निवसनं यस्य तस्य । =Of the one who lives on the hills (secure places).

The subject of learned person is treated :

उत त्ये मां मारुताश्वस्य शोणाः क्रत्वामघासो विदथस्य रातौ ।
सहस्रां मे च्यवतानो ददान आनूकमर्यो वपुषे नार्चत् ॥ ९ ॥

9. *TRANSLATION* :—I wish that the people accomplished with the wealth of intellect or actions, are distinguished because of their red (fierce) nature. They deserve to have fast horses, so that they can oblige thousands of people with their purification. He gives me proper respect for my handsome body, and such an owner is never humilliated.

PURPORT :—O men ! those who accomplish our desiris, let us also do the same way. In fact, this is an ideal way of relation between a master and his servant.

NOTES :—(मारुताश्वस्य) मरुतामिवाश्वानामयं, तस्य । =Of the horses fast like wind. (क्रत्वामघासः) क्रतुः प्रज्ञाकर्म्मैव मघं धनं येषांते । =Those whose wealth is intellect and ideal actions. (विदथस्य) लब्धु योग्यस्य । =Worthy to be acquired of. (च्यवतानः) च्यावयन् सन् । =Coming to. (आनूकम्) आनुकूल्यम् ।=Proper. (वपुषे) सुरूपाय शरीराय । = For handsome body.

The theme of learned person is further elaborated :

उत त्ये मां ध्वन्यस्य जुष्टां लक्ष्मण्यस्य सुरुचो यतानाः ।
मह्ना रायः संवरणस्य ऋषेर्व्रजं न गावः प्रयता अपि ग्मन् ॥१०॥

10. *TRANSLATION* :—The persons who are engaged to know the visualizers of mantras (Rishis) and attempt at it, they come to me like the cows go to their destined places. In fact, such Rishis are skilled through citations and are recognised by noble tokens of acceptable wealth. I wish the desired riches are acquired by hard work, let me get them gladly.

PURPORT.—Here is a simile. The persons who get the unachieved objects and after acquiring protect it well, they get wealth like the calves go to their cow mothers.

NOTES :—(स्वन्यस्य) स्वनिषु कुशलस्य । =Of the good at citations. (लक्ष्मणयस्य) सुलक्षणेषु भवस्य । =Of the one cloaked in virtues. (प्रयता:) प्रयतमाना: । =Attempting. (ग्मन्) गच्छन्ति । =Go.

———

Sūktam—34

Rishi of the Sūktam-Samvarana Prājāpatya. Devatā-Indra. Chhanda-Trishtup and Jagati of various kinds. Svara—Dhaivata and Nishada.

The attributes of the couple endowed with the virtues of Indra are told :

अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयते ।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन ॥ १ ॥

1. *TRANSLATION* :—O men ! a noble person admired by many is conveyor good wealth. He has no enemies and destroys miseries. A lady (wife) gives happiness and is endowed with unparallelled noble virtues, upholding her body (i.e. healthy) she follows as wife. She extracts Soma (invigorating juice), cooks good food and accumulates wealth. She presents it to him as a mark of respect.

PURPORT :—*O men ! you should honour a man or a woman who has no enemies. They are endowed with innumerable virtues and benevolent to all.*

NOTES & REMARKS ;—(अमिता) अतुलशुभगुणा । =Endowed with unparallelled noble virtues. (ब्रह्मवाहसे) धनप्रापकाय । ब्रह्मेति धननाम (NG 2, 10) वह-प्रापणे (भ्वा०) । =For conveyor of wealth. (प्रतरम्) प्रतरन्ति दु:खं येन तम् प्र+तॄ-प्लवनसन्तरणयो: (भ्वा०) अत्र-सन्तरणार्थक: । =By which men go beyond miseries.

The significance of cooking as a science is told :

आ यः सोमेन जठरमपिंप्रतामंन्दत मघवा मध्वो अन्धसः ।
यदीं मृगाय हन्तवे महावधः सहस्रभृष्टिमुशना वधं यमत् ॥ २ ॥

2. *TRANSLATION* :—O men ! that man enjoys all happiness who is desirous of doing good to all and is endowed with abundant wealth. He fills his belly with the juice of Soma and other creepers or herbs and eats good food consisting of sweet and other articles. He prevents people from using deadly weapons for killing deers and other creatures.

PURPORT :—The persons who take well-cooked food with the nourishing juice of Soma and other plants prepared according to the Ayurveda or science of life, enjoy exalted happiness.

NOTES & REMARKS :—(सहस्रभृष्टिम्) सहस्त्रं भृष्टयो भंजनानि दहनानि-यस्मात्तम् । (भृष्टि) भ्रजी-भर्जने (भ्वा०) । =Which actuates thousands of way—a powerful and dreadful weapon. (उशना:) कामयमान: । (उशना:) वश कान्तौ (अदा०) कान्ति:-कामना । =Desiring the welfare of all. (यमत्) नियच्छेत् । यम्-उपरमे (भ्वा०) । =Controls restrains or prevents.

The attributes of learned persons are told :

यो अस्मै घ्रंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अह ।
अपांप शक्रस्ततनुष्टिमूहति तनूशुभ्रं मघवा यः कवासखः ॥ ३ ॥

3. *TRANSLATION* :—O men ! one who takes water properly in the day time or at the dawn, becomes full of splendour and full of the light of knowledge (owing to being healthy). A mighty person who desires and thinks of expansion of good work and looks after the person who has got pure body and many wise friends. He keeps misery far away.

PURPORT :—The persons who are industrious day and night, always enjoy happiness.

NOTES & REMARKS :—(अक्तुभिः) अक्तुः इत्यहर्नाम इति रात्रिनाम (NG 1, 7) अत्र-रात्रि साहचर्यादुषसो ग्रहणम् । =At the dawn. (घ्रंसे) दिने । घ्रंस इत्यहर्नाम् (NG 1, 9) । =In day time. (ततनुष्टिम्) विस्तारम् । तनु-विस्तारे (तना०) । =Expansion or extension. (कवासखः) कविः सखा यस्य । =He who has wise men as friends. (सोमम्) जलम् । सोमः पयः (Stph 12, 7, 3, 13) आपः सोमः सुतः (Stph 7, 1, 1, 22) =Water.

The duties of children are stated :

यस्यावंधीत्पितरं यस्यं मातरं यस्यं शक्रो भ्रातरं नात ईषते ।
वेतीद्वस्य प्रयंता यतंकरो न किल्बिषादीषते वस्वं आकरः ॥ ४ ॥

4. *TRANSLATION* :—A mighty person does not kill whose father, or mother or brother does not (or intends to) kill him also. Like an industrious and laborious person, he desires articles given voluntarily to him with love. His treasure of wealth is not obtained (or acquired. Ed.) by committing sins (by unfair means. Ed.).

PURPORT :—Father mother brother and other relations who feed and nourish should always be honoured by sons and other kith and kin. Those who always act with Dharma (righteousness) by giving up all unrighteousness, always enjoy happiness.

NOTES & REMARKS :—(ईषते) । हिनस्ति । ईष-गतिहिंसा दर्शनेषु ।(भ्वा०) अत्र हिंसार्थः । =Kills, harms. (प्रयता) प्रकर्षेण दत्तानि । =Given specially or with great love. (किल्बिषात्) पापात् । =From sin.

TRANLATOR'S NOTES :—सोमस्य प्रयति (Rig 1, 10, 9, 2) व्याख्याने श्री यास्काचार्येन 'सोमस्य प्रदानेन (NKT 6, 2, 9) व्याख्यातम् ।

The same subject of duties of children is continued :

न पञ्चभिर्दशभिर्वष्ट्यारभं नासुन्वता सचते पुष्यंता चन ।
जिनाति वेदमुया हन्ति वा धुनिरा देवयुं भजति गोमति व्रजे ॥ ५ ॥

5. *TRANSLATION* :—The one who being associated with a

lazy person does not desire to do good deeds with his five senses of action and with his ten prānas, and he does not grow. He is subdued by others and is thus destroyed. He who being the terrifier of (lit. shelter) the wicked serves a person who looks after the cattle in cowshed and desires good virtues and enlightened persons, enjoys all happiness.

PURPORT :—The lazy persons who are not industrious; do not get their desires fulfilled.

NOTES & REMARKS :—(असुन्वता) अपुरुषार्थिना । =With a lazy person. (पंचभि:) पंचकर्मेन्द्रियैः । =With five senses of action. (दशभि:) प्राणैः । =With ten Prānas. (धुनि:) कम्पकः । धूञ्-कम्पने (स्वा०) । =Shakes, terrifies.

TRANSLATOR'S NOTES :—Ten Pranas referred to in the Rishi Daynand Sarasvati's commentary are प्राण, अपान, व्यान, उदान, समान, नाग, कूर्म, कृकल, देवदत्त, धनञ्जय । They pervade different parts of the body.

———

The attribute of Indra (king) are told :

वित्वक्षणः समृतौ चक्रमासजोऽसुन्वतो विषुणः सुन्वतो वृधः ।
इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासमार्यः ॥ ६ ॥

6. *TRANSLATION* :—O men ! a king who is splendid like electricity increases (the strength) of all, controls all and terrifies the wicked. In the same manner, a noble ruler is particular to destroy miseries. Born in one of the months of the Cycle of Time, he controls (guides. Ed.) a highly learned performer of Yajnas (non-violent sacrifices) and also to those who do not perform them, and sets a Shudra (the last category of unskilled ones in the society based on Varna-Vyavastha-Ed.) in proper order (under check. Ed.).

PURPORT:—As Shudra is a class of servants of the Brahmanas Kshatiyas and Vaishyas, same way the subjects serve a ruler endowed with noble virtues and actions.

NOTES & REMARKS :—(वितक्षणः) विशेषेण दुःखस्य विच्छेता। त्वक्षू तनूकरणे (भ्वा०) विष्लृ-व्याप्तौ (जुहा०)। =Keen for removing the miseries. (समृतौ) सङ्ग्रामे। =In the battle. (विषुणः) व्याप्तविद्यस्य। =Of highly learned.

The attributes and duties of a ruler are stated :

समीं पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।
दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीमचुक्रुधत् ॥ ७ ॥

7. *TRANSLATION* :—O king ! the man who feeds and protects a highly learned person admired by all, who gives an award and gifts to him who punishes a thief, who ruthlessly supresses the army of his enemy (by fighting bravely), all such men share the wealth in the company of good men who help the king in a fort and in maintenance.

PURPORT :—The glory of only such a king grows in this world and happiness in the next, who gives severe punishment to thieves and robbers etc. and honours good men. His kingdom or State grows more and more with abundant wealth and foodgrains etc.

NOTES & REMARKS :—(पणेः) स्तूयमानस्य। पण व्यवहारे स्तुतौ-च (भ्वा०) अत्र स्तुत्यर्थकः। =Of the person admired by all. (अजति) प्राप्नोति। अज गतिक्षेपणयोः (भ्वा०)। =Attains. (मुषे) चोराय। =For a thief.

The same subject of a king's attributes continues :

सं यज्जनौ सुधनौ विश्वशर्धसाववेदिन्द्रो मघवा गोषु शुभ्रिषु ।
युजं ह्यन्यमकृत प्रवेपन्युदीं गव्यं सृजते सत्वभिर्धुनिः ॥ ८ ॥

8. *TRANSLATION* :—O men ! a king is terrifier of the wicked and is endowed with honoured abundant wealth meets two (types

of. Ed.) leading persons who are very rich and powerful and tries to keep them united. He makes them companions for the protection of the cows and lands and cultivation of noble virtues. His wife is also active and energetic, arranges, pure drinking water and nourishing animal foods for the cows.

PURPORT :—A king should have in his kingdom good and wealthy persons, scholars, teachers and preachers and make the State advanced with their help in business, wealth and education.

NOTES & REMARKS :—(अवेत) प्राप्नुयात् । अवधातोरनेकार्थेष्वत्र-अवाप्त्यर्थं-ग्रहणम् । =Meet or approach. (विश्वशर्धसो) समग्र बलयुक्तो । शर्धं इति बलनाम (NG 2, 9) । =Endowed with full strength.

The attributes of a king are highlighted :

स॒ह॒स्र॒सामाग्निवेशिं गृणीषे॒ शत्रिमग्न उ॒प॒मां के॒तु॒म॒र्यः ।
तस्मा॒ आपः संयतः पीपयन्तु॒ तस्मिन्क्ष॒त्रम॑मवत्त्वे॒षम॑स्तु ॥ ९ ॥

9. *TRANSLATION :*—O king shining like fire ! you being a good ruler admire an intellect that provides thousands of things to others, teaches the proper nature of Agni (fire and electricity for various purposes), is destroyer of miseries and isdeal. Your self-controlled subjects praise you like waters. May there be glorious wealth in kingdom like your home ?

PURPORT :—In order to become a ruler, a man has to attain an intellect well-versed in all Shastras and endowed with all noble virtues; he should provide protection to his subjects like a father. By building a good State he may ever prosper.

NOTES & REMARKS :—(अमवत्) गृहेण तुल्यम् । अमेति गृहनाम (NG 3, 4) । =Like home. (त्वेषम्) प्रकाशयुक्तम् त्विष-दीप्तौ (भ्वा०) । =Glorious, shining. (क्षत्रम्) धनं राज्यं वा । क्षत्रम् इति धननाम (NG 2, 10) क्षत्रं हि राष्ट्रम् (Aitareya Brahman 7, 22) । =Wealth or kingdom.

Sūktam—35

Rishi of the Sūktam-Prabhuvasu Āngiras. Devatā-Indra. Chhanda-Anushtup, Ushnik and Brihati of various kinds. Svara-Gàndhāra, Rishabha and Madhyama.

The attributes of Indra are told :

यस्ते साधिष्ठोऽवस इन्द्र क्रतुष्टमा भर ।
अस्मभ्यं चर्षणीसहं सस्निं वाजेषु दुष्टरम् ॥ १ ॥

1. *TRANSLATION :*—O king illumined with justice like the sun, uphold for us that your intellect which is the guarantee of protection, which is capable to subdue men, is pure because of the observance of Brahmacharya (continence) and acquisition of knowledge. Such a king is difficult to be encountered in the battles.

PURPORT :—He alone is the best among the kings, who has observed Brahmacharya for a long period and has received knowledge and humility from the absolutely truthful enlightened men. He rules over his State with justice.

NOTES & REMARKS :—(इन्द्र) सूर्य्यवन्न्यायप्रकाशित राजन्। अथ य: स इन्द्रोऽसौ स आदित्य: (Stph 8,5,3,2) एष एवेन्द्र: य एष (सूर्य:) तपति। (Stph 1,6,4,18)। =O king illumined with justice like the sun. (सस्निम्) ब्रह्मचर्य्यव्रतविद्याग्रहणाभ्यां पवित्रम्। (सास्निम) ष्णा-शौचे (अदा०)। =Pure or spotless because of the observance of the Brahmacharya and acquisition of knowledge.

———

The subject of attribute of Indra further continues :

यदिन्द्र ते चतस्रो यच्छूर सन्ति तिस्रः ।
यद्वा पञ्च क्षितीनामवस्तत्सु न आ भर ॥ २ ॥

2. *TRANSLATION :*—O heroic king! whatever may be the way of your protection, whether four (in the form of four kinds of

policies) i.e. साम (peace) दाम (disserpline enforcing) भेद (dividing) and दण्ड (punishment), or three in the form of well-trained army, assembly or Parliament and people, (or law-enacting legislative, law-enforcing executive and judiciary. Ed.) or five (in the form of five elements) and whatever is the protection of men, bestow them well upon us.

PURPORT :—He alone is able to develop or build the State advanced, who keeps all the different parts of administration coordinated and strong.

NOTES & REMARKS :—(चतस्रः) सामदामदण्डभेदाख्या वृत्तयः । =Four kinds of policies named above. (तिस्रः) सुशिक्षिता सभासेना प्रजा च । =Three ways i e. well-trained and cultured Assembly or Parliament, army and the people. (or 3 legs of policy or democracy-legislature, executive and judiciary. Ed.) (पंच) भूम्यादीनि पंच तत्त्वानि । पंच भूतानि । =Five elements (Five elements are earth, water, fire, air and ether (sky). (क्षितीनाम्) मनुष्याणाम् । =Of men.

The same subject of State and it's ruler is continued :

आ तेऽवो वरेण्यं वृषन्तमस्य हूमहे ।
वृषजूतिर्हि जज्ञिष आभूभिरिन्द्र तुर्वणिः ॥ ३ ॥

3. *TRANSLATION* :—O prosperous king ! you are possessor of impetus of a mighty bull, desire to have prompting and virtuous ministers and manifest your power fully supplemented by fully endowed with knowledge and humility. We accept your most desirable assured protection, as you are most powerful.

PURPORT :—O king ! we accept you as our ruler because you are endowed with noble virtues, actions and temperament, and guard us as father.

NOTES & REMARKS :—(वृषजूतिः) वृषस्येव जूतिर्वेगो यस्य सः जू इति सौत्रो-धातुर्वेगार्थकः । =Possessor of the impetus of a mighty bull. (आभूभि·)

ये विद्याविनयै समन्ताद् भवन्ति तैः सह । =With those who are endowed with knowledge and humility. (तुर्वणिः) यस्तुरः शीघ्रकारिणः शुभगुणान्-मात्यान्याचते सः । =One who begs or intensely desires to have prompting and virtuous ministers.

The duties of the people are told :

वृषा ह्यसि राधसे जज्ञिषे वृष्णि ते शवः ।
स्वक्षत्रं ते धृषन्मनः सत्राहमिन्द्र पौंस्यम् ॥ ४ ॥

4. *TRANSLATION :*—O king ! as you are mighty or showerer of happiness and as you are born for the sake of prosperity, as your strong and kingdom showers joy, your mind is strong and indomitable and your manliness and the observance of truthfulness etc. are beneficient to men. Therefore we make you as our ruler.

PURPORT :—The people should regard him only as a king who is the mightiest endowed with perfect knowledge and strength and indomitable on account of heroism and other virtues and whose conduct is full of truth and righteousness.

NOTES & REMARKS :—(सत्राहम्) सत्यधर्म्माचरणादिकम् । =The observance of truth and righteousness. (पौंस्यम्) पुम्भयो हितं बलम् । =Strength beneficient to men.

The subject of people's duties is further dealt :

त्वं तमिन्द्र मर्त्यममित्रयन्तमद्रिवः ।
सर्वरथा शतक्रतो नि याहि शवसस्पते ॥ ५ ॥

5. *TRANSLATION :*—O commander-in-chief of the powerful army ! O man of unlimited intelligence ! O desirous of great prosperity ! O man shining like the sun among the clouds ! you have various kinds of vehicles to proceed or march to the inimical person in order to conquer him.

PURPORT :— O king ! being powerful, you should go to punish and subdue who is unjustly your enemy.

NOTES & REMARKS :—(अद्रिव:) मेघयुक्तसूर्य्यवद्राजमान:—अद्रिरिति मेघनाम (NG 1, 10) । =Shining like the sun among the clouds. (शवसस्पते) बलस्य सैन्यस्य पालक सैनेश । शव इति बलनाम (NG 2, 9) । =O commander-in chief of a powerful army.

The people's duties are specified :

त्वामिद् वृंत्रहन्तम जनांसो वृक्तबंर्हिषः ।
उग्रं पूर्वीषुं पूर्व्यं हवंन्ते वाजंसातये ॥ ६ ॥

6. *TRANSLATION* :—O wealthiest king ! the priests have filled the firmament with oblations and they are well-known righteous persons, who admire and involve you. They are fierce for the wicked and foremost among men, honoured by former kings for their fighting qualities in the battle or for distribution of food materials.

PURPORT :— O men ! you should regard him, your king who is born in a respected Kshatriya family, is endowed with knowledge, humility and other virtues and keeps on the guarding frontiers or other is shining the subjects.

NOTES & REMARKS :—(वृत्रहन्तम) यो वृत्रं धनं हन्ति प्राप्नोति सोऽतिशयितस्तत्सम्बुद्धौ । वृत्र इति धननाम (NG 2, 10) हन् हिंसागत्यो: (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् । =Most wealthy. (वृक्तबर्हिष:) वृक्त विदीर्णीकृतं हुतपदार्थैरन्तरिक्षं यैस्त ऋत्विज: । वृक्तबर्हिष: इति ऋत्विङ्नाम (NG 3, 18) । =The priests who have filled the firmament with oblations. (वाजसातये) सङ्ग्रामायान्नादीनां विभागाय वा । वाजसातौ इति संग्रामनाम (NG 2, 17) वाज इति अन्ननाम (NG 2, 7) षण संभक्तौ (भ्वा०) । =For fighting qualities or for the distribution of foodgrains etc. among the needy.

The duties and rights of the people's subjects are described :

अस्माकमिन्द्र दुष्टरं पुरोयावानमाजिषु ।
सयावानं धनेधने वाजयन्तमवा रथम् ॥ ७ ॥

7. *TRANSLATION* :—O prosperous king ! protect our charming chariot which is difficult to be overcome by enemies. It goes to the air, goes to the battlefield along with the army for getting wealth and which has been inspected and once checked well.

PURPORT :—O king ! if you can protect our city and the State well, then become our ruler.

NOTES & REMARKS :—(आजिषु) संग्रामेषु । आजो इति संग्रामनाम (NG 2, 17) । =In the battles. (वाजयन्तम्) कृताऽन्वेक्षणम् । या प्रापणे (अदा०) । =Well inspected. (सयावानम्) सेनादिना सह गच्छन्तम् ।=Going alongwith the army.

The duties of a king towards the enlightened persons are told :

अस्माकमिन्द्रेहि नो रथमवा पुरंध्या ।
वयं शविष्ठ वार्यं दिवि श्रवो दधीमहि दिवि स्तोमं मनामहे ॥ ८ ॥

8. *TRANSLATION* :—O very mighty king ! come in our various vehicles with the intellectuals upholding the knowledge of various sciences and protecting constantly. Thus we may maintain in this desirable kingdom the most acceptable music of the Vedas or supply-line of good food. We should have provision of study and teaching of all Shastras in this admirable State.

PURPORT :—That king alone becomes popular, who having cherished his subjects with justice, spreads knowledge and good education among the people.

NOTES & REMARKS :—(पुरन्ध्या) बहुविद्याधरित्र्या प्रज्ञया । पुरु इति बहुनाम (NG 1, 3) धीरिति प्रज्ञानाम (NG 3, 9) पुरन्धिर्बहुधीः इति यास्काचार्य (NKT 6, 3, 13) । —With intellect possessing the knowledge of

various sciences. (देवेषु) प्रशंसनीये राज्ये । (देवेषु) दिवु-क्रीडाविजीगीषाद्युति-स्तुतिमोदमद स्वप्नकान्ति गतिषु । अत्र कान्तिस्तुत्यर्थग्रहणम् कान्तिः=कामनास्तुतिः प्रशंसा । =In desirable State or admirable kingdom.

Sūktam—36

Rishi of the Sūktam-Prabhoovasu Āngirasa. Devatā-Indra. Chhanda-Trishtup and Jagati of various kinds. Svara-Dhaivata and Nishāda.

The attributes and duties of 'Indra' a king are told :

स आ गंमदिन्द्रो यो वसूनां चिकेतद्दातुं दामनो रयीणाम् ।
धन्वचरो न वंसंगस्तृषाणश्चंकमानः पिबतु दुग्धमंशुम् ॥ १ ॥

1. *TRANSLATION* :—O men ! may Indra (a liberal king) who knows how to give articles, and knows how to give and whom to give riches, come to us like a thirsty bird flying in the firmament. In fact, he approaches those who are capable to distinguish between truth and untruth, desiring to know the truth and drinks this milk which is giver of new life—as offered by us with love.

PURPORT :—*Men should regard him only as a king, who is giver of wealth, discreet, desirous of truth and fond of observing proper limits in everything.*

NOTES & REMARKS :—(धन्वचरः) यो धन्वन्यन्तरिक्षे चरति धन्व अन्तरिक्षे धन्वन्ति अस्मादापः इति यास्काचार्यः (NKT 5, 1, 5) । =That which flies in the firmament. (वंसगः) यो वंसान् सत्यासत्यविभाजकान् गच्छति । वन् संभक्तौ (स्वा०) । =He who approaches those who are discriminators between truth and falsehood. (अंशुम्) प्राणप्रदम् । अंशुः शमष्टमात्रो भवति । अननाय शंभवतीति वा (NKT 2, 2, 5) अननाय प्राणधारणाय अन प्राणने (स्वा०) । =Giver of new life or vital energy. (चकमानः) कामयमानः । कमु-कान्तौ कान्तिः कामना (स्वा०) ।=Desiring or desirous of.

The attributes of a king are mentioned :

आ ते हनूं हरिवः शूर शिप्रे रुहत्सोमो न पर्वतस्य पृष्ठे ।
अनु त्वा राजन्नर्वतो न हिन्वन् गीर्भिर्मदेम पुरुहूत विश्वे ॥ २ ॥

2. *TRANSLATION* :—O king ! keeping company with admirable good men, honoured by many, O destroyer of enemies ! let us be delighted under you who has Soma juice ascending to your beautiful mouth and nose like to the summit of a moutain at the maximum. Like a man driving the horses with encouraging words, let this aroma pervade your body. You should also please us and make us happy.

PURPORT :—The king who keeps company with good persons, grows from all sides like the Soma creeper (moon creeper) on the mountain.

NOTES & REMARKS :—(हनू) मुखनासिके । =Mouth and nose. (हिन्वन्) गमयन् । =Driving.

TRANSLATOR'S NOTES :—वाजे सुशिप्र गोमति (ऋ० 8, 21, 8) इति-मन्त्रव्याख्यायां श्रीयास्काचार्यः । शिप्रे हनू नासिके वा (NKT 6, 4, 16) हनू मुखान्तर्गत-हिगतौ वृद्धौ च (स्वा०) अत्र गत्यर्थः ।

The subject of king is continued :

चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः ।
रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरूवसुः ॥ ३ ॥

3. *TRANSLATION* :—O prosperous king ! you are like the sun, sometimes covered with clouds, (i.e. facing the difficuties) ever developed. My mind trembles with fear from bad intellect like a whirling wheel. Remove that cause and make me wise and firm. You should also honour your admirer who is endowed with abundant wealth (of wisdom) and who praises you.

PURPORT :—If a king does not restrain thieves and robbers, and does not honour good men, then the subjects will be gripped in fear.

NOTES & REMARKS :—(अमतेः) निर्बुद्धेः । =From lack of intellect. (जरिता) स्तावकः । जरिता इति स्तोतृनाम (NG 3, 16) । =Admire. (कुवित्) महान् । कुवित इति बहुनाम (NG 3, 1) अत्र बहु महान् । मनःश्रा (जिता०) । =Great.

———

The attributes of the enlightened persons are stated :

एष ग्रावेव जरिता त इन्द्रेयर्ति वाचं बृहदाशुषाणः ।
प्र सव्येन मघवन् यंसि रायः प्र दक्षिणिद्धरिवो मा वि वेनः ॥ ४ ॥

4. *TRANSLATION :*—O king ! you are destroyer of enemies, accompanied by highly learned ministers. This your admirer of all sciences utters balanced and cultured speech like the cloud. Pervading all great knowledge, you move from left to right (remain always active), acquire and control wealth. Be not devoid of all noble desires.

PURPORT :—O men ! the great scholars who cultivate well-trained and refined speech and train others thereby, being self-controlled, they are not devoid of noble desires, rather they possess truthful desires and always hates untruth.

NOTES & REMARKS :—(इन्द्र) शत्रुविदारक राजन् । इन्द्रः शत्रूणां दारयिता वा द्रावयिता वेति यास्काचार्याः (NKT 1, 1)। =O king, destroyer of enemies. (वेनः) कामयमानः । वेनेति कान्तिकर्मा (NG 2, 6) कान्तिः कामना वीगतिव्याप्ति प्रजन कान्त्यसमखादनेषु (अदा०) अत्र-कान्त्यर्थः । =Desirous. (ग्रावेव) मेघ इव । ग्रावेति मेघनाम (NG 1,1,) =Like a cloud.

———

The same subject of attributes of enlightened persons is continued :

वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्याम् ।
स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्भरे धाः ॥ ५ ॥

5. *TRANSLATION* :—O king of handsome face ! endowed with intellect and actions of the mighty persons, you wield thunderbolt like powerful arms and missiles. The man who showers knowledge encourages you who are powerful. You being mighty like a bull and desirous of truth carried (helped) by powerful and skillful hands (which grasp desired objects well). Restrainer of the power of the wicked and one in whose cart powerful bulls are yoked, you uphold us in battles.

PURPORT :—O men ! the learned persons who always make you advanced (exhort, Ed.) urge them to achieve victory in the battles.

NOTES & REMARKS :—(द्यौः) सत्यकामः । =Desirous of arriving at truth. (हरिभ्याम्) हरणशीलाभ्यां हस्ताभ्याम् । हरी-हृञ् हरणे (भ्वा०) हरणशीलौ । =With hands which grasp all desired objects. (वृषा) १. विद्यावर्षकः । वृषु-सेचने (भ्वा०) । =Showerer of knowledge. (वृषा) २. वृष इव बलिष्ठः । =Very powerful like a bull. (वृषा) 3. दुष्टानां शक्तिबन्धकः । =Restrainer or subduer of strength of the wicked.

TRANSLATOR'S NOTES :—द्यौः is from दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु Here the meaning of कान्ति कामना has been taken. सत्यकामः Desirous of finding out truth.

The duties of artists and artisans are told :

यो रोहितौ वाजिनौ वाजिनीवान्त्रिभिः शतैः सचमानावदिष्ट ।
यूने समस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया ॥ ६ ॥

6. *TRANSLATION* :—O men ! let all the persons bow before a learned scientist, who possessing the knowledge of speed and its

action is renowned for various kinds of vehicles. He gives (this knowledge) to this young man as he is followed by three hundred horses (riders) and gives the instructions regarding electricity and fire (science of power and energy. Ed.) which are inter-linked with each other and provides service when utilised well.

PURPORT :—Those who use speedy fire, electricity etc. in the works of construction of aircraft and other vehicles, they drive the vehicles as powerfully as with the help of three hundred horses (H.P). Such becomes powerful that machine. Those who thus become renowned, on account of the technical works should be honoured by all.

NOTES & REMARKS :—(रोहितौ) विद्युत्प्रसिद्धवह्नी । = Electricity and fire. (science of power and energy). (वाजिनीवान्) वेगाक्रियाज्ञानयुक्तः । वज-गतौ (भ्वा०) । = Endowed with the knowledge of speed and its acts. (क्षितयः) मनुष्याः । क्षितय इति मनुष्यनाम (NG 2, 3) । = Men.

Sūktam-37

Rishi of the Sūktam-Atri. Devatā-Indra. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

Something about Indra (electricity/power/energy) is told :

सं भानुना यतते सूर्यस्याजुह्वानो घृतपृष्ठः स्वञ्चाः ।
तस्मा अमृध्रा उषसो व्युच्छान्य इन्द्राय सुनवामेत्याह ॥ १ ॥

1. *TRANSLATION* :—O men ! Indra (electricity) which when invoked and utilised (applied. Ed.) having water at its back (base, i.e. hydro-electric. Ed.) accomplished works very rapidly well with the rays of the sun (solar energy. Ed.). It inhabits the dawns, which don't give trouble but joy. Let us honour that person, who tells about it to a wealthy man.

PURPORT :—O men ! let us know that the person who tells about the science of energy to others present with the light of the sun is the cause of our advancement.

NOTES & REMARKS :—(अमृधा:) अहिंसिका: । मृधु-मर्दने (काशकृत्स्न धातु पाठे 1, 6, 72) । =Not giving trouble but joy. (इन्द्राय) ऐश्वर्ययुक्ताय जनाय । इदि-परमैश्वर्ये (भ्वा०) । = For a wealthy man. (उच्छात्) विवासयेत् । उच्छ विवसि । = Causes to dwell, inhabit, settle.

The duties of technicians are narrated :

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जराते ।
ग्रावाणो यस्येषिरं वदन्त्ययदध्वर्युर्हविषाव सिन्धुम् ॥ २ ॥

2. *TRANSLATION* :— O learned person ! use that well-kindled Agni (science of fire) in various works which covers the firmament, which causes the clouds to form, and at kindling which Soma juice is effused. It divides all objects and its movement is proclaimed by the clouds, and is taken to the oceans by putting various substances in it by the desirous of technology and is praised by him for many attributes.

PURPORT :—O learned persons (scientists) ! accomplish many works by knowing the attributes of that Agni (fire), which pervades all objects and is possessor of many good qualities and functions.

NOTES & REMARKS :—(स्तीर्णबर्हि:) स्तीर्णमाच्छादितं वर्हिरन्तरिक्षं । येन स: (स्तृञ्) आच्छादने (स्वा०) । =That by whom the firmament is covered. (अध्वर्यु:) अध्वरं शिल्पविद्यां कामयमान: । अध्वरं युनक्ति कामयते वेति यास्काचार्य: (NKT 1, 3, 8) अत्राध्वरोऽहिंसात्मक: शिल्पयज्ञ: । हु-दानादनयो: आदाने च (जुहो०) अत्र-दानार्थक: । =Desiring non-violent technology. (हविषा) अग्नौ प्रक्षेप्य सामग्र्या । =By the substances to be put into the fire.

The advantages of marriage in young age are enunciated :

वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषीमिषिराम् ।
आस्य श्रवस्याद्रथ आ च घोषात्पुरू सहस्रा परि वर्तयाते ॥ ३ ॥

3. *TRANSLATION* :—O learned persons ! as this bride desir-

ing a bridegroom comes to beloved husband and the man desiring a bride, gets a dear and very virtuous wife. She approaches him, and then together both discharge the duties of the household life. In the same manner, the vehicle or transport (railways or train automobile) built by a glorious scientist with the proper combination of fire and water takes men and goods thousands of miles with sound.

PURPORT :—The young men and young women having completed their Brahmacharya period are desirous to be husbands and wives, discharge their domestic duties hand-in-hand and lovingly. In the same manner, fire and water when properly combined and used accomplish many purposes. They quickly take passangers to a distance of thousands of miles.

NOTES & REMARKS :—(ईम्) उदकं सर्वान् पदार्थान् वा। = To water or all articles (महिषीम्) महाशुभगुणाम्। = Endowed with many noble virtues. (इषिराम्) प्राप्नुवन्तीम्। = Approaching.

TRANSLATOR'S NOTES :—ईम् इति उदकनाम (NG 1, 12) ईम् इति पदनाम (NG 4, 2) पद गतौ। गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणं विशेषतः सुखप्रापकाः पदार्थाः (मह-पूजायाम्) (भ्वा०) इष-गतौ। गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणं कृत्वा इषिराम्-प्राप्नुवन्तीम् इति व्याख्या। There is clear reference to steam engines and trains.

———

The nature of fact locomotion is described :

न स राजा व्यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायम्।
आ सत्वनैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन्॥ ४ ॥

4. *TRANSLATION* :—That king suffers no fear or trouble in whose kingdom the lexctricity driks strong waster (hydro-electic); its companion is earth (i.e. used in proper combination of water, earth and other elements) and which is used in various means of quick locomotion. It strikes the cloud. That king becomes prosperous and makes other men also wealthy and gives them residential lands by enhancing his glory or good reputation.

PURPORT :—The king who has (through scientific knowledge of) the earth, water, fire and air under his control, is never afraid of his enemies or other's. He becomes famous and glorious in this world.

NOTES & REMARKS :—(इन्द्रः) विद्युत् । यदशनिरिन्द्रस्तेन (Kaushitaki Brahman 6, 9) =Electricity. (सोमम्) जलम् । सोमः पेयम् (Stph 12, 7, 3, 13) । =Water. (सत्वनैः) रथादिद्रव्यैः । =With chariots and other quick-going things. (क्षेति) निवासयत्यैश्वर्यं करोति वा । क्षि-निवासगत्योः (तुदा०) अत्र निवासार्थकः । क्षितयः इति मनुष्यनाम (NG 2,3) क्षियति ऐश्वर्यकर्मा (MK 2, 14) । =Causes them to reside or makes them wealthy.

The use of electricity is told :

पुष्यात्क्षेमें अभि योगें भवात्युभे वृतौ संयती सं जंयाति ।
प्रियः सूर्यें प्रियो अग्ना भंवाति य इन्द्राय सुतसोमो ददांशत् ॥ ५ ॥

5. *TRANSLATION :—*Having acquired abundant wealth to give it for prosperity and welfare to others, and achieves victory over his enemiehs. He desires the splendour of the sun and brilliance of the fire. He grows and cherishes in the act of protection and also for the achievement of unfulfilled desires. He upkeeps his own army and wins over the army of his foes. So he knows how to unite the people of his State.

PURPORT :—Only the persons who desire to acquire the knowledge of the science of Agni (fire and electricity) and other elements are experts in accomplishing defence preparations and achievement of that unfilled desires and are fond of justice, and that enables him to conquer his enemies.

NOTES & REMARKS :—(क्षेमे) रक्षणे (क्षेमम्) अर्तिस्तु सु हु सृ धृ क्षि क्षु भा या वा । पदियक्षि नीभ्यो मन् । (उणादिकोषे 1, 140) । इति क्षिधातोर्मन् प्रत्ययः । =In the defence preparation. (योगें) अप्राप्तस्य प्राप्तिलक्षणे । =In the act of achieving what has not yet been achieved. (संयती) सम्मिलिते । क्षमति अज्ञानं नाशयतीति । क्षेम कुशलं वा (द०स०) । =United. (इन्द्राय)

ऐश्वर्योन्नतये । =For the advancement of prosperity. (सुतसोमः)
निष्पादितैश्वर्यः । =He who has acquired abundant wealth. (प्रियः)
कामयमानः । =Desirous of.

Sūktam-38

Rishi of the Sūktam-Atri. Devatā-Indra. Chhanda-Anushtup of various kinds. Svara-Găndhāra.

The attributes and duties of Indra (king) are told :

उरोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो ।
अधा नो विश्वचर्षणे द्युम्ना सुक्षत्र मंहय ॥ १ ॥

1. *TRANSLATION* :—O king ! you are worthy of being beheld by all. Endowed with infinite wisdom, ruler of good State or possessor of excellent wealth, liberal is his gift of abundant riches. You guard your subjects with justice, therefore, make us great with glory (good reputation) or wealth.

PURPORT :—*That king alone can guard the frontiers and protect his subjects well, who is very highly learned, giver of innumerable articles, knower of all kinds of dealings, and possessor of much wealth. In fact, he is the man of good character and temperament and humble.*

NOTES & REMARKS :—(राधसः) धनस्य । राधः इति धननाम (NG 2, 10) । =Of wealth. (विश्वचर्षणे) समस्तद्रष्टव्यदर्शनः विश्वचर्षणिः इति पश्यतिकर्मा (NG 3, 11) अत्र दर्शनार्थः । =Worthty of being beheld by all. (द्युम्ना) यशसा धनेन वा । द्युम्नं द्योततेर्यशो वा अन्नं वेति यास्काचार्यः (NKT. 5,1,5) । =With good reputation or wealth. (मंहय) महतः कुरु । महि-वृद्धौ । (भ्वा०) =Make great.

The attributes of a learned person are told :

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे ।
पप्रथे दीर्घश्रुत्तमं हिरण्यवर्ण दुष्टरम् ॥ २ ॥

2. *TRANSLATION* :—O most mighty king ! you choose

splendour and light of knowledge, and destroy miseries. You should uphold or appoint only such a person as an officer of the State, who keeps up admirable (nice) foodgrains, and is not surpassed by others. He has observed Brahmacharya for a long period and, therefore, is the best among those who have heard or studied the shastras.

PURPORT :—*O king, appoint only him as an officer or a servant of the State, who is easily approachable by the people and is possessor of perfect knowledge. He increases wealth, and is a man of great vitality on account of the observance of Brahmacharya.*

NOTES & REMARKS :—(ईम्) प्राप्तव्यम् । ईम् इति पदनाम (NG 4, 2) पदी-गतौ गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । =Easily approachable. (इषम्) अन्नादिकम । इषम् इत्यन्ननाम (NG 2, 7) । =Foodgrains etc. (हिरण्यवर्णः) यो हिरण्यं वृणोति तत्सम्बुद्धौ । तेजो वै हिरण्यम् (Taittriya 1, 8, 9, 1) ज्योतिर्वै हिरण्यम् (तांड्य महाब्राह्मणे 6, 6, 10) । =He who chooses or wants to have splendour or light of knowledge.

———

The duties of the kings and their subjects are told :

शुष्मांसो ये ते अद्रिवो मेहना केतसापः ।
उभा देवावभिष्टये दिवश्च ग्मश्च राजथः ॥ ३ ॥

3. *TRANSLATION* :—O king ! having mountain like clouds in your kingdom, there are the sun and the moon which are endowed with divine attributes and shine on the earth and the firmament. So those who are mighty and wise among the people, they shower happiness. Let them and yourself shine jointly for the accomplishment of all desires.

PURPORT :—*As the sun and the moon illuminate the whole world, in the same manner, let the subjects and their rulers jointly illumine the duties of the king.*

NOTES & REMARKS :—(शुष्मासः) अतिबलवन्तः । शुष्ममिति बलनाम (NG 2, 9) । =Very powerful. (अद्रिवः) अद्रयो मेघा इव शैला वर्त्तन्ते यस्य राज्ये तत्सम्बुद्धौ । अद्रिरिति मेघनाम (NG 1, 10), पर्वतार्थस्तु सुप्रसिद्धः । =He who

has kills in his state like the clouds. (केतसाप:) ये केतेन प्रज्ञया सपन्ति ते केत इति प्रज्ञानाम । (NG 3, 9) षप-समवाये (भ्वा०) । =Wise.

The same subject of king's duties is dealt :

उतो नो अस्य कस्यं चिद्दक्षस्य तवं वृत्रहन् ।
अस्मभ्यं नृम्णमा भरास्मभ्यं नृमणास्यसे ॥ ४ ॥

4. *TRANSLATION* :—O king ! like the sun you are destroyer of the clouds. Bring to us the wealth of a powerful men whatsoever, give us fearless, as you are disposed or committed to enrich us.

PURPORT :—*He is the best among men, who is always engaged in protecting the State.*

NOTES & REMARKS :—(नृम्णम्) नरो रमन्ते यस्मिस्तद्धनम् । नृम्णम् इति धननाम (NG 2, 10) नृम्यम् इति वलनाम (NG 2, 9) बलम् अभयसाधनम् । =Wealth that delight men. (वृत्रहन्) यथा सूर्य्यो वृत्रं हन्ति । वृत्र इति मेघनाम (NG 1,10) । =Shining like the sun, the destroyer of the clouds.

The king's duties are narrated :

नु तं आभिरभिष्टिभिस्तव शर्मञ्छतक्रतो ।
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः ॥ ५ ॥

5. *TRANSLATION* :—O king of infinite wisdom ! may we become good protectors in your State (which is like your home) by having these noble desiets. May we, O brave ! be the good and sentinel guardians of the people in the State and in battlefield.

PURPORT :—*O king ! may we fulfil the object of our life by being good protector of your home, body, kingdom and the army.*

NOTES & REMARKS :—(शर्मन्) शर्म्मणि गृहे । शर्मेति गृहनाम (NG 3,4) । =In your home. (सुगोपा:) यथावत्प्रजापालका: । (सुगोपा:) सु+गुपू-रक्षणे (भ्वा०) । =The guardians of people well.

Sūktam-39

Rishi of the Sūktam-Atri. Devatā-Indra. Chhanda-Anushtup, Brihati and Ushnik of various kinds. Svara-Gàndhāra and Madhyama.

The attributes of Indra (king) are told :

यदिंन्द्र चित्र मेहनास्ति त्वादांतमद्रिवः ।
राधुस्तन्नों विदद्वस उभयाहुस्त्या भंर ॥ १ ॥

1. *TRANSLATION :*—O king ! O illuminator of knowledge like the sun ! O possessor of knowledge and wealth ! O man of wonderful merits, actions and temperament ! whatever is the wealth in the form of rains (and irrigational facilities. Ed.) purified by you, bestow that upon us with both hands i.e., profusely.

PURPORT :—That king or wealthy person only is meritorious who fulfils the noble desires of tohers like the rain.

NOTES & REMARKS :—(मेहना) वृष्टिः (मेहना) मिहृ-सेचने = वृष्टिः (भ्वा०) । = Rain. (त्वादातम्) त्वया शोधितम् । (त्वादातम्) दैप्-शोधने (भ्वा०) । = Purified by you. (अद्रिवः) सूर्य इव विद्याप्रकाशक । = Illuminator of knowledge like the sun. (इन्द्र) विद्यैश्वर्य्ययुक्त । इदि परमैश्वर्ये (भ्वा०) । = Endowed with knowledge and wealth.

The duties of a learned person are told :

यन्मन्यंसे वरेण्यमिन्द्रं द्युक्षं तदा भंर ।
विद्याम तस्यं ते वयमकूंपारस्य दावनैं ॥ २ ॥

2. *TRANSLATION :*—O endowed with abundant wealth ! whatever you regard as desirable and full of the light of Dharma (righteousness) and Vidya (knowledge), bestow it upon us. Let us possess this unlimited wealth to become like its donor and always try to please you.

PURPORT :— O learned king ! whatever you take to be good

o us, teach it, so that we may be able to carry on your work of administration properly.

NOTES & REMARKS :—(द्युक्षम्) धर्मविद्याप्रकाशयुक्तम् (द्युक्षम्) दिवि-क्षियति निवसतीति । अतो द्युक्षम्-विद्याप्रकाशयुक्तम् । अन्नमिति सायणचार्यादयोऽन्येभाष्यकाराः। Endowed with the light of Dharma and Vidya (righteousness and knowledge.) (अकूपारस्य) अकुत्सितः पारो यस्य तस्य । अकूपारः समद्रः । =Ocran of vitues. (दावने) दात्रे । =For the donor.

The attributes of Indra (king) is deseribed :

यत्ते॑ दि॒त्सु प्र॒राध्यं॒ मनो॒ अस्ति॑ श्रु॒तं बृ॒हत् ।
तेन॑ दृ॒ळ्हा चि॑दद्रिव॒ आ वाजं॑ दर्षि सा॒तये॑ ॥ ३ ॥

3. *TRANSLATION* :—O learned king ! turning the moutains beautiful in your famous and vast kingdom with your mind and knowledge (under your planing. Ed.) You are eager and willing to give this knowledge to others, worthy of being accomplished or trained well. You protect (retain) thereby firm virtues and objects, and wage war (when necessary) to distinguish between Dharma and Adharma (righteousness and unrighteousness) and establish the Dharma.

PURPORT :—*That man is the best, who by the observance of Brahmacharya and Vidya, practice of Yoga and truthful conduct etc., makes his mind full of the knowledge of all sciences and applies the same for the good of the public, and punishes the wicked.*

NOTES & REMARKS :—(दित्सु) दातुमिच्छुः । =Willing or eager to give. (सातये) धर्माधर्मविभागाय । (सातये) षण-संभक्तौ (भ्वा०) । =For distinguisning between Dharma (righteousness) and Adharma (unrigheousness) (वाजम्) सङ्ग्रामम् । वाज इति बलनाम (NG2, 9) अत्र बलसाध्य संग्रामार्थे तस्य प्रयोगः । वाजसातौ इति संग्रामनाम (NG 2, 17) =War, battle.

The duties of the kings and their subjects are told :

मंहिष्ठं वो मघोनां राजानं चर्षणीनाम् ।
इन्द्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः ॥ ४ ॥

4. *TRANSLATION* :—O men ! the king is the greatest among the men endowed with abundant wealth and whom you also serve with earlier tried speeches With old people, he and all those who praise him on account of noble virtues enjoy happiness everywhere,

PURPORT :—O men ! the kings and sujects who act in cooperation with one another or have perfect concord, always enjoy happiness.

NOTES & REMARKS:—(मंहिष्ठम्) अतिशयेन महान्तम् । (मंहिष्ठम्) महि-वृद्धौ (भ्वा०) । =Greatest. (चर्षणीनाम्) मनुष्याणाम् । चर्षणय इति मनुष्यनाम (NG 2, 3) । =O men. (जुजुषे) सेवसे प्रीणासि वा । जुषी-प्रीतिसेवनयोः (तु०) =Served or pleased.

The attributes and duties of the inlightened persons are told :

अस्मा इत्काव्यं वचं उक्थमिन्द्राय शंस्यम् ।
तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्यत्रयो गिरः शुम्भन्त्यत्रयः ॥५॥

5. *TRANSLATION* :—O men ! Atris (those who are free from three kinds of sufferings) raise their voice in favour of that conveyer of wealth, who utters praiseworthy and admired words, designed by the poets for the acquisition of great wealth. Atris, who have risen above the defects of three Gunas (qualities), purify their speeches and use them for stressing good conduct.

PURPORT :—The learned persons who purify their speeches, become great poets and lastly prosperous.

NOTES & REMARKS :—(अत्रयः) अविद्यमानत्रिविधदुःखाः । =Those who are free from three kinds of suffering (अत्रयः) अविद्यमाना

त्रिविध गुणानां दोषा येषु । =Those who are free from the defects of three Gunas. (ब्रह्मवाहसे) यो ब्रह्माणि धनानि वहति प्राप्नोति [स: तस्मै । =One who passes on the wealth.

TRANSLATORS' NOTES :—Three kinds of sufferings referred to above are आध्यात्मिक (Physical and spiritual), आधिभौतिक (social) and आधिदैविक (cosmic) caused by floods, earthquakes, storms etc.

—=——

Sūktam—40

Rishi of the Sūktam-Atri. Devatā or subject-Indra Soorya, Atri. Chhanda-Ushnik, Trishtup Pankti of variaus kinds. Svara-Rishbha, Dhaivata and Panchama.

The attributes of Indra (king) are told :

आ याह्यद्रिभिः सुतं सोमं सोमपते पिब । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥१॥

1. *TRANSLATION* :—O protector or guardian of wealth ! you are mighty like a bull, very wealthy king, alongwith very powerful persons. Drink this juice of soma and other creepers prepared by the clouds (through rains) and come to join in a battle.

PURPORT :—Those who desire to multiply their wealth must increase their strength.

NOTES & REMARKS :—(सोमपते) ऐश्वर्यपालक । =Guardian of wealth. (वृत्रहन्तम) यो वृत्रं धनं हन्ति प्राप्नोति सोऽतिशयितस्तत्सम्बुद्धौ । वृत्रम् इति धननाम (NG 2, 10) हन् हिंसागत्योः अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणम् । =Most wealthy.

————

The nature of the clouds is told :

वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषन्निन्द्र वृषभिर्वृत्रहन्तम ॥२॥

2. *TRANSLATION* :—O king ! desiring strength, you are the best among the destoyer of enemies. O annihilator of miseries !

the cloud causes rains and showers happiness, and joy that procures more bliss. The band of soma and other plants which are jyo-giving accomplish many works with all these clouds [and other things.

PURPORT :—Men can accomplish many purposes with cloud and other things.

NOTES & REMARKS :—(वृषन्) बलमिच्छन् ।=Desirous of strength. (वृत्रहन्तम) अतिशयेन शत्रुविनाशक । =Extensive annihilator of the enemies. (इन्द्र) दु:खविदारक ।=Eradicator of the enemies. (वृषा) आनन्दकर: । =Creator of happiness. (वृषा) [वृष्टिकर: । Causer of rains. (वृषभि:) मेघादिभि: ।=By the methods/implements like the cloud etc.

———

The attridutes and duties of Agni (King) are told :

वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः। वृषन्निन्द्र वृषभिर्वृत्रहन्तम॥३॥

3. *TRANSLATION* :—O king! you are showerer of happiness, wielder of the thunderbolt like powerful arms and missibles, and the biggest destroyer of the wicked persons. Myself being the showerer of joy, I invoke you, who are persent with your wonderfull pr. tections and be your companions, who are mighty to check and defeat the wicked, because you are the mightiest.

PURPORT :—Men should accept as king only a person who is full of splendour like the sun, who is endowed with all noble virtues the most mighty and just, so that there may be real protection from all sides.

NOTES & REMARKS :—(वृषन्) सुखकर। वृष-सेचने (भ्वा०)।= Showerer of happiness. (वृषभि:) दुष्टशक्तिबन्धकै:। वृष-शक्तिबन्धने (चु०)। =Restrainers of the force of the wicked. (वृत्रहन्तम) अतिशयेन दुष्ट-विनाशक ।=The greatest destroyer of the wicked persons.

———

The attributes of Agni (king) are further elaborated :

ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा ।
युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यंन्दिने सवने मत्सदिन्द्रः ॥ ४ ॥

4. *TRANSLATION* :—O men ! you should accept him your ruler who is a man of upright nature, wielder of powerful weapons and missiles, very powerful, and possessor of the most mighty army. He overcomes violent foes, drinks the juice of soma and good herbs, destroys the wicked foes, who, having harnessed his two horses comes to us, and then after the mid.day meals let him bliss-be the maker of prosperity. He shines with nowledg and humility.

PURPORT :—That king only is good and admirable who, having acquired the knowledge of various sciences, and having organised the various wings of the army always tries to protect the people.

NOTES & REMARKS :—(ऋजीषी) सरलादियुक्तः । =Endowed with uprightness and other virtues. (तुराषाट्) तुरान् हिंसकान् शत्रून्सहते । तुर्वी-हिंसायाम् (भ्वा०) । =He who overcomes the violent foes. (राजा) विद्याविनयाभ्यां राजमानः । राजृ-दीप्तौ (भ्वा०) । =Shing with knowledge and hummility,

---

The nature and attributes of sun are told :

यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः ।
अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः ॥ ५ ॥

5. *TRANSLATION* :—O learned persen ! destroying darkness of ignorance like the sun, as a man having not studies Algebra can not do anything in maths, and as electricity born of the sun (solar power.Ed.) wnen unmanifest is surrounded by darkness, and as the sun by whose light the worlds (planets) are illuminated, we take shelter in them, because they know all about geometry and other science, electricity and the sun.

PURPORT :—O men, as electricity in its unmanifest form does not shine in the darkness, same way, the soul of ignorant person does not shine. As all the worlds are illuminated by the light of the sun, same way, the soul of an enlightened person illumines all truthful dealings and removes falsehood.

NOTES & REMARKS :—(सूर्य) सूर्य इव वर्त्तमान । =O learned man shining like the sun. (स्वर्भानुः) यः स्वरादित्यं भाति स विद्युद्रूपः । स्वः आदित्यो भवति सु ईरणः । स्वृतो (साम) स्वृतो भासं ज्योतिषां । स्वृतो भासेतिवा (NKT2, 4, 14) भा दीप्तौ (अदा०) । =Electricity which illumines the sun. (अक्षेत्रवित्) यः क्षेत्रं रेखागणितं न वेत्ति सः । =Ignorant of Algebra or Geometry.

The same subject is continued :

स्वर्भानोरध यदिन्द्र माया अवो दिवो वर्त्तमाना अवाहन् ।
गळ्हं सूर्यं तमसापंव्रतेन तुरीयेण ब्रह्मणाविन्ददत्रिः ॥ ६ ॥

6. *TRANSLATION :*—O learned person ! the enlightened intellects of the man whose knowlegde is like the light of the sun, fire at the sun covered by the darkness in the form of electricity, because it prevents the performance of the work—then with the sublime knowledge an industrious person going everywhere finds out or locates it. You should know all those good intellects.

PURPORT :—As the hidden electrical sparks (or of power) accomplish great works, in the same way, the intellects of the enlightened persons, accomplish all works of knowledge.

NOTES & REMARKS :—(स्वर्भानोः) आदित्यप्रकाशस्य । = Of the light of the sun. (गूळ्हम्) गुप्तं विद्युदाख्यम् । =Electricity. (अत्रिः) सततं गामी । अत सातत्यगमने (भ्वा०) । =Industrious person who goes everywhere.

The duties of the king and his officers are told :

मा मामिमं तव सन्तमत्र इरस्या द्रुग्धो भियसा नि गारीत् ।
त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा ॥ ७ ॥

7. *TRANSLATION* :—O learned person ! you are free from the three kinds of sufferings. Let not a wicked person full of malice and the desire to take away food and selfish of habits swallow me with fear. They have taken shelter in you. You are a friend who has earned wealth with truthful conduct or whose wealth is truth. May the noble commander of the army and the ruler protect me.

PURPORT :—*O righteous king and commander of the army ! do not take any one's articles unjustly. Do not go astray from the duty of rulers on account of fear or injustice. Always guard your subjects like friends, being lovers of truth and righteousness.*

NOTES & REMARKS :—((इरस्या) अन्नेच्छया। इरस्-ईर्ष्यायाम् (काण्ड्वादि) । =By the desire of food. Have desire born of jealousy. (सत्यराधा:) सत्याचरणेन सत्यं वा राधो धनं यस्य । राध इति धननाम (NG 2, 10) ।=Who earns wealth with truthful conduct (honestly) or whose wealth is truth.

The attributes and duties of a learned person are told :

ग्राव्णो ब्रह्मा युयुजानः सपर्यन् कीरिणा देवान्नमसोपशिक्षन् ।
अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥ ८ ॥

8. *TRANSLATION* :—O man ! the Brahma (knowner of all the four Vedas) associated with the admirer of all sciences, serves the enlightened with reverence and food, and imparts education to students, sets the eye of a glorious man who is like sun from cloud (ignorance) to the light of the sun (knowledge) and acquires good intallects and dispels all darkness of ignorance.

PURPORT :—*The person serving the enlightened persons is a Yogi, and lover of the dissemination of knowledge. He*

himself is higher learned, preservers knowledge and dispels ignorance like electricity by the contact with the sun and the cloud (solar energy) protects the world and removes misery.

NOTES & REMARKS :—(कीरिणा) सकलविद्यास्तावकेन । कीरिरिति स्तोतृनाम (NG 3, 16)। =The admirer of all sciences. (अत्रिः) सकलविद्याव्यापकः। (अत्रिः) अत सातत्य गमने। गतेस्त्रिष्वर्थेष्वत्र प्राप्तिः सातत्येन व्याप्त्यर्थ-ग्रहणम्। =Pervading or proficient in all sciences.

By the illustation of the sun and darkness, the distinction between the enlightened persons and ignorant is pointed out :

यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः।
अत्रयस्तमन्वविन्दन्नह्य१न्ये अशक्नुवन् ॥ ९ ॥

9\. *TRANSLATION* :—O learned persons ! only the men of great wisdom and knowledge know when and how the cloud illuminated by the sun envelops the sun with darkness. No other can know the rationate of why and the how of the matter.

PURPORT :—O men ! as a cloud envelops the sun and generates darkness, in the same manner, ignorance envelops the soul and generates nescience (incomprehension). As the sun by destroying the cloud dispels darkness, and manifests light, in the same manner, knowledge destroys ignorance and generates the light of science. This discrimination (critical perception) can be known only by the enlightened persons and not by others.

NOTES & REMARKS :—(स्वर्भानुः) आदित्येन प्रकाशितः। =Illuminated by the sun. (आसुरः) असुरो मेघ एव। =Cloud. (अत्रयः) विद्याविशालाः। =Men of vast wisdom or knowledge.

TRANSLATOR'S NOTES :—असुर इति मेघनाम (NG 1, 10)। Ignorance and superstitious persons still believe that it is Rahu that swallows the sun, not knowing the real cause of the solar eclipse. (अत्रयः) त्रिविधाज्ञानरहिताः = प्रकृतिजीवब्रह्मविषयकाज्ञानरहिताः। Free from the ignorance regarding matter, soul and God.

Sūktam—41

Rishi of the Sūktam Atri. Devatā-Vishvedevāh. Chhanda-Trishtup, Pankti and Jagati of various kinds. Svara - Dhaivata, Panchama and Nishāda.

The attributes of Vishvedevās (earth, water, fire and other divine objects and enlightened persons) are told :

को नु वां मित्रावरुणावृतायन्दिवो वा महः पार्थिवस्य वा दे ।
ऋतस्य वा सदसि त्रासीथां नो यज्ञायते वा पशुषो न वाजान् ॥ १ ॥

1. *TRANSLATION* :—O teacher and the pupil ! your relation is like the Prāna and Udāna, while acting with truth, under which the nature of light and the great objects of the earth are revealed. Glorious, you who are desirous of performing the Yajnas, protect us in the assembly of truth. You avail us enjoyable objects, like they give to the animals food and fodder.

PURPORT :—O learned person ! if you know the science related to the properties of the earth and other elements, (geology, zeoology, botany etc. agricultural and environmental sciences. Ed.) then please teach and preach that to us. When you sit in an assembly or the court, administer true justice.

NOTES & REMARKS :—(Here Vishvedevas cover all benefactors, like earth etc. Ed) (मित्रावरुणौ) प्राणोदानाविवाध्यापकाध्येतारौ । प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12 II 3, 6, 1, 16) प्राणोदानौ मित्रावरुणौ (Stph 3, 2, 2, 13) । =The teachers and the pupils who are like Prāna and Udāna (two vital breaths). (दे) देदीप्यमानौ देवौ । अत्र छान्दसो वर्णलोपो वेति वलोपः सुपां सुलुगिति विभक्तेर्लुक् । =Brilliant or glorious, shining on account of their noble virtues.

The Vishvedevāh are mentioned again :

ते नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतो जुषन्त ।
नमोभिर्वा ये दधते सुवृक्तिं स्तोमं रुद्राय मीळ्हुषे सजोषाः ॥ २ ॥

2. *TRANSLATION* :—May the men loving and serving a

mighty person cause the wicked to weep, because they give up all bad habits and acts and who bear praiseworthy qualities. May the Mitra (friendly to all), noble, disspenser of justice, possessor of abundant wealth, and great scholar, grant us long life. (May they all love us and guide to lead noble and long life).

PURPORT :—Those enlightend persons only should be regarded as noble who deal with all living beings as their ourselves.

NOTES & REMARKS ;—(ऋभुक्षाः) महान् विद्वान् । ऋभुक्षा इति महन्नाम (NG 3, 3) । =A great scholar. (मरुतः) मनुष्याः । मरुतो मितराविणो वा मितरोचिनो वा मरुद् द्रवन्तीति वा (NKT 11, 2, 14) । =Men. (सुवृक्तिम्) सुष्ठु-वर्जनम् । वृजी-वर्जने (अदा०) ।=To give up thoroughly bad habits and actions.

--- ---

The Vishvedevah are again explained :

आ वां येष्ठाश्विना हुवध्यै वातस्य पत्मन्रथ्यस्य पुष्टौ ।
उत वा दिवो असुराय मन्म प्रान्धांसीव यज्यवे भरध्वम् ॥ ३ ॥

3. *TRANSLATION :—*O teachers and preachers ! you are great controller, you become instrumental of development in performing of Yajna by one, who desires clouds (for rains) and good food during your journey to any place where the wind is blowing and you are on your chariots. Fill us with knowledge, so that we may accept good virtues.

PURPORT :—As students and teachers always try to propagate knowledge, so other men should also always endeavour to do.

NOTES & REMARKS :—(येष्ठा) अतिशयेन नियन्तारौ । =Great controllers. (अश्विना) अध्यापकोपदेशकौ । =Teachers and preachers. (दिवः) कामयमानस्य । =Of a man desirous. (मन्म) विज्ञानम् । =Special knowledge.

TRANSLATOR'S NOTES :—यम-उपरमे(भ्वा०) अश्विनावध्वर्यू (Aitareya 1, 18) (Stph 1, 1, 2, 17) II (Gopath Brahman 3, 2, 6) मुखो वा अश्विनो

(यज्ञस्य) (Stph 4, 5, 19) अध्वरस्य नेता (NKT 1, 3, 8) यज्ञस्याध्ययनाध्यापनरूपस्य योजकौ नेतारौ च अध्यापकोपदेशकावेव भवितुमर्हतः । नान्ये ।

The subject of Vishvedevāh is described :

प्र स॒त्वा॒नो॑ दि॒व्यः कण्व॑होता त्रि॒तो दि॒वः स॒जोषा॒ वातो॑ अ॒ग्निः ।
पू॒षा भगः॑ प्रभृ॒थे वि॒श्वभो॑जा आ॒जिं न ज॑ग्मुरा॒श्वश्व॑तमाः ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! the man who tries to obtain desirable objects like a wiseman, who is performer of the Yajnas and a liberal donor, and is a man of endurance, growing in and travelling on earth, in water and firmament, has noble desires. He serves the enlightened people in association with others, purifying like the fire and active like the air. He is nourisher, giver of wealth, sustainer or cherisher of all in purifying dealings and conveys abundant enjoyment soon, like those who have speedy horses to go to the battlefields quickly.

PURPORT :—O men ! you should become rich by eradicating the poverty by the proper use of Agni (energy/power and electricity) and other things.

NOTES & REMARKS :—(कण्वहोता) कण्वो मेधावी चासौ होता दाता च । कण्व इति मेधाविनाम (NG 3, 15) । =A genius of extremely wiseman who is the performer of the Yajnas and a liberal donor. (त्रितः) त्रिषु क्षित्युदकान्तरिक्षेषु वर्धमानः । हु-दानादनयोः आदाने च (जुहो०) । अत्र दानार्थकः । =Growing in all three regions earth water and firmament. (आजिम्) सङ्ग्रामम् । आजौ इति संग्रामनाम (NG 2, 17) । =Battlefield. (दिवः) दिव्याः कामनाः । =Divine or noble desires.

The same subject of Vishvedevāh is continued :

प्र वो॑ र॒यिं यु॒क्ताश्वं॑ भरध्वं रा॒य एषेऽव॑से दधीत॒ धीः ।
सु॒शेव॒ एवै॑रौशि॒जस्य॒ होता॒ ये व॒ एवा॑ मरुतस्तु॒राणा॑म् ॥ ५ ॥

5. *TRANSLATION* :—O thoughtful men ! uphold good inte-

llects. Fill yourselves with wealth with good horses in your chariots. A man who is giver of good happiness, becomes the bestower of wealth belonging to the son of a person desirous of the welfare of all for protection and attainment of joy. Honour those who are destroyer of the men that cause harm to you (i.e, the enemies).

PURPORT :—O men ! you should become rich by the application of the knowledge related to the properties of Agni (fire and electicity) and other things, protect and nourish the orphans and punish the wicked persons.

NOTES & REMARKS :—(औशिजस्य) कामयमानस्यापत्यस्य । =The son of a man who desires the welfare of all. (एवैः) प्रापणैः । =By conveying. (एवाः) कामयमानाः । =Desiring peace. (तुराणाम्) हिंसकानाम् । =Of the violent.

TRANSLATOR'S NOTES :—उशिक-वेष्टेः कान्तिकर्मणः तस्य उशिजः पुत्रः औशिजः । कान्तिः कामना । एवैः—आ+इण—गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंग्रहणं कृत्वा व्याख्या प्रापयैरिति । इण—शीम्यां वन् (उणादिकोषे 1, 182) एवैः अयवैननैर्वेति (NKT 2, 7, 25) एवाः कायमानाः एवैः कामैरयनै णानैर्वेति (NKT 1, 2, 21) =तुर्वी=हिंसायाम् (भ्वा०) ।

The subject of Vishvedevāh further moves on :

प्र वो॑ वा॒युं र॑थ॒युजं॑ कृणुध्वं॒ प्र दे॒वं विप्रं॑ पनि॒तार॑म॒र्कैः ।
इ॒षु॒ध्यव॑ ऋत॒साप॒ः पुरं॑धी॒र्वस्वी॑र्नो॒ अत्र॒ पत्नी॒रा धि॒ये धुः ॥ ६ ॥

6. *TRANSLATION* :—O men ! with the association of truthful learned persons who desire to fight with arrows with proper use of air to harness in the chariot and who make the heavan and earth full of many articles beneficient to you like our lovely and excellent wives, harness your chariot. That chariot should be speedy like the mind and make the learned person wise who praises God and deals righteously, and manifests (famous) with admirable and good substances for good intellect.

PURPORT :—O men ! as chaste noble women give happiness to their husbands and others, in the same manner, you uphold the

vehicles speedy like the wind and righteous enlightened persons and make them all happy.

NOTES & REMARKS : — (पनितारम्) स्तावकधर्म्मेण व्यवहर्त्तारम्। पण व्यवहारे स्तुतौ च (भ्वा०) अत्रोभयार्थग्रहणम्। =To a man who praises God and deals righteously or honestly. (पुरन्धी:) द्यावापृथिव्यौ। पुरन्धी: इति द्यावापृथिवीनाम (NG 3,30) ।=The heaven and earth. (विप्रम्) मेधाविनाम। विप्र इति मेधाविनाम (NG 3, 15) । =Wise, very intellect. (अर्कः) अर्चनीयः पदार्थः । =Earth full of many articles.

The subject of Vishvedevāh is dealt :

उप॑ व॒ एषे॒ वन्द्ये॑भिः शूषैः प्र य॒ह्वी दि॒वश्चि॒तय॑द्भिर॒र्कैः।
उ॒षासा॒नक्ता॑ वि॒दुषी॑व॒ विश्व॒मा हा॑ वहतो॒ मर्त्या॑य य॒ज्ञम्॥ ७॥

7. *TRANSLATION* :—O men! you should acquire the knowledge of serving (utilising) the day and night like a great and highly learned lady, with the help of the venerable enlightened persons and with varied strength (physical, mental and spiritual). Uphold all Yajna (in the form of propagation of truth and spreads of knowledge) for the benefit of mankind.

PURPORT :—*O men! a great and highly learned lady, respected by all learned men and women and upholding all good virtues, makes her husband and other advanced. In the same manner, day and night upholding all dealings advance the world.*

NOTES & REMARKS :—(अर्कैः) पूजनीयैर्विद्वद्भिस्सह । =With the revenerable learned persons. (यज्ञम्) विद्याप्रचारादिकम् ।=The spread of knowledge and propagation of truth etc.

TRANSLATOR'S NOTES :—अर्कः । अर्च पूजायाम् । यदनेनार्चन्ति ते । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) । स्वाध्यायो वै ब्रह्मयज्ञ: (Stph 11, 5, 6, 2) यज्ञो वै श्रेष्ठतम कर्म (Stph 1, 7, 1, 5) यज्ञो हि श्रेष्ठतमं कर्म (Taittiriya 3, 2, 1, 4) All good and beneficial acts are therefore included in the Yajna in the Vedic parlance.

The subject of Vishvedevāh is continued :

अभि वों अर्चे पोष्यावंतो नृन्वास्तोष्पतिं त्वष्टांरं रराणः ।
धन्यां सुजोषां धिषणा नमोभिर्वनस्पतींरोषधी राय एषें ॥ ८ ॥

8. *TRANSLATION* :—O men ! a good intellect after having acquired wealth and serving good persons with love for obtaning riches, approaches herbs and plants with reverence and food etc. In the same manner, I being a liberal donor, honour the protector of the house who is full of splendour and leaders who support many men under them.

PURPORT :—O men ! as men endowed with sharp intellect and knowledge cherish persons having aquired the knowledge of the Ayurveda (science of life), in the same manner, you should honour those who desire the welfare of all.

NOTES & REMARKS :—(वास्तो:) निवासस्थानस्य । वास्तोष्पतिम् वास्तुर्वं-सतोनिवसतोर्निवासकर्मणस्तस्य पाता वा पालयिता वेति (NKT 10, 2, 17) । =Protector of house. (त्वष्टारम्) तेजस्विनम् । त्विष-दीप्तो—त्विर्षेर्वा स्याद् दीप्तिकर्मण: (NKT 8, 2, 14) । =Full of splendour. (धिषणा) प्रज्ञा । विद्या वै धिषणा (Taittiriya 3, 2, 2, 2) अत्र विद्यायुक्ता बुद्धिः । =Good and sharp intellect.

The same subject of Vishvedevāh goes on :

तुजे नस्तने पर्वताः सन्तु स्वैतवो ये वसंवो न वीराः ।
पनित आप्त्यो यंजतः सदां नो वर्धान्नः शंसं नर्यो अभिष्टौ ॥ ९ ॥

9. *TRANSLATION* :—O men ! may the moving earth and other VASUS (places of habitation of various beings) be givers of happiness to us, like the heroes endowed with intellect and good physical strength, and like the clouds-givers of water in the vast gift of God, i. e. lands. We always honour those good men who make us grow in the fulfilment of the desired aim. The riches, and make us admirable, absolutely truthful enlightened venerable and the best among men who make us praiseworthy.

PURPORT :—We also cause the noble enlightened persons to grow because they are destroyers of the foes like the herbs, donors like the clouds and quick like the wind.

NOTES & REMARKS :—(तुजे) दाने। तुज-हिंसाबलादाननिकेतनेषु (चुरा०) अत्र आ-सर्वतः दानमित्यर्थमादाय-दाने इति व्याख्या। =In the act of gift. (तने) विस्तीर्णे। =Vast. (स्वैतवः), सुष्ठुगमनाः। ऐतवः=आ+इण्-गतौ (अदा०)। =Of good movement.

———

The same subject is continued :

वृष्णाँ अस्तोषि भूम्यस्य गर्भं त्रितो नपातमपां सुवृक्ति ।
गृणीते अग्निरेतरी न शूषैः शोचिष्केशो नि रिणाति वना ॥१०॥

10. *TRANSLATION* :—O learned person ! you admire those who are showerers of happiness. The man who grows physically, mentally, and spiritually admires on earth the good path-which does not allow the living beings to fall down-the path of righteousness. The man kindled with knowledge and purifier like the fire, acquires the knowledge of the rays of the sun intellectually and he can enjoy all happiness which can be gained in this world.

PURPORT :—That man alone obtains abundant wealth and honour, who tries to accomplish works after having acquired the knowledge related to the order of the creation.

NOTES & REMARKS :—(त्रितः) त्रिषु वर्द्धकः। त्रिषु देहमनआत्मसु। त्रि+तनु विस्तारे।=He who grows in three spheres-physically, mentally and spiritually. (शोचिष्केशः) प्रदीप्तविज्ञानः। शोचिरिति ज्वलतो नामधेयम् (NG 1, 17) केशाः रश्मयः (NKT 12, 3, 26) काशनाद् वा प्रकाशनाद् वा (12, 3, 26)। =Kindled with knowledge. (अपाम् इव) प्राणिनां जनानामिव। =Like living beings. (सुवृक्ति) सुष्ठु व्रजन्ति यस्मिंस्तम्।=The good path by which men go.

——

The subject of Vishvedevāh goes on :

क॒था म॒हे रु॒द्रियाय ब्रवाम॒ कद्रा॒ये चि॑कि॒तुषे॒ भगा॑य।
आप॒ ओष॑धीरु॒त नो॑ऽवन्तु द्यौर्वना॑ गि॒रयो॑ वृ॒क्षके॑शाः ॥११॥

11. *TRANSLATION:*—O learned person ! may the waters, like herbs like the soma etc, hills whose hair are trees, the sun like the rays protect us. With their help in what manner shall we speak about the great Lord who is worthy of knowledge and attains persons to observe Brahmacharya upto the age of forty-four (inspires) and makes the wicked weep. And when shall we speak about the good wealth—that is to be acquired.

PURPORT :—All men should approach the enlightened persons for their protection of others. And having acquired the knowledge of true sciences by the method of questions and answers, and having taught them to others, let them always plan with zeal how could we increase our prosperity.

NOTES & REMARKS :—(रुद्रियाय) रुद्रैर्लब्धाय । (जगदीश्वराय) ।=For God who has been attained by those persons who have observed Brahmacharya upto the age of forty four years of being dispensers of justice make the wickeds weep. (चिकितुषे) ज्ञातव्याय । कित-ज्ञाने (काशकृत्स्नधातुपाठे 2, 74) ।=Who is worthy of being known ? (वना) किरणानीव । वनम् इति रश्मिनाम (NG 1, 5) । =Like rays of the sun.

TRANSLATOR'S NOTES : — अथ यानि चतुश्चत्वारिंशद् वर्षाणि तन्माध्यन्दिनं सवनं चतुश्चत्वारिंशदक्षरः त्रिष्टुप् त्रैष्टुभं माध्यन्दिनं सवनं तदस्य रुद्रा अन्वायत्ताः प्राणाः वावरुद्रा एतेहीदं सर्वं रोदयन्ति (Chhandogyopanshad 3,16) ।

The subject of Vishvedevāh is explained :

शृ॒णोतु॑ न ऊ॒र्जां पति॒र्गिरः॒ स नभ॒स्तरी॑याँ इषि॒रः परि॑ज्मा।
शृ॒ण्वन्त्वाप॒ः पुरो॒ न शु॒भ्राः परि॒ स्रुचो॑ बबृहा॒णस्याद्रेः॑ ॥१२॥

12. *TRANSLATION:*—O men ! may the protector and chief of

the powerful armies or foodgrains etc, who crosses over the water (by boat or steamer) who is to be adored by others, who goes in all directions for work, and listens to our speeches. May the learned persons who are of quiet or peaceful disposition like the water hear us. May the active enlightened persons shining like the white cities who are benevolent like the big cloud, listen to our words.

PURPORT :—There is a simile in the mantra. Only those persons can become highly learned, who gladly undergo the examination in the subjects taught by the enlightened persons. Those teachers only can make the students highly learned who having taught them well, examine them thoroughly like their opponents. Those teachers and students who try as above, always grow like the rivers.

NOTES & REMARKS :—(नभ:) जलम् । नभ इति उदकनाम साधारणनाम (NG 1, 14) । =Water, sky. (इषिरः) गन्तव्यः । इष-गतौ (दिवा०) इषिमदि मुदिशुषिभ्यः हिरच (उणादिकोषे 1, 51) इति हिरच् प्रत्ययः । =Approachable. (आपः) जलानीव व्याप्तविद्या विद्वांसः । =The learned persons who are of peaceful disposition like the waters. (स्स्रुचः) गमनशीलाः । =Moving, active.

TRANSLATOR'S CRITICAL NOTES :—Though in the printed text of the Sanskrit commentary of नभः, it has been interpreted as water, but the authority quoted (as printed) simply says, नभ इति साधारणनाम (NG 1, 4) which does not tally with the authority quoted above. It should have been. नभ इति उदकनाम ।

The same subject of Vishvedevāh is elucidated :

विदा चिन्नु महान्तो ये व एवा ब्रवाम दस्मा वार्यं दधानाः ।
वयंश्चन सुभ्वं आवं यन्ति क्षुभा मर्तमनुयतं वधस्नैः ॥१३॥

13. *TRANSLATION* :—O great men ! whoever are the destroyers of miseries, whoever desire the good of all, you should certainly know all about them. We tell you to be endowed with acceptable happiness and life, and always be engaged in doing good deeds. You

should teach the people who come to men, for endeavouring with their movement (building their own life) suitably, on being punished and purified.

PURPORT :—O men ! you should also do good deeds like the enlightened do and preach the others to emulate. Punish them who give trouble or frighten others.

NOTES & REMARKS :—(दस्मा:) दु:खोपक्षेप्तार:। दसु-उपक्षये (दिवा०)। =Destroyers of miseries. (वार्य्यम्) वरणीयं सुखम्। वृञ्-वरणे। =Acceptable or desirable. (सुभ्व:) ये शोभनेषु कर्मसु भवन्ति।=Engaged in doing good deeds.

TRANSLATOR'S NOTES ;—By oversight of the printers, meaning of एवा: has been left out in the original text of the Sanskrit commentry which has been translated as (एवा:). In the printed पदपाठ, the reading is एवा: and not एवा. Therefore, it should mean as explained by Dayananda Sarasvati in his commentary on Rg. 5, 41, 5 as कामयमाना: or desiring the welfare of all.

The subject of Vishvedevāh is still discussed here :

आ दैव्यानि पार्थिवानि जन्मापश्चाच्छा सुमखाय वोचम् ।
वर्धन्तां द्यावो गिरश्चन्द्राग्रा उदा वर्धन्तामभिषाता अर्णाः ॥१४॥

14. *TRANSLATION* :—O men ! let me speak well about the persons full of divine virtues, ordinary and well-known on earth for their actions (which cause those births), so that may our true and blissful or golden desires are properly balanced grow like the seas with waters. And may also the living beings grow for the performence or performers of the Yajnas.

PURPORT :—O men ! fulfil your noble desires and adorn your speech by doing good deeds and accepting good virtues. As rivers and seas grow with the water, likewise men grow or make progress righteously by industriousness.

NOTES & REMARKS :—(व्रात:) सत्या: कामा: । =Truthful desires. (चन्द्राग्रा:) चन्द्रं सुवर्णमानन्दो वा अग्रे यासां ताः । =Which have gold or bliss before them. (अर्णाः) समुद्राः । अर्णा इति नदीनाम (NG 1, 13) अत्र नदीपतिः समुद्रः । =Seas.

TRANSLATOR'S NOTES ;—(व्रावा:) दिवु—क्रीडाविजिगीषा... स्वप्नकान्ति गतिषु (दिवा०) कांतिः कामना । चन्द्रम् इति हिरण्यनाम (NG 1, 2) चदि आह्लादे (भ्वा०) अह्लाद एव आनन्द अर्णाः इति ।

———

The subject of Vishvedevāh is further treated :

पुदेपंदे मे जरिमा नि धायि वरूत्री वा शुक्रा या पायुभिश्च ।
सिषक्तु माता मही रसा नः स्मत्सूरिभिर्ऋजुहस्तं ऋजुवनिः ॥१५॥

15. *TRANSLATION* :—O men ! may the mother earth or speech which is full of praise of God, be the giver of good happiness and power endowed with love and other virtues, straight forward in dealings and the sharer of the straight-forward articles with the learned persons, and with their protective powers in their knowable and attainable objects be united with us. May she be established in us.

PURPORT :—O men ! as mother nourishes her children, in the same manner, the knowledge aquired well by the association of the enlightened persons protects the learned ones from all sides.

NOTES & REMARKS :—(पदेपदे) प्राप्तव्ये प्राप्तव्ये वेदितव्ये वेदितव्ये गन्तव्ये गन्तव्ये वा पदार्थे । =In the object attainable or knowledge. (जरिमा) स्तावका । =Praiser of God. (वरूत्री) वरसुखप्रदा । =Giver of good happiness. (महि) महिती वाग् भूमिर्वा । =Great speech of earth.

TRANSLATOR'S NOTES :—पदी-गतौ । गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । अत्र त्रयोऽप्यर्थाः अभिप्रेताः । जरिता इति स्तोतृनाम (NG 3, 16) ।

———

The Vishvedevāh are mentioned :

कथा दाशेम नमसा सुदानूनेवया मरुतो अच्छोक्तौ प्रश्रवसो मरुतो अच्छोक्तौ। मा नोऽहिर्बुध्न्यो रिषे धादस्माकं भूदुपमातिवनिः ॥१६॥

16. *TRANSLATION* :—O learned persons! how should we give with reverence food etc. with proper visits to liberal donors, who are men of good food (resources) and reputation. As good and brave men urge us to speak truth, so you should also do. Because the cloud in the firmament is the distributor and upholder of foodgrains for us, we may never suffer on account of food shortage. You also never induce us to do acts of violence.

PURPORT :—*You should ask the enlightened persons to find whom should we give and what should we accept from whom, and then act as decided in accordance with their instructions or guidelines. As the cloud nourishes others and is itself dissipated or turn into pieces, in the same manner, though the highly learned persons are sometimes troubled or harmed by others, yet they always do good to others.*

NOTES & REMARKS :—(सुदानून्) उत्तमदानान् । =Liberal and good donors. (बुध्न्य:) अन्तरिक्षे भव: । =Lying in the firmament. (रिषे) अन्नाय । =For good food.

TRANSLATOR'S NOTES :—दा—दाने । दाभ्यां नु: (उणादिकोषे 3, 32) बुध्नम् अन्तरिक्षम् (NKT 10, 4, 46) बद्धा आस्मिन् धृता आप: इति निरुक्त्या ।

About the enlightened persons (Vishvedevāh) is told further :

इति चिन्नु प्रजायै पशुमत्यै देवासो वनते मर्त्यो व आ देवासो वनते मर्त्यो वः। अत्रा शिवां तन्वो धासिमस्या जरां चिन्मे निर्ऋतिर्जग्रसीत ॥१७॥

17. *TRANSLATION* :—O enlightened person! the man who provides food for your offsprings along the animals, he who provides for and serves the auspicious grand old men of your progeny, and the one who provides for the happy old age of my body, and one that takes your food like the earth, please accomplish all them for us along with all such good people.

PURPORT :—O learned persons! you should try in such a manner that the span of life of men may increase, till they grow old, and in absence of that, they can not become good admirers or experienced persons of all the events.

NOTES & REMARKS :—(निॠतिः) भूमिः। निॠतिरिति पृथिवीनाम। (NG 1, 1)। =Earth. (वनते) सम्भजति। वन संभक्तौ (भ्वा०)। =Divides provides. (धासिम्) अन्नम्। धासिरिति अन्ननाम (NG 2, 7)। =Food.

The subject of enlightened persons is continued :

तां वो देवाः सुमतिमूर्जयन्तीमिषमश्याम वसवः शसा गोः।
सा नः सुदानुर्मृळयन्ती देवी प्रति द्रवन्ती सुविताय गम्याः ॥१८॥

18. *TRANSLATION* :—O righteous and learned persons! may we have that mighty learned lady who is a good donor, giver of happiness and who goes to you knowingly for the sake of prosperity. May we get her good intellect that uplifts us by giving vigour and good food? O learned persons! whosoever dwell in good virtues, out of them such a noble lady admired on earth, may come to us. O highly learned lady! go to these persons (for preaching truth).

PURPORT :—Men should always take well-cooked good food which promotes intellect and strength, so that your intellect, good reputation and wealth may grow more and more.

NOTES & REMARKS :—(वसवः) शुभगुणेषु कृतनिवासाः। वस-निवासे (भ्वा०)। =Always dwelling in good virtues. (ऊर्जयन्तीम्) पराक्रमादिदानेनोन्नयन्तीम्। ऊर्ज—बलप्राणनयोः। (चुरा०)। =Uplifting by giving vigour and inspiration. (द्रवन्ती) जानन्ती गच्छन्ती वा। द्रु—गतौ। गतेस्त्रिष्वर्थेषु ज्ञानगमनार्थ-ग्रहणमत्र। =Knowing or going.

More is described about the enlightened persons :

अभि न इळा यूथस्य माता स्मन्नदीभिरुर्वशी वा गृणातु ।
उर्वशी वा बृहद्दिवा गृणानाभ्यूर्ण्वाना प्रभृथस्यायोः ॥१९॥

19. *TRANSLATION* :—O men ! may admirable speech or earth which is like the mother of the multitude, make us praiseworthy. May the speech which can control many make us glorious alongwith the nervous system (stamina) ? May noble intellect which control many and which are full of light, praising good virtues, covering all objects and upholding life, make us admirable ?

PURPORT :—O men ! if your speech is always full of truth, your span of life will be long.

NOTES & REMARKS :—(इच्छा) प्रशंसनीया वाग्भूमिर्वा । =Admirable speech or earth. (उर्वशी) उरु बहुवशेकर्त्री प्रज्ञा । उरवो बहवो वशे भवन्ति यस्या सा वाणी । उर्वशीति पदनाम (NG 4, 2) । उर्वशी—ऊरुवंशोऽस्या (NKT 5, 3, 14) ।=Speech which can control many. =Intellect which can control many. (नदीभिः) नदीभिरिव नाडीभिः नद्यः । कस्मात् नदना इमा भवन्ति शब्दवत्यः । =With the nerves which are like good persons. (अभ्यूर्ण्वाना) आभिमुख्येनार्थानाच्छादयन्ती । अभि ऊर्णुवाना । ऊर्णुञ् आच्छादने (अदा०) । पद्-अव्यक्ते शब्दे (भ्वा०) । अव्यक्तशब्दवत्यो नाड्योऽत्र नदीशब्देन गृहीताः । = Covering all objects protecting them.

———

The subject of enlightened persons is dealt :

सिषक्तु न ऊर्जव्यस्य पुष्टेः ॥२०॥

20. *TRANSLATION* :—May a highly learned man associate us with the development or growth of a very mighty person ?

PURPORT :—He who is benevolent to the world can establish and stabilize the relations between all the sciences or departments of knowledge.

NOTES & REMARKS :—(सिषक्तु) परिचरतु । (सिषक्तु) उत्तराणिपदानि । षच-गतौ । प्राप्त्यर्थं गृहीत्वा सम्बन्धम् ऐक्यं वा प्रापयतु । =Many serve or unite.

Sūktam-42

Rishi of the Sūktam-Atri. Devatā — Vishvedevāḥ. Chhanda—Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of the Vishvedevāḥ are told :

प्र शंतमा वरुणं दीधिती गीर्मित्रं भगमदितिं नूनमश्याः ।
पृषद्योनिः पञ्चहोता शृणोत्वतूर्तपन्था असुरो मयोभुः ॥ १ ॥

1. *TRANSLATION* :—O learned person ! certainly enjoy or make proper use of the speech which illuminates Udāna Prāna (a king of vital breath), leads to much happiness, showers joy, is taken by five Prānas, or Prāna, wealth, sky or the earth. You should listen to the particular speech (sound), which is in the cloud, whose path is inviolable and which is producer of happiness.

PURPORT :—There is a sound in all objects produced by the contact of the sky or ether. It can be known and utilised only by great scientists

NOTES & REMARKS :—(मित्रम्) प्राणम् =Prāna (a vital breath). (अदितिम्) आकाशं भूमिं वा । =Sky or earth. (पंचहोता) पच प्राणा होता आदातारो यस्याः सा । =The speech whose takers are five Prānas. (असुरः) प्रकाशाऽऽवरको मेघः । =Cloud which covers light.

TRANSLATOR'S NOTES : — प्राणो मित्रम् । (Jaiminyopnishad Brahman 3, 1, 3, 6) इयं पृथिवी वा अदितिः (मैत्रायणी संहिता 3, 1. 8) इयं पृथिवी वै देव्यदितिः (जैमिनीयो 1, 58 तै० 1, 4, 3, 1) इयं पृथिवी ह्यदितिः (ऐतरेय 1, 81 Stph 3, 2, 3, 6) पृथिव्यदितिः (काण्ठकसंहिता 24, 4, 6) ।

The same subject of Vishvedevāḥ is continued :

प्रति मे स्तोममदितिर्जगृभ्यात्सूनुं न माता हृद्यं सुशेवम् ।
ब्रह्म प्रियं देवहितं यदस्त्यहं मित्रे वरुणे यन्मयोभु ॥ २ ॥

2. *TRANSLATION* :—O men ! a mother gives inviolable happiness to her lovely son (in her lap), likewise is that Brahma

(God) who is Absolute Existence, Absolute Consciousness and Absolute Bliss and is Giver of good happiness, Loving and Most desirable and Benevolent to the enlightened persons, He is giver of delight to the Prāna and Udāna. listens to and accepts my glorification. I regard Him as Adorable Supreme Being. You should also regard Him as such.

PURPORT:—O men ! we adore that God who is Giver of happiness, when praised, lovingly and obeyed sincerely, is kind towards the righteous worshipper like a kind mother towards her new born child. He is All-pervading and yet is attained in the Prānas (through Prānāyama).

NOTES & REMARKS :—(अदितिः) अखण्डसुखप्रदा । अ+दो—अवखण्डने (दिवा०) ।=Giver of inviolable happiness. (प्रियम्) कमनीयं प्रीतिकरम् । प्रीञ्तर्पणे कान्तौ च (क्रया) कान्तिः-कामना ।=Loving and most desirable.

———

More about the Vishvedevāh enlightened persons is mentioned :

उदी॑रय क॒वित॑मं कवी॒नामु॒नत्तै॑नम॒भि मध्वा॑ घृ॒तेन॑ ।
स नो॒ वसू॑नि॒ प्रय॑ता हि॒तानि॑ च॒न्द्राणि॑ दे॒वः स॑वि॒ता सु॑वाति ॥ ३ ॥

3. *TRANSLATION* :—O men ! as the peasants irrigate/sprinkle their farms with sweet water and get foodgrains etc. in the same manner, you should urge the best among the wise for prosperity, and sprinkle (purify) him with knowledge and good education. O learned persons ! may that enlightened person who is the giver of the wealth of knowledge bestow upon us riches which can be acquired with labour, and are beneficial and consist of joy-giving gold etc.

PURPORT :—O enlightened teacher ! urge upon him, who is the best among the scholars and most well-versed in the Vedas and in all sciences, not to enter the householder's life, so that the men of the world may enjoy great happiness. The reason is that if a man who is perfect in knowledge enters the household life, being very busy with

his domestic duties and business etc. and necessarily spends his vital energy for procreation etc., he may not be able to do much good to the people ceaselessly.

NOTES & REMARKS :—(उनत्त) विद्यासुशिक्षाभ्यां सिंचत । (उनत्त) उन्दी—क्लेदने (रुधा.) । =Sprinkle or purify with knowledge and good education. (घृतेन) उदकेनेव । मधु इति उदकनाम (NG 1,12) । =With water. (चन्द्राणि)आनन्दप्रदानि सुवर्णादीनि । चन्द्रम् इति हिरण्यनाम (NG 1,2) चदि-आल्हादे । =Gold etc. which give joy.

The same subject is continued :

समिन्द्र णो मनसा नेषि गोभिः सं सूरिभिर्हरिवः सं स्वस्ति ।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमत्या यज्ञियानाम् ॥ ४ ॥

4. *TRANSLATION* :—O learned person endowed with the wealth of knowledge, you lead us to that happiness which is achieved in full measures with senses and speeches. O learned person ! followed or assisted by good men, you lead us to that happiness which is to be achieved by the association of the enlightened persons. You lead us to that happiness, which is beneficial to learned persons with the help of the Vedas, wealth and food. You lead us to that happiness, which is beneficial to the enlightened men with their good intellect of the performers of the Yajnas. Therefore, you are worthy of respect.

PURPORT :—O men ! obtain the desired happiness being endowed and adorned with truthful speech, association of the enlightened persons, the Vedic knowledge and good intellect.

NOTES & REMARKS :—(मनसा) विज्ञानेन । मन-ज्ञाने (दिवा०) । =with knowledge. (हरिवः) प्रशस्तमनुष्ययुक्त । हरयः इति मनुष्यनाम (NG 2, 3) । =Followed or assisted by good men. (ब्रह्मणा) वेदेन धनेनाऽन्नेन वा । ब्रह्मेति अन्ननाम (NG 1, 1) ब्रह्मेति धननाम (NG 2, 10) वेदो ब्रह्म (जैमिनीयोपनिषद् ब्राह्मणे 4, 11, 4, 3) । =With Veda, wealth or foodgrains.

The attributes of learned persons are told :

देवो भगः सविता रायो अंश इन्द्रो वृत्रस्य संजितो धनानाम् ।
ऋभुक्षा वाजं उत वा पुरंधिरवन्तु नो अमृतासस्तुरासः ॥ ५ ॥

5. *TRANSLATION* :—O men ! as a wealthy donor person, promotes or induces men for good actions, properly distributes wealth of God, conquers cloud-like sinners and wealth, the sun, great and wisemen, (very intelligent). Let all these who are immortal by their nature and active or prompt protect us. May they also protect you ?

PURPORT :—Those men only become praiseworthy who regard happiness, misery, loss-gain, honour dishonour of others as their own.

NOTES & REMARKS :—(अंशः) विभाग । =Distribution. (ऋभुक्षाः) महान् । ऋभुक्षा इति महन्नाम (NG 3, 3) । =Great. (वाजः) ज्ञानवान् । वाज:-वज गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणमत्र । =Full of knowledge.

The attributes of the enlightened persons are told :

मरुत्वंतो अप्रतीतस्य जिष्णोरजूर्यतः प्र ब्रवामा कृतानि ।
न ते पूर्वे मघवन्नापरासो न वीर्यं१ नूतनः कश्चनाप ॥ ६ ॥

6. *TRANSLATION* :—O king ! you are endowed with unparallelled knowledge and strength, your works are accompanied by the admirable great scholars, are unrecoiled, victorious and undecaying (not old). We proclaim to the people, that neither their predecessors nor successors have equalled your powers, nor anyone new has attained it.

PURPORT :—The enlightened persons should preach to the people about the actions of those meritorious men whose works are unparallelled and unconquered by enemies.

NOTES & REMARKS :—(मरुत्वतः) प्रशंसितविद्यायुक्तस्य । मरुतो मितराविणोऽमितरोचिनो वा महद् द्रवन्तीति वा (NKT 11, 2, 14) अतो मितभाषिणां प्रशस्तां विदुषां ग्रहणम् । = Accompanied by admirable highly learned

persons. (अप्रतीतस्य) अप्रतीत्यविषयस्य। अप्रतीतस्य-शत्रुभिरपराजितस्य इति महर्षि दयानन्दसरस्वती; ऋ. 4, 5, 9 भाष्ये। =Not fully comprehended by ordinary people. (अजूर्यतः) अप्राप्तजीर्णावस्थस्य। जूष् वयोहानौ (दिवा०)। =Of undecaying or not old.

The teachings of the enlightened persons are further told :

उप॑ स्तुहि प्रथमं रत्नधेयं बृहस्पतिं सनितारं धनानाम् ।
यः शंसते स्तुवते शंभविष्ठः पुरूवसुरागमज्जोहुवानम् ॥ ७ ॥

7. *TRANSLATION* :—O man endowed with the wealth of knowledge, praise that wealthy man who is the best among the bestowers of happiness upon all and who comes to Brihaspati (the protector of the great), invokes the person of God and praises virtious man that glorifies being the best and upholders jewels and distributes all kinds of wealth.

PURPORT :—Those persons are always praise-worthy who eat and enjoy in association with others of distribute the wealth among the needy and deserving.

NOTES & REMARKS :—(बृहस्पतिम्) बृहतां पालम। बृहस्पतिः—बृहतः पाता वा पालयिता वेति (NKT 10, 1, 22) ।=Protector of the great. (सनितारम्) संविभाजकम्। षण—संभक्तौ (भ्वा०)। =Distributor in proper manner.

The same subject of teachings of the entitled person is continued :

तवो॒तिभिः॒ सच॑माना॒ अरि॑ष्टा॒ बृह॑स्पते म॒घवा॑नः सु॒वीराः॑ ।
ये अ॑श्व॒दा उ॒त वा॒ सन्ति॒ गो॒दा ये व॑स्त्र॒दाः सु॒भगा॒स्तेषु॒ रायः॑ ॥ ८ ॥

8. *TRANSLATION* :—O Brihaspati (Protector of knowledge and other good things) associated with your protection, men are not harmed by foes and become endowed with much honoured wealth and good heroes. They are possessors of good and auspicious

wealth, who are generous givers of Agni (electricity/or horses) of well—trained refined speeches or cows, and of clothes.

PURPORT :—The donors are only protected by a righteous king who are endowed with admirable wealth and thus become glorious and rich.

NOTES & REMARKS :—(बृहस्पते) विद्याद्युत्तमपदार्थानां पालक ।=O protector or guardian of knowledge and other good things. (गोदा:) ये गा: सुशिक्षिता वाचो धेनूं वा ददते । गौरिति वाङ्नाम (NG 1, 11) धेनुनाम सुप्रख्यातमेव । =They who give well-trained refined speeches or cows.

The teachings of the enlightened persons are stated :

विसर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थैः ।
अपंव्रतान्प्रसवे वावृधानान्ब्रह्मद्विषः सूर्याद्यावयस्व ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! those who partake of enjoyment without giving satisfaction to other needy persons, put them apart from the sun (destroy them) (put them in dark cells into jails. Ed.) Those who remove or restrain on our advice the growing haters of God or devoid of the vows of Brahmacharya, truthfulness and other good conduct, make their wealth renouncer of everything, that is worthless.

PURPORT :—Those selfless persons are ever to be respected who make characterless people men of character, make ignorant persons highly learned and restrain the atheists and who keeping themselves away from all unrighteous conduct, make all others happy.

NOTES & REMARKS :—(विसर्माणम्) यो विसृजति तम् । वि+सृज—विसर्ग (दिवा०) (तुदा०)।=That which renounces all evils. (प्रसवे) उत्पन्ने जगति । प्र+षु प्रसवैश्वर्ययो: (भ्वा०) अत्र प्रसवार्थ: । =In this created world. (यावयस्व) अमिश्रितान् कुरु । यु—मिश्रणामिश्रणयो: । अत्र अभिप्रणार्थे (अदा०)। =Put aside from.

The subject of education in dealt further :

य ओहंते रक्षसों देववींतावचक्रेभिस्तं मरुतो नि यांत ।
यो वः शर्मीं शशमानस्य निन्दांत्तुच्छ्यान्कामांन्करतेसिष्विदानः ॥१०॥

10. *TRANSLATION* :—O thoughtful brave men ! give him punishment with sticks who helps wicked persons in hindering the activities enunciated by the enlightened persons. He reviles the acts of admirable persons and when loved by the people he has condemnable desires.

PURPORT :—O king and other officers of the State ! punish severely those who spoil people by imparting bad teachings and urging them to revile good persons and attachment to passiongs.

NOTES & REMARKS :—(ओहते) वहति प्रापयति । आ+वह—प्रापणो (भ्वा०) । =Conveys (देववीतौ) देवैर्विद्वद्भिर्व्याप्तायां क्रियायाम् । वी-गति व्याप्ति प्रजन् कान्तसम खादयेषु (अदा०) अत्र व्याख्यार्थकः । =In the act pervaded by the enlightened persons. (शमीम्) कर्म्म । शमी इति कर्मनाम (NG 2, 1) । =Act, work. (सिष्विदान:) स्निह्यमानः । =Being loved.

The nature of brave persons is told :

नमुं ष्टुहि यः स्विषुः सुधन्वा यो विश्वंस्य क्षयंति भेषजस्यं ।
यक्ष्वां महे सौमनसायं रुद्रं नमोंभिर्देवमसुरं दुवस्य ॥११॥

11. *TRANSLATION* :—O king or learned person ! praise that Rudra (causing the wicked to weep) who has good arrow (for the wicked. Ed.) and good love to noble persons. Ed.) and who handles or stores all sanitary materials and drugs for proper use. Praise him for great and good mind and be always engaged in doing good deeds. Serve that divine and life-giver like the cloud with reverence and good food etc.

PURPORT :—O king ! you should praise and engage in good deeds those persons, who are well-versed in the military science related to the use of arms and missiles. They are dexterous in the Ayurveda

(medical science) and punish the wickeds. Serve them well and adorn royal duties.

NOTES & REMARKS :—(क्षयति) निवसति निवासयति वा। क्षि—निवास-गत्योः (तुदा०)।=Lives or causes others to live. (यक्ष्वा) सङ्गमय प्राप्नुहि वा। अत्र द्व्यचोतस्तिङ इति दीर्घः। यज—देवपूजा सङ्गति करणदानेषु अत्र सङ्गतिकरणार्थं प्रधानता।=Unite, Get. (नमोभिः) अन्नादिभिः नमः इति अन्नाम (NG 2, 7) णम-प्रह्वीभावे (भ्वा०)।=With good food etc.

The duties of learned persons are told :

दमूनसो अपसो ये सुहस्ता वृष्णः पत्नीर्नद्यो विभ्वतष्टाः।
सरस्वती बृहद्दिवोत राका दशस्यन्तीर्वरिवस्यन्तु शुभ्राः॥१२॥

12. *TRANSLATION* :—O men ! those persons enjoy infinite happiness who are men of self-control and good deeds, whose hands are (busy Ed.) in noble actions and who are virile. They serve women who are benevolent like the rivers created by God, are like the refined and enlightened speech, and are endowed with great light of knowledge. They bestow great happiness, fulfil noble desires and are perfectly, pure in character and conduct.

PURPORT :—*Let bacholars and virgins after completing their education with Bramacharya, become youthful and know well one another, should enter into wedlock by the method of Svayamvara (self-choice) as wife and husband and should enjoy all good fortunes.*

NOTES & REMARKS :—(दमूनसः) दान्ताः। दमूनाः—दममना वा। दानमनावा, दान्तमना वा (NKT 4, 1, 5)।=Men of self-control. (सरस्वती) विज्ञानवती वाक्। सरस्वतीति वाङ्नाम (NG 1, 11)। =Enlightened speech. (बृहद्दिवा) बृहती द्यौर्विद्याप्रकाशो यस्यां सा। =Endowed with the great light of knowledge. (राका) एति ददाति सुखं या सा। राकेति पदनाम (NG 5, 5) रा-दाने (अदा०)। =She who bestows happiness. (दशस्यन्तीः) इष्टान् कामान्कामान्ददीत। =Those who fulfil noble desires.

The same subject of duties of the learned persons is continued :

प्र सू मुहे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम् ।
य आहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोदिदं नः ॥१३॥

13, *TRANSLATION* :—O learned person ! with the help of that man who, on seeing the charming form of his daughter (in youth) like beautiful wives, makes her married and happy, I cultivate in me for desire this ever new good shelter, distinguished good intellect and refined speech.

PURPORT :—O men ! as a man is happy on seeing his lovely daughter in youthful maturity gets her married to a suitable husband and thus makes her delighted, in the same manner, having increased your intellect and well-trained refined speech, convey to all men about the domestic happiness.

NOTES & REMARKS :—(वक्षणासु) वहमानासु नदीषु । वक्षणा इति नदीनाम (NG 1, 13) । =In flowing rivers. (जायमानाम्) प्रसिद्धाम् । जनी प्रादुर्भावे । =Distinguished.

The duties of the learned persons are described :

प्र सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः ।
यो अब्दिमाँ उदनिमाँ इयर्ति प्र विद्युता रोदसी उक्षमाणः ॥१४॥

14. *TRANSLATION* :—O admirer of good things and virtues ! acquire the knowledge (and nature. Ed.) of that cloud which has much water and particles in it, which sprinkles heaven and earth and is seen with lightning, and which has many praiseworthy attributes. Tell about this thundering cloud which is the protector or sustainer of the earth.

PURPORT :—O men ! you should know well the properties of the cloud which protects or nourishers many beings on earth and which come to earth with lightning raining and thunders.

NOTES & REMARKS :—(इछ:) पृथिव्याः । इछ इति पृथिवीनाम (NG 1, 1) =Of the earth. (रुवन्तम्) शब्दयन्तम् । रु-शब्दे (अदा०) । =Thund (उक्षमाण:) सिंचमानः । =Sprinkling.

———

The duties of the learned persons regarding Rudra (Prāna or wind) are told :

एषः स्तोमो मारुतं शर्धो अच्छा रुद्रस्य सूनूँर्युवन्यूँरुदश्याः ।
कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः ॥१५॥

15. *TRANSLATION* :—O learned person ! praise that good desire which invokes urges for prosperity. Approach those actively moving scientists, who have rapid-going things (vehicles) and desire pure or mixed substances. Mention this my praise regarding the vigour of the brave mortals and the productive properties of the air in the form of the Prānas.

PURPORT :—*O men ! fulfil your desires by knowing thoroughly the science of fire and cloud.*

NOTES & REMARKS :—(रुद्रस्य) प्राणदिरूपस्य वायोः । कतेमे रुद्रा दशेमे पुरुषे प्राणा: (Stph 17, 6, 3, 7) । दश पुरुषे प्राणा इति हो वाच आत्मैकादशः) ते वादो क्रामन्ते यन्त्यथ रोददन्ति तदस्माद् रुद्रा इति (Jaiminiyopanishad Brahman) । =Of the air in the form of the Prānas. (सूनून्) प्रसवगुणान् । =Productive properties. (अयासः) गच्छन्तः । =Going, moving.

———

The duties of the learned persons are elaborated :

प्रैष स्तोमः पृथिवीमन्तरिक्षं वनस्पतीँरोषधी राये अश्याः ।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥१६॥

16. *TRANSLATION* :—O learned person ! you are enlightened and giver of joy and your quality of giving and acceptance are very good. Utilise properly those admirable cloud or fire which goes to the earth, sky, trees like Peepal and barley and other crops for the

sake of the prosperity. Let it be ever bestower of happiness upon me; let not the earth which is like mother to us, put us into evil thoughts.

PURPORT :—Let all the men and women acquire the knowledge of the science of power and energy cloud etc, so that this knowledge may guard you like a mother. As a highly educated cherishing mother makes her children very ideal by giving good education, in the same manner, with the knowledge acquired by people about the clouds and rains (meteoriology. Ed.), earth produces very good crops.

NOTES & REMARKS :—(स्तोम:) श्लाघनीयो मेघो वह्निर्वा। स्तोम-श्लाघायाम् (चुरा०)।=Admirable cloud or fire. (सुहव:) सुष्ठुग्रहणदान:। हु-दानादनयो: आदाने च (जुहो०) अत्र दानादानार्थक:। =One whose quality of acceptance and giving are very good.

The same subject of duties of learned persons is dealt further :

उ॒रौ दे॑वा अनिबा॒धे स्या॑म ॥१७॥

17. *TRANSLATION :*—O enlightened persons ! create such environment for us so that we may become good scholars, living in a vast and joy-giving atmosphere-free from obstacles and troubles.

PURPORT :—May we ever enjoy, O enlightened persons ! great and uninterrupted facilities. It is the duty of the learned teachers to remove all the obstacles in the way of acquirement of knowledge and to make all good scholars.

NOTES & REMARKS :—(उरौ) बहुसुखकरे। उरु इति बहुनाम (NG 3, 1) =Giver of abundant happiness. (अनिबाधे) निर्विघ्ने सति। =Free from all obstacles, uninterrupted.

The duties of enlightened persons are explained :

समश्विनोरवंसा नूतंनेन मयोभुवा सुप्रणींती गमेम ।
आ नों रयिं वंहतमोत वीराना विश्वांन्यमृता सौभंगानि ॥१८॥

18. *TRANSLATION* :—O teachers and preachers ! you confer joy and good guidance, and therefore convey to us wealth and brave and good progeny. By your unprecedented (new) protections, may we have imperishable riches and all kinds of prosperity and good fortunes.

PURPORT :—*O men ! protected and taught by the enlightened persons, you attain wealth, and with the help of good men achieve all prosperity.*

NOTES & REMARKS :—(अश्विनोः) अध्यापकोपदेशकयोः । अश्विनौ हि देवानामध्वर्यू (मैत्रायणीसंहितायाम् 4, 5, 4 तैत्तिरीयारण्यके 5, 2, 5) ।=Of the teacher and the preacher. (रयिम्) श्रियम् । =Wealth.

TRANSLATOR'S NOTES:—अध्वर इति यज्ञनाम। ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 3, 8) स्वाध्यायो वै ब्रह्मयज्ञः । (Stph 11, 5, 6, 2) अध्वर्युः अध्वरं युनक्ति। ब्रह्मयज्ञनेतारौ अध्यापकोपदेशकावेव संभवत इति तावश्विनौ ।

Sūktam—43

Rishi of the Sūktam—Atri. Devatā-Vishvedevāh. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The duties of the enlightened persons are told :

आ धेनवः पयंसा तूर्ण्यंर्था अमंर्धन्तीरुपं नो यन्तु मध्वां ।
महो राये बृंहतीः सप्त विप्रों मयोभुवों जरिता जोंहवीति ॥ १ ॥

1. *TRANSLATION* :—O men ! may the great speeches of seven kinds come to us, which a very wise man and admirer of all sciences teaches well for the sake of prosperity. Prompted by him,

let them come to us like the cows full of sweet milk, doing no harm, quick moving and joy-diffusing.

PURPORT :—The persons who address on all Shastras in the association of absolutely truthful enlightened men and also graciously teach them to others, become trustworthy enlightened and truthful persons.

NOTES & REMARKS :—(अमर्धन्तीः) अहिंसन्त्यः । =Not harming. (धेनवः) गावः इव वाचः । धेनुः इति वाङ्नाम (NG 1, 11) । =Speeches which are like cows. (जोहवीति) भृशमुपदिशति । =Teaches or preaches well.

TRANSLATOR'S NOTES :—मृधु मर्दने (काशकृत्स्नधातुपाठे 1,672) हु-दानादनयोः आदाने च (जु०) हेम्-स्पर्धंवाचि (का० कृ० धातुपाठे 1,704) स्पर्धायां शब्देर्थं । सप्तवाचः सप्त छन्दांसि । पदभिभीयधातुपाठे । गायत्र्युष्णिगनुष्टुप् पंक्तिस्त्रिष्टुप् बृहती जगती नामानि ।

The duties of enlightened persons are mentioned :

आ सुंष्टुती नमंसा वर्तयध्यै द्यावा वाजांय पृथिवी अमृंध्रे ।
पिता माता मधुंवचाः सुहस्ता भरेंभरे नो यशसांववि्ष्टाम् ॥ २ ॥

2. *TRANSLATION :*—O men ! the heaven and earth are like sweet-tongued glorious and fine-handed father and mother and they are praised by you well with due respect and foodgrains (oblations). May they be attained by us for acquiring knowledge uninjured in very struggle, so that we may act properly.

PURPORT :—O men ! as good parents make their children always victorious by imparting them good education and bringing them up properly, in the same manner, the acquired knowledge of the earth and the heaven makes men victorious.

NOTES & REMARKS :—(भरे भरे) सङ्ग्रामे सङ्ग्रामे । भरे इति संग्रामनाम (NG 2,17) ।=In every battle or struggle. (नमसा) सत्कारेणान्नादिना वा । नम इत्यन्ननाम (NG 2, 7) ।=With due respect or food.

The subject of learned persons is defined :

अध्वर्यवश्चकृवांसो मधूनि प्र वायवे भरत चारु शुक्रम्।
होतेव नः प्रथमः पाह्यस्य देव मध्वो ररिमा ते मदाय॥ ३॥

3. *TRANSLATION* :—O learned persons ! you are the first among the enlightened, protect us while acquiring this sweet knowledge like a liberal donor, so that we may ever remain delighted. O active lovers of non-violence ! you are engaged in doing good deeds, have good knowledge for acquiring the science of air and good water.

PURPORT :—O men ! a performer of Homa (Yajna) accomplishes the welfare of all through the performance of non-violent sacrifice, therefore, spread the knowledge of the science of air and water so that we may all enjoy bliss.

NOTES & REMARKS:—(अध्वर्यवः) आत्मनोऽध्वरमहिंसामिच्छवः। ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 8)। =Desiring no harm for themselves. (मधूनि) विज्ञानानि। मधु-मन ज्ञाने (दिवा०) मनेर्धं छन्दसि। (उणादिकोष 2, 117)। =Knowledge.

The duties of enlightened ones are stated :

दश क्षिपो युञ्जते बाहू अद्रिं सोमस्य या शमितारा सुहस्ता।
मध्वो रसं सुगभस्तिर्गिरिष्ठां चनिश्चदद् दुदुहे शुक्रमंशुः॥ ४॥

4. *TRANSLATION*:—O men ! the rays [of the sun gladden and draw upwards the sap of Soma and water which is clothed under the cloud. In the same manner, ten fingers, jointed with two arms are engaged in doing Yajna and other good deeds peacefully. Good hands remain always engaged in doing noble actions with them.

PURPORT :—You should know as men and other living beings hold and leave articles with the help of their fingers, in the same

manner the sun draws water from the surface of the earth and throws it down on earth in the form of the rains.

NOTES & REMARKS :—(सुगभस्तिः) शोभना गभस्तयः किरणा यस्य सूर्यस्य सः। गभस्तय इति रश्मिनाम (NG 1, 5)। =The sun which has good rays. (अंशुः) किरणः। =The rays (of the sun). (चनिश्चदत्) आह्लादयन्नि चदि-आह्लादे (भ्वा०) ।=Gladdens. (शुक्रम्) उदकम्। =Water.

The same subject of enlightened duties is continued :

असावि ते जुजुषाणाय सोमः क्रत्वे दक्षाय बृहते मदाय ।
हरी रथे सुधुरा योगे अर्वागिन्द्र प्रिया कृणुहि हूयमानः ॥ ५ ॥

5. *TRANSLATION* : —Olearned and wealthy king! give them desired objects or happiness as they have prepared loving juice of nourshing herbs like Soma for you in order to increase the knowledge, strength and great joy. When invoked by us, put your well-trained horses in your chariot and come down.

PURPORT :—*O men! you should always do such an act by which intellect, strength, bliss and industriousness may increased and the science of Agni (energy) and of driving horses (transportation by horse-power Ed.) may be acquired.*

NOTES & REMARKS :—(प्रिया) सेवनीयानि कमनीयानि वस्तूनि सुखानि वा। प्रीञ् तर्पणे कान्तौ च (भ्वा०) कान्तिः-कामना। =Desired articles or happiness. (सोमः) महौषधिरसः ऐश्वर्यं वा। षु-प्रसवैश्वर्ययोः (स्वा०)। =The juice of great and nourishing herbs or wealth.

The duties of the enlightened persons are described :

आ नो महीमरमतिं सजोषा ग्नां देवीं नमसा रातहव्याम् ।
मधोर्मदाय बृहतीमृतज्ञामाग्ने वह पथिभिर्देवयानैः ॥ ६ ॥

6. *TRANSLATION* :—O learned person ! Roving and serving, you bring us good food with reverence, by the paths traversed by

absolutely truthful enlightened persons for our bliss. Soaked in sweetness that great speech does not attach itself to any external object (i.e. formality, Ed.), and is the instrument of knowledge. It is bright and desirable, by which gifts are offered and which deals with great subjects and enlightens truth.

PURPORT :—Those persons are only highly learned who always beg for knowledge from all sides and never go against the path of righteousness in their conduct.

NOTES & REMARKS :—(ग्नाम्) गच्छन्ति ज्ञानं यया ताम्। ग्ना इति वाङ्नाम (NG 1, 11) ग्ना इति उत्तराणिपदानि (NG 3, 29) गद-गतौ-त्रिष्वर्थेष्वत्र ज्ञानार्थ ग्रहणम्। =The instrument of knowledge. (ऋतवाम्) ऋतं सत्यं जानाति यया ताम्। ऋतमिति सत्यनाम (NG 3, 10)। =By whose help truth is known.

The same subject of duties of enlightened persons is continued :

अञ्जन्ति यं प्रथयन्तो न विप्रा वपावन्तं नाग्निना तपन्तः।
पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो अग्निमृतयन्नसादि ॥ ७ ॥

7. *TRANSLATION ;*—O seeker after knowledge ! you should acquire knowledge by serving well those persons who desire or manifest you (and others), who spread the seed of knowledge among the wisemen because they put up with all sufferings with Brahmacharya which is purifier like fire. The Yajna is like the dearest child in the lap of the father, and it establishes a leader truthfully, therefore serve it.

PURPORT :—There is simile in the mantra. O highly learned teachers ! make the Brahmacharis great scholars who are self-controlled, absolutely truthful, endowed with the power of putting up with all kinds of the hardships like heat and cold, pleasure and pain, praise and censure etc. free from pride and attachment and lovers of truthful conduct and benevolence.

NOTES & REMARKS :—(अञ्जन्ति) कामयन्ते प्रकटयन्ति वा । अंजू-व्यक्तिम्रक्षण कान्तिगतिषु (रुधा०) कान्तिः कामना व्यक्तिः प्रकटीकरणम् ।=Desire or manifest. (अग्निना) पावकेनैव ब्रह्मचर्य्येण । =By the observance of Brahmacharya which is purifier like fire. (घर्मः) यज्ञस्तापो वा । घर्म इति यज्ञनाम (NG 3, 17) । =Yajna or heat. Here the former meaning is applicable. (उपसि) समीपे । उपसि इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय समीपप्राप्तिः स्थितिर्वा गृह्यते । =Near, in the lap of.

———

The attributes and duties of the enlightened persons are continued :

अच्छा॑ म॒ही बृ॑ह॒ती शंत॑मा॒ गीर्दू॒तो न ग॑न्त्व॒श्विना॑ हु॒वध्यै॑ ।
म॒यो॒भुवा॑ स॒रथा या॑त॒म॒र्वाग्ग॒न्तं नि॒धिं धुर॑मा॒णिर्न नाभि॑म् ॥ ८ ॥

8. *TRANSLATION* :—O men ! you should achieve that great speech which reveals the knowledge of the great subjects like Brahma (Supreme Being). He is the bestower of great welfare and acts like a righteous and highly learned ambassador bringing teachers and preachers in cars, by which you approach the treasure of knowledge like a bolt is essential to the axle of the waggon.

PURPORT :—*There is simile in the mantra. Those only are true men who attain a speech well-versed in all Shastras, like a messenger presents himself to a king. Those persons only are indeed fortunate who achieve prosperity by the righteous industriousness.*

NOTES & REMARKS :—(बृहती) बृहद्ब्रह्मादिवस्तु प्रकाशिका । बृहि-वृद्धौ (भ्वा०) । =Revealing the knowledge of great subjects like God etc. (अश्विना) अध्यापकोपदेशकौ । (अश्विना) अध्वर्यू-अध्वरं युनक्ति इति अध्वर्युः (NKT 1, 3, 8) स्वाध्यायो वै ब्रह्मयज्ञः (Stph 11, 5, 6, 2) तस्य योजयितारौ अध्यापकोपदेशावेव संभवतो नेतरे । =Teachers and preachers. (आणिः) कीलकम् । =Nail.

———

The same subject of attributes of enlightened person is continued :

प्र तव्यसो नमउक्तिं तुरस्याहं पूषण उत वायोरदिक्षि ।
या राधसा चोदितारा मतीनां या वाजस्य द्रविणोदा उत त्मन् ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! as I utter the praise of rapid and powerful wind which gives strength or development, and tell about the teachers and preachers who prompt intellect of men and give knowledge with wealth, so you should also emulate.

PURPORT :—*You should also train men well as the enlightened persons do by giving good education and donations.*

NOTES & REMARKS :—(तव्यसः) बलस्य । तवः इति बलनाम (NG 2,9) । =Of the strength. (मतीनाम्) मनुष्याणाम् मतयः इति मेधाविनाम (NG 3,15)। =Of thoughtful or wisemen. (वाजस्य) विज्ञानस्यान्नस्य वा । वाज इति अन्ननाम (NG 2, 9) वज गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । Of the knowledge or food.

The duties and attributes of an enlightened person are dealt :

आ नामभिर्मरुतो वक्षि विश्वाना रूपेभिर्जातवेदो हुवानः ।
यज्ञं गिरो जरितुः सुष्टुतिं च विश्वे गन्त मरुतो विश्व ऊती ॥१०॥

10. *TRANSLATION* :—O enlightened person ! while imparting teachings, bring here all thoughtful and brave men with their several names and forms (citations. Ed.). Let all those thoughtful good men come with their protective powers to hear the good praises of the devotee and to their Yajna (association).

PURPORT :—*O learned person ! you should make all men realise the real nature of all things with their names and forms (citations), so that all men may become admirable and make others also endowed with good knowledge.*

NOTES & REMARKS :—(यज्ञम्) सङ्गतिकरणम् । यज-देवपूजा सङ्गतिकरणदानेषु । अत्र द्वितीयोऽर्थः । =Assciation. (जातवेदः) प्रजातप्रज्ञः । जातवेदाः जातानि वेद इति जातविद्यो वा जातप्रज्ञानः (NKT 7. 5. 19) । =Wise and enlightened

man. (मरुत:) मनुष्यान् । मरुत इति पदनाम । पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय ज्ञानिनो मनुष्या मरुत: ।=Thoughtful men. (हुवान:) ददन् । हु-दानादनयो: आदाने च (जुहो०) । =Giving.

The duties and attributes of an enlightened person are cited :

आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञम् ।
हवं देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु ॥११॥

11. *TRANSLATION* ;—O students ! this speech is full of knowledge which is worthy of attainment. Let it come to us who are desirous and of loft ideas, like water from the cloud. A learned lady is of peaceful disposition like water, who serves the public well, is endowed with the divine virtues and the knowledge of the shastras and desirous of the welfare of all. Let her listen to our dealing of knowledge, our invocation or request, and our speech which confers happiness. Let her listen and know also to what you do or learn, when she approaches you.

PURPORT :—It is only those persons whose desires are truthful, carry the most lofty ideas, lovers and doing good to others, are righteous and examiners of the students that attain the divine speech.

NOTES & REMARKS :—(दिव:) कामयमानान् । दिवु-क्रीडाविजिगीषाव्यवहार-द्युतिस्तुति मोदमदस्वप्नकान्ति गतिषु । अत्र कान्त्यर्थ: । कान्ति: कामना । =Desirous. (यज्ञम्) विद्याव्यवहारम् । =The dealing of knowledge. (सरस्वती) विज्ञान-युक्ता वाक् । सरस्वतीति वाङ्नाम (NG 1, 11) सृ-गतौ गतेरत्र ज्ञानार्थ: । =The speech is full of the special knowledge. (घृताची) या घृतमुदकमंचति । घृत-मित्युदकनाम (NG 1, 12) अंचु गतिपूजनयो: । =She who is of peaceful disposition like water and who uses water for domestic work. (देवी) दिव्यगुणशास्त्रबोधयुक्ता । देवी इत्यत्र विद्वांसो हि देवा: (Stph 3, 7, 3, 10) अतो देवी विदुषी स्त्री । =Endowed with the divine virtues and the knowledge of the Shastras. (उशती) कामयमाना । उशती-वश-कान्तौ । कान्ति: कामना । =Desiring the welfare of all.

The duties and attributes of a learned person are narrated :

आ वेधसं नीलपृष्ठं बृहन्तं बृहस्पतिं सदने सादयध्वम् ।
सादद्योनिं दम आ दीदिवांसं हिरण्यवर्णमरुषं सपेम ॥१२॥

12. *TRANSLATION :*—O learned person ! you should come for doing good to the world like the sun, which is upholder or sustainer of universe, giver of great delight, taker of the sap with its protective rays, covering (preserving) the powers of speech, not destroying the herbs and plants, upholder of the desirable life, having the white, red and black colours like its horns, causer of the rain and is beneficient.

PURPORT :—Those learned persons become venerable in the world who tell others about the matter endowed with three qualities of सत्व, रज, तम *denoting light, movement and inertia and noble speech, non-violent, destroyers (curer) of diseases with good medicines and increasers of life by teaching about Brahmacharya.*

NOTES & REMARKS :—(नीलपृष्ठम्) नीलसंवृत्त पृष्ठं यस्य तम् । =Whose back is equipped with blue (sober) quality. (सादद्योनिम्) सीदन्तं धर्म्ये कारणे । =Ingrained in the spiritual cause. (दीदिवांसम्) देदीप्यमानं दातारम् । =Constantly shining. (अरुषम्) मर्म विद्यायां सीदन्तम् । =To the one who was acquired the depth of knowledge.

The theme of a learned person is dealt :

आ धर्णसिर्बृहद्दिवो रराणो विश्वेभिर्गन्त्वोमभिर्हुवानः ।
ग्ना वसान ओषधीरमृध्रस्त्रिधातुशृङ्गो वृषभो वयोधाः ॥१३॥

13. *TRANSLATION :*—O learned person ! the sun is upholder and gives away (spreads) the great light with all its protective capabilities and accepts the beings. Pervading the speeches and never decaying the herbs like Soma resembles with three basic substances like white red and black horns. It gives beautiful life (span of life) and nourishes the whole world with the rays and is thus benefacter.

You should also come forward in a nice way for the benefit of the world.

PURPORT :—Here is a simile. The learned person who knows well the three qualities of the nature, tells about the ideal speech and never commits violence. He is able to cure the diseases of the people with his medicines and tells the merits of the Brahmacharya and thus prolongs the age of people. He is ever respected in the world.

NOTES & REMARKS :—(धर्णसिः) धर्त्ता । =Upholder. (बृहद्दिवः) बृहतः प्रकाशस्य । =Of the great light. (ओमभिः) रक्षणादिकारकैः सह । =Alongwith protective capabilities. (ग्नाः) वाचः । ग्नेति वाङ्नाम(NG 1, 11) । =The speeches. (त्रिधातुशृङ्गः) त्रयो धातवो शुक्लारक्तकृष्णगुणाः शृङ्गवद्यस्य सः । =Three basic substances of white, red and black colured horns. (वयोधाः) यो वयः कमनीयमायुर्दधाति सः । =One who prolongs ideal span of life.

The same subject of an enlightened person's duties and nature is continued :

मातुष्पदे परमे शुक्र आयोर्विपन्यवो रास्पिरासो अग्मन् ।
सुशेव्यं नमसा रातहव्याः शिशुं मृजन्त्यायवो न वासे ॥१४॥

14. *TRANSLATION* :—O men ! the persons become worthy to enjoy happiness, who perform acts leading to happiness, live in the good and hygenic place of the mother earth being admirers of good life, love giving in charity and are themselves liberal donors. They purify others with honour as well as with good food, as they purify a small new born child and put him in dress.

PURPORT :—There is simile in the mantra. As a mother cleanses her infant child and covers it with good clothes, in the same manner, those who purify their mind by the practice of Yoga, enjoy happiness with wealth.

NOTES & REMARKS :—(पदे) प्रापणीये । =In a place to be achieved. (शुक्रे) शुद्धे । शुचिर-पूतिभावे (दिवा०) पद गतौ । गतेस्त्रिष्वर्थेष्व प्राप्त्यर्थं-

ग्रहणम् । =Pure. (रास्पिरासः) ये रा दानानि स्पृशन्ति ते । रा-दाने (अदा०) । स्पृ-प्रीतिसेवनयोः (स्वा०) ।=Those who love to give.

The subject of duties and attributes of an enlightened continued :

बृहद्वयों बृहते तुभ्यमग्ने धियाजुरों मिथुनासः सचन्त ।
देवोदेवः सुहवों भूतु मह्यं मा नों माता पृथिवी दुर्मतौ धात् ॥१५॥

15. *TRANSLATION* :—O learned person ! the couples who have attained old age with good intellect or action offer their great life for your benefit. Let every scholar admire me. Let not my mother who like the earth, ever keep me in bad intellect.

PURPORT :—O men ! Let those persons who are old in age and knowledge and who unite you with various sciences and protect you like mother be venerable to you.

NOTES & REMARKS :—(धियाजुरः) धिया प्रज्ञया कर्म्मणा वा प्राप्तजरावस्थाः । जृष् वयोहानौ । धीरिति प्रजानाम । =Those who have attained old age with good intellect good or action. (सुहवः) सुष्ठु प्रशंसनीयः । ह्वेञ् स्पर्धायाम् । =Admirable.

The duties and nature of a learned person are stated :

उरौ देवा अनिबाधे स्याम ॥१६॥

16. *TRANSLATION* ;—O enlightened persons ! do arrange in such manner that we may be free from all obstacles in a vast dealing.

PURPORT :—It is the duty of the enlightened persons to do such things which may make all men free from obstacles.

The subject of duties and attributes of a learned persons is described:

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥१७॥

17. *TRANSLATION* :—O teachers and preachers ! you confer joy adopting righteous policy and good guidance, and therefore convey to us wealth and brave and good progeny. By your unprecedented (new) protections, may we have imperishable riches, very good children and grandchildren, all kinds of prosperity and good fortunes.

PURPORT :—The teachers and preachers who lead all men to prosperity by teaching them modern and ancient sciences, become forever admirable.

NOTES & REMARKS :—(वीरान्) अत्युत्तमान् पुत्रपौत्रादीन् । पुत्रो वै वीरः (Stph 3, 3, 1, 12) । =Very good children and grandchildren. (सुप्रणीती) धर्म्यंनीतियुक्तौ । =Endowed with or adopting righteous policy.

———

Sūktam-44

Rishi or seers of the hymn-Avatsāra Kāshyapa and others. Devatā or subject-Vishvedevāh. Chhanda-Jagati and Trishtup of various kinds. Svara-Nishāda and Dhaivata.

The attributes of a king are told :

तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदं स्वर्विदम्।
प्रतीचीनं वृजनं दोहसे गिराशुं जयन्तमनु यासु वर्धसे ॥ १ ॥

1. *TRANSLATION* :—O king ! as you sustain with good speech a man who behaves like the man of yore, like the predecessors, like this noble persons, and like all enlightened persons, who are the best, who are seated on the best seat (Asana), who are bestowers of happiness, who come in front of us, are mighty and

victorious. Let us strengthen those armies by whose help glory as well as your subjects enchance.

PURPORT :—O men ! you should appoint them only on good posts of administration who sustain the State in accordance with the eternal paths and like the old good kings as fathers, who make their armies perfectly strong and conquering all enemies, and make the subjects happy, so that the happiness of the rulers and the subjects may go up constantly.

NOTES & REMARKS :—(बर्हिषदम्) बर्हिष्युत्तमासनेऽन्तरिक्षे या सीदन्तम् । बर्हिरिति अन्तरिक्षनाम (NG1, 3) बर्हिरिति इति महन्नाम (NG 3, 3) ।=Seated on good seat (Asana) or in the firmament (in an aircraft). Great or good Asana etc. (वृजनम्) बलम् । वृजनम् इति बलनाम (NG 2, 9) । =Might, but here mighty.

———

The attributes of a king are further stated :

श्रिये सुदृशीरुपरस्य याः स्वर्विरोचमानः ककुभामचोदते ।
सुगोपा असि न दभाय सुक्रतो परो मायाभिर्ऋत आस नाम ते ॥ २ ॥

2. *TRANSLATION :*—O king endowed with good intellect and actions ! you are the protector of all women of lovety appearence because of their beauty, like the radiant sun is the illuminator of all directions and the clouds. Even for a violent wicked person who does not prompt rightly, you do not deal with bad intellect. Your name is always in the truth (that is truthful) and, therefore, your subjects grow from all sides.

PURPORT :—As the sun being the illuminator of all directions, causes rains for the benefit of all, in the same manner, a ruler should promote knowledge and happiness of the people illuminating (treating) them with justice.

NOTES & REMARKS :—(उपरस्य) मेघस्य । उपर इति मेघनाम (NG 1,10)। =Of the cloud. (स्वः) आदित्यः । स्वः आदित्यो भवति । सु अरणः सु ईरणः । स्वृतो रसान् स्वृतो भास ज्योतिषाम् । स्वृतो भासेति वा (NKT 2, 4, 10) । =The sun. (ककुभाम्) दिशाम् । ककुभ् इति दिङ्नाम (NG 1, 6) । =Of the directions.

Now the attributes of a ruler are told illustrating the cloud :

अत्यं हविः सचते सच्च धातु चारिष्टगातुः स होता सहोभरिः ।
प्रसर्स्राणो अनु बर्हिर्वृषा शिशुर्मध्ये युवाजरो विस्रुहा हितः ॥ ३ ॥

3. *TRANSLATION* :—O men ! the king who is endowed with an inviolable speech cherishes strength, and is of un-restricted movement, very mighty, and ever young and not getting sick or old. He is the destroyer of diseases, benevolent and donor, unites his oblation which is good upholder and pervasive with the firmament, and meets with merit to the people of the loving, world like an infant meets his mother.

PURPORT :—O king ! a performer of the Yajna does good to the world by purifying the air, rains and water by putting oblations, full of fragrant, invigorating and other articles in the fire. In the same manner, make the State happy by imparting knowledge with justice and good reputation.

NOTES & REMARKS :—(अरिष्टगातुः) अरिष्टा अहिंसिता गातुर्वाग्यस्य सः । रिष्-हिंसायाम् (भ्वा०) । =He whose speech is inviolable. (विस्रुहा) यो विश्चून् रोगान् हन्ति । =He who destroys diseases. (धातु) यद् धाति तत् । धाव्-धारणपोषणयोः (जुहो०) । =That which upholds or sustains.

———

The attributes of a ruler are told by the illustration of the sun and the cloud :

प्र वं एते सुयुजो यामन्निष्टये नीचीरमुष्मै यम्य ऋतावृधः ।
सुयन्तुभिः सर्वशासैरभीशुभिः क्रिविर्नामानि प्रवणे मुषायति ॥ ४ ॥

4. *TRANSLATION* :—As the sun which is sustainer of the people steals (so to speak) the waters that flow in low places with its rays, in the same manner, O men ! these righteous persons who unite themselves with Dharma (righteousness) for desirable happiness and invisible joy should make even the wicked and fallen subjects the deposers of truth who help the dispenser of justice

(judge or magistrate. Ed.) with the help of those who are good controllers and administrators.

PURPORT :—O men! the sun draws water for the happiness of all, in the same manner, a ruler leading his subjects towards the path of justice, with the help of the high learned judges, thus accomplishes the good of the public.

NOTES & REMARKS :—(अमुष्मै) परोक्षाय सुखाय । =For invisible happiness. (क्रिविः) प्रजापालनकर्त्ता । =The sustainer of the people. (नामानि) जलानि । नाम इत्युदकनाम (NG 1, 12) । =Waters. (यम्यः) यमाय न्यायकारिणे हितः । =Beneficent to the dispensers of truth. (अभीशुभिः) रश्मिभिः । अभीशव इति रश्मिनाम (NG 1, 5) । =By the rays.

The attributes and duties of the enlightened persons are told :

संजर्भुराणस्तरुभिः सुतेगृभं वयाकिनं चित्तगर्भासु सुस्वरुः ।
धारवाकेष्वृजुगाथ शोभसे वर्धस्व पत्नीरभि जीवो अध्वरे ॥ ५ ॥

5. *TRANSLATION :*—O admirer of straightforwardness or uprightness! you shine in the non-violent dealings (like the Yajnas) with trees (afforestation, Ed.), for the good of preachers of the shastric speech, because yourself are a good preacher about God. Indeed, God is all-pervading whose glory is manifested in the world and among the subjects, who have developed consciousness in them. Being an enlightened soul, you make all subjects grow harmoniously like their wives.

PURPORT :—Those persons always enjoy bliss who know how to take benefit from inanimate substances and animate beings.

NOTES & REMARKS :—(संजर्भुराणः) सम्यक् पालयन् धरन् । (डु) भृञ् । धारणपोषणयोः (जुहो०) । =Sustain well or upholding. (सुतेगृभम्) उत्पन्ने जगति गृहीतम् । =Manifested in the world created by Him. (सुस्वरुः) सुष्ठूपदेशकः । षु-प्रसवैश्वर्ययोः (स्वा०) अत्र प्रसवार्थः । स्वृ-शब्दोपतापयो (भ्वा०) अत्र-शब्दार्थकः । =Good preacher. (वयाकिनम्) व्यापिनम् । वी-गति व्याप्तिप्रजन-कान्त्यसनखादनेषु (अदा०) अत्र व्याप्त्यर्थकः । =Pervading. (धारवाकेषु) शास्त्रवा-

गुप्तरेचकेषु । वारितिवाङ्नाम् (NG 1, 11) । =Preachers of the Shastric speech.

The attributes and duties of the enlightened persons are stated :

यादृगेव ददृशे तादृगुच्यते सं छायया दधिरे सिध्रयाप्स्वा ।
महीमस्मभ्यमुरुषामुरु ज्रयो बृहत्सुवीरमनपच्युतं सहः ॥ ६ ॥

6. *TRANSLATION* :—Those persons should always be respected by us who being very rapid (active) in their movement created the same virtue in our Prānas with their auspicious shadow (shelter), great speech which discriminates between truth and untruth and which upholds in us great undecaying vigour that gives birth to a heroic progeny. These noble presons utter as they behold an object in reality (They don't behave crookedly).

PURPORT :—Those persons should be known to be Aptas (absolutely truthful and trustworthy men) who establish in others the strength of knowledge and wealth and who disseminate in the mind, whatever is in their soul and utter with tongue, whatever is in their mind.

NOTES & REMARKS :—(सिध्रया) मङ्गलया । षिधु-शास्त्रे माङ्गल्ये च अत्र माङ्गल्यार्थः । Auspicious, bestower of happiness and welfare. (अप्सु) जलेषु प्राणेषु वा । आपो वै प्राणाः (Stph 4, 8, 2, 2) (जैमिनीयोपनिषद्) ब्राह्मणे (3, 10, 1) । =In waters or in Prānas. Here it is in later sense. (ज्रयः) वेगवन्तः । =Rapid or active.

The dnties of enlightened ones are specified :

वेत्यध्वर्युर्जनिवान्वा अति स्पृधः समर्यता मनसा सूर्यः कविः ।
घ्रंसं रक्षन्तं परि विश्वतो गयमस्माकं शर्म वनवत्स्वावसुः ॥ ७ ॥

7. *TRANSLATION* ;—We should honour that learned person who lives among his people and makes them dwell well, who is full

of splendour like the sun, a far-sighted sage or poet, a leader born in true knowledge who overcomes his adversaries with a mind full of zeal to remove injustice. May he serve or divide the work according to the capacity or aptitude, giving good progeny, or wealth and home.

PURPORT :—That man shines with his glory like the sun who is endowed with knowledge and humility, is fierce for the wicked but calm for righteous persons, who protects his people from the wicked by fighting them and establishes them in happiness.

NOTES & REMARKS :—(क्षेति) प्राप्नोति। क्षी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (अदा॰) अत्र व्याप्तिः प्राप्तिः। =Attains, achieves. (घ्रंसम्) दिनम्। घ्रंस इत्यहर्नाम (NG 1, 9)। =Day (गयम्) श्रेष्ठमपत्यं धनं वा। गय इत्यपत्यनाम (NG 2, 2) गय इति धननाम (NG 2, 10) गय इति गृहनाम (NG 3, 4)। =Good progeny or wealth.

———

The enlightened persons' attributes are defined :

ज्यायांसमस्य यतुनस्य केतुनं ऋषिस्वरं चरति यासु नाम ते।
यादृश्मिन्धायि तमपस्यया विदुद्य उ स्वयं वहते सो अरं करत् ॥ ८ ॥

8. *TRANSLATION :*—Let that man adorn us (make us exalted) who gets the sublime teaching of the seers by the knowledge received from an industrious enlightened person who is well known among the people. He receives that by the desire of doing good deeds and which dealing is upheld by others and he bears it.

PURPORT :—Those man enjoy happiness who, becoming good by the knowledge received from the absolutely truthful trustworthy and enlightened persons, make others also adorned or exalted.

NOTES & REMARKS :—(ऋषिस्वरम्) ऋषीणामुपदेशम्। स्वृ शब्दोपतापयोः (भ्वा॰) अत्र शब्दार्थकः। =The teaching or sermon of the seers. (केतुना) प्रज्ञानेन। कित-ज्ञाने (अदा॰)। =Sublime knowledge.(अपस्यया) आत्मनः कर्मेच्छया। अप इति कर्मनाम (NG 2, 1)। =By the desire of doing Good deeds oneself.

The attributes and duties of the learned persons are stated :

समुद्रमांसामव तस्थे अग्रिमा न रिंष्यति सवनं यस्मिन्नायता ।
अत्रा न हार्दि क्रवणस्य रेजते यत्रा मतिर्विद्यते पूतबन्धनी ॥ ९ ॥

9. *TRANSLATION* :—O learned person ! the heartly action of the preacher does not shake where the sublime wealth does not decay (is in abundance. Ed.), where the firmament (heart) of the people stands firmly, where the vast riches ever grow and where the intellect grasps pure virtues.

PURPORT :—Those people only became happy who are bestowers of happiness among the people like the firmament, and who are non-violent and wise preachers.

NOTES & REMARKS—: (समुद्रम्) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम (NG 1, 3) अन्तरिक्षं कस्मादन्तरा क्षान्तं भवत्यन्तरेमे इति वा शरीरेषु अन्तरिक्षमयमक्षितिवा (NKT 2, 3, 10) अतएव हृदयस्यापि ग्रहणमन्तरिक्षवत् तस्यमध्येस्थिते: । =Firmament. (सवनम्) ऐश्वर्यम् । सवनम्-षु-प्रसवैश्वर्ययो: (स्वा०) अत्र ऐश्वर्यार्थक: । =Wealth or prosperity. (क्रवणस्य) शब्दकर्त्तु: । क्रुङ्-शब्दे (भ्वा०) ।= Of the preacher. (पूतबन्धनी) या पूतान् पवित्रान् गुणान् बध्नाति गृह्णाति सा ।= That which grasps good virtues.

The duties of enlightened are highlighted :

स हि क्षत्रस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य सध्रे: ।
अवत्सारस्य स्पृणवाम रण्वभि: शविष्ठं वाजं विदुषा चिदर्ध्यम् ॥१०॥

10. *TRANSLATION* :—O men ! let that royal family or State like us, whose relation we love and value intensely with the acts of collecting virtues (following on his footsteps. Ed.). Indeed he is endowed with virtues, is unifier, protector, thoughtful and living together among his subjects with love. Let us also love that man, because he is full of sublime knowledge and is very mighty, and ever to be supported with charming dealings.

PURPORT :—Those persons become great rulers who day and night desire the progress or advancement of the State.

NOTES & REMARKS:—(क्षत्रस्य) राजकुलस्य राष्ट्रस्य वा। क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 22)। =Of the royal family or State. (एवावदस्य) एवान् प्राप्तान् गुणान् वदन्ति येन तस्य। =By which virtues are expressed. (स्पृणवाम) अभीक्ष्णेम। स्पृ-प्रीतिसेवनयोः (स्वा०) अत्र प्रीत्यर्थकः। =Intensely desire.

The Subject of duties of enlightened persons is continued:

श्येन आंसामदितिः कक्ष्यो॒ मदो॑ विश्ववा॑रस्य यजतस्य॑ मायिनः॑ ।
समन्यमन्यमर्थयन्त्येत॑वे विदुर्विषाणं॑ परिपानमन्ति ते ॥११॥

11. *TRANSLATION:*—Those men become happy who associate themselves with a person who is quick-going like a horse among the subjects, is a man of inviolable nature, ever alert and cheerful, acceptable for all, and unifier, and intelligent. They stand closely by him and know how to get good position and `requesting him to help them enjoyable and protective.

PURPORT :—The learned persons who make evil-minded persons endowed with good intellect, and destroy the wicked like the hawk are always good.

NOTES & REMARKS:—(श्येनः) १. प्रशंसनीयगतिरश्वः। श्येनास इति अश्वनाम (NG 1, 14) श्येन इति पदनाम (NG 5, 5)। =The horse of good race. (श्येनः) २. श्येनपक्षी। गत्यर्थमादाय भावार्थे श्येनपक्षिग्रहणम्। =Hawk. (अदितिः) अविनाशिनी प्रकृतिः। =Imperishable matter, nature. (विश्ववारस्य) समग्र-स्वीकरणीयस्य। वृञ् वरणे (स्वा०)। Acceptable to all.

The attributes of good persons are narrated.

सदापृणो यजतो वि द्विषो॑ वधीद्बाहुवृक्तः श्रुतवित्तर्यो॑ वः सचा॑ ।
उभा स वरा प्रत्येति भाति॑ च यदीं॑ गणं भजते सुप्रयावभिः ॥१२॥

12 *TRANSLATION* :—O men! the man who is satisfied of all, knower of the Vedas, who knows how to go across the ocean

of misery, who is respector of the enlightened persons, unifier, destroyer of the foes with his arms and annihilator of the haters of righteousness with the help of his associates, who comes to you for help and instruction, illiminates truth and serves the group of good men, can honour good audience and preachers both.

PURPORT :—*The men of just conduct who have studied well the Vedas etc., who destroy the wicked and protect righteous persons, remain ever happy.*

NOTES & REMARKS :—(बाहुवृक्तः) यो बाहुभ्यां दुष्टान् वृङ्क्ते छिनत्ति । वृक-आदाने (भ्वा॰) वृजी-वर्जने (अदा॰)। =He Who thrashes asunder the wicked. (द्विषः) धर्मद्वेष्ट्रीन् । =Haters of righteousness. (ईम्) एव। =Only, certainly. (सदापृणः) यः सदा पृणाति तर्पयति सः । पृ-प्रीतौ (भ्वा॰) प्रीम् तर्पणे कान्तौ च (भ्वा॰)। =He who ever satisfies or pleases.

TRANSLATOR'S NOTES :—Sayanacharya, Prof. Wilson, Griffith and others have taken Sadaprinah, Yajatah, Vriktabahu, Shrutarit and Taryah as Proper Nouns or the names of the seers, But it is against the fundamental principles of the Vedic terminology according to which all words are derivatives. However, Shri Sayanacharya has, it may be pointed out, given derivative meanings also saying. सदापृणः सर्वदानशीलः, यजतः-यष्टा, बाहुवृक्तः बाहुभ्यां वृक्तदमः श्रुतावत्-श्रुतस्य वेत्ता। But Prof. Wilson and Griffith have simply taken them as Proper Nouns Maharishi Dayanahda Sarasvati's interpretation is the best and reasonable.

———

What should a highly learned person do is told :

सुतंभरो यजमानस्य सत्पतिर्विश्वासामूधः स धियामुदञ्चनः ।
भरद्धेनू रसवच्छिश्रिये पयोऽनुब्रुवाणो अध्येति न स्वपन् ॥१३॥

13. *TRANSLATION* :—O men ! that learned person only is worthy of respect, who is the sutainer of the Yajamana (who shows respect to the enlightened men) and of the world in general, uplifter of all intellects and actions, promoter and protector of the good.

Infact, that person fills men with knowledge like a cow gives tasteful milk, and who takes shelter in Dharma (righteousness), who does not sleep or show laziness while teaching to others, and always remembers truth.

PURPORT :—*He alone is a good person who is grateful, lover of the service rendered to absolutely truthful enlightened persons, giver of wisdom to all, the showerer of true teaching like the cow and who is free from ignorance and other causes of misery.*

NOTES & REMARKS :—(सुतम्भर:) य उत्पन्नं जगद्बिभर्ति । =He who sustains the world which is created by God. (ऊध:) ऊर्ध्वं गमयिता । =Uplifter. (उदञ्चन:) उत्कृष्टतां प्रापक: । उत-अंच-गति पूजनयो: (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । षु-प्रसवैश्वर्ययो: । भृ धारणपोषणयो: ।= Leading to sublimity or loftiness.

TRANSLATOR'S NOTES :—Here again Shri Sayanacharya, Prof. Wilson and Griffith and others have taken Sutambhara as the name of a particular Rishi. Shri Sayanacharya has given the derivative meaning of the word यागं निर्वाहक: meaning a performer of the Yajna, but others have ignored even that. The following foot-note given by Griffith is noteworthy—Sutambhara is said to be the name of a Rishi. The word means the bearer of the distilled juice of libation. Prof. Ludwig says that the Hawk is intended (vide, The Hymns of the only Rigveda Vol.I.P. 512.) It shows to what absured length some of these translators of the Vedas have gone.

———

The same subject of enlightened persons is further explained :

यो जा॒गार॒ तमृचः॑ कामयन्ते॒ यो जा॒गार॒ तमु॒ सामा॑नि यन्ति ।
यो जा॒गार॒ तम॒यं सोम॑ आह॒ तवा॒हम॑स्मि स॒ख्ये न्यो॑काः ॥१४॥

14. *TRANSLATON* :—One who is awake from the sleep of ignorance, men studying (the hymns in the Riks of Rigveda) desire him. He who is awake, to him the hymns of the Samaveda come or reveal. (He gets their knowledge being alert and wakeful). The

group of Soma and other creepers or wealth come to him who is thus awake and says I am certainly in your friendship.

PURPORT :—The Vedic knowledge is attained only by those, who desire to acquire that knowledge. He who keeps friendship with good men and other living beings, enjoys much happiness.

NOTES & REMARKS :—(जागार) अविद्यानिद्राया उत्थाय जागर्ति । जागृ-निद्राक्षये । =Awake from the sleep of ignorance. End of sleep. Here it is used in the sense of the end of the sleep of ignorance (न्योकाः) निश्चितस्थानः । ओक इति निवास नामोच्यते (NKT 3,1,3) ।=Of a certain fixed place. (सोमः) सोमलताद्योषधिगण ऐश्वर्यं वा । ये सत्यं कामयन्ते ते प्राप्तसत्या जायन्ते ।=The group of Soma and other creepers or great wealth.

———

The position attained by awakened persons is described :

अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति ।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥१५॥

15. *TRANSLATON* :—O men ! the students who are of good intellect desire only a man (teacher) who is purifier like fire and is awakened; to a man who like fire is awakened (alert); the sciences mentioned in the Sāmveda come or revealed. To the man who is purifier like the fire, comes a pupil who is desirous of acquiring the great wealth of knowledge and says, I am certainly in your friendship.

PURPORT :—The knowledge and good education are acquired by those who are never idle, are industrious, righteous, self-controlled and seeker after knowledge.

NOTES & REMARKS (ऋचः) प्रशंसितबुद्धयो विद्यार्थिनः । ऋच् स्तुतौ । षु-प्रसवैश्वर्ययोः । अतः ऐश्वर्यग्रहणम् । =The students or admired intellect. (सोमः) विद्यैश्वर्यमिच्छुः ।=Desirous of the great wealth of knowledge. (सामानि)—सामवेदादिप्रतिपादितविज्ञानानीति । =The science told in the Samaveda etc.

Sūktam-45

Rishi of th Sūktam-Sadaprina Ātreya. Devatā- Vishvedavāh. Chhanda-Pankti and Trishtup of various kinds. Svara-Panchama and Dhaivata.

The attribuites of the sun are compared with the teachers and preechers :

विदा दिवो विष्यन्नद्रिमुक्थैरायत्या उषसो अर्चिनो गुः ।
अपावृत व्रजिनीरुत्स्वर्गाद्वि दुरो मानुषीर्देव आवः ॥ १ ॥

1. *TRANSLATION* :—O men ! always serve the persons who are glaring like the sun and the divine like the cloud. As the sun (by its rays) pervades and knocks at the doors the houses of the people and manisfests its glory, dispels the cloud and removes the darkness in the same manner, always serve those enlightened men who desire the welfare of all beings, who honour good men, who pervade all places with the Vedic sermons like the coming dawns and go everywhere.

PURPORT :— *Those persons only deserve to be the teachers and preachers. who are illuminators of Vidy (true knowledge) and Dharma (righteousness) among the people like the dawn and the sun.*

NOTES & REMARKS :—(व्रजिनीः) वर्जनक्रिया । वृजी-वर्जने =The acts of giving up or dispelling. (स्वः) आदित्यः । स्वः आदित्या भवति । स्वरादित्यो भवति सुअरणः सुईरणः स्वृतो भासति (NKT 2, 4, 14) =The sun. (विवः) कामयमानाः दिवुधातो : । कामनार्थमादाय व्याख्या कान्तिः कामना । =Desiring the welfare of all living beings.

The same subject of teachers and preacher is again dealt :

वि सूर्यो अमतिं न श्रियं सादोर्वाद् गवां माता जानती गांत् ।
धन्वर्णसो नद्य१: खादोअर्णाः स्थूणेव सुमिता दृंहत द्यौः ॥ २ ॥

2. *TRANSLATION* :—That man only can make all happy, who desiring the welfare of all promotes or upholds the knowledge and other good virtues like a well-measured pillars. He goes to his pupils and people like the full flowing rivers, growing foodgrains and waters on earth like a highly learned mother. He distributes wealth properly like the sun, distributes its radiance or beauty and earns wealth by duly utilising the rays of the sun.

PURPORT :—Only those wealthy men are always happy who uphold knowledge like the sun, kindness like mother, benevolence like rivers and firmness like pillars.

NOTES & REMARKS :—(अमतिम्) रूपम् । अमति: इति रूपनाम (NG 3, 7) =Form, beauty. (खादोअर्णा:) खादो भक्षणीयान्यन्नानि वा यान्यर्णांसि यासु ता: खाद-भक्षणे । अर्णः इति उदकनाम (NG 1, 12) =Those rivers which have plenty of waters and grow foodgrains. (धन्वर्णस:) धन्वे स्थले-ऽर्णांसि यासां ता: । =Having waters on ground.

———

The attributes of the enlightened persons are told :

अस्मा उक्थाय पर्वतस्य गर्भो महीनां जनुषे पूर्व्याय ।
वि पर्वतो जिहीत साधत द्यौराविवासन्तो दसयन्त भूम ॥ ३ ॥

3. *TRANSLATION* :—Let us serve all the beings everywhere and destroy evils like a student who approaches enlightened persons

to have admirable and glorious birth by knowing God-God, Who is generator of the earth and clouds.

PURPORT :—Those who put in the embrayo the seed of knowledge (mind) of the students, bestow of happiness upon all like the clouds.

NOTES & REMARKS :—(पवत:) पक्षीव पर्वंवान् मेघ: पर्वत इति मेघनाम (NG 1, 10) =The cloud. (प्रविवासन्त:) सर्वत: परिचरन्त: । विवासति परिचरण-कर्मा (NG 3, 5) । =Serving from all sides. (दसयन्त) दोषानुपक्षयन्तु । दसु उपक्षये (दिवा०) =Destroy evils or defects.

The same subject of attributes of the enlightened ones is continued :

सूक्तेभिर्वो वचोभिर्देवजुष्टैरिन्द्रा न्व१ग्नी अवसे हुवध्यै ।
उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्तो मरुतो यजन्ति ॥४॥

4. *TRANSLATION* :—O men ! the wise and enlightened thoughtful far-sighted persons, performers of good Yajnas in the form of the propagation of Vidya (knowledge) and Dharma (righteousness), always serve or uphold truth, invoke (utilised) electricity fire and you, for protection with admirable words used by the great scholars or scientists. You should also follow the same path.

PURPORT :—Those scholars are the best who uphold happiness, knowledg and science for the good of all, and give the knowledge of Agni (fuel/electricity) etc. to all.

NOTES & REMARKS :—(इन्द्रा) विद्युतम् । स्तनयित्नुरेवेन्द्रः (Stph 11, 6. 3. 9) [illegible] 1, 2, 1) यज देवपूजा सङ्गति-

करण दानेषु अत्र सङ्गतिकरण दानायार्थ-प्रयोगा: जन सङ्गति करणार्थं विद्यादानम् ।= Electricity. (सुयज्ञा: शोभना यज्ञा विद्याधर्मप्रचारिका क्रिया येषान्ते । = Who perform good Yajnas in the form of the propagation of Vidya and Dharma. (अविवासन्त:) सत्यं समन्तात्सेवमाना: । =Upholding or serving truth from all sides.

The same subject is continued :

एतो न्व१द्य सुध्यो॒३ भवा॑म॒ प्र दु॒च्छुना॑ मिनवामा॒ वरी॑यः ।
आ॒रे द्वेषां॑सि सनु॒तर्द॑धामा॒याम॑ प्राञ्चो॒ यज॑मान॒मच्छ॑ ॥ ५ ॥

5. *TRANSLATION* :— O men ! today we become endowed with good intellect, annihilate the dog-like wicked fedous persons, keep off all acts of animosity, and keep a very good performer of Yajna or unifier in a good position for ever. Being long-lived, you should also do the same.

PURPORT :—*Such persons become very much praiseworthy who increasing knowledge, keep of the wicked. Being free from malice and other evils. they uphold the eternal truth.*

NOTES & REMARKS :— (दुच्छुना:) दुष्टा श्वान इव वर्तमान: ।= Behaving like bad dogs on account of jealousy and greed etc. (प्राञ्च:) प्राक्तना चिरमायव: । =Long lived.(मिनवामा) हिंसेम । अत्र संहितायामिति दीर्घः । मीञ-हिंसायाम् (अयाः) प्र + अञ्चु गति पूजनयो: गतेस्त्रिस्वर्थेषु प्राप्त्यर्थमादाय दीर्घायु: प्राप्ता: इत्यर्थे अत्र ।=Kill, annihilate.

How should men attain intellect is told :

एता धियं कृणवामा सखायोऽप या माताँ ऋणुत व्रजं गोः ।
यया मनुर्विशिशिप्रं जिगाय यया वणिग्वङ्कुरापा पुरीषम् ॥६॥

6. *TRANSLATION* :—O men! let us cultivate that good intellect which makes all as friends to one another, and by which a thoughtful person conquers a wicked. Such a man has handsome chin and nose, and by him a trader desirous of wealth gets water (in a desert etc), by which a mother makes cloud from the rays of the sun (through the process of fumigation etc) and removes misery. In the same manner, you should accomplish this work and attain good intellect and knowledge,

PURPORT ;—It is the duty of men to be friendly to each another in order to increase intellectual power and to give scientific knowledge to others. As a Vaishya (businessman) grows by acquiring wealth, same way let all people grow by getting good intellect.

NOTES & REMARKS :—(ऋणुत) साध्नुत। ऋणु-गतौ (तना:) गतेस्त्रिष्वर्थो-ष्वत्र प्राप्त्यर्थंग्रहणम् कार्यंसिद्धि प्राप्नुत। =Accomplish. (वङ्कु:) धनेच्छु:। वकि कौटिल्य (भ्वा•) =Desirous of wealth. (पुरीषम्) पूर्तिकरमुदकम्। पुरीष मित्युदकनाम (NG 1, 12) =Desiring to get wealth by hook or by crook.

———

What should man do is further highlighted ?

अनूनोदत्र हस्तयतो अद्रिरार्चन्येन दश मासो नवंग्वाः ।
ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥ ७ ॥

7. *TRANSLATION* :—Such persons are worthy of respect, who teach in such a manner that even those who are new in the

field of education acquire sufficient knowledge in ten months. Such a man is showerer of happiness like the cloud, and he asks only those who have control over their hands and other organs, to do good deeds. He possesses the intellect which equally delighted all subjects, and gets good senses to act and by which a man, dear to us like Prāna (life energy), performs all truthful deeds.

PURPORT :—Those persons are considered to be the righteous ones in this world who being endowed with truthful conduct, accomplish the good of others.

NOTES & REMARKS :—(अनूनोत्) प्रेरयेत् । णुद-प्रेरणे (तुदा०) = May urge. (नवग्वाः) नवीनगतयः । = Whose movements are new, norices. (सरमा) समानरमणा । रमु क्रीडायाम् = Equally delighted in all subjects. (अङ्गिराः) अङ्गानां रसरूपः प्राण इव । प्राणो वा अङ्गिराः (Stph 6, 12, 28, 1, 2, 3, 4) = Like the Prāṇa (vital energy) which is the essense of all organs.

———

How should men behave is told further :

विश्वे अस्या व्युषि माहिनायाः सं यद् गोभिरङ्गिरसो नवन्त ।
उत्सं आसां परमे सधस्थ ऋतस्य पथा सरमा विदद् गाः ॥८॥

8. *TRANSLATION* :—O men! as the airs are linked with the rays of the sun at the rise of this great dawn, and as enlightened men who practise Prānāyāma bow before God with the recitations of the Vedic mantras, the source is in that Supreme Being. Good intellect gets the knowledge by the path of truth of the Vedic words, which are like rays of the sun.

PURPORT :—As all the beings are delighted at the dawn, in the same manner, men enjoy on being free from all doubts.

NOTES & REMARKS :—(व्युषि) विशिष्टे निवासे। =At the special dwelling or rising, (उत्सः) कूप इव। उच्छ-निवासे। उत्स इति। कूपनाम (NG 3, 2, 3) =Source.

— —

How should men do like the sun is told :

आ सूर्यो यातु सप्ताश्वः क्षेत्रं यदस्योर्विया दीर्घयाथे।
रघुः श्येनः पतयदन्धो अच्छा युवा कविर्दीदयद् गोषु गच्छन् ॥९॥

9. *TRANSLATION* :—The sun has seven horses in the form of seven kinds of rays. It goes in the long path of the earth, like the hawk, in the firmament. So you O commander-in-chief of the army! should be in the garrison of arms. Like the sun illuminates all the substances while rising upon the earth, a young wise poet or sage is the master of the food and other arts. This you should know well.

PURPORT :—*O men ! you should act like the sun which has there are seven elements and which does not leave its own axis and shines well single in the middle of many earths.*

NOTES & REMARKS :—(सप्ताश्वः) सप्तविधा अश्वा आशुगामिनः किरणा यस्य सः। =Which has seven kinds of quick going rays? (अन्धः) अन्नादिकम्। अन्ध इत्यन्ननाम (NG 2, 7) =Foodgrains and other things. (दीदयत्) प्रकाशयति। दीदयति ज्वलतिकर्मा (NG 1, 16) =Illuminates.

— — —

The people's duties under such circumstances are mentioned :

आ सूर्यो अरुहच्छुक्रमर्णोऽयुक्त यद्धरितो वीतपृष्ठाः ।
उद्ना न नावमनयन्त धीरा आशृण्वतीरापो अर्वागतिष्ठन् ॥१०॥

10. *TRANSLATION* :—O men ! the sun ascends with it's strength and comes in contact with water (through its rays). The wise men of meditative disposition pervade the entire worlds by their knowledge, and take water and other things (for proper use). They take ferry a boat or ship by the route of the water. Their Prānas always stand by their side, which are conspicuous on all sides. You must know all this.

PURPORT :—*The navigators acquire knowledge of the science of the sun and the water etc, and thus become wealthy.*

NOTES & REMARKS :—((हरितः) ये हरन्त्युदकादिकम् । हृञ् हरणे (भ्वा॰) = They who draw water etc. (आपः) प्राणाः । आपो वै प्राणाः (Stph 4, 8, 2, 2) जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 9) = Prānas (vital breaths).

The men who pray serously for good intellect become gradually the scholars is told :

धियं वो अप्सु दधिषे स्वर्षां ययातरन्दश मासो नवग्वाः ।
अया धिया स्याम देवगोपा अया धिया तुतुर्यामात्यंहः ॥ ११ ॥

11. *TRANSLATION* :—O men! may we be the protectors of the enlightened persons, and may we get over the sins and miseries by this good intellect or action. Such men of ever new ideas and actions complete the Yajna lasting for ten months. I establish in my

Prānas that good intellect which bestows happiness and urges up to share it with others.

PURPORT :—*The wise, wealthy and mighty persons protect all, and get over all miseries.*

NOTES & REMARKS :—(स्वर्षाम्) स्वः सुखं सनति विभजति यया ताम् षण-संभक्तौ (भ्वा०) =By which a man gets happiness and shares it with others. (तुतुर्याम) विनाशयेम । तूरी गीतत्वरणहिंसनयोः (दिवा०) अत्र हिंसार्थकः । =Let us destroy. (अंहः) पापं पापजन्यं दुःखं वा । =Sin or the misery resulting from it.

—=—

Here ends Sūktam (hymn) forty-five of the Mandalam-V of the Rigveda, with commentry of Swami Dayananda Sarasvati translated into English by Swami Dharmananda (formerly Pt. Dharma Deva) after it's editing by Pt. Brahmadutt Snatak M.A.

☐☐☐

The Vedas are the Scriptures of all true knowledge

MAHARISHI DAYANAND SARAWATI

SARVADESHIK ARYA P. SABHA
MAHRISHI DAYANAND BHAWAN NEW DELHI-1

Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloading more books related to vedic philosophy please visit www.aryamantavya.in

Thanks & Regards
Arya Mantavya Team
Pandit Lekhram Vedic Mission

AryaMantavya
Make The Whole World Noble

5

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

ओ३म्

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

Mandalam-V

Sūktam—46

Rishi or seer of the Sūktam—Pratikshatra Ātreya. Devata Vishvedevāh and Devapatnyah (wives of the enlightened persons). Chhanda-Jagati and Pankti of various types.

The attributes of a technician, travelling comfortably by manufacturing various types of vehicles are told :

हयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरणीमवस्युवम्।
नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नेषति ॥१॥

1. *TRANSLATION* :—O men ! I have become learned person of my own will and have attached myself to this path which leads to the destination and is protective, I do not desire to leave it, but yet I do not desire its imposition on unwilling persons. Let a learned leader conduct us by the right and straightforward path.

PURPORT :—*The horses well-trained by the trainers accomplish works, likewise the men having acquired knowlege and good education can accomplish all works.*

NOTES & REMARKS :—(धुरि) मार्गे=On the path. (वश्मि) कामये। वश-कान्तौ (अदा०) कान्ति=I desire.

Importance of the sciences of electricity and other disciplines is mentioned :

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो ।
उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥२॥

2. *TRANSLATION* :—O learned person endowed with the great wealth (or wisdom etc) ! O noble friend person ! you know all the men. Enlightened you, attain the strength. O Omnipresent God ! the teaehers and preachers who are free from all false conduct; a person who is fierce for the wicked; the air which nourishes us; a wealthy person, and a cultured lady well-trained and endowed with refined speech—may all these be served or praised with cultured speech.

PURPORT :—O men ! you have increased knowledge, physical strength and Yogic power and acquire the science of Agni (fire and electricity) and other disciplines.

NOTES & REMARKS :—(शर्धः) बलम् । शर्धः इति बलनाम (NG, 2, 9)= Strength. (मारुत) मरुतां मनुष्याणां मध्ये विदित=Well known among the men. (ग्नाः) वाणीः । ग्ना इति वाङ्नाम (N G, 1, 11)=Speeches. (पूषा) पुष्टिकर्त्ता वायुः । अयं वै पूषा योऽयं (वातः) पवते एष हीदं सर्वं पुष्यति (Stph, 14, 2, 11, 9)=The air which nourishes.

What all men should know in this world is told :

इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वताँ अपः ।
हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये ॥३॥

3. *TRANSLATION* :—O men ! I take for may protection the sun and electricity, Prāna and Udāna (vital airs), firmament, sun, earth, light winds or men, mountains or clouds, waters, the Praiseworthy God? Who is Omnipresent and Creator of the world, Dhananjaya Prāna, nourishing Vyāna (a vital breath), the Sutrātma which are

sustainer of the universe and wealth. You should also take similarly them as objects of knowledge.

PURPORT :—Men should acquire the knowledge of electricity and other disciplines mentioned in the mantra.

NOTES & REMARKS :—(इन्द्राग्नी) सूर्य्यविद्युतौ। स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9)=Electricity and sun. (मित्रावरुणा) प्राणोदानौ। प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12)=Prāna and Udāna. (अदितिम्) अन्तरिक्षम्। अदिति द्यौरदितिरन्तरिक्षम् (ऋ० १)=Firmament. (मरुतः) वायून् मनुष्यान् वा। मरुत इति पदनाम (N G 5, 5) एतेन गतिशीला वायवोऽत्र गृह्यन्ते। पद-गतौ। मरुत इति ऋत्विजर्नाम (NG 3, 18) मरुतो मितराविणो वा मितरोचिनो वा मरुद् द्रवन्तीति वा (MCT 11, 2, 14) =Winds or men. (विष्णुम्) व्यापकं धनंजयं वा =Ominipresent God or Dhananjaya pranayama.(पूषणम्) पुष्टिकरं व्यानम्। अयं वै पूषा। योऽयं (वातः) पवते एष हीदं सर्वं पुष्यति (Stph, 142, 2, 9) व्यानोऽपि प्राणवायुभेद एवं।=Nourishing (vital air).

Supremacy of God and importance of other objects are described :

उत नो विष्णुरुत वातो अस्रिधो द्रविणोदा उत सोमो मयस्करत्।
उत ऋभव उत राये नो अश्विनोत त्वष्टोत विभ्वानु मंसते॥४॥

4. *TRANSLATION :*—May we get the knowledge of and serve Omnipresent God, air, non-violent giver of wealth, a prosperous person and wise men. May the teachers and preachers and artisans come to us for the sake of true prosperity, and support us by the race of the all-pervading God.

PURPORT :—Those men who properly serve God and other beings become knowers of all things worth knowing.

NOTES & REMARKS :—(अस्रिधः) अहिंसकः। स्रिधु हिंसायाम्।=Non-violent. (ऋभवः) मेधाविनः । ऋभवः इति मेधाविनाम (N G 3, 15) = Wisemen. (अश्विना) अध्यापकोदेशकौ।=Teachers and preachers.

Importance of prayer to God and utility of other objects are told :

उत त्यन्नो मारुतं शर्ध आ गमद्दिविक्षयं यजतं बर्हिरासदे ।
बृहस्पतिः शर्म पूषोत नो यमद्वरूथ्यं वरुणो मित्रो अर्यमा ॥५॥

5. *TRANSLATION* :—O men ! may the strength resting in the light (of knowledge) and uniting all beings be harmonious to us. Let it come to us along with good seat (Asana) to be offered it to the enlightened persons. Brihaspati—the protector of the great, and Poosha (nourisher) are the best like the Udāna, and dear like the Prāna. The Aryama-Dispenser of Justice-God and various names denote His different attributes and give us a good home to live or bestow upon us the family happiness.

PURPORT :—The persons who know the properties of the air acquire wealth from all sides.

NOTES & REMARKS :—(दिविक्षयम्) दिवि-प्रकाशे क्षयो निवासो यस्य तमा दिवु धातोरने कार्थेष्वत्रद्युत्यर्थंग्रहणम । द्युतिः प्रकाशः (क्षि-निवास गत्योः । (सुदा०) अत्र निवासार्थकः ।=Whose dwelling is in the light (of knowledge). (शर्म) गृहम् । शर्मेति गृहनाम (N G 3, 4) शर्मेति सुखनाम (N G 3, 6)—Home. (वरुण:) श्रेष्ठः उदान इव उत्तमः =The best like the Udāna. (मित्र:) प्राण इव प्रियः । प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 3, 6) प्राणोदानौ वै मित्रा-वरुणौ (Stph 1, 8, 3, 12) तस्माद्वरुणः उदानः=Dear like Prāna.

TRNSLATOR'S NOTES :—By Brihaspati, Poosha, Mitra, Varuna and Aryama may also be taken as noble persons who are great preceptors, nourishers, friends, the best men and dispensers of justice.

The men's duties are pointed out :

उत त्ये नः पर्वतासः सुशस्तयः सुदीतयो नद्यस्त्रामणे भुवन् ।
भगो विभक्ता शवसावसा गमदुरुव्यचा अदितिः श्रोतु मे हवम् ॥६॥

6. *TRANSLATION* :—O men ! may the persons who are admirable like the clouds, and beneficent and praiseworthy like the wives, readily available for our protection and preservation. May the achievement of good wealth which is pervasive inviolable and given by proper division (to share with others) reach us with strength and protection etc. May all these listen to my invocation and be honoured by me.

PURPORT :—*Those persons become humble who sustain the world like the clouds and who dispense admirable justice after hearing the requests of all people.*

NOTES & REMARKS :—(सुदीतयः) प्रशंसितप्रकाशाः ।=Whose light is admired by all. (अदितिः) अविद्यमानखण्डनः । दो अवखण्डने (दि०) दीदयति-ज्वलति कर्मा (N G 1, 16)=Inviolable.

The queen should also be capable to administer justice :

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत ॥७॥

7. *TRANSLATION* —O men ! may the wives of the learned kings who are keen to deliver justice protect us. May they protect us well for strength and diffusion of knowledge. The glorious and well-invoked learned ladies who are well-known on earth and who are observing the bow of the waters-peacefulness-give us good home. It bestows upon us enjoy or domestic happiness.

PURPORT :—*As kings administer justice among the men, same way their wives should administer justice among the women.*

NOTES & REMARKS :—(तुजये) बलाय । तुजि-हिंसाबलादाननिकेतनेषु (चुरा०)

अत्र बलार्थंक: ।=For strengh. (उश्तीः) कामयमाना: । वश-कान्तौ (अदा०) कान्तिः-कामना । =Desiring justice

---

The queens should administer justice among the women like the kings :

उत ग्ना व्यंन्तु देवपंत्नीरिन्द्राण्य१ग्नाय्यश्विनीराट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तुं देवीर्य ऋतुर्जनीनाम् ॥८॥

8. *TRANSLATION :*—The wife of the person endowed with wealth, the wife of the purifier like fire, the wife of an active quick-going person, the wives of the enlightened men shine on account of her virtues. May all such highly learned listen to the requests for administering justice. Let the wife of a noble person listen to the requests of women like the heaven and earth. Let the enlightened women administer justice by them.

PURPORT :—Like the male ministers among the kings, there should be female ministers among the queens also.

NOTES & REMARKS :—(ग्नाः) वाणीः । ग्ना इति वाङ्नाम (NG 1, 11) =Speeches. (व्यन्तु) कामयन्ताम् । वी-गतिव्याप्तिप्रजनकान्त्यासनखादनेषु । अत्र-कान्त्यर्थः । कान्तिः कामना=May desire.(जनीनाम्) जनित्रीणाम् भार्य्याणाम् । देवानां वै पत्नीर्जनयः (काठक संहिता 18, 7, Taittiriya Samhita 1, 7, 2)=Of wemen.

Sūktam-47

Rishi or seer of the Sūkam—Pratiratha Ātreya. Devata-Vishvedevah. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of men and women are told :

प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती ।
आविवासन्ती युवतिर्मनीषा पितृभ्य आ सदने जोहुवाना ॥१॥

1. *TRANSLATION* :—That women is very auspicious and bestower or happiness upon all who brings light (of knowledge) like the dawn from heaven in household life. She utters words of advice, makes experiments, teaches her daughter as venerable, serves the family people and others thoroughly, expert in mother craft by making her children, worthy of respect. She gets married in youth after receiving good education from her father like teachers with good intellect, and is always very much admired at home.

PURPORT :—The mother teaches her children upto fifth year and then hands them over to their father for training, and the father after teaching them for three years hands them over sons to the Acharya (preceptor). She hands over her daughter to the Acharyā (lady teacher) for receiving education with Brahmacharya; the Acharyas develop the children's complete personality, fully developed with Brahmacharya and educates them with practical knowledge. Having performed their Samavartana (home-returning cermony), they become the decorative of their family.

NOTES & REMARKS :—(आविवासन्ती) समन्तात्सेवमाना । विवासति:- परिचरणकर्मा (N. G 3, 5) ।=Serving from all sides. (जोहुवाना) भृशं प्राप्तप्रशंसा: । हु दानादनयो: आदाने च (जु०) अत्र आदानार्थक: अथवा गृहीतप्रशंसेत्यर्थ:= Very much admired.

EDITOR'S NOTE :—The idea of teaching children at three gradual stages of mother, father and teacher is further treated in Shatapath Brahman—मातृमान् पितृमान् आचार्यवान् पुरुषो वेद । It has been explained amply by Dayanand Sarasvati ni Ch.II of Satyartha Prakash Ed.

———

Men should know the properties of the numberless articles which cause and effect and accomplish the works :

अजिरासस्तदप ईयमाना आतस्थिवांसो अमृतस्य नाभिम् ।
अनन्तास उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः ॥२॥

2. *TRANSLATION* :—Men should know the methodology of those endless objects which are speedy, reaching the Prānas of men, remaining in the orb of the first eternal cause (matter) which go around the sky and earth like the light of the sun.

PURPORT :—There are one sky and other endless things and numberless atoms within, born from the eternal first cause-Primordial Matter which are spread like the light of the sun.

NOTES&REMARKS :—(अजिरासः) वेगवन्तः । अज गतिक्षेपणयोः (भ्वा०) । अत्र गत्यर्थकः ।=Speedy. (अमृतस्य) नाशरहितस्य कारणस्य=Of the eternal cause (matter). (सीम्) आदित्यप्रकाश इव । सीमिति परिग्रहर्थीयः । विसीमतः सुरुचो वेन आवः —व्यावृणोत् सर्वतः आदित्यः 1, 3, 8=Which are like the light of the sun.

What should men know is taught further? :

उक्षा समुद्रो अरुषः सुपर्णः पूर्वस्य योनिं पितुराविवेश ।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥३॥

3. *TRANSLATION* —O men ! you should know the nature of the ocean which is conveyor of happiness, good sustainer and sprinkler (supplier of water), and is established in the middle of the light. The firmament, cloud, the sun are all in the first cause of the ancient and perfect AKASHA (ether). The sun by its light goes around the world and preserves them as from near.

PURPORT :—O men ! you should accomplish all purposes by

knowing the law of the cause and effect and the objects produced by their combination and then utilise them properly.

NOTES & REMARKS :—(अरुषः) सुखप्रापकः । ऋ गतौ-पाणिनीयधातु पाठे । ऋ-प्रापणे गतौ च (काशकृत्स्नधातुपाठे 1, 3, 50) ऋ हृनिभ्याम् षन् (उणा. 4, 73) अरुषः पुनहिकेलिभ्ये उषच् (उणा. 4,75) अरुषो बाहुलकात्=Conferer of happiness. (सुपर्णः) शोभनानि पर्णानि पालनानि यस्य सः । सु+पृ पालनपूरणयोः (जुहो०) =Good sustainer or cherisher. (उक्षा) सेचकः। उक्ष-सेचने (भ्वा०)= Sprinkle to supply water. (पृश्निः) अन्तरिक्षम् । पृश्निः इति साधारणनाम द्युलोकान्तरिक्षसाधारणनामानि (N G 1, 4)=Firmament. (अश्मा) मेघः । अश्मा इति मेघनाम (N G 1, 10)=The cloud.

Significance of the earth etc. as the sustainers of the world is highlighted :

चत्वार ईं बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते ।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान् ॥४॥

4. *TRANSLATION* :—O men ! you should know that there are four great elements (earth, water, fire and air) which have three gunas-Satva, Rajas and Tamas-as their contents, which uphold the embryo of the whole universe and preserve it for movement. They uphold it in ten directions. The rays of the sun raverse the boundaries of the sky and the regions closely and swiftly.

PURPORT :—*O men ! the upholders of the world are the earth, weater, fire and air and they are born of the eternal material cause i. e. Matter.*

NOTES & REMARKS ;—(त्रिधातवः) त्रयः सत्वरजस्तमांसि धातवो धारका येषान्ते ।= Which have three—Satva, Rajas and Tamas as their upholders or containers. (अन्तान्) समीपस्थान् देशान्=The regions close by.

The aim of human knowledge is told further :

इदं वपुर्निवचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः ।
द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्या सबन्धू ॥५॥

5. *TRANSLATION* :—O men ! the day and night, born from the same parents (firmament) do good to the world and uphold the water like the rivers are benevolent to all. They are to be associated with and equally allied. So you should know them and preserve this body certainly well.

PURPORT :—As day and night come turn by turn, in the same manner, men should regulate their diet and walking and should maintain their body well.

NOTES & REMARKS :—(ईम्) उदकम् । ईम् इति उदकनाम (N G 1, 12)=Water. (यम्या) रात्रिदिने=The day and dight.

The people should marry in youth and by the process of Svayamvara (self-choice) is told :

वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति ।
उपप्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ ॥६॥

6. *TRANSLATION* :—The brides desiring youthful and cheerful matches come in contact through marriage with virile husbands and become mothers, wear garments for their children and do other useful acts. So you all should also do.

PURPORT :—The youth receive education with Brahmacharya and when young desiring household life enter into wedlock through Svayamvara (self-choice) with love. They beget children righteously, develop the strength of body and soul, and thus enjoy bliss having discharged domestic duties, like they cover body with clothes.

NOTES & REMARKS :—(दिव:) कामयमाना: ।=Desiring. (यथा) गृहाश्रममार्गेण वर्त्तमाना: ।=Trading the path of household life.

The same subject of married life is dealt :

तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥७॥

7. *TRANSLATION* :—O teachers and preacherse ! may we enjoy peace and un-mixed happiness by your association. O leader ! purifing like fire, may we obtain stablity, permanence and honour. Revere that radiant and mighty enlightened person.

PURPORT :—*Those persons only enjoy happiness who always honour absolutely truthful teachers and other enlightened persons.*

NOTES & REMARKS :—(यो:) दु:खात्पृथग्भूतम् । यो। यावनं च भयानाम् (NKTI.)=Unmixed with misery. (मित्रावरुणा) प्राणोदानाविव मातापितरौ । प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12, 6, 1, 16)=Father and mother who are like Prāna and Udāna.

Sūktam—48

Rishi or the Seer of the Sūktam—Pratibhanu Ātreya. Devata—Vishvedevah. Chhandas—Trishtup and Jagati of various kinds. Swaras—Dhaivata and Nishāda.

What should be the aim of men is told?

कदु प्रियाय धाम्ने मनामहे स्वक्षत्राय स्वयशसे महे वयम् ।
आमेन्यस्य रजसो यदभ्र आँ अपो वृणाना वितनोति मायिनी ॥१॥

1. *TRANSLATION* :—When shall we know the power of the council, endowed with wisdom and is in the middle of the State, it should be properly measured out thoroughly. It extends its activities for rhe great and desirable benevolent splendour, is strong in its own strength and glorious, like the lightning generating water. It performs good and beneficient deeds under a great leader who is like the cloud.

PURPORT :—*Men should always desire that the State, its good reputation and Dharma may ever grow, They should act for the accomplishment of this purpose,*

NOTES & REMARKS :—(स्वक्षत्राय) स्वकीयराज्याय। क्षत्रियकुलाय वा। क्षत्रं हि श्रीण्यः राष्ट्रम् (Aittiraya, 7, 22 Jaiminiyopanishad ब्राह्मणे (1, 88)=For One's own State or the band of Kshatriyas. (श्रामेन्यस्य) समन्तान्मेयस्य। अभ्रमिति मेघनाम [(N G 1, 10) माङ् माने शब्दे च (जुहो०) अत्र मानार्थक: =To be measured out. (रजस:) लोकस्य। लोका रजांस्युच्यन्ते। (N G 4, 3, 19)=Of the world, here of the State.

What should men do is told further : ?

ता अत्नत वयुनं वीरवक्षणं समान्या वृतया विश्वमा रजः।
अपो अपाचीरपरा अपेजते प्र पूर्वाभिस्तिरते देवयुर्जनः ॥२॥

2. *TRANSLATION* :—The man desires to get the society of the enlightened persons, does an act or acquired knowledge with a similar covering (protective) work, which conveys (brings) the heroes who shake different worlds and waters. He grows with the ancient subjects which are calm like waters and develope the State. He drives away the enemy's armies. You should also try to have those strong armies or subjects being even active.

PURPORT :—*O men ! desirlng the company of the enlightened*

persons you should receive the knowledge of all sciences,

NOTES & REMARKS ;—(अत्नत) निरन्तरं गच्छत । (अत) सातत्यगमने(भ्वा०) =Go constantly. (देवयुः) देवान् विदुषः कामयमानः। विद्वांसो हि देवाः (Stph 3, 7, 3, 10)=Desiring the enlightened persons.

How should men and women behave is told :

आ ग्रावभिरहन्येभिरक्तुभिर्वरिष्ठं वज्रमा जिघर्ति मायिनि ।
शतं वा यस्य प्रचरन्त्स्वे दमे संवर्तयन्तो वि च वर्तयन्नहा ॥३॥

3. *TRANSLATION* :—O wise woman ! you sharpen the thunderbolt-like arms alongwith the clouds, days and nights. You should know about that man in whose house and plant/factory hundreds of men work and spend their time usefully. You should also know the sun whose good rays spread everywhere and thus urge men to move and work.

PURPORT :—If men and women or husbands and wives, are fearless, they would shine with prosperity like the sun and electricity and become industrious day and night.

NOTES & REMARKS :—(ग्रावभिः) मेघैः। ग्रावेति मेघनाम। (NG. 1, 10)=With clouds. (अक्तुभिः) रात्रिभिः। अक्तुरिति रात्रिनाम (N G 1, 7)= With nights.

The Statecraft is told :

तामस्य रीतिं परशोरिव प्रत्यनीकमख्यं भुजे अस्य वर्पसः ।
सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे ॥४॥

4. *TRANSLATION* ;—That man alone is able to rule over

the State well, who maintains an admirable army for its protection—the army wich is mighty to cut into pieces the enemies. Such rulers with their beautiful body give jewels and good dwelling place to the subjects whose invocations are supporting.

PURPORT ;—It is the duty of the king to deal with the subjects based on a good policy for their true protection and preservation.

NOTES & REMARKS :—(अनोकम्) सैन्यम् ।=Army. (क्षयम्)। निवासस्थानम् । क्षि—निवासगत्योः (तुदा०) अत्र निवासार्थकः ।=Dwelling place. (भरहूतये) भराः पालिकाः धारिका हूतयो यस्यास्तस्यै प्रजायै । भृञ्—धारणपोषणयोः ।=For the subjects whose invocation are supporting.

Only a king with an admirable and strong army conquers is told :

स जि॒ह्वया॑ चतु॑रनीक ऋञ्जते॒ चारु॒ वसा॑नो॒ वरु॑णो॒ यत॑न्न॒रिम् ।
न तस्य॑ विद्म पुरुष॒त्वता॑ व॒यं य॒तो॒ भग॑ः सवि॒ता दाति॒ वार्य॑म् ॥५॥

5. *TRANSLATION ;*—The best ruler wearing good dress and mainting army of four kinds, tries to conquer his foes with inspiring speech and with great manliness. That wealthy person urging all to follow truth gives most acceptable discourse and accomplishes his purpose. We do not know the limit of his manliness and industriousness.

PURPORT :—That king is praiseworthy who has a good (strong) army.

NOTES & REMARKS :—(चतुरनीकः) चतुर्विधान्यनीकानि यस्य सः ।=Who has army consisting of four parts (ऋञ्जते) प्रसाध्नोति ऋञ्जतिः प्रसाधनकर्मा (NKT 6, 4, 21)=Accomplishes.

TRANSLATOR'S NOTES :—The four parts of the army are elephants, chariots and other transport, cavalry and infantry.

———

Sūktam-49

Rishi or Seer of the hymn—Pratiprabha Ātreya, Devatā Vishvedevāh. Chhanda-Trishtup and Pankti. Svara-Dhaivata and Panchama.

Men should always do good to others is narrated :

देवं वों अ॒द्य स॑वि॒तार॒मेषे॒ भगं॑ च॒ रत्नं॒ वि॒भज॑न्तमा॒योः ।
आ वां॑ नरा पुरुभुजा ववृत्यां दि॒वेदि॑वे चिदश्विना सखी॒यन् ॥१॥

1. *TRANSLATION* :—O men ! I desire a wealthy learned man who preaches proper division of the life (in the form of Ashramas), charming wealth and prosperity, and leading men of the king and many supporter subjects. They behave like a friend day in and day out. I solicit your presence and help.

PURPORT :—*Those persons always deserve great respect who are friends by their acts and desire the happiness of others.*

NOTES & REMARKS :—(अश्विना) राजप्रजाजनौ । अश्विनौ इन्द्रियाश्वस्वामिनौ । इन्द्रियाणि हयानाहुः (कठोप० 1, 3, 4) तस्माज्जितेन्द्रियौ राजप्रजापुरुषौ ।= Prominent men of the king and the subjects (पुरुभुजा) यौ पुरून् बहून् पालयतस्तौ । पुरु इति बहुनाम (N G 3, 1) भुज पालनाभ्यव्यवहारयोः (रुधा०) अत्र-पालनार्थग्रहणम् ।=Those who support and nourish many.

———

What is the cause of the cloud is told :

प्रति प्रयाणमसुरस्य विद्वान्त्सूक्तैर्देवं सवितारं दुवस्य ।
उप ब्रुवीत नमसा विजानञ्ज्येष्ठं च रत्नं विभजन्तमायोः ॥२॥

2. *TRANSLATION* :—O men ! being highly learned you know the movement of the cloud and serve or utilise the resplendent sun who makes the cloud through the hymns of the Vedas. By offering food and showing other kinds of respect and the most admirable wealth, you tell about the sun who divides the life of man (through day, night, fortnight etc.). This sun is like the enlightened person who teaches to divide the period of life into the four Ashramas or stages of life.

PURPORT :—O men ! you should know that the sun is the man unstrumest in the making of the clouds and other things and tell about its science to others.

NOTES & REMARKS :—(असुरस्य) मेघस्य । असुर इति मेघनाम (N G 1, 10)=Of the cloud. (सवितारम्) मेघोत्पादकम् । असावादित्यो देवः सविता । (Stph 6, 3, 1, 18) असौ वै सविता योऽसौ (सूर्यः) तपति (कोषीतकी ब्राह्मणे 7, 6, गोपथ ब्राह्मणे 2, 1, 20) सविता वै प्रसविता (कोषी० 6, 14) षूञ्-अभिषवे इति धातु-पाठे=The generator of the cloud. (दुवस्य) सेवस्य । दुवस्यतिः परिचरणकर्मा (N.G. 3, 5) चर गतौ भक्षणे च (भ्वा०)=Serve or properly utilise, know thoroughly.

———————

What should men know Is told further :

अदत्रया दयते वार्याणि पूषा भगो अदितिर्वस्त उस्रः ।
इन्द्रो विष्णुर्वरुणो मित्रो अग्निरहानि भद्रा जनयन्त दस्माः ॥३॥

3. *TRANSLATION* :—O man ! a highly learned man gives away most acceptable foodgrains and other articles to others. God is sustainer of all, adorable and mother-like and covers the rays of

the sun. The sun, electricity, Udāna and Prāna which are destroyers of miseries generate good (comfortable) days. Don't waste them?

PURPORT :—*As a mother nourishes her children by giving them foodgrains and water etc. in the same manner, the sun and other objects created by God protect all the beings by day and night.*

NOTES & REMARKS :—(इन्द्र:) सूर्य: । अथ य: स इन्द्रोऽसौ स आदित्य: । (Stph. 12, 1, 3, 15)=The sun. (विष्णु:) व्यापिका विद्युत् । विष्लृ व्याप्तौ (जुहो०)।=Pervading electricity. (वरुण:) उदान: ।=Udāna. (मित्र:) प्राण: । प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 3, 6) प्राणो वै मित्र: (तैत्तिरीय संहिता 5, 3, 4, 2, 11 Stph 6, 5, 1, 8) प्राणोदानौ वै मित्रावरुणौ । (Stph. 1, 8, 3, 12, 3, 6, 1, 16) तस्मात् वरुण: उदान: ।=Prāna (vital energy).

———

What should men do and what should they attain is told :

तन्नो॒ अन॒र्वा स॑वि॒ता वरू॑थं॒ तत्सिन्ध॑व इ॒षय॑न्तो॒ अनु॑ ग्मन् ।
उप॒ यद्वोचे॑ अध्व॒रस्य॒ होता॑ रा॒य: स्या॑म॒ पत॑यो॒ वाज॑रत्ना: ॥४॥

4. *TRANSLATION* :—I am the accepter of the non-violent Yajna and tell all the people about the Yajna. Let the members of my family at home follow it. Let a man who is benevolent like the horseless sun follow it and let good women who are like the rivers or who are oceans of virtues follow it. It leads us towards happiness, so that we may become the lords of riches and endowed with the wealth of true knowledge;

PURPORT :—*O men ! if you become ever industrious like the sun, then you will surely become wealthy.*

NOTES & REMARKS :—(वरूथम्) गृहम् । वरूथमिति गृहनाम (N G 3, 4)=Home. (अध्वरस्य) अहिंसामयस्य यज्ञस्य । अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेध: (NKT 2, 8)=Of the non-violent Yajna. (वाजरत्ना:) विज्ञान-

धनवन्तः । वाजः (व्रज) गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।= Endowed with the wealth of true knowledge.

What is the key to achievement is told :

प्र ये वसुभ्य ईवदा नमो दुर्ये मित्रे वरुणे सूक्तवाचः ।
अवैत्वभ्वं कृणुता वरीयो दिवस्पृथिव्योरवसा मदेम ॥५॥

5. *TRANSLATION* :—O men ! those who entertain the friends and good guests with movement and protection, you prepare food for them from the riches obtained. Being endowed with all that and with good and sweet speech, let us do that may bring about the great and the best wealth. May we rejoice with protection and love etc.

PURPORT :—*O men ! you should acquire wealth with labour and having foodgrains etc. and enjoying great happiness, proteet all.)Ed.)*

NOTES & REMARKS :—(ईवत्) गतिरक्षणवत् । ईव गतौ (दिवा०) —With movement and protection. (वरीयः) अत्युत्तमं धनादिकम् ।= The best wealth etc. (अभ्वम्) महत् । अभ्वः इति महन्नाम (NG 3, 3) Great.

Sūktam-50

Rishi or seer of the Sūktam—Svasti Ātreya Devatā-Vishvedevah. Chhanda Ushnik and Anushtup. Svara-Rishabha and Dhaivata.

Men should aequire knowledge and wealth by friendship with the enlightened persons and spread good reputation :

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे ॥१॥

1. *TRANSLATION* :—Let all men accept the friendship with the enlightened leaders. Every one should take up arms to preserve or defend his riches, by which you are nourished. May you earn good reputation.

PURPORT :—*In order to acquire knowledge, wealth and strength of body, all men should receive education from the enlightened persons and exert themselves physically and spiritually.*

NOTES & REMARKS :—(द्युम्नम्) यशः । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5) ।=Good reputation.(इषुध्यति) इषून् धरति ।=Takes up arms or defends.

What should men do is told further :

ते ते देव नेतर्ये चेमाँ अनुशसे ।
ते राया ते ह्या३ पृचे सचेमहि सचथ्यैः ॥२॥

2. *TRANSLATION* :—O highly learned leader ! all those are to be honoured by you who unite these people with you for receiving your instructions. Those who guard honour of all with wealth are loved by all or become popular. Let us be united with them who in order to eatablish close contact with you deal in accordance with the rules of proper association.

PURPORT :—*O learned person ! give instructions to the people who are near you and receive higher knowledge of various sciences by the association of great scholars or scientists.*

NOTES & REMARKS ;—(आपृचे) समन्तात् सम्पर्काय । पृची-सम्पृक्त (अदा०) पृची-सम्पर्के (रुधा०)।=For close contact from all sides. (सचथ्यैः) सचथेषु समवायेषु भवैः।=Following the rules of proper association.

What should men honour and what should be achieved is told ? :

अतों न आ नृनातिंथीनतः पत्नींर्दशस्यत ।
आरे विश्वं पथेष्ठां द्विषो युंयोतु यूयुविः ॥३॥

3. *TRANSLATION* :—O men ! show respect to our venerable guests who keep people away from unrighteousness and lead them to the path of righteousness. They give strength to or show honour to your wives. Respect all those men who follow the path of righteousness. Let the discriminator drive all adversaries who hate us at a distance. Let all malice and other evils be kept away.

PURPORT :—Men should serve and associate with righteous guests and develop discrimination or discretion. They should throw away all evils like malice.

NOTES & REMARKS :—(दशस्यत) बलयत । =Strengthen by showing then due respect. (युयुविः) विभागकर्त्ता । =Discriminator.

TRANSLATOR'S NOTES :—दशस्यत has been interpreted by Dayananda Sarasvati here as बलयत though he has not pointed out the root-meaning. Sayanacharya has interpreted it as सर्वतः परिचरत or प्रयच्छत i.e. serve from all sides or give. In Dhatupath, we find Kashakritsna's दश-दर्शने (9, 124), so it may be taken to mean आदृत्य दर्शयत show respect to. To show respect is to strengthen and encouarage others. Or अनेकार्था धातवः Root verbs have got many meanings. पत्नीर्दशस्यत should mean show respect to your wives. But Prof. Wilson has translated it as 'Worship' the wives (of the deities) which is not correct. Griffith also has committed the same mistake by rendering it into English as 'Honour our guests, the Hero Gods and then the Davies. He adds the foot-note—The Davies—the consorts of the Gods. This interpretation is not correct as it is based not upon the test पत्नीर्दशस्यत but upon the imagination of the translators. It is also

wrong on their part to take gods' (Wilson) or Gods' '(Griffith) from the .imple word used in the text is अतिथीन् which means the guests.

Who are conveyors of good dealings like the fire become men of preservant nature :

यत्र वह्निरभिहितो दुद्रवद् द्रोण्यः पशुः ।
नृमणा वीरपस्त्योऽर्णा धीरेव सनिता ॥४॥

4. *TRANSLATION* :—O men ! where the fire is stated to be running (acting rapidly) like a rapid-going animal, there the son becomes like a woman of meditative nature, conveying happiness, endowed with heroic progeny and is, capable to distinguish between truth and falsehood.

PURPORT :—Those who are full of splendour and impetuous like the fire become distinguishers between truth and untruth.

NOTES & REMARKS:—(द्रोण्यः) द्रोणेषु शीघ्रगामिषु भवः । द्रु-गतौ (भ्वा०) । =Born among the rapid going,(वीरपस्त्यः) वीरा पस्त्ये गृहे यस्य सः । पस्त्यम् इति गृहनाम (NG 3, 4)। =Having a heroic progeny at home'

What should men pray for is told :

एष ते देव नेता रथस्पतिः शं रयिः ।
शं राये शं स्वस्तयंइषःस्तुतो मनामहे देवस्तुतो मनमाहे ॥५॥

5. *TRANSLATION* ;—O learned leader ! let this master of your chariot be conferer of happiness. May the wealth leave us to happiness. May there be happiness for acquiring riches and attaining well-being. The admirer of the good food materials is admired by the highly learned persons. Let us know them. Let us pray for them.

PURPORT :—*Let us take the good articles which are admired by the enlightened persons.*

NOTES & REMARKS :—(मनामहे) याचामहे। मनामहे इति याच्ञाकर्मा (NG 3, 19)।=Pray for, beg. (इषः)—स्तुतः। अन्नादेः स्तावकः। इषम् इति अन्ननाम (NG 2, 7)।=Admirer of the good food materials.

— ———

Sūktam—51

Rishi or seer of the Sūktam (hymn)—Svasti Ātreya. Devatā—Vishvedevāh. Chhandas—Gāyatri, Ushnik, Trishtup and Pankti of various kinds. Svaras-Rishabha, Dhaivata and Gāndhāra.

Behaviour of a highly learned person towards other enlightened men is pointed out :

अग्ने सुतस्य पीतये विश्वैरूमेभिरागहि। देवेभिर्हव्यदातये ॥१॥

1. *TRANSLATION* :—O learned leader ! come with all the protecting enlightened persons in order to drink the juice of the various nourishing herbs. Come for giving articles worth-giving.

PURPORT :—*If highly learned persons address all people along-with an enlightened great scholar, they all enjoy bliss.*

NOTES & REMARKS :—(ऊमेभिः) रक्षणादिकर्तृभिस्सह। अव-रक्षणगतिकान्तिप्रीतितृप्त्यवगम··· वृद्धिषु (भ्वा०)=Protectors, lovers, knowers etc. (हव्यदातये) दातव्यदानाय। हु-दानादनयोः आदाने च (जुहो०) अत्र दानार्थकः।=For giving in charity, what is worth giving.

——— ———

The ideal men are narrated :

ऋतंधीतय आ गंत सत्यंधर्माणो अध्वरम् । अग्नेः पिंबत जिह्वयां ॥२॥

2. *TRANSLATION* :—O upholders of truth ! your Dharma is true. Come to this non-violent Yajna and drink the juice of devotion while speaking like an enlightened purifying leader.

PURPORT :—O men enjoy unmatched by upholding true Dharma.

NOTES & REMARKS :—(ऋतधीतयः) ऋतस्य सत्यस्य धीतिर्धारणं येषान्ते । ऋतम् इति सत्यनाम(NG 3, 10) डुधाञ् धारणपोषणयोः (जु०) । =Upholders of truth. (अध्वरम्) अहिंसामयव्यवहारम् । अध्वरम् इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 1, 8) =Non-violent dealing (like Yajna and others).

What should a learned person do with other enlightened persons is told :

विप्रेभिर्विप्र सन्त्य प्रातुर्यावंभिरा गंहि । देवेभिः सोमंपीतये ॥३॥

3. *TRANSLATION* :—O good and wise enlightened person ! come with the wise men in the morning to drink the Soma juice and for the protection of prosperity.

PURPORT :—When there is association of the highly learned persons with other similar enlightened men, the prosperity arises there.

NOTES& REMARKS :—(विप्र) मेधाविन् । विप्र इति मेधाविनाम । (NG 3, 15) । =Very wise. (देवेभिः) विद्वद्भिस्सह । विद्वांसो हि देवाः (Stph 3, 7, 3, 10) । =With the enlightened persons.

TRANSLATOR'S NOTFS :—Though the word सोमपीतये has been interpreted in the Sanskrit commentary as सोमस्य पानाय ।=For drinking Soma juice, in the purport ऐश्वर्यस्य प्रादुर्भावो: भवति ।—these words denote that Dayananda takes also ऐश्वर्यम् or prosperity also its meaning षु-प्रसवैश्वर्ययो: । (स्वा:) पानाय रक्षणाय ।

———

What should men do is told further :

अयं सोमश्चमू सुतोऽमत्रे परि षिच्यते । प्रिय इन्द्राय वायवे ॥४॥

4. *TRANSLATION* :—This Soma juice of invigorating herbs and acquisition of great wealth which is desirable has been put in proper vessel for a mighty and a wealthy person. It increases the strength of the armies.

PURPORT :—If the Vaidyas (Physicians) extract the essence of the herbs and make all free from diseases, then all may become wealthy.

NOTES & REMARKS :—(अमत्रे) पात्रे । (अमत्रम्) अमिनाज्ञे । यजिवाध्ये पति-भ्योऽत्रम् (उणादिकोष 3, 105) इति अत्रम् प्रत्यय: । =In the vessel. (वायवे) वलवते । वा-गतिगन्धनयो: । (अदा०) गतिशीलो—बलवान् । गन्धनम्-हिंसनम् ।=For the mighty. (सोम:) ऐश्वर्यं योग: । (सोम:) षु-प्रसवैश्वर्ययो: =Acquisition of wealth or prosperity.

———

What should men eat and drink is told :

वायवा याहि वीतये जुषाणो हव्यदातये ।
पिबा सुतस्यान्धसो अभि प्रयं ॥५॥

5. *TRANSLATION* :—O very powerful person ! come here for giving in charity what is worth giving and for the attainment of knowledge, alongwith drinking the desirable good water and take the juice of the foodgrains.

PURPORT :—*O learned person ! eat food which improves intellectual power and destroys diseases and sloth. Drink good juice.*

NOTES & REMARKS :—(वीतये) विज्ञानादिप्राप्तये (वीतम्) वी गतिव्याप्ति प्रजनकान्त्यसनखादनेषु (अदा०) व्याप्तिः—प्राप्तिः । गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् =For the attainment of knowledge etc. (प्रयः) कमनीयं जलम् । =Desiring good water. (अन्धसः) अन्नस्य रसान् । अन्ध इत्यन्ननाम (NG 2, 7) ।=Of the food grains.

———

The duties of a king and the Prime Minister are told :

इन्द्र॑श्च वायवेषां सु॒तानां॑ पी॒तिम॑र्हथः । ताञ्जु॑षेथामरे॒पसा॑व॒भि प्रयः॑ ॥६॥

6. *TRANSLATION* :—O king and Prime-minister, you deserve the drink of this effused juice, and take it being sinless and kind and eat the desirable good food.

PURPORT :—*Where the king and prime-minister are righteous, there is all capability to administer the State.*

NOTES & REMARKS :—(इन्द्र) राजा (वायो) प्रधानपुरुष । इदि परमैश्वर्यें (भ्वा०) परमैश्वर्यसम्पन्नो । राजा—इन्द्रः । वा गति गन्धनयोः (अदा०) राज्यसंचालको दुष्ट हिंसकश्च प्रधानामात्यः ।—King and Prime Minister. (अरेपसौ) दयालू । अरेपसा पापेनालिप्यमानया इति निरुक्ते यास्काचार्यः (NKT 12,3) अरेपसा न विद्यते पापं ययोस्तौ (ऋ 1, 181, 4) भाष्ये दयानन्दर्षिः । अत्र-क्रूरतादि पापरहितौ अतएव दयालू ।=Kind.

———

What should men do is told further :

सु॒ता इन्द्रा॑य वा॒यवे॒ सोमा॑सो॒ दध्या॑शिरः ।
नि॒म्नं न यन्ति॒ सिन्ध॑वो॒ऽभि प्रयः॑ ॥७॥

7. *TRANSLATION* :—O men ! as rivers flow downwards, the

good articles are purchased by spending much wealth. Prepared well those articles go to please a wealthy man and a man powerful like the wind.

PURPORT :—As rivers go to the sea, in the same manner, those who use invigorating drugs enjoy happiness, and become healthy.

NOTES & REMARKS :—(दघ्याशिरः) ये धातुमशितुं योग्याः । (डुधाञ्-धारणपोषाणयोः (जु॰) अश-भोजने (कयाः) ।=Things which are worth-upholding and eating. (प्रयः) अतीवप्रियम् ।=Very dear.

A learned man should act like Agni/electricity :

सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः ।
आ याह्यग्ने अत्रिवत्सुते रंण ॥८॥

8. *TRANSLATION :*—O learned person! the Agni (electricity) is united with all usefull objects like the earth, water etc. It is also energy united with both regions, with light and it united with the dawn. Thus it is pervading the created world. Come and give good te achings to all.

PURPORT :—O men ! you should know more and more about electricity which pervades all objects.

NOTES & REMARKS:—((सजूः) संयुक्तः । स+जुषी-प्रीतिसेवनयोः (तुदा॰) प्रीतियुक्तः—संयुक्तः। जुषिः इत्यस्य तस्को अश्विनौ क्विबन्तरूपम् समानस्य छन्द इति समानस्य सकारादेश्च । =United with. (अश्विभ्याम्) प्रकाशाऽप्रकाश लोकाभ्याम् अश्विनौ पृथिव्यावित्येके (NKT 12, 1, 11) । द्यावा=Worlds bright and not bright. (अत्रिवत्) व्यापकवत् । (अत्रिः) अत सातत्यगमने । सातत्यगमनं व्यापकत्वं द्योतयति ।= Like a pervading thing.

The attributes of a learned man are highlighted :

सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना ।
आ याह्यग्ने अत्रिवत्सुते रण ॥९॥

9. *TRANSLATION* :—O learned person united with the Prāna and Udāna, united with prosperity or moon and united with pervading Akasha (ether)! come here to tell us about all that is all-pervading in this world and give us true teaching.

PURPORT :—If men get the knowledge of the science of electricity that is in Prāna, Apāna (vital breaths) and other objects, they could attain much happiness.

NOTES & REMARKS :—(मित्रावरुणाभ्याम्) प्राणोदानाभ्याम् । प्राणोदानौ वै मित्रावरुणौ (Stph. 1, 8, 3, 12, 3, 16, 1, 16)=With Prăna and Udāna. (सोमेन) ऐश्वर्य्येण चन्द्रेण वा । षु—प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यार्थकः । असौ । वै सोमो राजा विलक्षणश्चन्द्रमाः (कौषीतकी ब्राह्मणे 4, 4, 7, 10) एष चन्द्रमा वै पदनाम एष सोमो राजा (जैमि० 2, 141) ।=With prosperity or moon. (विष्णुना) व्यापकेनाकाशेन ।=With pervading ether.

How one becomes learned is told :

सजूरादित्यैर्वसुभिः सजूरिन्द्रेण वायुना ।
आ याह्यग्ने अत्रिवत्सुते रण ॥१०॥

10. *TRANSLATION* :—O learned person ! you purifier like the fire. United with the (months) with Vasus (earth, water etc.), and united with the mighty soul come to tell us about what is pervading in the world, and give us good teaching.

PURPORT :—O men ! the electricity that is in the Akasha (ether) connected with the wind, know that and utilise it in various works.

NOTES & REMARKS :—(आदित्यैः)मासैः। कतमे आदित्या इति। द्वादशमासाः संवत्सर। इति हो वाच एते आदित्याः एते हीदं सर्वं आददामयान्ति तस्मादादित्या इति(Stph. 11, 6, 3, 8) (जैमिनीयोपनिषद् ब्राह्मणे 2, 77)=With. months. (वसुभिः) पृथिव्यादिभिः। कतमे वसव इति अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चन्द्रमाश्चानक्षत्राणि च एते वसवः। एते हीदं सर्वं वासयन्ते तस्माद् वसव इति (Stph 11, 6, 3, 6, जैमि० 2, 77)=With earth and other objects. (इन्द्रेण) जीवेन।=With the soul.

8 Vasus are fire, earth, air, firmament, sun, sky, moon and planets.

———

The attributes and duties of the enlightened persons are told :

स्व॒स्ति नो॑ मिमीताम॒श्विना॒ भगः॑ स्व॒स्ति दे॒व्यदि॑तिरन॒र्वणः॑ ।
स्व॒स्ति पू॒षा असु॑रो दधातु नः स्व॒स्ति द्यावा॑पृथि॒वी सु॑चे॒तुना॑ ॥११॥

11. *TRANSLATION* :—O men! as teachers and preachers may give us happiness of a man who has no enemies, as air cause of the great wealth (of health) may give us happiness, as glorious and inviolable Vidya (knowledge or wisdom) may give us happiness through their knowledgs, as nourishing milk etc. may give us happiness and as the cloud may give us happiness, in the same manner, may they bestow happiness upon you also.

PURPORT :—*Those men only can derive proper benefit out of all objects, who use them scientifically knowing their attributes.*

NOTES & REMARKS (अश्विना) अध्यापकोपदेशकौ।=Teachers and preachers. (भगः) ऐश्वर्यंकर्त्ता वायुः।=Pure air which is the cause of the wealth (of health). (अदितिः) अखण्डिता विद्या। =Inviolable. Wisdom or knowledge, (पूषा) पुष्टिकरो दुग्धादिः।=Nourishing milk etc. (सुचेतुना) सुष्ठु विज्ञापनेन।=With knowledge. (अनर्वा) अनर्वा प्रेतीति नसपत्नेन प्रेहीत्येवैतदाह। (Stph 3, 8, 2, 3)।=A horseless man— a man travelling in aeroplane etc. without a horse (power, Ed.)

———

The way to increase their knowledge is told :

स्वस्तये वायुमुपं ब्रवामहै सोमं स्वस्ति भुवनस्य यस्पतिः ।
बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः ॥१२॥

12. *TRANSLATION* :—O men we tell you about the properties of the air and wealth (prosperity). You should also therefore listen attentively and tell it to others. May God, who is the Lord and Protector of the world shower welfare on the master of the Vedic speech and of band of men and all of us. As highly learned persons well-versed in all sciences after having observed Brahmacharya upto the age of 48 years, may bestow upon us great happiness, so they would do to you also.

PURPORT ;—Let men become great scholars and scientists by study physics and chemistry and by the practical application of these sciences.

NOTES & REMARKS :—(सोमम्) ऐश्वर्यम्) । =Wealth or prosperity. (बृहस्पतिम्)बृहतीनां स्वामिनम् । वाग्वै बृहती तस्या एष पति:(Stph 14, 4, 1, 12) वृद्धा एते खलु वादित्या यद् ब्राह्मणा: (Taittriy a 1, 1, 9, 8)। =Master of the great Vedic speeches. (आदित्यासः) अष्ट चत्वारिंशद्वर्षपरिमितेन ब्रह्मचर्येण कृतविद्या: । मा सा इव व्याप्ताखिलविद्या वा । अथ यान्यष्टचत्वारिंशद् वर्षाणि तत् तृतीये सवनम् । अष्टचत्वारिंशदक्षरा जगती जागतं तृतीयसेवनं तदस्यादित्या अन्वायत्ता: प्राणा वा आदित्या एतेहीदं सर्वं आददते । =Those who have observed Brahmacharya (continence) upto the age of 48 years and have mastered all sciences.

The duties of the enlightened persons are told :

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।
देवा अवन्त्वृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥

13. *TRANSLATION* :—O men ! let all enlightened persons protect us for happiness. Let the shining and pervading Agni (fire

and elecricity) protect us. Let wise and highly learned persons protect us for the happiness acquired through knowledge. Let the punisher of the wicked protect use from sin or guilt.

PURPORT :—It is the duty of the learned persons to make all grow by protecting them by teaching and preaching constantly.

NOTES & REMARKS :—(रुद्रः) (दुष्टदण्डकः) रुदिर्-अश्रु विमोचने । रुद्रः दुष्टान् रोदयतीति सः ।=Punisher of the wicked.(ऋभवः) मेधाविनः। ऋभुविः इति मेधाविनाम ।(NG 3, 15)=Very wise men. रुदिर्—अश्रुविमोचने । रुद्रः—दुष्टान् रोदयतीति सः । ऋभुविः इति मेधाविनाम (NG 3, 15)=One who makes The wicked weep—Punisher of the wicked.

The same subject is continued :

स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।
स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥१४॥

14. *TRANSLATION* :—O mother ! endowed with inviolable knowledge and abundant wealth, may Prāna and Udāna give us happiness, in the performance of a work which is not opposed to the true path. Bestow happiness upon us as the air and electricity do.

PURPORT :—That highly learned person only is praised by people who bestows happiness upon all.

NOTES & REMARKS :—(अदिते) अखण्डितविद्य । दो-अवखण्डने (दिवा०)।=Endowed with inviolable knowledge. (मित्रावरुणा) प्राणोदानौ। प्राणोदानौ वै मित्रावरुणौ । प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12)।=Prāna and Udāna.

Men should walk on the path of Dharma (righteousness and duties) is told :

स्वस्ति पन्थामनुंचरेम सूर्याचन्द्रमसांविव ।
पुनर्ददताघ्नंता जानता सं गमेमहि ॥१५॥

15. *TRANSLATION*:—Let us follow the path of happiness like the sun and the moon. Let us keep company with men of charitable disposition, non-violent and enlightened persons.

PURPORT :—O men ! as the sun and the moon go to their approtioned course day and night with perfect regularity, in the same manner, you go always on the path of justice and always associate yourself with good men.

Sūktam—52

Rishi or seer of the Sūktam—Shyavāshva Ātreya. Devatā or subject—Marutah. Chhandas—Annshtup, Ushnik and Brihati of various kinds—Svaras-Rishabha, Panchama, Gāndhāra and Madhyama.

The worthy men should be honoured :

प्र श्यांवाश्व धृष्णुयार्चा मरुद्भिर्ऋक्वंभिः ।
ये अंद्रोघमंनुष्वधं श्रवो मदंन्ति यज्ञियाः ॥१॥

1. *TRANSLATION:* —O man! who has a black flames of the fire (from the yajnas. Ed.)like horses, honour firmly those performers of the Yajnas, because they take delight in glory which is free from guile and accompanied with good food alongwith brave men. They arer espected by the enlightened persons and do good deeds.

PURPORT :—The men who honour the deserving indeed become venerable.

NOTES & REMARKS :—(ऋक्वभिः) सत्कर्त्तृभिः । ऋच-स्तुतौ (तुदा०) स्तुति द्वारा सत्कारो विदुषाम्।=With the respecters of good men. (श्यावाश्व) श्यावाः कृष्णशिखाऽग्नयोऽश्वा यस्य तत्सम्बुद्धौ।=He who has black flames of the fire as horses. (अनुष्वधम्) स्वधामन्नमनुवर्त्तमानम् । स्वधा इत्यन्ननाम= Accompanied with good food.

———

The qualities of people deserving honour are stated :

> ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया ।
> ते यामन्ना धृषद्विनस्त्मना पान्ति शश्वतः ॥२॥

2. *TRANSLATION* :—The persons who are bold friends are of the firm and sure heroic strength, become endowed with firmness, and other virtues. They protect men on the path. While travelling, they guard and give helping hand to all fellow passengers of their own accord.

PURPORT :—It is only the friendship and protection of the enlightened persons that is firm and stable, and not of others.

NOTES & REMARKS :—(धृष्णुया) दृढत्वादिगुणयुक्ताः (ञि) धृषा-प्रागल्भ्ये ।=Endowed with firmness and other virtues. (शवसः) बलस्य (स्वा०) शव इति बलनाम (NG 2, 9)।=Of strength.

———

The subject of honourable is still continued :

> ते स्पन्द्रासो नोक्षणोऽति ष्कन्दन्ति शर्वरीः ।
> मरुतामधा महो दिवि क्षमा च मन्महे ॥३॥

3. *TRANSLATION* :—O learned person ! we know well those great men who possess great light of knowledge and are in the

company of the heroic men. They forgive others' faults and are like those who are somewhat active and get over difficulties through the might and are virile sprinklers of happiness upon others. (All men should know such enlightened persons).

PURPORT :—The men who work hard day and night, overcome all sufferings or miseries.

NOTES & REMARKS :—(स्यन्द्रासः) किञ्चिच्चेष्टमानाः । स्यदि-किञ्चिच्चलने । Somewhat a little active. (उक्षणः) सेचकान् । उक्ष-सेचने ।=Virile sprinkers of happiness. (शर्वरीः) रात्रीः । शर्वरी इति रात्रिनाम (NG 1, 7) ।= Nights.

— —

The purpose of honouring deserving persons is mentioned :

मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया ।
विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥४॥

4. *TRANSLATION ;—*O men! we place you among the thoughtful good persons. They guard mankind, admirable Yajnas (philanthrophic labour of all kinds) and men from malevolent wicked persons for set periods (Yugas and years).

PURPORT :—Those who know the divine and human periods well, become well-versed in mathematics.

NOTES & REMARKS :—(रिषः) हिंसकात् । रिष्-हिंसायाम्।=From a violent person. (युगा) युगानि वर्षाणि ।=Yugas and years.

TRANSLATOR'S NOTES :—Yugas are four in number named as सत्ययुग, त्रेता, द्वापर, कलियुग the number of their years according to the books on ancient astronomy is as follows :—

Krita Yuga—4000 Daiva Years—human years	1440000
Treta Yuga—3000 Daiva Years —do—	1080000
Dvapara Yuga—2000 Daiva Years —do—	72000

Kali Yuga—1000 Daiva years —do— 36000

For details see Rishi Dayananda Sarasvati's Rigvedādi Bhāshya Bhoomikā or Introduction to the study of the Vedas.

What should men do is told further :

अर्हन्तो ये सुदानवो नरो असामिशवसः ।
प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः ॥५॥

5\. *TRANSLATION* :—O learned person ! honour well those liberal givers, (donors) and heroes with full and perfect strength who acquiring capability of honouring deserving men from the performers of the Yajnas. They desire the welfare of all who accomplish Yajna (honouring the enlightened persons etc.).

PURPORT :—Men can increase their strength to any extent, if they earnestly desire.

NOTES & REMARKS :—(असामिशवसः) अखण्डितबलाः । समि-मर्षंजुगुप्सयोः । (अव्ययार्थे) असामि-पूर्णम् ।=Of inoviolable or perfect strength. (दिवः) कामयमानाः । दिवः-दिवु धातो कान्त्यर्थमादाय कान्तिः-कामना ।=Desiring.

TRANSLATOR'S NOTE :—The use of the epithet नरः for the Maruts clearly substantiates Dayananda Sarasvati's interpretation of मरुतः as men and not storm gods, as Prof, Maxmuller and many other western scholars think. Prof. Wilson has translated as 'leaders of rites' and Griffith also as 'heroes'.

The men's duties are highlighted :

आ रुक्मैरा युधा नरं ऋष्वा ऋष्टीरसृक्षत ।
अन्वेनाँ अह विद्युतो मरुतो जज्झतीरिव भानुरर्त त्मना दिवः ॥६॥

6\. *TRANSLATION* :—As leading great men train military or armies, agreeable (loyal Ed.) to them at the time of the battle,

therefore, you should pick up these brave men who are quick like the winds, rapid and make big sound or lighting to seek victory and glory. Get them equipped with the shining arms and weapons.

PURPORT :—It is the duty of all enlightened persons, scholars scientists to give training of science of electricity etc. to the loyal people.

NOTES & REMARKS :—(ऋष्वाः) महान्तः। ऋष्वा इति महन्नाम (NG 3, 3)।=Great. (ऋष्टीः) प्राप्ताः सेनाजनाः। (ऋष्टीः)ऋषी-गतौ (तु०)। गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंग्रहणम् ।=Men of the armies to come to see the king or the commander of the armies. (जज्झतीरिव) शब्दकारिण्यः शीघ्रगतयो वा ता इव। जज्झतीरिव शब्दानुकरणम् ।=Making noise and rapid movement.

The duties of men are elaborated :

ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ।
वृजने वा नदीनां सधस्थे वा महो दिवः ॥७॥

7. *TRANSLATION :*—O men ! you should know all the good men, who are in the sky or multiform firmament for travel, who are well-known on earth or who grow on the bank of the rivers and in forest. Such men give up all bad habits through good education, and grow desiring the welfare of all and are great by nature and develop their faculties.

PURPORT :—Those who know the science of earth and other elements, grow from all sides.

NOTES & REMARKS :—(सधस्थे) समानस्थाने ।=In place. (पार्थिवाः) पृथिव्यां विदिताः ।=Well-known on earth.

What should a learned men do is told further :

शर्धो मारुतमुच्छंस सत्यशवसमृभ्वसम् ।
उत स्म ते शुभे नरः प्र स्पन्द्रा युजत त्मना ॥८॥

8. *TRANSLATION* :—O learnd person ! praise the strength of thoughtful men who are endowed with truth strength or whose strength is truth. They who accept as guides very wise men. O leading men of perservering movement ! unite yourselves with God for your welfare.

PURPORT :—Men should always admire good strength and God the Almighty.

NOTES & REMARKS :—(ऋभ्वसम्) ऋभुं मेधाविनमसते गृह्णाति तम् । ऋभुरिति मेधाविनाम (NG 3, 15) असु गत्यादिः ।=Acquiring of the wisedom. (स्यन्द्राः) धैर्य्यंगतयः ।=Of preserving movement.

The men's duties are further told :

उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः ।
उत पव्या रथानामद्रिं भिन्दन्त्योजसा ॥९॥

9. *TRANSLATION* :—O men! you may have such marks in the wheels of the chariot which protect you, being the purifiers and the cloud and rain down water. Being protected and honoured, may you dwell here well.

PURPORT :—As the clouds while raining water, break the earth, so the association with noble persons dispels all impurity.

NOTES & REMARKS :—(परुष्ण्याम्) पालनकर्त्रीम् (क्रियापद) । पृ—पालनपूरणयोः (जुहो॰) ।=Protectors. (ऊर्णाः) रक्षिताः । उर्णुञ्-आच्छादने (अदा॰) ।=Protected, guarded. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Cloud.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Parushni as the name of a particular river and to remark as Griffith has vented to do in his footnot "Parushni—one of the rivers of the Punjab, now called the Ravi". Such a wild imagination is against the fundamental principles of the eternal Vedas which Shri Sayanacharya has so ably enunciated (earlier. Ed.) in his introduction of the commentary on the Rigveda. Such an inconsistancy on the part of a great scholar is deplorable.

———

Men's duties are to seek all paths of Vidya and Dharma (knowledge and righteousness) etc. :

आपंथयो विपंथयोऽन्तंस्पथा अनुंपथाः ।
एतेभिर्मह्यं नामंभिर्यज्ञं विष्टार ओंहते ॥१०॥

10. *TRANSLATION* :—O men ! my Yajna in the form of honour shown to the enlightened persons, association, donation or charity etc. is attained by me by various paths or with the cooperation of the persons following different paths. They are therefore addressed by those names. Some follow a path which goes to all directions. Some tread upon path which goes to diverse directions, or even opposite directions; some are fond of having an underground path, and some follow another path of their choice. Let all co-operate with me when I invite them, even though they tread upon different paths.

PURPORT :—*O men ! you should have a clear and distinct experience of all sciences and their practical application and give them to others also.*

NOTES & REMARKS :—(आपथयः) समन्तादभिमुखः पन्था येषान्ते ।=The path that goes to front direction. (यज्ञम्) विद्वत्सत्कारादिकम् । यज—देवपूजासङ्गतिकरणदानेषु ।=The verb denotes honour that is shown to all enlightened persons or, association and charity.

————

Men should acquire knowledge and other dealings step by step is told :

अधा नरो न्योहतेऽधा नियुतं ओहते ।
अधा पारावता इति चित्रा रूपाणि दर्श्या ॥११॥

11. *TRANSLATION* :—That man becomes gratified and makes his life successful, who being a leader in the acquisition of knowledge attains it and helps others to do so, or who attains it being endowed with the certain movement of the wind etc., and who afterwards goes to distant places and feels (experiments. Ed.). These forms found in such a distant place are wonderful and worth seeing (or visiting. Ed.).

PURPORT :—Men should study all sciences with the observance of Brahmacharya, then should visualise their practical applications in arts and industries, and should get the knowledge of distant objects by inference and other means.

NOTES & REMARKS :—(ओहते) प्राप्नोति प्रापयति वा । नियुतो वायोः इति आपिक्षेपयोजनानि (NG 1, 15) आ+वह—प्रापणे (भ्वा०) ।=Attains or enables others to attain. (नियुतः) निश्चितवाय्वादिगतिमान् । यु-मिश्रणमिश्रणयोः (अदा०)=Endowed with a certain movement of the wind.

How should men deal with one another is told :

छन्दःस्तुभः कुभन्यव उत्समा कीरिणो नृतुः ।
ते मे के चिन्न तायव ऊमा आसन्दृशि त्विषे ॥१२॥

12. *TRANSLATION* :— Let those persons who praise God with Vedic mantras, be the protectors of all. Let them be like the well for the persons desirous of bath, and may they be helpful for my sight, for the strength and lustre of body and soul. Let them no be like lustre dancers, scatering evil thoughts or like thieves.

PURPORT :—Those persons are called Aptas—absolutely truthfuls and trustworthy persons, who do not disturb the peace of other's minds and never commit theft, rather they are like the well for a thirsty person and give peace and increase the strength of body and soul.

NOTES & REMARKS :—(छन्दः स्तुभः)ये छन्दोभिः स्तोभन्त स्तवनं कुर्वन्ति ।= Those who praise God with the Vedic mantras. (कुभन्यवः) आत्मनः कुंभनमुन्दनमिच्छवः । कु-विक्षेपे (तुदा०) ष्टुभ-स्तम्भे धारणे । क्रम स्तवनार्थकः । अनेकार्था धातवः इति-नियमात् । स्तुतिद्वारापि धारणमेव हृदि परमात्मने ।=Desirlng wetting or bath. (कीरिणः) विक्षेपकाः ।=Disturbers (of the peace of mind) scatterers of evil thoughts.

TRANSLATOR'S NOTES :—Not being able to understand the importance of the mantra, Griffith has remarked in the footnote. The stanza is difficult and obscure. The Hymn of the Rigveda p. 52.

———

Whose association should men keep is told :

य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः ।
तमृषे मारुतं गणं नमस्या रमया गिरा ॥१३॥

13. *TRANSLATION* :— O Rishi ! knower of the meaning of the mantras ! you honour the host of the enlightened men who are knowers of the science of electricity, well-versed in all shastras and great (sublime) geniuses with well-trained, true and soft speech. Make them happy with your refined speech.

NOTES & REMARKS :—(ऋष्टि विद्युतः) विद्युति वृष्टिविज्ञानं येषान्ते । ऋषी-गतौ (तुदा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थंग्रहणम् । =Those who are knowers of the science of electricity. (वेधसः) मेधाविनः । वेधा इति मेधाविनाम (NG 3, 15)।=Geniuses. (ऋष्वाः) महान्तो महाशयाः । ऋष्व इति महन्नाम (NG 3,3)।=Great, endowed with sublime thoughts.

TRANSLATOR'S NOTES :—The epithets used for the Maruts like Rishwah, Kavayah, Vedhasah etc. clerly denote that they are great and wise men and not 'storm sods' as Prof. Maxmuller and some other Western translators have erroneously maintained. Even the faulty translation of Prof. Wilson and Griffith corroborates this. कवय: has been translated by Prof. Wilson as 'wise' and by Griffith as 'Sages'. Can these epithets be used for 'storm gods?

What should men do is further highlighted :

अच्छं ऋषे मारुतं गणं दाना मित्रं न योषणां ।
दिवो वां धृष्णव ओजंसा स्तुता धीभिरिषण्यत ॥१४॥

14. *TRANSLATION* :—O Rishi (learned knower of the meaning of the mantras) ! approach the host of the Maruts—thoughtful men, as a youthful wife approaches her husband. Those who desire the welfare of all, who are men of strong determination and therefore admired by all, approach the thoughtful wise people with good intellects, strength and charity. So all should approach them reverentially.

PURPORT :—*All teachers and the taught should be friendly to one another and should acquire the knowledge of the properties of the air and other elements.*

NOTES & REMARKS:—(धृष्णव:)धृष्टा: प्रगल्भा: दृढ निश्चया: । धृषा-प्रागल्भ्ये (स्वा०) = Men of strong determination. (इषण्यत) प्राप्नुवन्ति । इष-गतौ (दि०)। = Obtain, approach.

Men should acquire the knowledge of various sciences by the association of the great scholars is described :

नू मंन्वान एंषां देवाँ अच्छा न वक्षणां ।
दाना संचेत सूरिभिर्यामंश्रुतेभिरञ्जिभिः ॥१५॥

15. *TRANSLATION* :—O men ! the thoughtful person who

obtains divine persons or objects with the association of the enlightened men, who have heard about the path of truth and who are manifesters of the Vidya (knowledge) and good virtues among themselves and who is liberal in giving charity, does not suffer from poverty and ignorance. You should have contact with such a person.

PURPORT :—*Those persons who are lovers of association with the scholars and who are interested in spreading knowledge can acquire knowledge quickly.*

NOTES & REMARKS :—(वक्षण) वहनेन । वह-प्रापणे (भ्वा०) । प्रवाहेण ।=With flow. (अजिभिः) विद्याशुभगुणप्रकटकारकैः । अंजू व्यक्तिमृक्षणकान्तिगतिषु (रुधा:) अत्र व्यक्त्यर्थः । व्यक्तिः-प्रकटीकरणम् ।=Manifesters or revealers of Vidya and good virtues.

TRANSLATOR'S NOTES :—The word याम in यामश्रुतेभिः has not been explained in the Sanskrit commentary and in the Hindi translation. It has been interpreted as याम प्रहर सुने गये जिनसे, उन विद्वानों से Here the sense is not clear. In his commentary on Rig 1.37.8 Dayananda Sarasvati has interpreted यामेषु as स्वस्वगमनरूपमार्गेषु, so here also it is proper to take the word याम to mean मार्ग or path. The same meaning has been given by him in his commentary on Rig. 3, 30-15 यामकोशाः—यान्ति येषु ते यामाः मार्गाः ।

Significance of knowledge is stated :

प्र ये मे बन्ध्वेषे गां वोचन्त सूरयः पृश्निं वोचन्त मातरम् ।
अधा पितरमिष्मिणं रुद्रं वोचन्त शिक्वसः ॥१६॥

16. *TRANSLATION* :—Those highly learned persons should be respected by me, who for the fulfilment of the desire of my kith and kin tell me about good speech and who tell me about the firmament as mother. Afterwards, the mighty teachers tell me

that a powerful and enlightened person who is terrifier of the wicked and who is protector of noble ones is to be regarded as father.

PURPORT :—Men should know that those who give us wisdom and good education should be ever respected.

NOTES & REMARKS :—(वन्ध्वेषे) बन्धूनामिच्छार्थे । इषु—इच्छायाम् (तुदा०) ।=For the fulfilment of the desire of the kith and kin. (पृश्निम्) अन्तरिक्षम् । पृश्निरिति साधारणनाम (NG 1, 4) द्युलोकान्तरिक्ष साधारण-मित्यर्थः ।=Firmament. (शिक्वसः) शक्तिमन्तः ।=Mighty. (इष्मिणम्) इष्मो बहुविधो विद्यते यस्य तम् ।=Endowed with much knowledge.

———

The significance of knowledge is described :

सप्त मे सप्त शाकिन एकमेका शता ददुः ।
यमुनायामधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥१७॥

17. *TRANSLATION* :—O men ! I purify that wealth (of wisdom) which I have heard during the observance of the Yamas (restraints) and Niyamas (observances) and I purify that material wealth which is beneficial to cattle and to the horses. Men of seven kinds being powerful give me hundreds of useful things. You should also know them having obtained them.

PURPORT :—There are seven kinds of men in the world, namely :—foolish, very foolish, extremely foolish, a learned man, a very learned man, the best among the learned persons and a Vedic scholar.

———

Sūktam—53

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devata—Marut. Chandas—Gāyatri, Brihati, Anushtup, Ushnik and Pankti. Svaras—Shadja, Rishabha and Panchama.

Men's duties are told :

को वे॑द जान॑मेषां को वा॑ पुरा सु॒म्नेष्वा॑स म॒रुता॑म् ।
यद्यु॑यु॒ज्रे कि॑ला॒स्यः॑ ॥१॥

1. *TRANSLATION :*—O ordinary or highly learned men! who knows the origin or manifestation of these men winds who are used for various purposes? Who is such a man whose mouth (or tongue) is full of certainty about it? Who is it that has been dwelling in happiness before?

PURPORT :—It is only great scholars who can with certainty know the definition and attributes of man, wind and other objects.

NOTES & REMARKS :—(मरुताम्) मनुष्याणां वायूनां वा । मरुतो मितराविणो वा मितरोचिनो वा । महद् द्रवन्तीति वा (NKT 11, 2, 14) मरुतः इति ऋत्विङ् नाम (NG 3, 18) मरुतः इति पदनाम (NG 5, 5) पद-गतौ । गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय गमनागमनक्रियाप्रापका वायवः ।=Of men or of the winds. (किलास्यः) निश्चितमास्यं यस्य सः ।=One whose mouth (tongue) is full of certainty. (जानम्) प्रादुर्भावम् ।=Manifestation or origin.

The way to querry or technique of questioning is stated :

ए॒तान्रथे॑षु त॒स्थुषः॒ कः शु॑श्राव क॒था य॑युः ।
कस्मै॑ सस्रुः सु॒दासे॒ अन्वा॒पय॒ इळा॑भिर्वृ॒ष्टयः॑ स॒ह ॥२॥

2. *TRANSLATION :*—O learned persons! who has heard knowledge while standing in their vehicles like the aircrafts etc?

How do they go and whom do they attain? Upon what liberal person with many attendants do their kindred rains flowen down together with manifold food etc?

PURPORT :—It is only a man who knows the properties of many pervasive and useful things ltke electricity. He can know the dealings of the entire technology.

NOTES & REMARKS :—(रथेषु) विमानादियानेषु । रथो रंहतेर्गतिकर्मणः । स्थिरतेर्वा स्याद् विपरीतस्य । रममाणोऽस्मिंस्तिष्ठतीति वा । रमतेर्वा रसतेर्वा (NKT 9, 2, 11) ।=In vehicles like the aircraft etc. (सश्चत) आप्नुवन्ति ते । सृ-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।=Obtain, achieve. (इलाभिः) अन्नादिभिः ।=With food etc.

What should men do is told :

ते म॑ आहु॒र्य आ॒ययु॒रुप॒ द्युभि॒र्विभि॒र्मदे॑ ।
नरो॒ मर्या॑ अरे॒पस॑ इ॒मान्पश्य॒न्निति॑ ष्टुहि ॥३॥

3. *TRANSLATION* :—The absolutely sinless men like the desiring birds told me the truth for delight, because they know and attain it. After actually seeing their desires, they have asked me to praise them.

PURPORT:—Those person are called Aptas (absolutely truthful) who acquire knowledge by labouring day and night and give instruction to others. (Here the simple life of a bird is praised as an ideal. Ed.)

NOTES & REMARKS :—(द्युभिः) कामयमानैः । (द्युभिः) दिवुधातोरनेकार्थेष्वत्र कान्त्यर्थग्रहणम् । कान्तिः-कामना ।=Desiring. (अरेपसः) दोषलेपरहिताः । अरेपस पापेनालिप्यमानयेति ((NKT 12, 3) ।=Free from sins and faults.

The importance of hard work is stressed :

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु ।
श्राया रथेषु धन्वसु ॥४॥

4. *TRANSLATION* :—O men ! the persons who shine on account of their virtues and who are self-luminous with their manifest dealings, in their refined speeches, in their garlands or jewels, in their gold and other ornaments, in their eating, in their vehicles and on earth, they become renowned.

PURPORT :—Those who are industrious are respected everywhere and become wealthy.

NOTES & REMARKS :—(अंजिषु) प्रकटेषु व्यवहारेषु । अंजु व्यक्तिम्रक्षणकान्तिगतिषु । (रुधा०) । अत्र व्यक्त्यर्थकः । व्यक्तिः प्रकटीकरणम् ।=In manifest dealings. (वाशीषु) वाणीषु । वाशीति वाङ्नाम (NK 1, 11) ।=In speeches. (धन्वसु) स्थलेषु ।=In the landes.

TRANSLATOR'S NOTES :—The epithets used for Maruts like नरः, मर्याः. अरेपसः clearly show that they are sinless leading mortals and not storm gods as erroneously supposed and explained to be by Prof. Maxmullar and others.

The men's duties are stated :

युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः ।
वृष्टी द्यावो यतीरिव ॥५॥

5. *TRANSLATION* :—O thought men of good life ! for your delight I uphold vehicles like the aeroplanes, good rains (through Yajnas) and lightful of knowledge and like the acts which are to be accomplished with hard labour.

PURPORT ;—O men ! as I uphold with due practice the light of knowledge and rains through the Yajnas, so you should also do.

(*NOTES & REMARKS* :—(द्याव:) प्रकाशान् (द्याव:) दिवु धातो: द्युत्यर्थमादाय द्युति: प्रकाश: ।=Light. (यतीरिव) प्रयत्नसाध्या क्रिया इव ।=Like the processes to be accomplished with labour.

What should men do is told further :

आ यं नरः सुदानवो ददाशुषे दिवः कोशमचुच्यवुः ।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥६॥

6. *TRANSLATION* :—O men ! the leading persons who are givers of good knowledge and other virtues, desire the welfare of all. They cause the cloud to fall down from the sky for the benefit of all donors. They let loose the rain clouds; and the shedders delers of the rain spread everywhere with abundant water. You should also do likewise.

PURPORT :—They only are good donors who cause sufficient rains through the performance of the Yajnas, and thus work for preservations of forests and construction of the tanks etc.

NOTES & REMARKS :—(सुदानव:) उत्तमविद्यादिशुभगुणदातार: ।=Good donors of knowledge and good virtues.(कोषम्) मेघम् । कोश इति मेघनाम (NG 1, 10) ।=Clouds. (रोदसी) द्यावापृथिव्यौ । रोदसीति द्यावापृथिवानाम (NG 3, 30) (धन्वना) अन्तरिक्षेण । धन्वान्तरिक्षम् । धन्वन्त्यस्मादाप: (NKT 5, 1, 5) ।=Heaven and earth,

---

The objects of knowledge is described :

तृतृदानाः सिन्धवः क्षोदसा रजः प्र सस्रुर्धेनवो यथा ।
स्यन्ना अश्वा इवाध्वनो विमोचने वि यद्वर्तन्त एन्यः ॥७॥

7. *TRANSLATION* :—As there are cows to (otherwise) give

milk profusely, likewise the rivers sometimes break the earth with their waters. (during floods. Ed.) You should take optimum benefit out of the rivers which are very rapid in their movement, like horses traverse the paths.

PURPORT :—As the cows rain milk (give in abundanee) so the rivers, seas and tanks etc. cause rains and irrigation,

NOTES & REMARKS :—(ततुदाना:) भूमि हिंसवन्तः। तुदिर्-हिंसाऽनादरयोः (द्व०) अत्र हिंसार्थकः। स्यन्दू प्रस्रवणे (भ्वा०) ।=Breaking the earth by floods etc. (स्यना:) अशुगमना: ।=Repidly going. (एन्यः) या यन्ति ता नद्यः (NG 1, 13)) =—Rivers.

What should men attain is told :

आ यांत मरुतो दिव आन्तरिक्षादमादुत । माव स्थात परावतः ॥८॥

8. *TRANSLATION :*—O thoughtful men ! come from the firmament and from your homes to attain your desire.

PURPORT :—Those persons only get their desires fulfilled who give up all malice or animosity and are endowed with good knowledge.

NOTES & REMARKS :—(अमात्) गृहात् । अमा इति गृहनाम (NG 3, 4)। अत्र पुंसि प्रयोगश्छान्दसः ।=From home. (दिवः) कामनाः। दिवु—धातोरने—कार्थेष्वत्र कान्त्यर्थग्रहणम् । कान्ति.कामना। =Desires.

What should the enlightened person preach is told :

मा वो रसानितभा कुभा क्रुमुर्मा वः सिन्धुर्निरीरमत् ।
मा वः परि ष्ठात्सरयुः पुरीषिण्यस्मे इत्सुम्नमस्तु वः ॥९॥

9. *TRANSLATION* :—O thoughtful men ! Let not the earth which is devoid of light and or of little lustre, and revolving around

the sun) make you hold back from your goal. Let not a river or an ocean hold you fact (actually). Let no man who goes on moving or a woman who goes on constantly or desires to enjoy in a city restrain you, so that you and we may enjoy real happiness.

PURPORT :—*Men should labour in such a manner that all his belongings may give happiness to them.*

NOTES & REMARKS :—(रसा) पृथिवी । रसादिगुणयुक्ता ।=Earth. (अनितभा) अप्राप्तदीप्तिः ।=Devoid of light. (कुभा) कुत्सितप्रकाशा ।=Of little lustre. (सरयुः) यः सरति ।=A man moving continuously. (पुरीषिणी) पुर इषिणी । (पुरीषिणी) । स एष प्राण एव यत्पुरीषम् तद्वती प्राणवलवती स्त्री (Stph 8, 7, 3, 6) ।=Going forward or desiring to enjoy in a city.

TRANSLATOR'S NOTES :—Sayanacharya, Prof. Wilson, Griffith and others have erroneously taken अनितभा, कुभा, क्रुमु, सिन्धु, सरयु and पुरीषिणी as Proper Nouns denoting some rivers, as that is against the fundamental principles of the Vedic Terminology (Nirukta. Ed.). Griffith's footnote shows how uncertain and merely conjectural are the meanings given in their translation. "Rasa-a river, probably an attribute of the Sindhu or Indus as Anitatha also seems to be". Sarayu-probably a river in the Punjab (Vol.I.P. 522 Hymns of the Rigveda). Can we rely upon such mere guesswork full of many probabilities)?

A learned person's desire is told :

तं वः शर्धं रथानां त्वेषं गणं मारुतं नव्यसीनाम् ।
अनु प्र यन्ति वृष्टयः ॥१०॥

10. *TRANSLATION* :—O men ! I convey or lead you to that strength of the lord of the Maruts heroic men who are masters of new chariots, and I tell you about their light of good virtues.

They are followed by the rains (abundance. Ed.) of happiness and joy.

PURPORT :—*Those persons become more mighty, who attain new policy adopted by the enlightened persons.*

NOTES & REMARKS :—(त्वेषम्) सद्गुणप्रकाशम्। त्विष-दीप्तौ (भ्वा०)। =The light of good virtues. (शर्धम्) बलम्। शर्ध इति बलनाम(NG 2, 9)। =Strength.

Men's duties are pointed out :

शर्धंशर्धं व एषां व्रातंव्रातं गणंगणं सुशस्तिभिः।
अनु क्रामेम धीतिभिः ॥११॥

11. *TRANSLATION* :—O men! we try to surpass in the strength, and the present position group of these heroes by our good praises because works are done by the help of the fingers. So you should also emulate.

PURPORT :—*If men try to develop their power to the maximum, they can surpass even very powerful persons.*

NOTES&REMARKS :—(व्रातंव्रातम्) वर्त्तमानं वर्त्तमानम्। वृतु-वर्तने (भ्वा०)। =Present position. (धीतिभिः) अङ्गुलिभिः कर्माणीव। धीतये इत्यङ्गुलिनाम (NG 2, 4)=Like the works done with the help of the fingers.

What should man do is told :

कस्मा अद्य सुजाताय रातहव्याय प्र ययुः। एना यामेन मरुतः ॥१२॥

12. *TRANSLATION* :—To whom the persons renowned on account of profound knowledge and givers of desirable things have

gone with these thoughtful persons in peaceful mind ? Being the givers of knowledge, such persons become admirable everywhere.

PURPORT :—*Without imparting knowledge and other good virtues, the scholars are not admired anywhere.*

NOTES & REMARKS :—(सुजाताय) सुष्ठुविद्यासु प्रसिद्धाय ।=Well-known for the knowledge of good sciences. (रातहव्याय) दत्तदातव्यदानाय । जनी-प्रादुर्भावे (भ्वा०)। हा-दाने (अदा०)। हु-दानादनयोः (जुहो॰) ।=Giver of what is worth giving?

———

What should men do is further highlighted :

येन॑ तो॒काय॒ तन॑याय धा॒न्यं१॒ बीजं॒ वह॑ध्वे॒ अक्षि॑तम् ।
अ॒स्मभ्यं॒ तद्ध॑त्तन॒ यद्व॒ ईम॑हे॒ राधो॑ वि॒श्वायु॒ सौभ॑गम् ॥१३॥

13. *TRANSLATION* :—O men ! with the same good will that you bestow in the form of imperishable grain seeds to an infant and a grown up son, bestow it upon us, because we seek your life—sustaining and auspicious wealth.

PURPORT :—*Those persons who store foodgrains and other articles for the warehousing and nourishment of their children, get imperishable happiness.*

NOTES & REMARKS :—(तोकाय) सद्यो जातायापत्याय ।=For newly born infant. (तनयाय) कुमाराय ।=For a grown-up unmarried son.

TRANSLATOR'S NOTES :—In the Nighantu, we find both तोकस and तनयः । तनयम् इति अपत्यनाम (NG 2, 2) । But when both words are used toghether, they are sometimes taken to mean sons and grandsons or infants and grown-up sons as interpreted by Dayananda Sarasvati.

———

How should men behave is further highlighted :

अतयाम निदस्तिरः स्वस्तिभिर्हित्वावद्यमरातीः ।
वृष्ट्वी शं योराप उस्त्रि भेषजं स्याम मरुतः सह ॥१४॥

14. *TRANSLATION :*—O thoughtful men ! we give up the company of the false slanderers or revilers and by doing good deeds having renounced crooked and sinful acts. We possess peace, rain good water alongwith cattle, and unmind happiness and herbs. So you should also do likewise.

PURPORT :—Men should give up the standerers and the habit of slandering, sinners and sin, should conquer enemies. They should keep the body healthy by taking proper herbs and drugs and should enjoy happiness constantly developing soul and freely acquiring of Vidya (true knowledge) and practising Yoga.

NOTES & REMARKS :—(उस्त्रि) गवादियुक्तम् । उस्रा इति गोनाम (NG 2, 11) ।=Endowed with cows etc. (निदः) ये निन्दन्ति तान्मिथ्यावादिनः ।= Liars who slander or revile. (अवद्यम्) निन्दितं कर्म । अवद्यावमाधमार्वरेफाः कुत्सिते (उणादि 5, 54) ।=Reprehensible bad acts.

What should men do is told further? :

सुदेवः समहासति सुवीरो नरो मरुतः स मर्त्यः ।
यं त्रायध्वे स्याम ते ॥१५।

15. *TRANSLATION :*— O respectable leading men ! the man whom you protect becomes a good enlightened person and a good hero. Let us be also like him keeping his company.

PURPORT :—Men should protect all weak beings having become very much elevated or advanced.

The men's duties are elaborated :

स्तुहि भोजान्त्स्तुवतो अस्य यामनि रणन्गावो न यवसे ।
यतः पूर्वाँ इव सखींरनु ह्वय गिरा गृणीहि कामिनः ॥१६॥

16. *TRANSLATION* :—O learned person ! delivering sermons, praise those who protect or support men and are God's devotees. With refined speech call upon those who follow the path of ancient people, call upon good friends as they call the cows for fodder. Praise those who have noble desires.

PURPORT :—*O learned man, always honour those persons who are admirable friends of all and whose desires are true.*

NOTES & REMARKS :—(यामनि) मार्गे। याम: अतिस्तुसुहृसृधुक्षिक्षभायावा यदि यक्षिनीभ्यो मन् (उणादि 1, 140) इति याधातोर्मन् प्रत्यय: । यामते गम्यतेऽनेनेति याम:मार्ग-रसा शब्दार्थ: (न्या०) ।=On the path. (भोजान्) पालकान् ।= Protectors or supporters. (रणन्) उपदिशन् ।=Preaching. (कामिन:) प्रशस्तं कामो येषामस्ति तान् ।=To those whose desires are nobles.

Sūktam—54

Rishi or seer of the Sūktam—Shyāvāshva Ātreye. Devatās—Maruts. Chhandas—Jagati and Trishtup of various forms. Svaras—Nishāda and Gāndhāra.

How should the enlig htened persons behave is told :

प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युते ।
घर्मस्तुभे दिव आ पृष्ठयज्वने द्युम्नश्रवसे महि नृम्णमर्चत ॥१॥

1. *TRANSLATION* :—O learned persons ! you desire the welfare of all, and utter the well—balanced speech. You give the

strength to heroic men which is self—radiating and gives respectfully the great wealth of knowledge to a person who is capable to get rain water from the cloud through the Yajna, or is capable to throw down an enemy like the cloud (coverer of other's happiness). Such a person is admirer of the Yajna, and honours venerable persons even during their absence, because they are renowned or glorious.

PURPORT :—O learned persons ! make the ignorant endowed with knowledge by giving them Vidya (true knowledge). By distinguishing between truth and untruth, make people to accept truth and renounce falsehood and thus gather abundant wealth for the happiness of all.

NOTES & REMARKS :—(अनज) उच्चरतोपदिशत । अत्र संहितायामिति दीर्घः । व्यत्ययेनैकवचनं च । अंजू-व्यक्तिम्रक्षण कान्ति गतिषु (रुधा०) । अत्र व्यक्तयर्थकः । व्यक्तिः—प्रकटीकरणं व्याख्यादि द्वारा ।=Utter or preach. (घर्मस्तुभे) यो घर्मं यज्ञं स्तोभति स्तौति तस्मै । घर्म इति यज्ञनाम (NG 3. 17) ।=To him who praise Yajna. (द्युम्नश्रवसे) द्युम्नं यज्ञः श्रवः श्रुतं यस्य तस्मै ।=For a person who is renownd or glorious.

———

What should men do is told further :

प्र वो मरुतस्तविषा उदन्यवो वयोवृधो अश्वयुजः परिज्रयः ।
सं विद्युता दधति वाशति त्रितः स्वरन्त्यापोऽवना परिज्रयः ॥२॥

2. *TRANSLATION*—O men ! honour those mighty persons who desire peace like water, increase the span of their life, and harness speedy articles in their vehicles. Such people are in the habit of going on all sides, unite you with electricity (energy. Ed.) and utter nice words of advice. From three regions, the following waters pronounce your protection. You should utilise them well.

PURPORT :—*Those who know the science of energy and other articles, uphold happiness for all.*

NOTES & REMARKS :—(तविषाः) बलवन्तः। तव इति बलनाम (NG 2, 9)। तविष इति महन्नाम् (NG 3, 3)।=Mighty, powerful. Powerful or mighty, Great on account of the wonderful strength. (परिज्रयः) ये परितः सर्वतो गच्छन्ति ते।=Going on all sides. (वाशति) वाणीवाचरन्ति। गत्यर्थं वाशीति वाङ्नाम (NG 1, 11)।=Act like the speech.

How should men behave is told further :

विद्युन्महसो नरो अश्मदिद्यवो वातत्विषो मरुतः पर्वतच्युतः ।
अब्दया चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदोजसः ॥३॥

3. *TRANSLATON* :—O leaders ! you should associate with the persons who are conspicuous in the science of electricity. In fact, they are revealers of the science of the clouds, who shine on account of their knowledge of the science of air, and transform the clouds into rain water. In fact, they are the givers of water to the thirsty whose homes are full of the recitation of the Vedic speech. They are speedy and of exceeding strength, and are connected with powerty-carrying transmitiing experiments etc.

PURPORT :—*Those persons become prosperous who know the science of electricity, cloud, air sound etc.*

NOTES & REMARKS :—(विद्युन्महसः) ये विद्युद्विद्यायां महसो महान्तः।=Excelling in the science of electricity. (अश्मदिद्यवः) मेघविद्याप्रकाशकाः। अश्मेति मेघनाम (NG 1. 10) =Revealers of the science of the cloud. (ह्रादुनीवृतः) ये ह्रदुन्या शब्दकर्या विद्युता युक्ताः। ह्लाद—अव्यक्ते शब्दे (भ्वा०)।=Endowed with the electricity making sound.

What should men know is told further :

व्य१क्तून् रुद्रा व्यहानि शिक्वसो व्य१न्तरिक्षं वि रजांसि धूतयः ।
वि यदज्राँ अजथ नाव ईं यथा वि दुर्गाणि मरुतो नाह रिष्यथ ॥४॥

4. *TRANSLATION* :—O men ! you should move freely in the earth like powerful winds, which manifest well known things, measure days, take the dust of the earths towards the firmament, like the boats move on the waters. You go to or acquire the knowledge of those winds so that you may not suffer from difficulties.

PURPORT:—Men must acquire the knowlege of the science of air.

NOTES & REMARKS :—(रुद्राः) वायवः । मरुतः महद् द्रवन्तीति ।= Winds. (अक्तून्) प्रसिद्धान् । अक्तून्—अंजु—व्यक्तिप्रदानकान्तिगतिषु (रुधा०) अत्र व्यक्त्यर्थः ।—Famous articles. (शिक्वसः) शक्तिमन्तः ।=Powerful, (अज्रान्) सततगामिनः । अज गतिक्षेपणयोः (भ्वा०) ।=Things which are ever moving. (ईम्) जलम् । ईम् इति उदकनाम (NG 1, 12) ।=Water.

What should men know is further told :

तद्वीर्यं वो मरुतो महित्वनं दीर्घं ततान सूर्यो न योजनम् ।
एता न यामे अगृभीत शोचिषोऽनश्वदां यन्न्ययातना गिरिम् ॥५॥

5. *TRANSLATION* :—O men ! you are mighty like the winds. Your power has spread wide (sends afar) your glory comparable to the sun and radiance, and has the power of attraction. These movements which have not taken the lustre provide movement wtihout horses and generates clouds. Let us take all that which you achieve through your scientific knowledge.

PURPORT :—Those persons become benevolent who knowing the attributes of the sun and the cloud increase their strength and earn money. (The windmills produce or generate energy, which helps in irrigation power and in running of flour and rice mills Ed.).

NOTES & REMARKS :—(योजनम्) युंजन्ति येन तदाकर्षणाख्यम् । युजिर—योगे (रुधा० (शोचति ज्वलतिकर्मा (OG 1, 16)।=The power of attraction. (मरुत:) वायुवद्वर्त्तमाना: ।=Men mighty like the wind. (अगृभीतशोचिषम् । न गृहीतं शोचिस्तेजो यैस्ते ।=Which have not taken the lustre.

———

How should men behave is told :

अभ्राजि शर्धो मरुतो यदर्णसं मोषथा वृक्षं कपनेव वेधसः ।
अध स्मा नो अरमतिं सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् ॥६॥

6. *TRANSLATION* :—O men ! you are mighty like the winds, and in manifesting your strength, you harness from water (generates hydroelectreity Ed.). We shall punish you, like the shaking movements of the wind shake the tree. O wise ! loving and serving equally, you conduct us by an easy path leading to prosperity, and show the way. Let us have detachment even in material prosperity.

PURPORT :—Blessed are those who manifest the physical and spiritual power of all. We unite them who steal away or waste, good knowledge and virtues of others. (exceed others. Ed.).

NOTES & REMARKS :—(कपनेव) कपना वायुगतय इव । कपि—चलने (भ्वा०) =The movements of the winds that shake the trees etc. (मोषथ) चोरयत । मुष-स्तेये (क्रया०) ।=Steal away.

———

The nature of God is described :

न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोत ऋषि वा यं राजानं वा सुषूदथ ॥७॥

7. *TRANSLATION* :—O thoughtful and brave men ! He (God) is never conquered nor killed. He never decays or suffers. He does not harm. His wealth and protections are never wasted away. The Rishi (knower of the meanings of the Vedic mantras) or the king whom you protect, also adores that One God, the lord of the whole world.

NOTES & REMARKS ;—(न स्रेधति) न क्षीयते ।=Does not decay. (सुषूदथ) रक्षथ । षूद—क्षरणे (भ्वा०) । अत्र क्षरणं रक्षणम् ।=Protect. (रिष्यति) हिनस्ति । रिष-हिंसायाम् (दिवा०) ।=Harms, kills.

How should men behave (and act. Ed.) is told :

नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कबन्धिनः ।
पिन्वन्त्युत्सं यदिनासो अस्वरन्व्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥८॥

8. *TRANSLATION* ;—Those persons become very fortunate who being men of firm determination, conquer (the hearts of) villagers, dispense justice, have plenty of water resources (or water-like peace), and are masters of their senses. Such leaders please all like the well that pleases the thirsty, and utter true and sweet words. Being full of sweetness with good food, they sprinkle the earth.

PURPORT :—*Those who are spreaders of peace like the water and who augment their strength, ultimately conquer. Obtain wealth and prosperity.*

NOTES & REMARKS :—(नियुत्वन्तः) निश्चयवन्तः । नि+यु मिश्रण-मिश्रणयोः । अत्र मिश्रणार्थः । मिश्रणयुक्ताः । अन्ध इत्यन्ननाम (NG 2, 7)=Men of determination. (कबन्धिनः) बहूदकाः । कबन्धमिति उदकनाम (NG 1, 12) ।= Having abundant water or are water—like calm nature. (अस्वरन्) स्वरन्ति शब्दयन्ति ।स्वृ-शब्दोपतापयोः (भ्वा०) । Utter, speak.

How should men get benefit from others is told :

प्रवत्वंतीयं पृथिवी मरुद्भ्यः प्रवत्वंती द्यौर्भवति प्रयद्भ्यः ।
प्रवत्वंतीः पथ्या अन्तरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानवः ॥९॥

9. *TRANSLATION* :—O men ! this earth bows down, or becomes beneficial to the industrious (and sturdy. Ed.) people. The sky is also favourably inclined or becomes beneficient to such good and brave men, who do good to others, like the life giving and beneficient clouds which are in the firmament, then quickly rain down water. All this you should know well.

PURPORT :—Men should take benefit from the earth and other things to the maximum extent.

NOTES & REMARKS :—(प्रवत्वती) निम्नदेशयुक्ता निम्नगामिनीः ।= Sloping down, bowing, going downwards. (प्रवत्वन्तः) प्रवणशीलाः ।= Inclined favourably, beneficient. (जीरदानवः) जीवनप्रदाः ।=Life giving.

How should men behave is further told :

यन्मरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः ।
न वोऽश्वाः श्रथयन्ताह सिस्रतः सद्यो अस्याध्वनः पारमश्नुथ ॥१०॥

10. *TRANSLATION* :—O men ! desiring the welfare of all, the men leading towards true Dharma and happiness, support all

together. You rejoice at sun-rise, and your horses never tire in running and you quickly reach the destination.

PURPORT :— Those men who get up early iu the morning before sun-rise and keep themselves busy with doing good deeds, put an end to the misery and poverty and become rich.

NOTES & REMARKS ;—(नरः) सत्ये धर्मनेतारः । =Leaders in true Dharma (Righteousness and duty). (सभरसः) समानपालनपोषणः ।= Supporting and guarding togather. (स्वर्णरः) ये स्वः सुखं नयन्ति ते ।= Those who lead to happiness.

———

How should men live their lives is told further :

अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।
अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥११॥

11. *TRANSLATION :*—O heroic men ; your victory is in your hands whereon your shoulders are like the spears and other arms. Under your feet (control Ed.) are workers. They are like golden chains on the chest (and other ornaments) on your chariots gems, fiery electric weapons in your arms and golden turbans tied round your heads.

PURPRT :—Those persons of the State always get honour who are day and night engaged in the discharge of their duties, who refrain from all vices and have all necessary articles with them.

NOTES & REMARKS :—(ऋष्टयः) शस्त्रास्त्राणि ।=Weapons and missiles. (गभस्त्योः) हस्तयोर्मध्ये । गभस्तीति बहुनाम (NG 2, 4) ।=In hands or arms. (अंसेषु) स्कन्धेषु ।=On shoulders. (खादयः) भोक्तारः ।=Workers who are to be fed and maintained.

TRANSLATOR'S NOTES :—In that case the second line may mean—There are workers at your feet i.e. under your control.

———

The men's duties are narrated :

तं नाकमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ ।
समच्यन्त वृजनातित्विषन्त यत्स्वरन्ति घोषं विततमृतायवः ॥१२॥

12. *TRANSLATION* :—O thoughtful men ! mighty like the winds, you attain that state of emancipation where there is not the least an element of misery. The seekers of truth, pure like God, utter a vast speech about it, where there is no grief, which is lovely and the fruit of the actions done previously. Shake off all miseries and illumine the paths.

PURPORT :—*Those men who are administrators of justice, benevolent to the world and preachers of truth, they are ornaments of the universe.*

NOTES & REMARKS :—(नाकम्) अविद्यमानदुःखम् = Emancipation where there is no misery. (अगृभीत शोचिषम्) न गृहीतं शोचिर्यस्मिस्तम् । शुच-शोके (भ्वा०) ।= Where there is no grief.

———

The duties of men are pointed out :

युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो३ वयस्वतः ।
न यो युच्छति तिष्यो३ यथा दिवो३ स्मे रारन्त मरुतः सहस्रिणम् ॥१३॥

13. *TRANSLATION* :—O very wise men ! possessors of good vehicles, you are dear to us like our, Pranas, let us be the masters of the wealth which you bestow upon us. Give us such thousand-fold wealth (million-dollar wealth. Ed.) which nevee fails, like the sun or PUSHYA star in heaven, which shines well.

PURPORT —Men should desire to be wealthy and should never show any kind of laziness or sloth.

NOTES & REMARKS :—(मरुत:) प्राणवत्प्रिया जना: । प्राणो वै मरुत: स्वापय: (ऐतरेय ब्रा० 3, 16)=Dear to us like our Prānas. (तिष्य:) आदित्य: पुष्यनक्षत्रं वा । बृहस्पतेस्तिष्य: (तैत्ति० 1, 5, 1, 2, 1, 1)=The sun or the Pushya star. बृहस्पति:-बृहतां लोकानां पति:=सूर्य: बृहतां पालक: सूर्य: (यजु० 21, 16 भाष्ये दयानन्दर्षि:

———

The area and objects of protection by the king and other officers of the State are told :

यूयं र॒यिं म॑रुत: स्पा॒र्हवी॑रं यू॒यमृषि॑मवथ॒ साम॑विप्रम् ।
यू॒यमर्व॑न्तं भर॒ताय॒ वाजं॑ यू॒यं ध॑त्थ॒ राजा॑नं श्रु॒ष्टिमन्त॑म् ॥१४॥

14. *TRANSLATION* :—O industrious mortals ! you protect our wealth of excellent men, and the seer who is knower of the meaning of the Vedas and is well-versed in Sama songs. You uphold substenance development, and speed for a man who attains food and knowledge. You support a king who shines with justice and humility and who is prompt and active.

PURPORT :—The administration should uphold wealth, highly learned persons, army and the ruler.

NOTES & REMARKS :—(मरुत:) पुरुषार्थिनो मनुष्या: । मरुत:-मरुद् द्रवन्तीति (NKT 11, 2, 14) एवंविधा: पुरुषार्थिन: एव मनुष्या: सम्भवन्ति नेतरे ।= Industrious persons. (अर्वन्तम्) प्राप्नुवन्तम् । अर्व is from ऋ-गतिप्रापणयो: । अत्र प्राप्त्यर्थक: ।=One who attains. (वाजम्) वेगान्नविज्ञानादिकम् । वाज इति बलनाम (NG 2, 9) वाजइति अन्ननाम (NG 2, 7) वज गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणात् ज्ञानमित्यर्थ: । =Speed good food and knowledge etc. (श्रुष्टिमन्तम्) । श्रुष्टि प्रशस्तं क्षिप्रकरं यस्मिंस्तम् ।=Admirable. Prompt, active.

———

Preference for protection of certain categories of people is indicated :

तद्वों यामि द्रविंणं सद्य ऊतयो येना स्वर्ण ततनांम नॄँरभि ।
इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥१५॥

15. *TRANSLATION* :—O thoughtful men ! I implore you who are quickly ready to protect or help for wealth or good reputation so that we may spread happiness to all men. Be pleased and desire what I said to you and let us pick up speed by its force over a a hundred years.

PURPORT :—*O highly learned men ! go beyond all miseries by increasing good reputation (glory), wealth, happiness, truthful speech and strength.*

NOTES & REMARKES :—(द्रविणम्) धनं यशो वा। द्रविणम् इति धननाम (NG 2, 10)। यशोऽपि धनमेव, द्रवन्ती एनत इति निरुक्त्या व्युत्पन्ना। मानो हि महतां धनम्। =Wealth or glory. (तरसा) बलेन (NG 2, 9) =By its strength.

Sūktam—55

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Gāndhāra.

The pattern of behaviour is prescribed :

प्रयंज्यवो मरुतो भ्राजंदृष्टयो बृहद्वयों दधिरे रुक्मवंक्षसः ।
ईयंन्ते अश्वैः सुयमेभिराशुभिः शुभं यातामनु रथां अवृत्सत ॥१॥

1. *TRANSLATION* :—O men ! the Maruts (men who are dear to us like our Prānas) possess shining or brilliant knowledge,

perform great Yajnas (sacrificial acts), because they unify such golden people, lead great and most desirable lives alongwith the prompt and quick-going persons, because they practise YAMA or self-restriant. Good vehicles like aircrafts follow (accompany.Ed.) them, and they tread upon the path—of Dharma (righteousness). You should also try to emulate like those who follow them sincerely.

PURPORT :—O men ! you should live like long-lived Yogis and industrious persons by observance of Brahmacharya and other rules and codes.

NOTES & REMARKS :—(प्रयज्यवः) प्रकृष्टयज्यवः—सङ्गन्तारो मनुष्या। ।= Performers of sublime. Yajnas or unifiers. (भ्राजदृष्टयः) भ्राजन्त ऋष्टयो विज्ञानानि येषान्ते। ऋषी-गतौ (तुदा०) ।=Those who possess shining knowledge. (श्रवः) कमनीयं जीवनम्। वी—गतिकान्तिप्रजनकान्त्यसन खादनेषु (अ०) अत्र कान्त्यर्थः। यज—देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गति-करणार्थः। =Desirable, noble life.

TRANSLATOR'S NOTES :—How strange to find Prof. Max-muller snggesting that the correct reading is प्रयक्षवः which the priests changed into प्रयज्यवः।

———

Ideal men's charactersti\s are told :

स्वयं दंधिध्वे तविषीं यथा विद बृहन्मंहान्त उर्विया वि रांजथ।
उतान्तरिक्षं ममिरे व्योजंसा शुभंयातामनु मथा अवृत्सत ॥२॥

2. *TRANSLATION* :—O officers of the State ! being great you uphold a powerful army, know great thing and shine with much knovledge. The vehicles like aircrafts accompany them who tread upon the path of righteousness. They even measure the sky with their strength. In the same manner, you should also shine with spiritual power.

PURPORT :—Those who possess characterestics of ideal men are suitably rewarded with spiritual and physical faculties (Ed.)

NOTES & REMARKS :—(तविषीम्) बलेन युक्तां सेनाम्। तविषीति बलनाम (NG 2, 9) अत्र बलवती सेनाग्रहणम् ।=Powerful army. (उविया) बहुना । उरु इति बहुनाम् । (NG 3, 1) ।=With much.

The ideal behaviour is defined and praised :

साकं जाताः सुभ्वः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः ।
विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥३॥

3. *TRANSLATION* :—The leaders on the path of truth, strong heroes born together and nourished together, further grow to real wealth or beauty. They shine brilliantly like the rays of the sun and have friendly dealings which results in the removal of all misery. Good vehicles (riders. Ed.) accompany those who follow the path of righteousness.

PURPORT :—O men ! you should exert yourselves like the rays of the sun, There are attendants behind the chariots of the righteous people who do good to others, so you should also follow Dharma (righteousness and duty).

NOTES & REMARKS :—(प्रतरम्) प्रकर्षेण दुःखात्तारकं व्यवहारम् ।= The dealings which takes beyond all misery. (विरोकिणः) विविधो रोको रुचिर्विद्यते येषु ते । रुच-दीप्तौ अभिप्रीतौ च (भ्वा०) अत्र दीप्त्यर्थः ।=Brilliant or shining.

The way to an ideal life is pointed out :

आभूषेण्यं वो मरुतो महित्वनं दिदृक्षेण्यं सूर्यस्येव चक्षणम् ।
उतो अस्माँ अमृतत्वे दधातन शुभं यातामनु रथा अवृत्सत ॥४॥

4. *TRANSLATION :*—O men ! you should always admire

those persons who are illuminators of justice like the sun are dispellers of the darkness of injustice and are followers of the path of Dharma (righteousness and duty).

NOTES & REMARKS :—(मरुत:) प्राण इव प्रियाचरण: । प्राणो वै मरुत: (Stph. 9, 3, 1, 7) =Whose conduct is dear to us like our Prānas. (चक्षणम्) प्रकाशनम् । चक्षिङ् व्यक्तायां वाचि । अयं दर्शनेऽपि (प्रदा०) अत्र दर्शनार्थ: । =Manifestation.

———

The ideal actions of a man are highlighted :

उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।
न वो दस्रा उप दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत ॥५॥

5. *TRANSLATION* :—O thoughtful men ! you are nourisher in many ways, you urge us to do noble deeds. As the monsoon winds rain down from the firmament, so rains down good knowledge and sermons, and consequently destroyers do not spoil our speeches. The vehicles like aircrafts accompany those who tread upon the path of righteousness.

PURPORT :—*O highly learned persons ! the winds rain down water from the firmament and thus gratify all creatures. They alleviate their sufferings and thus dispel the darkness of ignorance and misery by the rains of true knowledge and sermons.*

NOTES & REMARKS :—(पुरीषिण:) पुरीषं बहुविधं पोषणं विद्यते येषु ते । पृ-पालन पूरणयो: (जुहो०) =Who are supporters or nourishers. (दस्रा:) उपक्षेतार: । दस्न—उपक्षये (दिवा०) ।=Destroyers.

TRANSLATOR'S NOTES :—Prof. Maxmuller has translated following Path पुरीषण: as yeomen in the sense of the cultivator of the the land. Taking for granted, the above meaning how can it be maintained that Maruts are the storm gods (as he has done while

translating this and other hymns regarding Maruts in the 'Vedic Hymns, Part I Pages 333-335).

The ideal life of a person is described :

यदश्वान्धूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुग्ध्वम् ।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥

6. *TRANSLATION* :—O person ! you are mighty like the winds. As the vehicles like the aircrafts accompany those who tread upon the path of righteousness, same way harness fire and other elements which are bright and manifest in the chambers of air vehicles like aeroplanes and combine the movements of air and water with that, so as to conquer all battles, and overcome all adversaries.

PURPORT :—Those persons who use fire, air and water etc, in various vehicles, become capable to achieve victory and follow the path of Dharma.

NOTES & REMARKS :—(पृषती:) वायुजलगती: । वैश्वदेवी हि पृषता (काठक संहितायाम् 12, 2) सर्वं देवेभ्यो हिता वायुजलगतयोऽत्राभिप्रेता: । पृषु-सेचने (भ्वा०) ।—The movements of the air and water. (अत्कान्) व्यक्तान् । =Manifest. (स्पृध:) या: स्पर्धयन्ते ता: सङ्ग्रामा वा ।=Adversaries of battles.

The ideal life is further narrated :

न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥

7. *TRANSLATION* :—O thoughtful and mighty men ! go to the sky and the earth and above. As the vehicles accompany the

translating this and other hymns regarding Maruts in the 'Vedic Hymns, Part I Pages 333-335).

The ideal life of a person is described :

यदश्वान्धूर्षु पृषतीरयुंग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुंग्ध्वम् ।
विश्वा इत्स्पृधो मरुतो व्यंस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥

6. *TRANSLATION* :—O person ! you are mighty like the winds. As the vehicles like the aircrafts accompany those who tread upon the path of righteousness, same way harness fire and other elements which are bright and manifest in the chambers of air vehicles like aeroplanes and combine the movements of air and water with that, so as to conquer all battles, and overcome all adversaries.

PURPORT :—Those persons who use fire, air and water etc, in various vehicles, become capable to achieve victory and follow the path of Dharma.

NOTES & REMARKS :—(पृषती:) वायुजलगती: । वैश्वदेवी हि पृषता (काठक संहितायाम् 12, 2) सर्वं देवेभ्यो हिता वायुजलगतयोऽत्राभिप्रेताः । पृषु-सेचने (भ्वा०) ।—The movements of the air and water. (अत्कन्) व्यक्तान् । =Manifest. (स्पृधः) या: स्पर्धयन्ते ता: सङ्ग्रामा [वा ।= Adversaries of battles.

The ideal life is further narrated :

न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥

7. *TRANSLATION* :—O thoughtful and mighty men ! go to the sky and the earth and above. As the vehicles accompany the

persons treading upon the path of righteousness. So go wherever you like. As neither the clouds nor the rivers can keep back or restrain the sun, so none can restrain you from discharging your duties.

PURPORT :—Those persons who have the knowledge of the earth and other elements, and the order in the creation of accomplished workers can not suffer from poverty or shortage.

NOTES & REMARKS :–(पर्वताः) मेघाः। पर्वत इति मेघनाम (NG 1, 10) ।=Clouds. (अचिध्वम्) प्राप्नुत, गच्छत। अचि-गतौ (भ्वा०)।=Go or get.

The form and acts of ideal men are described :

यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥८॥

8. *TRANSLATION* :—O dwellers in good virtues! not possessing much old wealth accomplished by the ancient scholars or be it new, (modern Ed.), be that wealth of spoken words or be it praised, you be the protector of this whole world as the vehicles accompany those, who tread upon the path of righteousness.

PURPORT :—Those persons who protect the world by giving good education, are admired everywhere and attain true happiness or welfare.

NOTES & REMARKS :—(नवेदसः) न विद्यते वेदो वित्तं येषाम्ते। वेद इति धननाम (NG 2, 10) ।=Those who do not possess much wealth. (वसवः वासकर्त्तारः। वस-निवासे (भ्वा०)। नवेदा इति मेधाविनाम (NG 3, 15)= Dwellers (in good virtues).

The characteristics of ideal persons are stated :

मृळतं नो मरुतो मा वंधिष्टनास्मभ्यं शर्मं बहुलं वि यन्तन ।
अधि स्तोत्रस्यं सख्यस्यं गातन शुभं यातामनु रथां अवृत्सत ॥९॥

9. *TRANSLATON* :—O highly learned persons ! make us happy. Do not strike at us. Give us your manifold happiness and dwelling places. Praise the admired friendship. Follow the vehicles that accompany those who tread upon the path of righteousness.

PURPORT :—*Men should pray to the scholars and take their virtues. They should have friendship with all and should desire and try to bring about happiness to all.*

NOTES & REMARKS :—(शर्म) सुखं गृहं वा । शर्मेति सुखनाम (NG 3, 6) शर्मेति गृहनाम (NG 3, 4) ।=Happiness or dwelling place. (गातन) प्रशंसत । गा—स्तुतौ (जु०) ।=Praise. (मरुतः) विद्वांसो मनुष्याः । मरुत इति ऋत्विङ्-नाम (NG 3, 15) मरुतः मितराविणः (NKT 11, 2, 14) मित भाषिणो ऋत्विजो विद्वांसः ।=Highly learned persons.

The qualities of a good person are defined :

यूयमस्मान्नयत वस्यो अच्छा निरंहतिभ्यो मरुतो गृणानाः ।
जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणाम् ॥१०॥

10. *TRANSLATION* :—O highly learned and devout persons! lead us towards greater wealth and keep us far away from all sins. O unifiers! love and serve us. Lead us to the path of giving charity of what is worth giving. Let us be lords of treasurs.

PURPORT :—*The seekers after knowledge should pray to the scholars in this manner. Keep us away from all wicked conduct and lead us towards the path of Dharma or righteousness.*

NOTES & REMARKS :—(वस्यः) वसीयसोऽतिधनाढ्यान् ।=To very

wealthy. (हव्यदातिम्) दातव्यदानम् । हु—दानादनयोः (जु०) अत्र दानार्थः ।= Giving in charity of what is worth giving.

Sūktam-56

Rishi or seer of the Sūktam-Shyavāshva Ātreya. Devatā-Maruts. Chhandas-Brihati and Pankti of various kinds. Svaras-Madhyama and Panchama.

After knowing the attributes of good men and the winds through the teaching of the enlightened persons, what should men do is told :

अग्ने शर्धन्तमा गुणं पिष्टं रुक्मेभिरञ्जिभिः ।
विशो अद्य मरुतामव ह्वये दिवश्चिद्रोचनादधि ॥१॥

1. *TRANSLATION* :—O learned leader! I call upon the best of mighty and thoughtful men bedecked with beautiful golden chains and ornaments. From brilliant, the light of knowledge, I give teachings to the people. You should also emulate this.

PURPORT :—*Those persons who know the attributes of good men and the winds, respect the virtuous men.*

NOTES & REMARKS :—(शर्धन्तम्) बलवन्तम् । शर्ध इति बलनाम (NG 2, 9) ।=Mighty, powerful. (अञ्जिभिः) कमनीयैः । अञ्जु-व्यक्तिम्रक्षणकान्तिगतिषु (रुधा०) अत्र कान्त्यर्थः । कान्तिः-कामना ।=Desirable, beautiful.

The men's duties are defined :

यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः ।
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीमसंदृशः ॥२॥

2. *TRANSLATION* :—O thoughtful person! as you think in your heart, my wishes also have gone to the same direction. These objects worthy of give and take, come as desired, (to our satisfaction. Ed.), strengthen or encourage these mighty persons who are terrible to behold.

PURPORT :—Men should enjoy happiness by doing good to one another.

NOTES & REMARKS :—(नेदिष्ठम्) अतिशयेनान्तिकम् । नेदीयः अन्तिकतमम् इति निरुक्ते (5, 4, 29) नेदीय एव नेदिष्ठम् ।=Nearest. (हवनानि) यद् ग्रहीतुं योग्यानि वस्तूनि । हु-दानादनयोः आदाने च (जुहो०) ।=Articles worth giving and taking.

The qualities of an ideal man are stated :

मीळ्हुष्मतीव पृथिवी पराहता मदन्त्येत्यस्मदा ।
ऋक्षो न वो मरुतः शिमीवाँ अमो दुध्रो गौरिव भीमयुः ॥३॥

3. *TRANSLATION* :—Like a beautiful lady, who has a virile husband, the earth (human and other-beings. Ed.) comes towards us, staggering yet rejoicing (some times happily and some times unhappily. Ed.). A man (husband. Ed.) of good actions comes to her at home your onslaught (after days hard work. Ed.). A hero is vigorous like a bear and fearful like the sun.

PURPORT :—Those who do good deeds industriously are ever happy.

NOTES & REMARKS :—(मीळ्हुष्मतीव) मीढ्: सेच्यक्ता वीर्यप्रदः प्रशस्तः पतिर्विद्यते यस्याः साः =A lady whose husband is very good and virile. (शिमीवान्) प्रशस्तकर्मवान् शिमी । इति कर्मनाम (NG 2, 1) । =Dear of good actions. (गौरिव) आदित्य इव । आदित्योऽपि गौरुच्यते उताद: परुषे गवि ऋ. Rig. 6, 16, 3, इति NKT 2, 2, 6) =The sun.

Something about the duties and attributes of the enlightened persons is told again :

नि ये रि॒णन्त्योज॑सा॒ वृथा॒ गावो॒ न दु॒र्धुरः॑ ।
अश्मा॑नं चित्स्व॒र्यं१॒ पर्व॑तं गि॒रिं प्र च्या॑वयन्ति॒ याम॑भिः ॥४॥

4. *TRANSLATION* :—Those men are to be honoured by all who move by dint of their own strength, who are free from yoke, who make the thundering mountain like cloud to shake off and fall down on earth in time. They are not like useless speeches.

PURPORT :—O men ! as the rays of the sun make the clould fall down, so the enlightened persons make the faults and fvll down, thereafter remove them.

NOTES & REMARKS :—(रिणन्ति) प्राप्नुवन्ति गच्छन्ति वा । रि-गतौ (तुदा०) =Obtain or go. (स्वर्यम्) स्वेरषु शब्देषु साधुम् । स्व-शब्दोपतापयोः (भ्वा०) (अत्र शब्दार्थकः) । गौरिति वाङ्नाम (NG 1, 11)=Thundering.

An ideal man's role is described :

उत्ति॑ष्ठ नू॒नमे॑षां॒ स्तोमैः॒ समु॑क्षितानाम् ।
म॒रुतां॑ पुरु॒तम॒मपू॑र्व्यं॒ गवां॒ सर्ग॑मिव ह्वये ॥५॥

5. *TRANSLATION* :—O learned person ! as I call upon (seek. Ed.) the abundant wonderful (extra-ordinary) strengh of the mighty and thoughtful persons like water is sought by

the cows, so you should also rise by the praises of these excellent heroes, who sprinkle happiness and joy over all.

PURPORT ;—*Men should know the order of creation and enjoy all bliss.*

NOTES & REMARKS :—(समुक्षितानाम्) सम्यक् सेक्तृणाम् ।=Of those who sprinkle happiness and joy over all. (सर्वणामिव) उदकमिव । सर्गा इत्युदकनाम (NG 1,12) सम्+उक्ष सेचने (भ्वा०) =Like water.

Now something about the science of Agni is told :

युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः ।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥६॥

6. *TRANSLATION* :—O learned persons ! you are technicians, and harness flames in the vehicles which are like the red mares. Also harness other useful reddish articles in the vehicles; harness the active powers of upholding and attracting to drive (apply to Ed.) in the yoke, because they are like two horses, and possess harness fire and air, which possess most the power of driving and carrying the yoke.

PURPORT :—*Men should employ (apply to. Ed.) fire, air, electricity and other articles for driving various vehicles.*

NOTES & REMARKS :—(अरूषी:)रक्तगुणविशिष्टा वडवा इव ज्वाला: । अरुषम् इति रूपनाम (NG 3, 7) =Flames like the red mares. (हरी) धारणाकर्षणाख्यौ । (हरी) हृञ्-हरणे अथवा हृ-प्रसह्यकरणे । अत्र धारणाकर्षणरूपावश्वौ गृह्येते=Articles endowed with the properties of the red colour.

The same subject (of science of Agni. Ed.) is further described :

उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः ।
मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदत ॥७॥

7. *TRANSLATION:*—O mighty persons ! this Agni—like very strong and speedy red horse, loudly neighing and beautiful to be hold, has been placed here. Let him not delay you in your good dealings endowed with YAMAS and NIYAMAS of fixed periods (here two meanings of the word यम are given Ed.) Spur him forth in your vehicles.

PURPORT :—Always honour those persons who are well-versed in the science of Agni (fire and electricity).

NOTES & REMARKS :—(वाजी) वेगवान् । वाजः – गतिमान् वेगवान् ।= Speedy. (अरुषः तुविष्वणिः) मर्मणः बलसेवी । तुवि-इति बहुनाम (NG 3, 1) वन् षण् सम्भक्तौ । तस्माद् बहुबलसेवी ।=Very strong. (यामेषु) यमादियुक्त शुभ व्यवहारेषु प्रहरेषु वा ।=In good dealings endowed with Yamas and Niyamas.

TRANSLATOR'S NOTES :—पंच यमाः—अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहाः यमाः । पंच नियमाः-शौचसंतोष तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः

5. Yamas—Non—violence. truthfulness, non-theft (Restraints), Brahmacharya (continence) non-attachment (non-covetouasness Ed.).

5. Niyamas (observanaces). Cleanliness. contentment, austerity, study of the scriptures and surrender to God.

The properties of the air are told :

रथं नु मारुतं वयं श्रवस्युमा हुवामहे ।
आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुत्सु रोदसी ॥८॥

8. *TRANSLATION* :—We call towards us (seek. Ed.) the

glorious vehicles is (in the form of aircraft etc.) belonging to the mighty persons and connected with the air in which there are many enjoyable gifts and the heroes are therein. There are the sun and the earth connected with the winds upholding charming articles and attributes.

PURPORT :—As the air, sun, and other objects uphold the earth, so the enlightened persons should uphold all men.

NOTES & REMARKS :—(मारुतम्) मनुष्यवायुसम्बन्धितम् ।=Related to men and air. (सुरणानि) सुष्ठु रमणीयानि सुरणानि । सु+रमु क्रीडायाम् । रणाय-रमणीयाय (NKT 4, 1, 8).=Charming.

The teachings of the enlightened persons are further told :

तं व॒: शर्धं॒ रथे॑शुभं त्वे॒षं प॑न॒स्युमा हु॑वे ।
यस्मि॒न्त्सुजा॑ता सु॒भगा॒ मही॒यते॒ सचा॑ म॒रुत्सु॑ मीळ्हु॒षी ॥९॥

9. *TRANSLATION* :—O men! I admire that person who desires glory, in whose home a well-born and fortunate bounteous lady, sprinkles happiness and peace over all men with whom she is connected is well-honoured. I call hither this your host, who is brilliant on chariots, mighty and glorious.

PURPORT :—That family only should be considered to be fortunate in which there are men and women who have completed their Brahmacharya.

NOTES & REMARKS :—(शर्धम्) बलयुक्त:न् । शर्ध इति बलनाम (NG 2, 9) ।=Powerful. (मीलहुषी) सेचनकर्त्री । षच्-समवाये (भ्वा०) =Sprinkler or showerer of joy and peace. (सचा) समवेता । मिह्—सेचने (भ्वा०)= United.

Sūktam—57

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishād and Gāndhāra.

The attributes of the Rudras are told :

आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन ।
इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णजे न दिव उत्सा उदन्यवे ॥१॥

1. *TRANSLATION* :—O brave persons! you cause the wicked to weep. Loving and serving one another equally, having gold in the chariots or with splendid cars, endowed with much wealth, you come hither for our welfare and prosperity. In fact our intellect longs for your company intensely like a thirsty man desires water from the well. You should be respected by us.

PURPORT :—*There is Upamalankara or simile used in the mantra. As water drawn from a well gives peace to a thirsty person, same way the enlightenned persons give peace to the seekers after knowledge.*

NOTES&REMARKS :—(रुद्रा.) दुष्टानां रोदयितारः। षु-प्रसवैश्वर्ययोः। (भ्वा०) अत्रैश्वर्यार्थः =Causing the wicked to weep. (सुविताय) ऐश्वर्य्याय। =For wealth or prosperity. (हर्यते) कामयते। हर्य-गतिकान्त्योः (भ्वा०) =Longs for. (उत्सा:) कूपाः। अत्र कान्त्यर्थः: कान्तिः—कामना। उत्स इति कूपनाम (NG 3, 23) =Wells.

———

Now the attributes of the Maruts. (heroes) are told :

वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥२॥

2. *TRANSLATION* :—O you highly educated and wise men! sons of the firmament you are endowed with admirable speech and knowledge, armed with daggers! spears and swords, carrying good bows and arrows and are giver, you possess of good horses and chariots. With your wood weapons, O heroes! to do good deeds or to achieve victory in battles.

PURPORT :—*Men should cultivate knowledge and others good virtues and should ever achieve victory.*

NOTES & REMARKS :—(वाशीमन्तः) प्रशस्ता वाक् विद्यते येषान्ते । वाशी इति वाङ्नाम (NG 1, 11)=Endowed with admirable speech. (ऋष्टिमन्तः) ज्ञानवन्तः । ऋषी-गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । (पृश्निमातरः) पृश्निरन्तरिक्षं मातेव येषान्ते । प्रश्निरिति साधारण नाम (NG 1, 8) अन्तरिक्षाकाशसाधारणमित्यर्थः । पृश्निः also means पृथिवी or earth इयं पृथिवी वै पृश्निः Taittiraya 1, 4, 1, 5) पृश्न्या वै मरुतो जाता वाचो वा अस्या वा पृथिव्याः (काष्ठक संहिता (10, 111) So पृश्निमाता may also mean those who regard the earth as their mother, who are devoted to the service of the mother earth)= Those who regard the firmament as their mother. (निषङ्गिणः) निषङ्गा प्रशस्ता अस्यादयो विद्यन्ते येषान्ते ।=Possessed or good swords and quivers.

More about the Maruts is told :

धुनुथ द्यां पर्वतान्दाशुषे वसु नि वो वना जिहते यामनो भिया ।
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वम् ॥३॥

3. *TRANSLATION* :—O heroes! you are full of splendour, terrible to the wicked like the winds, whose mother is firmament. You shake the sky and the mountains or clouds. You give wealth to the liberal donor. The forests bend down out of your fear. You go on your way fearlessly. You terrify the wicked. As the winds yoke the earth; so yoke the currents of water (hydroelectric) for getting water (irrigational purposes. Ed.)

PURPORT :—*As the winds shake the earth. clouds and forests and as the enemies cause anger to their foes, likewise the enlightened persons analyse or examine all things and shake (generate. Ed.) electricity and other objects i. e. they (apply Ed.) them for various purposes.*

NOTES & REMARKS :—(धूनुथ) कम्पयथ । धूञ् कम्पने (स्वा०) ।=Shake. (शुभ्रे) उदकाय । शुभमित्युदकनाम (NG 1, 2) । (पृष्ती) सेचन कर्त्री: उदकधारा: पृषु-सेचने (भ्वा०)=The currents of water which sprinkle.

The same subject of Maruts is dealt :

वातत्विषो मरुतो वर्षनिर्णिजो यमा इव सुसदृशः सुपेशसः ।
पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः ॥४॥

4. *TRANSLATION* :—O highly learned persons ! honour the heroes who are blazing like the wind as of the administrators of justice and, purifiers of the rain (through the Yajnas). They like (help Ed.) one another in their merits, actions and temperaments, lovely or well adorned with gold. They have yellow horses or red steeds, are faultless or sinless, endowed with exceeding vigorous to analyse all objects. In greatness like the sun, they are multiplied in many numbers.

PURPORT :—*The upamalankara or simile is used in the mantra. Always honour those brave persons who are glorious like the sun (with the light of their soul), just in dealing like the judges and possessors of the aircraft and other vehicles.*

NOTES & REMARKS :—(सुपेशस:) सुष्ठु पेशो रूपं सुवर्णा वा येषान्ते । पेश इति रूपनाम (NG 3, 7) पेश इनि हिरण्यनाम (NG 1, 2)=Lovely or decked with gold. (द्यौरिव) सूर्यं इव ।=Like the sun.

The subject of Maruts is dealt further :

पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः ।
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥५॥

5. *TRANSLATION* :—O men ! you should always honour those persons who are charming on account of their very sweet and cheerful nature who have noble desires, are good donors and splendid to behold. Of inexhaustible wealth, they are born in noble families of golden breasted, desire the welfare of all and are honourable. They attain immortal name.

PURPORT :—The persons who accept noble virtues, actions and temperament from all sides, always enjoy happiness.

NOTES & REMARKS :—(अनवभ्रराधसः) न विद्यतेऽवभ्रो धननाशो येषां ते ।= Those who have inexhaustible wealth. (अंजिमन्तः) प्रकृष्टा अंजयः कामना विद्यन्ते येषान्ते ।=Those who have always noble desires. (पुरुद्रप्साः) बहुमोहाः । =Who are very charming on account of their noble virtues, actions and temperament. (अर्काः) सत्कर्त्तव्याः । (अर्काः) अर्च-पूजायाम् (भ्वा०) =Respectable. (द्रप्सः) दृप हर्षमोहनयोः ।=Very cheerful and charming on account of their noble virtues.

The result of the driving of various vehicles by them maruts (heroes) is told :

ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम् ।
नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥६॥

6. *TRANSLATION* :—O highly learned and wise men ! spears are on your two shoulders, in your arms are placed strength, power and might. Manly thoughts dwell in your heads, your chariots meant for the battle are powerful weapons and every beauty has been laid on your bodies.

PURPORT :—Those persons become prosperous who being endowed with physical and spiritual and experts in the science of arms are always industrious. They possess very good vehicles and other materials. You should gather all these things.

NOTES & REMARKS :—(ऋष्टयः) ज्ञानवन्तः। ऋषी-गतौ। अत्र ज्ञानार्थ इति निर्दिष्टपूर्वम्। ऋष्टयः शस्त्रास्त्राणि इति महर्षिदयानन्द एव ऋ० 5-54-11 भाष्ये। नृम्णनि-सुराज्य सुनियम ऋत्वादीभि महर्षिरेव यजु० 38, 14 भाष्ये।=Highly learned and wise. (नृम्णा) नरो रमन्तें येषु तानि।=In which men are delight good thought.

The attributes of the Mar*u*ts (brave persons) are told further :

गोम॒दश्वा॑व॒द्रथ॑व॒त्सुवीरं॑ च॒न्द्रव॒द्राधो॑ मरुतो ददा नः।
प्रश॑स्ति नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्य॑स्य ॥७॥

7. *TRANSLATION* :—O wise men ! as you are accomplishers of great works, so give us wealth of cows, horses, chariots and heroes, consisting of gold and give joy and bliss. Praise the divine protection provided by the enlightened persons. May I enjoy it as received from you.

PURPORT :—When men associate themselves with the enlightened persons, they should ask them for great wealth in order to perform righteous deeds.

NOTES & REMARKS :—((चन्द्रवत्) सुवर्णादियुक्तमानन्दादिप्रदं वा। चन्द्रमिति हिरण्यनाम (NG 1, 2) =Endowed with gold and other metals or giver of joy and bliss. (रुद्रियासः) रुद्रेषु साधनकर्त्तृषु। भवाः।=Sons of the accomplishers of good works.

The duties of the Maruts towards the enlightened persons are told further :

हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद् गिरयो बृहदुक्षमाणाः ॥८॥

8. *TRANSLATION :*—O you heroes ! you are endowed with much wealth, immortal in the nature of the soul, knowers of truth, and always listening to truth or renowned for your truth. You are admired everywhere, while serving people abundantly and are greatly glorified among the young and wise poets. Be gracious to us and make us happy.

PURPORT :—Those persons who are absolutely truthful enlightened persons, acquire knowledge and always enjoy happiness.

NOTES & REMARKS :—(नरः) नायकाः । (नरः) णीञ्-प्रापणे (भ्वा०) जननेतारः ।=Leaders. (तुवीमघासः) बहुधनयुक्ताः । तुवि इति बहुनाम (NG 3, 1) मघमिति धननाम (NG 2, 10) ।=Opulent or endowed with much wealth. (बृहद्गिरयः) बहुप्रशंसाः । गॄ-शब्दे (चुरा०) ।=Admired much or greatly glorified. (उक्षमाणाः) सेवमानाः । उक्ष सेचने (भ्वा०) सुखसेचकाः सेवादि—द्वारा ।=Serving people

---

Sūktam—58

Seer of the Hymn -Shyāvāshva Ātreya. Devatā-Muruts. Chhandas—Trishtup and Pankti of various kinds. Svara—Panchama.

The attributes or properties of the wind are told :

तमुं नूनं तविषीमन्तमेषां स्तुषे गणं मारुतं नव्यसीनाम् ।
य आश्वंश्वा अमंवद्वहंन्त उतेशिरे अमृतंस्य स्वराजः ॥१॥

1. *TRANSLATION* :—Those persons achieve victory who acquire the knowledge of the glorious and imperishable material cause of the world (Matter) and use Agni (fire or electricity) and other rapid going articles like horses as at their home. Those who are competent to praise the band of the Maruts (wind and herves) among the people, they uphold their powerful army.

PURPORT :—Those persons can make all happy who know the merits, actions and nature of the world consisting of the cause and effect.

NOTES & REMARKS :—(आश्वश्वाः) आशुगामिनोऽग्न्यादयो अश्वा येषान्ते । अग्निर्वा अश्वः श्वेतः (Stph. 3, 6, 2, 5) ।=Those who use Agni (fire or electricity) in the place of rapid going horses. (अमवत्) गृहवत्) अम इति गृहनाम (NG 3, 4)=Like home.

What should men do is told further :

त्वेषं गणं तवसं खादिहस्तं धुनिव्रतं मायिनं दातिवारम् ।
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविराधसो नॄन् ॥२॥

2. *TRANSLATION* ;—O wise men! praise the band of heroes who are glorious, powerful and having some edibles in their hands, whose vow is to shake or overcome their enemies. They are endowed with good intellect or wisdom, liberal in giving donations, beneficient by their greatness and possessors of infinite good virtues. Admire these men of great wealth.

PURPORT :—Men should honour only able righteous and enlightened persons so that happiness may increase.

NOTES & REMARKS :—(धुनिव्रतम्) धुनि: कम्पनमिव व्रतं शीलं येषान्ते ।= Whose vow or habit it is to shake or overcome their enemies. (मायिनम्) प्रशस्ता माया प्रज्ञा विद्यते यस्य तम् । मायेति प्रज्ञानाम (NG 3, 9)= Endowed with good intellect or wisdom. (तुविराधस:) बहुधनवत: । राध इति धननाम (NG 2, 10)=Very wealthy.

TRANSLATOR'S NOTES :—Though Prof. Maxmullar has always put the storm Gods in bracket after that Maruts, even his own translation given below proves expressly that the Maruts are not the strom Gods as supposed by him and others, but heroic and victorious men as the use of the word नृन् shows without the least shadow of doubt.

"The tunible company, the powerful, adorned with gifts on their hands, given to roaring, potent, dispensing treasurers, they who are beneficent infinite in greatness, prais. O poet ! these men of great wealth". (The Vedic Hymns Vol, I by Prof. Maxmuller Page 343). Mark तुविराधस: नृन् These men of great wealth. That is exactly the position of Maharshi Dayananda Sarasvati who has rightly translated नृन् used in the mantra as नृन्=Men, धूञ् कम्पने (स्वा०) ।

—— ——

What should men do is told further :

आ वो यन्तूदवाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ।।३।।

3. *TRANSLATION* :—O young poets ! let these Maruts (monsoon winds) came to you today who are water carriers and who stir up the rain. O brave men, use the fire properly for various purposes which has been lighted for you.

PURPORT :—Those who know the air, Agni (fire or electricity) and other elements which cause rain can use them for siring up the rains.

NOTES & REMARKS :—(उदवाहास:) य उदकं वहन्ति तानिव ।=Those who carry stir up or cause the rains. (जुनन्ति) प्रेरयन्ति: जुत-गतौ (तुदा०) गतेस्त्रिष्वर्थेष्वत्र गत्यर्थं ग्रहणम् ।=Urge-stir up.

TRANSLATOR'S NOTES :—The epithet used for the Maruts कवयो युवान: has been rendered into English in Griffith's translation as 'youthful sages'. Prof. Wilson has translated it as 'wise and young' and yet all these erroneously think that the Maruts are the storm gods. It is strange.

———

The attributes of the Maruts (highly educated men) are told further :

यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्वो मरुतः सुवीरः ॥४॥

4. *TRANSLATION* :—O unifying highly education men ! you create (elect) for men an active king who is wise among the wise; from you come the man who can fight with his fists, and is quick with his arm, and also from you come the men with good horses and good valiant hero.

PURPORT :—Men should create (elect) by all fair means a king who is endowed with righteous merits, actions and temperament, and also his assistant of the same nature.

NOTES & REMARKS :—(विभ्वतष्टम्) विभूनां मेधाविनां मध्ये तष्टं तीव्रम् ।=Wise among the wise i.e. extra-ordinarily wise or

(methodically taught) by the masters. (मरुतः) सुशिक्षिता मानवाः ।= Highly educated or well-trained men.

The merits of the teachings of the enlightened persons are told :

अरा इवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः ।
पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥५॥

5. *TRANSLATION* ;—O learned persons ! the wind which are sons of the firmament, like the spokes of the wheel, none of them is the last or like the days, which are born on and on without much sound with much might and sprinkle water (shower rain along with lightning and clouds). In the same manner, you heroes, who are undertakers of mighty works with your intellect, manifest your power.

PURPORT ;—There is upamālankāra or simile used here. As the parts of the wheel of the chariot and days revolve turn by turn and as the winds come and go and cause rains, in the same manner, men should behave slowly and reciprocate by raining down happiness with their intellect for the delight of all.

NOTES & REMARKS :—(अचरमाः) नान्त्यावयवाः=Not the last parts. (अकवाः) अशब्दायमानाः । कु शब्दे (अदा०)=Not making much sound. (पृश्नेः) अन्तरिक्षस्य । पृश्निरिति साधारणनाम (NG 1, 4) अन्तरिक्षाकाश साधारणमिति शाकः=Of the firmament. (रभिष्ठाः) अतिशयेन रब्धारः । रभ-राभस्ये (भ्वा०) शीघ्रारम्भे इत्यर्थः ।=Commencers or undertakers of mighty works.

The merits of the teachings of the entitled persons are continued :

यत्प्रायासिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः।
क्षोदन्त आपो रिणते वनान्यवोस्रियो वृषभः क्रन्दतु द्यौः ॥६॥

6. *TRANSLATION* :—O learned men ! when you come with your quick-going, speedy and strong wheeled vehicles like the aircrafts etc., you shower joy on all. As the rain water goes to or mingles with the rays of the sun, in the same manner, let the cloud born out of the rays roar down resulting in the welfare of all (so to speak). May your noble desire be fulfilled ?

PURPORT :—O men ! you can attain all happiness, if you learn to go quickly to distant places like the winds and satisfy all like the water.

NOTES & REMARKS :—(वीलुपविभिः) दृढचक्रैः। वीलु इति बलनाम् (NG 2, 9) पविरिति वज्रनाम (NG 2, 20) अथवा पविरिति पदनाम (NG 4, 2) गत्यर्थमादाचक्राकैः। =With strong wheels. (उस्रियः) उस्रासु किरणेषु भवः उस्र। इति रश्मिनाम (NG 1, 5) =Born from the rays of the sun. (वृषभः) वर्षको मेघः। =The cloud that rains. (पृषतीभिः) वेगादिभिः।= Speedy.

The atributes and duties of the enlightened person are told :

प्रथिष्ट यामन्पृथिवी चिदेषां भर्तेव गर्भं स्वमिच्छवो धुः।
वातान्ह्यश्वान्धुर्यायुयुज्रे वर्षं स्वेदं चक्रिरे रुद्रियासः ॥७॥

7. *TRANSLATION* ;—O men ! as the earth which sustains the generative power in proper time, as a wife preserves the semen received from her husband, in the same manner, you use your own strength and employ the winds like the horses, harnessed to the

yoke. The brave men who are experts in making the wicked weep, shower happiness and joy from the sweat of their brow while doing labour they cahnge their sweat into rains (work hard, Ed. so to speak.

PURPORT :—*Those men can attain all happiness, who are of forbearing nature like the earth, and who being great scholars or scientists apply various gases in their vehicles, and also cause them rains and accomplish their purposes.*

NOTES & REMARKS :—(शव:) गमनम् । शवतिर्गति कर्मा (NG 2, 14) शव इति बलनाम (NG 2, 9) ।=Movement. (रुद्रियास:) रुद्रेषु दुष्टरोदयितृषु कुशला: । रुदिर् अश्रु विमोचने (तु०) ।=Experts in causing the wicked.

The duties of the enlightened persons are told :

हृये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥८॥

8. *TRANSLATION* :—O ye heroes! you are endowed with great wealth (or wisdom), you have attained emancipation; you are knowers of the true eternal God or Matter and you always listen to truth. You are well-versed in all sciences; you are youthful (energetic) physically and spiritually; you are benevolent like the big clouds and you serve the Supreme Being (God). Listen to our words of prayer and make us happy by being gracious to us.

PURPORT :—*Only those persons should be respected by us who having acquired the knowledge of all sciences, while serving an absolutely truthful enlightened persons, God and His commands, because they are the men of liberal views, endowed with perfect physical and spiritual power. Uplift us by teaching and preaching.*

NOTES & REMARKS :—(ऋतज्ञाः) य ऋतं परमात्मानं प्रकृतिं वा जानन्ति। ऋतमिति सत्यनाम (NG) 3, 10) ।=Who are knowers of True God or matter. (बृहद्गिरयः) बृहन्तो गिरयो मेघा इवोपकारका गुणा येषान्ते । अत्र सत्यं ब्रह्म, सत्या वा प्रकृतिः । गिरिरिति मेघनाम (NG 1, 10) Whose virtues are benevolent like the large clouds. (उक्षमाणाः) सेवमानाः ।=Serving.

Sŭktam—59

Seer or Rishi of the hymn—Shyāvāshva Ātreya. Devatā Maruts. Chhandas—Jagati and Trishtup Svaras Nishāda and Dhaivata.

The attributes of the enlightened persons are told :

प्र वः स्पळक्रन्त्सुवितायं दावनेऽर्चा दिवे प्र पृथिव्या ऋतं भरे ।
उक्षन्ते अश्वान्तरुषन्त आ रजोऽनु स्वं भानुं श्रथयन्ते अर्णवैः ॥१॥

1. *TRANSLATION* :—O learned persons ! honour those who perform truthful deeds for the welfar of the (poor and Ed. wealthy. and liberal donor for a man desiging (planning. Ed.) the welfare of all, for the firmament and earth in a dealing that supports all. Honour those who make proper use of the impetuous fire, electricity and other articles and move quickly, who make their own splendour some what slack by the illustration of the oceans or rivers. O king ! being the destroyer of the foes and touching lovingly the friends, honour good persons constantly.

PURPORT :—*O king ! those persons who construct aeroplanes and other vehicles with the help of the technology, travel in the firmament. They multiply wealth and prosperity for the happiness of all become the ornaments of the world.*

NOTES & REMARKS :—(सुविताय) ऐश्वर्य्यवते । (सुविताय) षू-प्रसवैश्वर्ययोः (स्वा०) अत्रैश्वर्यार्थग्रहणम् ।=For a wealthy or prosperous person. (स्पट्) स्पष्टा । स्पृश बाधनस्पर्शनयोः (म्वा०) =One who touches lovingly or

destroy enemies. (अश्वान्) वेगवतोऽग्न्यादीन् । अग्निर्वा अश्वः श्वेतः (Stph 3, 6, 2, 5)=Speedy horses in the form of the fire, electricity etc.

The attributes of the air (wind) are told :

अमादेषां भियसा भूमिरेजति नौर्न पूर्णा क्षरति व्यथिर्यती ।
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः ॥२॥

2. *TRANSLATION* :—O leading men! the earth tremples with fear before the strength of the wind, fire, sun and such powerful objects. She swirls, like a full ship, that goes rolling, or like a suffering woman going to some place. The heroes who appear on their marches, are visible from far and showing path to others by their attributes leading to happiness, strive together in the battle or a dealing of knowledge. Such men can make all happy.

PURPORT :—There is upamālankared or simile in the mantra. As the cowards run away from the heroes in the same manner, the earth trembles and moves from the wind and sun. As a ship laden with various articles goes across the sea with the combination of the fire, water, electricity etc, in the same manner, let all men go to the last of knowledge. As brave persons endeavour in the battle, so other men should also try to do.

NOTES & REMARKS :—(एषाम्) वाय्वग्न्यादीनाम् ।=Of the wind, Agni (fire and sun) and other objects. (एमभिः) प्रापकैर्गुणैः =The attributes that lead to happiness. (विदथे) सङ्ग्रामे विज्ञानमये व्यवहारे वा ।=In the battle or the dealing of knowledge.

The properties of winds are mentioned :

गवांमिव श्रियसे श्रृङ्गमुत्तमं सूर्यो न चक्षू रजसो विसर्जने।
अत्यां इव सुभ्व१श्चारवः स्थन मर्या इव श्रियसे चेतथा नरः ॥३॥

3. *TRANSLATION* :—O noble, beautiful and active leading men ! you shine like the sun touching the uppermost part of the rays. Your eye is like the sun in the world, when the mist is scattered. Like strong horses, you are beautiful. O heroes ! you think of glory like highly learned and manly youths. Give this knowledge to others.

PURPORT :—Those persons can enjoy good happiness who serve or properly apply the light, donation (wealth etc) speed and discrimination like the sun, horse and thoughtful men.

NOTES & REMARKS :—((गवामिव) किरणानामिव। गाव इति रश्मिनाम् (NG 1, 5)=Like the rays of the sun. (अत्या इव) अश्ववत्। अत्य इत्यश्वनाम (NG 1, 14)=Like the horses. (चारवः) सुन्दरस्वभावा गन्तारो वा। चर्-गतौ (भ्वा०)।=Men of good nature or active, moving about.

The attributes of wind are stated :

को वो महान्ति महतामुदश्नवत्कस्काव्या मरुतः को ह पौंस्या।
यूयं ह भूमिं किरणं न रेजथ प्र यद्भरध्वे सुवितायं दावने ॥४॥

4. *TRANSLATION* :—O thoughtful men ! who can reach the great knowledge, and who can create the greate poetic works and manly deeds of your great one? You shake the earth like the rays of the sun, when you are carried forth for granting prosperity to the liberal donor.

PURPORT :—There are questions and answers. Who attains the great knowledge from the absolutely truthful enlightenrd person ?

Who can perform the works of these highly learned men, and who contain the strength of the heroes? The answers the these questions are—those who are men of pure mind, seekers after knowledge and truth, righteous, industrious and Brahmacharis can attain all this.

NOTES & REMARKS ;—(महान्ति) विज्ञानादीनि ।=Great knowlegde etc. (पौंस्या) पुंसामिमानि बलानि । पौंस्यानीति बलनाम (NG 2, 9)=Manly powers. (सुविताय) ऐश्वर्याय ।=For prosperity.

———

More about the wind is continued :

अश्वा इवेदरुषासः सबन्धवः शूराइव प्रयुधः प्रोत युयुधुः ।
मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥५॥

5. *TRANSLATION* :—O learned persons ! you are like kith and kin and like the red horses go quickly and fight (rush. Ed.), like heroes eager for the battle. Grow like well-grown thoughtfully leaders. Those who destroy the armies of the enemies like the splendour of the sun covered by rain are ever to be respected.

PURPORT ;—*There is upamalankāra or similes used in the mantra. Those persons who are powerful like the horses, fearless like heroes, thoughtful like wise leaders, and dispellers of the darkness of ignorance like the sun can bring about the welfare of all.*

NOTES & REMARKS :—(अरुषास:) रक्तादिगुणविशिष्टा:=Endowed with redness other attributes. (मिनन्ति) हिंसन्ति । मीञ्-हिंसायाम् (क्र्या)=Destroy.

TRANSLATOR'S NOTES :—Even Prof. Maxmuller's translation like "the Maruts are like well-grown manly youths and the men have grown strong". It shows that they are not 'the storm gods'

as supposed by him and some other western scholars, but it means great heroes among men.

The same subject of wind is dealt :

ते अ॑ज्येष्ठा अक॑निष्ठास उ॒द्भिदोऽमं॑ध्यमासो मह॑सा॒ वि वा॑वृधुः
सु॒जा॒तासो॑ ज॒नुषा॒ पृश्नि॑मातरो दि॒वो मर्या॒ आ नो॒ अच्छा॑ जिगातन ॥६॥

6. *TRANSLATION* :—O learned persons ! let them come to us well are matching in manhood, there is none superior among them, non-inferior by birth. They have grown by their might and have the firmament as their mother, and are well-known for their good dealings. They are noble by birth, desire the welfare of all and with their strength. Come there to us.

PURPORT : –*If there is good education among men, then all men whether superior or inferior, may be endowed with distruction and able to also good to the world.*

NOTES & REMARKS :—(सुजातास:) शोभनेषु व्यवहारेषु प्रसिद्धा: जनी-प्रादुर्भावे ।=Well-known for good dealings. (दिव:) कामयमाना: । दिवु-क्रीडाविजगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दि०) अत्र कान्त्यर्थ: । कान्ति: कामना ।=Desiring the welfare of all.

Something about education told :

व॒यो न ये श्रेणी॑: प॒प्तुरोज॒सान्ता॑न्दि॒वो बृ॑ह॒तः सानु॑न॒स्परि॑ ।
अश्वा॑स एषामु॒भये॒ यथा॑ वि॒दुः प्र पर्व॑तस्य नभ॒नूँरे॑चुच्यवुः ॥७॥

7. *TRANSLATION* :—Those are supporters of the world who like birds move with strength in rows, who go to the traders

living near the summit of the mountains, kinds who know the horses of both these and shake or make to fall down the parts of the clouds (through rains).

PURPORT :—There is upāmalankāra or simile used in the mantra. As the birds flight quickly in rows in the same manner the well—trained servants, and horses etc; take the vehicles quickly to all places without delay.

NOTES & REMARKS :—(दिवः) व्यवहर्तॄन् । दिवु धातोरनेकार्थेष्वत्र व्यवहारार्थं ग्रहणम् ।=Dealare. (नभनून्) घनान्=Parts of the clouds.

———

The subject of winds is further dealt :

मिमा॑तु॒ द्यौरदि॑तिर्वी॒तये॑ नः॒ सं दा॒नुचि॑त्रा उ॒षसो॑ यतन्ताम् ।
आचु॑च्यवुर्दि॒व्यं कोश॑मे॒त ऋषे॑ रु॒द्रस्य॑ म॒रुतो॑ गृणा॒नाः ॥८॥

8. *TRANSLATION* ;—May the mother who is like the light from the heaven give us knowledge. As the divine lighted dawns come striving together, as they come to the treasure of a person who makes the wicked weep. Rishi—the giver of wisdom, in the same manner, let thoughtful persons glorifying god.

PURPORT ;—Those persons become respected who go to the treasuer of riches like electricity, like the dawn or the Rishi sages.

NOTES & REMARKS :—(वीतये) विज्ञानादिप्राप्तये । वी-गतिव्याप्तिजन कान्त्यसनखादनेषु (अ०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानप्राप्त्यर्थेग्रहणम्=For the attainment of knowledg. (ऋषे) विद्याप्रद। ऋषी-गतौ (तुदा०) अत्र गतेः ज्ञानार्थंग्रहणम्=Giver of true knowledge. (गृणानाः) स्तुवन्तः। गृ-शब्दे (भ्वा०) अत्र स्तुति-परकशब्दग्रहणम् ।=Glorifying or praising God.

———

Sūktam—60

Rishi of the Sūktam Shyāvăshva Ātreya. Devatā—Maruts and Agni. Chhandas—Trishtup and Pankti of various kinds.

What should men do is told further :

ईळे अग्निं स्ववसं नमोभिरिह प्रसत्तो वि चयत्कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम् ॥१॥

1. *TRANSLATION* :—As I am glad here with the honour received from others, so I intensely desire to have the knowledge and application of Agni (fire or electricity), which gives us much protection with due respect to the teachers. I gather what I have done, (reap what I have sown), I support the band of the thoughtful men who carry us to distant places with quick—going vehicles. Turning to the right (as a mark of respect), let me multiply the praise of the thoughtful persons.

PURPORT :—*Learned men should be glad to manifest the science of Agni (fire and or electricity) ete. by associating themselves with great scholars and scientists.*

NOTES & REMARKS :—(ईळे) अधीच्छामि । ईळिरध्येषणाकर्मा (NKT 7, 4, 16)=Intensely long for. (अग्निम्) विद्युतम्=Electricity. (ऋध्याम्) वर्धयेयम् । ऋधु-वृद्धौ (दिवा०)=Let me grow.

———

What should men do is told :

आ ये तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु ।
वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित् ॥२॥

2. *TRANSLATION* :—Those men who knowing the science of the Prānas are estabished in the knowledge of various kinds

which sprinkles happiness and joy on them and who are seated in their comfortable vehicles like the aircrafts and go everywhere like the splendid rays of the sun. Through your fear, the earth shakes and also the clouds. Let us respect you.

PURPORT :—*O men ! be well-versed in various good sciences and being seated in good vehicles, be able to reach 3 quickly distant places.*

NOTES & REMARKS :—(पृषतीषु, श्रुतासु) सेचन कर्त्रीषु विद्यासु। =In the sciences which sprinkle or give happiness. (जिहते) गच्छन्ति। ओहाङ्-गतौ (जुहो०)।=Go.

———

What should men do is told further :

पर्वतश्चिन्महि वृद्धो बिभाय दिवश्चित्सानु रेजत स्वने वः।
यत्क्रीळथ मरुत ऋष्टिमन्त आप इव सध्र्यञ्चो धवध्वे ॥३॥

3. *TRANSLATION* :—O brave men endowed with goods ! knowledge ! when you play together, being friendly to one another and united like water, at your shouting, even the large cloud fears and the ridge of heaven trembles. You should investigate about all these objects and places.

PURPORT :—*Those persons who play or sport for the accomplishment of the dealing of knowledge and who accomplish all their works being friendly to one another always enjoy bliss.*

NOTES & REMARKS :—(ऋष्टिमन्त।) प्रशस्तविज्ञानवन्तः। ऋषी-गतौ (तुदा०) गतेस्त्रिष्वर्थेष्वर्थेष्वत्र ज्ञानार्थग्रहणम्।=Endowed with good knowledge. (सध्र्यञ्चः) सहाञ्चन्तः=Going together. (रेजो) कम्पते। भ्यसते रेजते इति भयवेपनयो (NKT 3, 4, 27)=Trembles.

———

What should men do is told further :

वरा इवेद्रैवतासो हिरंयैरभि स्वधाभिस्तन्वः पिपिश्रे ।
श्रिये श्रेयांसस्तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु ॥४॥

4. *TRANSLATION* :—Those who desire their welfare being mighty and endowed with the wealte, annihilate poverty.

NOTES & REMARKS :—(रैवतासः) रेवतीषु पशुषु भवाः। पशवो रेवतीः (रेवत्यः) काठक सं 26, जैमिनीयोपनिषद् ब्राह्मणे 3, 131, 213, 250)=Endowed with the wealth consisting of the cattle (तवसः) बलिष्ठा, गतिमन्तः। तव इति बलनाम (NG 2, 9) तु-गति वृद्धिहिंसासु (स्वोले०) अत्यत्र गत्यर्थकः।= Powerful and active. (पिपश्रे) स्थूलावयवानि कुर्वन्ति। पिश अवयते (तुदा०)= Make them strong and sturdy.

———

How should men be is told here :

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय ।
युवा पिता स्वपा रुद्र एषां सुदुघा पृश्निः सुदिना मरुद्भ्यः ॥५॥

5. *TRANSLATION* :—All these men are brothers. There is none superior among them, none inferior (on account of birth in a certain family or country). Their father is a man of good deeds, young and terible for the wicked (making them weep) and their mother is good intellect (which is like the firmament), who by giving them education to the fulfiller of noble desires and kind, making all days good for them, who are powerful like the winds. It is in this way that all men grow towards properties.

PURPORT :—Those persons who having completed their education in full youth, and being men of good character and temperament marry women of good nature and endeavour, attain prosperity and enjoy bliss.

NOTES & REMARKS :—(स्वपाः) श्रेष्ठकर्मानुष्ठानः । सु+अपः इति कर्मनाम (NG 2, 1)=Doer of good deeds. (सुदुघा) सुष्ठ कामस्य प्रपूरिका । सु—दुह-प्रपूरणे (अदा०)=Fulfiller of noble nesires. (पृश्निः) अन्तरिक्षमिव बुद्धिः ।= Intellect which is like the firmament.

TRANSLATOR'S NOTES :—The words स्वपाः—may be also taken for God Who is the Doer of the best deeds and पृश्निः may be taken for the earth as stated in the Shatapath Brahmana 1.8, 3.15 । इदं व वशापृश्नि (Stph 1, 8, 3, 15) इयं वै वशा पृश्निर्यदिदमस्यां मूलिचामूलिचान्नायं प्रतिष्ठितं तेनेयं वशा पृश्निः (Stph 5, 1, 3, 3) ।

———

How should men deal with one another is told further :

यदुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ठ ।
अतो नो रुद्रा उत वा न्व१स्याग्ने वित्ताद्धविषो यद्यजाम ॥६॥

6. *TRANSLATION* :—O learned persons ! you have observed Brahmacharya up to the age of 36 or 44 years and who are endowed with good wealth, whether you are in the highest, middle or the low dealing, establish us in good dealings and conduct. O man of illumined soul ! like the fire, you also perform Yajna from the wealth and oblations of this devotee.

PURPORT :—*All men should respect those persons who behave properly in all kinds of dealings, whether very high, middle or low, and become prosperous.*

NOTES & REMARKS :—(दिवि) शुद्धे व्यवहारे ।=In pure dealing. (हविषः) भोक्तुमर्हति । हु-दानादनयोः आदाने च (जु०) । अत्र आदानार्थग्रहणम् । अद्-भक्षणे (अदा०)= Worth eating. (अग्ने) पावकवत्प्रकाशितात्मन् । अग्निः कस्माद-ग्रणीर्भवति (NKT 7, 4, 15)=Illumined soul like the fire.

———

What should men do is told further :

अग्निश्च यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि ष्णुभिः ।
ते मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥७॥

7. *TRANSLATION* :—O thoughtful men ! you always do good to others. You are purifiers like the fire, endowed with all wealth, desiring the good of all, destroyer of the violent and are ever cheerful. You shakers of the wicked, uphold all that is admirable for a performer of the Yajna who is associated with right lover persons. You do always what is auspicious from behind and above (in all directions. Ed.) alongwith all men of noble desires.

PURPORT :—Those only are (Mahatmas (great souls) who uphold truth for all.

NOTES & REMARKS :—(विश्ववेदसः) समग्रैश्वर्याः । वेदः इति धननाम (NG 2, 10) ।=Endowed with. (रिशादसः) हिंसकानां नाशकाः । रिष—हिंसायाम् (भ्वा०) =Destroyers of the violent. (धुनयः) दुष्टानां कम्पकाः । अद्— भक्षणे (अदा०) ।= Shakers of the wicked.

The duty of serving the enlightened men is told :

अग्ने मरुद्भिः शुभयद्भिर्ऋक्वभिः सोमं पिब मन्दसानो गणश्रिभिः ।
पावकेभिर्विश्वमिन्वेभिरायुभिर्वैश्वानर प्रदिवा केतुना सजूः ॥८॥

8. *TRANSLATION* :—O learned great leader ! be pleased to drink Soma (the juice of nourishing herbs) being delighted by the beauty of the company endowed always with bright intellect along—with those men, who are doing good deeds, and venerable, pure and purifiers, conveying all good dealings of the world, which brighten and enliven everything.

PURPORT :—It is the duty of all men to associate themselves with the absolutely truthful enlightened persons to increase their knawledge, span of life and intellect and having adopted proper diet and walk—adopt always good conduct.

NOTES& REMARKS :—(ऋक्वभिः) सत्कर्त्तव्यैः । ऋच्-स्तुतौ । इण-गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । =Venerable. (विश्वमिन्वेभिः) सर्वं जगद्व्यवहारं प्रापयद्भिः । =Conveying all good dealings of the world.(प्रदिवा)प्रकृष्ट प्रकाशवता । दिवु धातोरनेकार्थेष्वत्र द्युत्यर्थः । द्युतिः—प्रकाशः ।=Brilliant, bright. (सजूः) समानप्रीतिसेवी । स+जुषी—प्रीतिसेवनयोः (तुदा०) =Loving and serving eqully.

TRANSLATOR'S NOTES :—It is noteworthy that though Prof. Maxmuller has translated Maruts everywhere as 'The storm gods—his own translation of the word 'Āyubhih' (आयुभिः) used here as an epithet of Maruts as 'with men (Aryas) who brighten everything, of ऋक्वभिः as singers, clearly proves that they are really respectable good and brave men and not 'The Storm Gods' as supposed by him and some other western scholars. This hymn is connected with the previous hymn do there is mention of the attributes of the winds, fire and the enlighteded persons.

Sūktam—61

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Purumeedha, Taranto and others. Metres or Svaras—Gāyatri, Anushtup and Brihati of various kinds.

The attributes of the Maruts are told by the way of questions and answers.

के ष्ठा नरः श्रेष्ठतमा य एकएक आयय ।
परमस्याः परावतः ॥१॥

1. *TRANSLATION* :—O who are you? O leading men! the very best, who have approached one by one from the farthest distance and experts in the subtlest science?

PURPORT :—*Who are the best men? Who always perform the best deeds?*

NOTES & REMARKS :—(नरः) नायकाः । = Leaders. (परमस्याः) अतिश्रेष्ठा वा । = Of the best science.

TRANSLATOR'S NOTES :—(नरः) णीञ्-प्रापणे । सन्मार्गं नयन्तीति नरः— नायकाः ।

Even Prof. Maxmuller's translation proves quite clearly that they are the best men and not 'The Storm Gods' as supposes them to be in the beginning of every hymn on "Maruts (The Storm-Gods). His translation is "Who are you O Men! the very best, who have approached one by one from the farthest distance?" This is misleading.

The attributes of Maruts are stated :

क्व वोऽश्वाः क्वाभीशवः कथं शेक कथा यय । पृष्ठे सदो नसोर्यमः ॥२॥

2. *TRANSLATION* :—O thoughtful men! where are your horses? Where is your finger? How do you come quickly? The seat is on the back of the horse and the reins in the nostrils of the horses?

PURPORT :—*Whenever a man puts questions to the enlightened persons, they should answer him properly. If they are impartial like the dispensers of justice, then they can acquire all knowledge.*

NOTES & REMARKS :—(अभीशवः) अङ्गुलयः । = Fingers. (सदः) छेद्यं वस्तु । = Anything to be cut.

TRANSLATOR'S NOTES :—अभीशव: इत्यङ्गुलिनाम (NG 2, 5) is also अभीशव: इति रश्मिनाम (NG 2, 5) षद्लृ—विशरणगत्यवसादनेषु (भ्वा०) अत्र विशरणार्थमादाय व्याख्या= Bridles. Reins.

———

The attributes of Maruts are mentioned :

जघने चोद एषां वि सक्थानि नरो यमुः । पुत्रकृथे न जनयः ॥३॥

3. *TRANSLATION* :—O leaders ! respect those persons whose goad is on the croup, the heroes strech their legs apart. They are like the parents on the birth of the children.

PURPORT :—There is Upamālankāra or simile in the mantra. All should do like the parents having given birth to their children make them highly educated by having proper control over them.

NOTES & REMARKS :—(जनय:) मातापितर: । जनी-प्रादुर्भावे = Father and mother. (चोदः) प्रेरक: । चुद-प्रेरणे ।= Goad.

———

Something about the teaching of the enlightened persons is taught :

परा वीरास एतन मर्यासो भद्रजानयः । अग्नितपो यथासथ ॥४॥

4. *TRANSLATION* :—O men ! move along heroes endowed with knowledge and strength. You know the path of welfare and who heat various articles on fire (energy. Ed.). Such persons should be respected by all.

PURPORT :—All should gladden those who give up all sinful activities that cause bondage and who accept the means of emancipation and prompt others to do the same.

NOTES & REMARKS ;—(भद्रज्ञानयः) ये भद्रं कल्याणं जानन्ति ते। भदि-कल्याणे सुखे च।=Those who know the path of true welfare. (वीरासः) व्याप्तविद्याबलाः वीराः। वी-गतिव्याप्तिप्रजननकान्त्यसनखादनेषु (अदा०)। ज्ञा—अवबोधने (क्र्या)=Pervading in knowledge and strength.

The teachings of enlightened are highlighted :

सनत्साश्व्यं पशुमुत गव्यं शतावयम्।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत् ॥५॥

5. *TRANSLATION* :—May the woman, if she streches out her arm as a rest for the hero, praised by a man who has black horses, gain cattle consisting of horses, cows and a hundred other things.

PURPORT :—*That woman becomes admirable who does not allow her husband to be attached to the lust and thus makes him lose her vatality but increases the strength of the horses and other creatures in the house having nourished them well.*

NOTES & REMARKS :—(श्यावाश्वस्तुताय) श्यावैरश्वैः प्रशंसिताय्।= Praised on account of the black horses. (शतावयम्) शतान्यवयवा यस्मिंस्तम्।=He who has one hundred or more parts.

Something about the teaching of labour about the work is told :

उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी। अदेवत्रादराधसः ॥६॥

6. *TRANSLATION* :—O man! that woman who being separate from a person who is a Godless or miserly man, makes a

man prosperous and takes him across all misery, and this makes you happy. You should also gladden her.

PURPORT :—That woman only is to be respected well by her husband, who being away from the men of unjust conduct and poor and from respecting those why are not fit for being respected, gladdens her husband.

NOTES & REMARKS :—(शशीयसी) अतिशयेन दुःखं प्लावयन्ती। शशीयसी इति शश-प्लुत-गतौ=Removing all misery. (अराधसः) अधनम् राध इति धननाम (NG 2, 10)=Poor.

Role of labour and its relation with the work is highlighted :

वि या जा॒नाति॒ जसु॑रिं॒ वि तृष्य॑न्तं॒ वि का॒मिन॑म् ।
दे॒व॒त्रा कृ॑णु॒ते मनः॑ ॥७॥

7. *TRANSLATION* : - O men ! that woman who knows her husband when he is industrious, knows him when he is thirsty (greedy) and knows when he is lustful, engages her mind in the attainment of divine virtues or in the association with the enlightened persons is indeed ideal.

PURPORT :—That woman is the bringer of true welfare to her husband who knows him as an industrious and righteous person and also if he is greedy and lustful. Who having known him as such in all aspects, he urges him to remove all his evils or faults and to take in all good virtues.

NOTES & REMARKS :—(जसुरिम्) प्रयतमानम् ।=Industious, trying to do good deeds. (तृष्यन्तम्) तृषातुरमिव ।=Greedy like a thirsty person. (कामिनम्) कामातुरम् ।=Engrossed in lust.

TRANSLATOR'S NOTES :—यद्यपि पाणिनीयधातुपाठे जसधातुः प्रयतनार्थेन दृश्यते तथापि जसु मोक्षणे (दिवा०) जसु—हिंसायम् (चुरा०) इति वर्तते। दुर्गुणानां मोक्षणं हिंसा वा प्रयत्नेनैव भवति नान्यथा। तृष —पिपासायाम् (दिवा०)।

———

Something about the learned persons is told further :

उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः।
स वैरदेय इत्समः ।८॥

8. *TRANSLATION* :—O man! he who is not praised by good men, is equally imperfect having acquired only half knowledge and engaged in the conduct full of malice; and another who is admired by learned persons but does not perform truthful actions are equal. This is what all of you should know well.

PURPORT :—He who being lazy does not engage himself in doing good deeds and another who is learned and knows truth and untruth but does not perform truthful act are equally unrighteous.

NOTES & REMARKS :—(नेमः) अर्द्धाधिकारी। नेम इत्यर्धस्य (NKT 3, 4, 20)=Entitled to half portion, imperfect and immature. (पणिः) प्रशंसितः। पण-व्यवहारे स्तुतौ च (भ्वा०) =Praised.

TRANSLATOR'S NOTES :—Prof. Maxmullar's note on this mantra is 'This verse is very obscene'. (Vedic Hymn Vol. 1 p. 360). (It rather looks strange. Ed.).

———

The duties of the husbands and wives are told :

उत मेऽरपद्युवतिर्ममन्दुषी प्रति श्यावाय वर्तनिम्।
वि रोहिता पुरुमीळ्हाय येमतुर्विप्राय दीर्घयंशसे ।९॥

9. *TRANSLATION* :—To me who is the possessor of the

black horses virile, wise and well famed, my young wife is bestower of admirable bliss, and is manifester of the path of righteousness and justice), tells me plainly about her. Let both of us should behave with self – restraint like the couple endowed with good virtues.

PURPORT :—If husband and wife are of the suitable matching or agreeable merits, actions and temperaments, they can attain good path (of righteousness), great glory and bliss.

NOTES & REMARKS :—(ममन्दुषी) प्रशंसनीयानन्दकारी ।=Bestower of the admirable bliss. (वर्त्तनिम्) मार्गम् ।=Path (पुरुमीह्लाय) बहुवीर्यसेक्त्रे । =Very virile inseminator.

TRANSLATOR'S NOTE :—मुदि-स्तुतिमोदमदस्वप्नकान्तिगतिषु (भ्वा०) अत्र मोदार्थकः । रप—व्यक्तायां वाचि (भ्वा०) वृतु-वर्तने । वर्तन्ते प्रवर्तन्ते कर्मसु अनेनेति वर्तनिः—मार्गः । रुह —बीजजन्मनि प्रादुर्भावे च (भ्वा०) । अत्र प्रादुर्भावार्थः ।

The duties of husbands and wives are hightighted :

यो मे॑ धे॒नूनां॑ श॒तं वैद॑दश्वि॒र्यथा॒ दद॑त् ।
त॒रन्त॑ इ॒व मं॒हना॑ ॥१०॥

10. *TRANSLATION* :—He alone can be a true master who being the son of the possessor of good horses gives me a hundred cows and who takes me across the ocean of misery like the big boat or steamer taking across the river or ocean.

PURPORT :—As a man who is giver of hundreds or thousands of articles and who protects the cows, goes across the river or ocean with big steamer. In the same manner, wise husband and wife go across the ocean of misery by the observance of righteous conduct.

NOTES & REMARKS :—(वैददश्विः) योऽश्वान् विन्दति स विददश्वस्तस्यापत्यं वैददश्विः =The son of man who is possessor of good horses. (मंहना) महत्या नौकया=With big boat or steamer.

TRANSLATOR'S NOTES ;—विद्लृ-लाभे । इन्द्रियाणि हयानाहुः (कठोपनिषद्) So by Ashvas the meaning of the senses also can be taken. In that case, it may mean a man of perfact self-control.

मह—पूजायाम् (भ्वा०) ।

It was not correct on the part of Sayanacharya, Prof. Wilson, Griffith and Prof. Maxmuller to take the words 'Shyāvāshva and Vidadashvi' Purumidha, as Proper Nouns and names of some sages, as it is against the fundamental principle of the Vedic Terminology, Nighantu and Nirukta, as pointed out several times earlier.

———

The duties of married couple are stated :

य ईं वहंन्त आशुभिः पिबंन्तो मदिरं मधुं । अत्र श्रवाँसि दधिरे ॥११॥

11. *TRANSLATION :*—O men ! those persons who get pure and delightful water and drinking the sweet honey, juice etc. prepare good food and become wealthy (by keeping good health and exerting themselves).

PURPORT :—Those who make articles that create joy and augment intellect, become rich and beautiful.

NOTES & REMARKS :—(ईम्) उदकम् । ईम् इति उदकनाम (NG 1, 12) =Water. (श्रवांसि) अन्नानि । श्रव इत्यन्ननाम=Food material etc. (मदिरम्) आनन्दकरम् =Delightful.

———

Something about good teaching is told :

येषां श्रियाधि रोदंसी विभ्राजंन्ते रथेष्वा । दिवि रुक्म इवोपरि ॥१२॥

12. *TRANSLATION :*—Those enlightened persons by whose beauty and wealth righteous dealings shine like the gold in one's

desire and who are seated in the charming vehicles like the aircraft, shine above like heaven and earth.

PURPORT :—There is Upamālankāra or simile used in the mantra. They who gather wealth etc. with righteous labour, become glorious and renowned like the rays of the sun.

NOTES & REMARKS :—(श्रिया) शोभया लक्ष्म्या वा=By beauty or wealth. (रुक्म इव) रुचिकर: सुवर्णादिपदार्थों यथा । रुक्ममिति हिरण्यनाम (NG 1, 2) रुच-दीप्तौ (भ्वा०) युजिरुचि तिजां कुन्त (उणादिकोषे 1, 146) अनुवृत्यामक् प्रत्यय: ।= Like the glittering gold etc. रुक्म इति हिरण्यनाम (NG 1, 2) रुच—दीप्तौ (भ्वा०) युजिरुचितिजांकुन्त (उणादिकोष 1, 146).

It is audacious on the part of Prof. Maxmuller and Oldenberg to change the text of the mantras to suit their interpretation. Prof. Maxmuller says in his note on this mantra 'I have adopted the reading Rodasi Vibhrajate (रोदसी विभ्राजते) in my translation. "Then on whose chariots Rodasi glitters in glory." "He take's Rodasi to be the wife of the Maruts, the lightning." (See Vedic Hymn Vol. 1 p. 357, 362,505). But such a change in the text is most objectionable and it shows the audacity on the part of these western scholars. Prof. Maxmullar adds in his note : Oldenberg himself suggests श्रियोऽधि and would translate "They whose cars shine over the two worlds on their chariots." (Vedic Hymn Vol. p. 362). Such changes in the text are Umpamalankar and show only the inability of the translator to understand the meaning of the words used in the mantras, traditionally handed over from generation to generation from the times immemorial.

Something about the sermons and their subject is told :

युवा स मारुतो गणस्त्वेषरथो अनेद्यः । शुभंयावाप्रतिष्कुतः ॥१३॥

13. *TRANSLATION* :—O men ! that blameless, triumphant,

irrestible youthful company of the Maruts (mighty men like the winds) which goes to distant seas and is seated in blazing vehicles can accomplish many works.

PURPORT :—Those men who make all men and women energetic (youthful and enlightened), become admirable and bestowers of happiness to all.

NOTES & REMARKS :—((अनेद्यः) अनिन्दनीयः =Blamelss. (त्वेषरथः) त्वेषः प्रकाशवान् रथो यस्य सः =Seated in blazing vehicle. (शुभंयावा) यः शुभं जलं याति ।=Going to distant waters-rivers and oceans.

Something about the duties of the enlightened persons is told further :

को वेद नूनमेषां यत्रा मदन्ति धूतयः । ऋतजाता अरेपसः १४॥

14. *TRANSLATION* :—O learned persons! who knows with certainty where those noble persons who are well-known for their truthfulness, and who are sinless or faultless and shakers or strikers of sin, rejoice ?

PURPORT :—We ask you, who are the knowers of the fault (sin) and merit, truth and untruth. The answer is that those who are devotees of God are free from all negligence.

NOTES & REMARKS :—(अरेपसः) अनपराधिनः ।=Faultless, sinless. (धूतयः) ये पापं धुनयन्ति ते । धून्-कम्पने ।=Who shake or sweep away all sins.

Something about the duties of the enlightened persons is told further :

यूयं मर्तं विपन्यवः प्रणेतारं इत्था धिया । श्रोतारो यामहूतिषु ॥१५॥

15. *TRANSLATION* :—O wise men ! you are leaders and listeners to the requests of men in the acts of peace and invocation. Thus with your intellect and actions, you urge them to do good deeds.

PURPORT :—*Blessed are those enlightened persons who make men wise by urging them to do righteous dealings.*

NOTES & REMARKS :—(विपन्यवः) मेधाविनः । विपन्यव इति मेधाविनाम (NG 3, 15) = Wise. (यामहूतिषु) उपरमाऽऽह्वानल्यकर्म्मसु । यम्-उपरमे । ह्वेञ्-स्पर्धायां शब्दे च (जु०) = In the acts of peace and invocation.

The duties of the enlightened are stated :

ते नो वसूनि काम्या पुरुश्चन्द्रा रिशादसः । आ यज्ञियासो ववृत्तन ॥१६॥

16. *TRANSLATION* :—Those performers of Yajnas and destroyers of the violent are bringers of welfare to us, who bestow upon us delightful treasures containing much gold.

PURPORT :—*Those persons only can do good to others who earn money by righteous or just means.*

NOTES & REMARKS :—(पुरुश्चन्द्रा) बहुसुवर्णानि । पुरु इति बहुनाम (NG 3, 9) चन्द्रमिति हिरण्यनाम (NG 1, 2) = Much gold. (रिशादसः) हिंसक-हिंसकाः । रिश—हिंसायाम् । अद्-भक्षणे । = Destroyers of the violent.

What are the duties of enlightened are described :

एतं मे स्तोममूर्म्ये दार्भ्याय परा वह। गिरो देवि रथीरिव ॥१७॥

17. *TRANSLATION* :—O learned lady ! shining with knowledge and giver of peace and happiness like the night, you hear this praise of mine and drive away the person who desires to harm us. Carry away these my words to distant places like a good charioteer.

PURPORT :—There is upamālankāra (simile) used in the mantra. As night gives happiness to all creatures, so a good wife bestowes happiness upon her husband and others.

NOTES & REMARKS :—(दार्भ्याय) दर्भेषु विदारकेषु भवाय =For a man who harms and tears. (ऊर्म्ये) रात्रीव वर्त्तमाने ।=Like night.

TRANSLATOR'S NOTE :—दर्भः—दृदलिभ्यां भः (उणादिकोषे 3, 151) दृ—विदारणे हिंसायाम् (स्वा०)।

Among the commentators or translators of the Rigveda Dayananda Sarasvati alone understood the significance of the mantra taking the word ऊर्म्य for a wife ,who should be giver of rest (peace) and joy to her husband and others like the night. Others have taken it for the night only which has no significance at all and is absurd on the very face of it. They have wrongly taken as the name of the son of Ratha Veeti.

———

The same subject of enlightened men's duties is dealt :

उत मे वोचतादिति सुतसोमे रथवीतौ। न कामो अप वेति मे ॥१८॥

18. *TRANSLATION* :—O highly learned person ! you should always tell that on the occasion of the movement of the vehicles and on the acquisition of wealth, truth must be preached, so that my desire may not remain unfulfilled.

PURPORT :—It is the foremost duty of the learned and enlightened persons to observe truth and also behave truthfully. They should also preach truth only. This way a man's desires are indeed fulfilled.

NOTES & REMARKS :—(सुतसोमे) निष्पादितैश्वर्यादौ ।=Those who have acquired prosperity(wealth etc.). (रथवीतौ)रथागमनौ ।=During the movement of transport or travelling. (अपवेति) नश्यति ।= Disappears or kills.

TRANSLATOR'S NOTES ;—The right person should always make an earnest appeal to an enlightened person so that he should guide him on the right lines and truthfully. Indeed it helps to build an ideal society.

The subject of teaching of ideals by an enlightened person is highlighted :

एष क्षेति रथवीतिर्मघवा गोमतीरनु । पर्वतेष्वपंश्रितः ॥१९॥

19. *TRANSLATION* ;—O men ! the way the sun-rays are enshrined in the clouds, and take up the straight movements, same way, you should also guide the people on proper right lines. A wealthy or desirous of being wealthy person reaches his destination by his transport, however difficult the path may be.

PURPORT :—The mantra has simile. The way the sun-rays penetrate into the clouds, but their identity is separate, similarly an enlighened person keeps himself detatched in the world inspite of doing the wordly affairs during his life.

NOTES & REMARKS ;—((क्षेति) निवसति ।=Dwells. (रथवीतिः) यो रथेन व्याप्नोति मार्गम् ।=The pathway which is covered by chariots. (गोमतीः) गावः किरणाः विद्यन्ते यासु गतिषु ताः ।=The rays which dwell in the movements. (अपश्रितः) योऽपश्रयति सः ।=Dependent, sun.

Sūktam-62

Seer of the Sūktam—Shrutivid Ātreya. Devatā—Mitrā Varunau. Meters or Chhandas—Trishtup of various kinds, Tune or Svara—Dhaivata.

The attributes of the sun are told :

ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान्।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥१॥

1. *TRANSLATION* :—O teachers and preachers! I have seen one and the best form of the sun among the embodied substances in which there are one thousand rays that abide together. This true and abiding solar system is covered by the true splendour, and various planets are dependent on it. This the splendid form known to the enlightened persons which you should also behold.

PURPORT :—O men ! this solar system has been made by God with many elements and it is endowed with various attributes. You should know it well.

NOTES & REMARKS —(अश्वान्) किरणान्। एष वा अश्वो मेध्यो य एष (आदित्यः) तपति। तस्मात् अश्वाः आदित्यकिरणाः वपुरिति रूपनाम (NG 3, 7)= Rays. (वपुषाम्) रूपवतां शरीराणाम् =Of the embodied substances.

The attributes of the Mitāvarunau are told :

तत्सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरहभिर्दुदुह्रे ।
विश्वाः पिन्वथः स्वसरस्य धेना अनु वामेकः पविरा ववर्त ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! you are like the Prāna and Udāna (vital breaths), You should fulfil or

complete that your greatness which God, the Impeller of the world protects, as the rays fill up the times with days. Gratify all your speeches in the middle of the day. Let your pure dealing or conduct be manifest from all sides, even if it is alone or not aided by others.

PURPORT :—*O teachers and preachers! you should teach people the science of day and night, Prāna and Udāna (vital breaths) and electricity, so that all may enjoy delight and bliss.*

NOTES & REMARKS :—(पवि:) पवित्रो व्यवहार: =Pure dealing or conduct. (मित्रावरुणा) प्राणोदानवदध्यापकोपदेशकौ । =Teachers and preachers who are Like the Prāna and Udāna.

TRANSLATOR'S NOTES :—प्राणोदानौ वै मित्रावरुणौ (Stph. 18, 3, 12, 3, 6, 1, 16) ईमा has not been explained in the commentary here. In his commentary on Rigveda, Rishi Dayananda has explained it as प्रेरक: or Impeller. ईद-गतौ (अ०) कम्पने च, अथवा ईद—क्षेपे (चुरा०) पू-पवने (भ्वा.) ।

The attributes of Mitavarunau are highlighted :

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥३॥

3. *TRANSLATION* :—O life-giver and noble king and prime minister! as the air and electricity uphold earth and sun, (power. Ed.) so you uphold all. As they make grow the barley and other grains and herbs by their great properties, so you should also multiply them. As they satisfy or gladden the earth, so you should also do. As they cause rains, you should also cause the rain of happiness and joy over all your subjects.

PURPORT :—O king and prime minister ! you should act like the Prāna and the sun, nourish the kingdom of earth, increase (the efficiency and posts of. Ed.) the Vaidyas (physicians) and herbs, cause cause and purify rain (through the performance of the Yajnas) and do everything for bestowing happiness upon all,

NOTES & REMARKS :—(मित्रराजाना) प्राणविद्युतौ। (मित्रराजाना) प्राणविद्युतौ। प्राणो मित्रम् (Jaimaniya upanishad 3, 1, 3, 4=Prāna and electricity. (पिन्वतम्) तर्प्पयतम् । पिवि-सेवने सेचने चेत्येके । अत्र सेवा द्वारा = Satisfy, gladden. (जीरदानू) यौ जीवनं दद्यातां तौ । तर्पणं सुखसेचने वा । राजृ दीप्तौ । राजा-दीप्ता विद्युत्=Gives of life.

The same subject of attributes of Mitravarunau is dealt :

आ वामश्वांसः सुयुजों वहन्तु यतरंश्मय उपं यन्त्ववांक् ।
घृतस्यं निर्णिगनुं वर्तते वामुप सिन्धंवः प्रदिवि क्षरन्ति ॥४॥

4. *TRANSLATION* :—O constructors (builders or maufacturers. Ed.) and drivers of the vehicles, let your easily-harnessed horses or rapid growing fire, electricity etc. bear you both, and with well-guided reins or rays come down here with water below. May the charioteer follow you. Let the rivers rain water when fire is kindled.

PURPORT :—If men build machines in the vehicles, putting fire below and water above, (through steam. Ed.) use them for travelling, they can acquire much wealth thereby.

NOTES & REMARKS :—(अश्वास:) अग्न्याद्यास्तुरङ्गा वा। Fire, electricity or horses. (यतरश्मय:) यता निगृहीता रश्मय: किरणा रज्जवो वा येषान्ते । =Those who have controlled the reins or the rays. (निर्णिक) यो निर्णेनेक्ति स, सारथि: । णिजिर्-शौचपोषणयो: (जुहो.) =A charioteer who cleans and strengthens.

The same subject of Mitravarunau is dealt :

अनु श्रुताममतिं वर्धदुर्वी बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥५॥

5. *TRANSLATION* :—O friend and noble person ! both of you are upholders of might. You protect the earth—like water with your act of good association of good works. Endowed with abundant good materials, you dwell in your home, uttering good words. Each one of you increases famous and beautiful form. Let us serve you.

PURPORT ;—*O highly learned persons ! as Prāna, Udāna and other kinds of air protect the world, so you should also do.*

NOTES & REMARKS :—(अमतिम्) रूपम् । अमतिः इति रूपनाम (NG 3,7) =Beautiful form. (बर्हिरिव) जलम् इव बर्हिरित्युदकनाम (NG 1, 12)= Like water. (यजुषा) सत्सङ्गेन क्रियया वा ।=By good association or act. (गर्त्ते) गृहे । गर्त्त इति गृहनाम (NG 3, 4)=In your home. (इळासु) वाक्षु । इला इति वाङ्नाम (NG 1, 11) यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः=In the speeches.

More about the Mitravarunau is said :

अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणेळास्वन्तः ।
राजाना क्षत्रमहृणीयमाना सहस्रस्थूणं बिभृथः सह द्वौ ॥६॥

6. *TRANSLATION* :—O very good President of the council of ministers and Commander-in-Chief of the army, king and minister ! your hands are free from undue violence or generous like the air and the sun, protector of others, shining on account of your virtues, free from anger, preserve the kingdom or the wealth on

earth. Doing always noble deeds you terrify the wicked and protect the world containning thousands of pillars or the charming vehicles.

PURPORT :—O king and ministers, you should become glorious by being righteous and protecting the kingdom with thousands of departments. You should punish the wicked and honour good persons,

NOTES & REMARKS :—(अक्रविहस्ता) अहिंसाहस्तौ, दानशील हस्तौ ।= Whose hands are free from undue violence or generous in giving charity. (अहृणीयमाना) क्रोधरहिताचरणौ सन्तौ । हृणीयते क्रुध्यतिकर्मा (NG 2, 12)=Of coaduct free from anger. (सहस्रस्थूणम्) सहस्रम् (असंख्या वा स्थूणा यस्मिंस्तज्जगत्, राज्यं यानं वा ।=The world containing thousand of pillars are the State or the charming vehicles.

———

The same subject of Mitravarunau is continued :

हिरंण्यनिर्णिगयों अस्य स्थूणा वि भ्रांजते दिव्यं१ श्वाजंनीव ।
भद्रे क्षेत्रे निर्मिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥७॥

7. *TRANSLATION* :—Let us honour that man who purifies and upholds the gold of the earth and the splendour of the fire and who is active, ever moving forward in this world, who shines therefore in the light of knowledge and in meritorious and benevolent work, full of love.

Let us also respect that good policy which is firm like a pillar and resplendent like the lightning or electriety well-regulated or measured out. Let us share that in the sweetness of our home.

PURPORT :—Those men are true politicians who are established in the divine conduct, who having acquired the knowledge of electricity and other sciences are jsut in the discharge of their

domestic duties and are blessed by sharing their wealth and happiness with others.

NOTES & REMARKS :—हिरण्यनिर्णिक्) याः पृथिव्या हिरण्यं मनोस्तेजश्च नितरां नेनेक्ति । =He who purifies and upholds the gold of the earth and splendour of the fire. (अय) योऽयते गच्छति सः । अय-गतौ (भ्वा०) =He who goes, ever moves forward, active. (क्षेत्रे) क्षियन्ति निवसन्ति यस्मिन्पुण्ये कर्म्मणि तद् । क्षि-निवासगत्योः । अत्र निवासार्थे गर्तं इति गृहनाम(NG 3, 4) =The meritorious work in which a man dwells or takes delight. (अधिगर्तस्य) अधिकसुन्दरे गर्त्त-गृहे भवस्य । =Belonging to a beautiful home. (तिल्विले) स्नेहस्थाने । तिल-स्नेहने (तुरा०) =Full of love.

———

The attributes of the Mitra and Varuna (king and his minister) are told further :

हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य ।
आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च ॥८॥

8. *TRANSLATION* :—O king and his minister ! you are like the Mitra and Varuna (Prāna and Udāna) at the rising of the sun, and the end of the dawn you mount on your splendid car which is like the golden pillar. Seated at your home, you tell people about eternal cause and the perishable world (which is its effect). Let us association with you.

PURPORT :—As at the rising of the sun, darkness disappears and light sets in, in the same manner the kings and their ministers who are knowers of the cause and effect and Atma *(God and soul) should illuminate firm justice being friendly to all.*

NOTES & REMARKS :—(अयःस्थूणम्)सुवर्णस्तम्भमिव । अयः इति हिरण्यनाम (NG 1, 2) । =Like golden pillar. (वरुण) (मित्र) प्राणोदानाविव वर्त्तमानौ राजामात्यौ =The King and minister who are like Prāna and

Udāna-two vital breaths. (अदितिम्) अविनाशिकारणम् । अदिति: = Imperishable cause. (दितिम्) नाशवत्कार्य्यम् ।=Perishable effect.

TRANSLATOR'S NOTES :—Eternal God as Efficient Cause of the Universe and Eternal matter—as material cause of the world. दिति: is this perishable world. It is noteworthy that differing from Sayanacharya who interprets अदिति as अखण्डनीया भूमि: or the Earth as an inviolable, whole and दिति as 'खण्डितां प्रजादिकाम् i.e. the divisible people and living creatures inhabiting it, Griffith in his footnote on the mantra has expressed the view that the two words Aditi and Diti may perhaps mean eternal and the persishable, younder boundless space and the bounded space near us." (Hymns of the Rigveda Vol. 1 Tranlsated by Grififth p. 534). Though to a certain extent, it is a better interpretation than Sayanacharya's; it does not eome to the standard of Maharshi Dayananda Sarasvati's philosophical interpretation which should be accepted by all lovers of truth. How strange it is for Sayanacharya to call the earth as inviolable ?

The same subject of Mitra and Varune is dealt :

यद्बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा ।
तेन नो मित्रावरुणावविष्टं सिषासन्तो जिगीवांसः स्याम ॥८॥

8. *TRANSLATION* :—O bountiful guardians of the world ! O king and minister ! you are like the Prāna and Udāna, Protect us living in the shelter which is inpenetrable, strongest, flawless, so that me may distribute the wealth attained from our foes and be victorious.

PURPORT :—*The enlightened persons build very good homes, think over all matters dispassionately ond attain victory, knowledge and its application.*

NOTES & REMARKS :—(बंहिष्ठम्) अतिशयेन वृद्धम् । बण-संभक्तो(भ्वा०) ।
Strongest. (सिषासन्त:) विभजन्त: ।=Dividing or distributing among the needy. (जिगीवांस:) शत्रुधनानि जेतुमिच्छन्त: । जि-जये (भ्वा०) वृहि-वृद्धौ (भ्वा०) Desiring to conqner.

Sūktam—63

Seer or Rishi of the Sūktam—Archana Atreya. Devatā—Mitravarunau. Metres-Jagati. Svara-Nishā.

Now something about the Mitrāvarunau is told :

ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥१॥

1. *TRANSLATION* :—O protectors of truth ! O observers of true Dharma (righteousness) ! king and his minister ! dwelling in God who is Refulgent like the sky, you, mount on your charming vehicle. He whom you protect in this world, or him the sweet rain (of joy and bliss) is sprinkled from the firmament.

PURPORT :—Where there are righteous king and other officers to govern who nourish theme subjects like their own children. It rains there at proper time and people die in proper time.

NOTES & REMARKS :—(व्योमवत्प्रकाशिते व्यापके परमात्मनि ।=In Omnipresent God, Who is full of light like the sky. (पिन्वति) सिञ्चति । पिवि-सेवने सेने चेत्येके (भ्वा०) पिवि-सेचने (काशकृत्स्न धातुपाठे 1, 269) । =Sprinkles.

The attributes of the kings and their ministers are told by the use of the word Mitrāvarunau :

सम्राजांवस्य भुवंनस्य राजथो मित्रांवरुणा विदथें स्वर्दृशां ।
वृष्टिं वां राधों अमृतत्वमींमहे द्यावांपृथिवी वि चंरन्ति तन्यवंः ॥२॥

2. *TRANSLATION* :—O king and minister! you are like the sun and the air, are showers of the path of happiness, shining well on account of your virtues. You shine in this world and in the battle-fields as electricity pervades the heaven and the earth and generates rain. We pray to you for wealth and peace like water.

PURPORT :—As the wind and electricity make all people endowed with wealth and food-grains through rains, so it is the duty of the kinds and their ministers to make their subjects prosperous.

NOTES & REMARKS :—(मित्रावरुणा) वायुसूर्यौ राजामात्यौ इव । अयं वै वायुर्मित्रो योऽयं पवते (Stph 6, 5, 4, 14) वरुण एव सविता (Jaiminiyopanishad 4, 12, 1, 3) इव)=The king and minister who are like the air and the sun. (तन्दव:) विद्युत: ।=Various kinds of electricity. (अमृतत्वम्) उदकस्य भावम् । अमृतम् इति उदकनाम (NG 1, 12) अत: अमृतत्वम् उदकस्य भव:-शान्ति:=Peace like water.

The same subject of Mitrāvarunau is continued :

सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी ।
चित्रेभिरभ्रैरुपं तिष्ठथो रवं द्यां वर्षयथो असुंरस्य मायया ॥३॥

3. *TRANSLATION* :—O king and minister! as the air and sun are mighty and causers of rain, that the sustainers of the earth and light, illuminators, remain with wonferful clouds with the covering of the cloud, cause and sound and light, in the same manner, you dwell near your people and rain good desires or fulfil them with good intellect of the life-giver.

NOTES & REMARKS :—(असुरस्य) मेघस्य। असुर इति मेघनाम (NG I, 10)। =Of the cloud. (विचर्षणी) प्रकाशकौ। विचर्षणिरिति पश्यतिकर्मा (NG 3, 11) Illuminators. (द्याम्) काशम्। (द्याम) दिवुधातोर्द्युत्यर्थमादाय प्रकाशार्थोऽत्र = Light.

The same subject of Mitrāvarunau is dealt :

माया वां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम् ।
तमभ्रेण वृष्ट्या गूहथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥४॥

4. *TRANSLATION* :—O king and minister ! you are dear like Prāna and Udāna (two vital breaths). Your intellect which is meditating on the nature of electricity attains (invents) a wonderful radiant weapon. Cover it with cloud and rains. O man benevolent like a cloud ! men who are doer of sweet deeds and therefore charming move about in the light of the sun. You should also know and follow them.

PURPORT :—Those kings and ministers advance happiness who are of fiery and cool temperaments like the sun and the moon, very wise and sustainers of the people like rains.

NOTES & REMARKS :—(दिवि) 1. विद्युति। =In electricity. (दिवि 7. सूर्यप्रकाशे। दिवुधातोर्द्युत्यर्थमादाय व्याख्या =In the light of the sun. (द्रप्साः) विमोहकारकाः। द्रप-हर्ष मोहनयोः (दिवा०) =Charming.

TRANSLATOR'S NOTES :—So द्रप्साः may mean charming and delightful. Covering the air wiih cloud and rain may mean—not using it unnecessrily and using it only for the destruction of the wicked people.

Now something about the attributes and duties of the artists and artisans are told denoted by the word Mitrāvarunau :

रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु ।
रजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पयसा न उक्षतम् ॥५॥

5. *TRANSLATION* :—O performer of the Yajnas and artisans ! you are like Prāna and Udāna, shining well towards those, who desire the welfare of all, those artisans who harness their delightful vehicles like aircrafts for victory, like fearless heroes they are destroyers of their foes, in the eombination of the rays of the sun. With it wonderful worlds and electric currents are formed. Make arrangements for the sprinking of water (on the roads etc.).

PURPORT ;—Those men who mount on delightful vehicles of various kinds and go to the desired destination, enjoy desirhble happiness,

NOTES & REMARKS :—(मरुतः) शिल्पिनो मनुष्याः । मरुत: मितराविण: (NKT 11, 2, 14) मितवादिनो याज्ञिकाः शिल्पिनो वा । =Artisans. (मित्रावरुणा) प्राणोदानाविव यज्ञशिल्पकारिणौ । =Performers of the Yajnas and artisans who are like Prāna and Udāna. (दिवः) कामयमानान् ।= Desiring the welfare of all.

Something about the enlightened persons denoted by the word "Mitrāvarunau" is told further :

वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां वदति त्विषीमतीम् ।
अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम् ॥६॥

6. *TRANSLATION* :—O teachers and the taught ! as cloud thunders, you should utter a wonderful speech which is giver of peace like water and which is endowed with the light of knowledge. O thoughtful men ! you should live on earth with good intellect

as there are clouds in the sky. O teachers and the taught ! you should rain attainable and spotless desire i.e. get it accomplished.

PURPORT :—*Those men who attain a speech endowed with knowledge and rain down or fulfil noble desires like a cloud, they make men enlightened and sinless.*

NOTES & REMARKS:—(इरावतीम्) इरा जलानि विद्यन्ते यस्यास्ताम्। इरावत्य इति नदीनाम (NG 1, 13) तस्मात् इरा-उदकमिति ज्ञायते ।=Which has water (peace like water.) (त्विषीमतीम्) प्रशस्तविद्याप्रकाशयुक्ताम् । त्विष-दीप्तौ (भ्वा०)=Endowed with the light of good knowledge.

The subject of Mitrāvarunau moves on :

धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥७॥

7. *TRANSLATION* :—O scholars yon who are dear to us like the Prāna and Udāna (two vital breaths) guard the vows of truthfulness etc. by the intellect which is benevolent like a cloud. By Truth you shine well in the world. You mount on the wonderful vehicle like the sun. Therefore, you are worthy of respect.

PURPORT :—*Those men who observe the vows like truthfulness and perform other good deeds of Dharma (righteousness), get illuminated by truth like the sun.*

NOTES & REMARKS :—(व्रता) सत्यभाषणादीनि व्रतानि । एतत्खलु वै व्रतस्य रूपं यत्सत्यम् (Stph 12. 18, 2, 4) अग्निहोत्रं वा व्रतम् (कपिष्ठल कठ-संहितायाम् 36, 4)=Vow, like truthfulness and other good acts.

Sūktam 64

Seer or Rishi of the Sūktam—Archanānā. Devatā or subject—Mitrāvarunau. Chhandas—Anushtup and Ushnik of various types. Svaras—Rishabha and Panchama.

The attributes of the enlightened persons are devoted by the word Mitrāvarunau are told :

वरुणं वो रिशादसमृचा मित्रं हवामहे ।
परि व्रजेव बाह्वोर्जगन्वांसा स्वर्णरम् ॥१॥

1. *TRANSLATION :—* As the enlightened persons who are clear like the Prāna and Udāna and who are active, accept you in the arms, as they do a man leading to happiness with good movement. So we accept with the song of praise a sublime learned person who is friendly to us, and destroyes of his foes.

PURPORT :—O men! as the enlightened persons treat you with love, so you should also treat them lovingly.

NOTES & REMARKS :—(रिशादसम्) शत्रुनिवारकम् (तु०)। अव-भक्षणे (अ०)।=Destroyer of enemies. (व्रजने) व्रजन्ति यया गत्या तद्वत्।=With good movement. (जगन्वांसा) गच्छन्तौ।=Going active.

The same subject of enlightened persons is continued :

ता बाहवा सुचेतुना प्र यन्तमस्मा अर्चते ।
शेवं हि जार्यं वां विश्वासु क्षासु जोगुवे ॥२॥

2. *TRANSLATION :—*O teachers and preachers! you are like Prāna and Udāna. Stretch out your arms with favouring love

unto this man who honours you and tries to do good deeds with his arms and good knowledge; for in all places is sung forth the your ever gracious friendliness. You should also admire his good qualities.

PURPORT :—Let us confer happiness upon those persons who give happiness and joy to good men on eorth with their knowledge and power of arms.

NOTES & REMARKS :—((सुचेतुना) उत्तमविज्ञानेन । चिती संज्ञाने । गुङ्-शब्दे (भ्वा०)=With good knowledge. (जोगुवे) उपदिशामि ।=Tell, preach.

———

Something about the duties of the enlightened men is told :

यन्नूनमश्यां गतिं मित्रस्य यायां पथा ।
अस्य प्रियस्य शर्मण्यहिंसानस्य सश्चिरे ॥३॥

3. *TRANSLATION* :—O men ! let me certainly attain that state which is attained by people living at the home or under the shelter of this man, who is a dear friend, free from violence or harm. Let me aiso follow the same path of righteousness.

PURPORT :—Let men initiate the enlightened persons, tread upon the path of Dharma (righteousness) and attain good state.

NOTES & REMARKS :—(सश्चिरे) समवयन्ति । प्राप्नुवन्ति । सश्चति गतिकर्मा (NG 2, 12) सत्र गते स्त्रष्वर्थेषु प्राप्त्यर्थग्रहणम् । षच-समवाये=Relate, attain. (शर्म्मणि) गृहे । शर्म इति गृहनाम (NG 3,4) At the home or under the shelter.

———

The attributes of the enlightened persons denoted by the word Mitrā-varunau are told :

युवाभ्यां मित्रावरुणोपमं धेयामृचा ।
यद्ध क्षये मघोनां स्तोतृणां च स्पूर्धसे ॥४॥

4. *TRANSLATION :*—O teachers and preachers, as I may have by praise for comparison your simile (example) at the house of the devotees of God and wealthy persons. So you may also do.

PURPORT ;—All men should take the ideal or example of the enlightened persons.

NOTES & REMARKS :—(मित्रावरुणा) अध्यापकोपदेशकौ ।=Teachers and preachers (स्पूर्धसे) स्पर्धायै ।=For comprison or competition.

TRANSLATOR'S NOTES :—A teacher who is friendly to all and who saves others from sinful path is called Mitra. (मित्र:) त्रि मिदा—स्नेहने ।—प्रमीतेर्मरणात् त्रायते इति मित्रम् (NKT 10, 2, 22)

The same subjeet of Mitrāvarunau is continued :

आ नो मित्र सुदीतिभिर्वरुणश्च सधस्थ आ ।
स्वे क्षये मघोनां सखीनां च वृधसे ॥५॥

5. *TRANSLATION :*—O friend and noble person ! you reside with your splendours or admirabls light, at your home and at gathering for advancement or prosperity as we are your friends and masters of good wealth. Let us dwell with you at your home (from time to time) and at your gatheings.

PURPORT :—These only are good friends who always try to be with their friends in troubles and joys, enjoing their company and helping them in need.

NOTES & REMARKS :—(सुदीतिभि:) प्रशस्त प्रकाशै: । दीव्यति – ज्वलतिकर्मा

(NG 1, 16) =With good light or splendours. (क्षये) निवासे । क्षि-निवास गत्यो (तुदा०) अत्र निवासार्थः ।=At home or dwelling place.

Somethieg about giving up all malice and acquisition of wealth is told further :

युवं नो येषु वरुणा क्षत्रं बृहच्च बिभृथः ।
उरु णो वाजसातये कृतं राये स्वस्तये ॥६॥

6. *TRANSLATON* :—O noble and friendly person ! among those in whom you uphold much and great wealth, vouchsafe us room for wealth, happiness or welfare and victory in battles.

PURPORT :—Men should give up all malice (or conflict) and should achieve victory and wealth by their united efforts.

NOTES & REMARKS :—(क्षत्रम्) धनम् । क्षत्रम् इति धननाम (NG 2, 10) =Wealth. (वाजसातये) सङ्ग्रामाय । वाजसातौ इति संग्रामनाम (NG 2, 17) =For battle.

Two parts of Yamas and Niyamas (non-maliciousness and non-covetousness of wealth) are admired :

उच्छन्त्यां मे यजता देवक्षत्रे रुशद्गवि ।
सुतं सोमं न हस्तिभिरा पड्भिर्धावतं
नरा बिभ्रतावर्चनानसम् ॥७॥

7. *TRANSLATION* :—O leaders ! O unifiers ! O king and ministers ! come quickly at the dawn which dispel darkness to the enlightened men or to their wealth which is endowed with the bright rays (of knowledge) to take the wealth to participate in the prosperity by feet like the elephant supporting a person with its beautiful nose.

PURPORT :—O industrious officers and workers of the State! nourish and protect well the subjects with justice and accept wealth given by the enlightened persons.

NOTES & REMARKS :—(यजता) सङ्गतारौ=Unifiers or associating themeselves with the enlightened persons. (उच्छन्त्याम्) विवसन्त्याम् । उच्छी-विवासे (तुदा०) गाव इति रश्मिनाम (NG 1, 5)=Dispelling darkness and establishing in happiness. (रुशद्गावि) प्रकाशमानरश्मियुक्ते । रुशि-भासार्थः इति धातुकल्पद्रुमादौ । भास-प्रकाश: ।=Endowed with the bright rays (of knowlege).

———

Sūktam—65

Seer or Rishi of the Sūktam—Ratahavya Ātreya. Devatā-Mitrāvarunau. Chhandas—Anushtup and Ushnik. Svaras-Rishabha and Panchama.

Something about the teacher and taught, and preacher and the audience is told :

यश्चिकेत स सुक्रतुर्देवत्रा स ब्रवीतु नः ।
वरुणो यस्य दर्शतो मित्रो वा वनते गिरः ॥१॥

1. *TRANSLATION* :—He who is a wise good man, let him know (about God, soul and other matters). Let him teach and preach us who is the best among the enlightened persons. He whose friendship is worth deserving, accepts our words of praise and prayer.

PURPORT :—Let him only preach us who is most highly learned among us. He who is advanced in knowlege, let him distinguish between truth and untruth.

NOTES & REMARKS :—(सुक्रतुः) सुष्ठु बुद्धिमान् । क्रतुरिति प्रज्ञानाम (NG.

3, 9) =Very wise. (वनते) सम्भजति । वन संभक्तौ (भ्वा०)=Accepts serves well.

TRANSLATOR'S NOTES :—Griffith's translation of the first line is good 'Fully wise is he who has discerned', but that of the second line is wrong when he renders देवेषु (into English as 'the god's' देवेषु means absolutely truthful enlightened persons as passage, like सत्यसंहिता वै देवा: (Aitareya 1, 6) विद्वांसो हि देवा: (Stph. 3, 7, 3, 7) । etc. clearly prove.

The inter-relation between the twin teacher-pupil and preacher-audience is further elaborated :

ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा ।
ता सत्पती ऋतावृध ऋतावाना जनेंजने ॥२॥

2. *TRANSLATION* :—O men ! let us always hononr those men whose studies are very ideal and deep, who learn all sciences or are of glorious fame for a long time, who shine on account of their virtues, are protectors of the good people, are truthful and increasers (promoters, Ed.) of truth among all men.

PURPORT :—Let those persons be the preachers and teachers who hear (grasp. Ed.), and are great scholars, having full faith in true Dharma and are lovers of knowledge and its propagation,

NOTES & REMARKS :—(श्रेष्ठवर्चसा) श्रेष्ठं वर्चोऽध्ययनं ययोस्तौ । वर्च-दीप्तौ । अत्र दीप्ति: ज्ञानप्रकाश: ।=Whose study is good and deep. (ऋतावृधा) ऋतं सत्यं विद्यते ययोस्तौ । ऋतमिति सत्यनाम (NG 3, 1)= Increasers of truth.

The same subject of teacher-pupil and preacher-audience is dealt :

ता वा॑मि॒यानोऽव॑से॒ पूर्वा॒ उप॑ ब्रुवे॒ सचा॑ ।
स्वश्वा॑सः॒ सु चे॒तुना॒ वाजाँ॑ अ॒भि प्र दा॒वने॑ ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! you are dear to us like ous Prāna and Udāna. I address those who have good deeds and who with other men of good knowledge tell a liberal donor regarding the battles. I approach you together with those who have required the knowledge of various sciences before, for protection and giving us strength.

PURPORT :—As preachers preach about truth, others also should tell those good things to the persons, with whom they come into contact.

NOTES & REMARKS :—(इयानः) प्राप्नुवन् । इण्-गतौ । (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।= Approaching. (सुचेतुना) विज्ञानवता सह । चिती-संज्ञाने (भ्वा०) = With a man of good knowledge or wisdom. (दावने) दात्रे । दा-दाने (जु०) वाज इति बलनाम (NG 2, 9) =For a liberal donor.

The subject of teacher-pupil and preacher-audience is continued :

मि॒त्रो अं॒होश्चि॒दादु॒रु क्षया॑य गा॒तुं व॑नते ।
मि॒त्रस्य॒ हि प्र॒तूर्व॑तः सु॒म॒तिरस्ति॑ वि॒ध॒तः ॥४॥

4. *TRANSLATION* :—O men ! the friend who takes us away from sin and then gives a good place on earth for dwelling, should take the noble intellect or wisdom of the friend who is prompt and who renders good service to others.

PURPORT :—Those are only true friends who deal with each other without deceit and with pure and honest motives.

NOTES & REMARKS :—(अंहोः) दुष्टाचारात् ।=From wicked dealing or sin. (गातुम्) पृथिवीम् । गातुरिति पृथिवीनाम (NG 1, 1) Earth land. (प्रतूर्वतः) शीघ्रं कर्त्तुः । तुरी-गतित्वरणहिंसनयोः (दिवा०) अत्र गतित्वरणार्थः ।=Of a prompt or active person.

The teacher-pupil and speaker -audience relation is narrated :

वयं मित्रस्यावंसि स्यामं सप्रथंस्तमे ।
अनेहसस्त्वोतंयः सत्रा वरुंणशेषसः ॥५॥

5. *TRANSLATION* :—O men ! being non-violent, harmless or guarded and truthful to God and associating with the best personalities, let us always be under the shelter of a good friend, who shelters or extends his shelter to utmost distance.

PURPORT :—Men should always be grateful and should give up ingratitude altogether,

NOTES & REMARKS :—(अनेहसः) अहिंसकाः सन्तः । एहः इति क्रोधनाम (NG 2, 13) क्रोधो हिंसाक्रोधमूलेति अहिंसाया ग्रहणम् ।=Being non-violent or harmless. (वरुणशेषसः) वरुणा उत्तमो जनः शेषो येषान्ते ।=Who associate only with a good person. (सत्रा) सत्येन युक्तः । सत्रा इति सत्यनाम (NG 3, 10) Endowed with truth.

The same subject of teacher-pupil relation is highlighted :

युवं मित्रेमं जनं यतंथः सं चं नयथः ।
मा मघोनः परि ख्यतं मो अस्माकमृषींणां गोपीथे नं उरुष्यतम् ॥६॥

6. *TRANSLATION* :—O teachers and preachers ! you are our true friends. You inspire the man who is to be taught and lead him towards the goal. Do not insult us who are endowed with abundant

wealth. Do not give small quantity of milk and other nourishing food for the Rishis, the knowers of the meaning of the Vedas. Always urge upon us to do good deeds.

PURPORT :—*O highly learned persons ! you should make all industrious persons happy. O students and teachers ! you should never insult us who are teachers or preachers. Behaving in this way, let us all tread upon the path of Dharma (righteousness).*

NOTES & REMARKS :—(यतथ:) प्रेरयथ:। यती निकारोपस्कारयो: । (यु०) उपस्करार्थं शोघनीकरणार्थं वा प्रेरणापेक्ष्यते ।=Prompt, inspire, (गोपीथे) गवां पेये दुग्धादौ ।=In the middle of the cows etc. (उरुष्यतम्) प्रेरयेक्षम् । उरुष्यतिः रक्षाकर्मेति (NKT 5, 4, 23) सा रक्षा शुभप्रेरणा द्वारा संभवतीति तदर्थं ग्रहणम् ।= Prompt, urge.

Sūktam-66

Seer or Rishi of the Sūktam—Rātahavya Ātreya. Devatā-Mitrăvarunou Chhandas—Anushtup of various kinds. Svara—Gāndhāra.

What should a man do is told :

आ चिकितान सुक्रतू देवौ मर्त रिशादसा ।
वरुणाय ऋतपेशसे दधीत प्रयसे महे ॥१॥

1. *TRANSLATION* :—O wise man ! you are endowed with wisdom for truthful, industrious, great and noble dealings. Hold up ideal enlightened persons who are destroyers of the wicked and are endowed with great wisdom.

PURPORT :—*He alone becomes highly learned who increases (promotes, Ed.) his intellect by the association of the enlightened persons.*

NOTES & REMARKS :—(चिकितान) ज्ञानयुक्त। कित-ज्ञाने (काशकृत्स्न

धातुपाठे 2, 27)=Edowed with true knowledge or wisdom. (वरुणाय) उत्तमाय व्यवहाराय। For noble dealings. (प्रयसे) प्रयतमानाय।=For industrious. (ऋतपेशसे) सत्यस्वरूपाय। ऋतमिति सत्यनाम (NG 2, 11) पेश इति रूपनाम (NG 3, 7)=For absolutely truthful.

The same subject of duties of a man is continued :

ता हि क्षत्रमविह्रुतं सम्यगसुर्यमाशाते ।
अध व्रतेव मानुषं स्वर्ण धायि दर्शतम् ॥२॥

2. *TRANSLATION* :—O men! they enjoy good wealth or kingdom free from crookedness, but they are beneficial to all learned persons. They give new life to people who uphold human welfare like good actions and happiness, which is worth seeing (emulation. Ed.)

PURPORT :—All men should uphold happiness and works by the path of Dharma or righteousness.

NOTES & REMARKS :—(क्षत्रम्) धनं राज्यं वा। क्षत्रमिति धननाम (NG 2, 10) क्षत्रं हि ग्रीष्मः राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 22) जैमिनीयोपनिषद् ब्राह्मणे 1, 85) Wealth or kingdom. (अविह्रुतम्) अकुटिलम्।=Not crooked. (असुर्यम्) असुरेभ्यो विद्वद्भयो हितम्। असुर्यम् असून रान्ति ददतीत्यसुरा विद्वांसः। रा-दाने (अ०) ह्रु-कौटिल्ये (भ्वा०)=Beneficial to all learned persons who give new life to people.

The duties of a man are continued :

ता वामेषे रथानामुर्वी गव्यूतिमेषाम् ।
रातहव्यस्य सुष्टुतिं दधृक्स्तोमैर्मनामहे ॥३॥

3. *TRANSLATION* :—O teachers and preachers! you engage yourselves in the truthful praise of that liberal donor (who has given whatever is worth-giving) of the aircraft-like vehicles and is going

to the path. As a highly learned person upholds earth (for the benefit. of Ed.), for these noble persons by the truthful praise of the properties of various articles (description), in the same manner, we know and admire that scientist and you, who are clever (well-versed. Ed.) and expert in various sciences.

PURPORT :—Blessed are these men who reveal the physical and other sciences for the benefit of the world.

NOTES & REMARKS :—(गव्यूतिम्) मार्गम् ।=Path. (रातहव्यस्य) दत्तदातव्यस्य । रा-दाने । हु-दानादनयोः (जु०)=He who has given whatever is worth giving i.e. a liberal doner. (दधृक्) प्रागल्भ्यं प्राप्तौ । धृषा-प्रागल्भ्ये (स्वा०)=Clever and well-versed and expert in various sciences.

TRANSLATOR'S NOTES :- It was misleading on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rātahavyā as the name of a particular sage, instead of taking its meaning for a liberal donor as it clearly shows. Griffith's foot-note is worth-noting and amusing :

"Rātahavya – The Rishi of the hymn." I can make nothing out of this stanza, and I follow Sayana in despair of finding a reasonable interpetation."

(The Hymns of the Rigveda Translated by Griffith Vol. p. 537).
No comments are needed. Whom to blame for a scholar's ignorance ?

The duties of a man are mentioned :

अधा हि काव्या युवं दक्षस्य पूर्भिरद्भुता ।
नि केतुना जनानां चिकेथे पूतदक्षसा ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! your might is pure known by your intellect, by the wonderful poetical works, and

you also acquire knowledge by the cities built by men (town-planners. Ed.)with great power. Let us honour you for ever.

PURPORT :—It is the duty of the enlightened persons to become great scholars and to do good to the ignorant by teaching and preaching.

NOTES & REMARKS :—(केतुना) प्रज्ञया । केतुरिति प्रज्ञानाम (NG 3, 9) दक्ष इति बलनाम । (NG 2, 9)=Through intellect. (पूतदक्षसा) पूतं पवित्रं दक्षो बलं ययोस्तौ ।=Men whose might is pure.

———

Women also should behave like the enlightened men is here told :

तदृतं पृथिवि बृहच्छ्रवएष ऋषीणाम् ।
ज्रयसानावरं पृथ्वति क्षरन्ति यामभिः ॥५॥

5. *TRANSLATION* :—O learned lady ! the clouds rain at the right season and down water abundantly. It produces foodgrains on earth and as the Yogis shower truth by preaching and performance of actions in accordance with the Yamas (Ahinsa—non-violence; Satya-truth etc.) and as the teachers and preachers are active and wise, in the same manner try to obtain truth and glory of the Rishis-the knowers of the meaning of the mantras (ऋषयो मंत्रद्रष्टारः इति निरुक्ते. Ed.).

PURPORT :—If ladies having become highly learned or enlightened and after accepting truth, Dharma (righteousness) and good character shower happiness and joy like the clouds, they attain much happiness.

NOTES & REMARKS :—(पृथिवि) भूमिरिव वर्त्तमाने ।=A learned lady who is like the earth (in forbearance). (श्रवः-अन्नं श्रवणं वा ।= Food or glory. (ज्रयसानौ) गच्छन्तौ विजानन्तौ वा ।=Going or knowing well. (यामभिः) प्रहरैर्यमोद्भवैः कर्म्मभिर्वा ।=At proper (specified. Ed.) time or by the actions performed in accordance with the five Yamas (restraints).

TRANSLATOR'S NOTES :—श्रव इति अन्ननाम (NG 2, 7)। श्रवः प्रशंसामिति NKT 4, 4, 24 ऋ० 4, 38, 5 व्याख्यायाम्। श्रव इच्छमानः प्रशंसाम् इच्छमानः (NKT 9, 1, 10)=यमाः पंच-अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः (योगदर्शने साधनपादे) 5 Yamas are non—violence, truth, non-stealing Brahmacharya (continence) and non-covetousness.

———

Men should preserve and protect the kingdom with justice is told :

आ यद्वामीयचक्षसा मित्र वयं च सूरयः।
व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ॥६॥

6. *TRANSLATION* :—O friends ! your sight (vision) and speech are reputed and have attained recognition in your most spacious and well protected by many, kingdom and Svarajya (self-government). We, the learned persons always try from all sides and to make it an ideal, in the same manner you should also do.

PURPORT :—*Men should keep and maintain friendship with one another; should preserve and protect their own and other's kingdom with justice and should advance the cause of Dharma (righteousess).*

NOTES & REMARKS :—(ईयचक्षसा) ईयं प्राप्तव्यं ज्ञातव्यं वा चक्षोदर्शनं कथनं च ययोस्तौ। ईङ्-गतौ (दिवा०) चि+अ चक्षुगागतिपूजनयोः। अत्र गतेस्त्रिष्वर्थेषु गति-प्राप्त्यर्थं ग्रहणम् =Whose sight (vision) and speech are worthy of being attained or told. (व्यचिष्ठे) अतिशयेन व्याप्ते :=Most spacious. (बहुपाय्ये) बहुभिः रक्षणीये। पा-रक्षणे (अदा०)=To be protected by many.

———

Sūktam—67

Seer or Rishi of the Sūktam—Yaja Ātreya. Devatā—Mitrăvarunou. Chhanda—Anushtup. Svara—Gāndhāra.

The men should follow an ideal person is told :

बळित्था देव निष्कृतमादित्या यजतं बृहत्।
वरुण मित्रार्यमन्वर्षिष्ठं क्षत्रमाशाथे ॥१॥

1. *TRANSLATION* :—O enlightened immortal friend and noble person ! be united with all great that has been accomplished. O dispenser of justice ! you should also do the same. O friend and noble person ! as you enjoy the most advanced kingdom or wealth, so let this administrator of justice also do.

PURPORT :—As the enlightened person do the righteous acts, so the king and officers of the State preserve and protect the State.

NOTES & REMARKS :—(निष्कृतम्) निष्पन्नम् ।=Accomplished. (वर्षिष्ठम्) अतिशयेन वृद्धम् ।(वर्षिष्ठम्) वृद्ध शब्दादिष्ठन् वर्षिरादेशश्च । वर्षि इति सत्यनाम (NG 3, 10) =Most Advanced. (क्षत्रम्) राज्यं धनं वा । क्षत्रमिति धननाम (NG 2, 10) क्षत्रं हि (ग्रीष्म:) राष्ट्रम् (ऐत० 7, 22 जैमि० 1, 88)=The State or world.

What should men do like whom is told :

आ यद्योनिं हिरण्ययं वरुण मित्र सदथः ।
धर्तारा चर्षणीनां यन्तं सुम्नं रिशादसा ॥२॥

2. *TRANSLATION* :—O friend and O noble person ! you are punishers of the wicked and upholders of (noble. Ed.) men, and attain the knowledge of the electricity (energy etc. Ed.) which is the cause of the resplendent sun and giver of happiness. So let us also do the same.

PURPORT :—Like an enlightened person, you know the splendid electricity (energy. Ed.) as the cause of the sun and do good to others after acquiring this knowledge. Likewise others also should enjoy happiness.

NOTES & REMARKS :—(योनिम्) कारणम् ।=Cause, origin. (हिरण्ययम्) तेजोमयम् । तेजो वै हिरण्यम् । (तैत्तिरीय संहिता 5, 1, 10, 5) = Resplendent. (चर्षणीनाम्) मनुष्याणाम् । चर्षणय इति मनुष्यनाम (NG 2, 3) =Of men.

How should men behave is told :

विश्वे हि विश्ववेदसो वरुणो मित्रो अर्यमा ।
व्रता पदेव सश्चिरे पान्ति मर्त्यं रिषः ॥३॥

3. *TRANSLATION* :—O men! you should honour all those who have attained all knowledge and wealth. You are the best, and noble friend of all and dispenser of justice who observes (and treats. Ed.) all others like feet (a powerful organ. Ed.) and saves men from sins.

PURPORT :—As all beings go to the desired place and accomplish their object, in the same manner you should enjoy the desired bliss. Therefore, accomplish all others with truthfulness and with righteous acts.

NOTES & REMARKS :—(पदेव) पद्यन्ते यैस्तानि पदानि चरणानीव । पदी-पदौ । पदगतौ । गतेस्त्रिष्वर्थेषु च गत्यर्थग्रहणम् ।=Roads. (सश्चिरे) प्राप्नुवन्ति गच्छन्ति वा । सश्चतीति गतिकर्मा (NG 2, 14)=Attain or go.

———

What should men do and whom emulate is told :

ते हि सत्या ऋतस्पृश ऋतावानो जनेजने ।
सुनीथासः सुदानवोऽंहोश्चिदुरुचक्रयः ॥४॥

4. *TRANSLATION* :—O men ! you should honour always those persons who are true and best among the good persons, and whose vow and actions are full of truth. They are giver of good policies, and whose gift of knowledge etc. is very good, and free from all sins.

PURPORT :—Those persons are blessed, who are themselves endowed with righteous merits, actions and temperament and are free from the sins.

NOTES & REMARKS :—(सुदानवः) शोभनं सद्विद्यादिदानं येषान्ते ।= Those

whose gift of knowledge is very good. (अंहोः) अपराधात् ।=From crime or sin.

———

How should men acquire knowledge from the enlightened men is told :

को नु वां मित्रास्तुतो वरुणो वा तनूनाम् ।
तत्सु वामेषते मतिरत्रिभ्य एषते मतिः ॥५॥

5. *TRANSLATION* :—O friend and noble person ! which of your person's merits are not ever praised ? Therefore, our reflective intellect is turned to you. Our intellect turns to the scholars who are proficient in many sciences or disciplines. Let us also accept their noble advice.

PURPORT :—Those persons who approach the teachers and preachers, and having acquired knowledge thereafter do teachings, you accept (pick up. Ed.) from them intellect and good work. You thus become glorious and renowned.

NOTES & REMARKS :—(अत्रिभ्यः) व्याप्तविद्येभ्यः ।=For the scholars, proficient in many sciences and disciplines. (ईषते) समन्तात्प्राप्नोति । ईष-गतिहिंसादर्शनेषु (भ्वा०) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणम् ।=Is attained.

TRANSLATOR'S NOTES ;—अत्रिः is from अत-सातत्यगमने । Here it is meant for those scholars whose intellect reaches the depth of understanding of many sciences.

———

Sūktam—68

Seer or Rishi of the Sūktam—Yajata Ātreya. Devatā—Mitrāvarunou. Chhandas—Gāyatri of various kinds. Svara—Shadja.

What should men do towards each other is told :

प्र वो मित्राय गायत वरुणाय विपा गिरा । महिक्षत्रावृतं बृहत् ॥१॥

1. *TRANSLATION* :—O men ! sing the glory with your speech in praise of the friend and a man of noble character who protects you in various ways. In fact, they are they endowed with much vital power, and always accepting great truths.

PURPORT :=*The teachers and preachers who purify all men with knowledge and other virtues should always be honoured by all.*

NOTES & REMARKS :—(विपा) विविधप्रकारेण पातस्तौ । वि+पा-रक्षणे (अदा०) Who protect in various ways. (ऋतम्) सत्यास्यम् । ऋतमिति सत्यनाम (NG 3, 10) प्राणो वै क्षत्रम् (Stph 14, 8, 14, 4) =Full of truth.

How should men live in this world is told :

सम्राजा या घृतयोनी मित्रश्चोभा वरुणश्च ।
देवा देवेषु प्रशस्ता ॥२॥

2. *TRANSLATION* :—O men ! you should very much honour a MITRA (friend) who is a man of most acceptable or noble character. Such friends are the best among the enlightened persons, who shine among them on account of their virtues and are of peaceful disposition like water, or rather born from water, so to say.

PURPORT :—*Those best scholars and officers of the State who can rule over the vast empire become glorious.*

NOTES & REMARKS :—(सम्राजा) यौ सम्यग्राजेते तौ । सम+राजृ-दीप्तौ (भ्वा०)=Those who shine well (on account of the virtues). (घृतयोनी) घृतमुदकं कारणं ययोस्तौ । घृतमिति उदक नाम (NG 1, 12)=Who are born of water i.e. are of peaceful disposition like the water.

How should the State be developed is told :

ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य । महि वां क्षत्रं देवेषु ॥३॥

3. *TRANSLATION :*—O men ! help us to attain the wealth, that is well-known on the earth (because of being honestly earned. Ed.) and that which is achieved by pure conduct. Great is your kingdom or wealth among the enlightened persons.

PURPORT : O officers of the State ! if you get your kingdom protected by the enlightened persons, it may then become well famous on earth and very (efficiently run. Ed.)

NOTES & REMARKS :—(पार्थिवस्य) पृथिव्यां विदितस्य ।=Of well known or famous on earth. (दिव्यस्य) दिवि-शुद्धे व्यवहारे भवस्य । दिवुधातोर्व्यवहारार्थमादाय व्याख्या ।=Born out of pure dealings. (क्षत्रम्) राज्यं धनं वा । क्षतात् किल त्रायत इत्युदग्रः । क्षत्रस्य शब्दो भुवनेषु रूढः । इति क्षत्र शब्दस्य व्याख्यानं कविकालिदासेन कृतमत्र स्मरणीयम् ।=Kingdom and wealth.

Others should also behave like the enlightened persons is told :

ऋतमृतेन सपन्तेषिरं दक्षमाशाते । अद्रुहा देवौ वर्धेते ॥४॥

4. *TRANSLATION :*—O men ! as two enlightened persons attain vigorous might, tending truth with truth and grow devoid of malice, same way you should also endeavour to do.

PURPORT :—Men should always grow (progress. Ed.) behaving like the enlightened persons.

NOTES & REMARKS :—(इषिरम्) प्राप्तव्यम् । इष-गतौ (दिवा०)= Worthy of attainment. (दक्षम्) बलम् । दक्षमिति बलनाम (NG 2, 9)= Might.

What should men know and do is told :

वृष्टिद्यांवा रीत्यांपेषस्पती दानुमत्याः । बृहन्तं गर्तमाशाते ॥५॥

5. *TRANSLATION* :—O men ! the air and electricity which cause rains and light and which have (power of. Ed.) movement and water in, then pervade a vast space (abode) on earth. You should know their nature and while utilising them properly, give it's benefit others.

PURPORT :—If men know the nature of the sun, air, electricity (energy. Ed) etc. which cause rains, and light etc., they are capable to accomplish many works.

NOTES & REMARKS :—(दानुमत्याः) बहूनि दानानि विद्यन्ते यस्यां पृथिव्यां तस्या मध्ये । = On the earth where good people give donations for noble purposes. (गर्त्तम्) गृहम् । गर्तः इति गृहनाम (NG 2, 3) = Abode. (इषः) अन्नादेः । इषम् इति अन्ननाम (NG 2, 7) Of food etc.

Sūktam—69

Seer or Rishi of the Sūktam—Uruchakri Ātreya. Devatā—Mitrāvarunou. Chhanda—Trishtup. Svara—Gāndhāra.

What should men know and do is told :

त्री रोचना वरुण त्रीँरुत द्यून्त्रीणि मित्र धारयथो रजांसि ।
वावृधानावमतिं क्षत्रियस्यानु व्रतं रक्षमाणावजुर्यम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ; Prāna and Udāna augment the power of three resplendent things i. e. sun, lightning (electricity) and fire, three kinds of light of the above three, and three worlds which are to be illuminated (earth, firmament and heaven), and guarding the beautiful form and undecaying action and character, a Kshatriya upholds the universe so you should also uphold them well.

PURPORT :—In this world, there is light or radiance of three kinds i.e,, one of the sun, another of the lightning or electricity and the third that of the fire on earth. Those Kshatriyas (scientists and technicians? warriors. Ed.) and others who know thoroughly this three-fold radiance can govern well, without decay.

NOTES & REMARKS :—(अजुर्य्यम्) अजीर्णम्।=Undecaying. (रजांसि) लोकान्। जुष-वयोहानौ (दिवा०) लोका रजांस्युच्यन्ते (NKT 4. 6, 9)=Worlds. (वरुण) उदान इव वर्त्तमान: ।=Like Udāna. (मित्र) प्राण इव। प्राणो मित्रम् (जैमिनीयोप० 3, 1, 3, 6) प्राणोदानौ वा मित्रावरुणौ (Stph 1, 8, 3, 12) प्राणो मित्रं तस्माद् वरुण: उदान: Like Prāna.

———

What should men do is further told :

इरांवतीर्वरुणा धेनवों वां मधुंमद्वां सिन्धंवो मित्र दुहे।
त्रयंस्तस्थुर्वृषभासंस्तिसृणां धिषणांनां रेतोधा वि द्युमन्तंः ॥२॥

2. *TRANSLATION :*—O doer of noble deeds and O friend ! may the abundant food materials of various kinds and speeches which are like cows pour sweetness. May the rivers fill us with sweetness. You should use properly the resplendent powers of the knowledge, action and devotion which is full of noble desires and which are endowed with much energy.

PURPORT :—O friends of all ! you be givers of happiness like the cows, remove all impurity like the rivers, (and become. Ed.) givers of wisdom and accomplishers of noble desires.

NOTES & REMARKES :—(इरावती:) बह्वन्नादिसामग्रीस्ता:। इरा इत्यन्ननाम (NG 2, 7)।=Abundant food materials. (धेनव:) वाण्यो गाव: इव। धेनुरिति वाङ्नाम ((NG 1, 11)।=Speeches which are like the cows. (धिषणानाम्) कर्मोपासनाज्ञानविदाम्। धिषणा इति वाङ्नाम (NG 1, 11) बहुवचन-प्रयोगात् ज्ञानकर्मोपासनानामप्यत्र ग्रहणम्। डुधाञ्-धारणपोषणयो: (जु०) अत: धारकाणां त्रयाणामप्यत्र ग्रहणं कृतम्।=Of the knowledge, action and devotion.

———

Men should endeavour constantly is told :

प्रातर्देवीमदितिं जोहवीमि मध्यन्दिन उदिता सूर्यस्य ।
राये मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः ॥३॥

3. *TRANSLATION* :—O father and mother! you are dear to us like Prāna and Udāna (two vital breaths), as in the Yajna, which is bestower of happiness to all. I praise for wealth and other desirable objects, and divine intellect (wisdom), which is giver of inviolable knowledge early in the morning, at the rise of the sun, and at noon for the welfare of our children, and infants, as well as for the grown ups. So you should also do.

PURPORT :—Those persons who always try for the nourishment of their family, for the training of the good and for advancement in all directions, make their family full of enlightened men.

NOTES & REMARKS ;—(देवीम्) विद्यां प्रज्ञाम् । =Divine intellect or wisdom.(अदितिम्) अखण्डितबोधाम् । (अदितिम्) दो-अवखण्डने (दिवा०)।=Full of inviolable knowledge. (मित्रावरुणा) प्राणोदानवंत्मातापितरौ ।=Parent who are dear like the Prāna and Udāna (vital breaths). (तोकाय तनयाय) अल्पाय कुमाराय । तोकम् इति अपत्यनाम (NG 2, 2) तनय: इत्यपत्यनाम (NG 2, 2) ।=For an infant, for grown-up and adult.

What should men know is told :

या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

4. *TRANSLATION* ;—O teachers and preachers! you are dear to us like Prāna and Udāna. Those highly learned persons who have attained the happiness of freedom in life, do not violate your vows and actions. You should know the air, electricity and sun which are the upholders of the earth and of resplendent regions.

PURPORT :— O men ! you should know that the air, electricity and sun which are upholders of all worlds (planets. Ed.) are upheld by God and all this universe has been also upheld by God. This (truth. Ed.) you must know.

NOTET & REMARKS :—(अमृता) प्राप्तजीवनमुक्तिसुखाः ।=Those who have attained the (summit. Ed.) joy of salvation while living (in their life time. Ed.). (मिनन्ति) हिंसन्ति । मीञ्-हिंसायाम् (क्र्या॰) ।=Violate.

Sūktam—70

Seer or Rishi of the Sūktam—Uruchakrir Ātreya. Devatā—Mitrāvarunou. Chhanda—Gāyatri. Svara—Shadja.

What should men do is told :

पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण । मित्र वंसि वां सुमतिम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ! let us serve your protection which extends far and wide and is certain (assured. Ed.), and which each one of you distribute or share or share with you which. Let us serve him also who takes your good intellect or wisdom. (May we obtain your kind goodwill).

PURPORT :—O men ! those officers of the State only should be served by the subjects, who protect or guard them well.

NOTES & REMARKS :—(पुरूरुणा) बहुतरम् । अत्र सुपां सुलुगित्याकारादेशः । पुरु इति बहुनाम (NKT 3, 1) उरु इति बहुनाम (NG 3, 1) ।=Very much. (वंसि) सम्भजसि । वन षण —संभक्तौ (भ्वा॰) ।=Distributes, divides or shares with others.

The men's duties are stated :

ता वां सम्यगद्रुह्वाणेषमश्याम धायसे । वयं ते रुद्रा स्याम ॥२॥

2. *TRANSLATION* :—O benignant teachers and preachers ! you are free from malice and are removers from or eradicators of grief. May we attain food and knowledge to uphold you. While erving you, may we become upholders or sustainers of all.

PURPORT : Those teachers and preachers are blessed and successful who are devoid of anger, greed and other evils. Those who learn from them, let them be always industrious to receive and retain that knowledge.

NOTES & REMRKES :—(इषम्) अन्नं विज्ञानं वा। इषमिति अन्ननाम (NG 2, 7) इष-गतौ (दिवा०)। गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Food or knowledge. (रुद्रा) सतो रोदनाद् द्रावयितारौ ।=Removers from or eliminators of grief.

How should men behave is further told :

पातं नो रुद्रा पायुभिरुत त्रायेथां सुत्रात्रा । तुर्याम दस्यून्तनूभिः ॥३॥

3. *TRANSLATION* :—O punishers of the wicked ! you make them weep. You are president (Head. Ed.) of the Assembly and Chief Commander of the Army. Alongwith other guards you protect us with your powers and nourish us. May we subdue the wicked thieves with our bodies. (physical strength. Ed.)

PURPORT :—O men ! it is the duty of the subjects (people) to protect the president (Head. Ed.) of the Assembly and Chief Commander of the army who guard the subjects well and incessantly.

NOTES & REMARKS :—(रुद्रा) दुष्टानां रोदयितारौ। रुदिर्-अश्रु विमोचने (अदा०)।=Making the wicked to weep by giving them severe punishment. (दस्यून्) दुष्टानां रोदयितारौ। दसु-उपक्षये (दिवा०) ।=Wicked thieves.

Let not good men take (depend solely on Ed.) (without giving somthing in return. Ed.) charity from any one is told :

मा कस्याद्भुतक्रतू यक्षं भुजेमा तनूभिः । मा शेषसा मा तनसा ॥४॥

4. *TRANSLATION* :– O men of wonderful strength or knowledge and power of action ! let us not enjoy the charity of others without body (doing manual and mental labour. Ed.). Being blessed with children and grand-children, let us not live up on other's charity.

PURPORT :—The enlightened persons should preach in a way, so that no one should take charity from another (in order to avoid dependence. Ed.). Let not children and grandchildren have a liking for charity. They should be taught this by their parents.

NOTES & REMARKS :—(यक्षम्) दानम् । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) (Wrongly printed पानम् in some editions)। (शेषसा) अपत्यैः सह वर्त्तमानः । ई शेषः इत्यपत्यनाम (NG 2, 1) ।=Alongwith children and grandchildren. (तनसा) पौत्रादिसहिताः । तनय इत्यपत्यनाम (NG 2, 2) अत्र तन्ना शब्दस्तत्स्थाने=Accompanied by grand children and great grand children.

Sūktam—71

Seer or Rishi of the Sūktam—Bāhuvrikta Ātreya. Devatā—Mitrāvarunau. Chhanda—Gāyatri. Svara—Shadja.

What should the teachers and preachers do is told :

आ नो गन्तं रिशादसा वरुण मित्रं बर्हणा । उपेमं चारुमध्वरम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ! you are destroyers (annihilators. Ed.) of the wicked persons and increasers (promoters. Ed.) of our knowledge and strength. Please come to this our good nonviolent sacrifice, i.e. Yajna.

PURPORT :—If the enlightened persons perform practical

Yajna in the form of good and honest dealings, they are able to make us advanced in every field.

NOTES & REMARKS :—(रिशादसा) दुष्टहिंसकौ। रिश्-हिंसायाम् (तु०)। अद्-भक्षणे (अ०) ।=Destroyers of the wicked. (बर्हणा) वर्धकौ। बृह-वृद्धौ (भ्वा०) =Increasers of our knowledge, and strength. (अध्वरम्) यज्ञम् ।= Yajna or non-violent sacrifice.

———

What should men do is further told :

विश्वस्य हि प्रचेतसा वरुणा मित्र राजथः। ईशाना पिप्यतं धियः ॥२॥

2. *TRANSLATION* :—O Varuna (giver of good knowledge) and Mitra (friend, bestower of all happiness) ! you being endowed with excellent knowledge or wisdom shine over the whole world. Increase the power of our intellect.

PURPORT :—*O men ! as the sun and moon shine in the firmament, so you should also increase the intellects of the people.*

NOTES & REMARKS :—(पिप्यतम्) वर्धयेतम्। (ओ) प्यायी-वृद्धौ (भ्वा०)। =Increase. (मित्र) सर्वसुखकारक। (ञि) मिदा-स्नेहने (दि०) ।=Bestower of all happiness.

———

The attributes of the enlightened persons are told :

उप नः सुतमा गतं वरुण मित्र दाशुषः। अस्य सोमस्य पीतये ॥३॥

3. *TRANSLATION* :—O noble person and friend ! please come to (have. Ed.) the juice of the great invigorating plants and herbs which we have prepared. Come to drink this Soma of the liberal donor who is a great devotee of God.

PURPORT :—It is the duty of the men to invite righteous and highly learned persons and honour them.

NOTES & REMARKS :— (दाशुष:) दातु: । दाशृ दाने (भ्वा०) ।=Of the donor. (सोमस्य) महौषधिरस्य । रस: सोम: (Stph 14, 1, 3, 12)=Of the juice of the great plants and herbs like Soma.

Sūktam—72

Seer or Rishi of the Sūktam—Bāhuvrikta Ātreya. Devatā—Mitrāvarunou. Chhanda Ushnik. Svara-Rishabha.

How should men deal with others is told :

आ मित्रे वरुणे वयं गीर्भिर्जुहुमो अत्रिवत् ।
नि बर्हिषि सदतं सोमपीतये ॥१॥

1. *TRANSLATION :—* O teachers and preachers ! with our speeches we invite you—a friend and a noble person, like a man who is free from three kinds of sufferings. Please be seated in a good house or a good Āsana (seat of grass, cloth or wood) to drink Soma (juice of the invigorating plants or herbs.)

PURPORT :—All should follow the example of those persons who deal with all in a friendly way and show due respect to all.

NOTES & REMARKS :— (अत्रिवत्) अविद्यमानत्रिविध दु:खेन तुल्यम्= Like a person who is free from three kinds of misery or sufferings. (बर्हिषि) उत्तमे गृहे आसने वा =In a good house or Āsana (seat made of grass, cloth or wood).

*TRANSLATOR'S NOTES :—*It was wrong on the part of Prof. Wilson, Griffith and others to have taken Atri—as the name of a

particular sage, founder of a family. It simply means त्रि+वि, one who is free from three kinds of misery or sufferings, namely—आध्यात्मिक internal, caused by the defect of the senses; आधिभौतिक of mind or intellectual discord in society or caused by some creatures, and आधिदैविक caused by flood, cyclone, fire etc.

How should men behave is told further :

व्रतेन॑ स्थो ध्रु॒वक्षे॑मा ध॒र्म॑णा यातय॒ज्जना ।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतये ॥२॥

2. *TRANSLATION* :—You who dwell in peace, secure or abide (whose protection is secure) in happiness by the acts performance in accordance with the Dharma and who are the best among the men making them industrious by the observance of Dharma. Let them be seated in a good house or on a good Āsana to drink Soma juice.

PURPORT :—Those persons who uphold Dharma, vows and good character and conduct, enjoy abiding happiness.

NOTES & REMARKS :—व्रतेन धर्मयुक्तेन कर्मणा । व्रतमिति कर्मनाम वृणोतीति सतः (NKT 2, 4, 13) = An act in accordance with Dharma or righteousness, (ध्रुवक्षेमा) ध्रुवं क्षेमं रक्षणं ययोस्तौ । = Whose protection is secure.

How should men deal with one another is told :

मि॒त्रश्च॑ नो॒ वरु॑णश्च जु॒षेतां॑ य॒ज्ञमि॒ष्टये॑ ।
नि ब॒र्हिषि॑ सदतां॒ सोम॑पीतये ॥३॥

3. *TRANSLATION* :—O men and women ! as a friend and

noble person accepts our Yajna (non-violent sacrifice) for the attainment of desired happiness and for drinking Soma juice and sit in a good house or on a good seat, so you should also act.

PURPORT :—Those who deal with others as friends and want to accomplish desirable happiness, become venerable.

NOTES & REMARKS :—(इष्टये) इष्ट सुखाय । इषु-इच्छायाम् (तुदा०)= For desirable happiness. (बर्हिषि) उत्तमे व्यवहारे । बर्हिषि इति महन्नाम NG 3, 3) गुणवृद्धं महत् उत्तममेव संभवति नान्यत् ।=In good dealing or conduct.

Sūktam—73

Seer or Rishi of the Sūktam—Paura Ātreya. Devatā—Ashvinau. Chhanda Anushtup of various kinds. Svara-Gāndhāra.

How should men and women behave is told :

यद्द्य स्थः परावति यदर्वावत्यश्विना ।
यद्वां पुरू पुरुभुजा यदन्तरिक्ष आ गतम् ॥१॥

1. *TRANSLATION* :—O men and women ! come here today for acquiring of the knowledge of air and electricity (energy. Ed.), which are nourishers of many, whether they are far remote or near at hand or are in large measures in the sky.

PURPORT :—Those men and women, who enter the household life after acquiring knowledge through the observance of Brahma-*charya, are also able to accomplish technology well.*

NOTES & REMARKS :—(अश्विना) वायुविद्युतौ । अश्विनौ व्यश्नुवाते सर्वम् (NKT 12, 1, 1) व्यापकत्वाद् वायुविद्युतावत्र गृहीतौ ।=Air and electricity. (पुरुभुजा) बहुपालकौ । पुरु इति बहुनाम (NG 3, 1) भुज-

धारकाभ्यवहारयोः (सखा०) अत्रपालनार्थग्रहणम् ।=Nourishers or sustainers of many.

———

The yardstick of ideal behaveiour is stated :

इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता ।
वरस्या याम्यध्रिगू हुवे तुविष्टमा भुजे ॥२॥

2. *TRANSLATION* :—O my wife ! you also should use or apply, for various purposes, the air and electricity which pervade many places, uphold many works, are very good and powerful. They go to distant places abundantly which I use for the enjoyment of many desirable things and by which I accomplish many desires.

PURPORT :—Where husbands and wives are of suitable merits, actions and temperaments and are handsome, there the knowledge of physics and other sciences becomes easy (for their issues. Ed.).

NOTES & REMARKS :—(अध्रिगू) अधिकगन्तारौ ।=Going much to distant places. (तुविष्टमा) अतिशयेन बलिष्ठौ । तुवि इति बहुनाम (NG 3, 1) अत्र बहुबलग्रहणम् ।=Very mighty. (दंसांसि) कर्म्माणि । दंस इति कर्मनाम (NG 2, 11) ।=Actions.

———

What should men do after this, is told :

ईर्मान्यद्वपुषे वपुश्चक्रं रथस्य येमथुः ।
पर्यन्या नाहुषा युगा मह्ना रजांसि दीयथः ॥३॥

3. *TRANSLATION* :—O men and women ! like the air and sun, your wheel of the car roams about and you beautify your body by knowing proper means. You acquire knowledge of the human cycle which is moving the great (circle of planets. Ed.), in accordance

with the system (systemetically. Ed.), designed by God and decays at the end. You can know the science of fire. (energy. Ed.).

PURPORT :—O men ! as the spokes of the wheel revolve, so the cycle of time revolves day and night. By this, the mathematics consisting of the knowledge of time and beginning with a moment and ending in Yuga (era) Kalpa and Maha Kalpa (different pieces of Infinite time. Ed.) etc is evolved. This you should know.

NOTES & REMARKS :—(ईर्मा) प्राप्तव्यं ज्ञातव्यं वा ।=Worthy of being attained or known. (येमथुः) गमयतम् ।=Move, set in motion. (नाहुषा) मनुष्याणामिमानि ।=Belonging to the human race. (दीयथः) क्षयथः। (दीङ्) क्षये (दिवा०) ।=Decay.

———

What should men know is told further :

तद् षु वांमेना कृतं विश्वा यद्वामनु ष्टवे ।
नाना जातावरेपसा समस्मे बन्धुमेयथुः ॥४॥

4. *TRANSLATION :*—O teachers and preachers ! whatever good things you have done, I admire them all. You who are spotless in life and famous, approach us. You may also kindly approach our kith and kin. I urge upon you to do this.

PURPORT .—O men ! as I should know the science of the air and electricity (energy etc.) so you should also know.

NOTES & REMARKS :—(अरेपसा) अनपराधिनौ । अरेपसा-पापेनालिप्यमानया (NG 12, 1) ।=Free from all guilt or crime. Spotless. (ईयथुः) प्राप्नुयातम् । अत्र पुरुषव्यत्ययः ।=Approach, be attained. (अरेपसा)अनपराधिनौ । =Free from guilt, sin or spot, that is, spotless or sinless.

———

How should women be is told :

आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा।
परि वामरुषा वयो घृणा वरन्त आतपः ॥५॥

5. *TRANSLATION* :—O men ! that woman is benevolent like the sun which alway, shines or is doer of good to all. She is full of splendour like the dawn of the sun (day. Ed.) and who mounts on your charming and rapid vehicle in the form of the aircraft etc. The birds also like to fly and follow the example of an aircraft.

PURPORT :—As the dawn of the early morning is endearing to all and bestower of happiness, in the same manner, the husbands and wives who love each other are always cheerful.

NOTES & REMARKS :—(सूर्या) सूर्यं संबन्धिन्युषा: इव। अरुषी इति उषोनाम (NG 118) अत्र अरुषा तस्मिन्नेवार्थे ।=Like the dawn belonging to the sun. (घृणा) दीप्तिः। घृ-क्षरणदीप्त्योः (जुहो०) अत्र दीप्त्यर्थः ।=Radiance splendour.

What should the enlightened men do is told :

युवोरत्रिश्चिकेतति नरा सुम्नेन चेतसा।
घर्मं यद्वामरेपसं नासत्यास्ना भुरण्यति ॥६॥

6. *TRANSLATION* :—O leaders of the path of Dharma (righteousness) ! you are free from falsehood, and give knowledge to that man who is free from the three-fold misery and who knows you with a joyful mind and who knows your spotless pure Yajna (non-violent sacrifice in the form of reading and teaching etc.) and upholds it with his mouth (by teaching and reading),

PURPOTT ;—Those persons who with the association of the

enlightened persons expand (spread) his Yajna in the form of study and teaching, are benefactors of the world.

NOTES & REMARKS :—(घर्मम्) यज्ञम् ।=Non-violent sacrifice. (अत्रि:) अविद्यमानत्रिविधदु:खम् ।=Free from three kinds of misery as explained before. (भुरणयति) धरति । भुरण-धारणपोषणयो: । अत्र धारणार्थ: । सुम्नमिति सुखनाम (NG 3, 6) । अत्र सुखयुक्तेन ।=Upholders.

The enlightened men's duties are stated ,

उग्रो वां ककुहो ययिः शृण्वे यामेषु संतनिः ।
यद्वां दंसोभिरश्विनात्रिर्नराववर्तति ॥७॥

7. *TRANSLATION* :– O leading teachers and preachers ! you are like the sun and the moon. I who am active, endowed by God's grace with great virtues, full of splendour, propagator of truth and education, hear (listen. Ed.) your praise from time to time, and he who follows you by his actions many times (repeatedly. Ed.), not confined to three, you give teaching to both of us.

PURPORT :—*Those men who accomplish their works by acting like the sun and the moon, become always advanced or make satisfactory progress.*

NOTES & REMARKS :—(अश्विना) अध्यापकोपदेशकौ ।=Teachers and preachers. (सन्तनि:) सम्यक् विस्तारक: ।=He who well propagates truth or spreads education extensevely. (दंसोभि:) कर्मभि: । दंसय: कर्माणि दंसयन्त एनानिति (NKT 4, 4, 25) । अत्र दंसासि तत्पर्यायरूपेण ।=By actions. (ककुह:) महान् । ककुह इति महन्नाम (NG 3, 3) ।=Great.

What should men do is told further :

मध्वं ऊ षु मंधूयुवा रुद्रा सिषंक्ति पिप्युषी ।
यत्संमुद्राति पर्षथः पुक्वाः पृक्षो भरन्त वाम् ॥८॥

8. *TRANSLATION* :—O makers of sweetness ! O punishers of the wicked ! you make them weep. The stream (of devotion) which on growing sprinkles sweetness within the kind hearts of the devotees, by that you set example on mortals, so that contacts mature (with wisdom) and fill you up (with appiness. Ed.).

PURPORT :— O men ! as the sun and air sprinkle all with rains and ripen the fruits, so you should also behave.

NOTES & REMARKS :—सिषक्ति) सिंचति ।=Sprinkles, waters. (पर्षथ:) सिञ्चथ: । पृषु-सेचने (भ्वा०) ।=Sprinkle. (समुद्रा) यानि सम्यग्द्रवन्ति ।= Kind hearts which are drenched by kingdom. (पिप्युषी) प्यायमन्ती । (प्पो) प्यायी-वृद्धौ (भ्वा०) ।=Increasing.

What should men do is told :

सत्यमिद्वा उं अश्विना युवामाहुर्मयोभुवा ।
ता यामन्यामहूतंमा यामन्ना मृळयत्तंमा ॥९॥

9. *TRANSLATION* :—O teachers and preachers ! you all are like the heaven and the earth and who are truly called the bestowers of happiness, also make the best use of your time and are duly the most gracious. Preach truth at all times with certainty.

PURPORT :—As the earth and cloud are givers of happiness to all living beings, so the teachers and preachers should be thc bestowers of happiness.

NOTES & REMARKS :—(अश्विना) द्यावापृथिव्याविवाध्यापकोपदेशको । तत्काविश्विनौ द्यावापृथिव्यावित्येके (NKT 13, 1, 1) ।=Thc teachers and preachers like the heaven and earth. (मृळयत्तमा) अत्यन्तसुखकारको । मृड-सुखने (क्रयाo) ।=Givers of much happiness.

What should the enlightened persons do is told :

इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शंतमा ।
या तक्षाम रथाँ इवावोचाम बृहन्नमः ॥१०॥

10. *TRANSLATION* :—O men ! may the wealth (of various kinds of food materials) which are multipliers of the might of the heaven and the earth, that we have earned and prepared like the car, and which are more joy-giving, be bestowers of happiness upon you. Through them, we show reverence to the enlightened persons. Let us preach this to all to honour wisemen with these things, i.e. wealth and food.

PURPORT :—*O men ! as men decorate their chariots and other vehicles with clothes, in the same manner, earn wealth and produce corn and make them refined. Acquire great knowledge by the enjoyment of the pure food and teach and preach the same to others.*

NOTES & REMARKS :—(अश्विभ्याम्) द्यावापृथिवीभ्याम् ।=For the heaven and the earth. (ब्रह्माणि) धनान्यन्नानि वा । ब्रह्मेति धननाम (NG 2,10) ब्रह्म इति अन्ननाम (NG 2, 7) ।=Wealth of various kinds or food grains. ((तक्षाम) संवृणुयामाऽऽच्छादयाम स्वीकुर्याम । तक्ष-त्वचने भ्वा. तक्षू-तनूकरणे (भ्वा०) ।=Choose, cover or accept.

Sūktam—74

Seer or Rishi of the Sūktam—Ātreya. Devatā—Ashvinau. Chhandas—Anushtup and Ushnik of various kinds. Svaras—Gāndhāra and Rishabha.

What should men do is told :

कूष्ठो देवावश्विनाद्या दिवो मनावसू ।
तच्छ्रवथो वृषण्वसू अत्रिर्वामा विवासति ॥१॥

1. *TRANSLATION* :—O highly learned persons ! you engage your mind always in noble thoughts and shower happiness on this

scholar who serves for the attainments of light on earth. You, listen to his prayer, please.

PURPORT :—O enlightened persons ! the men who serve you, become thoughtful and bear much knowledge. They engage themselves in doing noble deeds and rise above all miseries or sufferings.

NOTES & REMARKS :—(कूष्ठः) यः को पृथिव्यां तिष्ठति सः ।=He who lives on earth. (अश्विनौ) व्याप्तविद्यौ ।=Great scholars pervoding many sciences अश्विनौ is from (अशूङ्) व्याप्तौ. Hence the interpretation is व्याप्तविद्यौ ।=Pervading many sciences (अत्रिः) आप्तविद्यः । अत्रिः—अत सातत्यगमने । विद्या-प्रति सततं गन्ता आप्तविद्यः ।=He who has received knowledge. (आविवासति)समन्तात्सेवते । विवासति परिचरणकर्मा (NG 3, 5)परिचरणम्—सेवा ।=Serves from all sides.

How should men ask the enlightened persons is told :

कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।
कस्मिन्ना यतथो जने को वां नदीनां सचा ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! where are those who are free from all falsehood and are absolutely truthful ? Where are the famous enlightened men who are endowed with divine virtues ? Who is the person whom you try (teach and. Ed.) train ? Who is your pupil or companion on the confluence of the rivers.

PURPORT :—The seekers after truth and knowledge, should go to the enlightened persons and should ask them about the science of electricity and others subjects.

NOTES & REMARKS :—(दिवि) दिव्ये व्यवहारे प्रकाशे वा । दिवु धातोर्व्यवहारार्थमादाय दिव्ये 'व्यवहारे' इत्यर्थः । द्युत्यर्थमादाय 'प्रकाशे' इति व्याख्या । दिवि इत्यस्य ।=In divine dealing of light. (सचा) समवाये ।=In the group.

EDITOR'S NOTES :—An ideal place for learning of the spiritual science is described in the Vedas where उपह्वरे गिरीणां सङ्गमे च नदीनाम् Here also the confluence of rivers has been described as an ideal place for acquiring purity of mind.

What should men ask is told :

कं यांथः कं ह गच्छथः कमच्छा युञ्जाथे रथम्।
कस्य ब्रह्माणि रण्यथो वयं वामुश्मसीष्टये ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! whom do you visit ? Whom you approach ? To whom direct your charming car ? Whose wealth and foodgrains do you particularly like, urging them to use it for the furtherance of noble causes ? We long for you for the fulfilment of our noble desires or to receive for you the gift of knowledge.

PURPORT :—O men ! you should also desire that ehlightened person whom highly learned men approach, desire and associate with.

NOTES & REMARKS :—(ब्रह्माणि) धनधान्यानि। ब्रह्म इति धननाम (NG 2, 1) ब्रह्मइति अन्ननाम (NG 2, 7) ।=Wealth and food materials. (उश्मसि) कामयामहे । वश-कान्तौ (अदा॰) कान्तिः-कामना ।=Long for.

What should aim at is indicated :

पौरं चिद्ध्युदप्रुतं पौर पौराय जिन्वथः।
यदीं गृभीततातये सिंहमिव द्रुहस्पदे ॥४॥

4. *TRANSLATION* :—O son of virtuous man ! approach a man full of water-like (spotless. Ed.) peaceful disposition. You and the teachers go to (reach Ed.) a citizen (common man. Ed.) and please or satisfy him by your teachings. Far the benefit of a person who is engaged in doing a group (series. Ed.) of good works, you approach him and gladden him. In the place (positions. Ed.) occupied by your foes, you should attack like a lion and make good men delighted.

PURPORT—O men ! as persons living in the same city advance their happiness by mutual help and cooperation, in the same manner the persons of other cities (and towns. Ed.) and countries also should also do.

NOTES & REMARKS :—(उदन्रुतम्) उदकयुक्तम् ।=Outwardly (apparently. Ed.) it means full of water, but the meaning implied is of needful disposition like that of the water. (गृभीततातये) गृहीता ताति: सत्कर्म्मविसृतिर्येन ।=For a man engaged in doing noble deeds. (जिन्वथ:) प्राप्नुथ: ।=Approach attain.

TRANSLATOR'S NOTES :—प्र, इ—गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् । जिवि-प्रीणने (भ्वा०) । जिवि-भाषार्थः, धातुकल्पद्रुमादौ भाषार्थ:—Therefore जिन्वथ: also means please or satisfy. That is the meaning hinted at by Dayananda Sarasvati adding सन्तोषय: to please or satisfy. (ताति:) तनु-विस्तारे ।

Form of an ideal man is told further :

प्र च्यवा॑नाज्जुजु॒रुषो॑ व॒व्रिमत्क॒ं न मु॑ञ्चथः ।
युवा॒ यदी॑ कृ॒थः पुन॒रा काम॑मृण्वे व॒ध्वः॑ ॥५॥

5. *TRANSLATION* :—O men and women ! when a man becomes old and is going downward (in health), his beauty is gone (declines. Ed.) and also his tendency to adultery (if any) vanishes. If men are young and have desire to discharge the duties of the young, then like me let them try to fulfil the desire of his young wife.

NOTES & REMARKS :—(च्यवानात्) गमनात् । (च्यवानात्) च्युङ्-गतौ (भ्वा०) =For downward movement. (in old age) (ऋण्वे) प्रसाध्नोमि । ऋण गतौ (तना०) । गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय प्रसाधनार्थः संभवति । प्राप्नोमि-प्रसाधयामि ।= Accomplish fulfil. (अत्कम्) व्याप्तम् ।=Pervading.

What should men do is told :

अस्ति॒ हि वा॑मि॒ह स्तो॒ता स्मसि॑ वां सं॒दृशि॑ श्रि॒ये ।
नू श्रु॒तं म॒ आ ग॑तमवो॑भिर्वाजिनीवसू ॥६॥

6. *TRANSLATION* :—O teachers and preachers, you

establish the process of growing foodgrains in abundance. We approach the person who is your admirer. Please come to me, listen to me for the acquirement of wealth like you, with your protective powers.

PURPORT :—Those who admire the virtues of the enlightened persons, become virtuous and (while. Ed.) following the highly learned persons, they also become wealthy and prosperous.

NOTES & REMARKS :—(वाजिनीवसू) यो वाजिनीं बहुन्नादिक्रियां वासयतस्तौ । वाज इत्यन्ननाम (NG 2, 7) वस निवासे ।=Who establish the process of the obtainment of foodgrains in abundance. (संदृशि) सादृश्ये ।=In likeness.

———

What should men do further is told :

को वामद्य पुरूणा मा वव्ने मर्त्यानाम् ।
को विप्रो विप्रवाहसा को यज्ञैर्वाजिनीवसू ॥७॥

7. *TRANSLATION* :—O enlightened men ! you are approchable by the highly learned persons. O conveyor of wealth and food ! who adores you well among the mortals ? Who is the man who desires to acquire knowledge with the Yajnas and who desires to attain wisdom ?

PURPORT :—Those who desire to acquire knowledge may go to the enlightened persons and may be highly benefited by the questions and answers. Let them benefit others also thereby.

NOTES & REMARKS ;—(वव्ने) संभजति । वन संभक्तौ (भ्वा०)।=Adores, reveres. (वाजिनीवसू) अन्नधान्यप्रापकौ । वाज इति अन्ननाम (NG 2, 7) वस-निवासे ।=Conveyors of wealth and food materials.

———

What should men do is described :

आ वां रथो रथानां येष्ठो यात्वश्विना ।
पुरू चिदस्मयुस्तिर आङ्गूषो मर्त्येष्वा ॥८॥

8. *TRANSLATION* :— O teachers and preachers ! may you bring your car towards us, which is the most excellent for speed among mortals, which removes all miseries and is bestower of happiness on the people.

PURPORT :—*O men ! as the teachers and preachers as well as artisans manufacture good vehicles, in the same manner, you should also create means of happiness.*

NOTES & REMARKS :—(आङ्गूष) अङ्गूषस्वा प्रशंसा । अङ्गूषः-स्तोमः आघोषः (NKT 2, 5. 11) ।=Praise. (अश्विना) अध्यापकोपदेशकौ । अश्विनावध्वर्यू मैत्रायणी सं. 1,9,1, 1, ऐत. 1, 18 गोपथ 22.6 । अध्वर्युः अध्वरं युनक्ति इति निरुक्ते । अध्यापनं ब्रह्मयज्ञः (मनु) स्वाध्यायो वै ब्रह्मयज्ञः (Stph 11, 5, 6, 2) तस्य अध्वर्यू संचालकौ वा अध्यापकोदेशकावेव संभवतो नान्ये ।=Teachers and preachers.

What should the enlightened men do is told further :

शमू षु वां मधूयुवास्माकमस्तु चर्कृतिः ।
अर्वाचीना विचेतसा विभिः श्येनेव दीयतम् ॥९॥

9. *TRANSLATION* :—O teachers and preachers ! you are endowed with sweetness and knowledge of various sciences, coming hitherward. Let your noble action be ours. (Let it be for our welfare and let us follow it). Like the falcon falling over the birds, come to us (speedily. Ed.) and give us happiness and peace.

PURPORT :—*They only are the enlightened persons who utilise their own wealth for the happiness of others. As a hawk goes soon (jumps on. Ed.) along with other birds, so with such enlightened persons, students should go quickly.*

NOTES & REMARKS :—(चर्कृतिः) अत्यन्तक्रिया ।=Good action

done again and again. (मधु-युवा) यु-मिश्रणामिश्रणयोः (अदा०) अत्र मिश्रणार्थः । (दीयतम्) दद्यातम् ।=Give.

What should the enlightened persons do is told further :

अश्विना यद्ध कर्हि चिच्छुश्रूयातमिमं हवम् ।
वस्वीरू षु वां भुजः पृञ्चन्ति सु वां पृचः ॥१०॥

10. *TRANSLATION* :—O teachers and preachers ! whenever you listen to this call or praise of mine, the enjoyments relating to wealth and desires make you unified with us.

PURPORT :—Those highly learned persons who examine or test their pupils well (from time to time), the students also please and love them after becoming scholars.

NOTES & REMARKS ;—(पृचः) कामनाः । पृची-सम्पर्चने (अदा०) = Desires. (भुजः) भोगक्रियाः । भुज-पालनाभ्यवहारयोः (रुधा.) ।=Enjoyements.

Sūktam 75—

Seer or Rishi of the Sūktam—Avasyur Ātreya. Devata—Ashvinou. Chhanda-Pankti of various kinds. Svara-Panchama.

What should the enlightened persons do is told :

प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।
स्तोता वामश्विनावृषिः स्तोमेन प्रति भूषति
माध्वी मम श्रुतं हवम् ॥१॥

1. *TRANSLATION* :—O teacher and examiner ! you convey the sweetness and other's virtues. Listen to my invocation and of the knower of the meaning of the mantras, and also of an admirer who decorates you with praise and leads you to the vehicle,

like the aircraft which carries many articles (goods. Ed.). It is very dear and showerer of joys.

PURPORT :—Those who teach and preach should also periodically examine the students.

NOTES & REMARKS ;—(अश्विनौ) अध्यापकपरीक्षकौ ।=Teachers and examiners. (माध्वी) मधुरादिगुणप्रापकौ ।=Who convey sweetness and other virtues.

TRANSLATOR'S NOTES :—(इन्द्रियाणि हयानाहुः कठो०) 1.3.3 । According to this and other passages in the Kathopanishad, by the use of word Ashva, senses are taken. So अश्विनौ may mean men and women of (well-versed in. Ed.) self-control. Here teachers and examiners have been taken (as Ashvinou. Ed.), अशूङ्-व्याप्तौ । विद्यया व्याप्तौ व्याप्तविद्यौ वा ।

What should men desire is told further :

अत्यायातमश्विना तिरो विश्वा अहं सना ।
दस्रा हिरंण्यवर्तनी सुषुम्ना सिन्धुवाहसा
माध्वी ममं श्रुतं हवंम् ॥२॥

2. *TRANSLATION* :—O destroyers of miseries and givers of good joy! you convey (take us. Ed.) to the ocean (of happiness. Ed.), which is endowed with sweet movement. Knower of technology, you are full of splendour and users of gold for various purposes. As I acquire the knowledge of all sciences, so you come (visit. Ed.) to give (deliver. Ed.) that knowledge even at distant places and listen to or examing to what I have read.

PURPORT ;—O men ! the scholars from whom you receive the knowledge and whenever they examine you, they should point out your defects (mistakes. Ed.) so that all may attain the knowledge and wisdom well.

NOTES & REMARKS :- (हिरण्यवर्त्तनी) यो हिरण्यं ज्योतिः सुवर्णं वा वर्त्तयतस्तौ । ज्योतिर्वै हिरण्यम् (ऐतरेय 7, 12) Stph 6, 7. 1, 2) गोपथे 2, 5, 8) । =Who are full of splendour or users of gold for various purposes. (हवम्) अधीतम् । (हवम्) हु-दानादनयोः आदाने च (जुहो०) अथवा (ह्वेञ्) स्पर्धायाम् आदीयते गृह्यते गुरुमुखात् इति हवः अध्ययनम् ।=Studied.

———

How should men deal with one another is told :

आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम् ।
रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू
माध्वी मम श्रुतं हवम् ॥३॥

3. *TRANSLATION* :—O highly learned teachers and preachers ! you are endowed with splendour and possessing and putting food materials and other articles in proper place. O men of sweet temperament ! come to us bringing your previous (acquired earlier. Ed.) wealth and serving us and loving us, you are fierce to the wicked. Come and hear my call.

PURPORT :—Those persons are fortunate who approach and invite absolutely truthful and enlightened men and having acquired knowledge with labour, get tested (tried. Ed.) by them.

NOTES & REMARKS :—(माध्वी) मधुरस्वभावौ ।=Men of sweet temperament. (वाजिनीवसू) यो वाजिनीमन्नादियुक्तां सामग्रीं वासयतस्तौ । वाज इत्यन्ननाम NG 2, 7) =Who put food materials and other articles in proper place.

———

What should men do is told further :

सुष्टुभो वां वृषण्वसू रथे वाणीच्याहिता ।
उत वां ककुहो मृगः पृक्षः कृणोति वापुषो
माध्वी मम श्रुतं हवम् ॥४॥

4. *TRANSLATION* :—O lovers of the mightly ! (souls. Ed.) you establish them in due places or positions. O men of sweet temperament ! your good admirers sit with you in the same car and utter sweet and true words. To your great associates you are purifiers. You prepare good food for yourself which nourishes your body. Listen to mine and their calls.

PURPORT ;—He only (really. Ed.) is great who acquires knowledge and good character and conduct by sitting at the feet of or by the association of the enlightened men.

NOTES & REMARKS :—(मृगः) यो मार्ष्टि सः । (मृगः) मृजूष्-शुद्धौ (अदा०) Who purifies. (पृक्षः) अन्नम् । पृक्ष इत्यन्ननाम (NG 2, 7) ।=Foodgrains. (ककुहः) महान् । ककुह इति महन्नाम (NG 2, 7) ।—Great.

———

What should men do is told further :

बोधिन्मनसा रथ्येषिरा हवनश्रुता ।
विभिश्च्यवानमश्विना नि याथो अद्वयाविनं माध्वी मम श्रुतं हवम् ॥५॥

5. *TRANSLATON* :—O teachers and preachers ! you have good chariots and (are. Ed.) active (going from place to place) listening to the requests or calls of others. Man of sweet temperament, you go to a person who is seeker after truth and who puts you questions to acquire knowledge, and who is void of guile. You go to him without delay. Hear my call also.

PURPORT :–Those men who are of pure mind and who have acquired knowledge of technology, are ree from crookedness and the examiners of the students, are benefactors of the world.

NOTES & REMARKS :—(बोधिन्मनसा) बोधितं मनो ययोस्तौ ।=Whose mind is full of knowledge. (च्यवानम्) पृच्छन्तम् ।—Asking questions to acquire knowledge. (अश्विना) विद्याऽध्यापकोपदेशकौ ।=Teachers and preachers.

TRANSLATOR'S NOTES :—बुध—अवगमने (दिवा०)। व्युङ्-गतौ। गतेर्ज्ञानार्थमदाय जिज्ञासया पृच्छन्तम् इत्यन्नार्थः। अश्विनावध्वर्यूं। मैत्रायणी सं० 1, 9, 1, 2, 8, 1 काठक संहिता 9, 8, ऐत० 1, 19, गोपथ 2, 2, शत० 1, 1, 2, 10 तैत्ति० 3.3) अध्यापनं ब्रह्मयज्ञः (मनु) तस्याध्यापनरूप ब्रह्मयज्ञस्य—सयोजको वा अध्यापकोपदेशकावेव संभवतः। अध्वर्युः—अध्वरं युनक्ति, अध्वरस्य नेता अध्वरं कामयत इति वा (NKT 1, 3, 8)।

Men should accomplish works with application of technology is told :

आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः।
वयो वहन्तु पीतये सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवम् ॥६॥

6. *TRANSLATION* :—O leading men of sweet temperament ! let your pervading speed and other qualities which are very rapid like the mind and which can burn fuel and other things, carry your cars with ease for (in order to enable. Ed.) you to drink Soma (juice of the invigorating herbs). For that hear (listen to. Ed.) my call.

PURPORT :—If men accomplish their techological works with physics and other sciences, they can become wealthy.

NOTES & REMARKS :—(अश्वासः) वेगादयो गुणाः। अशूङ्-व्याप्तौ (स्वा०)।=Speed and other properties. (प्रुषितप्सवः) प्रुषित दग्धं प्सु इन्धनान्नादिकं यैस्ते। प्रुष दाहे (भ्वा०) प्सा-भक्षणे (अदा०)।=Which can burn fuel and foodgrains etc. (वयः) व्याप्तिशीलाः। वी-व्याप्ति प्रजनकान्त्यसनखादनेषु (अदा०)।=Pervading.

How should men behave is told further :

अश्विनावेह गच्छतं नासत्या मा वि वेनतम्।
तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

7. *TRANSLATION* :—O men ! you are devoid of false

conduct, inviolable and are endowed with sweet temper. O teachers and preachers ! come hither to us. with your wives who have (exercise. Ed.) control over themselves and desire to have happiness and progress. Never insult any good person. Go your way but listen to my request.

PURPORT :—O men and women ! discharge your domestic duties and rightously (right way. Ed.) desire to have wealth and progeny. Always teach and examine students.

NOTES & REMARKS :—(वेनतम्) कामयतम्। वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०)। अत्र कान्त्यर्थग्रहणम्। कान्तिः—कामना ।=Desire. (तिरः) तिरस्कारम् ।=Insult. (अदाभ्या) अहिंसनीयो। दभ्नोति वधकर्मा (NG 2, 19) ।= Inviolable. (अर्य्यंया) अर्य्यस्य स्त्रिया। अर्यं इति ईश्वरनाम (NG 2, 22) अत्र इन्द्रियस्वामी-जितेन्द्रियः ।=The wife of a master of senses (who can exercise control over. Ed.)

What should men and women do is taught further :

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पती ।
अवस्युमश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम् ॥८॥

8. *TRANSLATION* :—O inviolable men and women of sweet temperament ! you have acquired knowledge by observing Brahmacharya. Protectors of the beneficial conduct, you decorate (shine. Ed.) in this Yajna in your household life (and dealings. Ed.) Decorate (honour) and admire virtues of those who praise you and desire their happiness. Listen to my this call.

PURPORT :—Only those husbands and wives are admired by all, who are of good conduct in the domestic life, praise noble persons with admiration, and decorate (discharge well) their domestic duites and advance the cause of knowledge by teaching and (periodical. Ed.) examination.

NOTES & REMARKS :—(अस्मिन् यज्ञे) गृहाश्रमाख्ये । =In this Yajna which is to be approached well and unified. (Performed and cordinated well. Ed.) (अश्विना:) ब्रह्मचर्य्येण प्राप्तविद्यौ स्त्रीपुरुषौ । यज्ञ-देवपूजा-सङ्गतिकरणदानेषु । अत्र सङ्गतिरकणार्थः गृहस्थाश्रमे सर्वपरिवारसदस्याना सङ्गतिकरणम् इति सोऽपि यज्ञः । अशूङ्-व्याप्तौ-अत्र प्राप्तविद्यौ ।=Who have received education with the observance of Brahmacharya (continence). Highly pervading in the knowledge-scholars.

How should men and women dealt with one another is told :

अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः ।
अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवम् ॥९॥

9. *TRANSLATION* :—O men and women! you have powerful and strong bodies and are destroyer of miseries and of sweet temperament. You kindle fire which tends animals (by its heat, when necessary) in which the Yajnas (non-violent sacrifices) are performed in all the seasons (times. Ed.). That fire is beautiful to look like the dawn and it is harnessed for a car which is not driven by men but mainly by (electricity, energy). Listen to my call, O husband, and always please your wife who is like the dawn.

PURPORT :—Husbands and wives should discharge their domestic duties with self-control (restraint and balanced. Ed.). They should preserve their health and growth, should advance the cause of knowlege and the attainment of bliss.

NOTES & REMARKS :—(रुशत्पशुः) पालितः पशुर्येन सः। (NG 3, 4) रुशदिति पशुनाम (NG 3, 4) । Tending animals. (दस्रौ) दुःखनाशकौ । दसु-उपक्षये (दिवा०) । स्फायि तंजि वश्चिशकि क्षंदिसि दम्भिवसि वाशि शीङ् हृसि सिधि शुभिभ्यो रक् इत रक् (उणादिकोषे 2.13) ।=Destroyers of miseries.

Sūktam—76

Seer or Rishi of the Sūktam—Atri Devatā—Ashvinou. Chhandas—Pankti and Trishtup. Svara-Dhāivata.

How should men and women deal with one another is told :

आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः ।
अर्वाञ्चा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥१॥

1. *TRANSLATION :*—The sun, which is the bright or head of the dawn is shining the wise men's pious voices which have ascended. Born on your vehicles of husbands and wives, you turn hither and come to this Yajna in the form of the discharge of the duties of household life, which is growing (progressing. Ed.) very nicely.

PURPORT :—O wisemen ! as Agni (in the form of fire, energy etc.) accomplishes many works (serves many purposes. Ed.) in the same manner, husbands and wives should jointly (and mutually. Ed.) accomplish all domestic duties.

NOTES & REMARKS :—(अग्निः) सूर्यरूपेण परिणतः ।=Agni in the form of sun. (अनीकम्) सैन्यम् । सेनायी वै सेनानीरनीकम् (Stph 5, 3, 1,1) = Army, force. (पीपिवांसम्) सम्यग्वर्धमानम् । (ओ) प्यायी-वृद्धौ (भ्वा०)= Growing well. (घर्मम) गृहाश्रमकृत्याख्ययज्ञम् । घर्मः इति यज्ञनाम (NG 3, 17) =Yajna in the form of the domestic duties.

The ideal behaviour between husbands and wives indicated:

न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।
दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्तिं दाशुषे शंभविष्ठा ॥२॥

2. *TRANSLATION :*—O men and women ! you are active and conferers of happiness. You do not destroy what has been prepared nicely (properly cooked), when praised sincerly. With promptest aid,

come at morn and evening, (when. Ed.) the devotee most healthful guards from trouble. They do not go astray or lead others to the path of the unrighteousness.

PURPORT :—Those householders who do not waste what has been nicely prepared become rich.

NOTES & REMARKS :—(अभिपित्वे) अभितः प्राप्ते ।=Approached. (अवर्त्तिम्) अमार्गम् ।=Path of unrighteousness or injustice.

How husbands and wives should act and behave is told :

उता यातं संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य ।
दिवा नक्तमवसा शंतमेन नेदानीं पीतिरश्विना ततान ॥३॥

3. *TRANSLATION* :—O highly learned and happy men and women ! you come at the milking of the cows (in the evening), at early morning, at noon of day and when the sun is setting, night and day, with your felicitous most suspicious protection. Whenever there is the time for you to drink milk and water, don't transgress it (by laziness).

PURPORT :—Married couples should enjoy happiness by doing good deeds in the morning, noon and evening and day and night. Let them never be lazy.

NOTES & REMARKS :—(सङ्गवे) सङ्गच्छन्ति गावो यस्मिन् सायं समये तस्मिन् । अशूङ्-व्याप्तौ । (स्वा०) =In the evening ,when cows return. (अश्विना) व्याप्तसुखौ । पा—पाने (भ्वा०)=Pervading in happiness. (पीतिः) पानम् ।= Drinking. (अश्विनौ) व्याप्तसुखौ । (स्त्रीपुरुषौ)=Happy couples.

How should householders behave is told :

इदं हि वां प्रदिवि स्थानमोक इमे गृहा अश्विनेदं दुरोणम् ।
आ नो दिवो बृहतः पर्वतादाद्भ्यो यातमिषमूर्जं वहन्ता ॥४॥

4. *TRANSLATION* :—O highly learned men and women! bringing food and vigour from the good light (cooked with energy. Ed.) from big cloud or from the waters come to this our house. These householders come to your house or dwelling which is in the (full of. Ed.) light. You come to receive them.

PURPORT :—*Those householders who adorn (do properly and systematically) all household works, enjoy full happiness.*

NOTES & REMARKS :—(प्रदिवि) प्रकृष्टप्रकाशे। (दिवि) दिवु धातो-र्घुत्यर्थमादाय ।=In good light. (दुरोणम्) गृहम् । दुरोणे इति गृहनाम (NG 3, 4)=Dwelling place. (ओक्) गृहम् । ओक इति निवासनामोच्यते (NKT 3, 1, 3)=Abode, habitation. (गृहा:) ये गृह्णन्ति ते गृहस्था: ।=Householders.

Men should obtain wealth with labour and the association of the enlightened persons :

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीरान् विश्वान्यमृता सौभगानि ॥५॥

5. *TRANSLATION* :—O men! we obtain wealth, good progeny and all undecaying felicity and joy by the newest (fresh. Ed.) good food supplied by the king and the preacher. Their good policy bestows happiness and health. So you should also do.

PURPORT :—*Those persons, who obtain all kinds of wealth and prosperity, as well as good men by following the advice tendered by the absolutely truthful enlightened persons and by following the laws justly ordained (enacted. Ed.) by the government, all their desires fulfilled soon.*

NOTES & REMARKS ;—(अवसा) अन्नादिना । अव इत्यन्ननाम । (NG 2, 7) ।=Foodgrains etc. (अश्विनो:) द्यावापृथिव्योरिव राजोपदेशकयो: ।

तत्कावश्विनौ द्यावापृथिव्यावित्येके (NKT 12, 1, 1) इमे (द्यावापृथिव्यौ) अश्विना (काठकसंहिता 22, 6, तैत्ति० 5, 6, 4, 1) इमे ह वै द्यावापृथिवी प्रत्यक्षमश्विनाविमे हीदं सर्वमश्नुवाताम् (Stph 4, 1, 5, 16)।=Of the king and preacher who are like heaven and earth.

Sūktam—77

Seer or Rishi of the Sūktam—Atri. Devatā—Ashvinou. Chhanda—Trishtup. Svara—Dhaivata.

What should men do is told :

प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः ।
प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः ॥१॥

1. *TRANSLATION* :—O men ! early in the morning, unite the vast sun and the dawn that come in the morning, and teachers and preachers who uphold Yajna in the form of the proper administration of the State. (society. Ed.) The sages who serve the old people very much admire them. Do this before the greed of the miserly niggard may sometimes overcome you. The teachers and preachers take away the price of their greed by giving them the teaching of liberality.

PURPORT :—O men ! get your noble desires fulfilled by the association of the rulers and preachers who do not sleep in day time, but are ever alert in the discharge of their duties and by the association the enlightened persons who praise them.

NOTES & REMARKS :—(प्रातर्यावाणा) यौ सूर्य्योषसौ प्रातर्यातस्तौ।= The sun and the dawn that come in the morning. (गृध्रात्) अभिकाङ्क्षायाः । गृधु-अभिकाङ्क्षायाम् (दिवा०)=Desire; greed. (अररुषः) अदातुः । रा-दाने ।=The miserly person. (यज्ञम्) राज्यपालनम् । यज-देवपूजासङ्गतिकरण-दानेषु—अत्र सङ्गतिकरणार्थमादाय राज्यपालनम् इति व्याख्यानम् ।=Proper administration of the State. (अश्विना) अध्यापकोपदेशकौ ।=Teachers and preachers.

The same subject, that is, duties of the men is continued :

प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टम् ।
उतान्यो अस्मद्यजते वि चावः पूर्वःपूर्वो यजमानो वनीयान् ॥२॥

2. *TRANSLATION* :—O men! have association with the teachers and preachers in the morning and evening. They are like the sun and the dawn and please them well (by offering milk food etc.) so that their power may grow. Serve those who approach the enlightened persons. Honour him who ever performs Yajna, unites all and protects others, who thus being older in age and knowledge are worthy of respect.

PURPORT—*Men should get up early in the morning in the last hours of the night (at about 4 a.m.) like the earth and heaven are regular in their God-ordained movements. So they should observe regularity in their lives and protect all.*

NOTES & REMARKS :—(हिनोत) वर्धयत । हि-गतिवृद्धो च (स्वा०)= Increase, please. (वनीयान्) अतिशयेन विभाजकः । वन-सम्भक्तौ (भ्वा०) = Distributor of wealth and work, worthy of respect.

What should men do is told further :

हिरण्यत्वङ् मधुवर्णो घृतस्नुः पृक्षो वहन्ना रथो वर्तते वाम् ।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥३॥

3. *TRANSLATION* :—O knower of technology, arts and crafts! your vehicle in the form of aircrafts etc, comes here which is covered with gold, is of beautiful colour, purifier (cleaned. Ed.) with water, conveying (carrying. Ed.) food and other articles. It is driven by swift and rapid-going things like the wind fire, (it is swift like the mind and rapid like the tempest). They travel with you to distant and difficult places.

PURPORT :—If men arrange to get vehicles like the aeroplane run with the help of the Agni (fuel, fire or electricity) and water, etc they can reach the destination very quickly like the speed of the wind and the mind.

NOTES & REMARKS :—(अश्विना) शिल्पविद्याविदौ । अशूङ्-व्याप्तौ (भ्रदा०)। अत्र शिल्पविद्याव्याप्तौ ।=Knowers of the technology, arts and crafts. (दुरितानी) दुःखेन एतुं प्राप्तुं योग्यानि स्थानान्तराणि । दुर्+इण्-गतौ (भ्रदा०) = Places where it is very difficult to travel.

———

The men's duties are stated :

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे ।
स तोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमित्तुतुर्यात् ॥४॥

4. *TRANSLATION* :—O men ! one who by the help or guidance of the men of absolutely truthful conduct obtains abundant food materials by his actions and distributes that food among the needy, furthers with (promotes. Ed.) such holy works and his offspring, he surpasses those whose flames ascend not, i. e., who do not perform Yajnas. He is able to destroy the obstructions or sufferings (hardships. Ed.) that come on the way.

PURPORT :—Those who are able to accomplish many works with fire and water, they protect the world and can alleviate much sufferings.

NOTES & REMARKS :—(चनिष्ठम्) अतिशयेनान्नम् । चनः-अन्नम् : = Abundant food. (पित्वः) अन्नस्य । पितुः इत्यन्ननाम (NG 2, 7)=Of the food. (सदम्) प्राप्तं दुःखम् । षद्लृ-विशरणगत्यवसादनेषु । अत्रः गते प्राप्त्यर्थमादाय व्याख्यानं-प्राप्तदुःखमिति ।=The misery that falls or comes on the way. (पीपरत) पालयेत् । पृ-पालनपूरणयोः (जुहो०) । अन्नपालनार्थकः =May nourish, feed or maintain.

———

PURPORT :—The people enjoy much happiness who travel in the firmament by aircraft like the swan flying in the sky, and who giving up all animosity desire truth.

NOTES & REMARKS :—(अश्विनौ) वायूदके इवोपदेष्टपदेश्यौ ।=The preachers and the audience who are like the air and water. (वेनतम्) कामयेथाम् । वी-गतिव्याप्तिसृजनकान्त्यसनखादनेषु (अदा०) । अत्र कान्त्यर्थंकः कान्तिः-कामना ।=Things that have been prepared. (सुतान्) निष्पन्नान् पदार्थान् । प्रसवैश्वर्ययोः । अत्र प्रसवार्थः (स्वा०) ।=Desire.

———

The same subject of men's duties continues :

अश्विना हरिणाविव गौराविवानु यवसम् ।
हंसाविव पततमा सुताँ उप ॥२॥

2. *TRANSLATION* :—O Yajamāna (institutor of a priest) and a priest ! fly to (seek. Ed.) the acquisition of wealth and prosperity like a pair of ordinary deer to the mead or like two Gaua (a species of the deer) to the Soma creeper.

PURPORT :—Those who can accomplish many works with the proper combination of water and electricty, can go or travel quickly like the deer.

NOTES & REMARKS :—(अश्विना) यजमानर्त्विजौ । (अश्विनौ-इद्रियाश्वस्वामिनाम्) । अत्र यजमानर्त्विजौ ।=The performer of the Yajna and priest. (यवसम्) सोमलताम् ।=Soma or moon creeper. (सुतान्) निष्पन्नानैश्वर्य्यादीन् । (सुतान्) षु-प्रसवैश्वर्ययोः ।=To wealth or prosperity etc.

———

The duties of men are stated :

अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये ।
हंसाविव पततमा सुताँ उप ॥३॥

PURPORT :—The people enjoy much happiness who travel in the firmament by aircraft like the swan flying in the sky, and who giving up all animosity desire truth.

NOTES & REMARKS :—(अश्विनौ) वायूदके इवोपदेष्टपदेश्यौ ।=The preachers and the audience who are like the air and water. (वेनतम्) कामयेथाम् । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) । अत्र कान्त्यर्थक: कान्ति:-कामना ।=Things that have been prepared. (सुतान्) निष्पन्नान् पदार्थान् । प्रसवैश्वर्ययो: । अत्र प्रसवार्थ: (स्वा०) ।=Desire.

The same subject of men's duties continues :

अश्विना हरिणाविव गौराविवानु यवसम् ।
हंसाविव पततमा सुताँ उप ॥२॥

2. *TRANSLATION* :—O Yajamāna (institutor of a priest) and a priest! fly to (seek. Ed.) the acquisition of wealth and prosperity like a pair of ordinary deer to the mead or like two Gaua (a species of the deer) to the Soma creeper.

PURPORT :—Those who can accomplish many works with the proper combination of water and electricty, can go or travel quickly like the deer.

NOTES &REMARKS :—(अश्विना) यजमानर्त्विजौ । (अश्विनौ-इद्रियाश्वस्वामिनाम्) । अत्र यजमानर्त्विजौ ।=The performer of the Yajna and priest. (यवसम्) सोमलताम् ।=Soma or moon creeper. (सुतान्) निष्पन्नानैश्वर्यादीन् । (सुतान्) षु-प्रसवैश्वर्ययो: ।=To wealth or prosperity etc.

The duties of men are stated :

अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये ।
हंसाविव पततमा सुताँ उप ॥३॥

NOTES & REMARKS :—(अत्रिः) अविद्यमानत्रिविध दुःखः ।=Free from three kinds of the miseries. (ऋबीसम्) सरलम् ।=Straight forwardly, uprightly, honestly. (नाधमानेव) याचमानेव ।=Soliciting. (अश्विना) सूर्य्यचन्द्रमसाविवाध्यापकोपदेशकौ ।=The teachers and preachers who are like the sun and the moon.

TRANSLATOR'S NOTES :—नाधृ-याञ्च्योपतापैश्वर्याशीःषु (भ्वा०) अत्र याञ्च्यार्थकः । तत्कावश्विनौ सूर्याचन्द्रमसावित्येके । (NKT 12, 1, 1) ।—Three kinds of miseries are आध्यात्मिक i.e. internal belonging (related or pertaining to. Ed.) to body, senses and mind, आधिभौतिक pertaining to society and आधिदैविक pertaining to the cosmos i.e. caused by floods, cyclones, rains, earthquakes etc.

———

The same subject of duties of men is continued :

वि जिहीष्व वनस्पते योनिः सूष्यन्त्या इव ।
श्रुतं मे अश्विना हवं सप्तवध्रिं च मुञ्चतम् ॥५॥

5. *TRANSLATION* :—O you teachers and examiners ! you pervade in the knowledge, listen to my call (sermon or advice or preaching. Ed.)and loose (set free. Ed.) a man whose seven senses i.e. five senses of preception, mind and intellect have become powerless (feeble. Ed.) from the bond. O protector of those disciples they have taken shelter in (under. Ed.) you. Loosen my bonds like the side (naval string. Ed.) of her who brings forth a child.

PURPORT :—You should always desire to have absolutely truthful and enlightened teachers and preachers. As a woman who has brought forth a child gives up the womb (naval string and throws out placenta. Ed.) in the same manner, throw away the ignorance that is in your heart.

NOTES & REMARKS :—(अश्विना) विद्याव्यापिनावध्यापकपरीक्षकौ ।= The teachers and examiners who pervade in the knowledge i.e. who are great scholars. (सप्तवध्रिम्) हतसप्तेन्द्रियम् ।=Those seven senses i.e. five senses of perception, two eyes, two ears, two nostails—mind and intellect which have become powerless.

TRANSLATOR'S NOTES :—(सप्त) : Seven senses are five senses of perception— two eyes, two ears. nostrils, skin, tongue, mind and intellect. (वनस्पते) वन-संभक्तो सम्भक्तशिष्यस्वामिन् आचार्य । अक्षूङ्-व्याप्तौ संघाते च (स्वा०) । अत्र व्याप्त्यर्थमादाय व्याख्या ।

———

What should learned persons do is told :

भीताय नाधमानाय ऋषये सप्तवध्रये ।
मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥६॥

6. *TRANSLATION* :— O teachers and preachers ! you give good knowledge with your wisdom to the person who is afraid and (afflicted with. Ed.) suffering as his seven senses have become feeble. You also give wisdom to the knower of the meaning of the Vedas. You also cut asunder the attachment to the tree (tree of the world. Ed.) in the form of the matter or world by giving true knowledge.

PURPORT :—It is the duty of the enlightened persons to make men who are fearful on account of ignorance and fearless, by giving them the knowledge or wisdom. They should separate them from the attachment with the world and unrighteousness, and thus make them happy.

NOTES & REMARKS :—(नाधमानाय) उपतप्यमानाय । नाधृ-यांच्योपतापैश्वर्याशीषु (भ्वा०) अत्र-उपतापार्थग्रहणम् ।=Suffering. (सप्तवध्रये) पंचज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्त हता यस्य तस्मै ।=Whose five senses of perception, mind and intellect have become powerless. (वृक्षम्) यो वृश्च्यते तम् । द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते (ऋ. 1, 164, 20) । =Matter or world as used in the well-known mantra.

———

How is the womb (a babe comes into the womb. Ed.) and birth act (is held) or born is told :

यथा वातः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु निरैतु दशमास्यः ॥७॥

7. *TRANSLATION* :—As the wind on every side ruffles a pool of lotuses, so may your womb be stimulated, and this may the month-babe come forth.

PURPORT :—If men and women marry after acquiring knowledge with the observance of Brahmacharya, then the delivery may take place in the tenth month. This is what you should know.

NOTES & REMARKS :—(पुष्करिणीम्) अल्पान् तड़ागान् ।=Small tank, pool (of lotuses). (समिङ्गयति) सम्यक् चालयति । सम्+इगि-गतौ (भ्वा०) णिजन्तः ।=Ruffles.

The same subject of childbirth is continued :

यथा वातो यथा वनं यथा समुद्र एजति ।
एवा त्वं दशमास्य सहावेहि जरायुणा ॥८॥

8. *TRANSLATION* :—Like the wind, as the wood, (forests. Ed.) and ocean are agitated, so your ten month babe be invested with (covered under. Ed.) the uterine membrane, descend or come forth.

PURPORT :—That womb and the child in it is good which is born in the ten month.

NOTES & REMARKS:—(एजति) कम्पते चलति वा ।=Agitates, Shakes.

The subject of childbirth geos on :

दश मासाञ्छशयानः कुमारो अधि मातरि ।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥९॥

9. *TRANSLATION* :—May the babe who stayed for ten

month's time lying in the mother's womb, come forth alive, from the living mother unharmed.

PURPORT :—Those babies are the best who are born after lying in the mother's womb for ten months.

Sūktam - 79

Seer or Rishi of the Sūktam—Satyashravā Ātreya. Devatā or subject—Ushā. Chhandas—Gāyatri, Brihati and Pankti of various kinds. Svaras—Shadja and Panchama.

An ideal woman is described :

महे नों अद्य बोंधयोषों राये दिवित्मंती ।
यथां चिन्नो अबोंधयः सत्यश्रंवसि वाय्ये सुजांते अश्वंसूनृते ॥१॥

1. *TRANSLATION :*—O wife ! you are like the dawn, to be extended like the thread in the form of progeny, well-born (born in a noble family), great utterer of true and sweet words like the dawn which is full of light. Awaken us for great wealth, and enlighten us today. Enlighten us for the hearing (receiving. Ed.) of truth and good food.

PURPORT :—As the dawn awakens all by ushering in the day, in the same manner, an enlightened or highly educated lady awakens her children from the slumber of ignoronce and gives them good knowledge.

NOTES & REMARKS :—(उष:) उषर्वद्वर्त्तमाने ।=O wife who are like dawn. (अश्वसूनृते) अश्वा महती सूनृता प्रिया वाग्यस्यास्तत्सम्बुद्धौ । अश्व इति महन्नाम (NG 3, 2) ।=Endowed with great and pleasant speech. (वाय्ये) तन्तुसदृशे सन्तानीये विस्तारणीये सन्ततिरूपे । वेञ् तन्तु सन्ताने (भ्वा०) ।=To be extended life a thread in the form of progeny.

The same subject of an ideal woman is continued ;

या सुनीथे शौचद्रथे व्यौच्छों दुहितर्दिवः ।
सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥२॥

2. *TRANSLATION* :—O highly learned lady ! you are well-born with noble Sanskaras who make people enlightened, and endowed with much endurance or forbearance, are like the daughters of the sun-dawn. You who establish us in the pure chariot in good justice, and in the hearing of truth, establish us always in happiness.

PURPORT :—As dawn keeps all in happiness, in the same manner, a chaste wife makes all to dwell in blissful household life.

NOTES & REMARKS :—(सुनीथे) शोभने न्याये ।=In good justice. (अश्वसूनृते) महदन्नयुक्ते । सूनृता इति अन्ननाम (NG 2, 7) ।=Endowed with abundant food. (वाय्ये) ज्ञापनीये । (वाय्ये) वी-गतिव्याप्तिप्रजननकान्त्यसनखादनेषु । अत्र गतेर्ज्ञानार्थमादाय व्याख्या ।=To be enlightened.

The qualities of an ideal woman are mentioned :

सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः ।
यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥३॥

3. *TRANSLATION* :—O enlightened lady ! you have acquired food materials and other kind of wealth with your truthful conduct. That you manifest with good knowledge. Easily approachable, and endowed with great wisdom and forbearance, you are like the daughter of the noble person desiring the welfare of all. You are the upholder of all kinds of wealth, and have established us firmly. Today, establish us in great happiness.

PURPORT :—If women are endowed with noble virtues like the dawn, you can establish all beings in bliss.

NOTES & REMARKS :—(वाज्ये) गमनीये। वीधातोर्गत्यर्थमादायान व्याख्या।=Easily approachable. (सत्यश्रवसि) सत्येन व्यवहारेण प्राप्तान्नादैश्वर्ये =She who has acquired food materials, and other wealth with truthful dealings. (सुजाते) शोभनया विद्यया प्रकटीभूते। सु+जनी-प्रादुर्भावे (दिवा०)।=Manifest with good knowledge. (अश्वसूनृते) महाज्ञानयुक्ते। (अश्व सूनृता—अश्व इति महन्नाम महर्षि-दयानन्द-भाष्ये बहुषु स्थलेषु 5, 7, 9, 1 किन्त्वद्यतन निघण्टौ न स पाठो दृश्यत इति विचिन्त्यम्)।=Endowed with great wisdom.

———

The ideal wife's qualities are mentioned :

अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः।
मघैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनृते ॥४॥

4. *TRANSLATION* :—O wealthy lady ! you manifest with good knowledge endowed with great wisdom, and are virtuous like the radiant dawn. You should honour those persons who possessing good wealth, desire to give much in charity and actually donate for the noble causes. They are full of splendour like the fire, and praise you with admirable words and wealth.

PURPORT :—*Teachers should be the conveyors of knowledge and shine like the fire with their noble virtues.*

NOTES & REMARKS :—(विभावरि) प्रकाशयुक्तोषर्वद्वर्त्तमाने। विभावरी इत्युषोनामि (NG 1, 8)।=Shining like the radiant dawn. (दामन्वन्तः) बहुदानक्रियायुक्ताः। दा-दाने (जु०) दवेधातुभ्यो मनिन् (उणादिकोषे 4, 45) इति मनिन्। दाम दानं तद्वन्तः।=Men of chairtable disposition, generous.

———

More mention of ideal women is done :

यच्चिद्धि ते गणा इमे छदयन्ति मघत्तये।
परि चिद्वष्टयो दधुर्ददतो राधो अह्रयं सुजाते अश्वसूनृते ॥५॥

5. *TRANSLATION* :—O learned lady ! you are endowed

with great wisdom, and truthful sweet speech. O manifestor renowned with good knowledge ! the bands who desire the welfare of all and give wealth as donation without undue shyness (gladly and voluntarily. Ed.) give you strength or encouragement for doing more noble deeds, and uphold happiness from all sides.

PURPORT :—As the rays of the dawn, cover or guard all by their splendours, in the same manner, virtuous ladies guard all by their good virtues.

NOTES & REMARKS :—(छदयन्ति) अर्जयन्ति। छद्-संवरणे (चुरा०) मद्यमिति धननाम (NG 2, 10) ।=Strengthen or encourage. (मघत्तये) धनदानाय ।=For giving wealth as donation for noble causes. (अह्रयम्) लज्जादिदोषरहितम्। लज्जायाम् (जुहो०) ।=Free from undue shyness. (वष्टय:) कामयमान्ना:। (वष्टय:) वश-कान्तौ (अदा०) कान्ति-कामना ।= Desirous.

———

Virtues of an ideal woman are described :

ऐषुं धा वीरवद्यश उषो मघोनि सूरिषु।
ये नो राधांस्यह्रया मघवानो अरांसत सुजाते अश्वसूनृते ॥६॥

6. *TRANSLATION* :—O learned lady ! you are endowed with great wisdom and truthful and are of sweet speech. O renowned ! you are such on account of good knowledge. O admirable wealthy and beautiful ! You are like the radiant dawn, and give good reputation to these wealthy persons with heroic progeny. Those who are endowed with abundant wealth have given to us good food materials without undue shyness (i.e. voluntarily. Ed.)

PURPORT :—She only is the admirable lady who with her good conduct illuminates both the families of her parents as well as of her husband.

NOTES & REMARKS :—(राधांसि) अन्नानि । राध-इति धननाम (NG 2, 10) राध (स्वा०) ।=Good food materials in the form of wealth. (भरासत) दद्युः ।=May give.

More about the ideal woman is said :

तेभ्यो॑ द्यु॒म्नं बृ॒हद्यश॒ उषो॑ मघो॒न्या व॑ह ।
ये नो॒ राधां॒स्यश्व्या॑ ग॒व्या भज॑न्त सू॒रयः॒ सुजा॑ते॒ अश्व॑सूनृते ॥७॥

7. *TRANSLATION* :—O learned lady ! you are endowed with great wisdom and truth and sweet speech, and are renowned on account of your good knowledge. O shining by your virtuous, admirably wealthy and beautiful like the radiant dawn, grant great wealth to those enlightened persons who supply us fodder for our horses and for our cows. Give (Reward. Ed.) them wealth and great reputation.

PURPORT :—Those enlightened persons who uphold (sustain) all articles for the happiness of all, become happy, and full of splendour like the dawn.

NOTES & REMARKS :—(द्युम्नम्) धनम् । द्युम्नम् इति धननाम (NG 2, 10) ।=Wealth. (सूरयः) विद्वांसः । सूरिः इति स्तोतृनाम (NG 3, 16) अत्र ईश्वरस्तोतृणे विदुषां ग्रहणम् ।=Enlightened persons.

The same subject of ideal woman is dealt :

उ॒त नो॒ गोम॑ती॒रिष॒ आ व॑हा दुहितर्दिवः ।
सा॒कं सूर्य॑स्य र॒श्मिभिः॑ शु॒क्रैः शोच॑द्भिर॒र्चिभिः॒ सुजा॑ते॒ अश्व॑सूनृते ॥८॥

8. *TRANSLATION* :—O learned lady ! you are renowened on account of good knowledge and endowed with great wisdom, and are truthful. With sweet speech, behaving like dawn, you are the daughter of the radiant sun. Convey to as good food materials

alongwith cows ,and equip with pure and purifying respected virtues, and temperaments together with the sun beams.

PURPORT :—As the dawn born out of the rays of the sun is benevolent, in the same manner, a woman endowed with noble virtues, actions and temperament becomes benevolent and giver of bliss.

NOTES & REMARKS :—(दिव:)प्रकाशमानस्य । दिवुधातोर्द्युत्यर्थमादाय व्याख्या । द्युति:-प्रकाश: ।=Of the refulgent sun. (अर्चिभि:) पूजितैर्गुणकर्मस्वभावै: ।= By respected virtues, actions and temperament. (शोचद्भि:) पवित्रकारकै: (ई) शुचिर्-पूतीभावे (दिवा०) अर्च—पूजायाम् ।=Purifying.

The qualities of an ideal woman are stated :

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।
नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजाते अश्वसूनृते ॥ ॥

9. *TRANSLATION* ;—O lady ! you are renowned on account of good knowledge endowed with great wisdom and truthful and sweet speech, shining like the dawn-the daughter of the light, of good conduct, don't procreate while doing works. As a man attacks an enemy, he punishes or makes a thief repentant. None may be able to harm you. As the sun gives heat to all by its splendour, so subdue the wicked and make us established in happiness and joy.

PURPORT :—Those men and women who are not (involved in. Ed.) procreate are not lazy or thieves, shine like the sun, so that none may be able to harm you, like the sun giving heats to all by his rays.

NOTES & REMARKS :—(अर्चिषा) तेजसा ।=By splendour. (स्तेनम्) चोरम् ।=A thief.

The subject of women is continued :

एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि ।
या स्तोतृभ्यो विभावर्युच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते ॥१०॥

10. *TRANSLATION* ;– O lady endowed with great wisdom ! render us, on account of good knowledge, shining like the dawn. You can bestow upon this much or even more. You are established in truth and happiness for those who admire you, they are devotees of God. You never desert (by the nature of your soul, which is immortal).

PURPORT :—*O lady ! as the dawn though small gives much bliss and joy, so you should also do.*

NOTES & REMARKS :—(विभावरि) प्रकाशमाने । वि+भा—दीप्तौ ।= Bright, shining. (उच्छन्ती) निवसन्ती । उच्छ-विवासे (तु०) ।=Living, established.

———

Sūktam—80

Seer or Rishi of the Sūktam—Satyashravāh Ātreya. Devatā—Ushā. Chhandas - Trishtup and Pankti. Svaras—Dhaivata and Panchama.

The attributes of a good lady are told :

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम् ।
देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते ॥१॥

1. *TRANSLATION* :—O lady ! the wise men praise the dawn with their intellects, brightening a PRAHAR (about 3 hours' period) and other parts of the time, with (by the accepted measurement of time. Ed.) the eternal law. These men are full of truthful conduct (done by sages) and bestowing the light of knowledge of the sun. Therefore you should admire them.

PURPORT :– As wise husbands knowing the science of the dawn and other things do not waste a single moment, so women also should not waste their time.

NOTES & REMARKS :—(द्युतद्यामानम्) प्रहरान् द्योतयन्तीम् । द्युत-दीप्तौ (भ्वा०) ।=Indicating or illumining a watch and other parts of the day. (ऋतावरीम्) बहुसत्याचरणयुक्ताम् । ऋतमिति सत्यनाम (NG) ।= Endowed with much truthfnl conduct. (स्वः) आदित्यमिव विद्याप्रकाशम् । स्वः आदित्यो भवति (NKT 2, 4, 14) ।=The light of knowledge like the sun.

The same subject of attributes of women is continued :

एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥२॥

2. *TRANSLATION* :—O good ladies! this fair dawn has many chariots or charming forms or appearences (overcomes the dispeller of darkness) and rouses up the people of the world. Showing them the worth-seeing earth and other things, and making the pathways easy to be travelled, the dawn goes in front, (advance. Ed.) giving the splendour at day's beginning. So you should also become.

PURPORT :–The women who awaken their husbands before the sunrise, cleaning the paths (floors, corners and walls Ed.) of the house, stand before their husbands with folded hands and give good knowledge to all, are the ornaments (real jewels. Ed.) of the conutry and the family.

NOTES & REMARKS :—(दर्शता) द्रष्टव्या । (दर्शता) दृशिर्-दर्शने । भृमृदृशियजि० इति अतच् प्रत्ययः । (उणादिकोषे ३-११०) ।=Worth seeing earth and other things. (विश्वमिन्वा) या विश्वं सर्वं जगन्मिनोति (डु-मिञ्) प्रक्षेपे

(स्वा०) ।=Which throws away or dispels, all darkness of the world. (रथो-रमते:) ।=Charming forms.

The ideal women are mentioned :

एषा गोभिंररुणेभिंर्युजानास्रेधन्ती रयिमप्रांयु चक्रे ।
पथो रदंन्ती सुवितायं देवी पुंरुष्टुता विश्ववांरा वि भांति ॥३॥

3. *TRANSLATION* :—O highly learned lady ! this dawn has harnessed reddish rays, enables men to acquire undecaying wealth by labour, and opens the paths to happiness. Praised by many, it is acceptable to all people, shines bright for prosperity. So you should also become.

PURPORT :—As a chaste highly learned lady, who is intelligent and clever is illuminator (pride. Ed) of the home. So is the dawn illuminator of the universe.

NOTES & REMARKS :—(गोभि:) किरणै: । गाव इति रश्मिनाम (NG 1. 5) =By rays. (अस्त्रेधन्ती) साधयन्ती ।=Accomplishing. (अप्रायु) यन्न प्रैति नश्यति तत् । स्निधु.हिंसायाम् । अहिंसन्ती कार्याणि साधयन्तीत्यर्थ: ।=Undecayable. (सुविताय) ऐश्वर्याय। (सुविताय) षु-प्रसवैश्वर्ययो: (स्वा०) अत्र ऐश्वर्यार्थ: ।=For prosperity.

More about the attributes of women is said :

एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥४॥

4. *TRANSLATION* :—O enlightened lady ! as this dawn display her body. It (appears. Ed.) from the east, manifesting all embodied (apparent. Ed.) objects, and grows both in the day and night. In

movements, it is rapid like a kind of quick-going deed? She travels perfectly the path of the Enternal Time love (ordained by God) like a lady who knows well (how to behave and act. Ed.). She does not harm (the people) of different directions.

PURPRT :—As a chaste women illumines the path of domestic happiness and manifests all joy, so does the dawn.

NOTES & REMARKS :—(श्येनी) या विशिष्टमृगविद्वेगवती ।=Rapid in movement like a particular species of the deer. (द्विबर्हाः) वा द्वाभ्यां रात्रिदिनाभ्यां । बृंहयति वर्धयति । बृहि-वृद्धौ (भ्वा०) ।=She who makes grow both by day and night. (मिनाति) हिनस्ति । मीञ्-हिंसायाम् (क्र्या०) ।=Harms, destroys.

The subject of an ideal woman is further developed :

**एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात् ।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥५॥**

5. *TRANSLATION* :—O auspicious virtuous lady! you should be like the dawn, which stands erect us, is bright like the lightning after taking bath, and manifests the bodies of all, so that we may see. You should remove far away those who are malicious and dispel all darkness (or ignorance), and shine with your virtues like the dawn—the daughter of the sun with her lustre.

PURPORT :—A noble lady born in a good family keeps herself pure outwardly (in appearance. Ed.) by taking bath etc., and intensely through self-control dispels the darkness of home, guards the bodies of all (by observing the laws of health) and is well-versed in domestic duties. So is the dawn.

NOTES & REMARKS :—(विदाना) ज्ञापयन्ती । विद्-ज्ञाने (अदा०) ।=Manifesting, revealing. (दिवः) सूर्यस्य । दिवु धातोर्द्युत्यर्थमादाय दिवः-द्योतकस्य-सूर्यस्य ।=Of the sun.

The attributes of good women are described :

एषा प्रतीची दुहिता दिवो नॄन्योषेव भद्रा नि रिणीते अप्सः ।
व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥६॥

6. *TRANSLATION* :—O auspicious or virtuous lady! the dawn—the daughter of the sun, comes to the western direction manifesting (appearing in. Ed.) a lovely form like a chaste noble lady. Coming to leading good men for consultations (discussions. Ed.) with her forehead downward, she gives good and acceptable other articles and wealth to men to those who impart education, covering (and provide. Ed.) a guard to all as before and being youthful spreads light of knowledge. So you should also be (do. Ed).

PURPORT :—There is simile in the mantra. The ladies who are of joy-giving noble conduct and being young having obtained suitable husbands, manage all domestic works well. They shine well like the dawns.

NOTES & REMARKS :—(अप्सः) सुरूपम् । अप्स इति रूपनाम (NG 3, 7) । =Beautiful form. (रिणीते) गच्छति । रि-गत (तुदा०) ।=Goes.

Sŭktam—81

Seer or Rishi of the Sŭktam—Shtyāvāshvah Ātreya. Devatā—Savitā. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishăda and Dhaivata.

What the Yogis do is told :

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥१॥

1. *TRANSLATION* :—O men ! the wise Yogi men are givers of knowledge and takers of other's virtues. They (pool. Ed.) their

minds and their intellects with God who is Omnipresent, Supreme and Omniscient, who is Creator and who is One and Knower of all acts and who upholds this universe. Great is the praise of that Greator and Illuminator of the world. You should also always meditate upon Him.

PURPORT :—*Those who keep their minds and intellects fixed (concentrate. Ed.) upon that God, who is Omniscient and the supporter of the intellect and other objects, get all worldly (materials) and the other-wordly (heavenly. Ed.) spiritual happiness.*

NOTES & REMARKS :—(विप्राः) मेधाविनो योगिनः विप्र इति मेधाविनाम (NG 3, 15) ।=Wise Yogis. (विपश्चितः) अनन्तविद्यस्य ।=Of the Omniscient. (वयुनावित्) यो वयुनानि प्रज्ञानानि वेत्ति । वयुनम् इति प्रज्ञानाम (NG 3, 9) वयुनम् इति प्रशस्यनाम (NG 3, 8) ।=He who knows all acts.

The same subject of yogis is continued :

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥२॥

2. *TRANSLATION* :—O men ! you should all adore that God who is Omniscient, Most Acceptable, Creator of the world, Bringer of good for the quadripeds and tripeds, and Remover of their troubles. It is He, who is the shaper of all forms of the sun and other objects. He illuminates the State of perfect Bliss, where there is no misery. As the sun shines after the departure of the dawn, so He is the illuminator of the sun and other luminaries. He alone is worthy of worship.

NOTES & REMARKS ;—(रूपाणि) सूर्यादीनि ।=The forms of the sun etc. (नाकम्) अविद्यमानदुःखम् । कमिति सुखनाम (NG 3, 6) अकम्-दुःखम् । न+अकम्=सर्वथा दुःखरहितम् ।=The state of Perfect Bliss where there is no misery. (अख्यत्) ख्याति-प्रकाशयति । ख्या-प्रकथने । अत्र प्रकथनं-प्रकशनम् ।=Illuminates.

How is (what is the character of. Ed.) God is revealed :

यस्यं प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजंसा ।
यः पार्थिवानि विममे स एतंशो रजांसि देवः संविता मंहित्वना ॥३॥

3. *TRANSLATION :*—O learned men ! you should follow through contemplation God, the Embodedment of happiness, and the Giver of peace. The earth and other Vasus (places of habitation of creatures) follow Him. The Omnipresent, Effulgent Lord, the Creator of the universe, brings into existence the material worlds through His glory and power. He alone deserves worship. He is the Giver of all happiness and Lord of the world.

PURPORT :—O men ! He who is the Upholdee of the upholders like the sun, Giver of the givers, the Greatest of the great, creates, this world out of the material—The Matter. After whom all live and stand. He is the Dispenser of justice of the entire world. He should be meditated upon.

NOTES & REMARKS :—(एतशः) सर्वत्र प्राप्तः । (एतश) आ+इङ्-गतौ आ सर्वतो गतिर्यस्य ।=Omnipresent. (पार्थिवानि) अन्तरिक्षे विदितानि कार्य्याणि। पृथिवीत्यन्तरिक्षनाम (NG 1, 3) Earth, firmament.

———

The same subject of God is further elaborated :

उत यांसि सवितस्त्रीणि रोचनोत सूर्यस्य रश्मिभिः समुंच्यसि ।
उत रात्रींमुभयतः परींयस उत मित्रो भंवसि देव धर्मभिः ॥४॥

4. *TRANSLATION* :—O God ! Creator of the whole world, you pervade all the three luminaries i.e. the sun, the moon and lightning or electricity. You speak (so to speak) along the rays of the sun. You dispel the darkness from both sides of the night. With righteous observances, You become our Friend and Giver of Light.

PURPORT :—O men ! that One God is the Centre of worship who being the Lord of all, illuminates sun and other illuminaries like the sun, moon and lightning, which are like big Candles pervade everywhere. He is the Friend of all, upholds and illuminates the sun and other objects.

NOTES & REMARKS :—(त्रीणि) (रोचना) सूर्यं चन्द्रविद्युदाख्यानि ।= The sun, moon and lightning.

———

More about God is told :

उतेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः ।
उतेदं विश्वं भुवनं वि राजसि श्यावाश्वस्ते सवितः स्तोममानशे ॥५॥

5. *TRANSLATION* :—O God ! you are Prompter in truthful dealing, and Giver of all happiness. The sun praises you alongwith a Yāma (a period of about 3 hours). You shine in this world like the sun. You are nourisher of all, You are the One God of the world.

PURPORT ;—O men ! worship only that One God, whose glory is sung by the solar and other worlds, as He is the Bestower of all happiness.

NOTES & REMARKS :—(ईशिषे) ऐश्वर्य्यं विदधासि । ईश-ऐश्वर्ये (प्रदा०) । =As the lord of all. (श्यावाश्वः) सूर्यलोकः ।=Of the world which is born again and again.

———

Sŭktam—82

Seer or Rishi of the Sŭktam—Shyāvāshva Ātreya. Devatā—Savitā. Chhandas. Anushtup and Gāyatri of various kinds. Svaras—Gāndhāra and Shadja.

What should be adored by men is told :

तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥

1. *TRANSLATION* :—O men ! as we accept and uphold the Power of God which is destroyer of ignorance and other evils. It is nourisher, the best and the greatest upholder of all, and of God who is Indwelling spirit, Illuminator of all and Lord of the world. So you should also do.

PURPORT :—The persons who give up the worship of any one else except God, who is the Lord of the World, attain full wealth and enjoy prosperity.

NOTES & REMARKS ;—(तुरम्) अविद्यादिदोषनाशकं सामर्थ्यम् । तुरी-गतित्वरण हिंसनयो: (दिवा०) ।=Power which is the destroyer of ignorance and other evils. (भोजनम्) पालनं भोक्तव्यं वा । भुज-पालनाभ्यवहारयो: (रु:) अत्र पालनार्थ: ।=Nourisher. (सवितु:) अन्तर्यामिणो जगदीश्वरस्य ।=Of the Lord of the world who is the Indwelling spirit.

———

Significance of worship to God is stated :

अस्य हि स्वयंशस्तरं सवितु: कच्चन प्रियम् ।
न मिनन्ति स्वराज्यम् ॥२॥

2. *TRANSLATION* :—Those men become righteous who never violate the most glorious and beloved sovereignty of this God who is the Lord of the whole world.

PURPORT :—Those who dispel the ignorance (related to. Ed.) God, become glorious and attain kingdom. (prosperity. Ed.)

NOTES & REMARKS :—(मिनन्ति) हिंसन्ति। मीञ्-हिंसायाम् (क्र्या०)।= Violate, destroy.

The supremacy of God is described :

स हि रत्नानि दाशुषे सुवाति सविता भगः।
तं भागं चित्रमीमहे ॥३॥

3. *TRANSLATION* :—He is the Creator of the world, who is the Lord of all wealth and grants riches to the liberal donor. Let us attain or know the wonderful portion of the (Divine. Ed.) wealth.

PURPORT :—Those persons who worship God who is the Giver of all precious and charming riches, attain worderful wealth.

NOTES & REMARKS :—(सविता) प्रसवकर्त्ता। सविता वै प्रसविता (कौषीतकी ब्राह्मणे ६, १४) सविता वै देवानां प्रसविता (जैमिनीयोपनिषद् ब्राह्मणे २, ३७१ शतपथे १, १, २, १७) ।=Creator. (दाशुषे) दात्रे ।=For the liberal donor. (ईमहे) प्राप्नुयाम । जानीयाम् वा । ई-गतौ (दिवा०) ।=Attain or know.

The greatness of God is highlighted :

अद्या नो देव सवितः प्रजावत्सावीः सौभगम्।
परा दुःष्वप्न्यं सुव ॥४॥

4. *TRANSLATION* :—O Resplendent God! you are giver of all wealth. Give us this day (now. Ed) prosperity with noble progeny. Drive away all misery or suffering caused due to evil dreams, (thoughts. Ed.)

PURPORT :—Those who after praying to God, exert themselves righteously, become prosperous and free from all misery and poverty.

NOTES & REMARKS :—(सवित:) सर्वैश्वर्य्यप्रदेश्वर। (सविता:) षु-प्रसवैश्वर्ययो: (स्वा)। अत्र ऐश्वर्यार्थग्रहणम् मनुष्यै:। =O God giver of all wealth or prosperity. (दु:ष्वप्न्यम्) दुष्टेषु स्वप्नेषु भवं दु:खम्। =Misery or suffering caused by evil dreams.

———

Why should God be prayed by men is told :

विश्वा॑नि देव सवितर्दुरि॒ता॑नि॒ परा॑ सुव॒।
यद्भ॒द्रं तन्न॒ आ सु॑व ॥५॥

5. *TRANSLATION* :—O God ! O Creator and Illuminator of the world drive away from us all evils (from thought, word and actions) sins, vices and miseries, and grant us all that is beneficial and auspicious,

PURPORT :—*O God, please keep away from us all evils and establish in us righteous virtues, actions and temperament.*

NOTES & REMARKS :—(दुरितानि) दुष्टाचरणानि ।=Wicked or evil conduct, all evils.

———

What should men do in this world is told :

अना॑गसो॒ अदि॑तये दे॒वस्य॑ सवि॒तुः स॒वे।
विश्वा॑ वा॒मानि॑ धीमहि ॥६॥

6. *TRANSLATION* :—O men ! we sinless obtain all desirable and good kinds of wealth in this world created and eontrolled by God. He is the Giver of all happiness and Lord of the entire universe for the welfare of mothers and all others. So you should also emulate Him.

PURPORT :—*As the enlightened persons accomplish all works with knowledge in this world created by God, so others also should do.*

NOTES & REMARKS :—(अदितये) मात्राद्याय। अदिति:—अदीना देवमाता इति निरुक्ते 4, 4, 23 ।=For the good of mothers and others. (सवे) जगद्‌ऐश्वर्ये। षु-प्रसवैश्वर्ययोः (स्वा०) उभयार्थग्रहणम् ।=In the world which is the wealth of God. (वामानि) वननीयानि सम्भजनीयानि धनानि। वन-संभक्तौ (भ्वा०) ।=All kinds of desirable and good wealth.

The men's duties are mentioned :

आ विश्वदेवं सत्पतिं सूक्तैरद्या वृणीमहे। सत्यसवं सवितारम् ॥७॥

7. *TRANSLATION* :--O men! from all sides we today accept God, who is the Illuminator of the world. and nourisher. He is protector of the matter etc. and good persons, with the Vedic hymns or with true and good words. Same way you should also do. He is the creator of all objects and His Power is eternally true and Indestructible.

PURPORT—*Men should not take shelter or refuge not in any one except in God.*

NOTES & REMARKS :—(विश्वदेवम्) विश्व प्रकाशकम् = The Illuminator of the world. (सत्पतिम्) सतां प्रकृत्यादीनां सत्पुरुषाणां पतिः पालकम् ।=Protector and nourisher of the matter and good men. (सत्यसवम्) सत्योऽविनाशी सवः सामर्थ्ययोगो यस्य तम् ।=Whose power is eternally pure and Indestructible.

How should men behave is told :

य इमे उभे अहनी पुर एत्यप्रयुच्छन्। स्वाधीर्देवः सविता ॥८॥

8. *TRANSLATION* :—That man alone is fortunate who being ever vigilant or without sluggishness proceeds with truth day

and night. Like God who keeps all in proper order, he is Refulgent and Impeller in noble actions.

PURPORT :—As God guards all His Eternal Laws properly, so men should also duly observe their laws and rules.

NOTES & REMARKS :—(अप्रयुच्छन्) प्रमादमकुर्वन् ।=Not showing sluggishness. (स्वाधी:) सुष्ठुवाधीयते येन स: ।=He who keeps all objects in proper order.

———

The supremacy of God as a teacher is mentioned :

य इमा विश्वा जातान्याश्रावयति श्लोकेन ।
प्र च सुवाति सविता ॥९॥

9. *TRANSLATION :—*O men ! He who imparts instructions to all the creatures (beings. Ed.) with the Holy word (Veda), and the One, who impells all creatures to virtuous actions is Savita—the All-creating and All-impelling God.

PURPORT :—O men ! that God who imparts the knowledge of all sciences to all men through the Vedas should be regarded by all as their Supreme Guru or Teacher.

NOTES & REMARKS :—(श्लोकेन) वाचा । श्लोक इति वाङ्नाम (NG 1, 11) ।=Through speech. (सुवाति) प्रेरयेत् ।=May impell.

———

Sūktam—83

Seer or Rishi of the Sūktam—Atri. Devatā—Prithivi. Chhandas—Trishtup and Jagati of various kinds. Svaras—Nishāda, Dhaivata and Gāndhāra.

The nature of cloud is told :

अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रदद्वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥१॥

1. *TRANSLATION* :—O learned person ! praise the mighty cloud which is like the bell, giver of life, thunderer, the showerer, and the beautiful, which impregnates the plants with rains. Praise it with these good words as it causes (enables. Ed.) us to live in this world with the food materials produced by it.

PURPORT :—*Men should acquire the knowledge of the properties of cloud from the highly learned persons—great scientists.*

NOTES & REMARKS :—(तवसम्) बलम् । तव इति बलनाम (NG 2, 9) =Might. (पर्जन्यम्) मेघम् ।=Cloud. (नमसा) अन्नाद्येन । नम इत्यन्ननाम (NG 2, 7) ।=With food and other things

---

The duties of men are told :

वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।
उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥२॥

2. *TRANSLATION* :—O men ! as a carpenter hews down the trees, as a just king destroys the Rakshasas (demons from whom all fear), so the cloud when thundering or roaring aloud rains down water by its mighty weapon or strikes and even a guitless man or innocent men flies from the sender of rain, when it slays the wicked.

PURPORT ;—*Those who protect those who are worth protecting (proper persons. Ed.) and kill those who deserve to be killed (or punished. Ed.) become (good. Ed.) administrators of the State.*

NOTES & REMARKS :—(भुवनम्) उदकम् भुवनम्। भुवनम् इत्युदकनाम (NG 1, 12) ।=Water. (ईषते) हिनस्ति। ईष-गतिहिंसादर्शनेषु (भ्वा०) अत्र हिंसार्थ-ग्रहणम्।=Destroys, flees.

———

The aim of human knowledge is told :

रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान्कृणुते वर्ष्याँ३ अह।
दूरात्सिंहस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वर्ष्यं१ नभः ॥३॥

3. *TRANSLATIGN* ;—O learned persons ! like a charioteer whipping his horses, the cloud puts forth its messengers in the form of rains from distant thunderings of the loin-like cloud arise when it fills the sky with rain. Tell about this knowledge to others.

PURPORT :—As a charioteer takes the horses to the desired place, likewise the clouds take its different components hither and thither.

NOTES & REMARKS :—(कशया) ताड़नार्थं रज्वा ।=With a whip. (स्तनथाः) शब्दयेः। स्तन-देवशब्दे (चुरा०) ।=Tell, utter.

———

What should men know is told :

प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥४॥

4. *TRANSLATION* ;—The winds blow strong, the lightnings flash, the plants spring up, the firmament pours food for the whole world. It is made, when the cloud fertilises the soil with showers.

PURPORT :—Men should develop the cloud (science of irrigation. Ed.) which nourishes all by growing trees, with preserving forests and performing HOMA, so that preservation of all is thus accomplished.

NOTES & REMARKS :—(इरा) अन्नादिकम् । इरा इत्यन्ननाम (NG 2, 7) । =Food. (स्व:) अन्तरिक्षम् । स्व: इति स्वधारणनाम (NG 1, 3) अन्तरिक्षाकाश्यं साधारणनामेति तात्पर्यम् ।=Firmament. (रेतसा) जलेन । रेत इत्युदकनाम (NG 1, 12) । =With water.

———

How cloud is beneficial is told :

यस्य॑ व्र॒ते पृ॑थि॒वी नंन॑मीति॒ यस्य॑ व्र॒ते श॒फव॒ज्जर्भु॑रीति ।
यस्य॑ व्र॒त ओष॑धीर्वि॒श्वरू॑पाः स नः॑ पर्जन्य॒ महि॒ शर्म॑ यच्छ ॥५॥

5. *TRANSLATION* :—O learned person ! benevolent like the cloud, you know the science of the cloud. Its function on the earth is bowed down, through whose function, hoofed cattle thrive, through whose function plants are assured all kinds of development. Grant us great happiness and abode.

PURPORT :—If there are no rains, the life of none can subsist.

NOTES & REMARKS :—(व्रते) कर्म्मणि । व्रतमिति कर्मनाम (NG 2, 1) । = In the work, function, vow. (जर्भुरीति) भृशं धरति । (जर्भुरीति) डु-भृञ् धारणपोषणयो: । (जुहो०) धारणार्थः ।=Upholds.

———

More about nature the cloud is told :

दि॒वो नो॑ वृ॒ष्टिं म॑रुतो ररीध्वं॒ प्र पि॑न्वत॒ वृष्णो॒ अश्व॑स्य॒ धाराः॑ ।
अ॒र्वाङे॒तेन॑ स्तनयि॒त्नुनेह्य॒पो नि॑षि॒ञ्चन्नसु॑रः पि॒ता नः॑ ॥६॥

6. *TRANSLATION* :—O learned men ! you are like winds. Send down for us rains ftom the heaven (light). Make the streams out of the vast cloud. Come down with sprinkling water alongwith this thundering cloud. You are the sender of the rains and our protector.

PURPORT :—O learned people ! spread those arts by which it may rain more.

NOTES & REMARKS :—(वृष्ण:) वर्षकस्य। पिवु-सेचने (भ्वा०)।=Of the showerer. (अश्वस्य) महत:। अश्व इति महन्नाम (NG 3, 3)।= (पिन्वत) सिंचत। पिवु-सेचने सेवने वा। अत्र सिंचनार्थः।=Sprinkles. (असुर:) मेघ:। असुर इति मेघनाम (NG 1, 10)।=By lighting or electricity.

What actions of the cloud are narrated :

अभि क्रंन्द स्तनय गर्भमा धा उदन्वता परिं दीया रथेंन।
दृतिं सु कर्ष विषितं न्यंञ्चं समा भंवन्तूद्वतों निपादाः ॥७॥

7. *TRANSLATION* :—O men ! you should know that cloud which cries aloud over the earth, thunders, impregnates the plants, traverses over the sky with its water like laden a chariot. Draw open the tight fastened, down waters. Down—turned water bags and may the high and low places may be at even level.

PURPORT :—You should know that cloud is the upholder of the world, which nourishes the universe by water, destroys all miseries and generates (grows. Ed.) fruits.

NOTES & REMARKS :—(दीया) उपक्षयति। अत्र व्यत्ययेन परस्मैपदं द्व्यचोतस्तिङ इति दीर्घश्च। दीङ्-उपक्षये (दिवा०)।=Destroys. (दृतिम्) यो दृणाति दृतिरिव जलेन पूर्णम्।=Full of water.

The causes (factors. Ed.) of the cloud are told :

महान्तं कोशमुदंचा नि षिंञ्च स्यन्दंन्तां कुल्या विषिताः पुरस्तात्।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥८॥

8. *TRANSLATION* :—The sun which raises on high the mighty cloud (full of water like the treasure) and pours down the contents, the rivers flow unimpeded on the earth, and saturates both heaven and earth with water. Let there be abundant drinking water for the inviolable kine.

PURPORT :—O men ! the lightning, sun and the air make the cloud. Make proper use of them, so that by rain there may be proper protection of the cows and other creatures.

(कोशम्) धनादीनां कोश इव जलेन पूर्णं मेघम् । कोश इति मेघनाम (NG 1, 10) ।= Cloud full of water like a treasure. (विषिताः) व्याप्ताः । विष्लृ-व्याप्तौ (जुहो०) ।=Pervading.

The same subject of cloud is continued :

यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥९॥

9. *TRANSLATION* :—O men ! when this cloud roaring and thundering, smites down the evil doers, this whole world rejoices and also everything that is upon the earth.

PURPORT :—All creatures rejoice by the sight and function (raining) of the cloud. So this work (action. Ed.) of God in the form of creation of the cloud is worthy of thanks by all. Let all people know this.

NOTES & REMARKS :—(कनिक्रदत्) भृशं शब्दयन् । क्रदि-वैक्लव्ये ।= Much roaring.

The men's duties are further stated .

अवर्षीर्वर्षमुदु षू गृभायाकर्धन्वान्यत्येतवा उ ।
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषाम् ॥१०॥

10. *TRANSLATION* :—O learned Vaidya (Physician) ! as

the sun causes rain, you also should endeavour well to raise or uplift all and shower peace and happiness. Go to deserts and adopt means to cause rains there. Create (cultivate) Soma and other plants and herbs for the sustenance of the people and generate happiness for the people. Give them wisdom through the knowledge acquired by you.

PURPORT :—As God brings about the welfare of all by rains, in the same manner, a righteous king and a good teacher should create happiness and wisdom for the people.

NOTES & REMARKS :—(धन्वानि) अविद्यमानोदकादिदेशान् । धन्वशब्दो मरुभूमिवाचक: । धन्वन्निव० (ऋ. 10, 41) सत्यं त्वेषा अमवन्तो० (ऋक्. 1, 38, 7) इत्यादि मंत्रेषु स्पष्ट: ।=Deserts. (मनीषाम्) प्रज्ञाम् । मनीषी इति मेधाविनाम (NG 3, 15) तस्मान्मनीषा-मेधा प्रज्ञा वा ।=Intellect, wisdom.

Sūktam-84

Seer or Rishi of the Sūktam—Atri. Devatā or subject—Prithvi. Chhanda—Anushtup of various kinds.

What should men do is told :

बळित्था पर्वतानां खिद्रं बिभर्षि पृथिवी ।
प्र या भूमिं प्रवत्वति मह्ना जिनोषि महिनि ॥१॥

1. *TRANSLATION* :—O learned and respectable lady! for bearing nature like the earth, which contains some low regions also, you uphold the earth by the greatness of the clouds and in this manner uphold the truth and destroy poverty. Therefore you are worthy of honour.

PURPORT :—As the mountains are steadfast on the earth, in the same manner those persons become venerable in whose heart Dharma (righteousness) and other good dealings are firmly established.

NOTES & REMARKS :—(बट्) सत्यम्। वडिति सत्यनाम (NG 3,10) =Truth. (खिद्रम्) दैन्यम्। (खिद्-दैन्ये (दिवा०) ।=Poverty. (महिनि) पूज्ये। मह-पूजायाग् (भ्वा०) ।=Revenerable.

———

The character of an ideal lady is told :

स्तोमा॑सस्त्वा विचारिणि॒ प्रति॑ ष्टोभन्त्य॒क्तुभिः॑ ।
प्र या वाजं॒ न हेष॑न्तं पे॒रुमस्य॑स्यर्जुनि ॥२॥

2. *TRANSLATOIN* :—O thoughtful and beautiful lady ! like the dawn, admirers and praises you on account of virtues like the mighty-peaceful disposition etc., you throw away an impetuous evil thought that fills the heart with grief and misery which is like neighing horse.

PURPORT :—*As the enlightened persons praise only the really admirable, likewise a highly educated lady praises only him who is truly praiseworthy.*

NOTES & REMARKS :—(अक्तुभिः) रात्रिभिः। अक्तु इति रात्रिनाम (NG 1, 7) ।=By right virtues like the nights peaceful disposition etc. (अर्जुनि) उषर्वद्वत्तं माने। अर्जुनी इति उषोनाम (NG 3, 7) अर्जुनम् इति रूपनाम (NK 3, 7) ।=Beautiful like the dawn. (पेरुम्) पूरकम्।=That which fills the heart with grief or misery etc.

———

The attributes of an ideal woman are mentioned :

दृ॒ळ्हा चि॒द्या वन॒स्पती॑न्क्ष्म॒या दर्ध॒र्ष्योज॑सा ।
यत्ते॑ अ॒भ्रस्य॑ वि॒द्युतो॑ दि॒वो वर्ष॑न्ति वृ॒ष्टयः॑ ॥३॥

3. *TRANSLATION* :—O noble lady ! being firm (in the discharge of duties), you sustain the plants by the power (fertility.

Ed.) of the good soil. Uphold with your strength the divine rains of the cloud which shower waters.

PURPORT :—*That lady who is of forebearing nature like the earth and endowed with sons and grandsons, showers of happiness like the rain.*

NOTES & REMARKS :—(क्षमया) पृथिव्या । क्षमा इति पृथिवीनाम (NG 1, 1) ।=With the earth or soil. (दर्धर्षि) भृशं दधासि—धृञ्-धारणे ।= Upholder well.

———

Sūktam—85

Seer for Rishi of the Sūktam—Atri. Devatā—Varuna. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Panchama, Dhaivata and Rishabha.

What should men do is told :

प्र सम्राजे बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।
वि यो जघान शमितेव चर्मोपस्तिरे पृथिवीं सूर्याय ॥१॥

1. *TRANSLATION* :—O man ! honour a renowned noble king who shines like the sun on account of his virtues, with offer of abundant dear wealth or food (likeable. Ed.) kills the wicked like the sun (dispelling darkness) like a man who performs peace living Yajna covers the ground with the Asana (seat) made of leather (of a dear) मृगचर्म ।

PURPORT :—*The men who gladden the king like the performer of the Yajnas, attain much wealth or prosperity.*

NOTES & REMARKS :—(सम्राजे) यः सम्यग्राजते तस्मै । सम्—राजृ-दीप्तौ (भ्वा०) ।=For him who shines much on account of his virtues.

(शमितेव) यथा यज्ञमयः । शमु-उपशमे (दिवा०) ।=The performer of Yajna which gives peace.

TRANSLATOR'S NOTES :—It was not correct on the part of prof. Wilson and other to translate the word शमिता as immolator. It simply means the doer of a work that gives peace—the Yajna being a work of this nature.

God's supreme acts are described :

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु ।
हृत्सु क्रतुं वरुणो अप्स्वग्निं दिवि सूर्यमदधात्सोममद्रौ ॥२॥

2. *TRANSLATION* :—O men ! it is (Varuna) God the Best and Supreme Being, Who has extended the firmament over the forest or rays. He has given strength to horses, water or sap on the earth, knowledge or determination in the heart. It is He who has placed fire (energy. Ed.) in the waters (hydro-electricity) or sky (in the form of lightning), the sun in the heaven and the Soma plant in the mountains.

PURPORT ;—*O men ! constantly meditate upon that One God Who has made all this vast universe.*

NOTES & REMARKS :—(वनेषु) किरणेषु जङ्गलेषु वा । वनम् इति रश्मिनाम (NG 1, 5) ।=The rays or the forest. ((उस्त्रियासु) पृथिवीषु । उस्त्रिया इति गो नाम (NG 2, 11) आपइत्यन्तरिक्षनाम (NG 1, 3) ।=On lands or earth, parts of. (अप्सु) आकाशप्रदेशेषु । आपइत्यन्तरिक्षनाम (NG 1, 3) ।= In the regions of the sky or firmament.

What are the acts of God is told :

नीचीनबारं वरुणः कबन्धं प्र ससर्ज रोदसी अन्तरिक्षम् ।
तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम ॥३॥

3. *TRANSLATION* :—Varuna (God the Best and Supreme

Being) has created the cloud which rains down water on low region and the heaven, earth and the firmament. He is therefore the monarch of the whole world, watering the soil as the rain grows the barley and other corn. Let us be happy with Him.

PURPORT :—*O men ! always adore God, Who is the creator of the world and being king nourishes the subjects as the cloud nourishes the grass and grains.*

NOTES & REMARKS:—(नीचीनबारम्) यो नीचप्रदेशे वृष्टि करोति तम् ।= Which rains down water on low regions. (कवन्धम्) मेधम् । कबन्धम् इति उदकनाम (NG 1, 12) अत्र जलवर्षकस्य मेघस्य ग्रहणं कृतं भाष्यकृता । कम् इति उदकनाम । कं जलमस्यान्तर्वतते इति कवन्धो धोमेघ: ।= Cloud. (व्युनत्ति) क्लेदयति । वि-उन्दी-क्लेदने ।= Wets.

How should a king behave is told :

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥४॥

4. *TRANSLATION* :—O king ! when God waters earth, middle region and heaven, when He pleases to send forth the milk (of the cloud). O brave persons ! desiring a strong army, live on earth like the clouds benevolently and destroy the wicked.

PURPORT :—*Those kings (rulers or administrators. Ed.) are the best who always desire the welfare of their subjects. As the clouds shower happiness on all through rains, so the kings should fulfil the noble desires of their people.*

NOTES & REMARKS :—(तविषीयन्तः) सेनां कामयमाना: । तविषीति बलनाम (NG 2,9) । अत्र बलवती सेना ग्रहणम् ।=Desiring a strong army. (श्रथयन्त) हिंसत ।=Destroy.

What do God and enlightened persons do is told :

इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

5. *TRANSLATION* :—O men ! I proclaim this great speech of the renowned God, Whose glory is manifest in the clouds also; Who abiding everywhere, has meted the earth or the firmament with the sun, as if with due honour.

PURPORT :—*O men ! you should always adore that God, Who creates all this world and the enlightened person who admired the speech and intellect of the man, who is knower of the science of the cloud.* (*Meterology*. Ed.).

NOTES & REMARKS :—(आसुरस्य) मेघभवस्य । असुर इति मेघनाम (NG 1, 10) ।=Manifest in the cloud. (महीम्) पूज्यां वाणीम् । मह-पूजायाम् (चुरा०) महीति वाङ्नाम (NG 1, 11) ।=Venerable speech.

What should men do is taught further :

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।
एकं यदुद्ना न पृणन्त्येनीरासिञ्चन्तीरवनयः समुद्रम् ॥६॥

6. *TRANSLATION* :—O men ! no one is able to counteract the wisdom and the venerable Divine Speech of the most sagacious God, whereby the buried water shedding rivers running like the female deer fill the ocean with water. You should know them well.

PURPORT :—*Blessed are those persons who having acquired great wisdom and speech from the great scholars, teach it to others.*

NOTES & REMARKS :—(एनीः) एन्योः मृगस्त्रिय इव धावन्त्यः ।=Running like the female deer. (अवनयः) अवन्ति यास्ता नद्यः । अवनय इति नदीनाम

(NG 1, 13) =Rivers. (वष्टि) कामयते। वश-कान्तौ। कान्तिः-कामना = Desire.

Men should at once remove anything done by oversight :

अ॒र्य॒म्यं॑ वरुण मि॒त्र्यं॑ वा॒ सखा॑यं वा॒ सद॒मिद् भ्रात॑रं वा।
वे॒शं वा॒ नित्यं॑ वरु॒णार॑णं वा॒ यत्सी॒माग॑श्चकृ॒मा शि॒श्रथ॒स्तत् ॥७॥

7. *TRANSLATION* :—O noble and highly learned person! if we have sinned against the man who is dispenser of justice, have ever wronged a brother, friend or comrade, the neighbour ever with us, or a stranger, o most acceptable person! remove from us that guilt or trespass.

PURPORT :—O highly learned persons! whatever sloth or negligence we may commit by ignorance or oversight, related to the noble persons; please remove that from us.

NOTES & REMARKS :—(अर्यम्यम्) अर्य्यमसु न्यायाधीशेषु भवम्।= Regarding the dispensers of justice. (वरुण) श्रेष्ठ विद्वन् वृञ्-वरणे। वरणीयः श्रेष्ठो विद्वान्। अरणः अपार्णो भवति (NK 3, 2)।=O noble and highly learned person.

Who should be respected and who should be condemned is told :

कि॒त॒वासो॒ यद्रि॑रि॒पुर्न दी॒वि यद्वा॑ घा स॒त्यमु॒त यन्न वि॒द्म।
सर्वा॒ ता वि ष्य॑ शिथि॒रेव॑ देवाधा॑ ते स्याम वरुण प्रि॒यासः॑ ॥८॥

8. *TRANSLATON* :—O highly learned noble person! if any gamesters (gamblers. Ed.) are engaged in gambling or playing dice, let they be punished. If we do not know what is good for the righteous persons or do not know the truth, please put an end to it,

i.e. to this our ignorance or sloth like a loose thing. Let us be your beloved and enlightened person.

PURPORT :—O men! those who are deceitful men engaged in gambling and other evil acts, should be punished and those whose conduct is in accordance with truth should be honoured.

NOTES & REMARKS :—(कितवास:) द्यूतकरा: ।=Gamblers. (स्य) अन्तं कुरु । षो-अन्तकर्मणि (दिवा०) ।=Put an end to finish off.

Sūktam—86

Seer or Rishi of the Sūktam—Atri. Devatā—Indrāgni. Chhandas—Ushnik and Anushtup of various kinds. Svaras—Rishabha and Gāndhāra.

What should the scholars do is told :

इन्द्रा॑ग्नी यमवं॑थ उ॒भा वाजे॑षु मर्त्यं॑म् ।
दृ॒ळ्हा चि॒त्स प्र भे॑दति द्यु॒म्ना वाणी॑रिव त्रि॒तः ॥१॥

1. *TRANSLATION* :—O teachers and preachers! you are like the air and electricity. The man whom you protect in the battles breaks through even the strongly-guarded wealth or good reputation, like a highly learned person breaks through even the difficult portions of the shastras with his teaching, preaching and protection.

PURPORT :—Where there are good teachers who are righteous, highly learned, brave and mighty, none can remain miserable.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविवाध्यापकोपदेशकौ यो वै वायु: स इन्द्र । य इन्द्रः स वायु: (Stph 4, 1, 3, 19) । =Teachers and preachers who are useful like the air and electricity. (द्युम्ना) धनानि यशांसि वा । द्युम्नं द्योततेर्यशो वा अन्नं वेति (NKT 5, 1, 5) द्युम्नमिति धननाम

(NG 2, 10) ।=Wealth of various kinds, or good reputation. (त्रित:) त्रिभ्योऽध्यापनोपदेशरक्षणेभ्य: ।=By the things, i.e. teaching, preaching and protection.

———

The duties of scholars are mentioned :

या पृतनासु दुष्टरा या वाजेषु श्रवाय्या ।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे ॥२॥

2. *TRANSLATION* :—We accept or admire chief of the Commander of the army and the President of the State. They are like the air and energy invincible in war, worthy to be praised in battles and on the occasion of distribution of food among the needy. They protect five Prānas or five classes of men.

PURPORT :—*The king and Chief Commander of the Army should appoint chiefs of the army, servants and others after testing them thoroughly, so that there may always be victory over the foes.*

NOTES & REMARKS :—(वाजेषु) अन्नादिषु सङ्ग्रामेषु वा । वाज इति बलनाम (NG 2, 9) अत्र बलयुक्तसंग्रामग्रहणम् । वाज इत्यन्ननाम (NG 2, 7) ।=On the occasions of the distribution of food or in the battle.

TRANSLATOR'S NOTES :—चर्षणय इति मनुष्यनाम (NG 2, 3) पृतना इति मनुष्यनाम । पंचर्षणय: पंच जना: चत्वारो वर्णा निषाद: पंचम इति (NKT 3, 2, 8) । चर्षणिरिति पदनाम (NG 4, 2) तेन सुखप्रापकप्राणानामपि ग्रहणम् । पृतना इति मनुष्यनाम (NG 2, 3) अत्र वीरमनुष्य निर्मित सेनार्थं ग्रहणम् ।

———

The same subject of scholar's duties are stated :

तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः ।
प्रति द्रुणा गभस्त्योर्गवां वृत्रघ्न एषते ॥३॥

3. *TRANSLATION* —O men ! as the sun uses his rays for

the destruction of the cloud, so the Chief Commander of the Army and the President, who are actively going about to discharge their duties and are endowed with abundant wealth possess impetuous strength like home, and very sharp is their thunderbolt-like weapon in their arms. You should also hold that weapon in your hands.

PURPORT :—O officers of the State ! as the sun nourishes the people by killing the cloud, likewise you should protect the people constantly by slaying the wicked.

NOTES & REMARKS :—(द्रुणा) गन्तारौ । द्रु-गतौ (भ्वा) ।=Going about, active. (गवाम्) किरणानाम् । गावः इति रश्मिनाम (NG 1, 5) ।=Of the rays. (ईषते) हिनस्ति । ईष-गतिहिंसा दर्शनेषु (भ्वा०) ।=Kills, destroys.

The scholar's duties are described :

ता वा॒मेषे॒ रथा॑नामिन्द्रा॒ग्नी ह॑वामहे ।
पती॑ तु॒रस्य॒ राध॑सो वि॒द्वांसा॒ गिर्व॑णस्तमा ॥४॥

4. *TRANSLATION* :—O men ! we desire to acquire the knowledge of the air and electricity (energy. Ed.) which are protectors of the various charming vehicles leading wealth to quick happiness. We invoke also the teachers and preachers, who are benevolant like the air and electricity, who are endowed with much knowledge and who use most cultured or refined speech.

PURPORT :—Men should receive knowledge and good education by the association of the enlightened persons who pervade in good virtues (knowledge. Ed.) related to air and electricity. Thereafter they should deal with all people like friends.

NOTES & REMARKS :—(हवामहे) प्राप्तुमिच्छेम । हु—दानादनयोः आदाने च (जुहो०) अत्र आदानार्थः+आदानं ग्रहणं प्राप्तिर्वा ।=May desire to attain. (तुरस्य) शीघ्रं सुखकरस्य । तुर-त्वरणे (जुहो०)।=Bestowing happines quickly.

(गिर्वणस्तमा) अतिशयेन सुशिक्षितां वाचं सेवमानौ ।=Using most refined or cultured speech.

The duties of the scholars are further dealt :

ता वृधन्तावनु द्यून्मर्ताय देवावदभा ।
अर्हन्ता चित्पुरो दधेऽशेव देवावर्वते ॥५॥

5. *TRANSLATION* :—O men ! you should honour the twins-teachers and preachers like two partners. They help a man to grow or increase his power. They are non-violent and worthy of respect, liberal doners and shining on account of their virtues. I place them before me as ideal personages. They also try to acquire knowledge and spread it far and wide.

PURPORT :—*Those men only are venerable, who endeavour day and night for the welfare of mankind.*

NOTES & REMARKS :—(अदभा) अहिंसकौ । दभ्नोति वधकर्मा (NG 2, 19) =Non-violant. (अर्हन्ता) पूज्यौ । अर्ह-पूजायाम् (भ्वा०) ।=Venerable (अर्वते) विज्ञानाय । ऋ-गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु अत्र ज्ञानार्थग्रहणम् ।=For knowledge.

The subject of scholar's duties are highlighted :

एवेन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमद्रिभिः ।
ता सूरिषु श्रवो बृहद्रयिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम् ॥६॥

6. *TRANSLATION* :—O men ! you should know well the sun and fire by which days are upheld and with the help of the clouds, food materials are produced. They are worthy of acceptance, the pure and invigorating like the clarified butter. They uphold great

wealth among the praising enlightened persons which uphold (distribute. Ed.) food among the singing and praising men.

PURPORT :—*If you live among the highly learned persons, you can know the science of electricity and cloud etc.*

NOTES & REMARKS :—(इन्द्राग्निभ्याम्) सूर्याग्निभ्याम् । अथ यः सः इन्द्रोऽसौ स आदित्यः (Stph 8, 5, 3, 2) ।=The sun and fire. (अद्रिभिः) मेघैः । अद्रिरिति मेघनाम (NG 1, 10) ।=By clouds. (श्रवः) अन्नम् । श्रव इत्यन्ननाम (NG 2, 7) ।=Food.

Sūktam—87

Seer or Rishi of the Sūktam—Evayamarut Ātreya. Devatā—Marutah. Chhanda—Jagati of various kinds. Svara—Nishāda.

What and how to get largest articles is told :

प्र वो॑ म॒हे म॒तयो॑ यन्तु॒ विष्ण॑वे म॒रुत्व॑ते गिरि॒जा ए॑व॒याम॑रुत् ।
प्र शर्धा॑य॒ प्रय॑ज्यवे सु॒खाद॑ये त॒वसे॑ भ॒न्दादि॑ष्टये धु॒निव्र॑ताय॒ शव॑से ॥१॥

1. *TRANSLATION* :—O men! the influences born out of a cloud go to the Agni in the form of energy which is praised by good men and is pervading all. So let your intellects or thoughts also be similar. A man approaches those highly learned persons who lead to happiness, achieves strength which is powerful, mighty, enabling a man to perform yajnas of various kinds and to eat good food well, which unites with auspicious delight and whose vow is shaken. So you should also do.

NOTES & REMARKS :—(एवया मरुत्) य एवान्प्रापकान् यन्ति तेषां यो मरुन्मनुष्यः । आ+इण=गतौ (अदा०) ।=One of the men who approaches to those who lead to happiness. (सुखादये) यस्सुष्ठु खादति तस्मै । खाद-भक्षणे (भ्वा०) ।=For him who eats well.

What should the enlightened persons do is told further :

प्र ये जाता महिना ये च नु स्वयं प्र विद्मना ब्रुवत एवयामरुत् ।
क्रत्वा तद्वो मरुतो नाधृषे शवो दाना मह्ना तदेषामधृष्टासो नाद्रयः ॥२॥

2. *TRANSLATION* :—O men! a man of learning can not subdue the strength with my knowledge or action by donation or glory (greatness) of those of you who are manifest with greatness and who teach us well with true knowledge. I can not overcome the might of those who are motionless (firm in their determination) like the mountains or clouds.

PURPORT :—Those men who are dear to men like their breaths, and having done good to all, are real benefactors of the world.

NOTES & REMARKS :—(एवयामरुत्) विज्ञानवान् मनुष्यः ।=A man endowed with special knowledge or wisdom.

The enlightened persons duties are described :

प्र ये दिवो बृहतः शृण्विरे गिरा सुशुक्वानः सुभ्व एवयामरुत् ।
न येषामिरी सधस्थ ईष्ट आँ अग्नयो न स्वविद्युतः
प्र स्यन्द्रासो धुनीनाम् ॥३॥

3. *TRANSLATION* :—O men! you should know those persons well who are perfectly pure, who are always engaged in righteous dealings, who are pervading in their forms (truthful manifestations) or well-versed in the knowledge of energy and other subjects, who are like fires melting or ripening earthern articles (pots, pitchers. Ed.) and who listen to the words (advice or sermon. Ed.) of the greatmen. There impeller is the master of those who

approaches them that leads to happiness living on the same soil.

PURPORT :—*O men ! the noble desires of those persons are fulfilled who desire to acquire knowledge, and having attained the knowledge related to many sciences have control over energy and other articles.*

NOTES & REMARKS :—(सुशुक्वान:) सुष्ठु शुद्धा: । सु+ईशुचिर्-पूतीभावे (दिवा.) ।=Perfectly pure. (इरी) प्रेरक: ।=Impeller. (धुनीनाम्) कम्पनक्रियावतीनाम् भूम्यादीनाम् (दिवा०) ईर्-गतौ कम्पने च । धूञ्-कम्पने (स्वा.) ।=Of the earth and other things which have shaking.

Now about the communion with God is narrated :

स चंक्रमे महतो निरुरुक्रमः संमानस्मात्सदंस एवयामंरुत् ।
यदायुंक्त त्मना स्वादधि ष्णुभिर्विष्पर्धसो विमंहसो
जिगांति शेवृंधो नृभिंः ॥४॥

4. *TRANSLATION* :—O men ! a highly learned and wise Yogi ! you have great order in all you do, and come out of the spacious common dwelling place. God makes you united with Himself in Samadhi (deep meditation, a trance). Then you being endowed with pure virtues and associated with very virtuous leaders go to men who particularly complete (associate fully. Ed.) with him. Such a Yogi should be served and God who enables him to attain this high success should be ever adored.

PURPORT :—*Those persons who practise communion with God from the enlightened persons become upholders and bestwoers of happiness.*

NOTES & REMARKS :—(स्नुभि:) पवित्रैर्गुणै: ।=With pure virtues. (विष्पर्धस:) ये विशेषेण । स्पर्धन्ते तान् । ष्णु-प्रस्रवणे (अदा०) अत्र पवित्रप्रस्तावकगुणार्थः ।=Most virtuous. (शेवृध:) सुखवर्धकान् ।=Multipliers of happiness

---

What should be the qualities of highly learned officers of the state is told :

स्वनो न वोऽमवान्रेजयद्वृषा त्वेषो ययिस्तविष एवयामरुत् ।
येना सहन्त ऋञ्जत स्वरोचिषः स्थारश्मानो
हिरण्ययाः स्वायुधास इष्मिणः ॥५॥

5. *TRANSLATION* :—O men ! a person who has good house like your good sound, who is powerful, splendid, going with power and endowed with knowledge transacts dealings, by which men who are of forbearing nature, self luminous, whose dealings are firm like the rays of the sun, full of splendour, impetuous and well weaponed, and having many noble desires accomplishes his works.

PURPORT :—Those persons only achieve victory whose righteous dealings are manifest, who are endowed with peace and self-control full of splendour, mighty and are experts in the science of warfare.

NOTES & REMARKS :—(स्थारश्मान:) स्थिरा रश्मान:—किरणा इव व्यवहारा येषान्ते ।=Those whose dealings are firm like the rays of the sun. (हिरण्यया:) तेजोमया: । तेजो वै हिरणयम् (तैत्ति० 1, 8, 9, 1) ।=Full of splendour. (इष्मिण:) बहुविधमिष्मेच्छा येषान्ते । इषु-इच्छायाम् (तुदा०) ।= Whose noble desires are of several kinds.

The qualities of the renowned and to be honoured by the enlightened persons are told :

अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत् ।
स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता
निदः शुशुक्वांसो नाग्नयः ॥६॥

6. *TRANSLATION* :—O you men of mighty power! your greatness is unbounded like fires. May your bright vigour be to our aid. May it protect our glorious strength. Those who reproach us urgently be in bondage (in prison etc) and full of grief (on account of injustice). You are visible helpers (are constantly at our disposal. Ed.) in time of trouble. Save us from shame and insult.

PURPORT :—O men! imprison those people who are in the habit of censuring unjustly and telling lies. Always honour those who are broad-minded, truthful, admirers of good men and benevolent.

NOTES & REMARKS :—(वृद्धशवसः) वृद्धं शवो बलं येषां तत्सम्बुद्धौ। शव इति बलनाम (NG 2, 9)।=Those whose might is very much advanced. (शुशुक्वांसः) शोकयुक्ताः। शुच-शोके (भ्वा०)।=Full of grief. (प्रसितौ) प्रकृष्टे बन्धने। प्र+षिञ्-बन्धने (स्वा०)।=In great bondage, inprison.

The character of deserving persons to be honoured is defined :

ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवन्त्वेवयामरुत् ।
दीर्घं पृथु पप्रथे सद्म पार्थिवं येषामज्मेष्वा महः
शर्धांस्यद्भुतैनसाम् ॥७॥

7. *TRANSLATION* :—O men! may the Rudra Brahmacharis (who have observed Brahmacharya upto the age of 44 years), who are performers of good Yajnas and just with splendid brilliancy like fires, endowed with much wealth and good reputation, be our protectors. They are the noble persons whom none can suspect of sin. In the battles with great sinners, their strength is manifested and their great and spacious dwelling place becomes famous.

PURPORT :—Those persons only become glorious and renowned who like fires; are destroyers of sins, illuminators of truth, punishers of the wicked making them to weep and protectors of the righteous men.

NOTES & REMARKS :—(रुद्रासः) मध्यमा विद्वासः ।=Highly learned persons of middle grade, observing Brahmacharya upto the age of 44 years, the first grade being of those who observed Brahamcharya upto the age of 48 years known as Adityas. (अज्मेषु) अजन्ति गच्छन्ति येषु संङ्ग्रामसु । अज्मेति संग्रामनाम (NG 2, 17) ।=In the battles. (सुमखाः) शोभनन्यायाचरणयज्ञानुष्ठातारः मख इति यज्ञ नाम (NG 3, 17) मख इत्येतद् यज्ञनामधेयं छिद्रप्रतिबन्धसामर्थ्यात् । छिद्रं खमित्युक्तं तस्य मेति प्रतिबन्धः । मा यज्ञं छिद्रं करिष्यतीति । (गोपथ ब्राह्मणे) 1, 2, 5) इति बहुनाम (NG 3, 1)=Performers of Yajnas and just. (तुविद्युम्नाः) बहुधनयशोन्विता । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नं वा (NKT 5, 1, 5) ।= Endowed with much wealth and good reputation.

More about deserving and honourable persons is told :

अद्वेषो नो मरुतो गातुमेतन श्रोता हवं जरितुरेवयामरुत् ।
विष्णोर्महः समन्यवो युयोतन स्मद्रथ्यो३ न दंसनाप
द्वेषांसि सनुतः ॥८॥

8. *TRANSLATION* :—O thoughtful men ! possessing wealth or righteous indignation (against injustice and falsehood), make us free from malice like the enlightened persons. Come to this place on earth, hear (observe. Ed.) my admireable dealings. Unite us with the greatness or glory of the most admirable Omnipresent God. Keep enmity far from us with your deeds of wonder, like the masters of the chariot in the form of body.

PURPORT :—*Through enlightened preachers who make men free from malice and other evils, attain the most desirable nature of the all—pervading God.*

NOTES & REMARKS :—(गातुम्) पृथिवीम् ।=Earth. (हवम्) प्रशंसनीयं व्यवहारम् ।=Admirable dealing. (दंसना) कर्म्माणि । दंस इति कर्मनाम (NG 2, 1) दंस एव दंसन्त ।=Actions.

The same subject of deserving and honourable person is continued :

गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरक्ष एवयामरुत् ।
ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः
स्यात दुर्धर्तवो निदः ॥९॥

9. *TRANSLATION* :—O performers of Yajnas (non-violent, sacrifices) ! come to our Yajna in the form of truthful dealings, like a man endowed with wisdom and knowledge. Hear about our good work and what we have studied. Remove that which is not worthy of keeping. Dwelling constantly in God, Who is all-pervading like the sky, be advanced by knowledge and age. Be the enlighteners of God who is Omnipresent. Those who are revilers and unfit to uphold, be their removers.

PURPORT :—O highly learned persons ! do always righteous deeds and by the propagation of the knowledge and ethical duties, prompt others also to do the same. Keep men away from censure and other evils and make them devoted to God. Be yourself also of the same type.

NOTES & REMARKS :—(यज्ञम्) सत्यजनकं व्यवहारम् ।=Truthful dealing. (सुशमि) शोभनं कर्म। शमि इति कर्मनाम। (NG)=Good action. (हवम्) पठनपरीक्षाख्यम् ।=The test of what has been studied. (ज्येष्ठास:) विद्यावयोवृद्धा: प्रशस्तवाच: ।=Mature and sound in knowledge and age and endowed with and utterers of admirable speech.

END OF MANDALEM—V

॥ इति पञ्चमं मण्डलं समाप्तम् ॥

अथ षष्ठं मण्डलम्

Mandalam–VI

Sūktam—1

Rishi or seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

What should an enlightened person do like Agni (fire or electricity) is told :

त्वं ह्यग्ने प्रथमो मनोतास्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्यै ॥१॥

1. *TRANSLATION* :—O enlightened person ! you are like Agni (electricity/energy), you are the first and foremost among scholars, are going quickly (active) like the wind, destroyer of miseries and are a liberal donor. You become happy by increasing the power of intellect. O virile highly learned person ! bestow upon us the inviolable strength to overcome all hostile powers. Let us possess the power of fire.

PURPORT :—Those persons are accomplishers of welfare of others who put with all troubles caused by ignorant people and still endeavour to do good to all.

NOTES & REMARKS :—(मनोता) मनोवद् गन्ता ।= Going quickly like the wind. (दस्म) दुःखोपक्षयितः । दसु-उपक्षये (दिवा.) = Destroyer of miseries. (वृषन्) वीर्यसेक्तः । वृषु-सेचने (भ्वा.)= Virile inseminator.

The way to acquire knowledge is told :

अधा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥२॥

2. *TRANSLATION* :—O learned person ! a performer of Yajnas who is acceptee of good virtues, confers joy on all and such a worthy of admiration person is praised by all. He is seated in a high position (on a high seat. Ed,) on earth, so should you also be. As the men desiring the welfare of all and enlightening others, follow the First and the Best Leader (God) so let them follow you for the achievement of great wealth of all kinds.

PURPORT :—*The person who desire the association of the enlightened persons and want to acquire the knowledge of Agni (fire/energy and electricity) and other elements, becomes full of knowledge.*

NOTES & REMARKS :—(होता) आदाता। हु-दानादनयो: आदाने च (जु०) अत्र आदानार्थग्रहणम् = Accepter of good virtues or of presents given with love. (इषयन्) प्रापयन् । इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । = Conveying happiness etc. (देवयन्तः) कामयमानाः । दिवुधातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् । कान्तिः-कामना = Desiring. (चितयन्तः) ज्ञापयन्तः। चिती-सज्ञाने (भ्वा.) = Enlightening. (इलः) पृथिव्या वाचो वा। अग्नि: कस्मादग्रणीर्भवति इडेति पृथिवी नाम (NG 1, 1) इड़ेति वाङ्नाम (NKT 7,4,15)(NG 1, 11)= Of the earth or speech.

What should the enlightened men know is told :

वृतेव यन्तं बहुभिर्वसव्यै३स्त्वे रयिं जागृवांसो अनु ग्मन् ।
रुशन्तमग्निं दर्शतं बृहन्तं वपावन्तं विश्वहा दीदिवांसम् ॥३॥

3. *TRANSLATION* :—O highly learned person ! enlightened persons being ever alert follow Agni (in the form of knowledge)

with many objects (purposes. Ed.) of the earth. Destroying ignorance, going on or leading to right path, showing true path or nature of things, possessing many good Sanskaras or impressions, radiant and mighty, they are blazing and enlightening every day.

PURPORT :—Those who know the nature of the Agni (in the form of electricity etc) which goes everywhere, is illuminator of all, pervading all objects and disintegrator apply it in various works. They become prosperous.

NOTES & REMARKS :—(वृतेव) वर्तन्ते यस्मिंस्तेन मार्गेण। वृतु-वर्तने = By the path. (रुशन्तम्) हिंसन्तम्। रुश-हिंसायाम्। = Destroying or burning (here destroying ignorance). (अग्निम्) विद्यादिरूपम् (अग्नि:) अग्ने नयति यस्तम् अत्र विद्यारूपम्। = Agni in the form of knowledge etc. (वपावन्तम्) बहूनि वपनाधिकरणानि विद्यन्ते यस्मिँस्तम्। डुवप्-बीजसन्ताने छेदने च (भ्वा.) = Possessing many Sanskaras or impressions (lit. which are sown).

What should men know is told further :

पुदं देवस्यु नमसा व्यन्तः श्रवुस्यवुः श्रवं आपुन्नमृक्तम् ।
नामानि चिद्दधिरे युज्ञियानि भुद्रायां ते रणयन्त संदृष्टौ ॥४॥

4. *TRANSLATION* :—O highly learned persons! pervading in all knowledge and good actions, and desiring food, you can attain food on earth and know the nature of the Agni (fire and energy) which is shinig in all objects and is subtly within the food-grains. They uphold the sacred names of this radiant object and are delighted in your auspicious sight. (guidance. Ed.)

PURPORT :—Those men who having known the qualities, functions and nature of the fire/electricity and other objects accomplish many works, and enjoy bliss and delight.

NOTES & REMARKS :—(नमसा) अन्नादिना वज्रवच्छेदकत्वेन गुणेन वा। नम इति अन्ननाम (NG 2, 7) नम इति वज्रनाम (NG 2, 20) = With food or

dissecting power like the thunderbolt. (श्रव:) पृथिव्यन्नादिकम् । श्रव इति अन्ननाम (NG 2, 7) = Food materials born of earth. (अमृक्तम्) शुद्धि-रहितम् । मृजूष-शुद्धौ (अदा.) = Not pure and therefore to be purified or cleaned.

TRANSLATOR'S NOTES ;—This mantra is also applicable to God from the spiritual point of view if देवस्य is taken for Him. नमसा for with reverence, श्रवस्यव: for desiring real good reputation. The rest is quite clear.

———

What is to be used (activated. Ed.) by the people is told further :

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयासो जनानाम् ।
त्वं त्राता तरणे चेत्यो भूः पिता माता सदमिन्मानुषाणाम् ॥५॥

5. *TRANSLATION* ;—O men ! you should know Agni (in the form of electricity/energy) which all men on earth (whether highly learned or ordinary) praise and apply for various purposes. All kinds of wealth magnify it. That Agni is preserver, to be known for getting out of difficulties and sufferings (solving problems. Ed.) and is nourisher like the father. It makes a man worthy of respect like the mother, pervading the objects of the world.

PURPORT :—*Those persons become the bestowers of happiness who apply properly the electric/fire/energy pervading earth and water etc.*

NOTES & REMARKS :—(क्षितय:) निवासवन्तो मनुष्या: । क्षितय इति मनुष्यनाम (NG 2, 3) = Men living on earth. (तरणे) दु:खादुद्धरणे । तॄ-प्लवनसन्तरणयो: (भ्वा.) पा. रक्षणे (अदा.) = In rising above trouble. (माता) मातेव मान्यप्रद: माङ्-माने शब्दे च (जुहो.) माङ्-माने (दिवा.) = Making a man worthy of respect like the mother. (पिता) पितेव पालक: । = Nourisher like the father.

TRANSLATOR'S NOTES :—From the spiritual point of view (Adhyatmik), the mantra is clearly applicable to God, and has thus been aptly translated by Vedic scholar Pandit Ayodhya Prasad in 'Gems of Vedic Wisdom'. (page 59). O God ! men glorify You exceedingly on the earth and even both kinds of riches (i.e. material and spiritual) belonging to mankind magnify you. You are our Protector and you are the only Being to be remembered for crossing the river of sorrow. O God ! you are father and mother of all mankind for ever. It does not contradict the cosmic interpretation given by Dayananda Sarasvati as the spiritual interpretation of the same mantras which have been interpreted in the ARYABHIVINAYA from the material point of view in the commentary of the Rigveda does not contradict the other interpretation.

———

What should be served or used by men is toid :

सपर्येण्यः स प्रियो विक्ष्व१ग्निर्होता मन्द्रो नि षसादा यजीयान् ।
तं त्वा वयं दम आ दीदिवांसमुप ज्ञुबाधो नमसा सदेम ॥६॥

6. *TRANSLATION* :—O highly learned person ! with reverence and food, we approach you who applies to Agni (fire) which is worthy of being served or applied to is dear or desirable, taker of what is put in it as oblation etc. You are giver of delight, means of the performance of Yajna and unifier that is seated at the altar among the people. You apply it properly for the accomplishment of various purposes. We praise you with knelt knees with reverence and good food.

PURPORT :—Those who possess the knowledge of Agni (fire or electricity) and other elements enjoy happiness.

NOTES & REMARKS :—(सपर्येण्यः) सेवितुमर्हः । सपर-पूजायाम (काण्ड०) =Worthy of service or application. (दीदिवांसम्) प्रकाशमानम् । दिवु धातोरनेकार्थेष्वत्र द्युत्यर्थं ग्रहणम् ।=Shining.

———

What should men do and how is told :

त्वं त्वां वयं सुध्यो॒ नव्यमग्ने सुम्नायवं ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन ॥७॥

7. *TRANSLATION* :—O highly learned leader ! you are shining with knowledge like fire (burning all evils) as longing for happiness, endowed with pure intellects, desiring the welfare of all. We come to the fire, so we approach you. As the refulgent sun with its exalted splendour takes the people to desirable objects. So you should lead them.

PURPORT :—*Those who serve or use Agni (fire and electricity) for various purposes, are able to fulfil many of their desires.*

NOTES & REMARKS :—(अग्ने) अग्निरिव वर्त्तमान अग्निः। अग्निः कस्मादग्रणीर्भवति (NKT 7, 4, 14)=O highly learned leader acting like the fire. (अग्ने) पावक इव विद्याप्रकाशित ।=O illumined with knowledge like the fire. (दीद्यानः) देदीप्यमानः । दीदयति ज्वलतिकर्मा (NG 1, 16)= Resplendent.

What should men attain is told :

विशां कविं विश्पतिं शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम् ॥८॥

8. *TRANSLATION* :—O men ! we use the fire which is among the people (eternal by the nature of souls) is farsighted (enabling us to see far), the nourisher of the people. It is burner of things, very mighty, conveying to men riches, leading to happiness, purifying, worthy of application in various ways and bright. So you should also do.

PURPORT :—*Those persons who serve or use fire like the body, become protectors and masters of the people.*

NOTES & REMARKS :—(नितोशनम्) पदार्थानां हिंसकम्। नितोशते वधकर्मा (NG 2, 19)=Disintegrater or destroyer of things by burning them. (इषयन्तम्) प्रापयन्तम्। इष-गतौ (दिवा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थ ग्रहणम्।=Conveying, leading to.

TRANSLATOR'S NOTES :—The mantra is also applicable to God from the Adhyatmik or spiritual point of view. In that case शश्ववतीन्तं विश्पतिम् will mean Lord of the eternal souls, नितोशनम् Destroyer of all evils, कविम् in case of God means Omniscient.

How is that Agni is told further :

सो अ॑ग्न ईजे शशमे च मर्तो यस्त आनट् समिधां हव्यदांतिम्।
य आहुतिं परि वेदा नमोभिर्विश्वेत्स वामा दधते त्वोतः ॥ ॥

9. *TRANSLATION* :—O enlightened! you are a person purifier like the fire. I associate myself with and admire the mortal who approaches you, who are giver of oblations in the fire with kindled fuel. He who knows well the nature of the—oblation that is to be put in the fire, being protected by you upholds all admirable actions with reverence and food offered to you.

PURPORT :—*O men! you should know the fire that is the doer of many admirable works*

NOTES & REMARKS :—(ईजे) सङ्गच्छ। ईजे is from यज-देवपूजा-सङ्गतिकरणदानेषु Here the second meaning of the root YAJ has been taken सङ्गतिकरण or association =I associate with. (शशमे) प्रशंसामि। शशमान इति अर्चतिकर्म्मा (NG 3, 14) =I admire. (वामा) प्रशस्यनि कर्म्माणि। वाम इति प्रशस्यनाम (NG 3, 8)=Admirable works.

Those who endeavour to acquire the knowledge of the physics, become very fortunate is told :

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः ।
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥१०॥

10. *TRANSLATION* :—O son of the mighty father ! O enlightened leader ! the men kindle fire with fuel and knowledge and by putting in it oblations of foodgrains etc., enjoy all happiness. Those who know well the nature of the oblations to be put in the fire and at the altar, let us honour them well with admirable words and offering food. May we always endeavour to be in your auspicious and noble intellect or favour, which bestows happiness.

PURPORT :—O men ! you should perform Yajna (non-violent sacrifice) for the good of all beings.

NOTES & REMARKS :—(समिधा) इन्धनादीनेव विद्यया । सम+इन्धी-दीप्तौ (रुधा०) = With knowledge which is like fuel etc. (उक्थैः) कीर्त्तनीयैर्वचनैः । उक्थैः । वच परिभाषणे (अदा०) पातृतुदि वचिरिचिसिचिभ्यः थक् प्रत्ययः (उणादिकोषे 2, 7) इति थक् प्रत्ययः) = With admirable words.

What should men attain is told :

आ यस्ततन्थ रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तरुत्रः ।
बृहद्भिर्वाजैः स्थविरेभिरस्मे रेवद्भिरग्ने वितरं वि भाहि ॥११॥

11. *TRANSLATION* :—O enlightened leader ! enlighten us about that Agni (fire or electricity) which by its splendour and food oblations is worth bearing. It takes men across many diseases and miseries and pervades heaven and earth with great experienced and rich people struggling hard to acquire wealth. Cotinue to shine upon us with strength abundant, rich and long enduring.

PURPORT :—If highly learned persons know the great power or potency of Agni (fire and electricity) with good knowledge of science, they will be astonished or wonderstruck.

NOTES & REMARKS :—(तरुत्रः) दुःखात्तारकः । तृ-प्लवन सन्तरणयोः (भ्वा०) =Taking across misery and diseases. (वाजैः) सङ्ग्रामैः सह वर्त्तमानैः । वाज इति बलनाम (NG 2, 9) । अत्र बलयुक्त सग्रामग्रहणम् =Existing with battles or struggles.

———

What should the enlightened persons do is told :

नृवद्वसो सदमिद्धेह्यस्मे भूरि तोकाय तनयाय पश्वः ।
पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु ॥१२॥

12. *TRANSLATION* :—O enlightened person ! living here happily and righteously, vouchsafe us ever abundant wealth of kine for sons and offspring, food, noble far from sin and evil, so that we may have good articles prepared properly and you besto-wing upon us happiness and health and like good men.

PURPORT :—Those are truly enlightened persons who give good things to the men of world which are beneficial like, like the parents.

NOTES & REMARKS :—(इषः) अन्नादिसामग्री । अन्नं वा इषः (ऐतरेयारण्यके 1, 1, 4 कौषीतकीब्राह्मणे 28, 5)=Food and other articles. (सौश्रवसानि) सुश्रवसि संस्कृतेऽन्ने भवानि ।=Prepared from well-cooked food.

———

Now the duty of nourishing the people like God is told :

पुरूण्यग्ने पुरुधा त्वाया वसूनि राजन्वसुता ते अश्याम् ।
पुरूणि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजनि त्वे ॥१३॥

13. *TRANSLATION* :—O learned person ! shining on account of knowledge and wisdom, may I obtain much wealth and many things in many places by your love and through your grace. O leader ! you are worthy of acceptance by many in your kingship, there are many forms for him, who utilises his wealth and distributes it to the needy. Be you our ruler.

PURPORT :—Those kings only are good who nourish their subjects like children, justly like God, giving up all partiality. Those subjects only are good who are devoted to God and loyal to their rulers.

NOTES & REMARKS ;—(राजन्) विद्याविनयाभ्यां प्रकाशमान् । राज्-दीप्तौ (भ्वा०)= Shining on account of knowledge and humility. (वसूनि) द्रव्याणि ।=Articles, things.

———

Sūktam—2

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik. Anushtup and Atijagati of various kinds. Svaras—Rishabha, Gāndhāra and Nishāda.

How is Agni is told :

त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥१॥

1. *TRANSLATION* :—O highly learned person ! illuminator of truth and purifier like 'the fire', you are the master of wealth, food or glory like a friend. O Inhalitor or support of all ! you make increase fame like full prosperity. Therefore you are happy.

PURPORT :—As the earthly objects are dry and insipid, so

those who are not learned become un-righteous and hard hearted (without feeling. Ed.).

NOTES & REMARKS :—(क्षैतवत्) क्षितौ भववत्। क्षितिरिति पृथिवीनाम-धेयम् (NG 1, 1) तत्भवं-क्षैतम् ।=With earthly things. (यशः) धनमन्नं कीर्त्ति वा। यश इति धननाम (NG 2, 1) यशः इति अन्ननाम (NG 2, 7) कीर्ति नाम तु जगाद्विख्यातमेव ।=Wealth, food or good reputation (glory). (विचर्षणे) प्रकाशक। विचर्षणिरिति पश्यतिकर्मा (NG 3, 11) अत्र दर्शनार्थः ।= Illuminator.

How should the enlightened persons deal is told :

त्वां हि ष्मा चर्षणयो यज्ञेभिर्गीर्भिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥२॥

2. *TRANSLATION* ;—O highly learned person ! men verily praise you with the Yajnas (in the form of study and teaching etc.) and with good words. The man who is not a thief and keeps himself always away from the company of thieves or dishonest persons. He always tries to multiply good virtues and happiness in the world and has many good men as his followers, being full of strength and rapidity approaches you.

PURPORT :—An enlightened person should impart knowledge to those who serve him.

NOTES & REMARKS :—(यज्ञेभिः) अध्ययनाध्यापनादिभिः। यज-देवपूजा सङ्गतिकरणदानेषु (भ्वा०) अत्र-विद्यादानम्। अध्यापनं ब्रह्मयज्ञः (मनु०) स्वाध्याय ज्ञानयज्ञस्य यतयः संशितव्रताः (गीतायाम् 4, 28) ।=By Yajnas in the form of the study and teaching etc. (रजस्तूः) यो रजांसि लोकान् वर्धयति। रजस्तूः-तु गतिवृद्धिहिंसासु सौत्रोधातुः (अदा०) अत्र वृद्ध्यर्थकः। लोका रजांस्युच्यन्ते (NKT 4, 3, 19) ।= He who multiplies good virtues and happiness.

The ideal behaviour of enlightened persons is told :

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते।
यद्ध स्य मानुषो जनः सुम्नायुर्जुह्वे अध्वरे ॥३॥

3. *TRANSLATION* :—O enlightened person ! leading men of one accord and serving one another, desiring truth, illuminate you and the intellect of the just dealings. As you are a well-known thoughtful person desiring true happiness in the Yajnas (or non-violent sacrifices), I invite and follow you.

PURPORT :—*Men should have the association with only such a person whom ritghteous and highly learned men admire.*

NOTES & REMARKS :—(संजोषः) समानप्रीतिसेविनः । जुषी-प्रीति सेवनयोः (तुदा०) ।=Men who love and serve one another equally. (दिवः) सत्यं कामयमानाः । दिवु धातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् । कान्तिः कामना । =Desiring truth. (यज्ञस्य) न्याय्यव्यवहारस्य । यज धातोः सङ्गतिकरणार्थ-मादाय न्याय्यव्यवहारस्येति व्याख्यानम् । सङ्गतिकरणं न्याय्यव्यवहारेणैव संभवति ।= Of just dealing. (अध्वरे) अहिंसामये । अध्वर इति यज्ञनाम । ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NG 1, 3, 8) ।=In a non-violent sacrifice.

What should men do is told :

ऋधद्यस्ते सुदानवे धिया मर्तः शशमते।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥४॥

4. *TRANSLATION* :—O enlightened person ! that mortal who supports you who is a liberal donor with his intellect and attains peace goes far beyond the men desiring worldly subjects like the sins of the foes.

PURPORT :—*Those persons who are bestowers of happiness upon the righteous men, overcome their enemies as the righteous persons give up all falsehood.*

NOTES & REMARKS :—(ऋधत्) ऋध्नुयात्समर्द्धयेत् । ऋधु-वृद्धौ (दिवा०)= Support, increase. (शशमते) शाम्येत् । शमु-उपशमे (दिवा०) ।=Have peace.

What should men do again is told :

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

5. *TRANSLATION* :—O highly learned ! the mortal who lights fire with fuel and obtains your sharp oblation grows harmoniously having got a house containing all requisite articles (like the balances of time) and lives a hundred years.

PURPORT :—Those who cultivate by the service of the enlightened men noble virtuous actions and temperament, become happy and longlived and possessing good houses develop themselves physically and spiritually.

NOTES & REMARKS :—(निशितिम्)तीक्ष्णाम । नि+शो-तनूकरणे (दिवा०) । =Sharp. (नशत्) व्याप्नोति । नशदिति व्याप्तिकर्मा । (NG 2, 18) ।=Pervades, obtains. (वयावन्तम्) बहुपदार्थयुक्तम् ।=Containing many articles. (क्षयम्) गृहम् । (क्षयम्) क्षि-निवासगत्योः (तुदा०) अत्र निवासार्थमादाय गृहम् इति व्याख्यानम् ।=Home.

How is that Agni is told further :

त्वेषस्ते धूम ऋण्वति दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥६॥

6. *TRANSLATION* :—O enlightened learned leader ! purifier like the fire, your bright and purifying smoke lifts itself aloof and

far extends, shines in the heaven. Like the sun you beam with your radiant glow and with your grace.

PURPORT :—O enlightened persons ! let you be illumined with noble virtues having acquired the knowledge of the science of the smoke of fire by which the air and other elements are purified and which is the cause of many other things.

NOTES & REMARKS :—(शुक्रः) शुद्धिकरः । शुचिर्-पूतीभावे (दिवा०) ।= Purifying. (ऋण्वति) गच्छति । ऋण्वतीति गतिकर्मा (NG 2, 4)।=Proceeds. (द्युता) प्रकाशेन । द्युत-दीप्तौ (भ्वा०) ।=With glow with light of knowledge.

———

How should men deal is told :

अधा हि विक्ष्वीड्योऽसि प्रियो नो अतिथिः ।
रण्वः पुरीव जूर्यः सूनुर्न त्रययाय्यः ॥७॥

7. *TRANSLATION ; –*O highly learned person ! you are praiseworthy among the people and beloved, you are beatulful like a charming city. Being old and experienced, you are like a well-loved guest and are innocent like a son going to his guardian. You are therefore to be respected by all.

PURPORT :– As guests should be honoured by the people, as children are to be fostered by their parents, so righteous and enlightened persons should be adored by all.

NOTES & REMARKS :—(त्रययाय्यः) यस्त्रय रक्षकं याति प्राप्नोति सः । त्रैङ्-पालने (भ्वा०) पालनमेव रक्षणम् ।=A child who goes to his guardian. (रण्वः) रममाणः । रमु-क्रीडायाम् (भ्वा०) ।=Delighted, beautiful.

———

What should an enlightened man do is told :

क्रत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।
परिज्मेव स्वधा गयोऽत्यो न ह्वार्यः शिशुः ॥८॥

8. *TRANSLATION* :—O learned person ! purifier like the fire, you go on your noble way like a rapid stead, and like wind moving everywhere discharging your duties quickly. You are like food and home, are innocent and beloved like a child walking here and there.

PURPORT :—Those enlightened persons who lead ignorant people to the path of righteousness by giving them true knowledge and teach them as the parents do to their children should be respected with food and other articles.

NOTES & REMARKS :— (परिज्मेव) यः परितः सर्वतो गच्छति स वायुः (परिज्म) परि+अज-गतिक्षेपणयोः । अत्र गत्यर्थः । अकारलोपः ।=Wind. (स्वधा) अन्नम् । स्वधा इत्यन्न नाम (NG 2, 7) ।=Food. (गयः) गृहम् । गयः इति गृहनाम (NG 3, 4) ।=Home. (कृत्वयः) करणीयं कर्म्म । कृत्वीति कर्म्मनाम (NG 2, 1) =Worthwhile acts. (द्रोणे) गन्तव्ये मार्गे ।=On the right path.

———

How should men deal act and behave is told :

त्वं त्या चिदच्युताग्ने पशुर्न यवसे ।
धामा ह यत्ते अजर वना वृश्चन्ति शिक्वसः ॥९॥

9. *TRANSLATION* :—O enlightened person ! free from (the troubles of) the old age and diseases, your virtues—who are resplendent with them, rend asunder the defects and evils. Attain imperishable splendour like a beast (animals. Ed.) cow etc. eating the straw etc.

PURPORT :—Those teachers are benefactors of the world whom students approach like calves go to the cows and received good knowledge like milk, and you enlightened men burn all evils like fire.

NOTES & REMARKS :—(शिक्वस:) प्रकाशमानस्य । शीक-भासार्थं (चु:) ।= Of the radiant or resplendent. (वृश्चन्ति) छिन्दन्ति । (म्रा) व्रश्चू-छेदने (तुदा०) Rend asunder, cut.

———

How should men deal is further told :

वेषि ह्यध्वरीयतामग्ने होता दमे विशाम् ।
समृधो विशपते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥

10. *TRANSLATION* :—O learned protector of the people ! you are like the Prāna (vital breath), you pervade the home of the persons who are performers of the non-violent sacrifices—Yajnas make people prosperous, and accept this our present (gift. Ed.) which is worth taking (accepting. Ed.).

PURPORT :—*O men ! as the fire accomplishes the works of the performers of the Yajnas and the people, likewise enlightened person accomplish the purposes of all.*

NOTES & REMARKS :—(समृध:) सम्यगृद्धिमन्त: । ऋधु वृद्धौ (दिवा०) ।= Prosperous. (अङ्गिर:) अङ्गानां मध्ये रसरूप: । अङ्गिरा-प्राणोवा अङ्गिरा प्राणोऽङ्गानां रसरूप: ।=(Stph 6, 1, 2, 28) ।=Like the sap of organs.

———

The duties of the enlightened persons is told :

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्तिं सुक्षितिं दिवो नॄन्द्विषो अंहांसि दुरिता तरेम
ता तरेम तवावसा तरेम
॥११॥

11. *TRANSLATION* :—O enlightened person ! your friends are adored. O liberal ! enlighten us well who are scholars, good

intellect between earth and the sky, so that people desiring the welfare of all may enjoy happiness or place and may dwell securely. May we overcome the foes and their sin which cause us miseries. May we overcome them, through your protection.

PURPORT :—*Man should associate with the enlightened persons, should achieve strength conquer foes and cross over the ocean of miseries.*

NOTES& REMARKS : —(वीहि) व्याप्नुहि। वी-गतिव्याप्तिप्रजन-कान्त्यसनखादनेषु (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।=Attain, achieve. (मित्रमहः) मित्रं सखा पूजनीयोयस्य तत्सम्बुद्धौ। मह-पूजायाम् (चुरा०) ।=One whose friend is adorable.

———

Sūktam—3

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas or Meters—Trishtup and Pankti. Svaras or Tunes—Dhaivata and Panchama.

What should the enlightened persons do is told :

अग्ने स क्षेषदृतपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे।
यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः ॥१॥

1. *TRANSLATION* :—O giver of happiness ! O enlightened person ! you are full of splendour like the lightning. Like the sun being the guardian of truth or the true eternal law ordained by God and born in that eternal law, he attains great light. In the same manner, you being desirous of attaining divine virtues and associating with the enlightened persons, you are the guardian of truth and renowned on that account alongwith your friend, because

he equally loves and serves a noble person. You guard a sinful person by urging him to give up sins, then he being a noble minded dwells in peace.

PURPORT :—As the sun created by God illuminates the whole world; in the same manner, persons becoming enlightened by the association of great scholars illumine the souls of all. As the sun destroys dankness and generates day, likewise a highly learned and righteous person dispels ignorance and manifests true knowledge.

NOTES & REMARKS :— (अग्ने) विद्युदिव तेजस्विन् विद्वन् ।=O highly learned person full of splendour like the lightning or electricity. (सजोषाः) समान प्रीतिसेवी । जुषी-प्रीतिसेवनयोः (तुदा०) ।=Who equally loves and serves. (त्यजसा) त्यागेन । त्यज्-हानौ (भ्वा०) ।=By giving up, by sacrifice.

It is wrong on the part of Griffith to translate अंह, as trouble. It means sin and not trouble.

The same subject of duties of enlightened persons is emphasized :

ई॒जे य॒ज्ञेभि॑: शश॒मे शमी॑भिर्ऋ॒धद्वा॑राया॒ग्नये॑ ददाश ।
ए॒वा च॒न तं य॒शसा॒मजु॑ष्टि॒र्नांहो॒ मर्तं॑ नशते॒ न प्रदृ॑प्तिः ॥२॥

2. *TRANSLATION :—* To that enlightened persons who is united with the Yajnas in the form of the service rendered to great scholars and speaking of truth etc. He attains peace by doing good deeds, who gives charity to a deserving person, and whose dealing is augmenter of peace, truthful and acceptable. There is no lack of wealth, food and good reputation, and the sin does not approach such a person nor delusion or ignorance touches him.

PURPORT :—Those Yogis who are habituated to speak the truth and observe other rules or righteousness and give fearlessness,

having given up sin and delusion, they acquire true knowledge and enjoy happiness.

NOTES & REMARKS :—(यज्ञेभिः) विद्वत्सेवासत्यभाषणादिभिः । यज-देवपूजा-सङ्गतिकरणदानेषु (भ्वा०) यज्ञो वै श्रेष्ठतमं कर्म ।=By the service rendered to the enlightened persons, speaking of truth and other noble acts. (शमीभिः) शुभैः कर्मभिः । शमी इति कर्मनाम (NG 2, 1) ।=By noble deeds. (ऋधद्वाराय) ऋधत्संवर्धकः सत्यो वारस्वीकरणीयो व्यवहारो यस्य तस्मै । ऋधु-वृद्धौ (दिवा०) ।=For a person whose dealing is promoter of peace, truthful or honest and acceptable. (यशसाम्) धनानामन्नानां वा यश इति अन्ननाम (NG 2, 7) यश इति धननाम (NG 2, 10) ।=Of wealth or food. (प्रदृतिः) प्रकृष्टो मोहः । वीत्यर्थस्तु सुप्रसिद्ध एव । दृप-हर्षमोहनयोः (दिवा०) ।=Great delusion or ignorance.

(Below is the translation by the Editor as Mshad no pages)

The characterestics of the way of thinking (mind) is described :

सूरो न यस्य दृशतिररेपा भीमा यदेति शुचतस्त आ धीः ।
हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद्रण्वो वसतिर्वनेजाः ॥३॥

3 .*TRANSLATION* :—O enlightened person ! your philosophy has good reputation and consoling to the grief-stricken people. Your mind or way of thinking is sinless and terrifying to wickeds. It shines just like the sun, which smashes the darkness and carries glamour. Like sun, the enlightened person thrashes the darkness (ignorance) and dwells in the beautiful rays (ingenousness) of the public. We all should serve such people.

PURPORT :—The mantra carries a simile with the sun. An enlightened person has a penetrating mind, like the lightning and such a person is able to acquire the science and intellect as much as he deserves and applies.

NOTES & REMARKS :—(दृशतिः) दर्शनम् ।=Visualization or way of thinking or philosophy. (सूरः) सूर्यः ।=Sun. (अरेपाः) निष्पापः । Sinless. (शुचतः) शोकातुरस्य ।=Of grief stricken. (हेषस्वतः) हेषाः प्रसिद्धाः शब्दा विद्यन्ते यस्य तस्य ।=Of reputed. (शुरुधः) यः शुरुमन्धकारहिंसकं तेजो दधाति स सूर्यः ।=The sun which diespels darkness. (रण्वः) रमणीयः ।= Beautiful. (वनेजाः) किरणसमुदाये जायते सः ।=A bunch of rays.

How should the enlightened persons deal is told :

तिग्मं चिदेम महि वर्पो अस्य भसदश्वो न यमसान आसा।
विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत् ॥४॥

4. *TRANSLATION* :—O men ! let us attain that great and sharp form of the enlightened person, which he illuminates with his mouth, like a controlled and neighing horse, like an axe cutting the wood, like the sap of the palate and like the fire burning the wood.

PURPORT :—*O enlightened person ! as a horse leads a man to the path, so you lead to the path of Dharma (righteousness). As a carpenter cuts the wood with an axe, so cut all our evils. As the wet sap from the palate goes to the tongue, so you make people relish the taste of true knowledge.*

As fire burns the wood, likewise you burn all our vices.

NOTES & REMARKS :—(वर्पः) रूपम् । वर्प इति रूपनाम (NG 3, 7) । =Form. (विजेहमानः) शब्दायमानः । जेहृ-प्रयत्ने । अत्रोपसर्गादिबलात् शब्दार्थकः ।= Neighing. (भसत्) भासयति । भस-भर्त्सन दीप्त्योः (जुहो०) अत्र दीप्त्यर्थः । दीप्तिः-प्रकाशः ।=Illuminates.

How should men deal mutually is told :

स इदस्तेव प्रति धादसिष्याञ्छिशीत तेजोऽयसो न धाराम्।
चित्रध्रजतिररतिर्यो अक्तोर्वेर्न द्रुषद्वा रघुपत्मजंहाः ॥५॥

5. *TRANSLATION* :—O men ! the fire (energy. Ed.) which has a wonderful movement, which is not attached to any particular object, is present in many liquid and other things, like a bird at night. It gives up slow speed of flight and flies rapidly like an archer, not tied to any thing, and it upholds the tongue like that of the gold, and sharpens its splendour.

PURPORT :—If men fasten (control) the fire, strengthen it and apply it in preparing battle hardwares, they can go (fly in. Ed. *(to the sky like the birds.*

NOTES & REMARKS :—(चित्रध्रजतिः) विचित्रगतिः। ध्रज-गतौ (भ्वा०)। Endowed with peculiar movement. (धाराम्) वाचम्। धारेति वाङ्नाम (NG 1, 11) ।=Speech. (अक्तोः) रात्रेः। अक्तोः इति रात्रिनाम (NG 1, 7) Of the night.

The pattern of behaviour is described :

स ईं रेभो न प्रति वस्त उस्राः शोचिषा रारपीति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नॄनमर्त्यो अरुषो यो दिवा नॄन् ॥६॥

6. *TRANSLATION* :—The man who being of reddish qualities (full of splendour and vigour) and guarding his delicate parts well and knowing the immortality of his soul approaches leaders with good desire or love day in and during night (all time. Ed.). Being venerable and respector of the enlightened persons, he covers rays with his glow like the sun and honouring has friends delivers good sermons.

PURPORT :—O men ! as the sun bestows happiness on all beings by drawing water and raining down, in the same manner, accepting virtues from all, makes al! seekers after knowledge happy.

NOTES & REMARKS :—(रेभः) पूजनीयो विद्वान्, विदुषां सत्कर्त्ता वा। रेभतेरत्यर्चतिकर्म्मा (NG 3, 14)। रेभ इति स्तोतृनाम (NG 3, 7) ।=Venerable

enlightened person or the respecter of the scholars. (उस्राः) किरणान्। उस्रा इति रश्मिनाम (NG 1, 5)।=Rays of the sun. (विवा.) कामनया प्रीत्या। विवु धातोरनेकार्थेष्वत्र कान्त्यर्थग्रहणम्। कान्तिः-कामना।=With good desire or love. (शोचिषा) दीप्त्या सह। शोचिः ज्वलतोनाम (NG 1, 76) =With glow or radiance.

The nature of Agni (fire/energy) is told further :

द्विवो न यस्य विधतो नवीनोद्वृषा रुक्ष ओषधीषु नूनोत्।
घृणा न यो ध्रजसा पत्मना यन्ना रोदसी वसुना दं सुपत्नी ॥७॥

7. *TRANSLATION* :—That Agni (fire) should be known by all whose light is praised by everyone like a Vaidya (physician), who preserves medicines and who being mighty and full of splendour is admired much for his knowledge and use of the herbs and plants. By his radiance going to the earth and heaven, which have God as their Lord, with his movement and progress and with his wealth of good wisdom he praises a man of self-control (restraint).

PURPORT :—The fire which is in the earth and other things when kindled by rubbing etc, is very useful to men in various ways.

NOTES & REMARKS ;—(नवीनोत्) भृशं स्तुस्तो भवति। (षु) स्तुत्यै (अदा०)। =Is much admired. (दम्) यो दमयति तम्। दमु-उपशमे (दिवा०)।=To the man who controls his senses. (नूनोत्) भृशं स्तौति।=Praises much.

What sort of man is fit to be a ruler is told :

धायोभिर्वा यो युज्येभिरर्कैर्विद्युन्न दविद्योत्स्वेभिः शुष्मैः।
शर्धो वा यो मरुतां ततक्ष ऋभुर्न त्वेषो रभसानो अद्यौत् ॥८॥

8. *TRANSLATION* :—O learned person! that man alone should be made a king who by his upholding and applicable virtues

and honourable powers shines like the lightning, or who augments the strength of men like a wise person and who being resplendent and quick-going (vigorous) glows.

PURPORT :—O men ! he alone can become a ruler, who is vigorous like the lightning, mighty, expert in the knowledge of uniting and dividing people, exceptionally wise or genius, highly learned, self-controlled, fond of cherishing the subjects like their father and is a true Kshatriya (brave soldier).

NOTES & REMARKS :—(अर्कैः) अर्चनीयैस्सत्कारहेतुभिः (गुणैः) । (अर्कैः) अर्च-पूजायाम् ।=By venerable and respectable virtues. (शुष्मैः) बलैः । शुष्मिति बलनाम (NG 2, 9) ।=By strength. (शर्धः) बलम् । शर्धः इति बलनाम (NG 2, 9) ।=Strength.

Sūktam—4

Seer or Rishi of the Sūktam—Bhāradvaja-Bārhaspatya. Devatā-Agni. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should men do is told :

यथा होतर्मनुषो देवताता यज्ञेभिः सूनो सहसो यजासि ।
एवा नो अद्य समना समानानुशन्नग्न उशतो यक्षि देवान् ॥१॥

1. *TRANSLATION* :—O liberal donor ! desiring the welfare of all, you are the son of a mighty and enlightened person who purifies like the fire. You being a thoughtful man, perform the Yajna (divine-non-violent sacrifice) with all requisite means and implements. So be united with us who are desirous of doing good to others and are learned and consequently equal or agreeable to you in battles.

PURPORT :—As highly learned Ritviks-performers of the Yajnas, adorn a Yajna with all necessary means and implements, so the kings should achieve victory in the battles with the (help of. Ed.) brave, learned and powerful warriors.

NOTES & REMARKS :—(देवताता) दिव्ये यज्ञे । देवताता इति यज्ञ नाम (NG 3, 17) ।=In the divine Yajna. (यज्ञेभिः) सङ्गतैः साधनोपसाधनैः। यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०), अत्र सङ्गतिकरणार्थः ।=With joint means and auxiliaries. (समना) सङ्ग्रामे । विभक्तेराकारादेशः । समनमिति संग्राम नाम (NG 2, 17) ।=In the battale. (उशतः) कामयमानान् (उशतः) वश-कान्तौ (अदा०) कान्तिः-कामना ।=Desiring the welfare of all.

———

What attributes are of God is taught further (The concept of God is explained Ed.)

स नों विभावां चक्षणिर्न वस्तोरग्निर्वन्दारु वेद्यश्चनों धात् ।
विश्वायुर्यो अमृतो मर्त्येषूषर्भुद्भूदतिथिर्जातवेदाः ॥२॥

2. *TRANSLATION* :—O men ! God is like the sun Illuminator of the day, is purifying like the fire, Resplendent, Worthy of being known, Eternal and Imperishable, Immortal among the mortals, Venerable like a guest who gets up early at the dawn (for meditation and practice of Yajna), is Omnipresent and Omniscient. He upholds all food materials and other articles. Let Him be auspicious to us.

PURPORT :—O men ! all of you should adore only that one Lord of the world (universe. Ed.) who is self-effulgent like the sun, worthy of being known, free from decay and death, venerable like a guest and is Omnipresent.

NOTES & REMARKS :—(चक्षणिः) प्रकाशकः सूर्यः । चक्ष-प्रकथने दर्शनेऽपि (अदा०) अत्र दर्शनार्थः ।=Like the sun which is illuminator. (जातवेदाः) यो जातेषु विद्यते, जातान् सर्वान् वेत्ति वा । जातवेदाः) जाते जाते विद्यते इति वा जातानि वेद वेति (NKT 7, 5, 10) ।=He who is Omnipresent and Omniscient.

———

The same subject of nature and acts of God is continued :

द्यावो न यस्य पनयन्त्यभ्वं भासांसि वस्ते सूर्यो न शुक्रः ।
वि य इनोत्यजरः पावकोऽश्नस्य चिच्छिश्नथत्पूर्व्याणि ॥३॥

3. *TRANSLATION* :—O men ! that Lord of the world is worthy of being known whose grand glory is sung by men like the enlightened persons who desire the welfare of all. He (God) being Resplendent and Illuminates all, who is decayless, Pure and Purifier pervading all. He dissolves at the end all things whichever are made by men.

PURPORT :—O men ! adore only that one God who is the Illuminator of the luminaries, Eternal among the eternal matter and souls, and Giver of knowledge to the conscious souls.

NOTES & REMARKS :—(अभ्वम्) महान्तं महिमानम् ।= Great gloy. (द्याव:) कामयमाना विद्वांसः । (द्याव:) दिवुधातोः कान्त्यर्थमादाय व्याख्या । कान्ति:-कामना । =Enlightened men desiring the welfare of all. (अश्नस्य) व्यापकस्य । अशूङ्-व्याप्तौ (स्वा०) ।=Of the pervading of vast universe. (पनयन्ति) स्तावयन्ति । पण-व्यवहारे स्तुतौ च (भ्वा०)=Glorify or make others to glorify.

How should men do (act. Ed.) is told further :

वद्मा हि सूनो अस्यद्मसद्वा चक्रे अग्निर्जनुषाज्मान्नम् ।
स त्वं न ऊर्जसन ऊर्जं धा राजेव जेरवृके क्षेष्यन्तः ॥४॥

4. *TRANSLATION* :—O God—Creator of the world (universe. Ed.) ! you are utterer of true words (in the form of the Vedas) and pervading all edibles and other articles. You are purifier of all like the fire, while pervading them. Grant us strength in the acts requiring strength like a king. Remain in the pure heart af a man who is honest and not a thief. Enable us to conquer all evils.

PURPORT :—*O men ! those who are highly learned persons, they should be free from partiality and prejudice and observing righteousness, should glorify God.*

NOTES & REMARKS :—(सूनो) यत्सूते सकलं जगत्, तत्सम्बुद्धौ। षु-प्रसवैश्वर्ययो: (स्वा•) अत्र प्रसवार्थ: ।=Creator of the whole world. (ऊर्जम्) पराक्रमम् ।=Strength, energy. (अवृके) अचोरे। वृक इति स्तेननाम (NG 3, 24)।=Not a thief, but an honest man.

———

The subject of God is dealt :

निति॒क्ति यो वा॑र॒णमन्न॒मत्ति॑ वा॒युर्न राष्ट्र्यत्ये॑त्य॒क्तून्।
तु॒र्याम॒ यस्त॑ आ॒दिशा॒मरा॑ती॒रत्यो॒ न ह्रु॒तः पत॑तः परि॒ह्रुत् ॥५॥

5. *TRANSLATION* :—O men ! let us serve that highly learned person who eats good, well-cooked and most acceptable food and goes to all objects (places. Ed.) like the air, who duly punishes the crooked people, like horses (?), the violators of whose orders and adversaries are slayed by us. Let us remain always in justice like God.

PURPORT :—*O men ! you should accept him only as a king who eats good food and uses pure drinks like water and milk etc, who is mighty like the air, free from partiality like God and is destroyer of the crooked and unjust persons.*

NOTES & REMARKS :—(राष्ट्री) ईश्वर:। राष्ट्रीतीश्वरनाम (NG 2, 22)। =God. (अक्तून्) प्रसिद्धान् पदार्थान्। (अक्तून्) अन्जू-व्यक्तिम्रक्षणकान्तिगतिषु। अत्र व्यक्त्यर्थ:। व्यक्ति: प्रसिद्धि: ।=Manifest objects. (ह्रुत:) कुटिलत्वं गत:। ह्रु-कौटिल्ये (भ्वा•) ।=Crooked.

(The relevance of horses in the translation is not solved. Ed.)

———

The same subject of God is dealt :

आ सूर्यो न भानुमद्भिरर्कैरग्ने ततन्थ रोदसी वि भासा ।
चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन् ।।६।।

6. *TRANSLATION* :—O learned person ! you are purifier like the fire. As the wonderful sun with his refulgent rays overspreads both the worlds (heaven and earth) with splendour, and dispels all darkness, likewise going on the path of righteousness and truth, you should spread Dharma everywhere like the son of a person desiring the welfare of all.

PURPORT :—O men ! as the sun by manifesting all the objects by its light dispels the darkness of night, likewise you should illuminate good virtues and dispel the darkness of ignorance.

NOTES & REMARKS :—(अर्कैः) वज्रवच्छेदकैः । अर्क इति वज्रनाम । (NG 2, 20) ।=Destroyers of darkness like the thunderbolt or sharp weapon. (अक्तः) प्रसिद्धः ।=Manifest, famous. (औशिजः) कामयमानस्य पुत्रः (औशिजः) वश-कान्तौ (अदा.) कान्तिः-कामना ।=The son of person desiring the welfare of all. (दीयन्) गच्छन् । दीयतीति गतिकर्म्मा (NG 2, 14) ।= Moving and going.

TRANSLATOR'S NOTES :—It is wrong on the part of Griffith to take Aushija as the name of a particular person, as it is against the accepted principles of the Vedic terminology as denoted in आख्याप्रवचनात्—परन्तु श्रुतिसामान्यमात्रम् and other aphorism of the Meemansa Shastra. It is noteworthy that even Shri Sayanacharya has taken औशिजः as the sun उशिजः स्तोतारः तत्स्तुत्यतया तत्सम्बन्धयौशिजः सूर्यः and prof. Wilson following him has translated the word as "the adored sun but Griffith has put the misleading foot-note saying—"Like Aushija" perhaps some contemporary priest who is regarded as bringing back the daylight by praiser and sacrifice pp, 5590. How absurd all is ?

In the praise of donors of food and other things :

त्वां हि मन्द्रतममर्कशोकैर्ववृमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥७॥

7. *TRANSLATION* :—O enlightened person ! purify like the fire, as you listen to our great request. We accept the vast ghee as the giver of delight by the purification of food and other means. O the best leaders ! as God gladdens the whole world, so you make Prāna and others happy, with your strength and wealth. We accept you like electricity.

PURPORT :—Those who are the best among men---enlightened persons with good food and other things and are givers of the best bliss are worthy of respect.

NOTES & REMARKS :—(मन्द्रतमम्) अतिशयेनानन्दकरम् मदि-स्तुति-मोदमदस्वप्नकान्तिगतिषु (भ्वा०) अत्र मोदार्थः । मोदः आनन्दः ।=Giver of the great delight. (अर्कशोकैः) अन्नादीनां शोधनैः । अर्कम्-अर्कमन्नं भवत्यर्चति भूतानि (NKT 5, 1, 4) ।=By the purification of the food etc. (देवता) जगदीश्वरः । (ई०) शुचिर-पूतीभावे (दिवा०) । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा । यो देवः सा देवता (NKT 7, 4, 16) दातृतमत्वादिमुक्तवाद देवता जगदीश्वरः ।=The Lord of the world.

The attributes of the enlightened persons are told further :

नू नो अग्नेऽवृकेभिः स्वस्ति वेषि रायः पथिभिः पर्ष्यंहः ।
ता सूरिभ्यो गृणते रासि सुम्नं मदेम शतहिमाः सुवीराः ॥८॥

8. *TRANSLATION* :—O highly learned leader ! as you lead us to welfare alongwith honest persons who are not thieves, you guard us and fill us with wealth of all kinds by treading upon the path of righteousness, bestow upon the enlightened persons and

devotees of God who glorify Him and admire other good virtues happiness and remove all sins. Let us therefore attain all these good things with you and being good heroes, let us enjoy bliss for hundred years or more.

PURPORT :—O men ! having given up theft, the company of the thieves and dishonest persons, injustice and sinfulness, attain happiness and live up to hundred years.

NOTES & REMARKS :—(अंहः) अपराधम् । = Guilt, crime, sin. (सूरिभ्यः) विद्वद्भ्यः । सूरिरिति स्तोतृनाम (NG 3, 16) For true, enlightened persons are those who are true devotees of God and the enlightened persons. (सुम्नम्) सुखम् । सुम्नमिति सुखनाम (NG 3, 6) । Happiness.

Suktam—5

Seer or Rishi of the Sūktam—Bhāradvāja. Chhandas—Trishtup and Pankti of various kinds. Devatā—Agni. Svaras—Dhaivata and Panchama.

What should men take or accept is told :

हुवे वः सूनुं सहसो युवानमद्रोघवाचं मतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरुवारो अध्रुक् ॥१॥

1. *TRANSLATION* :—O men! I invoke for your guidance. You are a man who is endowed with exalted knowledge or wisdom, accepted by many, devoid of malice, youthful, most energetic, son of a mighty person and whose speech is free from all kinds of animosity; and who obtains all objects desired by all. You are surrounded by wise men.

PURPORT :—O men ! you should take sermons from only such persons who are impartial, devoid of malice, associating themselves

with wise men, adored by many highly learned persons and youthful (energetic) by the observance of Brahmacharya (continence).

NOTES & REMARKS :—(इन्वति) व्याप्नोति। इति-व्याप्तौ (भ्वा०)।= Pervades, obtains. (अध्रुक्) यो न द्रुह्यति। अ+द्रुह्—जिघांसायाम् (दिवा०)।= Free from malice. (मतिभिः) मनुष्यैः प्रज्ञाभिर्वा। मतय इति मेधाविनाम (NG 3, 15)।=With wise men or intellects.

What should men achieve and in whose presence, is told :

त्वे वसूनि पुर्वणीक होतर्दोषा वस्तोरेरिरे यज्ञियासः।
क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥२॥

2. *TRANSLATION* :—O king ! you are the master of many armies. O liberal donor ! let us honour you, because under your auspices as purifier like the fire and guardian, the performers of Yajnas urge the people of the whole world to acquire wealth (of all kinds) and all living beings have established their happiness on them on firm ground and by them all their prosperity is upheld.

PURPORT :—It is only when a noble king is there as protector, that the subjects grow every day and in every night and enjoy happiness by acquiring wealth.

NOTES & REMARKS :—(पुर्वणीक) पुरूण्यनेकानि सैन्यानि यस्य तत्सम्बुद्धौ। =The master (or commandar. Ed.) of many armies. (दोषा) रात्रौ। दोषा इति रात्रिनाम (NG 1, 7) वस्तोरित्यहर्नाम (NG 1, 9)।=In day time, and at night.

The aim of achievement by knowledge is described :

त्वं विन्नु प्रदिवः सीद आसु क्रत्वा रथीरभवो वार्याणाम् ।
अत इनोषि विधते चिकित्वो व्यानुषग्जातवेदो वसूनि ॥३॥

3. *TRANSLATION:*—O king ! endowed with abundant wisdom and knowledge as being agreeable, you convey wealth to a noble person who is engaged in doing good deeds and is respector of the enlightened men; and you are the master of chariots and sender of desirable objects among these people by your intellect (one who establishes supply line. Ed.). So be always seated in the middle of good light (of knowledge).

PURPORT :—He alone can become a ruler, who knows politics well.

NOTES & REMARKS :—(विधते) सत्कर्म । विधेम परिचरणकर्मा (NG 3, 5) ।=Respecter of good men and doer of good deeds. (प्रदिवः) प्रकृष्टस्य प्रकाशस्य मध्ये । प्र-दिवुधातोर्द्युतिरर्थमादाय प्रकाशस्येति व्याख्या । द्युतिः-प्रकाशः । द्युत-दीप्तौ ।=In the middle of the exalted light (of knowledge).

What should men do is told further :

यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरेभिर्वृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥४॥

4. *TRANSLATION* :—O hero of great enduring power ! O man of great friends ! O highly learned leader ! he who attcks or enslaves us secretly pretending to be a good man, burn him with your undecaying sharp and powerful weapons or purify (amend. Ed.) him, so that he may repent for his evil actions. Who ever being an outsider asks for help, give it to a deserved one. You who have led a life of austerity with the observance of Brahmacharya and practice of Prānāyama, observe Tapas (penance. Ed.) and go on doing good deeds.

PURPORT :—O men ! if a man asks you for help, you should render that help to him, in case he deserves it. If a man harms you, punish him duly. Being ascetics, observe always rules of Dharma or righteousness.

NOTES & REMARKS ;—(सनुत्य:) निर्णीतान्तर्हितेषु सिद्धान्तेषु भवः साधुर्वा । =Pretending to be a good man and knower of principles. (अभिदासात्) अभिक्षियति । अभि+दसु—उपक्षये (दिवा०) ।=Harms, attacks, enslaves. (वनुष्यात्) याचेत । वनु+याचने (तना.) ।=May beg or ask for a help. (तपसा) ब्रह्मचर्य्यप्राणायामादिकर्मणा ।=With the observance of Brahmacharya and practice of Pranayama etc.

TRANSLATOR'S NOTES :—In the Bhagavad Gita also Yogi Raj Shrikrishna has enumerated Brahmacharya as शारीरतप Physical Tapas (austerity)—देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ गीता १७. Prāṇāyama comes under mental Tapas आत्म विनिग्रह :—Self-control for which Prāṇāyama is a great help.

The aim of achievement of knowledge is further elaborated :

यस्ते॑ य॒ज्ञेन॑ स॒मिधा॒ य उ॒क्थैर॒र्केभिः॑ सूनो सहसो॒ ददा॑शत् ।
स मर्त्ये॑ष्वमृत॒ प्रचे॑ता रा॒या द्यु॒म्नेन॒ श्रव॑सा॒ वि भा॑ति ॥५॥

5. *TRANSLATION :*—O son of a mightly father ! O immortal (by the nature of soul) ! whoever gives you with the Yajna in the form of the honour, due to an enlightened person, with the words revealing truth or fuel etc. for Yajna or food. This Yajna is performed with respectful words or with admirable articles, shines out in the midst of mortals, like a sage or a man endowed with profound knowledge, with wealth, with full knowledge of good food and glory.

PURPORT :—Those persons who try in this life with admirable virtues and actions, and are endowed with knowledge, glory and wealth, become glorious in the world.

NOTES & REMARKS :—(यज्ञेन) विद्वत्सत्काराख्येन । यज-देवपूजा सङ्गतिकरणदानेषु । अत्र देवपूजार्थग्रहणम् । विद्वांसो हि देवाः (Stph 3, 7, 3, 7) ।=With the Yajna in the form of the honour shown to the enlightened persons. (द्युम्नेन) यशसा । द्युम्नमिति धननाम (NG 2, 1) । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5) ।=With glory or good reputation. (श्रवसा) अन्नेन श्रवणेन वा । श्रवः इति धननाम (NG 2, 10) अत्र विद्याधनग्रहणं यतो हि 'विद्याधनं सर्वधनप्रधानम्' ।=With good food or with knowledge of the Shastras.

———

What should men do is told :

स तत्कृंधीषितस्तूयंमग्ने स्पृधो बाधस्व सहंसा सहंस्वान् ।
यच्छस्यसे द्युभिंरक्तो वचोंभिस्तज्जुंषस्व जरितुर्घोषि मन्मं ॥६॥

6. *TRANSLATION* :—O full of splendour like the fire ! you who are admired day and night (on account of your noble virtues and acts), accept with love the declared wisdom of the devotee, expressed in good words. Being endowed with the power of endurance and overcoming the enemies, subdue the armies of the foes, with your might, or urged by us, do the noble deeds quickly.

PURPORT :—Those persons who urged by God or the enlightened men, endeavour day and night for the accomplishment of Dharma (righteousness) Artha (acquisition of wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) having given up all laziness, become very capable and drive away all misery.

NOTES & REMARKS :—(स्पृधः) स्पर्धन्ते यासु ताः सङ्ग्रामसेनाः । स्पर्ध-सङ्घर्षे (भ्वा०) ।=The armies of the foes. (मन्म) विज्ञानम् । (मन्म) मन-ज्ञाने (दिवा०) सर्वधातुभ्यो मनिन् (उणादिकोषे 4, 145) इति मनिन् प्रत्ययः ।=Good knowledge.

———

What should men do with whose association is told :

अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥७॥

7. *TRANSLATION* :—O youthful wealthy and learned king shining like the fire ! under your protection, may we gain this wish, and may we gain riches conveying great heroes. Enlightening others, may we gain good food etc. and may we enjoy eternal glory.

PURPORT :—Men should have the desire that by the association with the enlightened men, we may have the fulfilment of our noble desires, abundant wealth, heroes and ever-lasting glory.

NOTES & REMARKS :—(वाजम्) अन्नादिकम् । वाज इति अन्ननाम (NG 2, 7) ।=Food etc. (वाजयन्त:) विज्ञापयन्त: । वज-गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय णिच् प्रत्यये विज्ञापयन्त इति व्याख्यानम् ।=Enlightening others. (द्युम्नम्) यशो धनं वा । द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशो वा अन्नं वेति (NKT 5, 1, 5) ।—Glory or wealth.

Sūktam—6

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhanda—Trishtup. Svara—Dhaivata.

How should a man generate noble progeny is told :

प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्वनं कृष्णयामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥१॥

1. *TRANSLATION* :—O men ! a man who desires to havegood land and protection through the Yajna (in the form of association with the enlightened men) with admirable and new dealing, goes to the son of a mighty person. Such a son guides the people on

the path by the observance of 5 Yamas (non-violence, truth etc.) and is destroyer of evils, like an axe to cut the forest trees, liberal donor by his pervasiveness, and endowed with pure dealings.

PURPORT :—*O men! you should become powerful by the observance of Brahmacharya and then generate (procreate. Ed.) good children so that they being mighty and endowed with good character and temperament, make you constantly happy.*

NOTES & REMARKS :—(यज्ञेन) सङ्गतिमयेन । यज-देवपूजासङ्गतिकरण-दानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः ।=Through Yajna in the form of an association with the enlightened men. (वृश्चन्तम्) हिंसन्तम् । वृश्च-हिंसायाम् (तुदा०) ।=Destroying evils. (वीती) वीत्या व्याप्त्या । वी-गति व्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) अत्र-व्याप्त्यर्थः ।=By pervasiveness or presence.

———

The form of Agni (in the form of electricity) is told :

स श्वि॒ता॒नस्त॑न्य॒तू रो॑च॒न॒स्था अ॒जरे॑भि॒र्नान॑दद्भि॒र्यवि॑ष्ठः ।
यः पा॑व॒कः पु॑रु॒तमः॑ पु॒रूणि॑ पृ॒थून्य॒ग्निर॑नु॒याति॒ भर्व॑न् ॥२॥

2. *TRANSLATION* :—O men! you should apply Agni (electricity) for the accomplishment of various purposes which is white coloured, very powerful like the most youthful person, purifier, multiformed, loud voiced and undecaying, dwelling in splendour, and on burning (switching to. Ed.) goes to various objects.

PURPORT :—*O learned person! if you know the sciences of energy/electricity with all its branches, you can enjoy much happiness.*

NOTES & REMARKS :—(तन्यतुः) विद्युत् ।=Electricity/power/energy. (भर्वन्) (भर्जनं) दहनं कुर्वन् ।=Creating burning. (भर्व) हिंसायाम् ।=Destroying, here burning. (रोचनस्थाः) रोचने दीपने तिष्ठति । रुच-दीप्तौ (भ्वा०) ष्ठा-गतिनिवृत्तौ (भ्वा०) ।=Dwelling in splendour.

The subject of Agni is further dealt :

वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥३॥

3. *TRANSLATION* :—O pure enlightened leader ! your pure righteous indignations or wraths which are impetuous like the winds, move onward in all directions united with others, and divine of new movement, (the knowledge of or acquiring new sciences). It is they are mighty and destroying the evil minded enemies. They also serve the noble men and noble objects.

PURPORT :—*Those men who are pure like electricity, are fill of wrath on the wicked. They associate with noble persons, and acquire new sciences, moving from place to place to enlighten others also.*

NOTES & REMARKS :—(तुविम्रक्षासः) बहुभिः सह सङ्गताः। प्रक्ष-संघाते (भ्वा०)। तुवीति बहुनाम (NG 3, 1) ।=United with many. (नवग्वाः) नवीनगतयः। वन-संभक्तौ (भ्वा०)।=Of new movement or acquiring new sciences.

The character of Agni is continued :

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।
अध भ्रमस्त उर्विया वि भाति यातयमानो अधि सानु पृश्नेः ॥४॥

4. *TRANSLATION* :— O learned king ! full of splendour like the fire, your good instructions to all those who are virile, pure, rapid-going like horses and who till the soil, your movement of (or inspection etc,)giving punishment to the evil doers shines on earth and in the firmament with your multi-formed splendour.

PURPORT :—*Men should always keep pure and absolutely truthful enlightened persons with themselves or should associate with them.*

NOTES & REMARKS :—(यातयमानः) दण्डं प्रयच्छन् ।=Giving punishment. (उर्विया) बहुरूपया दीप्त्या । उरु इति बहुनाम (NG 3, 1) ।= With splendour of various forms. (पृश्नेः) अन्तरिक्षस्य मध्ये । पृश्निः इति साधारणनाम (NG 1, 4) अन्तरिक्षद्युलोकसाधारणमित्यर्थः । पृश्निः-इयं वै भूमिरस्यां वै स भवति य एवं भवति (Stph 7, 2, 1, 11) पृश्न्या वै मरुतो जाताः वाचो वा अस्या वा पृथिव्याः (काठक संहिता 1, 11) ।=In the middle of the firmament.

How should men behave is told :

अर्ध जिह्वा पापतीति प्र वृष्णों गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥५॥

5. *TRANSLATION* :—O highly learned person ! the tongue of the mighty person who fights on earth against the wicked does not go in vain, (such a brave person does not use his tongue uselessly). When it is used, it generates zeal and is like the fierce fire which is radiant; and its exalted restraint and destroying power destroy the wicked, like the fire burns the trees and grass of the forests.

PURPORT :—Those men only are considered as powerful who never go astray from the path of Dharma or righteousness and are calm (supportive. Ed.) towards the righteous, but fierce against the wicked like the fire.

NOTES & REMARKS :—(प्रसितिः) प्रकृष्टं बन्धनम् । प्र+षिञ्-बन्धने (स्वा०) =Exalted restraint. (क्षतिः) क्षयः ।=Destroying power. (दयते) हिनस्ति । दय-दानगतिरक्षणहिंसादानेषु (भ्वा०) । अत्र हिंसार्थकः ।=Destroys.

What should men do and like whom is told :

आ भानुना पार्थिवानि ज्रयांसि महस्तोदस्य धृषता ततन्थ ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥

6. *TRANSLATION* :—O highly learned person or ruler !

the way you extend all known great functions or actvities of the universe or of the earth, which are worth knowing from all directions, you should treat them with your inspiration, and powerfulness. The same way you hinder or check the fears with your potentiality and destroy (the enemies Ed.) in the battle-fields, delighting your followers with your niceties.

PURPORT :—Here is a simile in the mantra. Those who score over their enemies in the battle-fields like the sun which thrashes the darkness with love and in a friendly manner, they are always honoured and respected. (Translation and purport were not available on manuscript and were rendered by the Editor).

NOTES & REMARKS :– (ज्रयांसि) ज्ञातव्यानि । ज्रयतीति गतिकर्मा (NG 2, 14) ।=Worth knowing. (तोदस्य) प्रेरणस्य ।=Of impelling power. (स्पृधः) सङ्ग्रामान् । स्पृध इति संग्रामनाम (NG 2, 17) स्पर्धं-संघर्षे (भ्वा०) =Battles.

What should men do is elaborated :

स चित्र चित्रं चितयन्तमस्मे चित्रंक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्र चन्द्राभिर्गृणते युवस्व ॥७॥

7. *TRANSLATION :*—O king of wonderful merits ! you are active and of sober temperament, whose kingdom or wealth is wondrous. O gladdener of all ! as a highly learned person praises (you. Ed.) alongwith delightful subjects, (it is. Ed.) wealth in the form of delightful gold etc. It is wondrous, marked, most wonderful and life-giving, giver of many heroes and great (by. Ed.) dissimnating knowledge. So you also associate with him.

PURPORT :—Those persons who accept wonderful merits and actions and urge others also to do so and thus make people rich, become wonderfully renowned and glorious.

NOTES & REMARKS :—(चितयन्तम्) ज्ञापयन्तम् । चिती-संज्ञाने (भ्वा०)। =Teaching or disseminating knowledge. (चन्द्र) आह्लादकारक। चदि-आल्हादे (भ्वा०) चन्द्रमिति हिरण्यनाम (NG 1, 2) ।=Source of delight, gladdener. (चित्रक्षत्र) चित्रमद्भुतं क्षत्रं राज्यं धनं वा यस्य । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 22) ।=Whose kingdom or wealth is wonderful. (युवस्व) संयोजय।=Unite.

Sūktam—7

Seer or Rishi of the Sŭktam—Bhāradvāja. Devatā or subject-Vaishvānara. Chhandas—Trishtup, Pankti and Jagati of various kinds. Svraras—Panchama, Dhaivata and Nishāda.

What kind of Agni should be known (studied or learnt. Ed.) by men is told :

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

1. *TRANSLATION* :—O men ! those enlightened men who are always happy make that person the sovereign and protector who is head or a chief among men who is like the sun that is head of heaven, lord of the earth, leader among all men, renowned in truth, shining and purifier like tha fire, a sage endowed with extraordinary wisdom, and venerable like a guest.

PURPORT :—*Those men can make all happy who are just like God, and illumined with knowledge and humility like the fire and being so, they attain sovereignty.*

NOTES & REMARKS :—(वैश्वानरम्) विश्वेषु नरेषु नायकम् । वैश्वानरः कस्मात् विश्वान् नरान् नयति (NKT 7, 6, 21) ।=Leader of all men. (आसन्) सन्ति ।=Are. (पात्रम्) यः पाति तम् । पा-रक्षणे (भ्वा०) ।=Protector, Guardian.

The same subject of character of Agni is continued :

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥

2. *TRANSLATION* :—O men ! you should also praise that fire which is manifested and admired by the enlightened men which is the mid-point or centre of the Yajnas (truthful noble acts), great, and conveyer of riches. (That Agni is. Ed.) to be invoked or applied to for various purposes, shining in the world to drive the vehicles, ensign and manifester of the non-violent sacrifices and all unifying dealing.

PURPORT :—Those persons accomplish their works who know the nature of the Agni (fire/energy/power/electricity) which is all pervading and accomplisher of all works and manufactures various vehicles applying it properly.

NOTES & REMARKS :—(यज्ञानाम्) सत्यक्रियामयानाम् । यज्ञो वै श्रेष्ठतमं कर्म (काठकसंहितायाम् 30, 9) (Stph 1, 7, 1, 5) ।=Of truthful acts. (वैश्वानरम्) विश्वस्मिन् राजमानम् ।=Shining in the world. (अध्वराणाम्) अहिंसनीयानाम् ।=Of the non-violent and inviolable Yajnas.

———

The necessary virtues of a king are told :

त्वद्विप्रो जायते वाज्यग्ने त्वद्वीरासो अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥३॥

3. *TRANSLATION* :—O highly learned king ! you are mighty like the fire, as it is from you as protector that a mighty and quick-going (active) wise man is born (a good ruler or government creates congenial conditions). It is for you (under your protection) that heroes spring up conditional (atmosphere to make people wise. Ed.)

to subdue all haughty foes. Therefore, O leader among all men ! bestow you on us excellent wealth of all kinds, worthy to be longed for.

PURPORT :—That man alone is fit to be a ruler by whose association even the wicked become good, cowards become brave and miserly fellows become donors.

NOTES & REMARKS :—(विप्रः) मेधावी। विप्र इति मेधाविनाम (NG 3, 15)।=A genius, very wise man. (अग्ने) पावकवत्प्रतापिन् विद्वन् ।= A learned mighty person like the fire. (अभिमातिषाहः) येअभिमात्या-अभिमानेन युक्तान् शत्रून् सहन्ते । आप्मा वा अभिमतिः (तैत्तिरीय सं॰ 2, 1, 3, 5 काठक 11, 3) अत्राभिमानादीनि पाप्मानि ग्राह्याणि । षरु-चक्यर्थे, चक्यर्थः शक्तिः द्वाराभिभव इत्यर्थः । काशकृत्स्नधातुपाठे । षरु-शक्तौ सामर्थ्ये (3, 17) इति स्पष्टमेव ।=Those who subdue the haughty foes.

———

Something about the second birth (through initiation) is told :

त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदेः ॥४॥

4. *TRANSLATION* :—O immortal, absolutely truthful enlightened person ! leading all men towards the path of righteousnes, all highly learned truthful persons praise you or (acclaim. Ed.) sing for joy as to their infant, when you are born for the second time (through initiation). By your intelligent or wise actions, thoughtful men attain immortality or (final. Ed.) liberation—Moksha. You illumine by the union of Vidya (the knowledge) and Acharya (preceptor) as parents. You are (stand. Ed.) therefore blessed.

PURPORT :—There is upamalankara or simile used in the mantra. The men who having taken birth from their parents, get second birth at the eighth year onward from the Acharya (preceptor) by receiving education from him become praise-worthy and are able to accomplish धर्म *Dharma (righteousness)* अर्थ *Artha (acquisition of wealth)* काम *Kāma (fulfilment of noble desires) and* मोक्ष *emancipation.*

NOTES & REMARKS : (वैश्वानरः) यो विश्वान्नरान् धर्मकार्य्येषु नयति तत्सम्बुद्धौ । वैश्वानरः कस्मात् विश्वान् नरान् नयति (NKT 7, 6, 21) = He who leads all men towards righteous acts. (पित्रोः) मातापित्रोरिव विद्याऽऽचार्य्ययोः । तत्र यद् ब्रह्मजन्मास्य मौजीबन्धनं चिन्हितम् । तत्रास्य माता सावित्री, पितात्वाचार्य उच्यते । इति मनुस्मृतौ 2, 1, 70 अस्य द्वितीयजन्मनो वर्णनम् ।=From Vidya (knowledge) and Acharya (preceptor) as from their parents.

TRANSLATOR'S NOTES :- It is not correct on the part of Griffith and other western translators to translate the word देवाः here as elsewhere as all the Gods'. It should be 'highly learned or enlightened persons. (etymologically. Ed.).

What should be the aim of men is told :

वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥

5. *TRANSLATION* :—O leader in (of) the world! by the illumination of Vidya (knowledge) and Dharma (righteousness), endowed with illumined soul like the fire, when born out of Vidya and Acharya (knowledge and preceptor) like from the parents, you acquire in day time knowledge of all objects from earth to God (materialism to spiritualism. Ed.) and good intellect, none can resist (bypass. Ed.) those your great vows of Brahmacharya (continence), acquirement of knowledge, speaking of truth and others.

PURPORT :—Men should know clearly that if they take second birth through initiation, all their actions will become successful, i.e. all their efforts will be crowned with success. They will not go in vain.

NOTES & REMARKS :—(वैश्वानर) विश्वस्मिन् विद्याधर्मप्रकाशनेन नायक । =Leader in the world by the illumination of Vidya and

Dharma. (व्रतानि) ब्रह्मचर्यविद्याग्रहणसत्यभाषणादीनि । Vows like Brahmacharya (continence), knowledge, speaking truth etc. (अग्ने) पावकवत्प्रकाशात्मन् ।=Endowed with illumined soul like the fire.

———

What shold men know is further elaborated :

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुरुहुः सप्त विस्रुहः ॥६॥

6. *TRANSLATION* :—O men ! you should associate with such a great scholar who shines among all men with knowledge and humility, by whose knowledge all the seven worlds, moving like the birds and created by the Resplendent and Immortal God are measured. And in their (scholars. Ed.) head (brain. Ed.) they (worlds, the knowledge their of. Ed.) are manifested.

PURPORT :—There is simile in the mantra. That enlightened person who knows the worlds created by God and moving like birds and their movement, is admired by all as the head or chief of the great scholars.

NOTES & REMARKS :—(चक्षसा) प्रज्ञानेन । चक्षिङ्-व्यक्तायां वाचि । अयं दर्शनेऽपि । (अत्रा०) अत्र दर्शनार्थः । दर्शकं-ज्ञानमेव ।=By knowledge. (विस्रुहः) विसरन्ति विशेषेण गच्छन्ति । वि+सृ-गतौ (भ्वा०) ।=Moving.

———

What type God is told again :

वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥७॥

7. *TRANSLATION* :— O learned person ! God who is the Supreme Leader of the world, whose wisdom and actions are all

very good and Omniscient, measures out the resplendent worlds of the sun. It is He, Who has spread out all the worlds on all sides. He is the Inviolable Protector and Preserver of Immortality.

PURPORT :—*O men ! all of you should adore that one God only, Who is the creator and Lord of the universe. He alone is the Protector of all.*

NOTES & REMARKS :—(रजांसि) लोकान् । लोका रजांस्युच्यन्ते (NKT 4, 3, 19) ।=Worlds. (दिव:) प्रकाशमानस्य सूर्यस्य । दिवु धातोर्द्युत्यर्थमादाय व्याख्यानम् ।= Of the resplendent sun. (अदब्ध:) अहिंसनीय: ।=Inviolable.

—. ——

Sūktam—8

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Vaishvānara. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Dhaivata.

What should men know and what should they preach are told :

पृक्षस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोमइव पवते चारुरग्नये ॥१॥

1. *TRANSLATION* :—O men ! I will tell aloud (proclaim. Ed.) the might of the fire which is connected with all, is sprinkler of happiness, non-violent (useful) and present (existent. Ed.) in all things. Let me also proclaim its science. Let me uphold the intellect of that great illuminator of the whole world, whose most modern intellect is pure like the Soma (moon-creeper) and beautiful.

PURPORT : - *Those persons only enjoy bliss whose intellect is purifying like the Soma (moon creeper), unparallelled strength and the science of Agni (fire and electricity).*

NOTES & REMARKS :—(पृक्षस्य) सर्वत्र सम्बद्धस्य, सम्पृक्तस्य । पृची-सम्पर्चने (अदा०) ।=Connected with all. (अरुषस्य) अहिंसकस्य । रुष-हिंसायाम् (दिवा०) ।=Non-violent, not harmful. (विदथा) विज्ञानानि ।= Knowledge, sciences.

What should men do is told further :

स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत ।
व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

2. *TRANSLATION* :—O highly learned persons ! you should know well that Agni born in the highest heaven in the form of the sun, is the protector of good actions and causes water (rains). It is the doer of noble deeds, is shining among all men, and touches the state of liberation (where there is no misery) by its greatness.

PURPORT :—*O men ! yon should always worship that God, doing good deeds, Who has done a very great benevolent act to us by creating the sun and other worlds.*

NOTES & REMARKS :—(व्रतानि) सत्यभाषणादीनि कर्म्माणि। व्रतमिति कर्मनाम (NG 2, 1) ।=Speaking truth and other good acts. (अन्तरिक्षम्) उदकम् । अन्तरिक्षम् इत्युदकनाम (NG 1, 12) इति महर्षि दयानन्देन ऋ. 3, 34, 10 भाष्ये उदलेखि, यद्यपि वैदिक यन्त्रालयमुद्रिते निघण्टावपि न दृश्यते । अन्तरिक्षशब्दः उदकनामसु संभवतः लिपिकप्रमादवशात् । अन्वेष्टव्यानि निघण्टोर्विविध-संस्करणानि ।=Water. (वैश्वानरः) विश्वेषु नरेषु प्रकाशमानाः ।=Shining among all men.

How the sun acts is told further :

व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः ।
वि चर्मणीव धिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥३॥

3. *TRANSLATION* :—O men! you should know well and properly utilise the sun, (solar energy. Ed.). It is like a wonderful friend, shining among all men (beings including the human ones. Ed.) upholding the heaven and earth like hair in the skin, and dispelling the darkness by its light, and moving in his own circumference. He props or supports the whole mighty world.

PURPORT :—O men! you should know that this sun created by God upholds all worlds by His power of attraction like the skin upholding the hair, and moves them regularly and moves Himself in His own circumference.

NOTES & REMARKS :—(अन्तर्वावत्) यो अन्तर्भृशं वाति गच्छति। वा-गतिगन्धनयोः (अ०) अत्र गत्यर्थः।=Which moves with in its circum-ferenc. (धिषणे) सर्वस्य धारिके। धिषणे इति द्यावापृथिवी नाम (NG 3, 30)। डु-धाञ्-धारणपोषणयोः (जुहो०) अत्र धारणार्थः।=Upholdes of all, (heaven earth).

What is the nature of air and what it does is told :

अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुरृग्मियम्।
आ दूतो अग्निमभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतः॥४॥

4. *TRANSLATION* :—O learned persons! you should know well that wind which causes sufferings (hardships or natural calamities. Ed.) (when hot or strong in the form of storm), which supports the shining Agni (heat) of the distant sun. The scientists praise it, as the people praise their good king and approach (it. Ed.) lovingly. It goes near the sun, which standing near the Prānas or waters, and great scientists take it (for proper application).

PURPORT :—As the air upholds the splendour even of the distant sun, similarly a good king should uphold his subjects even though they may reside in distant places.

NOTES & REMARKS :—(द्रूत:) यो दुनोति परितापयति स: (दु) दु-उपतापे (स्वा०) ।=Which causes suffering (when very hot or strong). (मातरिश्वा) यो मातर्य्यन्तरिक्षे शेते स: वायु: ।=The air which moves in the firmament. (महिषा:) महान्त: इति महन्नाम (NG 3, 3) =Great. (अपाम्) प्राणानां जलानां वा । आपो वै प्राणा: (Stph 3, 8, 2, 4, जैमि 3 प्र. 3, 1, 9) ।= Of the Prānas or waters.

What should a king do is told further :

युगेयुंगे विदथ्यं गृणद्भ्योऽग्ने र॒यिं य॒शसं॑ धेहि॒ नव्य॑सीम् ।
प॒व्येव॑ राजन्न॒घशं॑समजर नी॒चा नि वृ॑श्च व॒निनं॒ न तेज॑सा ॥५॥

5. *TRANSLATION* :—O king ! shining like the fire and free from the weakness of old age, you smite down with your splendour a thief (or other sinner), like the sun smites down the cloud, or as a hero smites down with thunderbolt-like sharp weapon a wicked fellow. And in every age or every year, you bestow upon the devotees of God wealth, which is glorious and acquired from scientific works and battles, good reputation or food, and new knowledge (linked with. Ed.) action.

PURPORT :—The simile is used in the mantra. As the sun disperses the clouds and as the thunderbolt cuts asunder what is to be broken, so a king should destroy the thieves and other wicked fellows and should bestow upon the righteous persons wealth and prosperity.

NOTES & REMARKS :—(विदथ्यम्) विदथेषु सङ्ग्रामविज्ञानादिषु भवम् ।= Acquired from the battles and scientific works. (यशसम्) कीर्तिमन्नं वा ।=यश इति अन्ननाम (NG 2, 7) कीर्त्यर्थ: सुप्रसिद्ध: ।=Glory or food. (पव्येव) वज्रेणेव । पवि: इति वज्रनाम (NG 2, 20) ।=As with thunderbolt like sharp weapon. (अघशंसम्) स्तेनम् । अघशंस इति स्तेननाम (NG 3, 2, 4) =Thief (or other sinner).

The ruler's or king's duties are elaborated :

अस्माकमग्ने मघवत्सु धारयानामि क्षत्रमजरं सुवीर्यम् ।
वयं जयेम शतिनं सहस्रिणं वैश्वानर वाजमग्ने तवोतिभिः ॥६॥

6. *TRANSLATION* :—O leader of all ! shining like the fire and highly learned king with your protections, let us win in battles an army consisting of a hundred, a thousand or more soldiers. You bestow upon our wealthy chiefs undecaying state (territories. Ed.) or wealth, good strength which is unbending, but which is full of humility.

PURPORT :—If the king and commanders of his armies are righteous, highly learned, just and men of self-control, they can achieve victory everywhere.

NOTES & REMARKS :– (क्षत्रम्) राष्ट्रं धनं वा । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 227) क्षत्रमिति धननाम (NG 2, 10) ।=State, kingdom or wealth. (वाजम्) सङ्ग्रामम् ।=Battle. (अनामि) अनमनहिम् अथवा नम्येतु ।= Unbending. May be full of humility though unbending or strong.

What should kings and others do is told :

अदब्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरीन् ।
रक्षा च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

7. *TRANSLATION* :—O king ! shining in a unifying act with knowledge and humility like the sun, illuminating all the three worlds-above below and middle—or like Agni dwelling in three places in the form of fire on earth, lightning in the firmament and sun in the heaven, protect our enlightened devotees with your non-violent protective (guarding. Ed.) powers. Protect also all our kith

and kin, so that the strength of the givers of tributes to you and ours may grow. Being praised by us, (you. Ed.)overcome all enemies with our help.

PURPORT :—As the sun illuminates the worlds above, below and the middle, likewise you, O king ! protect all your subjects, make such laws so that the number of the highly learned persons may ever grow.

NOTES & REMARKS :—(अदब्धेभिः) अहिंसकैः। दभ्नोति वधकर्मा (NG 2, 19) ।=Non-violent. (वैश्वानर) विद्याविनयप्रकाशमान ।=Shining with knowledge and humility. (शर्धः) बलम्। शर्ध इति बलनाम (NG 2, 9) । Strength, might.

TRANSLATOR'S NOTES ;—विषधस्थ may also mean according to Dayanand Sarasvati commentary on Rig. 5.8.8 त्रिभिः प्रजाभृत्यादिभिर्जनैः सह: पक्षपातरहितस्तिष्ठति तत्सम्बुद्धौ। One who remains impartial towards his subjects, servants and his own kith and king.

Griffith's foot-note on the hymn is amusing. He says "The hymn is somewhat obscure; but the general purport appears to be : Agni is the priests' guide and teacher. As the sun-light dispels the darkness, so he enlightens our understandings. "(The Hymns of the Rigveda, translated by Griffith Vol. I Page 563).

As a matter of fact, there is no obscurity in the hymn. The mistake lies with Griffith and other scholars of his type in taking Agni only for material fire and to (assume. Ed.) think that fire is the teacher and guide of the priests. It is quite clear that by Agni here is meant an enlightened leader who as Griffith also says "enlightens our understanding and dispels the darkness" of ignorance. This substantiates the interpretation given by Dayananda Sarasvati.

Sūktam—9

Seer or Rishi of the Sūktam—Bhārādvāja Devatā—Vaishvānara. Chhandas—Trishtup, Pankti and gagati. Svaras—Dhaivata, Panchama and Nishāda.

How should the rulers and their subjects deal with one another is told :

अहंश्च कृष्णमहरर्जुनं च वि वर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्तमांसि ॥१॥

1. *TRANSLATION* :—O men ! one half of the day (night) is dark and the other one is bright which is endowed with straight movements and other qualities. Both day and night move on with (our. Ed.) knowledge and actions. The fire when kindled with its lustre overcomes the darkness like the sun illuminating the world.

PURPORT :—*There is simile used in the mantra. As day and night are associated with each other, so the king and his subjects should be agreeable to each other. As the sun disples darkness by (its. Ed.) light, so a king should (also. Ed.) dispel the darkness of ignorance by the light of Vidya (knowledge) and humility.*

NOTES & REMARKS :—(अह:) व्याप्तिशीलम् । अह्-व्याप्तौ (स्वा०) ।= Pervading. (अर्जुनम्) ऋजुगत्यादिगुणम् । अर्जुनम् इति रूपनाम (NG 3, 7) ।= Endowed with straight movement and other qualities.

———

Whose is the offspring (i.e. The quality of an ideal) are told :

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।
कस्य स्वित्पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥२ ।

2. *TRANSLATION* :—O learned persons ! I do not know either

the warp or woof, I know not the web they weave when moving to the contest or battlefield. Whose pure (ideal, Ed.) son who is giver of happiness shall here speak words that must be spoken (meaning ideal. Ed.) without assistance from the father near him (meaning indepently or without any prompting. Ed.) Such a son is very rare.

PURPORT :—*It is difficult for us (ordinary persons) to decide (the parenthood of a man. Ed.), but the principle accepted by the wise is that a boy is (not only Ed.) the son of his parents, but he is (also. Ed.) the son of the Acharya (a preceptor) and Vidya (Knowledge or wisdom). Indeed, they give him second birth through initiation.*

NOTES & REMARKS :—(समरे) सङ्ग्रामे । समर्ये इति संग्राम नाम (NG 2, 17) । समर समर्थ शब्दो पर्यायौ ।=In the battle or contest. (पुत्रः) पवित्रः सुखप्रदो वा । पूङ्-पवने । त्रैङ्—पालने (श्वा०) ।=Pure or giver of happiness.

Something about the son is more is told :

स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुथा वदाति ।
य ईं चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

3. *TRANSLATION* :—O men ! he understands the warp and woof or the origin and the Protector of the world, who being the the Protector of the Immortal soul goes up and below i.e. every where. He sees with another eye of wisdom and knows or preserves the semen (i. e. Observes Brahmacharya. Ed.). He speaks at proper time the right thing.

PURPORT :—*Those persons only are able to know and tell others about the origin of this materials. Ed world, who receive true knowledge and education from the absolutely truthful enlightened persons with Brahmacharya (continence).*

NOTES & REMARKS :—(तन्तुम्) कारणम् ।=Cause, origin. (ओतुम्) रक्षकम् । (ओतुम्) अव-रक्षणादिषु (भ्वा०) ।—Protector. (ईम्). उदकम् इव शुक्रम् । ईम् इति उदकनाम (NG 1, 12) अत्र वीर्यार्थे ।=Semen like water.

The body has both, soul and God is told :

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा३ वर्धमानः ॥४॥

4 *TRANSLATION* :—O learned men ! behold that First (efficient cause), Giver of Peace and Bliss, Immortable, Immortal Light like the sun among the mortals. That is God. Behold also the another seated in the body and ever-working with it, manifesting (though not born) itself with the body. This is your immortal soul.

PURPORT :—O men ! in this body there are two conscious and eternal spirits called soul and God. One of them called Jeevātmā (soul) is limited in space (size. Ed.), knowledge and power, and it having received the body is manifested, grows, changes, decays and enjoys the fruits of its good or bad actions. The other Paramātāmā (God) is Eternal, Immortable, Omniscient, free from the fruit of actions. In fact, this is what you should know decidedly.

NOTES & REMARKS :—(ज्योतिः) सूर्यं इव स्वप्रकाशं चेतनं परमात्मानम् । =Self-refulgent conscious God like the sun. (होता) दाता-ग्रहीता । (होता) हु-दानादनयोः आदाने च (जुहो०) ।=Giver of Peace and Bliss and the fruit of actions of the souls and accepter of men's true devotion.

TRANSLATOR'S NOTES :—ज्योतिः is from द्युत-दीप्तौ । द्युतेरिसिन्नादेश्च

जः (उणादिकोषे 2, 111) इति इसिम् प्रत्ययः आदेशच जः This and other mantras clearly show that the Vedas do not support अद्वैतवाद or monism.

What should be known in this body is told :

ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥५॥

5. *TRANSLATION* :—O men ! you should know that there is a Firm (immortable and unwavering) light which is All-Bliss and steady. This is known as Brahma, Supreme Being or God. Based upon that there is the mind swiftest among all things that fly. On the basis of the mind, there are all the senses of one accord, with one intention, manifesting their own objects—eyes ears etc. having mind as their common means and of common knowledge. They go well unobstructed to receive knowledge of the soul.

PURPORT :—O men ! in this body there is one self-refulgent Brahma (God) Who has Absolute existence, consciouness and Bliss. The second is Jeeva or soul. Third is the mind. Fourth are the senses, fifth are the Pranas (vital breaths) and sixth is the body. In this way, all dealings are accomplished. Among them, Goa is the support or axle of all, the soul is the upholder of the body, senses, Prānas and inner senses (mind, intellect etc) and the seat of the soul is body. All about this truth you must know well.

NOTES & REMARKS :—(कम्) सुखस्वरूपम् । कम् इति सुखनाम (NG 3, 6) ।=Embodiment of abiding happiness or bliss. (देवा:) स्वस्वविषयप्रकाशकानि श्रोत्रादीनीन्द्रियाणि । (देवा:) दिवु-क्रीडा विजिगीषाव्यवहारद्युति स्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा०)अत्र द्युत्यर्थमादाय व्याख्या द्युतिः-प्रकाशः ।=Senses which manifest their objects. (क्रतुम्) जीवस्य प्रज्ञानम् ।=The knowledge of the soul.

TRANSLATOR'S NOTES :—It is not correct on the part of

Griffith to translate विश्व देवा: here and almost everywhere else as "All Gods". He seems to be obsessed with the erroneous idea of polytheiom in the Vedas.

What should be known in the human body is told :

वि मे कर्णा पतयतो वि चक्षुर्वी३दं ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥६॥

6. *TRANSLATION* :—O learned persons ! my ears unclose to hear, and my eyes go here and there. The light within my heart also goes here and there. The same is the case with my mind which thinks of the distant objects. What shall I speak under these conditions ? What shall it reflect ? Please tell me all about this.

PURPORT :—O enlightened men ! you instruct me about who am I and what are my means and such other things.

NOTES & REMARKS :—(दूरआधीः) दूररस्थानां पदार्थानां समन्ताच्चिन्तकम् । Thinking about the distant objects. (नू) सद्यः । अत्र ऋचितुनुघेति दीर्घः । श्रा ध्यैचिन्तायाम् ।—Quickly.

Whom men should fear and never indulge in sin is told :

विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥७॥

7. *TRANSLATION* :—O God—our supreme leader ! all learned persons bow down before you in fear. They are like our very life like the Prānas. You purifying God stand even in the

darkness (depth. Ed,) of matter etc. May you Immortal God, the Illuminator of the whole world be our Protector for our growth, for our harmonious (and integrated. Ed.) development.

PURPORT :—O men ! as the earth and other things have their basis in Prāna and electricity and all beings are afraid of fire, so knowing God as Omnipresent and Indwelling Spirit, enlightened men are ever afraid of committing sins. All people should be afraid of Him (God).

NOTES & REMARKS :—(अनमस्यन्) प्रह्वीभूता भवन्ति ।=To be polite. (भियाना:) भयं प्राप्ता: ।=Terrified. (त्वम्) परमात्मानमिव विद्युद्युक्तं प्राणमिव परमात्मानम् ।=To you who are energetic life-giving like God. (तस्थिवांसम्) प्रतिष्ठन्तम् ।=Establish. (वैश्वानर:) विश्वस्य संसारस्य प्रकाशक: ।=Illuminator of the whole universe. (अमर्त्य:) मृत्युधर्मरहित: । One who is immortal.

Sūktam—10

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Trishtup and Brihati of various kinds. Svaras—Panchama, Dhaivata and Madhyama.

What should men do is told :

पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

1. *TRANSLATION :*—O men ! in the inviolable Yajna—consisting of combination of various articles, which is to be accomplished with great labour, uphold or install with words worth uttering. Agni in the form of electricity/power/energy etc. is giver of great delight or is admirable. That Agni is pure and makes our paths (achirties. Ed.) pleasant. At the same time, we must adore

that Omniscient God who is the greatest Illuminator and who makes us endowed with non-violence and other essentials of Dharma (righteousness).

PURPORT :—O men ! as the priests or the performers of the Yajnas enkindle Agni (fire) in the Yajna, place it in front and benefit the world by putting oblations in it, in the same manner, they should always keep God in the bottom of their souls. The priests should put the oblation of mind intellect and other things, and should behold Him (with the internal eyes of wisdom), and (thus Ed.) benefit the world by delivering sermons about Him.

NOTES & REMARKS :—(मन्द्रम्) आनन्दप्रदं प्रशंसनीयं वा मदि-स्तुतिमोद मदस्वप्नकान्तिगतिषु (भ्वा०)।=Giver of joy or admirable. (विभावा) विशेषेण प्रकाशक:। वि-भा-दीप्तौ (अदा०)। Chief Illuminator. (स्वध्वरा) सुष्ठु अहिंसादि-धर्मयुक्तान्। ध्वरतिहिंसाकर्मा तत्प्रतिषेध:। (NKT 1, 3, 8) ।=Endowed with non-violence and other essentials of Dharma (righteousness.) (जातवेदा:) यो जातान् सर्वान् वेत्ति स:। जातवेदा: कस्मात् जातानि वेद (NKT 7, 5, 19) ।—God who knows all things.

What should men do is told :

तमुं द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
स्तोमं यमस्मै ममतेव शूषं घृतं न शुचिं मतयः पवन्ते ॥२॥

2. *TRANSLATION* :—O learned leader ! distributor of wealth and knowledge etc. among many, resplendent and upholder of good virtures, you purify like the fire; hear the praise of that Agni (fire) which is purified by you and illumine men and other wise men with pure ghee (clarified butter) and strength, like the affectionate regard.

PURPORT :—All should know that fire is the accomplisher of many works, which proves to be so when applied properly.

NOTES & REMARKS :—(पुर्वणीक) बहूनां सम्भाजक। पुरु इति बहुनाम (NG 3, 1) वन-संभक्तौ (भ्वा०) ।=Distributor among many of various articles. (शूषम्) बलम्। शूषम् इति बलनाम (NG 2, 9) ।=Strength. (मतय:) मनुष्या:—मतय: इति मेधाविनाम (NG 3, 15) ।=Thoughtful or wise men.

The men's duties are elaborated :

पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः ।
चित्राभिस्तमूतिभिश्चित्रशोचिर्व्रजस्य साता गोमतो दधाति ॥३॥

3. *TRANSLATION* :—O learned men! a wise man among the human beings is a great devotee of God praising Him exceedingly. Endowed with wonderful light (of knowledge), he enhances Agni (fire) with the oblation of foodgrains and gives with (performs. Ed.) admirable deeds; and with wonderful protective powers, he upholds it during the battle with clouds (raining). This mystery, you should know.

PURPORT :—*You should properly utilise that Agni (fire) which has wonderful properties, functions and nature.*

NOTES & REMARKS ;—(गोमत:) अतिशयितस्तोता। गोरिति स्तोतृनाम (NG 3, 16) ।=A great devotee of God who glorifies Him exceedingly. (पीपाय) वर्धयति। (ओ) प्यायी-वृद्धौ (भ्वा०) ।=Multiplies increases. (व्रजस्य) व्रजन्ति घना यस्मिंस्तस्य मेघस्य। व्रज गतौ (भ्वा०) ।=Of the cloud.

TRANSLATOR'S NOTES :- This interpretation of गोमत: shows that according to Dayananda Sarasvati the correct reading of the text before him should be गोतम: and not गोमत:. This requires further research.

Again the duties of men are described :

आ यः पप्रौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
अधं बहु चित्तम ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥

4. *TRANSLATION* :—O men ! you should know the properties of that Agni (fire and electricity) which when manifested or kindled fills heaven and earth with far extending splendour, as it has travelled a long way (through its smoke). (or wirelines. Ed.) It dispels the thick darkness of the night by its light. It is seen as the purifying fire.

PURPORT ;—Men must know the science of Agni (both in the form of fire and electricity).

NOTES & REMARKS :—(उर्वी) द्यावापृथिव्यौ । उर्वी इति द्यावापृथिवीनाम (NG 3, 30) ।=Heaven and earth. (ऊर्म्यायाः) रात्र्याः । ऊर्म्येति रात्रिनाम (NG 1, 7) ।=Night.

What should men do is told further :

नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयिं मघवद्भ्यश्च धेहि ।
ये राधसा श्रवसा चात्यन्यान्त्सुवीर्येभिश्चाभि सन्ति जनान् ॥५॥

5. *TRANSLATION* :—O absolutely truthful person ! shining like fire with your protections endowed with much knowledge and exertion, confer wonderful wealth upon us and wealthy persons. Those persons get much respect who stand pre-eminent, surpassing others in offering liberal gifts, in (order to promote Ed.) fame and heroic virtues.

PURPORT :—O men ! respect them much who give you knowledge and wealth.

NOTES & REMARKS :—(पुरुवाजाभिः) बहुज्ञानपुरुषार्थयुक्ताभिः । वाजः- वज गतौ । गतोस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । वाज इति बलनाम (NG 2, 9) तेन पुरुषार्थ परकोर्थः सो बलमूलक एव सम्भवति ।=Endowed with much knowledge and industriousness. (श्रवसा) अन्नादिना । श्रव इत्यन्ननाम (NG 2, 7) ।= With food and other things.

———

What should the enlightened persons do is told :

इमं यज्ञं चनो धा अग्न उशन्यं त आसानो जुहुते हविष्मान् ।
भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातौ ॥६॥

6. *TRANSLATION* :—O industrious learned leader ! let every thing be easy for you who is seated here and desiring the welfare of all performs this Yajna (in the form of benevolence etc.) and uphold food and other eatable and proper things. Protect this worshipper (me. Ed.) in the battle or contest of desirable scientific knowledge. You have good path among the upholders of food, knowledge and strength.

PURPORT :—Those who do good to others, get all their good desires fulfilled.

NOTES & REMARKS :—(चनः) अन्नादिकम् ।=Materials and other articles. (यज्ञम्) परोपकाराख्यम् । (यज्ञम्) यज-देवपूजासङ्गतिकरणदानेषु =Yajna in the form of benevolence or doing good to others. Respect shown to the enlightened persons, unification, charity— all these are included in benevolence. (भरद्वाजेषु) ये वाजानन्नादीन् भरन्ति तेषु । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 6) । (वाजः) वज-गतौ गतेस्त्रिष्वर्थेषु ग्रहणम् ।=Among those who uphold food and other things including knowledge and strength. (गध्यस्य) अभिकाङ्क्षितुं योग्यस्य ।=Desirable.

———

The duties of the enlightened persons is told further :

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥७॥

7. *TRANSLATION* :—O learned leader ! give up all acts of malice and urge upon others to do so. Increase (our. Ed.) noble speech and food material so that we may enjoy gladness for a hundred years, possessing brave son and other persons.

PURPORT :—The learned men should always do such deeds and should urge upon others to do so, by which all evils may be set aside and intellect, strength and life-span may grow.

NOTES & REMARKS :—(इनुहि) विशेषेण व्याप्नुहि। इण् गतौ (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम्। प्राप्तिः व्याप्तिः इत्यनर्थान्तरकम्। इलाइति अन्ननाम (NG 2, 7) इला इति वाङ्नाम(NG 2, 11) Pervade well or increase. (इलाम्) वाचम् अन्नं वां।=Good speech or food.

Sūktam—11

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should the enlightened persons do is told

यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥

1. *TRANSLATION* :—O liberal donor ! enlightened man purifier like the fire, (and. Ed.) performing the Yajna (non-violent sacrifice) (is. Ed.) well impelled by the wise. Do you invite us with

good deeds like the teachers and preachers who are like Prāna and Udāna and are devoid of all false conduct. They unite for giving and taking (people. Ed.) to heaven (from the. Ed.) earth. Having removed all obstacles put (up. Ed.) by mighty men who are like impetuous winds, you unite all.

PURPORT :—Those enlightened men who are dear like the Prāna and Udāna, and industrious, are able to make all happy.

NOTES & REMARKS :—(यजस्व) सङ्गमय। यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणार्थग्रहणम्।=Unite. (मित्रावरुणा) प्राणोदानाविवाध्यापकोपदेशकौ। प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12 II 3, 6, 1, 16, 5, 3, 5, 34)।=Teachers and preachers who are like Prāna and Udāna (two vital airs). (इषित:) प्रेरित:। इष-गतौ (दिवा०) गति-प्रेरणम्। =Impelled, urged. (होत्राय) आदानाय दानाय वा। हु-दानादनयो: आदाने च (जुहो०) अत्र दानादानार्थग्रहणम्।=For making and giving. (मरुताम्) वायूनामिव मनुष्याणाम्। मरुत: मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा (NKT 11, 2, 14)।=Mighty men who are like impetuous winds.

———

The enlightened men's duties are described :

त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु।
पावकया जुह्वा॒ वह्निरासाग्ने यजस्व तन्वं॒ तव स्वाम् ॥२॥

2. *TRANSLATION* :—O benevolent like the fire! O enlightened person like the Agni (in the form of fire) which is giver of delight and heat health etc, shining within the Yajna united you and us with its purifying flame. The electricity and sun do it with their power; in the same manner, you being free from malice among mortals unite us and our bodies through the performance of Yajna and other noble philanthropic deeds. [Make us always united and engaged in the performance of Yajnas (non-violent sacrifices) and other noble deeds.]

PURPORT :—As Agni (in the form of electricity, fire and sun) does good to the whole world, so the enlightened men gladden the the universe.

NOTES & REMARKS :—(मन्द्रतम:) अतिशयेनानन्दयिता । (मन्द्रतम:) मदि-स्तुतिमोदमदस्वप्नकान्तिगतिषु । अत्रमोदार्थ: ।=Giver of much delight. (अग्ने) अग्निरिव परोपकारिन् ।=Benevolent like the fire. (विदथा) विदथे यज्ञे । विदथ: इति यज्ञनाम (NG 3, 17) ।=In the Yajna.

———

What and how should the enlightened persons do is told :

धन्यां चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्मं गृणते यजंध्यै ।
वेपिष्ठो अङ्गिंरसां यद्ध विप्रो मधुंच्छन्दो भनंति रेभ इष्टौ ॥३॥

3. *TRANSLATION* :—O highly learned person ! your blessed intellect which longs for the enlightened men, that is, they praise to take birth among or like the scholars who are dear like the Prānas (vital breaths). When a very wise man who shakes or terrifies the wicked and is a devotee of God always glorifying Him, utters words of sweet wisdom and freedom in the Yajna, it increases knowledge. All these things let us gladly take.

PURPORT :—Blessed are those persons who by the association with the enlightened persons and with their intellect long for the acquisition of knowledge and preach others about truth.

NOTES & REMARKS :—(धिषणा) प्रज्ञा द्यौ: पृथिवी वा । विद्या वै धिषणा (तैत्तिरीय संहिता 5, 1, 7, 2 मैत्रायणी सं० 4, 2, 1, काठक सं० 19, 7, अत्र विद्या-धारिका बुद्धि: ।=Intellect. (वष्टि) कामयते । वश-कान्तौ (अ.) कान्ति:-कामना । वेपृ कम्पने (भ्वा०) ।=Desires, longs for. (वेपिष्ठ:) अतिशयेन कम्पक: ।=Shaker or terrifies. (अङ्गिरसाम्) प्राणानामिव विदुषाम् । प्राणो वा अङ्गिरा: (Stph 6, 1, 2, 28, 5, 2, 3, 4) ।=Of scholars who are dear to us like long life. (छन्द:) स्वातन्त्र्यम् । छदिर्-ऊर्जने (भ्वा०) पराक्रमवर्द्धकं स्वातन्त्र्यमेव ।=

Freedom. (इष्टौ) विज्ञानवर्धके यज्ञे। (इष्टौ) यज-देवपूजासङ्गतिकरणदानेषु। विद्वांसो वै देवाः। विदुषां पूजायैव विद्याप्राप्तिः वृद्धिश्च स्वाध्यायो वै ब्रह्मयज्ञः (Stph 17, 5, 6, 2)।=In the Yajna which increases knowledge.

How should the enlightened person do is told further :

अदिद्युतत्स्वपांको विभावाग्ने यजस्व रोदसी उरूची।
आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥४॥

4. *TRANSLATION* :—O learned person ! you are purifier like the fire, Good men like five Prānas who are givers of proper things, manifest (honour) you with good food etc, because you are industrious. You who are not yet perfectly mature but sufficiently bright with knowledge shine like the good life. You unite the wide-spreading heaven and earth i. e. (make proper use of them travelling in the vehicles and aircrafs).

PURPORT :—*As five Prānas (vital breaths) uphold the body, so that who are regular in their taking of food, walk and other movements can maintain their bodies for a long time. In the same manner, the teaching or sermons of the enlightened persons make the knowledge long enduring or permament.*

NOTES & REMARKS :—(अञ्जन्ति) सुप्रकटयन्ति। अञ्जु-व्यक्तिम्राक्षणा कान्तिगतिषु (रुधा०)।=Manifest well, honour. (सुप्रयसम्) सुष्ठु-प्रयत्नवन्तम्। सु+प्र+यसु-प्रयत्ने (दिवा०)।=Industrious. (पंच जनाः) पंच प्राणा इव वर्तमानाः। पंच प्राणाः प्राणापानव्यानोदानसमानाः पंच जनाः-गन्धर्वाः पितरो देवाः असुराः रक्षांसीत्यर्थः। चत्वारो वर्णाः निषादः पंचमः इत्यौपमन्यवः (NKT 3, 2, 8)।=Men who are like five Prānas.

What should men do is again told :

वृञ्जे ह यन्नमसा बर्हिरग्नावयामि स्रुग्घृतवती सुवृक्तिः ।
अम्यक्षि सद्म सदने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥

5. *TRANSLATION* :—O highly learned persons ! I put the ghee (clarified butter) in the fire alongwith some food materials and other things as oblations. I obtain the ladle with the drops of ghee as a river full of water to which men go for taking bath. Firm on the seat of earth is based the altar like the eye, turning towards the sun. All must perform such Yajna very well.

PURPORT :—As the performers of the Yajnas put ghee in the fire, so the enlightened persons should put knowledge in other's intellects. (mind Ed.)-As the eye goes towards the sun (sees through the sun light. Ed.) so the oblations put in the fire pervade the firmament.

NOTES & REMARKS :—(वृञ्जे) त्यजामि । वृजी-वर्जने (अदा.) ।=Leave, put. (बर्हिः) घृतम् । बृह-वृद्धौ । वर्धन्ते जनोऽनेन शक्ताविति बर्हिः घृतम् ।= Ghee (clarified butter created. Ed.) fires. (अयामि) प्राप्नोमि । अय-गतौ (भ्वा०) ।=Obtain, achieve.

How should men behave is told :

दशस्या नः पुर्वणीक होतर्देवेभिरग्ने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अति स्रसेम वृजनं नांहः ॥६॥

6. *TRANSLATION* :—O king purifying like the fire ! you have many armies. O son of a mighty person ! shining alongwith the brave persons who are full of splendour like the fire, you are a liberal donor. Bestow upon us riches, so that becoming safe (lit. covered on all sides), we may escape from the evil strength of our foes as well as from sins.

PURPORT :-O men ! as the fire grows by puttnig the fuel, so you should grow with industriousness. As men give up the adversaries soon, so you should (also. Ed.) give up all unjust conduct and sin quickly.

NOTES & REMARKS :—(दशस्या) दाशंति ददति येन तद् शस्तदात्मानमिच्छ। अत्र संहितायामिति दीर्घः।=Give. (अग्निभिः) अग्निवद्वर्त्तमानैर्वीरैः। (दासृ-दाने भ्वा०) With brave men who are full of splendour like the fire. (वावसानाः) आच्छाद्यमानाः। वस-आच्छादये (अ०) ।=Being covered, safe. (वृजनम्) वर्जनीयं बलम्। वृजनमिति बलनाम (NG 2, 9)।=Evil strength.

———

Sūktam—12

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā- Agni. Chhandas—Trishtup and Pankti. Svaras– Dhaivata and Panchama.

What should men do is told :

मध्ये होता दुरोणे बर्हिषो राळग्निस्तोदस्य रोदसी यजध्यै।
अयं स सूनुः सहस ऋतावा दूरात्सूर्यो न शोचिषा ततान॥१॥

1. *TRANSLATION :*—O men ! this Agni (fire) is the giver of heat and happiness, and placed in the middle of space at home is resplandent and remover of cold and many diseases caused by it. It unite heaven and earth (through the smoke etc.). So similarly this highly learned who is the son of a mighty person endowed with the power of endurance, and who always seeks truth, spreads the light of knowledge like the sun with his light, and dispels all darkness.

PURPORT :—These active persons who are illuminators of all good works like the sun, are capable to romote the happiness of all.

NOTES & REMARKS :—(दुरोणे) गृहे। दुरोणे इति गृहनाम (NG 3, 4)।

At home. (बर्हिषः) अवकाशस्य । बर्हिः इति अन्तरिक्षनाम (NG 1, 3) ।=Of the space or firmament. (तोदस्य) व्यथायाः । तुद-व्यथने (तुदा०) यज-देवपूजा-संगतिकरणदानेषु-अत्र संगतिकरणार्थः ।=Of the pain or disease etc. (यजध्यै) यष्टुं-संगन्तुम् ।=To unite.

———

The men's duties are highlighted :

आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्त्सर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्यै ॥२॥

2. *TRANSLATION* :—O king ! you are worthy of association. In you who are not yet perfectly mature in knowledge (but desire to do so), the light (knowledge. Ed.) of electricity etc. is united like the Yajna which is the cause of the advancement of all Like the air present on earth, firmament and the solar world which is remover of many diseases while blowing on in pure places, perform Yajna for uniting the riches that are worth taking and giving, urging others also to emulate the same.

PURPORT :—Where the king is mighty like the sun, resides all happiness.

NOTES & REMARKS :—(द्यौः) विद्युदादिप्रकाशः । दिवु धातोर्द्युत्यर्थमादाय व्याख्यानम् ।=The light of electricity etc. (सर्वतातेव) सर्वेषां वर्धको यज्ञ इव । सर्व+तन्-विस्तारे (तन्त) सर्वं तनोति विस्तारयति सर्वेषां शक्तिं वर्धयतीति यज्ञः सर्वतात ।= Like the Yajna which is the cause of advancement of all. (जंहः) सद्यो गन्ता ।=Fast goer.

———

The qualities of an ideal are told :

तेजिष्ठा यस्यारतिर्वनेराट् तोदो अध्वन्न वृधसानो अद्यौत् ।
अद्रोघो न द्रविता चेतति त्मन्नमर्त्योऽवर्त्र ओषधीषु ॥३॥

3. *TRANSLATION* ;—O men ! the inspiring achievements

of the king who is full of splendour like the fire, blazes most splendid like the fire in the finest rays of the sun. His achievement shines waking on the way like a pain (in stomach etc.) growing on the movement. He himself being immortal (by the nature of the soul) active and invincible gives the knowledge about the Soma and other plants.

PURPORT ;—That man alone can get all his desires fulfilled and is blessed, where (his. Ed.) nature and prompting is full of splendour or inspiring. Such a man being devoid of malice, can alleviate the miseries of others as a medicine removes diseases.

NOTES & REMARKS :—(द्रविता) गन्ता । द्रु-गतौ (भ्वा.) गति प्रापणयो: । गतेष्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।=Going from place to place, active. (अरतिः) प्राप्तिः ।=Achievement. (अवर्त्तः) अनिवारणीयः । वृञ्-आवरणे (चुरा०) Invincible.

How should the enlightened persons deal is told :

सास्माकेभिरेतरी न शूषैरग्निः ष्टवे दम आ जातवेदाः ।
द्र्वन्नो वन्वन् क्रत्वा नार्वोस्रः पितेव जारयायि यज्ञैः ॥४॥

4. *TRANSLATION* :—O men! that king is to be served by us who is like the father, taking good food, and preserving the strength of the body (that attains old age only in the course of time), who is rapid-going like a horse and who serves the cows with his good actions. In the same manner, a man who knows the nature of all objects and who shines like the fire living in his admirable house comes to our aid in undesirable dealing or (in distress at proper time. Ed.).

PURPORT :—As in a praiseworthy (ideal. Ed.) home, a men dwells happily, in the same manner, under the rule of a king who is nourisher of the subjects, people live happily. As a man who has obtained

self-control by the use of his good intellect guards the orphans on having attained kingdom. In the same manner, the enlightened men should protect the (people. Ed.) by preaching truth.

NOTES & REMARKS ;—(जारयायि) जारं जरावस्थां दातुं शीलं यस्य तच्छरीरम् ।=Body which has to obtain old age in course of time. (शूषैः) बलादिभिः। शूषमिति बलनाम (NG 2, 9) ।=With strength and vigour. (एतरी) प्राप्तव्ये। (एतरी) इण् गतौ। अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणम्।= In an attainable or desirable dealing.

The nature of electricity/energy is told :

अर्धं स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम्।
सद्यो यः स्यन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट्॥५॥

5. *TRANSLATION* :—O learned persons! scientists praise (take maximum use of. Ed.) the properties of electricity/energy when pervading melting and shaking secretly present like a useless (hidden. Ed.) thief. It makes subtle the glow and goes to the earth quickly. Having known it well and having acquired the knowledge of this science, a glorious or renowned archer (armed man. Ed.) knows the elements of the Dhanurveda (military science).

PURPORT :- O highly learned persons ! if you know the science of electricity, produce it by rubbing with machines and harness for men with it. Then it becomes very impetuous and it shakes all. If it is put in a glass cover and men are kept away separately, then it goes to the earth quickly. This pervading all is very admirable by using it. With its proper use, the king can conquer his enemies quickly and become prosperous.

NOTES & REMARKS :—(विषितः) व्याप्तः। विष्लृ-व्याप्तौ (जु०) ।= Pervading. (धवीयान्) अतिशयेन कम्पकः धूञ्-कम्पने (स्वा०) ।=That which shakes much. (तायुः) स्तेनः। तायुरिति स्तेननाम (NG 3, 24) ।=Like thief.

An ideal man is described :

स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

6. *TRANSLATION* :—O king ! you are full of splendour like the fire and moving all quickly like the horse (-power. Ed.) as shining with the various forms of electricity and other objects. Thus you conquer your adversaries who censure (defame. Ed.) you unjustly and take away their riches. Subduing dog-like wicked armies, therefore let us enjoy delight for hundred years being brave heroes.

PURPORT :—Men should accomplish all works by the proper application of Agni (fire and electricity etc.) and other things, and should punish the unjust people and make them calm (disciplined. Ed.). In this way, by doing righteous and just works, all may live for hundred years.

NOTES & REMARKS :—(अर्वन्) अश्वेव शीघ्रं गमयन् । अर्व-गतौ ।= Moving swiftly like a horse. (वेषि) व्याप्नोषि । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु । अत्र व्याप्त्यर्थः ।=Pervade.

Sūktam--13

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

In what way, a king can be good is told :

त्वद्विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम् ॥१॥

1. *TRANSLATION* :—O prosperous and auspicious king ! you are full of splendour like the fire, like the birds of the forest. The men obtain all riches and prosperity from you. Like the flow of water from the firmament, the admirable wealth which enables men to go from place to place for (trading and self-sufficieney in. Ed.) food materials are obtained from you in the battles. Therefore, you are worthy of respect.

PURPORT :—There is simile in the mantra. As the sun gladdens the whole world by raining down water from the firmament, so the king should constantly gladden and feed all, by increasing the prosperity by just industriousness (right conduct, Ed.).

NOTES & REMARKS :—(वयाः)पक्षिणः ।=Birds. (वृत्रतूर्य्ये) वृत्रस्य मेघस्य हननं यत्र, तद् वद् वर्तमाने संग्रामे । वृत्र इति मेघनाम (NG 1, 10) तूरी-गतित्वरण-हिंसनयो (दिवा०) अत्र हिंसनार्थः । वृत्रतूर्य्ये इति संग्रामनाम (NG 2, 17) ।=In the battle where enemies are killed like the clouds. (श्रुष्टी) क्षिप्रम् । अत्र संहितायामिति दीर्घः ।=Obtain quickly.

How should the enlightened men behave is told :

त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।
अग्ने मित्रो न बृहत ऋतस्यासि क्षत्ता वामस्य देव भूरेः ॥२॥

2. *TRANSLATION* :—O liberal donor ! enlightened persons are purifying like the fire. You are worthy of respect as you as a friend are the discriminator (between the untruth and. Ed.) admirable great truth. Therefore you dwell, like circumambient air with wonderous splendour, and being endowed with admirable wealth, enable us to obtain the charming wealth.

PURPORT :—Those enlightened persons who (rightly. Ed.) uphold the beauty of wealth and prosperity like the Prāna, should deal with all in a friendly manner and should make all happy.

NOTES & REMARKS :—(इषे) प्राप्तुम् । इष-गतौ (दिवा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।=To obtain. (वामस्य) प्रशस्यस्य । वाम इति प्रशस्यनाम (NG 3, 8) ।=Of the admirable. (दस्मवर्चाः) दस्ममुपक्षयितं निवासितं वर्चो दीप्तिर्येन सः । वर्च-दीप्तौ (भ्वा.) दसु-उपक्षये (दि०) क्षि-निवासगत्योः ।=Full of splendour.

How should the enlightened men behave is told :

स सत्पंतिः शवंसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भर्ति वाजंम् ।
यं त्वं प्रंचेत ऋतजात राया सजोषा नप्त्रापां हिनोर्षि ॥३॥

3. *TRANSLATION* :—O enlightened leader ! you are renowned on account of truth. As the sun protector of waters slays the cloud by its might and upholds the food or knowledge of a dealer or student. So you being endowed with love and the spirit of service, enable to grow with the proper application of electricity grows on all sides.

PURPORT :—Those geniuses who illuminate knowledge like the sun and dispel all ignorance enjoy unparallelled happiness.

NOTES & REMARKS :—(पणे) व्यवहर्त्तुः । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थग्रहणम् ।=Of a dealer. (वाजम्) अन्न विज्ञानं वा । वाज इत्यन्ननाम (NG 2, 7) वज-गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Food or knowledge. (हिनोषि) वर्धयसि । हि-गतौ (भ्वा.) वृद्धौ च (स्वा.) ।=Multiplies, enables to grow.

What should men do is told further :

यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मर्तो निशितिं वेद्यानट् ।
विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥४॥

4. *TRANSLATION* :—O son of the mighty father ! O

enlightened person purifying like the fire, the mortal who approaches and honours you with the most admirable Vedic mantras within the Yajnas, consisting of the honour shown to the scholars, association and charity and with the construction of an altar, gives profound delight. He enjoys all precious things with the Yajnas performed with good wealth, gains wealth of corn and becomes the lord (owner. Ed.) of the treasures. You should associate with such a noble person.

PURPORT :—O men! you should develop your physical and spiritual power with perfect Brahmacharya (continence) and then should (procreate and bring up Ed.) good children.

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्कारादिभिः। (यज्ञैः) यज-देव-पूजासंगतिकरणदानेषु ।=By the Yajnas consisting of the honour shown to the enlightened persons, association with them and charity. (उक्थैः) वक्तुमर्हैर्वेदितव्यैर्वेदवचनैः उक्थैः। वच-परिभाषणे (अदा.) पातृतुदिविचिरिचिसिचिभ्यः स्थक् (उणादिकोषे 2, 7) ।=With the admirable and worth knowing Vedic mantras. (वेधा) सुखप्रापिकया। (वेधा) विद्लृ-लाभे। लाभः प्राप्तिः। सुखं प्रापयतीति वेदिः ।= With an altar that leads to happiness.

The men's duties are further continued :

ता नृभ्य॒ आ सौ॑श्रव॒सा सु॒वीराग्ने॑ सूनो सहसः पु॒ष्यसे॑ धाः।
कृ॒णोषि॒ यच्छव॑सा॒ भूरि॑ प॒श्वो वयो॒ वृका॑या॒रये॒ जसु॑रये ॥५॥

5. *TRANSLATION* :—O son of a mighty person! shining like the fire, as you are nourished by strength, uphold for men those powers (for. Ed.) the accomplished famous scholars endowed with heroic progeny. You give long life even to animals and punishment to the violent wolf-like enemy. Therefore, you are just.

PURPORT :—That king who drives away all thieves and other wicked persons and makes the people strong, is well-wisher of all.

NOTES & REMARKS :—(जसुरये) हिंसकाय। जसु-हिंसायाम् (चुरा०)। =For a violent person. (सौश्रवसा) सुश्रवसा विदुषा विवृत्तानि। श्रवः प्रशंसामिति निरुक्ते (NKT 4, 4, 24) श्रव इच्छमानः प्रशंसामिच्छमानः (NKT 9, 1, 10)। =Accomplished by an enlightened person of good reputation.

The ideal duties are elaborated :

व॒द्मा सू॑नो सहसो नो॒ विहा॑या॒ अग्ने॑ तो॒कं तन॑यं वा॒जि नो॑ दाः।
विश्वा॑भिर्गी॒र्भिर॒भि पू॒र्तिम॑श्या॒ं मदे॑म श॒तहि॑माः सु॒वीराः॑ ॥६॥

6. *TRANSLATION* :—O son of a mighty person ! O learned person ! you are purifier like the fire, and preacher of truth and benevolence, vouchsafe us with your all speeches an offspring full of vigour. You are increaser of a man having abundant food and thus extender of happiness, so that I may fulfil my noble desires and may (have. Ed.) brave sons and followers (to. Ed.) gladden us through a hundred years.

PURPORT :—*O enlightened persons ! it is your duty to make the sons and daughters of householders happy by giving them good education and preaching truth, so that they may be long-lived and may do the same for other's welfare.*

NOTES & REMARKS ;—(वद्मा) सत्यहितोपदेष्टा। =Preacher of truth and benevolence. (विहायाः) महान्। विहायेति महन्नाम (NG 3, 3)। = Great. (तोकम्) वर्धकम्। = Increaser. (तनयम्) सुखविस्तारकमपत्यम्। तनु-विस्तारे (त०) वद-व्यक्तायां वाचि (भ्वा०)। =A son who is extender of happiness.

Sūktam—14

Seer or Rishi of the Sŭktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik, Trishtup, Anushtup and Atijagati of various kinds. Savaras—Rishabha, Gāndhāra and Nishāda.

What should men do is told :

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्व्य इषं वुरीतावसे ॥१॥

1. *TRANSLATION* :—That man is very fortunate who serves fire with his fingers and other parts of the body alongwith his intellect and work, shines in the world as trained by the old enlightened and accepts good food or knowledge. He quickly becomes distinguished as the first among men.

PURPORT :—*Those persons who give up laziness and other evils and are engaged in doing good works with labour, get all desired happiness.*

NOTES & REMARKS :—(दुवः) परिचरणम् । दुवस्यति परिचरणकर्मा (NG 3,5) ।=Service. (धीतिभिः) अङ्गुल्याद्यवयवैः । धीतय: इत्यङ्गुलिनाम (NG 2, 5) =With fingers and other organs. (भसत्) प्रकाशते । भस-भर्त्संनदीप्त्योः (जु०) अत्र दीप्त्यर्थः । दीप्तिः प्रकाशः । =Very shining.

What should the men do is further told :

अग्निरिद्धि प्रचेता अग्निर्वेधस्तम ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशः ॥२॥

2. *TRANSLATION* :—O men ! you should also glorify that God who is the upholder and giver of all, whom an enlightened man likes the electricity, who is the giver of knowledge to others and is a seer i.e. the knower of the meanings of the mantras and the

the greatest scholar or wiseman. To him other thoughtful persons glorify in Sandhya (meditation & prayer) and other noble works.

PURPORT :—You should know for certain that God alone should be glorified, reflected upon, meditated upon, and adored by you and none else.

NOTES & REMARKS :—(वेधस्तमः) विद्वत्तमः । वेधा इति मेधाविनाम (NG 3, 5) ।=The greatest scholar. (ऋषिः) मन्त्रार्थवेत्ता । ऋषयो मन्त्र-द्रष्टारः । ऋषिदर्शनात् स्तोमान् ददर्शेति औपमन्यवः (NKT 2, 3, 11) ।=The knower of the meanings of the mantras. (यज्ञेषु) सन्ध्योपासनादिषु सत्कर्मसु ।=Sandhya (meditation and prayer) to God and other noble works.

TRANSLATOR'S NOTES :—In this mantra, Agni has been called as प्रचेताः वेधस्तमः and ऋषिः, which Prof. Wilson has translated as 'most wise' and 'a holy sage'. Griffith has translated these words as "Passing wise and a Seer',. How are these eptithets applicable to the material fire and yet many of and these Western translators have taken Agni to mean mere fire. Dayananda Sarasvati is therefore right in taking Agni here for a wise and enlightened leader, as shown above.

———

What the men should do is told :

नाना ह्य॒ग्नेऽव॑से स्पर्ध॑न्ते॒ रायो॑ अ॒र्यः ।
तूर्व॑न्तो॒ दस्यु॑मा॒यवो॑ व्र॒तैः सीक्ष॑न्तो अव्र॒तम् ॥३॥

3. *TRANSLATION* :—O learned leader ! the master of wealth should respect those several persons who punish the wicked man who is devoid of righteous acts, and by their noble deeds desire to overcome him and compete with one another for protection, while doing so.

PURPORT :—Those men become prosperous who always try to remove the wicked persons.

NOTES & REMARKS :—(तूर्वन्तः) हिंसन्तः । तुर्वी-हिंसायाम् (भ्वा०) ।= Punishing, slaying. (सीक्षन्तः) सोढुमिच्छन्तः । षह-शक्तौ सामर्थ्ये (सांशकृत्स्न धातु-पाठे 3, 17) ।=Desiring to put up with or subdue. (अर्य्यः) स्वामी । अर्य इतीश्वरनाम । (NG 2, 22) (अर्यः स्वामिवैश्ययोः इति पाणिनीये Ed.)=Master.

———

What does a good man is told further :

अ॒ग्निर॑प्सामृ॑तीष॒हं वी॒रं द॑दाति॒ सत्प॑तिम् ।
यस्य॒ त्रस॑न्ति॒ शव॑सः सं॒चक्षि॒ शत्र॑वो भि॒या ॥४॥

4. *TRANSLATION* :—O men ! Agni (the mighty leader) from whose might his enemies tremble with fear no sooner they look upon him, bestows a hero who is divider of good actions (according to the different aptitudes and capabilities of the persons concerned), subduer of the enemies who take away others' articles by force and the protector of the righteous person.

PURPORT :—From those learned persons who being Brahmacharis and men of self-control, do not waste their energy of body and soul, the foes (*either. Ed.*) *flee away or come under your control.*

NOTES & REMARKS :—(अग्निः) महाबलिष्ठो वीरपुरुषः । अग्निः कस्मादग्रणीर्भवति (NKT 7, 4, 15) ।=A very powerful brave person. (ऋतीषहम्) ये ऋतीन् परपदार्थप्रापकाञ्छत्रून्त्सहते । अत्र संहितायामिति दीर्घः ऋ-गति प्रापणयाः ।=He who subdues those foes who take away other's articles by force. (संचक्षि) समक्षे । अत्र दर्शनार्थः ।=In front of.

———

What should men do is told further :

अ॒ग्निर्हि वि॒द्मना॑ नि॒दो दे॒वो मर्त॑मुरु॒ष्यति॑ ।
स॒हावा॒ यस्या॑वृ॑तो र॒यिर्वाजे॒ष्ववृ॑तः ॥५॥

5. *TRANSLATION* :—O men ! a sage is purifier like the

fire even though not accepted (or inspite of all opposition. Ed.) by all. Shining on account of virtues and putting up with all difficulties, he serves a man (mankind. Ed.). You should know him. Keep far away those who are your reproachers by the help of a man whose wealth (in fighting. Ed.) in battles is not covered (open to public sight. Ed.) but is manifest.

PURPORT i—Men should know the properties of electricity/energy which creates all things by knowing which many weapons like the Agneyastra/firearm etc. are manufactured. You must carry on research about that electricity.

NOTES & REMARKS :—(उरुष्यति) सेवते । उरुष्यति:-रक्षाकर्मा । सेवा रक्षाद्वारैव भवति । (NKT 5, 4, 23) ।=Serves. (अग्नि:) पावक इव पवित्रोपचितो मुनि: ।=A muni (hermit) who is pure and purifier like the fire. (प्रवृत:) अनाच्छदित: । वृञ्-आवरणे (चुरा०) ।=Not covered or hidden manifest. (अवृत:) अस्वीकृत: । वृञ्-वरणे (स्वा०) ।=Not accepted by all.

What should the enlightened men do evey day is told further :

अच्छा॑ नो मि॒त्रम॑हो देव दे॒वानग्ने॒ वोचः॑ सुम॒तिं रोद॑स्योः ।
वी॒हि स्व॒स्तिं सु॑क्षि॒तिं दि॒वो नॄन्द्वि॒षो अंहां॑सि दुरि॒ता त॑रेम॒
ता त॑रेम॒ तवाव॑सा तरेम ॥६॥

6. *TRANSLATION* :—O Giver of happiness! worthy of adoration by all friends, shining like purifying fire, you cultivate good intellect or give knowledge about the Agni (fire and electricity etc.) and earth to the learned persons. Attain that delight in which the whole earth looks good. Enlighten those men who desire to acquire knowledge about physics and other sciences. By your protection, may we swim or overcome across all foes, all sins, all evils, defects of bad association and wicked dealings. May we overcome all these evils through your protection over us.

PURPORT :—O highly learned persons! what knowledge you acquire, give it to others correctly. Caste aside the evils and vices

of men by preaching truth. Always keep yourselves away from all unrighteous dealings. Being pure by the association of the noble persons and by labour, rise above all miseries and enjoy happiness.

NOTES & REMARKS :—(मित्रमहः) मित्रैः पूजनीयः । मह-पूजायाम् (भ्वा॰) ।=Worthy of adoration by the friends. (रोदस्योः) अग्निपृथिव्योः ।=Of the Agni (fire, electricity etc.) and the earth. (दिवः) कामयमानान् । दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । अत्र कान्त्यर्थग्रहणम् । कान्तिः कामना ।=Desirous of acquiring knowledge. (वीहि) व्याप्नुहि । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु । अत्र व्याप्त्यर्थग्रहणम् ।=Pervade, attain.

———

Sūktam—15

Seer or Rishi of the Sŭktam—Bhārdvāja or Veeta Havya. Devatā Agni. Chhandas—Jagati, Trishtup, Shakvari, Pankti, Brihati and Anushtup of various kinds. Svaras—Nishāda, Panchama, Dhaivata and Gāndhāra.

What should men know is told :

इमम् षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।
वेतीद्दिवो जनुषा कच्चिदा शुचिर्ज्योक् चिदत्ति गर्भो यदच्युतम् ॥१॥

1. *TRANSLATION* :—O highly learned person ! as you please this Guru or preceptor who is the protector of all people, who is venerable like a guest, and asks his pupils at the dawn, to sit within himself i.e. like embryo keeps the pupils in his Asharama and creates in them the knowledge of all objects as in day time, and who being pure enjoys the imperishable soul or God, who ever knows all this also becomes an enlightened person.

PURPORT :—O men ! as a guest is venerable, so a knower

of physics and other sciences also is worthy of respect. Those who know the properties of electricity that is within all, enjoy desirable happiness.

NOTES & REMARKS :—(ऋञ्जसे) प्रसाध्नोषि। ऋजतिः प्रसाधनकर्मा (NKT 6, 4, 21) ।=Accomplish, here please. (दिवः) दिवसस्य पदार्थबोधस्य। दिवु धातोर्द्युत्यर्थमादाय गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।=Of the knowledge of all objects of the day.

What should men do is told further :

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥२॥

2. *TRANSLATION* :—O you, who are wonderfully great, whom enlightened men of mature knowledge establish in the sun (regard him as the sun of knowledge illuminatings all sciences), you are firm, admirable and purifier like the fire whose flames go upward. By the praiseworthy righteous acts being very much delighted, you are honoured every day by a person who has pervaded all acceptable things or virtues.

PURPORT :—*O men ! as a friend accomplishes works, so Agni (fire or electricity) when applied correctly accomplishes many works.*

NOTES & REMARKS :—(भृगवः) विद्वांसो मनुष्याः (भृगवा) प्रथिमृदिभ्रस्जाँ सम्प्रसारणं सलोपश्च (उणादिकोषे 1, 28) इति भ्रस्ज पाके इति धातोर्भृगु शब्दसिद्धिः तस्मात् परिपक्वविज्ञानाः विद्वांसः।=Enlightened men. (वीतहव्ये) वीतं व्याप्तं हव्यं ग्रहीतव्यं वस्तु येन तस्मिन्। वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु। अत्र व्याप्त्यर्थः ।=In a man who has accepted a thing worth taking. (वनस्पतौ) वनानां किरणानां पालके सूर्ये। वनमिति रश्मिनाम (NG 1, 15) पा रक्षणे ।=Rays of the sun.

How should men be is told :

स त्वं द॒क्षस्या॑वृ॒को वृ॒धो भू॑र॒र्यः पर॑स्यान्त॑रस्य॒ षत॑रुः ।
रा॒यः सू॑नो सहसो॒ मर्त्ये॒ष्वा छ॒र्दिर्य॑च्छ वी॒तह॑व्याय
स॒प्रथो॑ भ॒रद्वा॑जाय स॒प्रथ॑ः ॥३॥

3. *TRANSLATION* :—O son of the mighty person ! you are the honest multiplier of the wealth, you are the master of the wealth which is exalted, is different from wealth earned by unfair means and which take across all troubles. You are famous among mortals, are the giver to a man who has attained what was to be attained and to the upholder of knowledge. Being endowed with vast knowledge and wisdom, bestow a good and comfortable home to dwell.

PURPORT :– If men develop their power (physical, mental and spiritual), why should they not be wealthy and prosperous.

NOTES & REMARKS :—(अवृक:) अस्तेन: । वृक इति सोमनाम (NG 3, 24) स्तेन:-चोर: । स्तेन: संस्त्यामं संहतं पापकम् अस्मिन् ष्यास्त्या हृभदिभ्य: इनच् (उणादिकोषे 2, 40) स्तेन: स्तेन इति नैरुक्ता: (NKT 3, 4, 20) वृक इति स्तेननाम ।=Not a thief, an honest man. (छर्दि:) गृहम् ।=Home. (वीतहव्याय) प्राप्त-प्राप्तव्याय । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थ-ग्रहणम् । हु-दानादनयो: आदाने च (जुहो०) ।=For a man who has attained what was to be achieved. (भरद्वाजाय) धृतविज्ञानाय । (वाजा) वज-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम । भृञ धारणपोषणयो: (जुहो.) अत्र धारणार्थक: =For a man who has uphold true knowledge or wisdom.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take भरद्वाज and हृयवीति as Proper Nouns instead of taking their derivative meanings as given above, as it is against the fundamental principales of the Vedic Terminology. आख्याप्रवचात्, परन्तु श्रुति सामान्यमात्रम् (मीमांसा संहिता) ।

———

What should men do is again told :

द्युतानं वो अतिथिं स्वर्णरमग्निं होतारं मनुषः स्वध्वरम् ।
विप्रं न द्युम्नवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥४॥

4. *TRANSLATION* :—O highly learned person! let us honour you who respect and please a leader who is illuminator or truthful, is venerable like a guest who leads to happiness, who purified like the fire in which Yajnas (non-violent sacrifices) are performed and which is begger of men's oblations, good acts, revealer of words expressing truth, conveyor of what is to be upheld, bestower of joy and shining like a glorious genius.

PURPORT :—As an enlightened man is able to accomplish noble deeds properly, so the Agni (fire or electricity) when utilised properly can accomplish all dealings.

NOTET & REMARKS :—(द्युक्षवचसम्) द्योतकवचनस्य प्रकाशकम् । द्यु क्षम् द्यौरिति प्रकाश: क्षियतिमिव सति यास्मिन् तत् महर्षि: दयानन्द: (यजु. 3, 31 भाष्ये) ।= Illuminator or reveraler of words expressing truth. (अरतिम्) प्रापकम् । अरति: ऋ-गतिप्रपणयो: (भ्वा०) अत्र प्रापणार्थ: हर्षप्रापक: ।=Conveyor. (सुवृक्तिभि:) सुष्ठु व्रजन्ति याभि: क्रियाभिस्ताभिस्सहितम् ।=By acts by which men go well—on the path of righteousness.

What should men manifest is told :

पावकया यश्चितयन्त्या कृपा क्षामन् रुरुच उषसो न भानुना ।
तूर्वन्न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥५॥

5. *TRANSLATION* :—O men! that enlightened leader is to be served who shines upon the earth by his purifying and enlightening grace, who is untouched by old age and comes as one athirst in heat (thirsty for acquiring more and more knowledge), who shines like the rider of the horse whipping himself when necessary on the way to the battlefield.

PURPORT :—O men ! as the rays of the sun illuminate the dawn, in the same manner, the enlightened persons should illumine the hearts of all.

NOTES & REMARKS :—(एतशस्य) अश्वस्य। एतशः इत्यश्वनाम (NG 1. 14) ।=Of the horse. (तूर्वन्) हिंसन्। तूर्वी-हिंसायाम् (भ्वा.) ।= Whipping up, inflicting punishment. (यामन्) यन्ति यस्मिंस्तस्मिन्मार्गे ।= On the road. (क्षामन्) पृथिव्याम्। क्षमा इति पृथिवीनाम (NG 1, 1) ।= On earth.

What should men do is told further :

अ॒ग्निम॑ग्निं वः स॒मिधा॑ दुव॒स्यत प्रि॒यम्प्रि॑यं वो॒ अति॑थिं गृणी॒षणि॑ ।
उप॑ वो गी॒र्भिर॒मृतं॑ विवासत दे॒वो दे॒वेषु॒ वन॑ते॒ हि वार्यं॑ ।
दे॒वो दे॒वेषु॒ वन॑ते॒ हि नो॒ दुवः॑ ॥६॥

6. *TRANSLATION* :—O men ! in every admirable dealing, serve him, (the Yajaman), you serve him well who kindles fire with fuel and who serves well your beloved and desirable guest, who shinining with divine virtues by truthful and sweet words admires your acceptable dealing which is like nectar; he who being a liberal donor among the enlightened father-like persons accepts our service.

PURPORT :—O men ! unite or apply for various purposes Agni (fire) like an enlightened leader, so that you may be able to accomplish your noble desired works.

NOTES & REMARKS :—(दुवस्यत) परिचरत। दुवस्यति-परिचरणकर्मा (NG 3, 5)।=Serve. (विवासत) परिचरत। विवासतीति परिचरणकर्मा (NG 3, 5) ।=Serve. (देवेषुदेवः) दिव्यगुणेषु द्योतमानः ।=Shining on account of the divine virtues. (देवेषु) पितृषु विद्वत्सु। विद्वांसो हि देवाः (Stph 3, 7, 3, 10) । देवा वा एते पितरः (कौषीतकी ब्राह्मणे 5, 6, गोपथब्राह्मणे 2, 1, 24) ।= Among the father-like enlightened persons.

TRANSLATOR'S NOTES :—It is very wrong on the part of Griffith to translate देवेषु देव: as 'A God among the Gods or God-mid-Gods, though Prof. Wilson's translation of देवेषु देव: as 'a God among gods' is not correct as not understood the significance of the word देव properly, Yet it is not so bad and mischievous as Griffith's. Rishi Dayananda Sarasvati's interpretation is based upon the authority of the Brahmanas (ancient commentaries of the Vedas) as quoted above.

———

What should men do again is told further :

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।
विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जातवेदसम् ॥७॥

7\. *TRANSLATION* :—O men ! I praise an enlightened person who shines and purifies like the fire kindled well with fuel, who is streadfast in non-violent sacrifices, pure, purifier, liberal donor, respected by many scholars, void of malice, wise with knowledge and humility and highly learned. We implore him like a sage full of perfect knowledge with the desire of attaining happiness. So you should also implore him for knowledge and wisdom.

PURPORT :—*O men ! you should pray to the enlightened persons who are illuminators of truth for imparting knowledge and having acquired it, give it to others.*

NOTES & REMARKS :—(अध्वरे) अहिंसामये यज्ञे । अध्वर इति यज्ञनाम (NG 3, 17) ।=In non-violent sacrifice (ईमहे) याञ्यामहे । ईमहे याञ्याकर्मा (NG 3, 19) ।=Implore, beg. (पुरुवारम्) पुरुभिर्बहुभिर्विद्वद्भिः सत्कृतम् । पुरु इति बहुनाम (NG3, 1) । वृञ् वरेण । वरणं स्वीकरणम् सत्करणम् ।=Respected by many great scholars.

TRANSLATOR'S NOTES :—In this mantra the epithets used for Agni like विप्रम्, कविम्, जातवेदसम् which Prof. Wilson translates

as the wise, the farseeing (far sighted. Ed.), and who knows all that exists and which Griffith translates as wise, the holy singer, benevolent etc. It clearly denotes that here the word does not stand for fire but for a wise leader and yet they suppose that this all is the glorification of fire. Dayananda Sarasvati's interpretation is quite straightforward and simple.

--- ---

Who is to be adored by men is told :

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे ॥८॥

8. *TRANSLATION* :—O self—effulgent God ! like the fire, in every age all enlightened Yogis and other ordinary mortals adore you with reverence—You who are Immortal, Conveyor or Provider of all acceptable objects, Protector, Adorable, the Lord of the people, Ever—watchful, Omnipresent and Destroyer of all miseries. They meditate upon you and have communion with you.

PURPORT :—O men ! you should every day adore that one God only who is Omnipresent, Dispenser of justice, and Kind and who deserves all thanks.

NOTES & REMARKS :—(हव्यवाहम्) यो हव्यान्यादातुमर्हाणि वहति तम् । हु-दानादनयो: आदाने च (जुहो०) अत्र आदानार्थग्रहणम् । वह-प्रापणे ।=Who conveys or provides all acceptable articles. (दूतम्) यो दु:खानि दुनोति दूरीकरोति तम् । (दूत:) (दु) उपतापे (स्वा०) ।=Who removes all miseries.

TRANSLATOR'S NOTES :—The epithets for Agni used in the mantra like ईड्यम् जागृविम् विभुम् विश्पतिम् which Prof. Wilson has translated as 'Adorable, Vigilant, Pervading and Protector of mankind', and Griffith as Adorable, even watchful, Omnipresent and Lord of household clearly show that by Agni here the Omnipresent, Adorable, and Lord of the world is meant and not fire, yet the western

translators have mostly taken fire to be the meaning though these never be applicable in the case of the fire. Dayananda Sarasvati's interpretation applicable to God on the basis of the above epithets is quite correct (and understanable Ed.)

How does God aet and how is 'e is to be adored is told :

वि॒भू॒षन्न॑ग्न उ॒भयाँ॒ अनु॑ व्र॒ता दू॒तो दे॒वानां॒ रज॑सी॒ समी॑यसे ।
यत्ते॑ धी॒तिं सु॑म॒तिमा॑वृणी॒महेऽध॑ स्मा नस्त्रि॒वरू॑थः शि॒वो भ॑व ॥९॥

9. *TRANSLATION :*—O Burner or Destroyer of all miseries like the fire ! as you being the remover of all evils or defects the enlightened persons or conveyor of the Dharma (righteousness) Artha (wealth) kama or fulfilment of all noble desires and moksha (emancipation) and adorning all noble deeds and both the enlightened and ordinary persons pervade the universe when we accept meditation on you and you gracious care. Be to us the most auspicious Protector pervading all the high, middle and low regions as your abodes.

PURPORT :—God alone should be adored for ever by all who leads to emancipation easily to those persons who obey the commands of the Creator of the world, make their own attributes, functions and temperament according to Him. He enlightens them about all sciences like a messenger.

NOTES & REMARKS :—(रजसी) द्यावापृथिव्यौ । रजसीति द्यावापृथिव्यौ ।= The heaven and earth. (दूतः) यो दोषान् दुनोति दूरीकरोति धर्मार्थमोक्षान् प्रापयति वा । टु-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंग्रहणम् वरुथम् इति गृहनाम (NG 3, 4) ।=He who removes all defects or leads to righteousness wealth and emancipation. (धीतिम्) धारणां धियं वा ।=Concentration (meditation) or gracious care, (good intellect). (त्रिवरूथः) त्रीण्युत्तममध्यमनिकृष्टानि वरुथा, गृहाणीव निवासस्थानानि यस्य सः ।=He who

has the best, middle and low places as his dwelling places. (त्रिवरूथः त्रिषु भूम्यऽन्तरिक्षेषु-गृहाणि यस्य सः इति महर्षिदयानन्दः यजुर्वेदे 27, 55 भाष्ये ।=That means Omnipresent.

———

God's knowledge and communion with Him are absolutely necessary is told :

तं सुप्रतीकं सुदृशं स्वञ्चमविद्वांसो विदुष्टरं सपेम ।
स यक्षद् विश्वा वयुनानि विद्वान् प्र हव्यमग्निरमृतेषु वोचत् ॥१०॥

10. *TRANSLATION* :—O men ! let us condemn those ignorant persons who do not know and adore that Great God, Who has His symbols everywhere or is the Doer of noble deeds, worthy of being seen to the wise leading to liberation with the practice of Yoga and who knows and shows all things, But let that enlightened person who shining like the fire, tell the immortal souls the knowledge received which is worth giving and enlighten us also about all things.

PURPORT :—*Woe to those persons who do not know God and don't obey His commands in practical life, but blessep are those who adore Him. Let us worship or have communion with that one God Who gives us all knowledge through the Vedas.*

NOTES & REMARKS :—(सुदृशम्) योगाभ्यासेन द्रष्टुं योग्यं सुष्ठु दर्शकं वा ।= He who is worth seeing with the practices of Yoga or who shows all well. (हव्यम्) दातुमर्हं विज्ञानम् । (हव्यम्) हु-दानादनयोः आदाने च अत्र दानार्थग्रहणम् ।=Knowledge which is worth giving. (स्वञ्चम्) यः सुष्ठु अंचति जानाति प्रापयति वा तम् । (स्वंचम्) सु+अंचु गतिपूजनयोः (भ्वा०) ।= Who knows thoroughly or leads to bliss.

———

The way God acts and He is adored is continued :

तमंग्ने पास्युत तं पिपर्षि यस्त आनंट् कवयें शूर धीतिम् ।
यज्ञस्यं वा निशिंतिं वोदितिं वा तमित्पृंणाक्षि शवंसोत राया ॥११॥

11. *TRANSLATION* :—O Fearless Destroyer of the wicked and all evils ! O Dispeller of the darkness of ignorance ! you cherish, and protect or fill with noble virtues, that far-sighted enlightened person who obeys to your commands. You give him the power of concentration. You unite him with the inception (commencement) and accomplishment of the Yajna (non-violent sacrifice or philanthropic act). You endow him with power and wealth. Therefore you are Adorable.

PURPORT :—Those who adore God sincerely, He potects them from all side, inspires them to have righteous virtues, actions and temperament and endowed them with physical and spiritual power, leading them at last the emancipation.

NOTES & REMARKS :—(अग्ने) अविद्यान्धकारविनाशक ।=Dispeller of the darkness of ignorance. (शूर) निर्भयदुष्टदोषाविनाशक। (शूर) शृ-हिंसायाम् (त्वया) ।=Fearless Destroyer of the wicked and all evils. (निशितम्) नितरां तीक्ष्णताम् । नि+शो तनूकरणे (दिवा०) ।=Sharpness or accomplishment.

Why should God be adored is told further :

त्वमंग्ने वनुष्यतो नि पांहि त्वमुं नः सहसावन्नवद्यात् ।
सं त्वां ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृंहयाय्यः सहस्री ॥१२॥

12. *TRANSLATION* :—O Almighty God ! Your are Bestower of good virtues and protect us who implore you. Preserve us from all wickedness or censurable conduct. Endowed with that desirable

and thousand-fold wealth and food (even though perishable material), that comes to us from all sides by Your grace, let us always adore You. Let us have constant communion with you.

PURPORT :—O men ! Regard that Lord of the world only as your Protector, and Giver of all wealth, and Adorable God Who when implored righteously and sincerely. Keeps us away from all unrighteous conduct and leads to Dharma or righteousness. He gives also happiness of this world even though it is not ever-lasting.

NOTES & REMARKS :—(वनुष्यतः) याचमानान् । वनु-याचने (तना०) ।= Imploring. begging. (अवद्यात) निन्द्याचरणात् । अवद्यावमाध मार्व रेफा: कुत्सिते । उणादिकोषे 5, 5) इत्यवद्य शब्दो नियातितः वदितुम् अयोग्यम् । नञ् पूर्वकात् वद-व्यक्तावां वाचि इति धातोः यत् प्रत्तयः ।=From reprehensible or excensurable conduct. (ध्वस्मन्वत्) ध्वंसवन्=Perishable.

———

The same subject of adoration to God is continued :

अ॒ग्निर्होता॑ गृ॒हप॑तिः॒ स राजा॒ विश्वा॑ वेद॒ जनि॑मा जा॒तवे॑दाः ।
दे॒वानां॑मु॒त यो मर्त्या॑नां॒ यजि॑ष्ठः॒ स प्र यं॑जतामृ॒तावा॑ ॥१३॥

13. *TRANSLATION* :—O highly learned persons ! God Who is Illuminator and Upholder of all, the Director of the whole universe as a man is of his home, Dispenser of justice, is the Omniscient Supreme Being. Being the distinguisher between truth and untruth, and the Grestest Unifier. He knows all births (taking form from the origin-Ed.) of the divine things or enlightened, as well as ordinary mortals. May He unite us with happiness peace and bliss. Let Him be our sovereign, so we resolve. You should also resolve like wise.

PURPORT :—O men ! you should know that God who knows the actions of the souls of the whole universe, and knowing them thoroughly awards their fruit (and Ed.) is only True King or Sovereign.

NOTES & REMARKS :—(जातवेदाः) यो जातान्त्सर्वान् वेत्ति सः। जातवेदाः कस्मात् जातानिवेद। (NKT 7, 5, 19) ।=He who knows all born beings and things., Omniscient. (यजिष्ठः) अतिशयेन यष्टा संगमयिता वा। यज-देवपूजासंगतिकरणदानेषु (भ्वा०) अत्र संगतिकरणार्थः।=The greatest Unifier. (ऋतावा) सत्यासत्ययोर्विभाजकः। ऋतमिति सत्यनाम (NG 3, 10) वन-संभक्तौ (भ्वा०) =Distinguisher between truth and untruth.

TRANSLATOR'S NOTES :—The epithets and expressions like जातवेदाः and विश्वा वेदजनिमा जातवेदाः which Prof. Wilson translates as 'He who knows all, that is, knows all existing beings, and Griffith as' jataveda' knows all generations, clearly indicate that Omniscient God is here meant by जातवेदा अग्निः and not unanimate fire. And yet these western translators erroneously think that fire is meant here and worshipped. How strange ! Griffith quotes and Ludwig says विश्वा वेद जनिमा जातवेदाः knows all generation". Etymology of jatavedah, which is correct but is it applicable to material fire ?

———

How that God acts is told further :

अग्ने यदद्य विशो अध्वरस्य होतः पावकशोचे वेष्ट्वं हि यज्वा।
ऋता यजासि महिना वि यद्भूर्हव्या वह यविष्ठ या ते अद्य ॥१४॥

14. *TRANSLATION* ;—O Pure Illuminator ! O Unifier or Distributor ! O liberal, donor and O Remover of the miseries of all your subjects ! You are Unifier and unite all non-violent acts in the Yajna that leads to real happiness. You are all-pervading by your greatness. Therefore convey to us today, (every day) all articles worth-giving.

PURPORT :—O men ! that one God is to be adored by all, who unifies all this universe and being Omnipresent, commands all to observe non-violence and other rules of righteousness.

NOTES & REMARKS ;—(पावकशोचे) पवित्रप्रकाशक। शोचिरिति ज्वलतो नामधेयम्। (NG 1, 17) शोचति ज्वलतिकर्मा (NG 1, 16) तस्मात् शोचि: प्रकाश:।=Pure Illuminator. (ऋता) ऋते सत्यसुखप्रापके यज्ञे। ऋतमिति सत्यनाम (NG 3, 1)। ऋत सत्यं वा यज्ञं वा (NKT 4, 3, 20) तस्मात् सत्यसुखप्रापके यज्ञे इति व्याख्यायु मिश्रणमिश्रणयो: (मदा:) अत्रोभयार्थग्रहणम्।=In the Yajna which leads to true happiness. (यविष्ठ) अतिशयेन संगमयिता विभाजको वा। =Great unifier or distributor.

What should men do is told further :

अभि प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यजध्यै।
अवा नो मघवन्वाजसाताग्ने विश्वानि दुरिता
तरेम ता तरेम तवावसा तरेम ॥१५॥

15. *TRANSLATION* ;—O God, Lord of all admirable wealth and most splendid! You have provided us with foodgrains and other desirable articles for our sustenance, which gratify us well. You reveal (through the Vedas) the knowledge of various sciences. You uphold the heaven and earth (for proper unification or utilisation. Protect us in battle (of all kinds), so that relying upon. You, we may safely pass over all sins that cause us suffering. Under your protection, we may swim across the ocean of misery. We may give up all evils or defects.

PURPORT :—O men! by taking refuge in that God only Who provides us with the articles of food and drink beneficient for our life and who reveals truth to us as the Indwelling spirit, go beyond all miseries.

NOTES & REMARKS :—(प्रयांसि) कमनीयान्यन्नादीनि वस्तूनि (प्रयांसि)। प्रय: इत्यन्ननाम (NG 2, 7) प्रीञ्-तर्पणे कान्तौ च (व्रधा) कान्ति:-कामना। अत्र कान्त्यर्थे ग्रहणम्। Desirable articles like foodgrains and others. (वाजसातौ) संग्रामे। वाजसातौ इति संग्रामनाम (NG 2, 17)।=In the battle (internal and external) (दुरिता) दु:खस्य प्रापकानि पापानि। दुर+इण गतौ-गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् कृत्वा व्याख्यानम्।=Sins that cause us miseries.

What should men do is told further :

अग्ने विश्वेभिः स्वनीक देवैरूर्णावन्तं प्रथमः सीद योनिम् ।
कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥

16. *TRANSLATION* :—O highly learned king who has many good armies. you who are foremost and famous being seated in your home or office which is decked with wooden and other cloth with all enlightened persons or heroes perform well the Yajna (the act of unification) for the pleasure of God the creator of the world and the Yajamana who is well-versed in the science of uniting people and making various articles in proper proportion.

PURPORT :— *O enlightened men and officers of the State ! being seated in the home provided with all requisite articles abundant and Ghee etc. (that is Ed.). Chambers of justice (courts) with the help of the enlightened persons administer justice. Lead all men towards the path of justice, so that all may become benevolent treding the good path (of righteousness).*

NOTES & REMARKS :—(स्वनीक) शोभनान्यनीकानि सैन्यानि यस्य तत्सम्बुद्धौ । अनीकम् अन प्राणने (अदा०) इति धातोः अनिहृषिभ्यां किच्च (उणा 4, 17) वषिपूषिभ्याम् ईकन् इति ईकन प्रत्ययस्य अनुवृत्तिः अनिति जीवयतीति अनीकं सैन्यम् =Having many armies. (कुलायिनम्) गृहादि सामग्रीयुक्तम् ।=Provided with all the domestic (house hold. Ed.) articles. (प्रथमः) प्रख्यातः (प्रथमः) प्रथम इति मुख्यनाम प्रतमोभवति (NKT 2, 6, 22) ।=Foremost or famous.

From what substances or places should (power/energy Ed.) electricity be derived (hairessed. Ed.) is told :

इममु त्यमथर्ववदग्निं मन्थन्ति वेधसः ।
यमङ्कूयन्तमानयन्नमूरं श्याव्याभ्यः ॥१७॥

17. *TRANSLATION* :—O men ! you should also produce

electricity by the rubbing process and accomplish many purposes by it as the wise scientists produce it by the process of intelligent rubbing (combustion, Ed) as denoted in the Atharva Veda. This Agni (electricity) has many marks (forms. Ed.) for its manifestation when especially generated or manifested by the processes carried out at nights (any time Ed.) by wise men (technical men or energy scientists. Ed.).

PURPORT :—Those highly learned scientists who can generate electricity by particular methods of rubbing from the earth, firmament sky water, (like hydro-electricity. Ed.) and sun etc, can accomplish many works.

NOTES & REMARKS :—(अग्निम्) विद्युतम् ।=Electricity. (अङ्कूयन्तम्) यस्मिन्नङ्कूनि प्रसिद्धानि चिह्नानि प्राप्नुवन्ति । अत्र संहितायाम् इति दीर्घः ।=Famous. (श्यावाभ्यः) श्यावीषु रात्रिषु भवाभ्यः क्रियाभ्यः (NG 7, 17) ।=In the night. श्यावीति रात्रि नाम (NG 1, 7).

TRANSLATOR'S NOTES :—अकि-लक्षणे (भ्वा०) अङ्क लक्षणे इति चुरादौ । This mantra is very remarkable for throwing hints about some sources of electricity.

What benefits should men take out of the articles of creation is told :

जनिष्वा देववीतये सर्वताता स्वस्तये ।
आ देवान् वक्ष्यमृताँ ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥१८॥

18. *TRANSLATION* :—O highly learned person ! for the attainment of divine virtures for the welfare or happiness of all, bring immortal divine qualities or enjoyments which augment truthful conduct in this Yajna which bestows happiness on all, and belongs to (part of Ed.) technology. Let this Yajna which gives joy, touch the hearts of the enlightened persons and by this create happiness everywhere.

PURPORT :—The enlightened persons should create happiness of various kinds for themselves and others by obtaining divine enjoyments from the articles of the world through right knowledge.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-गतिव्याप्तिप्रजन कान्त्यसन खादनेषु (अ०) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणम् ।=For the attainment of the divine virtues. (सर्वताता) सर्वसुखकरे शिल्पमये यज्ञे ।=In the Yajna consisting of technology which gives happiness. (देवान्) दिव्यान् गुणान् भोगान् वा । तनु-विस्तारे ।=Divine virtues of enjoyments.

———

How should the householders endeavour is told :

व॒यमु॑ त्वा॑ गृहपते जनाना॒मग्ने॒ अक॑र्म स॒मिधा॑ बृ॒हन्त॑म् ।
अ॒स्थू॒रि नो॒ गार्ह॑पत्यानि सन्तु ति॒ग्मेन॑ न॒स्तेज॑सा॒ सं शि॑शाधि ॥१९॥

19. *TRANSLATION* :—O master of the house, who are purifier like the fire ! we among men with kindled fuel, make the fire mighty. Let not our householder (be out of Ed.) gear and vehicles be found defective. Let them be perfectly alright. Sharpen us with your penetrating splendour and unlighten us well.

PURPORT :—O householder ! you should give up all laziness and having made progress in knowledge of physics and other sciences, teach other students also, so that happiness of all kinds may increase. (boost. Ed.)

NOTES & REMARKS :—(अस्थूरि) अस्थिरं यानम् ।=Not strong vehicle. (सम् शिशाधि) सम्यक्तया शिक्षय । सम्+शासु अनुशिष्टौ अथवा यणानुक्तमम् । शो-तनू करणे इत्यस्य रूप छान्दस । तदः सम्यक् तीक्ष्णी कुरू इत्यर्थः ।=Enlighten us well.

———

Sūktam—16

Seer or the Rishi of the Sūktam—Bhāradvāja Devatā—Agni. Chhandas—Ushnik, Gāyatri, Trishtup, Pankti and Anushtup of various kinds. Svaras—Rishabha, Shadja, Panchama and Gāndhara.

What should an enlightened person do is told :

त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवेभिर्मानुषे जने ॥१॥

1. *TRANSLATION* :—O God ! as You are the giver of all Yajnas (unifying noble acts) and are benevolent to all, therefore be impeller (inspirer) of all thoug tful persons alongwith the enlightened men.

PURPORT :—*O highly learned persons ! as God is the Benevolent to all, Giver of all happiness and worthy of being known by the association of the enlightened men, so you should also be.*

NOTES & REMARKS :—(यज्ञानाम) सङ्गन्तव्यानां व्यवहाराणाम् । य धातोः सङ्गतिकरणार्थमादाय व्याख्या ।=Of the noble dealings. (अग्ने) जगदीश्वर । अग्निः कस्मादग्रणीर्भवति (NKT 7, 4, 15) सर्वाग्रणीः=Supreme leader= अग्निः प्रजापतिः (काठक संहिता 22, 7, 10) अग्निरेव ब्रह्म (Gopatha 1, 5, 15 Stph 10, 4, 1, 5) ।=God, the Lord of the world.

What should an enlightened person do is told further :

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः ।
आ देवान्वक्षि यक्षि च ॥२॥

2. *TRANSLATION* :—O highly learned leader ! unite us with the words or speech endowed with true knowledge and humility which cause bliss in this righteous dealing which must be done. Bring here the great and venerable enlightened persons and unite us with all the divine virtues.

PURPORT :—*The enlightened persons should always preach to all for acquiring knowledge, so that all may be endowed with divine virtues.*

NOTES & REMARKS :—(मन्द्राभिः) आनन्दकारिकाभिः । मन्द्राभिः, मदि-स्तुतिमोदमदस्वप्न कान्ति गतिषु (भ्वा.) अत्र मोदार्थः ।=Creating bliss. (जिह्वाभिः) विद्याविनययुक्ताभिर्वाग्भिः । जिह्वेति वाङ्नाम (NG 1, 11)।=Words or speech endowed with true knowledge and humility.

Who is proper or suitable to deliver sermons or preach is told :

वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥३॥

3. *TRANSLATION* :—O enlightened wise leader ! endowed with good intellect or doer of good deeds, you know well and quickly in all dealings consisting of (or releted to. Ed.) the propagation of Vidya (knowledge) and Dharma (righteousness and duties) the paths and ways. Therefore enlighten us about them.

PURPORT :—In this world only those who know the paths leading to the attainment of Dharma (righteousness and duty) Artha (wealth) Kama (fulfilment of noble desires) and emancipation should preach to others and not other ignorant persons.

NOTES & REMARKS :—(वेधः) मेधाविन् । वेधा इति मेधाविनाम (NG 3, 15) ।=O genious, very wise. (अंजसा) स्वच्छन्देन वेगवत्त्वेन अंजसा-इति स्वीकारे च (अव्ययार्थे॰) ।=Freely going.

What should men do is told further :

त्वामीळे अध द्विता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥

4. *TRANSLATION* :—O enlightened person ! as I admire you who are fit to perform Yajnas (of all kinds) in the acts of noble association and being upholder and sustainer in two ways of the

teacher and the taught, the preacher and the preached or audience, with knowlege etc., I unite men with happiness. So you should also unite them well.

PURPORT ;—It is the duty of the enlightened persons to acquire knowledge and advance (promote) its cause by giving it to others.

NOTES & REMARKS :—(द्विता) द्वयोरध्यापकाध्येत्रोरुपदेशकोपदेश्ययोर्भवि: ।= The teachers and the taught and the preacher and the preached or audience. (भरत:) धर्त्ता-पोषक: । (डु) भृञ्-धारणपोषणयो: (जु०)=Upholder and supporter.

———

Whom should men honour is told :

त्वामिमा वार्या पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

5. *TRANSLATION* :—O highly learned person ! you give these many acceptable articles to a person who is himself giver of good and desirable thing, who is extractor of the juice of Soma and other nourishing plants and who is upholder of various sciences and their propagator. Therefore, you are worthy of respect.

PURPORT :—Men should respect only those who are preachers of truth and knowledge, and not the others.

NOTES & REMARKS ;—(दिवोदासाय) कमनीयस्य पदार्थस्य दात्रे । (दिवोदासाय) दिवु धातो: कान्त्यर्थमादाय व्याख्या । कान्ति: कामना । दासृ-दाने (भ्वा०)= For the giver of a desirable thing. (भरद्वाजाय) धृतविज्ञानाय (भरद्वाजाय) (डु) भृञ्-धारणपोषणयो: (जु०) अत्र धारणार्थं ग्रहणम् ।=Upholder of various sciences.

TRANSLATOR'S NOTES ;—It is not correct on the part of Sayanacharya to take the word भरत: used in the fourth mantra and

दिवोदास and भरद्वाज used in the fifth's the names of particular king and sages saying 'भरत: दौष्यन्तिरेतत्संज्ञको राजा' (म० 4) दिवोदासाख्याय राज्ञे भरद्वाजाय ऋषये (म० 5)। and thus mislead Prof. Wilson, Griffith and 'other translators who have simply said in the footnotes :– Bharata Sayana considers Bharata here to be the Rja, the son of Dushyanta—Prof. Wilson Vol. III P. 264 "Bharata; according to Sayaya the king of that name, son of Dushyanta and Sakuntala, (Griffith—The Hymns of Rigveda Vol. I. P. 571). It is against the fundamental Principles of the Vedic Terminology accepted by Sayanacharya himself in his interepretation to the commentary on the Rigveda while strongly supporting the eternity of the Vedas. How can the Vedas be regarded as eternal, if they refer to Bharata a the son of Dushyanta born millions of years after the beginning of creations.

What should the enlightened persons do is again told :

त्वं दूतो अमर्त्य आ वहा दैव्यं जनम् । शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥

6. *TRANSLATION* :—O enlightened persons ! you are different in nature from ordinary mortals and are enlighter of the message of the knowledge of all objects like a messenger. Bring here a distinguished scholar trained by absolutely truthful and enlightened persons, listening the praise of a genious or extraordinarly wise man.

PURPORT :—*O examiner ! it is your duty to examine the pupils well quite impartially and make them great scholars.*

NOTES & REMARKS :—(अमर्त्यः) साधारणमनुष्यस्वभावविरुद्धः। एकं वै देवा: व्रतं चरन्ति यत्सत्यम् (Stph. 14, 1, 1, 33) सत्यं वै देवा: अमृतं मनुष्या: (Stph 1, 1, 1, 4) मनुष्य: तस्माद् देवानां स्वभावसाधारणा: मृतवादि स्वभावविरुद्ध: = Against or different from the nature of ordinary mortals.

(दूतः) सर्वपदार्थविद्यासमाचारप्रज्ञापकः । दु-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणं कृत्वा व्याख्या ।=Enlightener of the knowledge of all things like a messenger.

What should men do is told:

त्वामग्ने स्वाध्यो॒३ मर्तासो देववीतये । यज्ञेषु देवमीळते ॥७॥

7. *TRANSLATION* :—O enlightened person endowed with true knowledge and humility ! as men of meditative nature admire you in the Yajnas (consisting of the study, teaching and preaching) for the attainment of the divine virtues, so let us also praise you.

PURPORT :—*The students should serve the enlightened persons for acquiring knowledge. All should know that as among the objects of the creation, Agni (in the form of fire and electricity) is praised on account of its attributes, so among men these righteous enlightened persons are most admirable.*

NOTES & REMARKS :—(स्वाध्यः) य सुष्ठु समन्ताद्ध्यायन्ति । सु+आ+ध्यै. चिन्तायाम् (भ्वा०) । Those who meditate well on all sides. (यज्ञेषु) अध्यापनाध्ययनोपदेशाख्येषु व्यवहारेषु । (यज्ञेषु) व्यवहारेषु । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) । विद्यादानम् अध्यापनमुपदेशनं च विद्वद्भिः सङ्गतिकरण द्वारैव अध्ययनं संभवति नान्यथा पंचमहायज्ञेषु प्रथमो ब्रह्मयज्ञः सर्व स्वाध्यायो वै ब्रह्मयज्ञः (Stph 17, 5 ,6, 2) अध्यापनं ब्रह्मयज्ञः इति मनुः (3, 70) स्वकीये धर्मशास्त्रे ।=In the dealings of the study, teaching and preaching.

How should the teachers and the taught deal with one another is told:

तव॑ प्र य॑क्षि संदृशमुत क्रतुं सुदानवः । विश्वे॑ जुषन्त कामिनः ॥८॥

8. *TRANSLATION* :—O enlightened person ! all those good

donors who desiring to acquire knowledge to see you well and to have your good intellect or actions, give them and oblige.

PURPORT :—O highly learned persons! as the persons desiring to acquire knowledge long for you, similarly you should also desire (to have) the students.

NOTES & REMARKS :—(यक्षि) यज-सङ्गमय। यज धातोस्त्रिष्वर्थेषु सङ्गतिकरणार्थमादाय व्याख्या ।=Unite.

How should a king deal with his subjects is told :

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः। अग्ने यक्षि दिवो विशः ॥९॥

9. *TRANSLATION* :—O highly learned king! you are a liberal donor like the purifying fire, benevolent to men and a very great scholar. Therefore, by your mouth (speech or address) by giving good teachings to men, unite the subjects with happiness as they desire it.

PURPORT :—O subjects (people)! as your king loves you and desires to give happiness for you, so you should also long for him and should bestow happiness upon him constantly.

NOTES & REMARKS :—(मनुर्हितः) मनुष्याणां हितकारी ये विद्वांसस्ते मनवः (Stph 8, 3, 3, 18) =Benevolent to men. (दिवः) कामयमानाः। दिवु धातोः कान्त्यर्थमादाय व्याख्या। =Desiring.

What should men do is told again :

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि ॥१०॥

10. *TRANSLATION* :—O highly learned person ! you (occupy) be seated in a good assembly, for the attainment of knowledge and other good virtues and for giving what is worth giving. Therefore, glorifying God and being a liberal donor come to us.

PURPORT :—*Where great scholars desire to promote knowledge, there all enjoy happiness.*

NOTES & REMARKS :—(बर्हिषि) उत्तमायां सभायाम् । बर्हिष इति महन्नाम (NG 3, 3) तस्माद् महति सभास्थाने । बृह-वृद्धौ इति धातोः ।=In a good assembly. (हव्यदातये) दातव्यदानाय । हु-दानादनयोः आदाने च (जु०) अत्र दानार्थमादाय व्याख्यानम ।=For giving what is worth giving.

What should men do mutually towards one another is told :

तं त्वा॑ स॒मिद्भि॑रङ्गिरो घृ॒तेन॑ वर्धयामसि । बृ॒हच्छो॑चा यविष्ठ्य ॥११॥

11. *TRANSLATION* :—O very young (energetic) person ! you are like lightning augment the fire with fuel and Ghee (clarified butter), so we increase your power by giving you good knowledge and inspiring thoughts and shine well with wisdom.

PURPORT :—*Those king and others who increase the (striktng) power of brave persons with good educatian and honour, like the performers of the Yajna, augment the fire with Ghee (clarified butter), they always achieve victory.*

NOTES & REMARKS :— (अङ्गिरः) विद्युदिव वर्त्तमान । अङ्गिरा उह्यग्निः Stph. Brahmana. अग्नेरेव रूपं विद्युत् । Who are like electricity. (समिद्भिः) सम्यक प्रदीपकैः । सम्+इन्धी-दीप्तौ (रुधा०) । 2. (समिद्भिः) ।=With fuel which enkindle fire. (समिद्भिः)=With inspiring thoughts.

How should men deal with one another is told :

स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥

12. *TRANSLATION* :—O giver of true knowledge ! O accomplisher of noble works like the fire, as you give us well great knowledge which is worth hearing and is a great power, you are worthy of respect.

PURPORT :—Those who do good to the persons, must be respected by them.

NOTES& REMARKS :—(विवाससि) परिचरसि । विवासति परिचरणकर्मा (NG 3, 5) ।=Serve (by giving good knowledge and power).

———

The sources of power or energy are described :

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥१३॥

13. *TRANSLATION* :—O learned person ! as wise scientists derive (generate or tap) electricity from the firmament which is like the forehead of the whole world, so I a non-violent person kindle you (fill you with knowledge).

PURPORT :—O learned persons ! as the scientists who are well versed in the science of physics, (harness) take electricity from the sun and other objects (resources) and thereby accomplish their works; so you should also do.

NOTES & REMARKS :—(पुष्करात्) अन्तरिक्षात् । द्यौः पुष्करवर्णम् (Stph 6, 4, 1, 9) ।=From firmament. (अथर्वा) अहिंसकः । थर्व-हिंसायाम् (काशकृत्स्न धातुपाठे भ्वा॰ 204) ।=Non-violent. (वाघतः) मेधाविनः । वाघत इति मेधाविनाम (NG 3, 15) ।=Wise men.

———

What should the enlightened persons do is told :

तमु॑ त्वा द॒ध्यङ्ङृषि॑: पु॒त्र ई॑धे॒ अथ॑र्वणः । वृ॒त्र॒हणं॑ पुर॒न्द॒रम् ॥१४॥

14. *TRANSLATION* :—O learned king! the son of a non-violent person who approaches many upholders of knowledge and is the knower of the mantras of the Vedas, kindles you with knowledge like the sun—the destroyer of the cities of the cloud, so do you enlighten me.

PURPORT :—*O enlightened persons ! as God has created this resplendent sun which is benevolent to all, so you should make all people enlightened with knowledge.*

NOTES & REMARKS ;—(दध्यङ्) यो धारकान् विदुषोऽञ्चति प्राप्नोति सः । दध्यङ् (डु) धाञ्-धारणपोषणयो: (जु०) अत्र धारणार्थ: । अंचु गतिपूजनयो: (भ्वा०) अत्र गतेस्त्रिष्वर्थेषु गति प्राप्त्यर्थग्रहणम् ।=He who approaches the upholders (of knowledge). (पुरन्दरम्) यो मेघस्य पुराणि दृणाति ।=The sun who tears away or is destroyer of the cities of the cloud.

What should men do is told further :

तमु॑ त्वा पा॒थ्यो वृषा॒ समी॑धे दस्यु॒हन्त॑मम् । ध॒न॒ञ्ज॒यं रणे॑रणे ॥१५॥

15. *TRANSLATION* :—O men! as a virile person full of splendour like the sun which causes rains and is knower of the right path, kindles or inspires you who are the best among the destroyers of the wicked persons and who are conquerors of wealth in every battle, so I do. You should also kindle me in your hearts asking for my help.

PURPORT :—*O men ! if you fight in the battle after acquiring the knowledge of electricity, then I who am giver of abundant wealth to you, make you victorious by the aid of the electrical and other powerful arms.*

NOTES & REMARKS :—(वृषा) वर्षकस्सूर्य्य इव वीर्य्यसेचकः । एष वै वृषा हरिर्य एष सूर्यः तपति (Stph Brahmana 14, 3, 1, 26)=A virile person like the sun that causes rain.

What should men do is told further :

एह्यू षु ब्रवाणि तेऽग्नं इत्थेतरा गिरः । एभिर्वर्धास इन्दुभिः ॥१६॥

16. *TRANSLATION* ;—O enlightened person ! shining like the fire, come with the knowledge for proper use of the Soma creeper and other plants or the rays of the moon which increase your power. And in this way, I will tell you about the new words (of advice). Listen to them.

PURPORT :—Let us have those good scholars who having acquired the knowledge of all sciences desire that they should impart this knowledge to others.

NOTES & REMARKS :—(इन्दुभिः) सोमलतादिभिश्चन्द्रकिरणैर्वा । यशमाणो वै सोमो राजा इन्दुः (Jaiminyopanishad 1, 90)=By the use of the moon creeper and other nourishing creeperes and herbs or the rays of the moon. (इतराः) नवीनाः ।=New.

Where should men have their mind (concentrate.) is told :

यत्र क्व च ते मनो दक्षं दधस उत्तरम् । तत्रा सदः कृणवसे ॥१७॥

17. *TRANSLATION* :—O highly learned person ! whereever your mind upholds exalted power, keep or engage it there. Tell me where is it ?

PURPORT :—O men ! your mind when engaged in the meditation upon God, the Lord of the world or in the practice of Yoga, becomes pure (or sinless) it is able to accomplish great works. Engage yourselves in doing that noble work.

NOTES & REMARKS :—(दक्षम्) बलम् । दक्ष इति बलनाम (NG 2, 9) =Power, energy. (सद:) सीदन्ति यस्मिंस्तत् । षद्लृ-विशरणगत्यवसादनेषु (भ्वा०) =A seat, place of meditation.

How can man's desires be fulfilled is told :

नहि ते पूर्तमक्षिपद्भुवन्नेमानां वसो । अथा दुवो वनवसे ॥१८॥

18. *TRANSLATION* :—O giver of shelter or supporter of others ! none can throw away him who gives food and other things to the needy or deserving persons, none can overcome them. Accept our services.

PURPORT :—The noble desires of those persons are fulfilled (by God's grace) and they are not obstructed who always observe the rules of truthful conduct.

NOTES & REMARKS :—(नेमानाम्) अन्नानाम् । नेम इत्यन्ननाम (NG 2, 7) ।=Of food material. (दुवः) परिचरणम् । दुवस्यति परिचरणकर्मा (NG 3, 5) ।=Accept. (वनवसे) सम्भज । वन-संभक्तौ (भ्वा०) ।=Service.

The character of Agni is told :

आग्निरगामि भारतो वृत्रहा पुरुचेतनः । दिवोदासस्य सत्पतिः ॥१९॥

19. *TRANSLATOIN* :—O highly learned persons ! let us serve that great enlightened leader who is the good protector or the giver of light (of knowledge and truth), upholder or supporter, destroyer of all sins, and who has under his instruction (command) or guidance, many good persons, full of splendour like Agni (fire or sun).

PURPORT :—As the soul in this body can do many works (wonders.) with the help of many means-senses, mind and intellect, etc. so an enlightened person can also accomplish all works.

NOTES & REMARKS ;—(दिवोदासस्य) प्रकाशदातुः। दिवः प्रकाशस्य। दिवु-क्रीडाविजिगीषाद्युति स्तुतिमोदमदस्वप्नकान्तिगतिषु। अत्र द्युत्यर्थग्रहणम्। द्युतिः प्रकाश= Of the giver of light (of knowledge or truth). (भारतः) धर्ता पोषको वा। दासृ-दाने (भ्वा०)=Upholder or supporter.

TRANSLATOR'S NOTES :—It is wrong (not reasonable) on the part of Sayanacharya to take the word as the name of a particular king and say दिवोदासस्य एतत् संज्ञस्य राज्ञः. It is against the fundamental (etymological) principles of the Vedic terminology as earlier pointed out and explained by him in his preliminary Introduction to his Commentary on the Rigveda. This self-contradiction does not behove a scholar like Sayancharya. Prof. Wilson and Griffith have committed the same mistake. But while as Sayancharya has explained भारतः as हविषां भर्ता Bearer of oblations, Griffith has taken it to mean "The especial protector of the Bharata which is worse than Sayanacharya or Wilson's अथोयदेवेष (अग्निः) देवेभ्यो हव्यं भरति तस्माद् भारतः (जैमिनोपो: 3-62)। So Dayananda Sarasvati's interpretation is quite correct and supported by the authority of the Jaiminiyopanishad Brahmana.

The character of Agni is further developed :

स हि विश्वाति पार्थिवा र॒यिं दाश॑न्महित्व॒ना। व॒न्वन्नवा॑तो अस्तृ॑तः ॥२०॥

20. *TRANSLATION* :—The fire without wind and unassailed bestows all earthly (material) riches by its greatness when utilised properly.

PURPORT .—O men! why should not you serve or utilise that Agni (fire electricity) which gives much happiness?

NOTES & REMARKS :—(अस्तुतः) अहिंसितः। अ+स्तृ-हिंसायाम् ।= Unassailed. (दाशत्) ददाति। दाशृ-दाने ।=Gives. (वन्वन्) सम्भजन्। वन-संभक्तौ (भ्वा०)=Serving or being used properly.

What should men do is told :

स प्रत्नवन्नवीयसाग्ने द्युम्नेन संयता। बृहत्ततन्थ भानुना ॥२१॥

21. *TRANSLATION* :—O enlightened person! purifier like the fire! as the sun overspreads light with rays as of old, in the same manner, with quite new and well controlled wealth (or good reputation) spread over us light of knowledge and happiness.

PURPORT :—Those who are glorious like the sun, attain every new glory.

NOTES & REMARKS :—(द्युम्नेन) धनेन यशसा वा। द्युम्नमिति धननाम (NG 2, 10) द्युम्नमिति पदनाम (NG 4, 2) येन नरः सर्वत्र प्रतिष्ठां लभते तद् द्युम्नं यशः अथवा द्युम्नः द्योततेर्यशोऽवा धन्नंवेति (NKT 5, 1, 5)=With wealth or good reputation.

How should men behave is told :

प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया।
अर्च गाय च वेधसे ॥२२॥

22. *TRANSLATION* :—O friends! honour him who accomplishes your praise and Yajna (truthful conduct). O highly learned person! firmly honour the genius or extra-ordinarily wise man who is a purifier like the fire and praise him, who deals with you as a friend.

PURPORT :—As the sun is the accomplisher of the attainment of the fruit of the Yajna, so are the absolutely truthful enlightened righteous and benevolent persons. Men should deal with others in the world, bearing this always in mind.

NOTES & REMARKS :—(धृष्णुया) दृढत्वेन । (ञि) धृषा-प्रागल्भ्ये (स्वा०) प्रागल्भ्यम्-दृढता ।=Firmly.

——

The nature of Agni is told further :

स हि यो मानुषा युगा सीदद्धोता कविक्रतुः । दूतश्च हव्यवाहनः ॥२३॥

23. *TRANSLATION* :—Agni (fire) which is the bearer of the oblations and is like a messenger (conveying smoke and fragrance of the oblation to distant places), is seated in every age. Like a great scholar, it is accomplisher of great works.

PURPORT :—Agni (fire) which is accomplisher of many works like a righteous highly learned person, should be used for accomplishing various purposes by the enlightened men.

NOTES & REMARKS :—(कविक्रतुः) महान् विद्वान् । कविः—क्रान्तदर्शनः कवतेर्वा (NKT 12, 2, 14) कवीनां विदुषां क्रतुः प्रज्ञा कर्म वा यस्य सः इति महर्षिः दयानन्द सरस्वती (ऋ. 3, 27, 12) भाष्ये क्रतुरिति कर्मनाम (NG 3, 9)=Great scholar.

——

What should men do again is told :

ता राजाना शुचिव्रतादित्यान्मारुतं गणम् । वसो यक्षीह रोदसी ॥२४॥

24. *TRANSLATION* :—O men ! establishing others in good virtues, unite here in this world teachers and preachers who are

friendly and who shine on account of knowledge, whose acts are pure, twelve months, band of thoughtful heroic men and various objects of the (heaven and earth).

PURPORT :—Those men enjoy happiness who by serving the teachers and preachers acquire the science of physics.

NOTES & REMARKS :—(आदित्यान्) द्वादश मासान् । कतम आदित्य इति द्वादश मासा: संवत्सर इति होवाच । एत आदित्या: । एते हीदं सर्वमाददाना: यन्ति ते यदिदं सर्वम् माददाना यन्ति तस्मात् आदित्या इति (Stph. Brahmana 11, 6, 3, 8 जैमिनोयोपनिषद् 2, 77) = Twelve months.

The dealing or association with good men is never invain is told :

वस्वीं ते अग्ने संदृष्टिरिषयते । मर्त्याय । ऊर्जो नपादमृतस्य ॥२५॥

25. *TRANSLATION :*—O enlightened person ! you are purifier like the fire, your good look which is connected with the knowledge of the earth and other Vasus (places of habitation) is increaser of the strong and active person who desires to have good food or true knowledge and who is immortal (by the nature of his soul).

PURPORT :—O men! always respect the person whose vision of knowledge is never vain (absolutely useless) and by learning from whom, men become good scholars.

NOTES & REMARKS :—(इषयते) इषमन्नं विज्ञानं वा कामयमानाय । इषम् इत्यन्ननाम (NG 2, 7) इष-गतौ (दि०) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणमत्र = For a man desiring good food or scientific knowledge. (वस्वी) पृथिव्यादिवसुसम्बन्धिनी । कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव: । एते हीदं सर्वं वासयन्ते तेयदिद सर्वं वासयन्ते तस्माद् वसव इति (Stph 17, 6, 3, 6 जैमिनीयो. 2, 77) = Belonging to the earth and other vasus- places of habitation.

What should an enlightened pcrson do is told further :

क्रत्वा दा अंस्तु श्रेष्ठोऽद्य त्वां वन्वन्त्सुरेक्णांः ।
भर्तं आनाश सुवृक्तिम् ॥२६॥

26. *TRANSLATION :–* May the man, possessing good wealth who with his intellect and acts, in case of misery and who is very much endowed with righteous virtues, actions and temperament and who serves you, enjoys happiness and may you impart knowledge to him.

PURPORT :—Those persons only should be considered very good, who give good knowledge to the people.

NOTES & REMARKS :—(सुरेक्णः) शोभनं रेक्णः धनं यस्य सः । रेक्ण इति धननाम (NG 2, 10)=He who is possessor of good wealth i.e. earned honestly and by fair means. (सुवृक्तिम्) सुष्ठु व्रजन्ति दुःखानि येन ।=The acts by which men get over miseries.

What should men do is told further :

ते ते अग्ने त्वोता इषयन्तो विश्वमायुः ।
तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः। ॥२७।

27. *TRANSLATION* :—O man shining with knowledge like the fire, you should as your master commands you, let those be your kith and kin who protected by you, desiring good food, strong and active all their lives, dividing the miserly adversaries achieve victory. May you be their master.

PURPORT :—Let those persons be appointed as incharge of all works, who by the observance of Brahmacharya (abstinence) are free from diseases and long lived.

NOTES & REMARKS :—(अरातीः) न विद्यते रातिर्दानंयेषु तान् कृपणान्

विरोधिन: । अ+रा दाने (अदा•)=Miserly adversaries. (वन्वन्त:) विभजन्त: । वन संभक्तौ (भ्वा•) Dividing. (अर्यः) स्वामी । अर्यः इति ईश्वरनाम (NG 2, 22) Master, lord.

What should a king do is told further :

अग्निस्तिग्मेनं शोचिषा यासद्विश्वं न्यत्रिणम् ।
अग्निर्नो वनते रयिम् ॥२८॥

28. *TRANSLATION* :—O king ! as fire burns every thing that is lying near, by its sharp blaze, so appoint him as the head of the military (defence), department who casts down all wicked enemies and bestowes wealth upon us.

PURPORT :—*A king should take the opinion of the people also when appointing officers, by doing so there will be no occasion for disturbance or discontentment.*

NOTES & REMARKS :—(अत्रिणम्) शत्रुम् । अत्रिणो वै रक्षांसि । पाप्मानोऽत्रिण: (षड्विंश ब्राह्मणे 3, 1) । रक्षांसि वै पाप्माऽत्रिणा (ऐतरेय ब्राह्मणे 2, 2)=Sinful enemy. (शोचिषा) ज्योतिषा । शोचिरिति ज्वलतोनाम (NG 1, 17)=By blaze or lustre.

What should king do is told :

सुवीरं रयिमा भर जातवेदो विचर्षणे । जहि रक्षांसि सुक्रतो ॥२९॥

29. *TRANSLATION* :—O king ! you are endowed with knowledge and strength. O full of splendour ! bring us from all sides, riches with heroes. O most wise and doer good deeds ! slay you the wicked persons.

PURPORT :—*A king should always protect with wealth, the*

righteous, highly learned and brave persons born in Kshatriya (warriors) family and should subdue the wicked.

NOTES & REMARKS :—(जातवेदः) जातप्रज्ञानबल । जातवेदाः कस्मात् जातानि वेदेति जातवेदाः (NKT 7, 5, 19) =Possessor of knowledge and strength. (विचर्षणे) तेजस्विन् । विश्वचर्षणिः-पश्यतिकर्मा तस्माद् विचर्षणिः विशेषेण प्रष्टव्यः तेजस्वी यथा शरीरं मे विचर्षणम् (तैत्तिरीयोपनिषदि इत्यादौ (NKT 3, 11) =Full of splendour.

TRANSLATOR'S NOTES :—It is note-worthy that the epithet जातवेदाः has been used for Agni in the mantra which Prof. Wilson has translated as 'all-beholder' and Griffith as 'most wise' and yet they think, it is to the inanimate fire that the prayer is addressed. How strange and absurd.

———

What should a king and an enlightened person do is told :

त्वं नः पाह्यंहसो जातवेदो अघायतः । रक्षा णो ब्रह्मणस्कवे ।।३०।।

30. *TRANSLATION* :—O highly learned lecturer of the Veda, preserve (protect) us from the person who desires to do a sinful act and the sin or the unrighteous conduct.

PURPORT :—O king or enlightened person ! keep us away from an un-righteous conduct and the person doing the unrighteous acts and thus increase our happiness.

NOTES & REMARKS :—(ब्रह्मणस्कवे) वेदस्य वक्ता: वेदो वै ब्रह्म (जैमिनीयोपनिषद् ब्राह्मणे 4, 11, 4) कु-शब्दे (अदा०) तस्मात् कविः-वक्ता (अंहः) अमेर्हुक् च (उणादिकोषे 4, 213)=Lecturer or preacher of the Veda. (अंहसः) अधर्माचरणात् । अय-गतौ । अज गतेः प्राप्त्यर्थग्रहणम् कृत्वा अमन्ति प्राप्नुवन्ति दुःखं येन तत् अंहः पापम् पापमेव अधर्माचरणम्=From unrighteous act.

———

What should a judge do is told :

यो नों अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः पाह्यंहसः ॥३१॥

31. *TRANSLATION* :—O dispenser of justice! the malevolent mortal who gives us to or falsely accuses of wicked action in order to kill us, save us from that un-righteous conduct.

PURPORT :—*O administrator of justice! those who bring false accusations of crime against us, inflict upon them the severe punishment.*

NOTES & REMARKS :—(अग्ने) न्यायाधीश । अग्नि-अग्नि गतौ-गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय न्यायं प्रापयतीत्यग्निर्न्यायाधीशः ।=Dispenser of justice (दुरेवः) दुष्टाचरणम् । दुरे+एवः-इण गतौ । इण् शीभ्यां वन् (उणादिकोषे 1, 152) इतिवन् प्रत्ययः दुष्ट गमनम् दुष्टाचरणम्=Wicked conduct.

———

What should a king do is told further :

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् ।
मर्तो यो नो जिघांसति ॥३२॥

32. *TRANSLATION* :—O highly learned administrator of justice! punish severely that evil-doer with your tongue (by pronouncing judgement) who desires to kill us.

PURPOTT :—*O learned judge or king! inflict quickly severe punishment on him who giving up justice with partiality or prejudice, observes unrighteousness.*

What should a king do is again told :

भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य । अग्ने वरेण्यं वसु ॥३३॥

33. *TRANSLATION* :—O donor of peaceful nature! you who are renowned, grant a man who upholds true knowledge and food materials, a good shelter and desirable wealth.

PURPORT :—O good householder ! give donation to a man who deserves it well, being a righteous person.

NOTES & REMARKS :—(भरद्वाजाय) घृतविज्ञानाऽन्नाय । वाज इत्यन्ननाम (NG 2, 7) वजगतौ गतेष्त्रिष्वर्थेषु ज्ञानार्थग्रहणं कृत्वा वाजपदेन विज्ञानार्थग्रहणम् ।= Who is upholder of true knowledge and food materials. (सप्रथः) प्रख्याता सह वर्त्तमानः । प्रथ-प्रख्याने (भ्वा०) प्रख्यानं प्रसिद्धिः प्रख्यातः प्रसिद्धो वा= Famous renowned.

The same subject is continued :

अ॒ग्निर्वृ॒त्राणि॑ जङ्घनद् द्रविण॒स्युर्वि॑प॒न्यया॑ ।
समि॑द्धः शु॒क्र आहु॑तः ॥३४॥

34. *TRANSLATION* :—O industrious learned person, as rapid-going electricity when used properly causes the acquisition of wealth, (prosperity), so you being desirous of acquiring riches and respecting worthy person, industriously gain wealth.

PURPORT :—Those who are constantly industrious, eradicate poverty.

NOTES & REMARKS :—(वृत्राणि) वृत्रमिति धननाम (NG 2, 10) ।= Riches. (विपन्यया) विशिष्टोद्यमेन । वि+प-व्यवहारे स्तुतौ च (भ्वा०) अत्र व्यवहारार्थमादाय व्याख्या । विशिष्टः परिश्रमपूर्वको व्यवहारः ।=With great labour, industriously.

What is character of God is told again :

गर्भे॑ मा॒तुः पि॒तुष्पि॒ता वि॑दिद्यु॒ता॒नो अ॒क्षरे॑ । सीद॑न्नृ॒तस्य॒ योनि॒मा ॥३५॥

35. *TRANSLATION* :—O highly learned persons ! know that God to be the Father of the whole world, Who being seated in the

immortal soul and in His own imperishable nature and pervading the home of truth (absolutely true) is the Father of the mother-earth and father-like sun and is resplendent within all.

PURPORT :—*O men! you should all adore that one God who is the Father of the fathers and Illuminator of the luminaries.*

NOTES & REMARKS :—(अक्षरे) अविनाशिनि स्वरूपे कारणे जीवे वा। न क्षरतीति अक्षरम्। क्षर-संचलने (भ्वा०)=In his (God's) own imperishable nature or in the soul.

———

What should men do is told further :

ब्रह्मं प्रजावदा भंर जातंवेदो विचंर्षणे। अग्ने यद्दीदयंद्दिवि ॥३६॥

36. *TRANSLATION* :—O wealthy, extra-ordinary householder! shining like the fire, bring to us good wealth or food which is acquired with the knowledge of that which light illuminates in heaven and in other places, and which is accompanied by heroic progeny.

PURPORT :—*O men! you should multiply wealth and food materials by the knowledge of that lustre which is in the fire, in the sun and in electricity.*

NOTES & REMARKS :—(ब्रह्म) धनमन्नं वा। ब्रह्म इति धननाम (NG 2, 10) ब्रह्म इति अन्ननाम (NG 2, 7)=Wealth or food. (विचर्षणे) विचक्षण =Extra-ordinary. (अग्नि) अग्निरिव गृहस्थ।=O householder who are like the fire.

———

What kind of speech should be used by men is told :

उपं त्वा रणवसंदृशं प्रयंस्वन्तः सहस्कृत। अग्नें ससृज्महे गिरंः ॥३७॥

37. *TRANSLATION* :—O enlightened person! purifier like

the fire, as we being industrious use good speeches for our purposes, so let us always manifest such true and sweet words for you also whose look is lovely and who do things with energy.

PURPORT *;—Men should know that as they like pleasant speech to be used for their delight, so they should use that for others also.*

NOTES & REMARKS :—(प्रयस्वन्तः) प्रयतमानाः । प्र+यसु-प्रयत्ने (दिवा०)। =Endeavouring, industrious. (रणवसन्दृशम्) रमणीयसदृशम्। सह इति बलनाम (NG 2, 9) षह्-शक्तौ (काशकृत्स्नधातुपाठे 3, 17)=Of charming appearance, of one whose looks are lovely.

What should men attain is told :

उप च्छायामिव घृणेरगन्म शर्म ते वयम्। अग्ने हिरण्यसंदृशः ॥३८॥

38. *TRANSLATION* :—O enlightened person ! you are shining with knowledge like the fire, you being endowed with splendour or glittering like gold, we come to your home for shelter as we come to the shade to escape heat of the sun.

PURPORT *:—O highly learned person ! we come to your home, as from the heat of the sun to the shade, as your home is suitable and pleasant in all seasons.*

NOTES & REMARKS :—(घृणेः) प्रदीप्तात्सूर्य्यात् । घृ-क्षरणदीप्त्योः (जुहो०)= From brilliant sun. (शर्म) गृहम् । शर्म इति गृहनाम (NG 3, 4)=Home, shelter.

What should men do is again told :

य उग्र इंव शर्यहा तिग्मश्रृंङ्गो न वंसंगः। अग्ने पुरों रुरोजिंथ ॥३९॥

39. *TRANSLATION* :—O king! shining like the fire, we honour you as you are of righteous dealing. slayer of the wicked persons who must be slayed, full of splendour like the sun whose rays are sharp like the horns of a bull and break the might of the foes being fierce to them.

PURPORT :—Those kings and officers of the State conquer their enemies who are full of splendour like the sun.

NOTES & REMARKS :—(शर्यंहा) हन्तव्यहन्ता। (शर्य:) शृ-हिंसायाम् (ब्रह्मा) =The slayer of those who should be killed. (वंसग:) यो वंसं सम्भजनीयं व्यवहारं गच्छति स:। वन संभक्तौ (भ्वा०)=Whose dealing or conduct is righteous. (तिग्मश्रृङ्ग) तिग्मानि तीव्राणि श्रृङ्गाणीव किरणा यस्य सूर्यस्यव:।= The sun whose rays are sharp like the horns (of a bull)

What same subject is continued :

आ यं हस्ते न खादिनं शिशुं जातं न बिभ्रंति।
विशामग्निं स्वध्वरम् ॥४०॥

40. *TRANSLATION* :—Those who bear agni (fire) protector of men, in which good non-violent sacrifices are performed, as they bear some eatable in their hands or a new born infant is borne in the arms, become blessed by them, as their noble desires are fulfilled by its proper and methodical use.

PURPORT :—Those persons who know the science of fire, thoroughly, like the infant in the lap, become the protectors and nourishers of the people.

NOTES & REMARKS :—(खादिनम्) खादितुं भक्षयितुं शीलम् खाद-भक्षणे (भ्वा०) = Eatable.

What should men attain is told :

प्र देवं देववीतये भरता वसुवित्तमम् ।
आ स्वे योनौ नि षीदतु ॥४१॥

41. *TRANSLATION* :—O highly learned person ! for the attainment of divine virtues, establish Agni (fire or electricity) which is giver of much happiness and heat and conveyor of abundant wealth (when used methodically) in your home, so that a man may sit happily.

PURPORT :—O men ! you should acquire the knowledge of Agni (in the form of fire and electricity) and other objects for the attainment of divine virtues.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-गति व्याप्ति प्रजन कान्त्यसन खादनेषु (अदा०) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणम् ।= For the attainment of the divine virtues. (देवम्) दातारम् । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा (NKT 7, 4, 16) = Giver of happiness and heat.

TRANSLATOR'S NOTES :—The mantra is also applicable to a great scientist who knows how to acquire wealth by the proper and methodical use of the Agni (fire and electricity) विद्वांसो हि देवाः (Stph. Brahmana 3, 7, 3, 10) ।

Good householders should be honoured by the learned persons is told :

आ जातं जातवेदसि प्रियं शिंशीतातिथिम् ।
स्योन आ गृहपतिम् ॥४२॥

42. *TRANSLATION :*—O learned persons! honour a householder who is well known among the knowers of various sciences and is venerable like a dear guest. Honour him to your home.

PURPORT :—Those who enkindle (use pervasive electricity), everywhere achieve victory.

NOTES & REMARKS :—(जातवेदसि) जातविद्ये ।=In the circle of the highly learned persons. (शिशीत) तीक्ष्णीकुरुत ।=Sharpen, here—honour or encourage.

The same subject is continued :

अग्ने युक्ष्वा हि ये तवाश्वासो देव साधवः । अरं वहन्ति मन्यवे ॥४३॥

43. *TRANSLATION :*—O great technologist! giver of the divine happiness, harness speed and other qualities which are of good movement and which can accomplish many works in the vehicles when used by a man of righteous indignation or worth.

PURPORT :—Those scientists who apply Agni (fire and electricity) and other things in the vehicles are able to fulfil their desires.

NOTES & REMARKS :—(अग्ने) शिल्पविद्याविद्वन् । अगि-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् =A highly learned person, knower of the science and technology. (अश्वास:) वेगादयो गुणा: । अश्वास: युङ्क्ष्व इत्यादि प्रसङ्ग वशाच्छिल्प विद्याविद्ग्रहणम् । मशूङ् केषांसत्कार: कर्त्तव्य इत्याह=Speed and other qualities.

Who should be honoured by men is told :

अच्छा नो याह्या वहाभि प्रयांसि वीतये । आ देवान्त्सोमपीतये ॥४४॥

44. *TRANSLATION* :—O highly learned person ! come to us, to drink the draught of Soma juice, obtain from all sides the most desirable or dearest articles. Approach the enlightened person, for the attainment of knowledge.

PURPORT :—Men should invite the enlightened person to show them respect.

NOTES & REMARKS :—(प्रयांसि) प्रियतमानि । प्रीञ्-तर्पणे कान्तौ च (क्र्या०) कान्तिः कामना प्रयः इति उदकनाम (NG 1, 12) प्रयः इति अन्ननाम (NG 2, 7)=The most desirable or dearest articles. So प्रयांसि includes good water, food and other desirable things. (वीतये) ज्ञानाय ।= For the attainment of knowledge.

What should men do is again told :

उदग्ने भारत द्युमदजस्रेण दविद्युतत् । शोचा वि भाह्यजर ॥४५॥

45. *TRANSLATON* :—O upholder of noble virtues ! enlightened person free from the defects of old age, (energetic) and un-decaying, you illuminate constantly. Therefore shine forth and glean with the light of knowledge.

PURPORT :—As the sun shines and illumines constantly in the world, so the enlightened persons should illuminate all, in truthful conduct.

NOTES & REMARKS :—(भारत) भर्त्तः । (भारत) भृञ्-धारणपोषणयोः (जु) अत्र धारणार्थः=O upholder (of noble virtues).

TRANSLATOR'S NOTES :—Even Sayanacharya has explained

भारत for Agni as हविष्मन्तः which Wilson has translated as 'the bearer of oblations' 'but Griffith has very erroneously translated it as 'O Agni of the Bharatas'. taking भारत as proper noun for the descendants of a king named Bharat. This is wrong as it is against the fundamental principles of the Vedic terminology as pointed out several times before.

What should be adored by men is told :

वीती यो देवं मर्तो दुवस्येद॒ग्निमी॑ळीताध्व॒रे ह॒विष्मा॑न् ।
होता॑रं सत्यय॒जं रोद॑स्योरुत्तानह॑स्तो॒ नम॒साऽऽवि॑वासेत् ॥४६॥

46. *TRANSLATION* :—O enlightened persons ! the mortal, who with the desire of attaining peace and bliss, being a liberal donor worships in the Yoga, consisting of Ahinsa-non-violence, truth and other virtues, self refulgent God, who is most desirable, uniting people with truth (through the Vedas), Giver of true happiness and pervading the heaven and earth, with uplifted or folded hands and with reverence, so you should also do.

PURPORT :—*O men ! you should also ever worship that God whom the Yogis adore or meditate upon.*

NOTES & REMARKS :—(दुवस्येत्) सेवेत् । दुवस्यति परिचरण कर्मा (NKT 3, 5) परिचरण सेवा ।=Serve or adore. (अध्वरे) अहिंसादि लक्षणे योगे । (अध्वरे) ध्वरति हिंसा कर्मा । तत्प्रतिषेधा:—योगस्य प्रथमाङ्ग यमा: अहिंसा-सत्यास्तेय ब्रह्मचर्या परिग्रहा यमः (योग दर्शने) =In the Yoga consisting of अहिंसा or non-violence, truth and Brahmacharya etc. (सत्ययजम्) यस्सत्यं यजति सङ्गमयति तम् यज-देवपूजासङ्गति करणदानेषु (भ्वा०) अत्रसङ्गतिकरणार्थः= Who unites with the truth (through the Vedas). (वीती) कामनया । (वीती) वी-गतिव्याप्ति प्रजन कान्त्यसन खादनेषु (अ०) कान्तिः-कामना ।= With desire.

The same subject is continued :

आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि ।
ते ते भवन्तूक्षण ऋषभासो वशा उत ॥४७॥

47. *TRANSLATION* :—O God the Supreme leader ! we meditate upon your Divine nature in our purified heart with the Rigveda and other Vedas. By your grace, let all our kith and kin be showerers of peace, very good and desirous of the welfare of all.

PURPORT :—Those who obey the commands of God with earnest heart, become exalted.

NOTES & REMARKS :—(हविः) अन्तःकरणम् । (हविः) हु-दानादनयोः आदाने च (जुहो०) दीयते परमात्मानं प्रति इति हविः शुद्धान्तः करणम् । =Heart, mind, intellect, ego. (उक्षणः) सेचकाः । उक्ष सेचने (भ्वा०)=Showerers of peace. (ऋषभासः) उत्तमाः ।=Very good. (वशाः) कामयमानाः । वश-कान्तौ (अ०) कान्तिः-कामना ।=Desiring the welfare of all.

Something about God is told :

अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
येना वसून्याभृता तृळहा रक्षांसि वाजिना ॥४८॥

48. *TRANSLATION* :—O men ! as highly learned persons enkindle the fire, first in soul, slayer or dispeller of darkness and by its help, enkindle (earn) quickly or scientifically acquired wealth of various kinds and crush down the wicked persons, so having destroyed all evils and defects, they illuminate (reveal) God, so you should also do.

PURPORT :—As the priests kindle the fire in the alter, pour oblations and benefit the world, so the Yogi/Sanyasis illuminate God in the hearts of all and destroy their evils.

NOTES & REMARKS :—(तृह्ला) हिंसितानि । तृह-हिंसायाम् (रुधा०)= Destroyed, crushed. (वाजिना) वेगेन विज्ञानेन वा । वाज इति बलनाम (NG 2, 9) वज-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् पाप्मा वै वृत्रः (Stph 11, 1, 5, 7) पाप्मा वै तमः (तैत्ति सं० 5, 1, 8, 6 कठ संहितापाद 31, 1)=Quickly or scientifically.

Sūktam—17

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras-Dhaivata, Panchama and Rishabha.

What should men do is further told :

पिबा सोमम॒भि यमुग्र तर्द ऊर्वं गव्यं महि गृणान इन्द्र ।
वि यो धृष्णो वधिषो वज्रहस्त विश्वा वृत्रममित्रिया शवोभिः ॥१॥

1. *TRANSLATION* :—O holder of the weapons! bold, desirous of acquiring wealth and prosperity, you smite with the might, every hostile being as the sun destroys the cloud. O full of splendour ! praising great products of milk, slay the person who deserves to be slayed, drink some juice of the invigorating herbs like the Soma (moon-creeper).

PURPORT :—*Those men who accept good persons who having removed the wicked with Brahmacharya, knowledge and noble deeds destroy enemies.*

NOTES & REMARKS :—(ऊर्वम्) हिंस्यम् । उर्वी-हिंसार्थः (भ्वा०)=He who deserves to be killed, (शवोभिः) बलैः । शव इति बलनाम (NG 2, 9) । =With might. (वृत्रम्) मेघम् । वृत्र इति मेघनाम (NG 1, 10) ।=Cloud । By oversight the meaning of तर्दः is omitted in the sanskrit commentary. It is derived from तुदिर-हिंसा मादरयोः (रुधा०) अत्तिति स्यर्थः ।

The same subject of men's duties is continued :

स ईं पाहि य ऋजीषी तरुत्रो यः शिप्रवान् वृषभो यो मतीनाम् ।
यो गोत्रभिद्वज्रभृद्यो हरिष्ठाः स इन्द्र चित्राँ अभि तृन्धि वाजान् ॥२॥

2. *TRANSLATION* :—O destroyer of the wicked ! you are of straightforward and upright nature and have risen above all miseries, and protect the thing which you have obtained. You are of beauteous jaws and nose, mighty among men, wielder of the thunderbolt-like sharp weapons, piercer of the band of the wicked and destroyer of the evils and miseries. You smite down the violent men even though they may be endowed with marvellous strength.

PURPORT :—O king ! honour the men who are protectors of people and destroyers of the wicked.

NOTES & REMARKS :—(ऋजीषी) सरल स्वभाव: । ऋज गतिस्थानार्जनोपार्जनेषु (भ्वा०) = Men of straight forward and upright nature. (तरुत्र:) सर्वदु:खादुत्तीर्ण: । तृ-प्लवनसन्तरणयो: (भ्वा०) अत्र तरणार्थ। = He who has risen above all miseries. (वाजान्) हिंसकान् । वाज इति बलनाम (NG 2, 9) अत्र बले हिंसकाय दुष्टान् = Violent.

What should men do is further told :

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः ।
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि ॥३॥

3. *TRANSLATION* :—O destroyer of the wicked ! like the ancient people, (you) protect the Vedas and hear the Vedas which delight you by giving good admirable teachings and grow harmoniously thereby. By your speech (you) reveal the nature of God who is the Divine Sun-Illuminator and Dispeller of all darkness. Eat good food and drink pure water. Destroy the foes. Destroy or give up all evils and vices, and acquire good lands.

PURPORT :—Those persons become popular in the world who worship God with true (sincere) faith and test the students after teaching them well.

NOTES & REMARKS — (तुन्धि) हिन्धि। तुदिर्-हिंसायाम् (रुधा०) = Destroy, slay. (सूर्य्यम्) परमेश्वरम्। = God, the Divine Sun. (इषः) अन्नम्। इषम् इति अन्ननाम (NG 2, 7) = Food. (मदन्तु) प्रशंसन्तु। मदि-स्तुतिमोदमदस्वप्नकान्तिगतिषु (भ्वा०) स्तुति मोदार्थः = May admire.

The duties of men are stated further :

ते त्वा मदा॑ बृहदि॑न्द्र स्वधाव इमे पीता उ॑क्षयन्त द्युमन्त॑म्।
म॒हामनू॑नं त॒वसं॒ विभू॑तिं मत्स॒रासो॑ जर्हृषन्त प्र॒साह॑म् ॥४॥

4. *TRANSLATION* :—O (possesser of abundent food) king! these gladdening drops of Soma when quaffed shall augment you in your mighty splendour. Let these cheering drops delight you greatly, who are great, perfect, strong, powerful, prosperous and all subdueing or forbearing having many noble desires in your mind. Let them honour you.

PURPORT :—Those good men whom the kings honour should please them.

NOTES & REMARKS :—(स्वधाव:) स्वधाबह्वन्नं विद्यते यस्य तत् सम्बुद्धौ। = He who is the possesser of abundant food materials. (द्युमन्तम्) बहु कामयुक्तम्। (द्युमन्तम्) दिवुधातोः कान्त्यर्थमादाय बहुकामयुक्तम् इति व्याख्या। = Having many noble desires about doing good to others.

The duties of men are described :

येभि॒: सूर्य॑मु॒षसं॑ मन्दसा॒नोऽवा॑स॒योऽप॑ दृ॒ळ्हानि॒ दर्द्र॑त्।
म॒हाम॒द्रिं परि॒ गा इ॑न्द्र॒ सन्तं॑ नु॒त्था अच्यु॑तं॒ सद॑स॒स्परि॒ स्वात् ॥५॥

5. *TRANSLATION :*— O prosperous king ! desiring the welfare of all, you arrange inhabitation of the people like the sun and the dawn (vigorous and charming) on the land and cast down even firmly. With these means, you urge established wicked people, even an unshakable or imperishable person like a great cloud to do beneficial acts under the instructions of the Assembly in the intrest of the public at large.

PURPORT :—He is the best king who destroys the wicked and rules over his subjects through the assembly of the best people.

NOTES & REMARKS :—(मन्दसानः) कामयमानाः। मदि-स्तुतिमोदमदस्वप्न-कान्तिगतिषु (भ्वा०) अत्र कान्त्यर्थः। कान्तिः-कामना = Desiring (the welfare of all). (अद्रिम्) मेघम्। अद्रिरिति मेघनाम (NG 1, 10) = Cloud. (दर्दृत्) दृणीहि। दृ-विदारणे (क्र्या०) = Smite down.

———

What should men do is further told :

तव॒ क्रत्वा॒ तव॒ तद्दं॒सना॑भिरा॒मासु॑ प॒क्वं शच्या॒ नि दी॑धः।
और्णो॒र्दुर॑ उ॒स्रिया॑भ्यो॒ वि दृ॒ळ्होदू॒र्वाद् गा अ॑सृजो॒ अङ्गि॑रस्वान् ॥६॥

6. *TRANSLATION* :—O highly learned persons ! by your wisdom and your actions, may we attain mature and well cultured scientific knowledge among the people (yet immature). You uphold this knowledge with your wisdom or with your subjects. Let us honour you, who have opened the doors of the house for the rays of the sun, save the lands from the violence of the malovolent persons and being endowed with great energy of the Prānas (vital breaths), make all (people) firm.

PURPORT :—Those men who having received education from the enlightened persons, show due respect to all, shine like the sun after obtaining kingdom.

NOTES & REMARKS :— (उस्रियाभ्यः) किरणेभ्यः। उस्राः इति रश्मिनाम (NG 1, 5) उस्रा एव उस्रियाः। यद्यपि निघण्टोरनेकेषु संस्करणेषु उस्रिया इति गोनामसु पठित स्तथापि प्राचीनसंस्करणेषु उस्रियाः इत्यादि रश्मिनामसु पठित आसीदिति प्रतीयते।=With the rays. (दंसनाभिः) कर्म्मभिः। दंसः इति कर्मनाम (NG 2, 1) दंस एव दंसना।=With actions. (शच्या) प्रज्ञया प्रजया वा। शचीति प्रज्ञानाम (NG 3, 9) महर्षि-दयानन्दभाष्यानुसारं शचीति प्रज्ञानामापि। =With wisdom or with the subjects. (ऊर्वात्) हिंसनात्।=From violence. (अङ्गिरस्वान्) अङ्गिरसो बहुविद्याः प्राणा विद्यन्ते यस्मिन्।=Endowed with great vitality.

———

The theme of men's duties is further developed :

पप्राथ क्षां महि दंसो व्यु१र्वीमुप द्यामृष्वो बृहदिन्द्र स्तभायः।
अधारयो रोदसी देवपुत्रे प्रत्ने मातरा यह्वी ऋतस्य ॥७॥

7. *TRANSLATION* :—O sun-like king! causer of prosperity, the sun does a marvellous act by filling the vast earth and the heaven with its light. It being very great, upholds great worlds, so you should fill all with the light of knowledge. As the sun upholds the old earth add heaven which are born of true cause-matter, and are like the children of the enlightened men, and are like mothers, so you should also uphold all.

PURPORT :—*O men! as the sun upholds the worlds and supports all like the father, so you should also behave.*

NOTES & REMARKS —:(क्षाम्) भूमिम्। क्षा इति पृथिवीनाम (NG 1, 1)।=Earth. (यह्वी) महत्यौ। यह्व इति महन्नाम (NG 3, 3)=Great. (ऋष्वः) महान्। ऋष्व इति महन्नाम (NG 3, 3) =Great saint.

———

Who is adorable for men is further told :

अधं त्वा विश्वे पुर इन्द्र देवा एकं तवसं दधिरे भराय ।
अदेवो यदभ्यौहिष्ट देवान्त्स्वर्षाता वृणत इन्द्रमत्रं ॥८॥

8. *TRANSLATION* :—O lord of the world ! giver of great wealth, all enlightened persons take shelter in you and holding you in front, because you are One and Almighty, and you uphold them with true, knowledge. That ignorant person devoid of the light of wisdom and divider or mitigator of happiness who enters into wrong logic with the very enlightened men, can never acquire true knowledge. Those who choose God as their Adorable Lord, enioy perfect bliss.

PURPORT :—Those persons who adore God only, get great wealth and prosperity. That person who being devoid of knowledge enters into useless discussion with the enlightened men, can not gain any thing, (knowledge).

NOTES & REMARKS :—(तवसम्) बलादिवर्धकम् । तव इति बलनाम (NG 2, 9)=Increaser of the strength and wisdom. (औहिष्ट) वितर्कयति । ऊह-वितर्के (भ्वा०)=Argues wrongly. (स्वर्षाता) सुखानां विभाजकः । स्वः+षण-संभक्तौ (भ्वा०) (इ) =Divider of happiness. (भराय) पालनाय । भृञ्-धारणपोषणयोः (जु०) अत्र पोषणार्थः ।=For feeding, for nourishment.

The same subject of men's duties is dealt :

अध द्यौश्चित्ते अप सा नु वज्राद् द्वितानमद्भियसा स्वस्य मन्योः ।
अहिं यदिन्द्रो अभ्योहसानं नि चिद्विश्वायुः शयथे जघानं ॥९॥

9. *TRANSLATION* :—O men ! when the sun smites down the wandering cloud and makes it to sleep (so to say), in the same manner, O prosperous king ! when you, who are like the life of all people,

you smite down a wicked enemy, your subjects desiring their meal bow down before you in two ways. First before the might of your thunderbolt-like sharp and powerful weapons and second, before your wrath against the unrighteous and unjust persons.

PURPORT :—O men ! you should deal with one another like the sun and the cloud and support or cherish one another.

NOTES & REMARKS —(विश्वायुः) समग्रायुः । आयवः इति मनुष्यनाम (NG 3. 3)=The life or supporter of all people. (चोः) कामयमानाः (चोः) दिवु-धातोः कान्त्यर्थमादाय व्याख्या । कान्ति-कामना =Desiring their moral. (अहिम्) मेघम् ।=The cloud.

How should the officers of the State deal is told :

अध त्वष्टा ते मह उग्र वज्रं सहस्रभृष्टिं ववृतच्छताश्रिम् ।
निकाममरमणसं येन नवन्तमहिं सं पिणगृजीषिन् ॥१०॥

10. *TRANSLATION :—*O impetuous and upright hero ! I put into your hand a thunderbold-like powerful weapon which is crusher of thousands of the wicked persons, which protects hundreds of good persons and which is, therefore, desired but is not liked by the foes. You are mighty and prompt and pierce your enemies, crush the boastful, but now bowing before you out of fear, foe as the sun crushes the cloud. Let us also wield such strong arm.

PURPORT :—O brave persons ! you should also wield weapons, as the knowers of the science of archery do.

NOTES & REMARKS :—(त्वष्टा) छेदकः । त्वक्ष-तनूकरणे (भ्वा०) त्वष्टा तूर्णमश्नुते इति नैरुक्ताः । त्विषेर्वास्यात् दीप्तिकर्मणः त्वक्षतेर्वा स्यात् करोति कर्मणः (NKT 8, 2, 15)=Piercer or destroyer of enemies. (सहस्रभृष्टिम्) सहस्राणां भञ्जके छेदकम् ।=Piercer of thousands of foes. (शताश्रिम्) यः

शतान्याश्रयति तम् ।=Which supports or saves hundreds of good persons. (ऋजीषिन्) ऋजीषि सरलत्वं यस्यास्ति तत्सम्बुद्धौ ।=O man of upright or straight-forward nature.

———

The men's duties are elaborated :

वर्धान्यं विश्वे मुरुतः सजोषाः पचंच्छुतं मंहिषाँ इन्द्र तुभ्यम् ।
पूषा विष्णुस्त्रीणि सरांसि धावन्वृत्रहणं मदिरमंशुमस्मै ॥११॥

11. *TRANSLATION* :—O king ! you are full of splendour like the sun. May all men love and serve one another and strengthen you. You should know (study) the electricity which is giver of nourishment and pervasive. It pervades firmament, earth and heaven all the three worlds, when running (in motion). You being active or running should slay your enemy as the sun smites down the cloud. You should know and be grateful to the person who gives you hundreds of big stuffs and who cooks for the benefit of others giving them the delightful aud foe-destroying Soma juice also.

PURPORT :—*As the people strengthen the king and the State, helping in its development by all legitimate means, so the king also should make them grow more and more.*

NOTES & REMARKS :—(महिषान्) महतः । महिष इति महन्नाम (NG 3, 3)=Great. (विष्णुः) व्यापको विद्युद्रूपः ।=Pervading electricity.

TRANSLATOR'S NOTES ;—It is erranous, rather so mischievous, when Prof. Wilson and Griffith translated the second stanza as 'May Pushan and Vishnu dress for you a hundred buffaloes' (Wilson) and 'He dressed a hundred buffaloes, O Indra, for you'. (Griffith). Rishi Dayananda Sarasvati on the basis of the Vedic Lexicon Nighantu 3, 3 said that महिष means महान् i.e. great.

Is it even conceivahle that a hundred buffaloes can be dressed for any one however mighty he may be ? What those great one hundred things are—is a matter of research.

What should the king and others do is told :

आ क्षोदो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।
तासामनु प्रवत इन्द्र पन्थां प्रार्दयो नीचीरपसः समुद्रम् ॥१२॥

12. *TRANSLATION* :—O sun-like king ! as the sun sets free the rushing waves of waters of the floods greatly swelled encompassed and obstructed. It turns their deep slope, courses downwards, towards the firmament or ocean, so you should direct your army and subjects rightly making them happy and crush down your foes.

PURPORT :—*Those kings and officers of the States who are full of splendour like the sun, can protect their people and crush down all enemies.*

NOTES & REMARKS :—(क्षोदः) उदकम् । क्षोद इत्युदकनाम (NG 1, 12) (इन्द्र) सूर्य्य इव राजन् । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8, 5, 3, 2) अत्र इन्द्रः सूर्य इवो प्रतापी तेजस्वी च राजा=O king who is full of splendour like the sun. (प्रार्दयः) आर्दयति नयति । अर्द-गत याचने च (भ्वा०) =Takes.

How should the kings and their subjects deal with one another is told :

एवा ता विश्वा चकृवांसमिन्द्रं महामुग्रमजुर्यं सहोदाम् ।
सुवीरं त्वा स्वायुधं सुवज्रमा ब्रह्म नव्यमवसे ववृत्यात् ॥१३॥

13. *TRANSLATION* :—O king ! who is very prosperous or destroyer of enemies, that man who deals with you (approaches you)

and who makes all necessary arrangements, are great. They are full of splendour, young (not old), giver of strength, surrounded by many good heroes; expert in wielding good weapons or well armed hero, able to use thunderbolt like powerful arms, for protection and justice, can multiply great wealth or good materials.

PURPORT :—All should always strengthen the hands of a king who is protector of the subjects like their own father and who is expert in the science of archery, politics and military science.

NOTES & REMARKS :—(इन्द्रम्) परमैश्वर्यवन्तं शत्रुविदारकं वा। इदि-परमैश्वर्ये (भ्वा०) इन्द्रम् शत्रूणां दारयिता वा द्रावयिता वेति (NKT 7, 10, 1, 8)= Endowed with much wealth of destroyer of the enemies. (अह्म) महत् धनम् अन्नं वा। अह्म इति धननाम (NG 2, 10) अह्म इति अन्ननाम (NG 2, 7)=Great wealth or food.

———

What should a king do is further elaborated :

स नो वाजाय श्रवंस इषे चं राये धेहि द्युमतं इन्द्र विप्रांन्।
भरद्वांजे नृवतं इन्द्र सूरीन्दिवि चं स्मैधि पार्ये न इन्द्र ॥१४॥.

14. *TRANSLATION* :—O (king) Indra conveyor of Great prosperity! uphold us who are endowed with the light of the knowledge, who are wise highly learned persons for speed or scientific knowledge, for hearing (the complaints of the people) and for good wealth. O Indra—eliminator of miseries and poverty, uphold us who are surrounded by admirable men and are full of knowledge in the dealing that sustains of protects the State and in the desirable light of justice. O Indra—increaser of the wealth of knowledge, be our increaser (helper) in the dealing that takes men away from miseries and obstacles.

PURPORT :—It is the duty of the king to make the State advanced by appointing men who are well-versed in all sciences, righteous, born in noble families and loyal in-charge of all departments.

NOTES & REMARKS :—(भरद्वाजे) राजस्य पोषके पालके वा व्यवहारे ।= In the dealing of supporting or protecting the state. (दिवि कमनीये न्यायप्रकाशे ।=In the desirable light of justice.

TRANSLATOR'R NOTES :—वाजः-वज गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । A State requires good knowledge, good movement and attainment of happiness and peace. (डु-भृञ्) धारणपोषणयोः (जुहो०) वाज इत्यन्नाम NG 2, 7) वाज इति बलनाम (NG 2, 9) । The progress of a State depends on food and strength also. दिवु-क्रीडा विजिगीषा व्यवहारद्युतिस्तुतिमोदमद-स्वप्न कान्तिगतिषु । अत्र द्युतिकान्त्यर्थं मादाय व्याख्या । द्युतिः—प्रकाशः । कान्तिः— कामना ।

The same subject of men's duties is continued :

अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥१५॥

15. *TRANSLATION* :—O king ! with this your good policy, may we live a hundred winters (years) blessed with good heroes (sons and followers etc.) attaining and distributing true scientific and other knowledge which is beneficial to all enlightened persons and may we enjoy bliss throughout.

PURPORT :—*A king should appoint good heroes for the protection of the State with humility and associate with enlightened persons.*

NOTES & REMARKS :—(वाजम्) वज-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Scientific and other good knowledge. (सनेम) विभजेम ।=Distribute.

Sūktam— 18

Seer or Rishi of the Sūktam– Bhāradvāja. Devatā—Indra. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Dhaivata, Panchama and Rishabha.

What should a king do is further told :

तमुं ष्टुहि यो अभिभूंत्योजा वन्वन्नवांतः पुरुहूत इन्द्रः ।
अषांळहमुग्रं सहंमानमाभिर्गीर्भिर्वर्ध वृषभं चंर्षणीनाम् ॥१॥

1. *TRANSLATION* —: O king ! praise him whose might is all-surpassing in defeating the foes, uninjured, much admired, just distributor of all things and the destroyer of miseries. Glorify him who is never-vanquished, the strong one and who can put up with the impetus of the foes. He is the best among men, and the mighty victor, magnify him with these words and grow more and more.

PURPORT :—O king ! you should always admire who is praiseworthy, reproach him, who deserves censure, honour the person, who is venerable and punish him who deserves punishment.

NOTES & REMARKS :—(अभिभूत्योजा:) अभिभूतये शत्रूणां परामवाओजः पराक्रमो यस्य सः ।=Whose might is for vanquishing the foes. (अवातः) अहिंसितः । वाऽवाति गन्धनयोः (भ्वा०) गन्धनम्-हिंसनम् ।=Uninjured. (चर्षणीनाम्) मनुष्याणाम् चर्षणायः इति मनुष्यनामसु (NG 2, 3)=Of men.

———

The same subject of duties of a ruler is dealt :

स युध्मः सत्वां खजकृत्समद्वां तुविम्रक्षो नंदनुमाँ ऋंजीषी ।
बृहद्रेंणुश्च्यवंनो मानुंषीणामेकंः कृष्टीनामंभवत्सहावां ॥२॥

2. *TRANSLATION* :—O king ! you should appoint him for the protection (security or defence) of State, who is a good warrior, mighty heroic fighter in battles, eater of good delicious and nouri-

shing food, great lover of all good men, (and) loudly roaring, man of upright nature. He whirls the dust on high (inwards) (in fighting the enemy) active and overthrower, forbearer of the attacks made by (defender from) men of different directions and great destroyer of his foes, even single handed.

PURPORT :—A king sh ould appoint an officer after testing him very well, so that the happiness of the people may increase.

NOTES & REMARKS :—(खजकृत्) यः खजं सङ्ग्रामं करोति खज इति सङ्ग्रामनाम (NG 1, 17) ।=Heroic fighter. (तुविम्रक्ष:) बहुस्नेह:। तुवि इति बहुनाम (NG 3, 1) म्रक्ष-संघाते (भ्वा०) सङ्घातकार्यं स्नेहेनैव संभवति नान्यथा ।= Great lover, men of loving nature. (नदनुमान्) नदनवो बहव: शब्दा विद्यन्त यस्मिंस:। (पद) नद-भाषार्थं (काशकृत्स्न धातुपाठे 9,188)=Loudly roaring.

———

What should a king do is told :

त्वं ह नु त्यदंदमायो दस्यूँरेकः कृष्टीरंवनोरार्याय ।
अस्ति स्विन्नु वीर्यं१ तत्तं इन्द्र न स्विदस्ति तदृंतुथा वि वोचः ॥३॥

3. *TRANSLATION* :—O king ! you tame or subdue the wicked thieves; protect the people or an Arya—righteous and learned person. Is this or is it not your heroic act ? O king ! declare (your action) at the proper season (time). Let us also do like this.

PURPORT :—This is the greatest duty of the king to remove or eliminate all wicked thieves and protect the people.

NOTES & REMARKS :—(कृष्टी:) मनुष्याम्। कृष्टय: इति मनुष्यनाम (NG 2,3) ।=Men. (दस्यून्) दुष्टान चोरान दस्यु: दसु-उपक्षये (दिवा०) शुभकर्मनाशक: ।=Wicked thieves.

———

How should a king be is further told :

सद्दिद्धि तें तुविजातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्यं ।
उग्रमुग्रस्यं तवसस्तवीयोऽरंध्रस्यं रध्रतुरों बभूव ॥४॥

4. *TRANSLATION* :—O the mightiest king ! I deem strength of yours, which is renowned and true. O most potent ! you are prompt and the conquering victor. You are the destroyer of the person who is malevolent even towards the non-violent.

PURPORT :—All men should believe in the virtue, actions and temperament of the persons as they are, and not otherwise.

NOTES & REMARKS :—(अरध्रस्य) अहिंसकस्य ।=Of the non-violent. (रध्रतुर:) हिंसकहिंसक: । रध-हिंसासंसध्यो: (स्वा०) । श्नत हिंसार्थ: । तुरी-गतित्वरण हिंसनयो: (दिवा०) श्नत हिंसार्थ:-तुर-त्वरणे (जुहो०) ।=Destroyer of the violent.

How should men deal with one another is told :

तन्नः प्रत्नं सख्यमंस्तु युष्मे इत्था वदंद्भिर्वलमङ्गिरोभिः ।
हन्नंच्युतच्युदस्मेषयंन्तमृणोः पुरो वि दुरों अस्य विश्वाः ॥५॥

5. *TRANSLATION* :—O just king and officers of the state ! let there be our ancient bond of friendship with you. Let there be our friendship with those persons also, who say like this. As the sun who is firm and smites the cloud with the help of the winds, in the same manner, o destroyer of miseries ! accomplish the works of the person who comes to you. As the sun illumines the doors of this world, so you should open all the cities (of the state.)

PURPORT :—Men should always have friendship with good people as far as it is possible to do. Then they should endeavour to

see that this friendship is not lost. As the sun illuminates all, so the king should illuminate the whole state with justice.

NOTES & REMARKS :—(अङ्गिरोभिः) वायुभिः। ये वै देवानामङ्गिरसस्ते ब्राह्मणस्य प्रस्येनसः अग्निर्वायुर्वीग बृहस्पतिः (काष्ठक संहिता 8,4) अत्र वायोर्ग्रहणम्। =With winds. (बलम्) मेघम्। बल इति मेघनाम (NG 1,10) =Cloud. (इषयन्तम्) प्राप्नुवन्तम् गच्छन्तं वा इष गतौ (दिवा०) गतोस्त्रिष्वर्थषु गतिं प्राप्त्यर्थंग्रहणम्। ऋणु-गतौ (तना०) ।=Going or approaching.

———

What should a king do is told further :

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्यें।
स तोकसाता तनये स वज्री वितन्तसाय्यो अभवत्समत्सु ॥६॥

6. *TRANSLATION* :—O king ! you should ordain in such a manner, that he (the official appointed by you) may become acceptable to all on account of his wisdom and good deeds. He may be inspirer (exhortor) or making all industrious in great battles. Being full of splendour, let him be begetter of good childred and giver of good training to them. Let him extend his activities exceedingly at the time of the battles, being a wielder of thunderbolt-like powerful weapons.

PURPORT :—*The king should make all his officers of the State competent to discharge their duties properly, so that he may always achieve victory.*

NOTES & REMARKS :—(ईशानकृत्) यः ईशानानीशनशीलान् पुरुषार्थिनः करोति तान्। =He who makes all industrious. (वृत्रतूर्य्ये) सङ्ग्रामे। वृत्र-तूर्यं इति संग्रामनाम (NG 2,17) ।=In the battle. (वितन्तसाय्यः) भृशं विस्तारणीयः। वि-तनु-विस्तारे तन्त) ।=Extending his activities exceedingly.

———

What should a king do is further told :

स मुज्मना जनिम मानुषाणाममर्त्येन नाम्नाति प्र संस्रे ।
स द्युम्नेन स शवसोत राया स वीर्येण नृतमः समोकाः ॥७॥

7. *TRANSLATION* :—O king ! you should ordain in such a manner that this Public Servant surpasses other men in his might, in his wealth or good reputation, in extraordinary strength, in riches and in valour. Let his name live for ever. Let him become the best among men, living in the same place with others lovingly.

PURPORT :—A king should endeavour in such a manner that all his subjects and officers may obtain good reputation, name, fame, strength, wealth, glory and valour.

NOTES & REMARKS :—(द्युम्नेन) धनेन यशसा वा । द्युम्नमिति धननाम् (NG 2, 10) द्युम्न द्योततेर्यशोवा धन्नंवा (NKT)=With wealth or reputation. (मज्मना) बलेन । मज्मना इति बलनाम (NG 2,9) । =With might. (शवसा) विशिष्टेन बलेन । शव इति बलनाम (NG 2,9) ।=With extraordinary strength.

How should men deal with another is further told :

स यो न मुहे न मिथू जनो भूत्सुमन्तुनामा चुमुरिं धुनिं च ।
वृणक्पिप्रुं शम्बरं शुष्णमिन्द्रः पुरां च्यौत्नाय शयथाय नू चित् ॥८॥

8. *TRANSLATION* :—O highly learned person ! as the sun dissipates a cloud that eats away the crop,, is pervasive, thunderer, harmful for the crop, and coverer of happiness, so a good king who destroys a wicked person who eats away or misappropriates others property, is selfish (filling up his own belly), who roars and exploits others so that his subjects may go freely from one place to another and may sleep well without anxiety or worries and who does not

come under delusion, nor resorts to falsehood in dealing with one another is worthy of respect. He bears a name that may be well-remembered.

PURPORT :—As the sun creates the cloud and causes it to rain down but is not bound by such act, in the same manner, good men do not get deluded and attached by doing righteous deeds and dealing with good men, but (they) enjoy happiness.

NOTES & REMARKS :—(चुमुरिम् अत्तारम् ।=Eater of other's property. (धुनिम्) ध्वनितारम् ।=Roaring. (प्रिप्रुम्) व्यापनशीलम् ।=Pervasive. (शम्बरम्) शं सुखं वृणोति येन तं मेघम्=The cloud which causes happiness.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson and Griffith to take Chimurim and Dhunim as proper names.

What should officers of the State do is further told :

उदावता त्वक्षसा पन्यसा च वृत्रहत्याय रथमिन्द्र तिष्ठ ।
धिष्व वज्रं हस्त आ दक्षिणत्राभि प्र मन्द पुरुदत्र मायाः ॥९॥

9. *TRANSLATION* :—O liberal donor, king! ascend your car with upward movement, with sharpening weapons, and with pure dealing, smite down to your wicked foes in battle. In your right hand hold fast your powerful arms and missiles. Having received good intellect or noble advice, admire the wise and the heroes.

PURPORT :—Those persons achieve victory who acquire well the knowledge of all sciences and possess good intellect and go to the battle being equipped with powerful arms and missiles.

NOTES & REMARKS :—(उदावता) ऊर्ध्वंगमनेन। उद्+आ+वत (स्वा॰)

अवधातो दनेकार्थष्वम गत्यर्थ ग्रहणम् अव-रक्षण-गतिकान्ति प्रीतिवृद्धिषु ।=By upward movement. (त्वक्षसा) सूक्ष्मीकरणेन । त्वक्षू-तनूकरणे (भ्वा०) ।=By sherpening the weapons. (पन्यसा) शुद्धेन व्यवहारेण पग-व्यवहारे स्तुतौ च (भ्वा०) व्यवहारार्थ: । =With pure dealing. (पुरुदत्र) बहुदानकृत् ।=Liberal donor, Bounteous, generous. (वृत्रहत्याय) संग्रामाय वृत्र तूर्यं इति संग्रामनाम (NG 2,17) तुरी-गतित्वरणहिंसनयो: (दिवा०) तस्मात् तूर्यं हृत्वा शब्दो पर्यायवाचको। पाप्मा वै वृत्र: सयत्न: (stph 8,5,1,6) वृत्रं खलुवा एष हन्ति य: संग्रामं जयति (मैत्रायणिसं 2,2,10) =For the battle.

What should a king do is further told :

अ॒ग्निर्न शुष्कं॒ वन॑मिन्द्र हे॒ती रक्षो॒ नि ध॑क्ष्य॒शनि॒र्न भी॒मा ।
ग॒म्भी॒रयं॑ ऋ॒ष्वया॒ यो रु॒रोजाध्वा॑नयद् दुरि॒ता द॒म्भय॑च्च ॥१०॥

10. *TRANSLATION* :—O king (destroyer of wickedness) ! as the fire burns the dry forest, so burn the Rakshasas (demons). Your army is fierce like the lightning, with that great and deep army, smite down all enemies, shake them and destroy all wicked conduct. As you burn all Rakshasas (demons), you are invincible.

PURPORT :—O king and officers of the State ! as the fire burns all forest (whether dry or wet), in the same manner, with well-trained and great army, frighten your foes and burn the most wicked enemies.

NOTES & REMARKS :—(हेति:) वज्र: हितिर्हन्ते: (NKT 6,1,3) तस्माद् हननसाधनं शस्त्रम् ।=Thunderbolt like powerful weapon. (दम्भयत्) दम्भयति हिंसयति। दम्नोति वधकर्मा (NG 2,19) ।=Destroys. (अध्वानयत्) धुनयति ।=Shakes.

What should a king do is further told :

आ स॒हस्रं॑ प॒थिभि॑रिन्द्र रा॒या तुवि॑द्युम्न तुवि॒वाजे॑भिर॒र्वाक् ।
या॒हि सू॑नो सहसो॒ यस्य॒ नू चि॒दद॑देव॒ ईशे॑ पुरुहूत॒ योतो॑: ॥११॥

11. *TRANSLATION* :—O glorious king invoked by many, son

of the mighty father ! come here by good paths alongwith wealth, with quickness, to thousands of people. Come to him also who being a doer of both good and bad acts has some unenlightened person as his master or guide. (Bring him to the right path).

PURPORT :—O king ! protect or nourish your subjects like their father, with the path of knowledge and humility, be glorious and decide rightly distinguishing between truth and untruth.

NOTES & REMARKS :—(तुविद्युम्न) बहुप्रशंस । तुवि इति बहुनाम (NG 3,1) द्युमनं द्योततेर्यशो वान्नं वा (NKT 5,1,5) ।=Glorious, have good reputation. (योतोः) मिश्रिताऽमिश्रितकर्त्तुः यु-मिश्रणमिश्रणयोः (अदा०) ।=Doer of good and bad—mixed acts.

— —

Who becomes a man devoid of enemies—is told :

प्र तुविद्युम्नस्य स्थविरस्य घृष्वेर्दिवो ररप्शे महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥१२॥

12. *TRANSLATION* :—O men ! of the person who has abundant wealth and glory, who is old in knowledge and age, is subduer of the wicked, charming, endowed with much wisdom and good actions, and forbearing the greatness is being manifested from the earth and it surpasses all. He has no enemy, no counterpart or equal and none who is equally glorious of renowned.

PURPORT :—Those who are old in knowledge and age, are renowned and glorious, desirous of truth. endowed with abundant wisdom, peace, self-control and other virtues have no enemy, no equal and none equally glorious.

NOTES & REMARKS :—(घृष्वेः) दुष्टानः घर्षकस्य ।=Of the subduer of the wicked. (पुरुमायस्य) बहुशुभकर्मं प्रशस्य । मायेति प्रज्ञानाम् (NG 3,9) उत्तमा प्रज्ञा शुभकर्मं सम्बन्धिनी भवति ।=Endowed with abundant wisdom

aod noble deeds. (दिव:) कमनीयस्य । दिवु-धातो: क्रीडा विजिगीषा कान्ति गतिषु इत्यादने-कार्थेष्वत्र कान्त्यर्थं ग्रहणम् कान्ति-कामना ।=Of the charming or most desirable.

What should a king do is further told :

प्र तत्ते अद्या करणं कृतं भूत्कुत्सं यदायुमतिथिग्वमस्मै ।
पुरू सहस्रा नि शिशा अभि क्षामुत्तूर्वयाणं धृषता निनेथ ॥१३॥

13. *TRANSLATION* :—O king ! this is a great thing that you do, that you give a life to the person who is hospitable to his guests, a life firm like the thunderbolt. Train firmly thousands of people on earth which has very quick going vehicles.

PURPORT :—Where kings and officers of the State are long lived, hospitable to the guests and impartial protectors of the people, all works are accomplished.

NOTES & REMARKS :—(कुत्सम्) वज्रमिव दृढम् । कुत्स इति वज्रनाम (NG 2,3) ।=Firm like the thunderbolt. (अतिथिग्वम्) योऽतिथीन् गच्छति तम् ।=Hospitable to the guests. (क्षाम्) पृथिवीम् । क्षा इति पृथिवीनाम (NG 1,1) =Earth. (तूर्वयाणम्) तूर्वं शीघ्रगामि यानं यास्यास्ताम । तुर्वी-गति-त्वाण हिंसनयो: (भ्वा०) अत्र गतित्वरणार्थग्रहणाम् ।=Which (earth) has very quick going vehicles.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take *katsa, Atithigva* and *Aya* as proper nouns denoting the names of certain persons, as it is against the fundamental principles of the Vedic Terminology as pointed out before.

What should the enlightened persons do is further told :

अनु त्वाहिंघ्ने अधं देव देवा मदन्विश्वें कवितमं कवीनाम् ।
करो यत्र वरिवो बाधितायं दिवे जनाय तन्वें गृणानः ॥१४॥

14. *TRANSLATION* :—O enligntened person ! where there is a worker for an afflicted man desiring happiness and service for his body and praising that act of service, let us also enjoy happiness constantly taking refuge in you, who are the wisest sage among the sages, whom all wise men delight, you who are like the sun, the slayer of the cloud of ignorance.

PURPORT :—*Those persons become delighted, who serve the best absolutely truthful enlightened men and having acquired knowledge from them, impart that (knowledge) to others.*

NOTES & REMARKS :—(अहिघ्ने) योऽहिं हन्ति तस्मै सूर्याय अहिरिति मेघनाम (NG 1,10) ।—For the sun who slays the cloud. (वरिवः) परिचरणम् । (NG 1,10) वरिवा इतिधननाम । अतधन द्वारा परिचरणस्य सेवा भावः ।=Service.

What should men do is further told :

अनु द्यावापृथिवी तत्त ओजोऽमर्त्या जिहत इन्द्र देवाः ।
कृष्वा कृत्नो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व यज्ञैः। १५॥

15. *TRANSLATION* :—O king ! doer of good deeds, from your wisemen who are different from ordinary mortals in their virtues and nature, receive quite a new teaching which is worth—uttering. The heaven and earth get that new teaching from you. Manifest those significant words and teachings from the Yajnas-unifying dealings and manifest your manliness.

PURPORT :—*O men ! by the knowledge of the science of the earth and electricity etc. accomplish new and ever new acts.*

NOTES & REMARKS :—(अमर्त्याः) साधारणमनुष्यस्वभावाद्विलक्षणाः। सत्यमेव देवाः अनृतं मनुष्याः (Stph 1,1,1,4) ।=Different from the nature of ordinary mortals. (जिहते) प्राप्नुवन्ति। (जिहते) ओहाङ्-गतौ (जुहो०)। =Attain, receive. (यज्ञैः) सङ्गतिमयैः व्यवहारैः। यज-देवपूजासङ्गतिकरण दानेषु अत्र सङ्गति करणार्थग्रहणम् ।=By unifying good acts.

Sūktam—19

Seer or Rishi of the Sūktam-Bhārdvaaja, Devatā-Indra. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

The characterestics of sun is told :

म॒हाँ इन्द्रो॑ नृ॒वदा च॑र्षणि॒प्रा उ॒त द्वि॒बर्हा॑ अ॒मिनः॒ सहो॑भिः।
अ॒स्म॒द्र्य॑ग्वावृधे वी॒र्या॑यो॒रुः पृ॒थुः सुकृ॑तः क॒र्तृभि॑र्भूत् ॥१॥

1. *TRANSLATION* :—O men ! accomplish your desirable works by knowing the nature of Indra (sun/power) which is great and pervading human and other beings in the form of electricity, which grows by the firmament and air. It is non-violent, vast and extensive, and generated well. It grows for generating force that can do many works like a man.

PURPORT :—As a friend tries to occomplish many works with the cooperation of a friend, so electricity and the sun created by God are useful to the doers of good works.

NOTES & REMARKS :—(चर्षणिप्राः) यश्चर्षणिषु मनुष्येषु विद्युद्रूपेण व्याप्नोति। चर्षणयः इति मनुष्य नाम (NG 2.3)। पृ-पालनपूरणोः (जुहो०)। (चर्षणिप्राः) यश्चर्षणीन् मनुष्यान् सुखैः पिपर्ति सः इति महर्षि दयानन्द सरस्वती ऋ० 1, 185, 1 भाष्ये।=Which pervades man in the form of electricity. (द्विबर्हाः) योऽन्तरिक्षवायुभ्यां द्वाभ्यां वर्धते। बृह-वृद्धौ (भ्वा०) ।=That grows with the firmament and air.

How should men make progress is told :

इन्द्रमेव धिषणां सातये धाद् बृहन्तमृष्वमजरं युवानाम् ।
अषाळ्हेन शवसा शूशुवांसं सद्यश्चिद्यो वावृधे असामि ॥२॥

2. *TRANSLATION* :—That man can quickly wax with strength, which cannot be borne or conduced by enemies, who with his wisdom or noble deeds supports for distribution—a person who is endowed with great wealth or prosperity, splendid like the sun, which is vaster than the earth, moving on its own axis and undecaying like a young man.

PURPORT :—*As men grow by getting a great friend, in the same manner, they can make very great advancement by aquiring the knowledge of the science of electricity.*

NOTES & REMARKS :—(धिषणा) प्रज्ञया कर्मणावा ।=By wisdom or action. (इन्द्रम्) सूर्यमिव परमैश्वर्यवन्तम् । एष एवेन्द्रः य एष (सूर्यः) तपति (Stph 1,6,4,19) इदि-परमैश्वर्ये (भ्वा०)=Endowed with great wealth like the sun. (शूशुवांसम्) व्याप्नुवन्तम् । (टुओ) विश्व-गतिवृद्धयो (भ्वा०) गतोचिर्थे प्राप्तार्थे ग्रहणम्-प्राप्तिः व्याप्तिः ।=Pervading. (असामि) अनल्पम् । सामि अङ्गे (अव्ययार्थं शास्त्रम् असामि अनघम् अनल्पम् पूर्णम् अत्यधिकंवा-सामि-अर्धंजुगुप्सयोः इत्यव्ययार्थे । =Much.

How should a king be is further told :

पृथू करस्ना बहुला गभस्ती अस्मद्र्यक्सं मिमीहि श्रवांसि ।
यूथेव पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजौ ॥३॥

3. *TRANSLATION* :—O king ! giver of much wealth and dispenser of justice, stretch out those hands of yours and extend towards us, your wide capacious arms and grant us good food materials. As herdsman guards the cattle and other animals, so being agreeable to us, listen to our requests. Being a man of self-control, move you round about us in the battles.

PURPORT :—Those persons only prosper who give up all laziness and try to do noble deeds. As herdsmen become rich by feeding and nourishing (and rearing) the animals, so industrious persons become wealthy by eradicating poverty.

NOTES & REMARKS :—(गभस्ती) हस्तौ । गभस्ती इति बाहुनाम (NG 2, 4) । =Arms. (करस्ना) यौ करान् कर्त्तॄन् स्नापयतः शोधयस्तौ । स्नाशौचे (अदा॰) (ड) कृत्-करणे (तना॰) ।=Hands which purify the doers of good acts). (इन्द्र) परमैश्वर्यप्रद न्यायेश । इदिपरमैश्वर्ये (भ्वा॰) । इद करणात् (NKT 10,1,8) अत्र न्यायकरणात् इत्यस्मिन्नर्थे: गृहीतः । =Giver of great wealth and dispenser of justice.

———

How should men (behave and act) is further told :

तं व॒ इन्द्रं॑ च॒तिनं॑मस्य शा॒कैरि॒ह नू॒नं वा॑ज॒यन्तो॑ हुवेम ।
यथा॑ चि॒त्पूर्वे॑ जरि॒तार॑ आ॒सुरने॑द्या अनव॒द्या अरि॑ष्टाः ॥४॥

4. *TRANSLATION* :—O men ! let us invite Indra-Giver of great wealth who is also giver of bliss with his great powers, enlightening you about him because he is, as are the ancient devotees of god free from all blame, without reproach and uninjured in this world.

PURPORT :—O men ! as admirable absolutely truthful and enlightened persons become blessed by engaging themselves in righteous deeds, so let all men be blessed by doing like wise.

NOTES & REMARKS :—(अनेद्याः) अनिन्दनीयाः ।=Free from blame or reproach. (अनवद्याः) प्रशंसनीयाः ।=Admirables. (अरिष्टाः) अहिंसिता । =Uninjured or unharmed.

———

How should men behave and act is further told :

धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः ।
स जग्मिरे पथ्या३ रायो अस्मिन्त्समुद्रे न सिन्धवो यादमानाः ॥५॥

5. *TRANSLATION* :—O highly learned persons! that man becomes the lord of the admirable wealth in whom riches earned by righteous means are united (blended) like rivers that co—mingle with the ocean. Such a man is the upholder or noble deeds, giver of wealth, advanced in wealth or in knowlege of the Soma and other herbs and has abundant and good food.

PURPORT :—*There is simile used in the mantra. As the rivers going to the ocean quickly become steady having reached the ocean, in the same manner, it is only to a righteous and industrious person riches beget.*

NOTES & REMARKS :—(पुरुक्षुः) पुरूणि बहुन्यन्नानि यस्य सः । क्षु इति अन्ननाम (NG 2,7) पुरुइति बहुनाम (NG 3,9) ।=Who possesses adundant food material of various kinds. (यादमानाः) अभिगच्छन्त्यः । यादमानाः-अभिगच्छन्त्य इति सायणाचार्योऽपि ।=Going, flowing.

What should a king do is furthertold :

शविष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम् ।
विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवो मादयध्यै ॥६॥

6. *TRANSLATION* :—O hero! the great subduer of the wicked, master of admirable men, grant us the mightiest might, strong and most potent force, vourchsafe us all splendid vigorous powers of men, to make us joyful.

PURPORT :—*O king! having imbibed all the virtues that are necessary for protecting and preserving the state, administer it with justice.*

NOTES & REMARKS :—(हरिवः) प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ । हरय इति मनुष्यनाम (NG, 2,3) ।=Master of the admirable men. (अभिभूते) दुष्टानामीममवकर्त्तः ।=Subduer of the wicked. (द्युम्ना) द्योतमानानि यशांसि धनानि वा । द्युम्नमिति धननाम (NG 2,10) द्युम्नं द्योततेर्यशोवा अन्नं वेति (NKT 5,1,5) ।=Shining wealth or good reputation.

The same subject of kings duties is continued :

यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम् ।
येन तोकस्य तनयस्य साता मंसीमहि जिगीवांसस्त्वोताः ॥७॥

7. *TRANSLATION* :—O king ! bring to us that friendly (non-violent) rapturous joy which pervades good virtues, and victorious in the battle, so that we who are conquerors by nature, protected by you may know (understand) your protection and gift of knowledge in the matter of our offspring.

PURPORT :—O people of the State ! you should tell the king in this manner, you should get enacted such lands that our children may receive good education, so that victory and joy may grow more and more.

NOTES & REMARKS :—(जिगीवांसः) जेतुं शीलाः जि-जये (भ्वा०) ।=Of conquring nature. (शूशुवांसम्) शुभगुणव्यापिनम् । (टुओ) श्वि-गति वृद्धौ (भ्वा०) ।=Pervading good virtues. (अमृध्रः) अहिंसाः । मृधु-मर्दने काश-कृत्स्नधातु पाठे (6, 72) ।=Non-violent, friendly.

The same subject is continued :

आ नो भर वृषणं शुष्ममिन्द्र धनस्पृतं शूशुवांसं सुदक्षम् ।
येन वंसाम पृतनासु शत्रून्तवोतिभिरुत जामींरजामीन् ॥ ८ ॥

8. *TRANSLATION* :—O Indra—the destroyer of the strength of the wicked ! bestow upon us the heroic power, skilled and exceedingly strong, pervading good virtues, by which men win the

real wealth, under your protection, we may distinguish between our kith and kin and our foes who are not related to us among the armies.

PURPORT :—A king should endeavour, in such a way that the friends and foes may be divided (identified.) They should also develop such power that the foes may disappear.

NOTES & REMARKS :—(शुष्मम्) बलम्। शुष्मम् इति बलनाम (NG 2,9) ।=Strength, power. (वंसाम) विभजेम। वन संभक्तौ (भ्वा०) ।=May divide. (जामीन्) सम्बन्धिनो बन्धवादीन्। स्पृ-प्रीति-सेवनयोः (स्वा०) ।=kith and kin.

———

What should all men do is further told :

आ ते शुष्मो वृषभ एतु पश्चादोत्तरादधरादा पुरस्तात्।
आ विश्वतो अभि समेत्वर्वाङिन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥ ९ ॥

9. *TRANSLATION* :—O Indra ! (you are) giver of great wealth. Let the heroic strength come from behind us (our followers). Let it come from before us (our leader) from above us and from below us. From every side may the shining glory of wealth, endowed with much happiness come to usher us. Bestow this upon us. Give us the glory of the realm of splendour.

PURPORT :—O king and the people ! you should try in such a manner that all may attain happiness and good reputation from all sides.

NOTES & REMARKS :—(द्युम्नम्) प्रकाशमयं यशो धनं वा। द्युम्नमिति धननाम (NG 2,1) द्युम्नं द्योततेर्यशो वा अन्नंवेति (NKT 5,1,5) ।=Shining glory or wealth. (स्वर्वत्) स्वर्बहुविधं सुखं विद्यते यस्मिस्तत् ।=Endowed wiih much happiness.

———

What should men do is again told :

नृवत्तं इन्द्र नृतंमाभिरूता वंसीमहिं वामं श्रोमंतेभिः ।
ईशे हि वस्वं उभयंस्य राजन्धा रत्नं महिं स्थूरं बृहन्तंम् ॥ १० ॥

10. *TRANSLATION* :—O king ! (you are) giver of great wealth, by your protections which has many heroic persons. Like heroes, may we win wealth and share it with others by deeds of glory. By the noble words which are worth hearing, I see the wealth both belonging to the king and the people. Vouchsafe us riches (that are) vast, charming admirable, firm and great.

PURPORT :—The king and his subjects should always acquire admirable knowledge and great wealth.

NOTES & REMARKS :—(राजन्) विद्याविनयाभ्यां प्रकाशमान । राजृदीप्तौ (भ्वा०) ।=O king shining with knowledge and humility. (श्रोमतेभिः) श्रवणीयैर्वचनैः ।=With good words that are worth hearing. (स्थरम्) स्थिरम् । ष्ठा-गतिनिवृत्तौ ।=Firm, steadfast.

The same subject of people's duties is dealt :

मरुत्वंन्तं वृषभं वांवृधानमकंवारिं दिव्यं शासमिन्द्रंम् ।
विश्वासाहमवंसे नूतंनायोग्रं संहोदामिह तं हुंवेम ॥ ११ ॥

11. *TRANSLATION* :—O men ! as we call upon for new protection, a man who has many admirable men as his assistants and warriors, is very mighty, and waxed in strength. Free from noisy foes, charming, ruling impartially, he shines with the beauty of body, soil and kingdom, putting up with all troubles patiently, (Such people are) full of splendour, giver of strength in the dealing of or for administration. So you should also do.

PURPORT :—The people of the State and officers should accept a man as ruler who is endowed with the best virtues, actions and that king should administer true justice with the cooperation of all.

NOTES & REMARKS ;—(मरुत्वन्तम्) प्रशस्ता मरुतो मनुष्या विद्यन्ते यस्य तम् । मरुतो मितराविणोवाऽमितरोचिनेवा मरुद् द्रवन्तीति वा (NKT 11,2,14) तस्मान्ति भाषिणां तेजस्मित बलवंता वीराणां ग्रहणम् ।=Him who has admirable men as his assistants and brave warriors. (अकवारिम्) न विद्यन्ते कवा: शब्दावमाना अरयो यस्य तम् । कु-शब्दे (अदा०)।=Who has no noisy foes. (दिव्यम) कमनीयम् दिवुधातोरनेकोर्थेषु कान्त्यर्थे ग्रहणम् । कान्ति-कामना ।=Charming, desirable.

TRANSLATOR'S NOTES ;—Griffith translated वृषभम् which is used as epithet or adjective of *Indra* a '*Bull*', which is ridiculous and absurd.

More about the people is mentioned :

जनं वज्रिन्महि चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वस्मि ।
अधा हि त्वा पृथिव्यां शूरसातौ हवामहे तनये गोष्वप्सु ॥ १२ ॥

12. *TRANSLATION* :—O king ! wielder of the thunderbolt-like good arms and missiles, smite down this mighty and haughty person for the welfare of the well-educated and cultured leaders and protect those in the battle (where heroes are divided) among whom I am also one. We call on you on earth, for wealth and kine for the welfare of our children and safety of our Prānas (live) or purity of waters.

PURPORT :—O king and officers of the State ! punish that person who being haughty, troubles good men. Protect all with the knowledge of military science, so that you may have good reputation everywhere on the face of the earth.

NOTES & REMARKS :—(शूरसातौ) शूरा: सनन्ति विभजन्ति यस्मिन्त्संग्रामे तस्मिन् । शूरसातौ इति संग्रामनाम (NG 2,17)।=In the battle where heroes are divided in two parties. (नृभ्य:) नृभ्यस्सुशिक्षितेभ्यो नायकेभ्य: । नी-प्रापणे (भ्वा०) नृत्यन्तीतिनर:-नेतार:-नायका वा ।= Well educated and cul-

tured leaders. (अप्सु) जलेषु प्राणेषु वा । आपो वै प्राणाः भेषजम् (काण्व शतपथे 4,8,2,2) ।=In waters or Prânas. (रन्धया) हिंसया रध-हिंसासंराध्योः (दिवा०) अत्र हिंसार्थं ।=Through violence.

Men's attributes are narrated :

वयं तं एभिः पुंरुहूत सख्यैः शत्रोः शत्रोरुत्तर इत्स्याम ।
घ्नन्तों वृत्राण्युभयानि शूर राया मंदेम बृहता त्वोताः ॥ १३ ॥

13. *TRANSLATION* :—O barve king ! you are invoked of many. Through your friendship, may we be victors over every foe slaying the armies of the enemies. After achieving victory over the foes and having acquired wealth of both kinds (from the rulers and the subjects) may we, protected by you, enjoy happiness with ample riches.

PURPORT ;—If the rulers and the subjects are friendly to one another, then having conquered all enemies, they may shine with great wealth and glory of the State.

NOTES & REMARKS :—(वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2, 10) =Wealth. (उभयानि) राजप्रजास्थानि ।=Belonging to the king and the people.

TRANSLATOR'S NOTES :—उभयानि Of both kinds may also mean both material and spiritual in the form of knowledge. wisdom, peace etc.

Sūktam—20

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Anushtup and Pankti of various kinds. Svaras-Gāndhāra, Panchama and Dhaivata.

What should men desire is told :

द्यौर्न य इन्द्राभि भूमार्यस्तस्थौ रयिः शवसा पृत्सु जनान् ।
तं नः सहस्रंभरमुर्वरासां दद्धि सूनो सहसो वृत्रतुरम् ॥ १ ॥

1\. *TRANSLATION* :—O good son of a mighty father ! endowed with much admired wealth, you are master of the wealth that is like the lightning or the sun, which overcome the foes in battles with his might. Grant us that sublime victory which nourishes or feeds thousands of people, is destroyer of the foes like the clouds and is the best (seen) on the face of the earth, so that we may become prosperous.

PURPORT :—*There is simile used in the mantra. Those men achieve victory who are mighty like electricity, radiant like the sun and adventurous in the battles.*

NOTES & REMARKS :—(द्यौः) विद्युत् सूर्यो वा । द्यौः is from दिवु-क्रीडा विजिगीषा व्यवहारद्युतिस्तुति मोदमदस्वप्न कान्तिगतिषु । अत्र द्युत्यर्थमादाय व्याख्या । =Lightning (electricity) or the sun. (पृत्सु) सङ्ग्रामेषु । पृत्सुइति संग्राम-नाम (NG 2.17) ।=In the battles. (उर्वरासाम्) बहुश्रेष्ठानां भूमीनाम् ।=Very good lands.

The object of man's desire is described :

दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवेभिर्धायि विश्वम् ।
अहिं यद्वृत्रमपो वव्रिवांसं हन्नृजीषिन्विष्णुना सचानः ॥ २ ॥

2\. *TRANSLATION* :—O king of upright nature ! as the sun united with the power of all-pervading God or electricity smites down the cloud enclosing water and covering the sky, so the enlightened persons desiring the welfare of all, entrust you with all wealth belonging to the ignorant sinners with truth.

PURPORT :—*O men ! as the sun draws the sap of water for eight months and rains it down in four months, in the same manner a king should collect the revenue for eight months and should safeguard the people by showering fearlessness on them.*

NOTES & REMARKS :—(ऋजीषिन्) ऋजुधर्मयुक्त ।—Endowed with upright nature. (सत्रा) सत्येन । सत्रा इति सत्यनाम (NG 3,10) ।=With truth. (विष्णुना) व्यापकेन जगदीश्वरेण विद्युता वा । विष्लृ व्याप्तौ व्यापकत्वात् जगदीश्वरो विष्णुः विद्युच्च । =With all-pervading God or electricity. (असुर्यम्) असुराणां मूढानां पापिनामिदमैश्वर्यम् । असुषु-प्राणेषु रमन्ते इति असुराः पापिनो मूढाः ।=Wealth belonging to the ingorant sinners.

Men's ideal desires are deseribed :

तू॒र्व॒न्नोजी॑यान्त॒वस॒स्तवी॑यान्कृ॒तब्र॒ह्मेन्द्रो॑ वृ॒द्धम॑हाः ।
राजा॑भवन्मधु॒नः सो॒म्यस्य॒ विश्वा॑सां॒ यत्पु॒रां द॒र्त्नुमाव॑त् ॥ ३ ॥

3. *TRANSLATION* :—O men ! you should make him as your king, who is the slayer of the foes, is mighteer of the mighty and much admired, who has amassed wealth and food, multiplier of prosperity. Moreover, that king should have many great assistants. He protects that man who sends asunder the cities of the wicked and (dutributes) the sweet juice of the Soma and other plants.

PURPORT :—*O men ! you appoint him as king and enjoy happiness who is brave, mightiest of the mighty, the great scholar, old and experienced among the old and respector of the victorous servants or workers.*

NOTES & REMARKS :—(तूर्वन्) हिंसन् । तुर्वी-हिंसायाम् (भ्वा०) ।= Slaying, destroying. (कृतब्रह्मा) कृतं ब्रह्म धनमन्नं वा येन सः । ब्रह्मेति अन्ननाम (NG 2,7) ।=He who has amassed wealth or food. (दर्त्नुम्) विदारकम् दृ-विदारणे (क्र्या०) ।=Destroying. (तवसः) बलस्य । तव इति बलनाम (NG 2,9) =Of the might.

The subject of ideal human desires is elaborated :

श॒तैर॑पद्रन्प॒णय॒ इन्द्रा॒त्र दशो॑णये क॒वये॒ऽर्कसा॑तौ ।
व॒धैः शुष्ण॑स्या॒शुष॑स्य मा॒याः पि॒त्वो नारि॑रेची॒त्किं च॒न प्र ॥ ४ ॥

4. *TRANSLATION* :—O Indra (king) ! giver of food (provides job) to those knowers of proper dealings who are not perplexed in administration even by hundreds of means of slaying, should be respected. In the matter of the distribution of food materials none can surpass the wisdom and prosperity of a man who is very mighty, dose not commit sin from his ten senses, does not exploit others and is wise and learned person.

PURPORT :—O men ! a king should punish those persons who give up the path of righteousness and go astray. He should always honour those who perform noble deeds giving up all unrighteousness with ten senses (five of perception and five of action).

NOTES & REMARKS :—(पित्वः) अन्नादिकम् । पितुः इति अन्ननाम (NG 2,7) ।=Food materials and other things. (अर्कसातौ) अन्नादिविभागे । अर्क इत्यन्ननाम (NG 2,7) ।=In the distribution of food materials and other things. (दशोणये) दशोनयः परिहाणानि यस्मात्तस्मै । दश-पंच ज्ञानेन्द्रियाणि पंच कर्मेन्द्रियाणि ।=He who abstains from committing any sins with his ten senses. Five senses of perception, five senses of action.

——

The subject of man's ideal areas of desires goes on :

महो द्रुहो अप विश्वायु धायि वज्रस्य यत्पतने पादि शुष्णः ।
उरु ष सरथं सारथये करिन्द्रः कुत्साय सूर्यस्य सातौ ॥ ५ ॥

5. *TRANSLATION* :—O king ! you should honour that mighty person who slays all enemies by throwing thunderbolt-like powerful weapon, and the whole life (of good men) is supported. The commander of the army who is the destroyer of the foes, does much for the welfare of a charioteer alongwith his chariot and for the proper use of the thunderbolt or strong weapon upon the wicked persons at proper time in the light of the sun, making due division of time.

PURPORT :—A king should remove animosity and other evils

and should make people long-lived by making them observe Brahmacharya (abstinence). He should illuminate like sun, the chariots and other parts of the arms and should protect the people by distinguishing truth from falsehood.

NOTES & REMARKS :—(कुत्साय) वज्रप्रहाराय । कुत्स इति वज्रनाम (NG 2,20) ।=For using thunderbolt-like powerful weapon. (सातौ) संविभागे । षण संभक्तौ (भ्वा०) ।=In distribution.

———

What should a man forbid is told :

प्र श्येनो न मंदिरमंशुमस्मै शिरों दासस्य नमुचेर्मथायन् ।
प्रावन्नमीं साप्यं ससन्तं पृणग्राया समिषा सं स्वस्ति ॥ ६ ॥

6. *TRANSLATION* :—That king can become a sovereign who (as a last resort) even severs the head of a servant who inspite of persuation does not give up the bad habit of taking the intoxicant like a falcon, (or gives him severe punishment), and protects the industrious person who completes the work and then sleeps or takes rest. He fills (awards) an industrious person with wealth and with food.

PURPORT :—*It is the duty of the kings who inflict severe punishment on those who take intoxicants and to honour duly those who are industrious and do not show laziness (slackness) in doing work.*

NOTES & REMARKS :—(मदिरम्) मादकं द्रव्यम् ।=Intoxicating substance. (नमुचेः) यो न मुंचति तस्य ।=Of the person who does not give up an evil. (साप्यम्) कर्मान्तकारिणम् । षो-अन्तकर्मणि (दिवा०) ।=Him who completes the work. (ससन्तम्) शयानम् (सस्ति) स्वपिति कर्मा (NG 3,22) ।=Sleeping.

TRANSLATOR'S NOTES :—This mantra clearly shows that drinking wine (liquor) etc. is strongly condemned by the Vedas. It is considered to be a very great sin as it leads to sinful acts.

———

What should a king do is further told :

वि पिप्रोरहिमायस्य दृळ्हाः पुरो वज्रिञ्छवसा न दर्दः ।
सुदामन्तद्रेक्णो अप्रमृष्यमृजिश्वने दात्रं दाशुषे दाः ॥ ७ ॥

7. *TRANSLATION* :—O wielder of the powerful arms and missiles and liberal donor ! you shatter with your might the strong cities or forts of deceitful crooked person like the cloud who has spread his deception in many places. That abundant wealth you give to the deserving person who is multiplier of uprightness and other virtues. Give that to us also.

PURPORT :—A king should make his cities very strong and should not break them through, having given up all deceit. He should give charity to deserving person and should slight a wicked man who does not deserve it.

NOTES & REMARKS :—(पिप्रोः) व्यापकस्य । पृ-पूरणे (चुरा०) ।=Pervading. (अहिमायस्य) अहेर्मेघस्य मायाच्छादिनमिव कापट्यं यस्य तस्य । अहिरिति मेघनाम (NG 1,10) मायेति प्रज्ञानाम (NG 3,9) । (अप्रमृष्यम्) अप्रसह्यम् ।=Unbearable, abundant.

———

What should a king do is told :

स वेतसुं दशमायं दशोणिं तूतुजिमिन्द्रः स्वभिष्टिसुम्नः ।
आ तुग्रं शश्वदिभं द्योतनाय मातुर्न सीमुप सृजा इयध्यै ॥ ८ ॥

8. *TRANSLATION* :—O king ! you who desire to attain happiness, have for enlightening you a man who goes from place to place, who has pure heart which is of the measurment of ten fingers, who refrains from doing unrighteous act with (any of the) ten senses, and who is mighty and accepter of good virtues, and has elephants ect. for his army. He should nourish his subjects as a mother nourishes her children.

PURPORT :—That king alone can become truly rich who does

righteous deed with his ten senses, increases knowledge and promotes desired happiness, constantly and who nourishes his subjects like mother.

NOTES & REMARKS :—(दशमायम्) दशाङ्गुलय इव माया मानं यस्य तम्। माङ्-माने।=Who has a pure heart of the measurement of ten fingers. (तुग्रम्) आदातारम्।=Accepter of good virtues. (वेतसुम्) व्यापनशीलम्।=Pervading or going from place to place.

TRANSLATOR'S NOTES :—मायेति प्रज्ञानाम (NG 3,9) So it may also mean whose intellectual power is ten-fold than the intellect of an average person. तुजि-बलादाननिकतेनेषु (भ्वा०)। अत्र आदानार्थग्रहणण् वी-गति व्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) अत्र व्याप्त्यर्थंग्रहणम्।

The subject of kings duties is further elaborated :

स ईं स्पृधो वनते अप्रतीतो बिभ्रद्वज्रं वृत्रहणं गभस्तौ।
तिष्ठद्धरी अध्यस्तेव गर्ते वचोयुजा वहत इन्द्रमृष्वम् ॥ ९ ॥

9. *TRANSLATION* :—That king holding in his hand the thunderbolt-like powerful weapon which destroys the foes, like the sun in its rays, not known by enemies, meets his competitors and takes water in proper quanity. As a charioteer drives the horses and sits in his house afterwards, so yoke or harness the horses in the form of the power of upholding and attraction with the words who carry the king like electricity.

PURPORT :— *A king should keep his plans as secret, when (until) a work is accomplished' then only should men know about it. He should wear weapons, train his armies well and attain great prosperity.*

NOTES & REMARKS :—(अप्रतीत:) शत्रुभिरज्ञात:। अ+प्रति+इत इण-गतौ (अदा.)।=Not known by enemies. (अस्तेव) प्रेरक: सारथिरिव। असु-क्षेपणे (दिवा.)।=Like a charioteer. (हरी) आकर्षणधारणाकर्षणे।=The

power of upholding and attraction acting like horses. (गर्त) गृहे गर्त इति गृहनाम (NG 3,4) =In the house.

What should men do is further told :

सनेम तेऽवसा नव्यं इन्द्र प्र पूरवः स्तवन्त एना यज्ञैः ।
सप्त यत्पुरः शर्म शारदीर्दर्द्धन्दासीः पुरुकुत्साय शिक्षन् ॥ १० ॥

10. *TRANSLATION* :—O Indra ! giver of great wealth, by your protection, let us divide seven cities. As men praise you with Yajnas consisting of good dealings and acts, with this protection etc., so you also should admire good virtues and men with them because they are endowed with new knowledge and power. That man who having obtained attendants to help in the autumn season giving training to the person who has many powerful weapons destroys all miseries and slays enemies, should be respected.

PURPORT :—O men ! you should all behave like a king who deals with all with humility, Throw away all miseries, having built good houses with labour, which give delight in all seasons.

NOTES & REMARKS :—(पुरुकुत्साय) बहुशस्त्राय । कुत्स इति वज्रनाम (NG 2,20) ।=For a man possessing many powerful weapons. (पूरवः) मनुष्याः । पूरवः इति मनुष्यनाम (NG 2,3) ।=Men. (शर्म) गृहम् । शर्म इति गृहनाम (NG 3,4) ।=House. (यज्ञैः) सद्व्यवहारमयैः । यज्ञ-देवपूजासङ्गतिकरणेदानेषु (भ्वा.) ।=Full of good dealings.

TRANSLATOR'S NOTES :—It is not correct to take पूरवः used in the mantra as the Proper Noun as Griffith translated it as "*purus* lands you with their sacrifices," instead of taking it to mean 'men'. Even Sayanacharya and Wilson have done, saying मनुष्याः and men (Wilson). The authority of the Vedic Lexicon Nighantu 2, 3, पूरवः इति मनुष्यनाम (NG 2,3) is quite clear on the point. But unfortunately all the three Sayanacharya, Wilson and Griffith have committed the mistake of taking पुरुकुत्स, शरत् (*Purukutsa* and *Sharad*) as Proper Nouns standing for पुरुकुत्साय एतन्नामकायराज्ञे (सा०) शान्नाम्नोऽसुरस्य the name

of a king and a woman. Griffith has interpreted शारदी: as autumn but different from Sayana's interpretation. Dayanand Sarasvati's interpretation is based upon the authority of the Vedic Laxicon-Nighatu where we find पूरव ईति मनुष्यनाम (NG 2,3) and कुत्स इति वज्रनाम (NG 2,20) ।

What should a king do is further told :

त्वं वृध इन्द्र पूर्व्यो भूर्वरिवस्यन्नुशने काव्याय ।
परा नववास्त्वमनुदेयं महे पित्रे ददाथ स्वं नपातम् ॥ ११ ॥

11. *TRANSLATION :–* O Indra (King) ! endowed with knowledge and wealth, taught by the experienced old teachers, serving those who are increasers of your wisdom and knowledge, you give new built house which is strong and firm and which can be given for other's use —to a scholar trained well by the sage poets and desiring it (on account of necessity) being himself a nourisher of the people and having given it willingly do not seek its return.

PURPORT :– That king who respects all duly is regarded by all as a father.

NOTES & REMARKS :– (उशने) कामयमानाय । (उशन) वशकान्तौ (अदा०) कान्ति:-कामत्व वास्तुर्वसतेर्निवास कर्मण इति (NKT 1,2,17) ।= For a person desiring well. (काव्याय) कविभि: सुशिक्षिताय ।=Well trained by the poet-sages, (नववास्त्वम्) नवीनं निवासम् । तस्माद्वास्तु-निवास स्थानम् ।= New house.

TRANSLATOR'S NOTES :– It is, therefore, wrong on the part of Sayanacharya, Prof. Wilson Griffith and others to take *Ushana Kavya* and *Nuwavastvam* as the names of particular persons. It is not only against the fundamental principles of the Vedic Terminology, but also against Sayananacharya's on "Introduction to his commentary" in which he has established the eternity of the Vedas. The meanings of these words are quite clear.

What should a man do is further told :

त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥ १२ ॥

12. *TRANSLATION* :—O king ! protector and nourisher of all, you being shaker of your foes, please and satisfy your subjects, who make sound expressing some discontent. They come to you which are ike the nerves as rivers flowing towards the sea, make them happy. Take us across the river of misery, as you take a person who is under your control or obedient to you and an industrious person beyond misery and make them enjoy happiness.

PURPORT :—O king ! make your subject always joyous uttering auspicious and happy words. As the rivers become established having reached the sea, so you should endeavour in such a manner that your subjects may become steady and contented having approached you.

NOTES & REMARKS :—(धुनिमतीः)शब्दायमानाः प्रजाः । ध्वन.शब्दे (भ्वा.) । =The people making sound (of discontent). (सीराः) नाड्यः। =Nerves. (तुर्वशम्) सद्योवशगमनम् । तुर्वशा इति मनुष्यनाम (NG 2,3)=Under your control or obedient. (यदुम्) यत्नशीलं मनुष्यम् । यदवः इति मनुष्यनाम् (NG 2,3) ।=Industrious man.

TRANSLATOR'S NOTES :—Inspite of these meanings of the words *Turvasha* and *Yadu* denoting men, how wrong it is on the part of many translators of the Vedas to take them as the Proper Nouns denoting some particular persons or families.

What should a man do is further told :

तव ह त्यदिन्द्र विश्वमाजौ सस्तो धुनीचुमुरी या ह सिष्वप् ।
दीदयदित्तुभ्यं सोमेभिः सुन्वन्दभीतिरिध्मभृतिः पक्थ्य१र्कैः ॥ १३ ॥

13. *TRANSLATION* :—O king ! upholder of happinsss your

sound and legitimate enjoyment that protects all in the battle, the man who even when going to sleep enlightens people, he who being destroyer of enemies, upholder of the fuel for the performance of the Yajnas and who looks with various kinds of food materials, and extracting the juice of Soma and other plants or herbs or earning money, gives you happiness, you should honour all of them.

PURPORT :—O king ! you should make your armies strong by taking in it powerful orators, (exhortors or inspirers), eaters of good and nourishing food (for strength) and brave persons.

NOTES & REMARKS :—(धुनीचुमुरी) ध्वनि: शब्दश्चुमुरिर्भोगश्च तौ ध्वन-शब्दे चमु-अदने (भ्वा.) ।=Sound and legitimate enjoyment. (सस्तः) शयानः । स्वपिति स्वपितिकर्मा (NG 3,22) ।=Sleeping. (दभीतिः) हिंसकः । दभ्नोति वधकर्मा (NG 2,19) ।=Destroyer of the wicked. (आजौ) सङ्ग्रामे । आजौ इति संग्रामनाम (NG 2,17) ।=In the battle.

— ——

Sūktam--21

Seer or Rishi of the Sūkam-Bharadvaaja. Devata-Indra. Chhandas-Trishtup and Brihati of various kinds. Savaras-Panchama, and Madhyama.

How should the people resort to the king—is told :

इमा उं त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।
धियो रथेष्ठामजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥ १ ॥

1. *TRANSLATION* :=O hero ! we honour you whom persons invoke, who accept the worth-giving articles given by the most virtuous artist, to whom these worth giving intellects belong (attached). Who sits in a new car (vechicle) carrying the young body (not old), (brave men) and who gets the beauty belonging to the fine speech.

PURPORT :—We should honour the king having many great

artists, who acquires admirable intellect and gets the beauty (of ideal health free from the diseases) and wealth.

NOTES & REMARKS ;—(कारोः) शिल्पिनः। (कारुः कृञ्-करणे। करोति विविधं शिल्पमिति कारुः सः शिल्पी। कृ वापा (उणादिकोषे)। =Of an artist. (पुरुतमस्य) अतिशयेन बहुगुणयुक्तस्य। साधवभूम्यो-उण ।=Of the most virtuous. (ईयते) प्राप्नोति। इण-गतौ। गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थं ग्रहणम्।=Gets, achieves.

The people's duties are described :

तमु॑ स्तुष॒ इन्द्रं॒ यो विदा॑नो॒ गिर्वा॑हसं गी॒र्भिर्य॒ज्ञवृ॑द्धम्।
यस्य॒ दिव॒मति॑ म॒ह्ना पृ॑थि॒व्याः पु॑रुमा॒यस्य॑ रिरि॒चे म॑हि॒त्वम् ॥ २ ॥

2. *TRANSLATION* :—O king ! one who is knowledgeable and seeks respected scholars through his balanced and merited speeches, he gets most potential and prosperous people and land. By eradicating deceptive and wicked people, he enhances the prestige and fame of his kingdom. We greatly admire and accept such man as our ruler.

PURPORT :—*The philosopher-guides who provide truthful sermons to a sun like glorious ruler, they become spare of griefs and sorrows.*

NOTES & REMARKS :—(स्तुषे) प्रशंससि।=Admire. (इन्द्रम्) परमैश्वर्यप्रदम्।=Giver of prosperity. (गिर्वाहसम्) सुशिक्षितवाक्प्रापकम्।=One who speaks balanced and refined language. (यज्ञवृद्धम्) यज्ञे पूज्यं विद्वांसम्।=Respected scholars. (दिवम्) कामयमानम्।=Desiring. (पुरुमायस्य) बहुकपटस्य दुष्टस्य।=Of deceptive and wicked.

Woat should men do-is told further :

स इत्तमो॑ऽवयु॒नं त॑त॒न्वत्सूर्ये॑ण व॒युन॑वच्चकार।
क॒दा ते॒ मर्ता॑ अ॒मृत॑स्य॒ धामेय॑क्षन्तो॒ न मि॑नन्ति स्वधावः ॥ ३ ॥

3. *TRANSLATION* :—O lord of the world ! you destroy all

ignorance by the light of knowledge and spread intellect, as the sun dispels all darkness. Therefore, you alone are worthy of service. O God, the Lord of abundant food-materials ! the men desiring to attain your Divine nature, never resort to violence.

PURPORT :—The men enjoy vast happiness who having accepted the Dharma (duty) of non-violence or harmlessness and having increased knowledge and wisdom, desire to attain God.

NOTES & REMARKS :—(अवयुनम्) अज्ञानमन्धकाररूपम् । वयुनमिति प्रज्ञानाम (NG 3,9)=Darkness of ignorance. (वयुनवत्) प्रज्ञावत । वयुनमिति प्रशंस्यनाम (NG 3,8) ।=Endowed with intellect. (मिनन्ति) मीञ् हिंसायाम् (क्र्या.) ।=Resort to violence.

What should we ask the enlightened persons—is told :

यस्ता चकार स कुहं स्विदिन्द्रः कमा जनं चरति कासु विक्षु ।
कस्ते यज्ञो मनसे शं वराय को अर्क इन्द्र कतमः स होता ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! you are destroyer of miseries. Tell me where is that Lord, Giver of all wealth, who has created all these objects of the world ? Which man can attain Him ? In what kind of people does He pervade or manifest His Power ? O enlightened person ! which is the Yajna or unifying act that gives peace to your thoughtful noble mind ? Who is Adorable ? Who is the liberal donor ? Please give answers to these questions.

PURPORT :—O enlightened person ! who is it that can do all these acts, that increase intellect ? Who it is that pervades all people to do good to them ? Who is adorable and who is the liberal donor ? Answer these questions satisfactorily.

NOTES & REMARKS :—(अर्कः) अर्चनीयः । अर्कोदेवोभवति, यदेनमर्चन्ति (NKT 5,1,4) अर्च-पूजायाम (भ्वा०) कृदाधाराचिकालभ्यः कः (उणादिकोषे 3,40)

इति कः ।=Adorable. (इन्द्र) दुःखविदारक । इन्द्रः इन्दन् शत्रुणां दारयिता-अत्र दुःखरूपशत्रूणां दारयिता । (NKT 10,1,8)=Destroyer of miseries. (होता) दाता । हु-दानादनयोः आदाने च (जु०) अत्र दानार्थः ।=Donor.

What should men do is further told]:

इदा हि ते वेविषतः पुराजाः प्रत्नास आसुः पुरुकृत्सखायः ।
ये मध्यमास उत नूतनास उतावमस्य पुरुहूत बोधि ॥५॥

5. *TRANSLATION* ;—O king ! admired by many, doer of many good deeds, give us good teachings, to enlighten all your aged friends who were born earlier, and were of ancient time. Or who are in the middle, scattered at many places even, in recent times Think of all of them and give them good advice.

PURPORT ;—O men ! those who keep friendship with you, whether they be old, very old, or of middle age or at par with you, you must also keep (maintain) firm friendship with them. By so doing, the progress of the State and its welfare are brought about.

NOTES & REMARKS ;—(वेविषतः) व्याप्नुवतः विष्लृ-व्याप्तौ (जु०) ।=Pervading or scattered at different places. (अवमस्य) अर्वाचीनस्य ।=Of recent.

What should men do—is again told :

तं पृच्छन्तोऽवरासः पराणि प्रत्ना त इन्द्र श्रुत्यानु येमुः ।
अर्चामसि वीर ब्रह्मवाहो यादेव विद्म तात्त्वा महान्तम् ॥ ६ ॥

6. *TRANSLATION* :—O hero ! the recent seekers after truth, enquiring about you who are great, follow the old, ancient, Vedic teachings or traditions. We respect them all. O highly learned persons ! you convey to us wealth and food grains. You should also know those good persons and things whom we know.

PURPORT :—O men ! you should be united in the bond of

friendship and by acquiring the knowledge of ancient and recent sciences, should enjoy happiness.

NOTES & REMARKS :—(अवरासः) अर्वाचीना जिज्ञासवः ।=Modern seekers after truth. (ब्रह्मवाहः) ये ब्रह्म धनं धान्यं प्रापयन्ति ते । ब्रह्म इति अन्ननाम (NG 2,7) ब्रह्म इति धननाम (NG 2,10) ।=Who convey wealth or food grains.

The same subject of people's duties is continued :

अभि त्वा पाजो रक्षसो वि तस्थे महि जज्ञानमभि तत्सु तिष्ठ ।
तव प्रत्नेन युज्येन सख्या वज्रेण धृष्णो अप ता नुदस्व ॥ ७ ॥

7. *TRANSLATION* :—O brave champion-king! you who attain that your great strength against the force of the wicked people which manifests happiness. Uphold or maintain it firmly. Drive away the armies of the enemies with that your eternal friend and close companion, the hoard of thunderbolt-like powerful arms and missiles.

PURPORT :—*O king ! honour those officers or workers of the State who punish the wicked persons and cherish good men.*

NOTES & REMARKS :—(पाजः) बलम् । पाजः इति बलनाम (NG 2,9) । =Strength. (जज्ञानम्) सुखजनकम् । जनी-प्रादुर्भावे (दिवा०) ।=Producer of happiness. (नुदस्व) दूरीकुरु । नुद-प्रेरणे अपनुद-दूरीकरणे ।=Drive away.

What should the enlightened persons do is further told :

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
त्वं ह्यापिः प्रदिवि पितृणां शश्वद् बभूथ सुहव एष्टौ ॥ ८ ॥

8. *TRANSLATION* :—O destroyer of the wicked persons ! O upholder of the artist learned men! (O dispenser of justice,)! you who are endowed with knowledge and wisdom (of a new man in the per-

formance of his Yajna) you are his constant guide. So honour the person who desires to acquire wealth (material and spiritual) being a kith and kin in the noble desire of the cherishers of the people and listen to his request.

PURPORT :—He is a good enlightened man who having heard the words of knowledge from the aged and experienced scholars, protects good artists and artisans and enjoys happiness by obtaining the desired object.

NOTES & REMARKS :—(ब्रह्मण्यत:) ब्रह्म धनं प्राप्तुमिच्छतः। ब्रह्म इति धननाम (NG 2,10) ।=Of the person who desires to acquire wealth (material as well as spiritual). (प्रिदिवि) प्रकृष्टायां कामनायाम् (प्रिदिवि) दिवु धातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् (कान्ति:-कामना ।=In the noble desire. (सुहव:) सुष्ठु ज्ञानविज्ञान: । हु-दानादनयो: आदाने च (जु०) आपातव्य ज्ञानविज्ञान-सम्पन्न । ।=Endowed with good knowledge and wisdom.

The same subject of enlightened persons is dealt :

प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्वावसे नो अद्य ।
प्र पूषणं विष्णुमग्निं पुरंधिं सवितारमोषधीः पर्वतांश्च ॥ ९ ॥

9. *TRANSLATION* :—O enlightened man! make to-day for our protection etc. *Udāna*, *Prāna*, electricity and monsoons, beneficial to us. Make *Samāna* (a vital air) pervasive *Vyāna*, *Dhananjay* or *Hiranyagarbha*, fire, *Sūtrātma* the upholder of all, solar system, *Soma* and other plants and herbs, clouds or mountains for our knowledge and use.

PURPORT :—Do endeavour in such a manner that the earth and other objects may be givers of happiness to us

NOTES& REMARKS :—(मित्रम्) प्राणम्। प्राणे मित्रम् (जैमिनीयोपनिषद (3,1,3,6) प्राणोदानौ वै मित्रावरुणौ (Stph 1,8,3,12) ।=Prāna (a vital breath) (वरुणम्) उदानम् । प्राणो मित्रम् तस्मात् वरुण:-उदान: ।=Another vital air. (पूषणम्) पोषकं समानम् ।=Samāna—avital air.(विषणुम्) व्यापकं व्यानं

धनञ्जयं वा हिरण्यगर्भम् । (विष्णुः) विष्लृ-व्याप्तौ (जु०) पर्वत इति मेघनाम (NG 1,10) ।=Pervasive Vyāna, Dhananajya or Hiranya Garbha. (पुरन्धिम्) सर्वधरं सूत्रात्मानम् ।=Sutrātma—the upholder of all.

———

Who is to be adoed by the people is told :

इम उं त्वा पुरुशाक प्रयज्यो जरितारों अभ्यर्च॑न्त्यर्कैः ।
श्रुधी हवमा हुवतो हुवानो न त्वावाँ अन्यो अमृत त्वदस्ति ॥ १० ॥

10. *TRANSLATION* :—O God ! who are to be united with or attained with great labour ? O Almighty ! the praisers of the acquisition of knowledge and wisdom adore you from all sides with the hymns or Vedic mantras and with reverence, as there is none like you or equal to (matching) you. O Immortal ! when praised sincerely, listen to the words of prayer of the devotee, who glorifies you and be kind to him.

PURPORT :—O men ! as the enlightened persons glorify God, pray to Him and have communion with Him, in the same manner, you should also have communion with Him. You must know well that there is none equal to Him or superior.

NOTES & REMARKS :—(प्रयज्यो) यो यत्नेन यष्टुं सङ्गन्तुं योग्यस्तत्सम्बुद्धौ । =You who are to be attained with great labour. (पुरुशाक) बहुशक्ते । पुरु इति बहुनाम (NG 3,1) शक्-शक्तौ जरते शदर्चतिकर्मा (NG 3,14)।=Almighty. (जरितारः) विद्यालाभस्तोतारः ।=Admirers of the acquisition of knowledge and wisdom. (अर्कैः) सत्करणैः ।=By the acts of reverence.

———

What should men do again—is further told :

नू म आ वाचमुप याहि विद्वान् विश्वेभिः सूनो सहसो यजत्रैः ।
ये अग्निजिह्वा ऋतसाप आसुर्ये मनुं चक्रुरुपरं दसाय ॥११॥

11. *TRANSLATION* :—O son of the mighty father ! you who are highly learned, come quickly to accept my words (of prayers). Come to accept my words with all those noble persons who are worthy or effective of association, whose tongue is sharp like the fire and who are absolutely truthful. Respect them, who have made a thoughtful person fit, to drive away the foes like a cloud.

PURPORT :—*Men should always accompany the truthful and enlightened persons and should observe the vow of truth.*

NOTES & REMARKS :—(यजत्रैः) सङ्गन्तुमर्हैः । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः अमि नक्षियजिवधिपतिभ्योऽत्रन् (उणादिकोषे 3,105) इति यजधातोः ।=Worthy of association. (उपरम्) मेघमिव । उपर इति मेघनाम (NG 1,10) ।=Like a cloud. (दसाय) शत्रूणामुपक्षयाय दसु-उपक्षये (दिवा०) =For the destruction of the enemies.

The same subject of man's duties are highlighted :

स नो बोधि पुर एता सुगेषूत दुर्गेषु पथिकृद्विदानः ।
ये अश्रमास उरवो वहिष्ठास्तेभिर्न इन्द्राभि वक्षि वाजम् ॥ १२ ॥

12. *TRANSLATION* :—O Indra-conveyor of happiness and prosperity ! be our leader in easy as well as in difficult dealings, as you are an enlightened path-maker (finder). Enlighten us, with those persons who are unwearied, who are many and bearers of great virtues and responsibilites, convey true knowledge to us.

PURPORT :—*He alone is, truly an enlightened and auspicious person for all, who having trodden the path of Dharma (righteousness), makes others also tread the same path and who always associates himself with the righteous persons. It is he alone, who being the best of all can give true knowledge to all.*

NOTES & REMARKS :—(वहिष्ठाः) अतिशयेन वोढारः । वह-प्रापणे (स्वा०) । =Bearers of (holders of) good virtues or great responsibilities. (वाजम्) विज्ञानम् । वाजम is from वज-गतौ, गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च (स्वा०) अत्र ज्ञानार्थग्रहणम् ।=True knowledge.

Suktam—22

Seer or Rishi of the Sŭktam—Bhāradvāja. Devata—Indra. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

Who is to be adored by God ?—is told :

य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः ।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान् ॥ १ ॥

1. *TRANSLATION* :—O men ! I worship with my sdeeches that Giver of great Wealth, who—one alone is worthy of adoration by all men. He is the Lord of the world. He is the 'Best', Almighty, Absolutely True at all times, Immutable, Omni-present, creator of many objects, and endowed with infinite strength. You should all worship that—One God alone.

PURPORT :—*O men ! never worship except that—One God, Who is without a second (has no comparable) the Best or the Most Exalted, Absolute Existent, Absoluteby conscious and Absolute Bliss, Dispenser of justice and Lord of all. Never worship any one else except Him.*

NOTES & REMARKS :—(हव्यः) स्तोतुमादातुमर्हः । हु-दानादनयोः आदाने च (जु०) अत्र आदानार्थग्रहणम् । माङ्-मानेशब्दे च । अत्र निर्माणार्थे प्रयोगः (जु०) । =Worthy of glorification ro acceptance. (सत्वा) सर्वत्र स्थितः । =Omni-present. (पुरुमायः) बहूनां निर्माता ।=Creator of many things.

The same subject of ideal person is dealt :

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम् ॥ २ ॥

2. *TRANSLATION* :—O men ! you should also adore that one God, who is the destroyer of all evils and defects that come, taking beyond all miseries, pure in nature as the lightning in the cloud, whose speech (in the form of the eVdas) is free from malice. (To) Almighty, our fore-fathers of admirable movement and knowledge, very wise and who taught about Him to others like the five Prānās, mind and intellect. He alone should be adored and served by all men.

PURPORT :—*O men ! you should meditate upon that One God by the practice of Yoga, as the Yogis do.*

NOTES & REMARKS :—(सप्त) सप्तसङ्ख्याकाः पंचप्राणमनो-बुद्धयश्चेव । =Like the seven (five Prānas, Mind and intellect.) (नक्षद्दाभं) नक्षतानां प्राप्तानां दोषाणां हिंसितारम् । नक्षति गतिकर्मा (NG 2,14) गतोस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । दभ्नोति बधकर्मा (NG 2,19) ।=Destroyer of the evils and defects that come. (ततुरिम्) दुःखात्तारयितारम् ।=Taking beyond miseries. (पर्वतेष्ठाम्) पर्वते मेघे स्थितां विद्युतमिव शुद्धस्वरूम् । तु-प्लवनसन्तरणयोः (भ्वा०) अत्र सन्तरणार्थः ।=Of Pure nature like the lightning in the cloud.

An ideal person's qualities are deseribed :

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।
यो अस्कृधोयुरजरः स्वर्वान्तमा भर हरिवो मादयध्यै ॥ ३ ॥

3. *TRANSLATION* :—O enlightened person ! you have admirable men as your assistants, Try to please that God from all sides who is Unlimited or Infinite, free from old age or decay (and) Giver of much happiness. We pray to attain that God who is the Lord of

the wealth that conveys to us many heroes, has alongwith it many admirable men and is endowed with much power of meditation.

PURPORT :—*All men should pray to God only for the attainment of true knowledge and other virtues.*

NOTES & REMARKS :—(हरिवः) प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ । हरय इति मनुष्यनाम (NG 2,3) ।=He who has many admirable men (as his assistants or followers). (ईमहे) याचामहे । ईमहे याञ्च्याकर्मा (NG 3,19) ।=Pray for. (अस्कृधोयुः) अपरिच्छिन्नः ।=Unlimited, Infinite. (पुरुक्षोः) बहुध्यानयुक्तस्य ।=Endowed with much power of meditation.

:*TRANSLATOR'S NOTES* :—By रायः wealth of both kinds is meant, material as well as spiritual.

What should an enlightened person do :

तन्नो वि वोचो यदि ते पुरा चिज्जरितारं आनशुः सुम्नमिन्द्र ।
कस्ते भागः किं वयो दुध्र खिद्वः पुरुहूत पुरूवसोऽसुरघ्नः ॥ ४ ॥

4. *TRANSLATION* :—O Indra ! noble giver of good knowledge, O respected by many and possessor of abundant wealth, difficult to be upheld, tell us that, by which the admirers of your knowledge and virtues enjoy happiness. Tell us which is your portion (power) that is the destroyer of the wicked persons and which is full of humility. What is the secret of your ideal life ?

PURPORT :—*O enlightened person ! please give us that true knowledge, by attaining which wise men become full of bliss.*

NOTES & REMARKS :—(इन्द्र) विद्योपदेशकर्त्तः । इन्द्रः इदं करणात् इत्याग्रायणः (NKT 10,1,8) इद मुपदेशादि करणात् इत्यर्थमादाय व्याख्या ।=Giver of the teaching of knowledge. (वयः) जीवनम् (भ्वा०) ।=Life. (खिद्वः) दीनः । खिद-दैन्ये (रुध०) ।=Humble.

What kind of husband should be taken (chosen) by a girl is told :

तं पृच्छन्ती वज्रहस्तं रथेष्ठामिन्द्रं वेपी वक्वरी यस्य नू गीः ।
तुविग्राभं तुविकूर्मिं रभोदां गातुमिषे नक्षते तुम्रमच्छ ॥ ५ ॥

5. *TRANSLATION* :- O men ! we should also approach a virtuous man, whom an intelligent woman (girl) with good power of speech approaches after enquiring of him, as he has thunderbolt-like powerful arms and missiles in his hands, in his car as well and endowed with great wealth and prosperity. The speech of the people goes towards him for the acquirement of food materials etc. because he is accepter of (performer) of many good deeds, and giver of impetuous strength for the protection of the land.

PURPORT :- A virgin should accept a suitable good husband (only) after making proper enquiries about his knowledge, character and temperament etc.

NOTES & REMARKS :—(नक्षते) प्राप्नोति । नक्षतिर्गतिकर्मा (NG 2, 14) । =Approaches. (वेपी) बुद्धिमती । वच-परिभाषणे (अदा०) वेपः इति कर्मनाम (NG 2,1) अत्र शुभकर्मसुप्रयित्री बुद्धिस्तत्सम्पन्न । गातुरिति पृथिवीनाम (NG 1,1) । =Inteligent. (वक्वरी) वचनशक्तिमती ।=Endowed with the effective power of speech.

———

How should husband and wife deal with each other is told :

अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन ।
अच्युता चिद्वीळिता स्वोजो रुजो वि दृळ्हा धृषता विरप्शिन् ॥६॥

6. *TRANSLATION* :—O man ! endowed with great virtues possessor of own strength and virility, (you) enjoy happiness with this your wife who is like the intellect personified. Having obtained you, who are growing physically, mentally and spiritually, enjoy with him with mental emotion, like the lightning with the cloud. Both of you should do imperishable admirable and firm in good deeds, being free from diseases and perfectly healthy.

PURPORT :—O man and wife ! generate (procreate) good children, lovingly discharging your dometstic duties, being united with joy and love, driving away all diseases.

NOTES & REMARKS :—(मायया) प्रज्ञया। मायेति प्रज्ञानाम (NG 3,9)। =With intellect. (स्वतव:) स्वकीयं तवो बलं यस्य तत्सम्बुद्धौ। तव इति बलनाम (NG 2,9)।=Possessor of own strength. (धृषता) प्रागल्भ्येन। निधृषा-प्रागल्भ्येन (स्वा०)।=Cleverly or wisely.

What should be meditated upon by all is told :

तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत्परितंसयध्यै।
स नो वक्षदनिमानः सुवह्मेन्द्रो विश्वान्यति दुर्गहाणि ॥ ७ ॥

7. *TRANSLATOIN* :—O men ! we serve or adore in ancient (established) manner with good intellect and deeds that God, who is Boundless, is Good Leader, Lord of the world and Who takes us across to adorn righteous deeds which destroy all difficulties and miseries, Who is Almighty and Eternal. May He be our Guru-Preceptor and Perfect Guide.

PURPORT :—O men ! always meditate upon that God with your soul who removes all our troubles by giving us wisdom and who keeps us away from all unrighteous conduct.

NOTES & REMARKS :—(परितं सयध्यै:) सर्वतः भूषयितुम्। परि+तसि-अलङ्कारे (चुरा०)।=To adorn from all sides. (दुर्गहाणी) यानि दुर्गाणि दुःखेन गन्तुं योग्यानि हन्ति तानि धर्म्याणी कर्माणि।=Righteous action. (अनिमान:) अपरिमाणः। अ+नि+माङ्-माने शब्दे च (जु०) असमानार्थकः।=Boundless. (सुवह्मा) सुष्ठु वोढा। सु+वह-प्रापणे उत्तम सुख प्रापको नेता।=Good leader.

What should the enlightened person do is further told :

आ जनाय द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा।
तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षामपश्च ॥ ८ ॥

8. *TRANSLATION* :—O mightiest enlightened person ! illuminate with the light of your knowledge all the articles that are of divine qualities, belonging to the firmament or the earth. For a man, who hates God or Veda and who is of oppressive nature create heat (hatred) from all sides. For them who give trouble to good men, create grief or repentance and enlighten the earth and water.

PURPORT :—O enlightened men ! having acquired the knowledge of the earth and other (geo-physical) elements impart that knowledge to others. Purify the wicked by giveng them good teachings.

NOTES & REMARKS :—(क्षाम्) पृथिवीम् । क्षा इति पृथिवीनाम (NG 1,1) ।=Earth, (शोचिषा) प्रकाशेन । शोचिः इति ज्वलतोनाम (NG 1,17) शोचति ज्वलति कर्मा (NG 1,16) अत्रप्रकाशार्थकः ।=With the light (of knowledge).

What should a king do is further told :

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक् ।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः ॥९॥

9. *TRANSLATION* :—O young and energetic king ! giver of great wealth, you being the seer and showerer of the light of justice on this earth (all objects on earth of the world) and of a pure and desirable person, uphold powerful arms and missiles in your right hand. Give good intellect or noble advice to all the people.

PURPORT :—He alone is the best king who being quite just, righteous and man of self-control cherishes the whole world like a father and gives knowledge to all.

NOTES & REMARKS :—(दिव्यस्य) शुद्धस्य कमनीयस्य । दिवु धातो रने-कार्थेष्वत्र व्यवहार कान्त्यर्थग्रहणम् । कान्तिः-कायन्त दिव्यस्य शुवे व्यवहारयुक्तस्य ।=Of the pure and desirable person. (त्वेषसन्दृक्) यस्त्वं न्यायप्रकाशं सम्पश्यति दर्शयति वा ।=He who sees or shows to others the light of justice. (दयसे) देहि । दय-दान गति रक्षण हिंसाऽऽदानेषु (भ्वा०) अत्र दानार्थं ग्रहणम् ।=Give. (मायाः) प्रज्ञाः । मायेति प्रज्ञानाम (NG 3, 9) ।=Intellect.

The same subject of what a king should do—is continued :

आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम् ।
यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि ॥१०॥

10. *TRANSLATION :-* O king ! you are the wielder of the powerful arms and missiles. (Adopt or pursue) the policy by which you convert the men belonging to the Shudra class into the higher classes of the twice-born (Brahmanas, Kshatriyas or Vaishyas) and make (transform) all wealth belonging to men as means for good advancement. Use that big arms which does not unjustly cause harm to any one, (and) use (it) only for the destruction of the foes and by that create happiness for us with self-control.

PURPORT :—O king ! convert those who are born in the Shudra families, into the classes of the twice-born, make the people prosperous and by driving away enemies, increase happiness.

NOTES & REMARKS ;—(शत्रुतूर्याय) शत्रूणां हिंसनाय । तूरी गतित्वरणहिंसनयोः (दिवा०) अथ हिंसार्थकः ।=For the destruction of the enemies. (अमृध्राम्) अहिंसिकम् । मृध मर्दने (भ्वा०) काशकृत्स्नधातु पाठे (1, 6, 72)=Non-violence. (सुतुका) सुष्ठु वर्धकानि । सु-तु-गति वृद्धिहिंसासु (अदा०) सौत्रोधातु अत्र वृद्धचर्थकः । =Increasers of the intellect. (नाहुषाणी) मनुष्यसम्बन्धीने ।= Belonging to the human race.

The attributes of an ideal king are described :

स नो नियुद्भिः पुरुहूत वेधो वि वाराभिरा गहि प्रयज्यो ।
न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥११॥

11. *TRANSLATION* :—O performer of many Yajnas ! O revered by many wise persons ! come to us with the movements which are accepted by all and which are like the horses of fixed movement; come to me quickly with the methods that an unenlightened person cannot accept.

PURPORT :—The way adopted by the enlightened persons is not generally accepted by the ignorant people, Therefore, men should know that the manners of the enlightened men are different from those of the ignorant. This (difference) you must know.

NOTES & REMARKS :—(नियुद्भिः) निश्चियद्गतिभिरश्वैरिव ।=With fixed movements like those of the horses. (मद्यद्रिक) कदभिमुखः=Towards me. (वेधः) मेधाविन् । विधा इति मेधाविनाम । (NG 3, 15)=Very wise, genius.

Sūktam—23

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā-Indra. Chhandas—Trishtup and Pankti. Svaras-Dhaivata and Panchama.

The duties and attributes of Indra (king) are told :

सुत इत्त्वं निमिंश्ल इन्द्र सोमे स्तोमे ब्रह्मंणि शस्यमान उक्थे ।
यद्वां युक्ताभ्यां मघवन्हरिभ्यां बिभ्रद्वज्रं बाह्वोरिन्द्र यासिं ॥१॥

1. *TRANSLATION :*—O Indra—killer of the foes! you are worthy of respect, as you become prosperous king, on the occasion of your praise on acquisition of the admirable wealth that is worth bearing or speaking. Endowed with that wealth and accomplished by two men who take away sins from you (by their good teachings) (that is) teachers and preachers, you bear the thunderbolt—like powerful weapon in your hands.

PURPORT :—The kingdom of those kings becomes stable, who cherish their subjects like their fathers, with alertness and bear powerful arms. They drive away the wicked.

NOTES & REMARKS :—(निमिश्लः) नितरा मिश्रः। =Endowed with mixed. (सोमे) ऐश्वर्ये । षु-प्रसवैश्वर्ययोः (स्वा. भ.) अत्र ऐश्वर्याग्रहणम् ।=In

wealth or prosperity. (हरिभ्याम्) हरणशीलाभ्यां मनुष्याभ्याम्। हरयः इति मनुष्यनाम (NG 2, 3) =By two men, who with their good teaching drive away sins.

What should a king do is elaborated :

यद्वां दिवि पार्ये सुष्विमिन्द्र वृत्रहत्येऽवसि शूरसातौ ।
यद्वा दक्षस्य बिभ्युषो अबिभ्यदरन्धयः शर्धत इन्द्र दस्यून् ॥२॥

2, *TRANSLATION* :—O Indra (destroysr of the wicked) ! you protect an industrious devotee in the exalted and desirable dealing, in the battle where heroes are divided in two parties (camps) and which is like the destruction of the cloud. You are not afraid of fthe mighty person, who on the other hand is afraid of you. You being fearless and undaunted kill the powerful, wicked robbers who take other's property by force.

PURPORT :—He alone deserves to be a king who protects and leads his army in the battle and slays the enemies, thieves and robbers.

NOTES & REMARKS :—(अरन्धयः) हिंसय। रध-हिंससंराध्योः (दिवा.) अत्र हिंसार्थकः ।=Destroy. (दस्यून्) बलात्परस्वाऽऽदातृन् । दसु-उपक्षये (दिवा.)= Robbers, taking away by force other's wealth. (शर्धतः) बलवः ।= Powerful, mighty.

The same subject of a king's duties is continued :

पाता सुतमिन्द्रो अस्तु सोमं प्रणेनीरुग्रो जरितारमूती ।
कर्ता वीराय सुष्वय उ लोकं दाता वसु स्तुवते कीरये चित् ॥३॥

3. *TRANSLATION* :—O men ! let that prosperous king be our ruler who protects us with his protective powers, is exceedingly tusj, full of splendour, guards the extractor of the Soma juice, who is admirer of good virtues. Let him be our administrator who gives

to the brave devotee of God, who is admirer of good man, and bestowes upon him good dwelling place and wealth.

PURPORT :—O men ! regard him only as a king, who is knower of all shastras, is industrious, righteous and a man of self-control.

NOTES & REMARKS :—(प्रणेनीः) प्रकर्षेण न्यायकृत् ।=A very good dispenser of justice. (कीरये) स्तावकाय । कीरिः इति स्तोतृनाम (NG 3, 16) =Praiser of God and the virtues of good men.

More is stated about the kings attributes :

गन्तेयान्ति सवना हरिभ्यां बभ्रिर्वज्रं पपिः सोमं ददिर्गाः ।
कर्ता वीरं नर्यं सर्ववीरं श्रोता हवं गृणतः स्तोमवाहाः ॥४॥

4. *TRANSLATION* :—O men ! conveyors of praises, you accept him only as your king who attends with the teachers and preachers to all works that bring about prosperity to the State, who is wielder of the powerful weapons, drinker of the juice of nourishing herbs, giver of the cattle, hearer of the just requests of the admirers, (thus) making the best person, leader of the heroes.

PURPORT :—O men ! elect him as king who is expert in all royal duties and then protect the State with justice.

NOTES & REMARKS :—(सवना) सवनान्यैश्वर्य कारकाणि षु-प्रसवैश्वर्ययोः (भ्वा.) अत्रैश्वर्यार्थकः ।=Works leading to prosperity. (हरिभ्याम्) अध्यापकोपदेशकाभ्यां हरयः इति मनुष्यनाम (NG 2, 3)=with teachers and preachers. (बभ्रिः) भर्ता धर्ता वा । भृञ्-धारण पोषणयोः (जु.)=Sustainer or upholder.

How should men deal with one another is elaborated :

अस्मै वयं यद्वावान तद्विविष्म इन्द्राय यो नः प्रदिवो अपस्कः ।
सुते सोमे स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥५॥

5. *TRANSLATION* :—O men ! we praise on occasion of the

acquisition of wealth, the king, who is bringer of prosperity and does great deeds for our good, who are intensely desirous of the welfare of all and who admires praiseworthy noble deeds, so that, the wealth may be the means of advancement or development. We praise him for prosperity which we pervade and which he appreciates with love.

PURPORT ;—Those who are multipliers of all like the wealth, and try for more having obtained prosperity.

NOTES & REMARKS :—(वावान) वनते । अत्र तुजादीनामित्यभ्यासदैर्घ्यम् । वन-संभक्तौ (भ्वा.)=Likes, appreciates, enjoys. (विविष्मः) व्याप्नुमः । विष्लृ व्याप्तौ (जु.) =Pervade. (प्रदिवः) प्रकर्षेण कामनयमान् । प्र+दिवु धातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् । कान्तिः-कामना ।=Intensely desiring.

———

What should men do—is further told :

ब्रह्माणि हि चकृषे वर्धनानि तावत्त इन्द्र मतिभिर्विविष्मः ।
सुते सोमे सुतपाः शंतमानि राण्ड्या क्रियास्म वक्षणानि यज्ञैः ॥६॥

6. *TRANSLATION* :—O King ! endowed with great wealth, we along with other good men, pervade the various kinds of wealth which you produce and which are increasers of happiness. May we and the protector of the produced articles perform acts that are bestowers of great happiness with the Yajnas, or dealings leading to the wealth (material as well as spiritual) enjoyable things conveying joy to all.

PURPORT .—Men should imitate a good act done by others. All should acquire prosperity by united efforts and then protect the people with justice.

NOTES & REMARKS - (रान्द्र्या) रान्द्र्याणि रन्तुं योग्यानि । रमु-क्रीडायाम् (भ्वा०)=Enjoyable. (वक्षणानि) प्रापकाणि । वह-प्रापणे (भ्वा०) =Leading to joy. (यज्ञैः) धनप्रापकैर्व्यवहारैः । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः । धनेन सङ्गतान् कुर्वन्ति ये व्यवहारास्तैः=With dealings which convey wealth.

———

What should men do—is told :

स नों बोधि पुरोळाशं रराणः पिबा तु सोमं गोऋजीकमिन्द्र ।
एदं बर्हिर्यजमानस्य सीदोरुं कृधि त्वायत उं लोकम् ॥७॥

7. *TRANSLATION* :— O Indra upholder of wealth ! giving well cooked food and drink the juice of the great nourishing herbs which strengthens the senses. Enlighten us. Be seated on the good Asana (grass or wooden seats) offered by the Yajamaana (performer of the Yajna), and to us who desire the great worth-seeing or good articles.

PURPORT :—Those persons become admirable who give to others food and drink that drives away diseases and who do good to others.

NOTES & REMARKS :—(रराणः) ददत् । रा-दाने (अदा०) ।=Giving. (गोऋजीकम्) गावः इन्द्रियाणी ऋजीकानि सरलानि येन तम् । गौरिति वाङ्नाम (NG 1, 11) वाक् उपलक्षणमन्येन्द्रियाणम् ।=Which makes the senses strong and straight-forward i. e. free from diseases. (वर्हिः) उत्तमासनम् ।= Good seat. (लोकम्) द्रष्टव्यम् । लोकृ-दर्शने (भ्वा०)=Worth seeing, good.

———

What should men do—is further explained :

स मन्दस्वा ह्यनु जोषमुग्र प्र त्वा यज्ञास इमे अंश्नुवन्तु ।
प्रेमे हवासः पुरुहूतमस्मे आ त्वेयं धीरवंस इन्द्र यम्याः ॥८॥

8. *TARNSLATION* :—O Indra ! you are expert in knowledge and actions. Let all yajnas (righteous dealings) come to you. Let all acts of charity, acceptance of good virtues and eating good nourishing and pure food, come to you, who are admired by many. Let this intellect be for our protection and growth. Attain that with self-control. Give that to us. Be joyful with love—doing all these good deeds.

PURPORT :—O men ! always promote that intellect and those actions by which true knowledge and bliss may grow more and more.

NOTES & REMARKS :—(जोषम्) प्रीतिम् । जुषी-प्रीतिसेवनयो: । अत्र प्रीत्यर्थ: =Love. (यज्ञास:) सर्वे धर्म्या व्यवहारा: । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा०) =All righteous acts or dealings, so all good acts are included in yajna. (इवास:) दानाऽऽदानाऽदनाख्या: ।=Charity, acceptance of good virtues and eating good and nourishing pure food.

How should men deal with one another—is told :

तं वः सखायः सं यथा सुतेषु सोमेभिरीं पृणता भोजमिन्द्रम् ।
कुवित्तस्मा असति नो भराय न सुष्विमिन्द्रोऽवसे मृधाति ॥९॥

9. *TRANSLATION* :—O friends ! gladden that Indra—the king who is destroyer of enemies, who is nourisher and causer of prosperity and who does not kill for your's and our's protection and nourishment when (his) acts leading to prosperity are accomplished. Gladden him by giving good food and pure water etc. which may cause great delight to him.

PURPORT :—Those persons who protect one another having given up attachment and repulsion, enjoy much happiness.

NOTES & REMARKS :—(सोमेभि:) ऐश्वर्यप्रेरणादिक्रियाभि: । षु-प्रसवैश्वर्ययो: (भ्वा०) । प्रसव:-प्रेरणा ।=By the acts of impulsion etc. which lead to prosperity. (ईम्) उदकेन । ईम् इत्युदकनाम (NG 1, 12)=With water. (पृणता) सुखयत अत्र संहिता-यामिति दीर्घ: । पृ-प्रीतौ (स्वा०) अत्र प्रीत्या सुखनार्थे ।= Gladden.

The same subejct of dealing with one another—is continued :

एवेदिन्द्रः सुते अस्तावि सोमे भरद्वाजेषु क्षयदिन्मघोनः ।
असद्यथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥१०॥

10. *TRANSLATION* :—O men ! Indra—the king endowed with great wealth is praised in this world among the upholders of

true knowledge for prosperity. As highly learned king is the giver of wealth acceptable to all and dwelling place to an admirer of good virtues and to a devotee of God, he is the protector of the wealthy also. So he may enjoy happiness who follows him.

PURPORT :—*Those men who perform righteous deeds in this world are always admired by all. Giving in charity is more pleasing than accepting it.*

NOTES & REMARKS ;—(सुते) निस्पन्नेऽस्मिन्जगति ।=In this world which has been created by God. (जरित्रे) स्तावकाय । जरिता इति । स्तोतृ नाम (NG 3, 16)=For an admirer of good virtues or a devotee of God. (भरद्वाजेषु) धृतविज्ञानेषु । भृञ्-भरणे (जु०) वाज इति वजधातोः वज गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Among the upholders of true knowledge.

Sūktam—24

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Pankti, Trishtup and Brihati. Svaras—Panchama, Dhaivata and Madhyama.

What should a king do—is told :

वृषा मद इन्द्रे श्लोक उक्था सचा सोमेषु सुतपा ऋजीषी ।
अर्चत्र्यो मघवा नृभ्य उक्थैर्द्युक्षो राजा गिरामक्षितोतिः ॥१॥

1. *TRANSLATION* :—That man only, who is the mightiest, blissful, praised even among wealthy persons, united with all by love, great ascetic, man of upright nature, and endowed with earned wealth, whose protection (which) does not decay (is the right man to ensure protection of all). Such a person brilliant, shining on account of his admirable actions. utterer of speeches full of justice and knowledge for men, hearer of the requests or complaints of his subjects. Honour him because he is fit to rule and none else.

PURPORT :—O men! that person becomes glorious and renowned everywhere who is always engaged in doing good deeds, is truthful, man of self-control and protector of the subjects like his father.

NOTES & REMARKS :—(श्लोक:) वाक् श्लोक इति वाङ्नाम (NG 1, 11)=Speech. (उक्था) प्रशंसितानि कर्माणि। (उक्था) वच-परिभाषणे। पातृ तुदिविवचिरिचिसिचिभ्य:स्थक् (उणादिकोषे 2, 7) इति थक् प्रत्यय:। =Admirable deeds. (ऋजीषी) सरलगुणकर्मस्वभाव: =Whose merits actions and temperament are upright.

———

What should a king and his subjects do—is further told :

तर्तुरिर्वीरो नर्यो विचेताः श्रोता हवं गृणत उर्व्यूतिः ।
वसुः शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

2. *TRANSLATION* :—O men! you should serve that person, who is destroyer of the foes, hero, best among the men, the wise, hearer of the complaints and words (of requests) of the persons who are admirers of praiseworthy dealing, protector of the earth, inhabitor of men, admirer of good men and virtues, and supporter of the artists, such a person endowed with true knowledge gives good instructions or advice in the battle field, when duly praised.

PURPORT :—O men! you should always serve him, who is the best among men, who is endowed with un-surpassing strength and wisdom, hearer of the truth and instructor of the military science in the battle.

NOTES & REMARKS :—(हवम्) प्रशंसनीयं व्यवहारम्। हु-दानादनयोरादने च (जु०) अत्र आदानार्थग्रहणमादाय प्रशंसनीय इति व्याख्यानम्।=Admirable dealing. (कारुधाया:) कारवो ध्रियन्ते येन स:। (कारु:) कृञ-करणे कृवापाजिमिस्वदिसाध्यशूभ्य: उण् (उणादिकोषे 1, 1) इति उण् प्रत्यय शिल्पादिकर्म करोतीति कारु:। शिल्पी (डु०) धाञ्-धारणपोषणयो: (जु०)=Supporter of the artists and artisans.

(विदथे) सङ्ग्रामे। विदथानि इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रिष्वर्थेषु गमनार्थग्रहणम्। विद्लृ-लाभे रुविदिभ्यां डित् (उणादिकोषे 3, 115) =In the battle.

What is the relation between the sun and the earth—is told :

अक्षो न चक्र्योः शूर बृहन्प्र ते मह्ना रिरिचे रोदस्योः ।
वृक्षस्य नु ते पुरुहूत वया व्यूतयो रुरुहुरिन्द्र पूर्वीः ॥३॥

3. *TRANSLATION* :—O great hero! the lofty axle of your wheels is not surpassed by any thing between heaven and earth in greatness, and your ancient protections grow on like the branches of a tree. O revered by many! Let all men know this.

PURPORT :—As the axles of wheel are supporters of the wheels, extend like the branches of the trees, which stand in the firmament (above earth), in the same manner, all worlds (planets) revolve around the sun and all good people tread upon the path of justice.

NOTES & REMARKS :—(रोदस्योः) द्यावापृथिव्योः। रोदसीति द्यावापृथिवीनाम (NG 3, 30) =Between the heaven and earth. (रिरिचे) अतिरिणक्ति। रिचिर्-विरेचने (रुधा०)=Surpasses. (वयाः) शाखाः। (भावार्थे व्याख्यातः) =Branches.

How should the king and his subjects deal with one another :

शचीवतस्ते पुरुशाक शाका गवामिव स्रुतयः संचरणीः ।
वत्सानां न तन्तयस्त इन्द्र दामन्वन्तो अदामानः सुदामन् ॥४॥

4. *TRANSLATION* :—O very powerful king! destroyer of miseries, your lands who are endowed with much power (energy) and good progeny are full of energy like the movements of the cows. Your subjects are the objects of love like the vast line of the calves. O king! bound well by the laws and rules of good conduct,

you should free those persons who are fettered (on account of injustice and oppression).

PURPORT :—*There is simile in the mantra. Those kings are of admirable influence who free their subject from injustice and oppression and urge them to tread upon the path of righteousness. As cows are the fosterers and developers of their calves, so the officers of the State are the developers of the people.*

NOTES & REMARKS :—(शचीवत:) प्रज्ञाप्रजायुक्तस्य । शचीति प्रज्ञानाम (NG 3, 9)=Endowed with wisdom and progeny or good subjects. (तन्तय:) विस्तीर्णा: =Vast lines. (दामन्वन्त:) बहुबन्धना: =Much fettered. Bound by injustice and oppression.

TRANSLATOR'S NOTES :— शंचिति प्रज्ञानाम (NG 3, 9) Though in the extant editions of the Vedic Lexicon named Nighantu, the reading is शच्चि इति प्रज्ञानाम but Rishi Dayananda Sarasvati's commentry shows clearly that in the edition of the Nighantu, that he consulted there was also the reading शचीति प्रज्ञानाम. On the basis of it, in his commentaries he has explained the word शची as प्रजा also for instance in Rig 4.30.17 शचीपति:-प्रजापति: । Rig. 6.44.9 शचीभि:-प्रज्ञाभि:-कर्मभिर्वा प्रजाभि: सह Research is required regarding this to find out ancient manuscript.

———

The same subject of king and his subjects—is continued :

अन्यबद्य कर्वरमन्यदु श्वोऽसंच्च सन्मुहुराचक्रिरिन्द्रः ।
मित्रो नो अत्र वरुणश्च पूषार्यो वशस्य पर्येतास्ति ॥५॥

5. *TRANSLATION* :—That king enjoys much happiness who does one work to—day, another tomorrow and in this way always discharges his duty again and again being very active. He is friend, the best, nourisher the lord of the obedient persons.

PURPORT :—*O men ! the king who performs good acts every day again and again, becomes like a friend of all by giving up all*

injustice and is dealing with all impartially. All become obedient to him or under his control.

NOTES & REMARKS :—(करवरम्) कर्त्तव्यं कर्म। (इ) कृञ्-करणे (तना०)= The work to be done as a duty. (अर्यः) स्वामी। अर्य इति ईश्वरनाम (NG 2, 22) =Master, lord. (आचक्रिः) समन्तात्कर्त्ता।=Doer from all sides again and again, very active.

The relations between the king and his subjects – is dealt :

वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः।
तं त्वाभिः सुष्टुतिभिर्वाजयन्त आजिं न जग्मुर्गिर्वाहो अश्वाः ॥६॥

6.*TRANSLATION* : O king ! great scholars who convey their ideas through appropriate words, lead you forward with admirable acts and Yajnas (performance of philanthropic works) as water from the mountain's ridge. Brave persons go to the battle-field gladdening you with these praises.

PURPORT :—O king ! as the water from the top of the mountain goes to (flows down) a tank or spring, so with those well-wishers of the subjects who approach you, make satisfactory progress or advancement in all directions.

NOTES & REMARKS :—(यज्ञैः) सत्कर्मानुष्ठानैः। यज-देवपूजा-सङ्गतिकरण-दानेषु (भ्वा०)। यज्ञै सर्वेषां शुभकर्मणामन्तर्भावः=By the noble deeds. (वाजयन्तः) हर्षयन्तः। वज-गतौ (भ्वा०)। गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय हर्षं प्रापयन्तः-हर्षयन्त इति व्याख्यानम्=Gladdening. (अश्वाः) महान्ता विद्वांस। अश्व इति महन्नाम (NG 1, 14)=Great intellect.

TRANSLATOR'S NOTES :—अश्वाः इति महन्नाम Though in the extant editions of the Nighantu that we have seen अश्व इति महन्नाम has not been found, but it must have been in the manuscripts consulted by Maharshi Dayanand Sarasvati as he has mentioned it in his commentary on Rig. 1 100.15; 1.103.5; 2.36.6 and 6.24.6 etc. Further research is required to get it substantiated.

--- ---

What should men do—is further told :

न यं जरंन्ति शरदो न मासा न द्याव इन्द्रमवकृशयंन्ति ।
वृद्धस्यं चिद्वर्धतामस्य तनूः स्तोमेंभिरुक्थैश्च शस्यमांना ॥७॥

7. *TRANSLATION* :—O enlightened persons ! serve that great scholar whom neither months nor autumn seasons wither with age, nor fleeting days enfeeble, still may his body work by taking admirable and praiseworthy articles and good words of advice (imparted) by experts. It is God whom neither months, nor sun and other objects nor autumn and other seasons wither away, nor fleeting days enfeeble. You must serve that God sincerely.

PURPORT :– That scholar only can work in his old age, who makes all wise, of good character and of righteous conduct. Those persons who adore God, who is Immortable and free from the defects of birth, death and old age etc. become praiseworthy.

NOTES & REMARKS :—(जरन्ति) जीर्णां कुर्वन्ति । जृष्-वयोहानौ (दिवा.)= Wither with age. (अवकर्शयन्ति) कृशं कर्तुं शक्नुवन्ति । कृश-तनूकरणे (दिवा०)= Enfeeble.

What should men do—is again told :

न वीळवे नमंते न स्थिराय न शर्धते दस्युजूताय स्तवान् ।
अज्रा इन्द्रस्य गिरयश्चिदृष्वा गंम्भीरे चिद्भवति गाधमंस्मै ॥८॥

8. *TRANSLATION* :—O highly learned persons ! praise that bold person who bends (cannot be coerced) not to the strong but of wicked nature, nor the steady, nor to the bold initated by the thieves or robbers. He does not admire such strength of the wicked. The attributes or properties of electricity (power) which throw away articles, are great like the clouds. Its glory or power is deep and immeasurable. So God's power is the greatest and infinite.

PURPORT :—As the properties of electricity are great, so are the attributes of God. Those who having given up the communion with God and association of the absolutely truthful persons, associate themselves with the wicked are always miserable.

NOTES & REMARKS :—(दस्युजूताय) दुष्टसङ्गाय ।=For the association of the wicked. (वीलवे) प्रशंसनीयाय बलाय । वीलु इति बलनाम (NG 2,9) =For admirable strength. (अज्राः) प्रक्षेप्तारः (अज्राः) अज-गतिक्षेपणयोः (भ्वा.) । अत्र क्षेपणार्थः ।=Throwers. (ऋष्वाः) महान्तः । ऋष्व इति महन्नाम (NG 3, 3)=Great. (शर्धते) बलाय । शर्धः इति बलनाम (NG 2, 9)=For the force.

The same subject of men's duties is continued :

गम्भीरेण न उरुणामत्रिन्प्रेषो यन्धि सुतपावन्वाजान् ।
स्था ऊ षु ऊर्ध्व ऊती अरिषण्यन्नक्तोर्व्युष्टौ परितक्म्यायाम् ॥९॥

9. *TRANSLATION* :—O mighty purifier of the produced objects, give the strengthening food materials and other things by your deep and great power. Give us knowledge, being non-violent, standing up erect to protect us at the time when the gloom of night brightens to morning.

PURPORT :—Those persons who observing Yamas (restraints) and Niyamas (observance) endeavour day and night to accomplish work, become exalted.

NOTES & REMARKS :—(परितक्म्यायाम्) निशिः । परितक्म्या इति पदनाम (NG 4, 1) पदी-गतौ अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय ।=In the night. (अक्तोः) रात्रेः अक्तुः इति रात्रिनाम (NG 1, 7) विश्राम प्रापिका रात्रिरित्यर्थः=Of the night. (व्युष्टौ) प्रभाते ।=In the morning. (अरिषण्यन्) अहिंसयन् । रिष्-हिंसायाम् (भ्वा०) =Non—harming.

The men's duties are told :

सचस्व नायमवसे अभीके इतो वा तमिन्द्र पाहि रिषः ।
अमा चैनमरण्ये पाहि रिषो मदेम शतहिमाः सुवीराः ॥१०॥

10. *TRANSLATION* :—O king or enlightened person ! living near us, be just for our protection. Protect him from the violent people when he is here at, home or in the forest. Keep him away from all wicked conduct. May we live for a hundred winters (years) being surrounded by all heroes.

PURPORT :—Those who are highly learned persons, whether they are near or far, having developed their intellect by the just conduct and the practice of Yoga should protect the people industriously in quarters (buildings) of the cities or in the forests.

NOTES & REMARKS :—(अमा) गृहे । अमा इति गृहनाम (NG 3, 4)= At home. (रिष:) हिंसकात् ।=From a violent person. (रिष:) (2) दुष्टाचरणात् ।=From wicked conduct. (अभीके) समीपे । प्रपित्वे अभीके इत्यासन्नस्य (NKT 3, 4, 20)=Near.

Sūktam—25

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra. Chhandas—Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What should a king do—is told :

या त ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्नस्ति ।
ताभिरू षु वृत्रहत्येऽवीर्न एभिश्च वाजैर्महान्न उग्र ॥१॥

1. *TRANSLATION* :—O king ! you are administrator of justice and endowed with admirable strength and splendour, with your protections whether they are the least, the midmost or the highest

support us well in battles. You being great with speediness and other good qualities, protect us well.

PURPORT :—*O king ! if you protect the subjects, they will also protect or support you from all sides.*

NOTES & REMARKS :—(शुष्मिन्) प्रशंसितबलयुक्त। शुष्मम् इति बलनाम (NG 2, 9)=Endowed with admirable strength. (वृत्रहत्ये) वृत्रस्य मेघस्य हत्येव हननं यस्मिन्त्सङ्ग्रामे। वृत्रतूर्ये इति संग्रामनाम (NG 2, 17)=In the battle where enemies are killed like the clouds by the sun.

What should a commander of the army do—is told :

आभिः स्पृधो मिथतीररिषण्यन्नमित्रस्य व्यथया मन्युमिन्द्र।
आभिर्विश्वा अभियुजो विषूचीरार्याय विशोऽव तारीर्दासीः॥२॥

2\. *TRANSLATION* :—O Indra—commander of the army ! with these your protection or armies, discomfit the hosts of the enemy that fight against us and check them by your wrath not slaying un-righteously or uselessly. With these protections or armies, chase the foes to every quarter and subdues the female servants that are scattered everywhere and are engaged in doing their work (to do service) for good and righteous persons. Drive away all miseries of the people.

PURPORT :—*Those Commanders of the armies only should be honoured, who having trained their armies well, protect and honour them and making them experts in the science of warfare, drive away all thieves and robbers and unjust enemies and incessantly protect righteous people.*

NOTES & REMARKS ;—(मिथतीः) शत्रुसेनाः हिंसन्तीः मेथृ-मेधाहिंसनयोः (भ्वा०) अत्र हिंसार्थकः।=Killing the armies of the enemies. (इन्द्र) सेनाध्यक्ष। सेना वा इन्द्राणी (मैत्रायणी सं० 2, 2, 5; काठक सहिता 1, 10) तस्मात् इन्द्र-सेनानीः।=Commander of the army. (आर्याय) उत्तमाय जनाय। आर्यः-ईश्वरपुत्रः (NKT 6, 5, 26) अर्यः इतीश्वरनाम (NG 2, 22)=For a good man.

The Commander's duties are further elaborated :

इन्द्रं जामयं उत येऽजामयोऽर्वाचीनासों वनुषों युयुज्रे ।
त्वमेषां विथुरा शवांसि जहि वृष्ण्यांनि कृणुही पराचः ॥३॥

3. *TRANSLATION* :—O Commander of the army ! you smash the strength of the enemy like the faithful wives eliminate the upkeeps. Besides strengthen your own army, in order to defeat the enemies.

PURPORT :—They alone are good (defence) *ministers who defend their people like their own sons and punish the wicked by strengthening their army and thus subdue the enemy.*

———

What should the king and his ministers do—is told :

शूरों वा शूरं वनते शरीरैस्तनूरुचा तरुषि यत्कृण्वैते ।
तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवैते ॥४॥

4. *TRANSLATION* :—O officers of the State ! with strong body, the hero slays the hero in the battle and honours good brave men. They make loud sounds when fighting. They make about the welfare of their infants and grown up children and make proper use of the earth, water and the tongue.

PURPORT :—O men! as in the battles, heroes divide the heroes, so the king and ministers should distinguish between good and bad men and appointed officers discriminately and command them. As an expert in agriculture enlighten the peasants about agriculture, so a man should urge his children to receive good education with the observance of Brahmacharya.

NOTES & REMARKS :—(तनूरुचा) या तनूषु रुक् प्रीतिस्तया । रुच-दीप्ता-

वभिप्रीतौ च (न्या०) अद्माभिः प्रीत्यर्थं तोकम् इत्यपत्यनाम (NG 2, 2)। तनयः इत्यपत्यनाम NG 2, 2)। Love with the body and its development. (उर्वरासु) पृथिव्यादिनिमित्तेषु = Regarding the fertile lands.

How should a king be—is told :

नहि त्वा शूरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।
इन्द्र नकिष्ट्वा प्रत्यस्त्येषां विश्वा जातान्यभ्यसि तानि ॥५॥

5\. *TRANSLATION* :—O Indra—Commander of the army ! no hero, no prompt violent person, no impertinent (or bold) brave, no bad warrior proud of his valour can fight with you. None of them is match for you. You far surpass all their strength and achieve victory. Thus you get good reputation.

PURPORT :—The king, officers of the State and especially the men of the army should develop their power and knowledge in such a manner that none should dare to fight with them.

NOTES & REMARKS :—(तुरः) हिंसकः शीघ्रकारी। तुर-त्वरणे (जुहो.) तूरी-गतित्वरण हिंसनयोः (दिवा०)। = A prompt or violent person. (मन्यमानः) अभिमानी सन्। Being proud of his valour. (धृष्णुः) धृष्टः। = Impertiment or bold.

What should a king do—is told :

स पत्यत उभयोर्नृम्णमयोर्यदी वेधसः समिथे हवन्ते ।
वृत्रे वा महो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तसैते ॥६॥

6\. *TRANSLATION* :—O king ! you who are the lord of both subjects and your armies, if you divide or collect the wealth (which men enjoy) and if two heroes who are endowed with abundant wealth and live in a comfortable big house full of men fight, one of them achieves victory. Those who are extraordinarily wise, and face challenge in the battle, they are surely victorious.

PURPORT :—That king always achieves victory who having given up all partiality, deals with justice with both the friends and the foes, who appoints all righteous and wise men incharge of all departments and who appoints men of noble families and firmly loyal heroes in the army—is always victorious.

NOTES & REMARKS :—(नृम्णम्) नरा रमन्ते यस्मिंस्तद्धनम् । नृम्णम् इति धननाम (NG 2, 10) ।=Wealth which is enjoyed by men. (वेधसः) मेधाविनः । वेधा इति मेधाविनाम (NG 3, 15)=Extraordinarily wise men, genius. (वितन्तसैते) भृशं युध्येताम् तन्तस्-दुःखे (काङ्क्षादिः) अत्र दुःखजनकेयुद्धे ।=Fight well.

What should a king do—is again told :

अधं स्मा ते चर्षणयो यदेजानिन्द्रं त्रातोत भवा वरूता ।
अस्माकांसो ये नृतमासो अर्य इन्द्रं सूरयो दधिरे पुरो नः ॥७॥

7. *TRANSLATION* :—O Indra (piercer of the wicked) ! when our great leaders who are highly learned and experts in all dealings, uphold our cities, you be their saviour, and the being best be their lord. O the manliest of our friends, king giver of great wealth, make your enemies cowards and trembling with fear and be our best protector.

PURPORT :—O king ! appoint such persons as originally belong to this state, are born in noble families, in the army only and in charge of defence department for the protection of the State and safeguard them well ceaselessly.

NOTES & REMARKS :—(चर्षणयः) सर्वव्यवहारविचक्षणा मनुष्याः । चर्षणयः इति मनुष्यनाम (NG 2,3) चर्षणिः इति पदनाम पद-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ज्ञानसम्पन्नत्वात् सर्वव्यवहारे विचक्षणः ।=Men who are experts in all dealings. (अर्यः) ईश्वरः स्वामी वा । अर्यः इति ईश्वरनाम (NG 2, 22)=Lord. (वरूता) श्रेष्ठः) =The best.

What should a king do—is further told :

अनु॑ ते दायि म॒ह इ॑न्द्रि॒याय॑ स॒त्रा ते॒ विश्व॒मनु॑ वृत्र॒हत्ये॑ ।
अनु॑ क्ष॒त्रमनु॒ सहो॑ यजत्रेन्द्र॑ दे॒वेभि॒रनु॑ ते नृ॒षह्ये॑ ॥८॥

8 *TRANSLATION* :—O piecer of the wicked—Indra! the most revered king, to you have been given in the battle all lordly power and might along with the enlightened persons; for your wealth, with truth whole world is given. For the battle where the wicked are slaughtered like the cloud, great kingdom or wealth has been given, great energy has been given to you and great happiness.

PURPORT :—O king ! do always good deeds. Being accordant with good persons, honour them constantly with wealth and other things. Having known all political science, with the association of the scholars who are preachers of truth, propagate it constantly.

NOTES & REMARKS :—(इन्द्रियाय) धनाय। इन्द्रियम् इति धननाम (NG 2, 10)=For wealth. (वृत्रहत्ये) मेघहननमिव सङ्ग्रामे वृत्र इति मेघनाम (NG 1, 10)=In the battle where the wicked persons are slaughtered like the clouds. (क्षत्रम्) राज्यं धनं वा।=Kingdom or wealth.

What should a king do—is again told :

ए॒वा न॒: स्पृध॒: सम॑जा स॒मत्स्विन्द्र॑ रार॒न्धि मि॑थ॒तीरदे॑वीः ।
वि॒द्याम॒ वस्तो॒रव॑सा गृ॒णन्तो॑ भ॒रद्वा॑जा उ॒त त॑ इन्द्र नू॒नम् ॥९॥

9. *TRANSLATION* :—O Indra ! (piercer of the strength of the foes), enlighten us who are combating and destroy all violent undivine forces in the battle. O Indra giver of all happiness ! by your protection praising you in the day—let us the upholders of pure knowledge achieve victory.

PURPORT :—All heroes resort to the king who is always a protector and who trains all brave warriors well, and then urges them for the battle.

NOTES & REMARKS :—(ररन्धि) रन्धय हिंधि । अत्र तुजादीनामित्यभ्यास-दैर्घ्यम् । रध-हिंसासंराध्योः (दिवा.) अत्र हिंसार्थः ।=Destroy. (मिथतीः) हिंसतीः । मिथृ मेधा हिंसनयोः । (भ्वा०) अत्रहिंसार्थकः ।=Resorting to violence. ((भरद्वाजाः) धृतशुद्धविज्ञानाः । वाजः वजगतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् भृज-धारणपोषणयोः अत्र धारणार्थकः ।=Upholding pure knowledge.

Sūktam—26

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra. Chhandas—Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

How should a king and his subjects deal with one another—is told :

श्रुधी नं इन्द्र ह्वयामसि त्वा महो वाजस्य सातौ वावृषाणाः ।
सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥

1 *TRANSLATION* :—O king ! showing strength we, your people call on you and tell about our condition in the great battle where heroes are divided. Hear our prayers or requests. Against those who come to us at the time of the battle, in the day which is to be preserved, give us strong protection.

PURPORT :—*It is the bounden duty of the kings to listen attentively to what the subjects say, so that there may not be a conflict between the rulers and the people and happiness may grow day by day.*

NOTES & REMARKS :—(वावृषाणाः) वृषं बलं कुर्वाणाः अत्र तुजादीनामित्यभ्यासदीर्घः । वृष-संभक्तौ (भ्वा.) ।=Showing strength. (शूरसातौ) शूराणां सातिर्विभागो यस्मिंस्तस्मिन्त्सङ्ग्रामे ।=In the battle where the heroes are divided in two opposite camps. (पार्ये) पालयितव्ये । पृ-पालन पूरणयोः (जु.) =To be preserved or supported.

The same subject is—continued :

त्वां वाजी हवते वाजिनेयो महो वाजस्य गध्यस्य सातौ ।
त्वां वृत्रेष्विन्द्र सत्पतिं तरुत्रं त्वां चष्टे मुष्टिहा गोषु युध्यन् ॥२॥

2. *TRANSLATION* :—O Indra—king ! destroyer of the wicked, as the son of a highly learned mother and himself a mighty scholar calls upon you and enlightens you for the distribution or dissemination of the true knowledge worthy of attainment by all, so he tells you to be great in the matter of acquiring wealth protector of the righteous people. A man who fights on the face of the earth and uses his fists and other organs to slay his foes, tells you to be the saviour from difficulties by helping with riches.

PURPORT :- O king ! you should be present whereever your subjects desire you to be present, to please them.

NOTES & REMARKS :—(वाजिनेयः) वाजिन्या ज्ञानवत्या अपत्यम् । वज-गतौ गतेस्त्रिस्वर्थंस्वत्र ज्ञानार्थं ग्रहणम् ।=The son of a highly learned and wise mother. (वाजी) वेगवान् ज्ञानीजनः । वाज इति बलनाम (NG 2,9)= A mighty and highly learned wise man. (गध्यस्य) सुर्वैः प्राप्तुं योग्यस्य । गध्यं गृह्णातेः (NKT 5,3,15) ग्रहण्योग्यं प्राप्त व्यमित्यर्थः ।=Of the knowledge worthy of attainment by all. (चष्टे) कथयामि ।=I tell, say.

———

What should a king do is—again told :

त्वं कविं चोदयोऽर्कसातौ त्वं कुत्साय शुष्णं दाशुषे वर्क् ।
त्वं शिरो अमर्मणः पराहन्नतिथिग्वाय शंस्यं करिष्यन् ॥३॥

3. *TRANSLATION* :—O king ! you urge a farsighted learned person to distribute food materials among the needy and deserving. You slay a mighty but exploiter for the protection of a devotee and for the proper use of your thunderbolt like weapon. You behead an invulnerable but cruel demon and do good to hospitable person. Therefore you are worthy of respect.

PURPORT :—A king should appoint only men endowed with knowledge, humility and other good virtues for administraitve work. He should get good reputation by being giver of knowledge and thus advancing the State.

NOTES & REMARKS :—(अर्कसातौ) अन्नादिविभागे। अर्क इति अन्ननाम (NG 2,7) षण-संभक्तौ ।=In the distribution of food and other things. (कुत्साय) वज्राय। कुत्स इति वज्रनाम (NG 2, 20) ।=For the thunderbolt. (वर्क्) छनत्सि ।=Cleave, destroy.

———

The same subject of the duties of a king—is continued :

त्वं रथं प्र भरो योधमृष्वमावो युध्यन्तं वृषभं दशद्युम् ।
त्वं तुग्रं वेतसवे सचाहन्त्वं तुजिं गृणन्तमिन्द्र तूतोः ॥४॥

4. *TRANSLATION* :—O Indra (Chief commander of the army) ! you bring forward a charming car. Protect a very powerful warrior, who is giver of light with all his ten fingers—hands and other organs when fighting with the wicked. Slay a mighty and wealthy wicked person and multiply the power of a mighty devotee of God, who is full of splendour.

PURPORT :—That king enjoys much happiness who encourages the construction of various vehicles and the heroes expert in military science.

NOTES & REMARKS :—(तुग्रम्) तेजस्विनम्। (तुग्रम) तुज-हिंसा बलादान निकेतनेषु अत्र व लार्थे मायाय व्याख्या ।=Full of splendour. (तुजिम्) बलिष्ठम्। (तुजिम) बलिष्ठम अत्रा तुजधातोर्बलार्थं एवं ग्रहीतः अथवा तुजि-पालने (भ्वा०) पालको बलिष्ठ एव सम्भवति नाल्पबली भीरुर्वा ।=The mightiest. (वेतसवे) व्याप्तैश्वर्ये। =In a wealthy person or vast prosperity. (दशद्युम्) दशभिरङ्गुलिभिः प्रकाशप्रदम् ।=Giver of light with all the ten fingers i.e. hands and other organs. (वृषभम्) बलिष्ठम्। वृष-शक्तिबन्धने (चुरा.) ।=The mightiest.

TRANSLATOR'S NOTES ;—It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take वृषभम् दशद्युम, तुजिम् and तुग्रम् as the proper nouns as names of some kings or

demons, as it is against the fundamental principles of the Vedic Terminology. The uncertainity and mere guess work of these interpretations is evident from the fact that Sayanacharya explains वेतसवे in two quite different ways वेतसुनीम् कश्चिदसुरः यद्वा वेतसवे इति तृतीयार्थे चतुर्थी । वेतसेनासुरेण संहितं तुग्रं हतवानसि इति (सायणाचार्यः स्वकीय भाष्ये) Rishi Dayanand Sarasvati has given the derivative meanings of all these words following the Nirukta doctrine that सर्वाणि नामानि आख्यातजानि: i. e. all names are derived from the Verbroots and Meemansa principle that परन्तु श्रुति सामान्य मात्रम् (मीमांसा शास्त्रे 1, 31) which Sayanacharya himself has quoted approvingly in the Introduction to his Commentary on the Rigveda, but which he has unfortunately not been able to follow. thus contradicting his own statement.

The same subject of duties of a king—is continued :

त्वं तदुक्थमिन्द्र बृहणा कः प्र यच्छता सहस्रा शूर दर्षि ।
अव गिरेर्दासं शम्बरं हन्प्रावो दिवोदासं चित्राभिरूती ॥५॥

5. *TRANSLATION* :—O Indra—king-giver of happiness ! with wonderful protections you utter the admirable words encouraging people thereby. O destroyer of your enemies ! you destroy hundreds of thousands of the foes. You slay a servant and accomplice of the wicked foe, pleasing him who like cloud covers or obstructs the happiness of good persons.

PURPORT :—*O king ! you should always increase the power and wealth of your subjects, destroy the wicked and serve the enlightened persons, so that there may be infinite happiness or joy for all.*

NOTES & REMARKS :—(बर्हणा) वर्धनेन । बृह-वृद्धौ (भ्वा०) ।=By an act that makes people grow or by encouraging. (गिरेः) मेघस्य । गिरिरिति मेघनाम (NG 1,10)=Of the cloud. (शम्बरम्) शङ्करम् । शम्बर इति मेघनाम (NG 1, 10) श सुखं वृणोति येन वं मेघमिव शत्रुम् इति महर्षि दयानन्द सरस्वती ऋ. 1, 5, 4, 4 भाष्ये । अथमं सम्बन्धिनम् अत्र शम्बधातो रोणादि कोऽस्त्र प्रत्ययः इति स एव ऋ० 1, 1, 1, 2, भाष्ये ।=Causing happiness to a wicked person.

*

The same subject of the duties of a king—is continued :

त्वं श्रद्धाभिर्मन्दसानः सोमैर्दभीतये चुमुरिमिन्द्र सिष्वप् ।
त्वं रजिं पिठीनसे दशस्यन्षष्टिं सहस्रा शच्या सचाहन् ॥६॥

6. *TRANSLATION* :—O king ! being delighted with the upholding of truth and wealth, for the elimination of misery, you make to sleep an eater of good food. Smite down your enemies with wisdom and good action, as the sun destroys the clouds, giving sixty thousands or innumerable articles.

PURPORT :—*O king ! you should always foster your subjects with perfect love and justice. Increase your good reputation by appointing thousands of the righteous and highly learned persons in-charge of various departments and works.*

NOTES & REMARKS :—(दभीतये) दुःखहिंसनाय। दभ्नोति वधकर्मा (NG 2, 19) ।=For destroying misery. (चुमुरिम्) अत्तारम् । चमु-अदने (भ्वा०) । =Eater. (दशस्यन्) प्रयच्छन् ।=Giving.

———

The same subject is continued :

अहं चन तत्सूरिभिरानश्यां तव ज्याय इन्द्र सुम्नमोजः ।
त्वया यत्स्तवन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥७॥

7. *TRANSLATION* :—O mightiest king (bestower of happiness) ! living with us let me enjoy that state which is glorified with brave thoughtful enlightened persons, with you who have houses comfortable in winter, summer, and rainy seasons and along with other scholars. Let me also enjoy that admirable delight and strength.

PURPORT :—*Those persons enjoy very good happiness who with the association of the enlightened persons, perform righteous and admirable actions being industrious.*

NOTES & REMARKS :—(नहुषा) मनुष्यः । नहुष इति मनुष्यनाम

(NG 2,3) ।=Thoughtful men. (त्रिवरूथेन) त्रीणि त्रिविधानि शीतोष्ण वर्षा सुख कराणि वरूथानि गृहाणि यस्य तेन । वरूथम् इति गृहनाम (NG 3,4) ।= Houses comfortable in the winter, summer and rainy-in all the three main seasons.

The same subject of the duties of a king—is continued :

वयं तं अस्यामिन्द्र द्युम्नहूतौ सखायः स्याम महिन प्रेष्ठाः ।
प्रातर्दनिः क्षत्रश्रीरस्तु श्रेष्ठो घने वृत्राणां सनये धनानाम् ॥८॥

8. *TRANSLATION* :—O glorious Indra—king (bestower of all happiness) ! at this holy invocation with wealth or glory, may we be your best beloved friends. You being a liberal donor every morning be an illustrious ruler in the destruction of the obstructors of righteousuess and distribution of wealth of various kinds.

PURPORT :—*Good men should have friendship with that king who is accepted as lover of virtues and industrious, protector of the noble persons and remover of the wicked and the friend of all.*

NOTES & REMARKS :—(द्युम्नहूतौ) द्युम्नेन धनेन यशसा वा हूतिराह्वानं यस्यां तस्याम्. द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशोवा अन्नं वेति (NKT 5,1,5) ।=An act in which there is an invocation with wealth or glory. (प्रातर्दनिः) प्रातःकाले दनिर्दानं यस्य ।=Who is a liberal donor every morning. (क्षत्रश्रीः) राज्य लक्ष्मीः । क्षत्रं हि राष्ट्रम् (ऐतरेये 7,22) । =Endowed with the wealth of the State.

Sūktam—27

Seer or Rishi of the Sūktam—Bharadvaaja, Devatā or subject Indra and Dāna stuti. Chhandas—Trishtup and Ushnik of various kinds. Svaras—Dhaivata and Rishabha.

Some questions are put in the first mantra :

किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सख्ये चकार ।
रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नूतनासः ॥१॥

1. *TRANSLATION :*—O good physician ! what does Indra-the destroyer of miseries do in the delight of this Soma (juice of Soma and other nourishing plants) what does he do in this drinking or friendship with it ? Those who are delighted in this house, what they of old time or recent know about it and what do they do ?

PURPORT :—These are some of the questions regarding the drinking of Soma juice. The answers to these questions are given in the next mantra.

NOTES & REMARKS :—(मदे) आनन्दे । मदी-हर्षे (दिवा.) ।=In the delight. (रणा:) रममाणा: । रमु-क्रीडायाम् (भ्वा०) ।=Delighted. (निषदि) निषविन्ति यस्मिन् तस्मिन् गृहे ।=In the house. (विविद्रे) विदन्ति । विद-ज्ञाने(अ०) =Know.

What articles should be used—is told :

सदस्य मदे सद्वस्य पीताविन्द्रः सदस्य सख्ये चकार ।
रणा वा ये निषदि सत्ते अस्य पुरा विविद्रे सदु नूतनासः ॥२॥

2. *TRANSLATION :*—O seekers after truth ! a highly learned expert physician does attain true knowledge free from sloth in the delight of this Soma. On its drinking also he does true or good deeds only. In its friendship (constant use and love) he does the same thing. Those who live in the house, being delighted whether old or young obtain only truth.

PURPORT :—Men should always abstain from taking intoxicants and take only such things which increase intellect, strength, span of life and energy, so that happiness may ever grow.

NOTES & REMARKS :—(सत्) प्रमादरहितं सत्यं ज्ञातम् ।=True knowledge free from sloth. (विविद्रे) लाभन्ते । विद्लृ-लाभे (तुदा०) ।=To obtain.

What should men meditate upon—is told :

नहि नु तें महिमनः समस्य न मघवन् मघवत्त्वस्यं विद्म ।
न राधंसो राधसो नूतनस्येन्द्र नकिर्ददृश इन्द्रियं तें ॥३॥

3. *TRANSLATION* :—O lord and Giver of all wealth ! there is none who is equal to your entire glory. None has seen and known your lordship and might perfectly. None has seen your wonderful riches productive of ever new wealth. None has ever seen your senses as you are absolutely formless. So we adore you or have communion with you.

PURPORT :- O men ! always medidate upon that One God Whose Glory is unequalled and whose power is un-parallelled and who is absolutely formless. He is Omnipresent and Indwelling Universal spirit ever to be adored.

NOTES & REMARKS :—(इन्द्र) परमैश्वर्यप्रदेश्वर । इदि-परमैश्वर्ये (भ्वा०) । =O Lord Giver of great wealth. (राधस:) धनस्य । राध इति धननाम (NG 2,10) ।=Of wealth.

How should the kings and their subjects deal with one another—is told :

एतत्त्यत्तं इन्द्रियमंचेति येनावंधीर्वरशिंखस्य शेषः ।
वज्रंस्य यत्ते निहंतस्य शुष्मांत्स्वनाच्चिदिन्द्र परमो ददारं ॥४॥

4. *TRANSLATION* :—O king ! full of splendour like the sun, and having good Shikha when you who are great in might pierce, by the force of your descending electric weapon, at the mere sight, even the boldest of the foes, is demolished or becomes senseless. Always terrify the wicked by your might.

PURPORT :—The king who is mighty like the lightning or electricity is, increaser of knowledge, and who illumines in just dealing like the sun, should be regarded as the jewel among kings.

NOTES & REMARKS :—(शुष्मात्) बलाच्छोषणात् । शुष्मम् इति बलनाम (NG 2,9) ।=By the force. (इन्द्र) सूर्य इव राजन् । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8,5,3,2) ।=O king full of splendour like the sun.

———

How is an ideal king—is told :

वधीदिन्द्रो वरशिखस्य शेषोऽभ्यावर्तिने चायमानाय शिक्षन् ।
वृचीवतो यद्धरियूपीयायां हन्पूर्वे अर्धे भियसापरो दर्त् ॥५॥

5. *TRANSLATION* :—As the sun smites down the cloud, so a king full of splendour destroys his enemies and gives instruction to a man who approaches him again and again and honours him. He slays the wicked enemies at the place of drinking the Soma of those good men who desire the Munis (hermits) if they disturb them mischiveously. The electric current sent by the king destroys such wicked person. At the same time, while destroying the wicked, we should honour a preacher of truth.

PURPORT :—Those men who in the early part of their life receive good education from scholars and having given up all vices are of good character and temperament, are always afraid of unrighteous conduct (They keep themselves away from all unrighteous acts).

NOTES & REMARKS :—हरियूपीयायाम्) (हरीन् मुनीनिच्छतां पीयायां पानक्रियायाम् । हरय इति मनुष्यनाम (NG 2, 3) । अतीइव मननशीला मुनयो गृहीताः पा-पाने (भ्वा०) ।=In the act of the drinking soma by the noble men desiring the Munis or hermits. (चायमानाय) सत्कर्त्रे ।=For a person honouring good men. (वरशिखस्य) वरा श्रेष्ठा शिखा यस्य, तस्य तद्वत् मेघस्य ।= For a man of good Shikha like the cloud.

———

What should a king do—is told :

त्रिंशच्छतं वर्मिण इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या ।
वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्थान्यायन् ॥६॥

6. *TRANSLATION* :—O Commander-in-Chief of the army ! admired by many, honour those three thousand (or more) armoured warriors, who being free from diseases, break or shatter into pieces various vehicles of their enemies behaving together like their masters, to destroy them, cannot get in the army where good food of barley etc. is cooked but some how their desire could not be fulfilled on account of certain circumstances.

PURPORT :—O king ! you should keep and honour those great heroes in the army who are of firm resolve and undertaking and ready with their military uniform.

NOTES & REMARKS :—(यव्यावत्याम्) यवे भवा यव्याः पाका विद्यन्ते यस्यां सेनायाम् ।=In the army where various preparation of barely etc. are made. (श्रवस्या) श्रवस्यन्ते भवानि । श्रव इति अन्ननाम (NG 2,7) ।= Belonging to food.

TRANSLATOR'S NOTES :—The exact significance of त्रिंशच्छतम् or three thousand is a matter of further research.

———

What should a king do is further told :

यस्य गावावरुषा सूयवस्यू अन्तरू षु चरतो रेरिहाणा ।
स सृञ्जयाय तुर्वशं परादाद्वृचीवतो दैववाताय शिक्षन् ॥७॥

7. *TRANSLATION* :—O king ! that man can attain inviolable kingdom whose army and policy which are like somewhat red rays, desiring good barley etc. and tasting it move among the people, should throw away all evil giving instructions for the science of divine air and creation to the thoughtful man belonging to the dispeller of darkness of ignorance.

PURPORT :—That king who develops good policy and army obtains inviolable kingdom.

NOTES & REMARKS :—(गावो) गावो किरणाविव सेनाराजनीती ।=Army and policy which are like two rays of the sun. (रेरिहाणा) भास्वादयन्त्यो रिह-कत्यनयुक्त निन्दाऽऽदानेषु (तुदा.) ।=Tasting. (सुञ्जयाय) उत्पादनाय ।=For creating. (वृचीवत:) छेदनवत: ।=Pierces (of ignorance etc.)

What should a king do is told further :

द्वयाँ अग्ने र॒थिनो॑ विंश॒तिं गा व॒धूम॑तो म॒घवा॒ मह्यं॑ स॒म्राट् ।
अ॒भ्याव॒र्ती चा॑यमा॒नो द॑दाति दू॒णाशे॒यं दक्षि॑णा पार्थ॒वाना॑म् ॥८॥

8. *TRANSLATION* :—O king ! purifier of virtues like the fire, please those persons who are the owners of the chariots, having good wives, you who are possessor of admirable wealth, shining well by your wisdom, moving about for achieving victory, revered by men, give twenty cows both to the men of army and the subjects. Satisfy me by the sacrificial gift (*Dakshina*)—guerdon of the highly learned kings which is inviolable.

PURPORT :—The king who makes those persons fearless, who are born in noble families, are experts in knowledge and practical dealing and righteous, belonging to the royal family attains unparalleled glory or reputation.

NOTES & REMARKS :—(द्वयान्) प्रजासेनाजनान् ।=Both the subjects and men of army. (चायमान:) पूज्यमान: ।=Being revered.

Sūktam—28

Seer or Rishi of the Sūktam—Bharadvaaja. Devata or subject Gavah or Indira. Chhandas—Trishtup, Jagati and Anushtup, Svaras—Dhaivata, Nishada and Gandhaara.

Let men know the attributes of the rays of the sun—is told :

आ गावो॑ अग्मन्नुत भद्रम॑क्रन्त्सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे ।
प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥१॥

1. *TRANSLATION* :—O men ! let the rays of the sun come here and do good to us. Let them come like the cows who bring about good health to us, who make good sound and sit in the cowshed. As the ancient dawns which are multicoloured and bear various kinds of progeny in them for the king fulfilling many desires endowed with great wealth, so let them be so to you also.

PURPORT :—*If the rays of the air are purified by growing trees and by the smoke of the fragrant homa (daily yajna) they make all happy.*

NOTES & REMARKS :—(गावः) किरणाः गाव इति रश्मिनाम (NG 1,5)= Rays of the sun and the air. (रणयन्तु) शब्दयन्तु । रणा-शब्दार्थः (भ्वा०) ।=Make sound.

TRANSLATOR'S NOTES :—The meaning regarding the cow is clear and has not therefore been particularly explained in the commentary on the hymn.

What should a king do—is further told :

इन्द्रो॒ यज्व॑ने पृण॒ते च॑ शिक्ष॒त्युपेद्द॑दाति॒ न स्वं मु॑षायति ।
भूयो॑भूयो र॒यिमिद॑स्य व॒र्धय॒न्नभि॑न्ने खि॒ल्ये नि द॑धाति देव॒युम् ॥२॥

2. *TRANSLATION* :—That king alone is able to make all grow harmoniously, who increases the wealth of true knowledge and establishes a man desiring the association of the enlightened persons in unified and separate dealing; who does not deprive any one of the knowledge of himself, gives instructions to the performer of the Yajna and to him who makes all happy.

PURPORT :—Those only are most reliable and absolutely truthful and enlightened persons who give again and again the treasure of true knowledge to the deserving seekers of truth without deceit.

NOTES & REMARKS :—(स्वं मुषायति) स्वकीयं बोधं चोरयति । मुष-स्तेये (क्या०) ।=Deprives of the knowledge of self. (खिल्ये) खण्डेषु भवे ।= Belonging to parts. (पृणते) सुखयते । पृण-प्रीण्ने (तुदा०) ।=To the person who makes others happy.

Which is the best donation—is told :

न ता नंशन्ति न दंभाति तस्करो नासामामित्रो व्यथिरा दंधर्षति ।
देवाँश्च याभिर्यजंते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥३॥

3. *TRANSLATION :*—You should acquire the words of knowledge with the observance of Brahmacharya and other rules with which a Yajamana (performer of the Yajnas) honours the enlightened persons and associates with them and gives that knowledge to others. The master of the cows and the pure words ever united himself with them for a long time. The trouble caused by the adversaries cannot subdue them nor can a thief steal them.

PURPORT :—O men ! the donation or gift of knowledge is the best producer of happiness, imperishable, ever—growing and incapable of being stolen by theives. This is what you should all know.

NOTES & REMARKS :—(दभाति) हिनस्ति । दभ्नोति वधकर्मा (NG 2,19)। Destroys. (दधर्षति) तिरस्करोति धृष-प्रसहने (चुरा०) ।=Subdues. (सचते) समवैति । षच-समवाये (भ्वा०) ।=Is united, joins.

TRANSLATOR'S NOTES :—Other translators of the Vedas like Sayanacharya, Venkat Madhava, Sankara Swami, Prof. Wilson and Griffith have interpreted this and other mantras of the hymn only regarding the cows, which is the apparent meaning but Rishi Dayananda Sarasvati taking the other meaning of गौ=as speech गौरिति वाङ्नाम (NG 1, 11) has explained the whole hymn in that light.

Who can attain true knowledge and who cannot—is told :

न ता अर्वा रेणुकंकाटो अश्नुते न संस्कृतत्रमुप यन्ति ता अभि ।
उरुगायमभंयं तस्य ता अनु गावो मर्तस्य वि चंरन्ति यज्वंनः ॥४॥

4. *TRANSLATION* :- O men ! a man who is intelligent and immersed in passions like a horse and who is full of darkness in his heart like a well full of sand, cannot enjoy the Vedic speech. Those ignorant persons who do not approach a preserver of Sanskrit (cultured) pure Vedic speech cannot obtain that. But the pure speech and knowledge is attained by a man who is much raised on account of his divine virtues and who is fearless. Like the rays of the sun, those cultured and pure Vedic words follow a man who associates with the enlightened persons and serves them.

PURPORT :—O men ! those persons whose diet and conduct are impure, who are addicted to licencious pleasures back biters and keeping bad company can never attain true knowledge. Only those whose diet and movements are pure, who are self controlled, utterers of truth, associating with good men, and industrious, attain true knowledge. This is what you should all know well.

NOTES & REMARKS :—(अर्वा) अश्व इव बुद्धिहीनो विषयासक्तः ।=Un intelligent and licentious person like the horse. (रेणुककाटः) रेणुकाकूप इवान्धकारहृदयः ।=One whose heart is full of darkness of ignorance like the well full of sand. (संस्कृतत्रम्) यः संस्कृतं त्रायते रक्षति तम् ।=To the preserver of Sanskrit or the refined speech.

Man must have the desire of acquiring true knowledge—is told :

गावो भगो गाव इन्द्रों मे अच्छान् गावः सोमस्य प्रथमस्यं भक्षः ।
इमा या गावः स जंनास इन्द्रं इच्छामीद्धृदा मनंसा चिदिन्द्रंम् ॥५॥

5. *TRANSLATION* ;—O highly learned renowned persons ! as the cows feed their calves with milk, enjoying the first soma (wealth of herbs and grass etc) in the same manner let the cows,

noble speeches and good men who are devoted to God give me desirable things. Let a man endowed with knowledge and wealth, who is the master of these pure speeches give me knowledge. I desire to have the knowledge of God who is the lord of the world and an enlightened person with all my heart and mind or knowledge.

PURPORT :– Those persons who desire to acquire knowledge with their soul and heart, enjoy all happiness.

NOTES & REMARKS :—(भगः) ऐश्वर्यमिच्छुः । भज सेवायाम् (भ्वा०) सेवनीयम् ऐश्वर्यंधर्मज्ञान कीर्त्यादिकम् ।=Desirous of acquiring wealth or prosperity. (सोमस्य) ऐश्वर्यस्य । षु-प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यार्थः ।=Of prosperous.

———

What should men do as duty—is told :

यूयं गांवो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥६॥

6. *TRANSLATION* :—O highly learned persons ! make all your speeches love and sweet. Whatever obscene and inauspicious unrighteous conduct is there, diminish or remove it. Make your abode full of blissful containing good doors etc. and auspicious shining with the enlightened persons. Be in the assemblies endowed with true and auspicious or pleasant speech. Make your life great.

PURPORT :—Those persons are blessed and benevolent to all who make their speech mild, truthful and righteous, build houses comfortable in all seasons, participate in good assemblies and attain long-life.

NOTES & REMARKS :—(मेदयथा) स्नेहयथ स्निग्धा । मधुराः कुरुत ।= Loving and sweet. (अश्रीरम्) अश्लीलममङ्गलमधर्माचरणम् ।=Obscene, inauspicious or unrighteous conduct. (सुप्रतीकम्) शोभनानि प्रतीकानि प्रतीतिकराणी द्वारादीनि यस्मिंस्तत् ।=Full of beautiful doors etc. (वयः) जीवनम् ।=Life.

TRANSLATOR'S NOTES :—The other meaning of the mantra regarding cows is quite clear.

Griffith's metrical translation which may be quoted here expresses it fairly well.

"O cows, Ye fatten even the worn and wasted, and make the unlovely beautiful to look upon. Prosper my house ye, with auspicious voices. Your power is glorified in our assemblies."

How should a king nourish his subject—is told :

प्रजावंतीः सूयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा वः स्तेन ईशत माघशंसः परि वो हेती रुद्रस्य वृज्याः ॥७॥

7. *TRANSLATION* :—O king ! as a cowherd nourishes or guards the cows grazing upon good pastures and eating good grass and drinking pure water at good drinking places, in the same manner, you nourish your subjects. Let not a thief or violent sinful person be their master and the weapon of a fierce person avoid them.

PURPORT :—*Those kings, ministers and servants are admirable who nourish the people like father, who make them industrious making them pure in diet and movement and hierce (destroy) thieves and other wicked men.*

NOTES & REMARKS :—(रिशन्तीः) भक्षयन्तीः । रिश-हिंसायाम् । (तुदा०) अत्र प्रसाग्रहभक्षणार्थः ।=Eating. (अघशंसः) हिंस्त्रः पापकृत् । अघं पापं शंसति-स्तोतीति अघशंसः पाप प्रशंसकः पापकृत् शंसु-स्वतौ (भ्वा०) =A violent sinner. (हेतिः) वज्रम् । हेतिः इति वज्रनाम (NG 2,20) ।=Thunderbolt like weapon.

The same subject is continued :

उपेदमुंपपर्चनमासु गोषूपं पृच्यताम् ।
उपं ऋषभस्य रेतस्युपेन्द्र तवं वीर्यैं ॥८॥

8. *TRANSLATION* :—O giver of great wealth or causer of prosperity, Indra (King) ! let your subjects be united with the power of their who are the best. Let them be united with your might. Let there be this admixture in these lands or speeches. Let there be this admixture or close relationship be in politics.

PURPORT :—Those kings and officers of the State who having become highly learned, work agreeably in the council and always try to get unanimity by discarding all discord, are endowed with uninterrupted or unbroken power.

NOTES & REMARKS :—(उपपर्चनम्) असम्बन्धः । पृची-सम्पर्चने (अदा.) पृचो-सम्पर्के (रु) ।=Close relation. (गाषु) पृथिवीषु वाक्षु वा गौरिति पृथिवीनाम (NG 1,1) गौरिति वाङ्नाम (NG 1,11) ।=In the lands or speeches.

Sŭktam—29

Rishi or Seer of the Sŭktam—Bharadavaaja Devata—Indra Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Dhaivata, Panchama and Rishabha.

How should men behave—is told :

इन्द्रं वो नरः सख्याय सेपुर्महो यन्तः सुमतये चकानाः ।
महो हि दाता वज्रहस्तो अस्ति महामु रण्वमवसे यजध्वम् ॥१॥

1. *TRANSLATION* :—O men ! your good leaders in order to attain truly great knowledge and desiring wisdom have chosen an enlightened person, who is endowed with the great wealth of wisdom and knowledge. They glorify him for his loving kindness. He is the giver of great scientific and other knowledge and wielder of

thunderbolt like powerful arms and missiles for protection and growth etc. You should also associate with him and honour him as he is great and charming preacher of true knowledge.

PURPORT :—O men! always honour those persons who having pledged for your firm friendship try to do good to you with their body, mind and wealth. You should for ever remain in their friendship.

NOTES & REMARKS :—(चकानाः) कामयमानाः। चकमानः कान्तिकर्मा (NG 2,6) छान्दसेवर्णलोपः ।=Desiring. (रणवम्) रमणीयमुपदेशकम् । रण-शब्दे (भ्वा०) रमु-क्रीडायाम् (भ्वा०) रण्वः-रमणीयः रमधातोर्बहुलकादौणादिकोवः प्रत्ययः इति महर्षि दयानन्द सरस्वती ऋ० 1-6-3 भाष्ये ।=Charming preacher of truth.

What should a king do—is again told :

आ यस्मिन्हस्ते नर्यां मिमिक्षुरा रथे हिरण्यये रथेष्ठाः ।
आ रश्मयो गभस्त्योः स्थूरयोराध्वन्नश्वासो वृषणो युजानाः ॥२॥

2. *TRANSLATION* :—O men! in the hands of which Indra (king) there are reins in whose splendid car there are seated many heroes in whose strong arms there are arms and missiles like the rays of the sun which are useful for men and in whose vehicles great articles like electricity etc. are harnessed like mighty horses which lead on towards the path, such a king can bestow happiness upon the people.

PURPORT :—The reputation of that king spreads everywhere like the rays of the sun who keeps with honour good and righteous heroes, who know the use of the aircrafts and other vehicles and scientists who know well the science of electricity and various other sciences.

NOTES & REMARKS :—(हिरण्यये) तेजोमये। तेजो वै हिरण्यम् (काठक-संहिता 11,4,8, 21, 7 मैत्रायणी सं० 3, 7, 5 तैत्तिरीय सं० 5, 1, 10, 5) ।=

Splendid. (अश्वासः) अश्वा इव महान्तो विद्युदादयः पदार्थाः अश्व इति महन्नाम (NG 3,3) महर्षि दयानन्देन ऋ० 4,1,6 अन्यत्र च स्ववीय भाष्येऽतेन् रूपेण बहुमोक्तं यद्यपि वर्तमान संस्करण षु न तल्लभ्यते। प्ररातन संस्करणान्यन्वेष्टयामि।=Great things like electricity which are harnessed like horses. (गभस्त्योः) बाह्वोर्भुजयोः गभस्तीति बाहुनाम (NG 2,4)।=In the arms.

How is that ideal king is further told :

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शवसा दक्षिणावान्।
वसानो अत्कं सुरभिं दृशे कं स्वर्ण नृतविषिरो बभूथ ॥३॥

3. *TRANSLATION* :—O leader, your feet are meant for doing work and for enhancing wealth (by going to different places). We serve you, who are bold with your strength, wielder of powerful weapons, liberal giver of Dakshina guerdon or sacrificial gifts) robed in a garment fragrant and fair to look on, and endowed with knowledge and wisdom.

PURPORT :—O king, why should we not serve you by resorting to whom abundant wealth foodstuff, clothes; vehicles, happiness and honour can be obtained ?

NOTES & REMARKS :—(अत्कम्) व्याप्तशीलं वस्त्रम्।=Vast or big cloth. (इषिरः) ज्ञानवान् / इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् इषिमदिमुदि खिदिभ्यः किरच् इति (उणा 1,51) किरच प्रत्ययः।=Endowed with knowledge and wisdom. (दुवः) कार्यसेवनम्। दुवस्यति परिचरण कर्मा (NG 3,5) परितोगमनं कार्यमिम्।=Doing work. (मिमिक्षुः) आसिंचतः। मिषु-सेंचने (भ्वा०)=Sprinkle.

How is that ided king is—further told :

स सोम आमिश्लतमः सुतो भूद्यस्मिन्पक्तिः पच्यते सन्ति धानाः।
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देववाततमाः ॥४॥

4. *TRANSLATION* :=Be you our ruler, under whose guidance and shelter good food is cooked and fried grain is mingled; soma (juice of soma plant and other herbs) mixed from all sides, for with many other ingredients or wealth is prepared and acquired. Acquirers of wealth or foodstuffs, who approach great scholars and preach admirable things also praise you very much, on account of your virtues.

PURPORT :—*If the ruler is not righteous, all dealings are spoiled or omitted. Those are righteous subjects, who uphold wealth, era and prosperity under the rulership of a good king.*

NOTES & REMARKS :—(सोम:) ऐश्वर्ययोग ओषधिरसो वा। षु-प्रसवैश्वर्ययो: (स्वा.) अत्रोभयार्थं ग्रहणम्। ब्रह्मोति धननाम (NG 2, 10) ब्रह्मोति अन्ननाम (NG 2, 7) ।=The juice of the plants and herbs or combination of wealth. (ब्रह्मकारा:) ये ब्रह्म धनमन्नं वा कुर्वन्ति ते।=Those who acquire wealth or food material. (देववाततमा:) येऽतिशयेन देवान् विदुष: पदार्थान् वा प्राप्नुवन्ति ते। वा-गतिगन्धनयो: (अदा•) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम्।=Those who approach the most enlightened persons get divine objects.

How is God—is told :

न ते अन्तः शवसो धाय्यस्य वि तु बाबधे रोदसी महित्वा।
आ ता सूरिः पृणाति तूतुजानो यूथेवाप्सु समीजमान ऊती ॥५॥

5. *TRANSLATION* :—O Lord of the World ! You are worthy of our adoration and glorification, the end of whose might has not been held by any one, who by His greatness and glory controls the heaven and earth. An enlightened devotee who does works promptly and is united with your protection and other acts, makes all happy like the groups of creatures in the waters or particles in the Prānas (vital airs).

PURPORT :- *O men ! that God alone should be adored by all, who is endowed with infinite attributes and actions and who*

being the Director of the whole world, when properly adored, is the bestower of happiness.

NOTES & REMARKS :—(तूतुजान:) क्षिप्रकारी। तूतुजान: इति क्षिप्रनाम (NG 2,15)।=Prompt in doing works (समीजमान:) सम्यक्सङ्गच्छमान:। =Associating well. (पृणति) सुखयति। पृण-प्रीणने (तुदा०) प्रणनं तृप्तकरणां सुखप्रदान द्वारा-यज देवपूजा संङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः ।=Gladdens.

The attributes and duties of a king, as lord in a limited sphere —are told :

एवेदिन्द्रः सुहव ऋष्वो अस्तूती अनूती हिरिशिप्रः सत्वा।
एवा हि जातो असमात्योजाः पुरू च वृत्रा हनति नि दस्यून् ॥६॥

6\. *TRANSLATION* :—O men ! may Indra (king who is devoted to God) the great, whose invocation is good and whose jaws and nose are charming and who is industrious, bestower of happiness by his unaided protection. Let him be the giver of bliss also. He alone is fit to be a soverign whose might is unequalled, who acquires abundant wealth and kills the wicked thieves and robbers.

PURPORT :—He alone is a great ruler who maintains the knowers of good policies, nourishes righteous subjects and does not keep or support thieves and other sinners. He alone should be served by good men.

Sūktam—30

Rishi or Seer of the Sūktam—Bharadvaaja Devata Indra. Chhandas Trishtup Brihati and Ushnik—Svaras—Dhaivata, Panchama and Rishabha.

How should a king be—is told :

भूय इद्वावृधे वीर्याँय एकोँ अजुर्यो दयते वसूनि ।
प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥

1. *TRANSLATION* :—O men ! the sun illuminates the half of the heaven and earth and surpasses all luminaries by his greatness and it is by his power of attraction that all worlds are upheld, in the same manner, the king who waves in heroic powers, is young and energetic, alone gives wealth to deserving persons, become very good and glorious like the sun.

PURPORT :—The king illumines and becomes glorious like the sun by his noble virtues—and by the aid of his assistants and good materials. As the sun illuminates half the globe standing infront of all words, in the same manner, a ruler should illuminate justice only distinguishing between justice and give that just to all impartially.

NOTES & REMARKS :—(अजुर्यः) अजीर्णो युवा । अ+जृष्-वयो हानो (दिवा:) ।=Young (energetic) and not old. (रिरिचे) रिणक्त्यतिरिक्तो भवति । रिचिर्-विरेचने (रुधा॰) ।=Surpasses. (इन्द्रः) सूर्यः इव । (इन्द्रः) अथयः स इन्द्रोऽसौ स आदित्यः (शतपथ ब्राह्मणे 12,1,3,15) इदि-परमैश्वर्ये (भ्वा॰) ।= Like the sun.

How should that king be—is told :

अधा मन्ये बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
दिवेदिवे सूर्यो दर्शतो भूद्वि सद्मान्युर्विया सुक्रतुर्धात् ॥२॥

2. *TRANSLATION* :—O king ! you should be like the sun, who being of good deeds, upholds day by day the cloud and the winds which none can destroy or hinder. The sun upholds all places along with the earth. I regard you as a king when you also perform such mighty and benevolent deeds.

PURPORT :—As the sun upholds the cloud every day and

making it rain down upholds the earth and all articles in it, not harming them, so the king should uphold the state—should shower happiness over all and administer justice to all the subjects.

NOTES & REMARKS :—(मिनाति) हिनस्ति, मीञ्-हिंसायाम (क्र्य.) ।= Destroys, hinders. (सद्मानि) स्थानानि, सद्मेति गृहनाम (NG 3,4) ।= Places. (उर्विया) पृथिव्या सह, उर्वीति पृथिवीनाम (NG 1,1) ।=With earth.

The same subject of king's duties—is continued :

अ॒द्या चि॒न्नू चि॒त्तदपो॑ न॒दीना॒ं यदा॑भ्यो॒ अर॑दो गा॒तुमि॑न्द्र ।
नि पर्व॑ता अद्म॒सदो॒ न सेदु॒स्त्वया॑ दृ॒ळ्हानि॑ सुक्रतो॒ रजां॑सि ॥३॥

3. *TRANSLATION* :—O (doer of good deeds) king ! shining like the sun, as the sun attracts the earth and from rivers makes the waters draw and then causes them to rain, you should also do like that. As by the sun the worlds are made steadfast, so you should make firm the subjects and officers of the State like the clouds which live in the grain and (corn etc. as they are produced by the rain), and are produced by the rain.

PURPORT :—*As the sun takes sap from all article for eight months, puts it in the clouds and causing rain gladdens all people, so you should receive revenue from your subjects for eight months and give it back in four months in some form or other.*

NOTES & REMARKS :—(अरदः) विलिखत्याकर्षति । रद—विलेखने (भ्वा०) =Attracts. (पर्वताः) मेघाः पर्वतः इति मेघनाम । (NG 1, 10) ।=Clouds.

How is God ?—is told :

स॒त्यमि॒त्तन्न त्वावाँ॑ अ॒न्यो अ॒स्तीन्द्र॑ दे॒वो न मर्त्यो॒ ज्याया॑न् ।
अह॒न्नहिं॑ परि॒शया॑न॒मर्णो॒ऽवासृ॑जो अ॒पो अच्छा॑ समु॒द्रम् ॥४॥

4. *TRANSLATION* :—O God ! lord of the world Self-

effulgent like the sun, as the sun created by you leaves asunder the cloud that besieges the water and lets loose the streams to hurry sea-ward or towards the firmament, it is indeed true that there is none like you; no enlightened person or refulgent world nor any ordinary mortal is superior to you.

PURPORT :—*O men! you should know well this fact that there is none equal to that lord of the world, who has made the sun for sustaining the universe which attracts and causes rain and light, what to say of superior to Him.*

NOTES & REMARKS :—(देव) विद्वान्प्रकाशमानो लोको वा। देवो दानाद्वा दीपनाद् वायुस्थानो भवतीतिक (NKT) ।=Enlightened person or refulgent world. (अहिम) व्याप्नुवन्तं मेघम्। अहिरिति मेघस्य (NG 1, 10) अह-व्याप्तौ (स्वा०)।=The pervading cloud. (अर्णा) उदकम्।=Water.

The same subject of king's duties—is continued :

त्वम॒पो वि दुरो॒ विषू॑ची॒रिन्द्र॑ दृ॒ळ्हम॑रुजः॒ पर्व॑तस्य।
राजा॑भवो॒ जग॑तश्चर्षणी॒नां सा॒कं सूर्यं॑ ज॒नय॒न् द्याम॒ुषास॑म् ॥५॥

5. *TRANSLATION* :—O God! giver of all great wealth, as the sun breaks up the firmness of the cloud and illuminating doors on all sides, causes rain and becomes the illuminator of all world and men, so you *engender* the sun the light and dawn and prevading them destroy all misery and are the soveriegn of all worlds and all men.

PURPORT :—*O men! adore or have communion with that God with your souls, who is the creator of the sun and all other objects, their illuminator, upholder and pervading all.*

NOTES & REMARKS :—(विषूचीः) व्याप्तानि। वि+सु+अञ्चु-गतौ याचने: (भ्वा०) अत्र गतेष्त्रिष्वर्थेषु गत्यर्थग्रहणम्।=Pervaded. (दुरः) द्वाराणि।=Doors. (चर्षणीनाम) मनुष्याणाम्। चर्षणम इति मनुष्यनाम (NG 2,3)।=Of men.

Sūktam--31

Rishi or Seer of the Sūktam—Suhotra, Devata—Indra. Chhandas—Trishtup, Pankti and Atishakvari of various kinds. Svaras—Dhaivata and Nishada.

How is God ?—is told :

अभूरेको रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सूरेऽवोचन्त चर्षणयो विवाचः ॥१॥

1. *TRANSLATION :*—O God ! Lord of all wealth, Lord of riches, You hold in your hands all men endowed with speeches full of the knowledge of various sciences who tell about the Prānas (vital airs) or firmament, infants and bachelores. Brahmacharies, and the sun. You hold all creatures as Emblic myrobalan (amla) in the hand. Being one, You are the nourisher of all your subjects.

PURPORT :—This is very nature of God that He establishes all preachers of truth in the work of encouraging and protecting all and leads them to prosperity. As even one king, endowed with humility can administer a State, in the same manner, Almighty God protects the whole world.

NOTES & REMARKS :—(कृष्टीः) मनुष्यादिप्रजाः । कृष्टयः इति मनुष्याम (NG 2,3) ।=Men and other subjects. (तनये) ब्रह्मचारिणि कुमारे । तनय इति अपत्यनाम (NG 2,2) ब्रह्मचारिणः शिष्या अपि पुत्रवद् भवन्ति ।=In a bachelor son who is Brahmachari. (विवाचः) विविध विद्याशिक्षायुक्ता वाचो येषान्ते ।=Endowed with speeches full of the knowledge of various sciences.

What should men know—is told :

त्वद्भियेन्द्र पार्थिवानि विश्वाच्युता चिच्च्यावयन्ते रजांसि ।
द्यावाक्षामा पर्वतासो वनानि विश्वं दृळ्हं भयते अज्मन्ना ते ॥२॥

2. *TRANSLATION* :—O (Indra) King ! who act like electricity

or lightning, through your fear even the firm things move all objects of the world. As by the sun, heaven and earth mountains, forests, and all things of the world are moved, so you move all even as all fear a firm, just and breve person, though it may be firm, on the way.

PURPORT :—*O men ! as all fear firm a, just and brave person. so all beings fear from the lightning or electricity.*

NOTES & REMARKS :—(रजांसि) लोकान् ।=Worlds. (इन्द्र) विद्युदिव वर्तमान ।=O king mighty like the lightning or electricity. (अज्मन्) मार्गे ।=On the way.

TRANSLATOR'S NOTES :—In the case the meaning of the mantra is so clear that the revered commentator did not deem it necessary to explain. It is as follows :—

"O Lord of the world, through fear of you all regions of the earth, though very firm, shake and tremble. All that is firm is frightened as you behave, the earth, the heaven, the mountains and the forests.

What should a king do—is further told :

त्वं कुत्सेनाभि शुष्णमिन्द्राशुषं युध्य कुयवं गविष्टौ ।
दश प्रपित्वे अध सूर्यस्य मुषायश्चक्रमविवे रपांसि ॥३॥

3. *TRANSLATION* :—O Indra—king ! giver of great wealth, attain inexhaustible strength and fight with that wicked person who sells bad barley and other articles of food etc. with your thunderbelt-like weapon in day time when there is the commingling of the rays of the sun. On the attainment of wealth and prosperity, refrain from doing ten kinds of sins which are harmful to all and administer the state like the cycle or wheel of the sun.

PURPORT :—*O king ! you should fight with a wicked enemy only and not with a righteous one, by so doing, as all worlds revolve around the sun like a wheel, so all your people will move industriously at your very light.*

NOTES & REMARKS :—(शुष्णम्) बलम । शुष्णम् इति बलनाम (NG 2,9) =Strength. (कुत्सेन) वज्रेण। कुत्स इति वज्रनाम (NG 2,20) ।=With a powerful weapon like the thunderbolt. (गविष्टौ) किरणसमागये। गाव इति रश्मिनाम (NG 1,5) यज-देवपूजा सङ्गतिकरण दानेषु (य्वा) अत्र सङ्गतिकरणार्थं ग्रहणाम् ।=In day time when there are the rays of the sun. (रपांसि) हिंसनानि। रपो रिप्रमिति पापनामनी भवतः (NKT 4,3,21) अत्र हिंसाऽसत्यस्तेय व्यभिचार परिग्रहा शौचासन्तोपातपो स्वाध्यायानीश्वर प्रणिधानानां धृति क्षमादि विरोधिनां वा पापन्तंग्रहणं कर्तुंशक्यते ।=Violent actions.

TRANSLATOR'S NOTES ;—Ten sins opposite to the five Yamas (resraints) mentioned in the Yoga Darhsana and five Niyamas (observances) may be taken consisting of violence, untruth, steal, adultery, greediness, unimpurity, coveteousness, excessive luxary or indulgence, reading obscene books, atheism.

———

What should a king do—is further told :

त्वं शतान्यव शम्बरस्य पुरों जघन्थाप्रतीनि दस्योः ।
अशिक्षो यत्र शच्यां शचीवो दिवोदासाय
सुन्वते सुतक्रे भरद्वाजाय गृणते वसूनि ॥४॥

4. *TRANSLATION* :—O very wise and cheerful king ! as the sun rends asunder hundreds of clouds, so smite down the hundreds of cities and even impregnable castles of the cloud like wicked foe who takes away other's protection. Teach them with refined speech and good deeds. While you give wealth of vorious kinds to an upholder and giver of true knowledge, devotee of God and extractor of juice of the invigorating herbs, spread knowledge far and wide through him.

PURPORT :—*That king alone achieves victory who is illuminator of justice like the sun and giver or showerer of abundant wealth for the dissemination of knowledge etc. like the cloud.*

NOTES & REMARKS :—(शम्बरस्य) मेघस्येव शत्रोः। शम्बर इति मेघनाम (NG 1,10) ।=Of the enemy who is like a cloud (coverer of

happiness). (शच्या) सुशिक्षितया वाचोत्तमेन कर्मणा वा । शचीति वाङ्नाम (NG 1, 11) शचीति कर्मनाम (NG 2, 15) ।=By refined speech or good deeds. (भारद्वाजाय) विज्ञानधर्त्रे । बाज: वज-गतौ (भ्वा०) गतेष्त्रिष्वर्थेषु ज्ञानार्थग्रहणमत्र । =For an upholderof true knowledge. (दिवोदासाय) विज्ञानस्य दात्रे ।= For a giverof true knowledge. (सुतर्के) सुष्ठुप्रसन्न ।=Very cheerful.

What should a king do—is again told :

स सत्यसत्वन्महते रणाय रथमा तिष्ठ तुविनृम्ण भीमम् ।
याहि प्रपथिन्नवसोप मद्रिक्प्र च श्रुत श्रावय चर्षणिभ्यः ॥५॥

5. *TRANSLATION* :—O king ! endowed with pure intellect mind and hear, traveller of the path of righteousness, possessor of abundant wealth, mount on your charming car for the great battle. With your protective powers go to the fierce battle. Tending towards by me (and your other subjects) hear the words of wisdom uttered the enlightened persons and make others also hear them.

PURPORT :—That king only becomes the master of infinite wealth who hears the duties of the rulers from absolutely truthful enlightened persons, makes others also hear them and being pure souled, defeats ihe wicked for the protection of all good persons.

NOTES & REMARKS :—(सत्यसत्वन्) सत्यानि सत्वान्यन्तः करणादीनि यस्य तत्सम्बुद्धौ ।=Endowed with pure intellect mind and heart. (तुविनृम्ण) बहुधनयुक्त ।=Endowed with much wealth.

TRANSLATOR'S NOTES :—अन्तः करणानि means inner senses consisting of मन (mind) बुद्धि (intellect) चित्त अहङ्कार (ego consciousness).

Sūktam—32

RISHI or Seer of the Sūktam—Suhotra. Devata—Indra. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What should the enlightened persons do—is told :

अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
विरप्शिने वज्रिणे शंतमानि वचांस्यासा स्थविराय तक्षम् ॥१॥

1. *TRANSLATION* :—O men ! as I utter with my lips unprecedented, most plentiful and auspicious words for this mighty, prompt admirable, great, strong energetic and old wielder of the thunderbolt like powerful weapon, so you should preach to others.

PURPORT :—The enlightened persons should aiways preach truth to all, so that there may grow uparalleled happiness.

NOTES & REMARKS :—(विरप्शिने) प्रशंसिताय। विरप् व्यक्तया वाक्ति (भ्वा.) यस्य विषये विविष्टा व्यक्ता वाक् प्रशंसात्यि कासः प्रशांसतोंविरप्शी । तस्माद् विरप्शीति महन्नाम (NG 3, 3) ।=Admired by all. (तवसे) बलाय । तव इति बलनाम (NG 2,9) ।=Mighty.

The duties of an enlightened persons—is told :

स मातरा सूर्येणा कवीनामवासयद्रुजदद्रिं गृणानः ।
स्वाधीभिर्ऋक्वभिर्वावशान उदुस्रियाणामसृजन्निदानम् ॥२॥

2. *TRANSLATION* :- O men ! as lightning alongwith the sun rends asunder the cloud and makes the father and mother of the wise poets dwell in happiness, in the same manner, a king praising with well planned and admirable policies and desiring the welfare of all, creates confidence among his subjects like the sun among the rays. Such a ruler should be respected by all.

PURPORT :—O king ! as the sun illuminates all with his rays,

so illumine all your kingdom with humility, wisdom and other virtues. As good children serve their parents, so serve or discharge the royal duties well.

NOTES & REMARKS ;—(अद्रिम) मेघम् । अद्रिरिति मेघनाम (NG 1,10) Cloud. (स्वाधीभिः) शोभना आध्यस्सन्ति यासां ताभिर्नीतिभिः । सु+आ+धि-धारणे (तुदा०) अथवा ध्यै—चिन्तायाम् (भ्वा.)।=Well planned policies. (उस्त्रियाणाम्) किरणानामिव । उस्त्राः इति रश्मिनाम (NG 1, 5) तेषुभावनां विद्युताम् इति महर्षि दयानन्द ऋ. 1,117,92।=Of the rays. (निदानम्) निश्चयम् ।=Confidence, certainty.

With whom should a king form friendship—is told :

स वाह्निभिर्ऋक्वभिर्गोषु शश्वन्मितज्ञुभिः पुरुकृत्वा जिगाय ।
पुरः पुरोहा सखिभिः सखीयन्दृळहा रुरोज कविभिः कविः सन् ॥३॥

3. *TRANSLATION* :—O good men ! you should regard him as a good ruler who being a destroyer of the cities of the enemies, breaks even the firm cities or forts of the foes being assisted by his friends by farsighted wise men who are seated on their contracted knees (thighs) bearers of great responsibilities or conveyors of happiness and admired by all, he himself being a highly learned person and a true friend. He conquers his enemies by his constant inspiring and spirited speeches among his warriors.

PURPORT :—*Those men are succcssful who having cultivated friendship with admired, mighty, highly learned persons who speak measured words, attaining kingdom destroy the wicked and protect the righteous.*

NOTES & REMARKS :—(वह्निभि) वोढ्भिः । वह-प्रापणे (भ्वा०) वहिश्रिश्रुयुद्रुग्लाहात्वरिभ्यो नित् (उणादिकोषे 4,51) ।=Bearers (of responsibilities). (ऋक्वभिः) प्रशंसितैः । ऋच—स्तुतौ (तुदा०) ।=Admired by all. (मितज्ञुभिः) सङ्कुचित जानुभिः आसीनैर्द्विद्भिः । ज्ञु प्रापकैः =Seated with contracted thigh.

The same subject of king and his friendship—is continued :

स नीव्याभिर्जरितारमच्छा महो वाजेभिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभ क्षितीनामा गिर्वणः सुविताय प्र याहि ॥४॥

4. *TRANSLATION* :—O mightiest king ! served or honoured with good words, come forward for the peoples' welfare alongwith great and mighty men who are endowed with impetus, knowledge and other virtues and with armies consisting of many heroes and bearing in mind their goal to urge on them to discharge their duties. Come to your admirers when invited by them.

PURPORT :—That man who tries to achieve victory with the help of the armies of righteous, mighty and well-trained persons is surely victorious.

NOTES & REMARKS :—(नीव्याभिः) नीविषु प्रापणीयेषु भवाभिः । णीञ्-प्रापणे (भ्वा०) ।=With the armies bearing in mind the desired goal. (क्षितीनाम्) मनुष्याणाम् । क्षितयः इति मनुष्यनाम (NG 2, 3) ।=Of men. (सुविताय) प्रेरणाय ।=To urge upon people to discharge their duties. (जरितारम्) स्तावकम् । षु-प्रसवैश्वर्ययोः (भ्वा०) अत्रप्रसवः-प्रेरणाम् जरिता इति स्तोतृनाम (NG 3,16) ।=Mighty person.

———

What should a man do—is told :

स सर्गेण शवसा तक्तो अत्यैरप इन्द्रो दक्षिणतस्तुराषाट् ।
इत्था सृजाना अनपावृदर्थं दिवेदिवे विविषुरप्रमृष्यम् ॥५॥

5. *TRANSLATION* :—O king ! as the sun creates water, so being ever cheerful every day, accept good wealth (in which there is nothing doubtful) in right side (with honest means) with their creative power and with the help of powerful men like horses, subduing the violent foes and never accepting untruth. As highly educated persons know and discharge their duties, so you should also enter into or discharge your duties properly.

PURPORT :—That person who does not do any work unrighteously and refrains from all evil, becomes glorious and renowned like the sun. As the sun gladdens atl by raining down water, so a king should make all delighted by showering good virtues.

NOTES & REMARKS :—(तुराषाद्) यस्तुरान् हिंसकान्त्सहते । तुरी-गतित्वरण-हिंसनयो: (दिवा.) अत्र हिंसार्थ: ।=He who subdues the violant persons. (अनपावृत्) यो नापवृणोति । वृञ्-वरणे (स्वा०) अमनरण्म् असत्यस्वीकरणम् ।=He who does not accept or choose untruth.

Sūktam—33

Rishi or Seer of the Sūktam—Shubha Hotra, Devata—Indra. Chhanda—Pankti of various types. Svara—Panchama.

What should a king do and urge others to do—is told :

य ओजिष्ठ इन्द्र तंसु नो दा मदो वृषन्त्स्वभिष्टिर्दास्वान् ।
सौवश्व्यं यो वनवत्स्वश्वो वृत्रा समत्सु सासहदमित्रान् ॥१॥

1. *TRANSLATION* :—O giver of prosperity ! you who are the mighty, delighted and splendid, worthy of association and liberal donor, give us the joy of horses or great articles. We honour you, who are possessor of good horses trying to acquire wealth of all kinds and subdues his foes in battles.

PURPORT :—He alone can make all happy, who is giver of fearlessness, conqueror in battles and who increases his strengh every day.

NOTES & REMARKS ;—(स्वभिष्टि:) सुष्ठु वभिनता सङ्गतिर्यस्य स:। सु+अभि+इष्टि: इष्टि। यज-देवपूजा संगति करण दानेषु (भ्वा.) अत्र संगतिकरणार्थ ।= Whose association is good. (वृषन्) तेजस्विन् । वृष-शक्तिबन्धने (चुरा.) =Full of splendour. (सौवश्व्यम्) शोभनेष्वश्वेषु महत्सु पदार्थेषु वा भवम् । अश्व इति महन्नाम (महर्षि दयानन्देय ऋ. 4,79) भाष्ये अन्यत्र चनिघण्टोर संगत: पाठ 3,6 ।= Related to good horses or great articles. (समत्सु) सङ्ग्रामेषु । समत्सु इति संग्राम नाम (NG 2, 17) ।=In battles. (वृत्रा) धनानि । वृत्रम् इति धननाम (NG 2, 10) =Wealth is desired from.

The same subject of duties of king and his subjects-is continued :

त्वां ह्ली॑न्द्रावसे विवाचो हवन्ते चर्षणयः शूरसातौ ।
त्वं विप्रेभिर्वि पणींरशायस्त्वोत इत्सनिता वाजमर्वा ॥२॥

2. *TRANSLATION :*—O (Indra) king ! destroyer of miseries with the aid of a man, who is quick in taking others' good virtues and is distributor of wealth, acquires knowledge protected by you, you make admirable good men sleep (without anxiety) as instructed by the wise. Men endowed with the speeches, expressing the knowledge of various sciences, call upon you in battles for protection and development etc.

PURPORT :—Who will not admire a king who with the help of the righteous and highly learned persons protects his state well.

NOTES & REMARKS :—(पणीन्) प्रशंसितान् । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र स्तुत्यर्थग्रहणं कृत्वा 'प्रशंसितान' इति व्याख्यात ।=Admired by all. (वाजम्) विज्ञानम् वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Scientific and other knowledge. (सनिता) विभाजकः । षण-संभक्तौ (भ्वा.)=Distributor of wealth and other things. (अर्वा) अश्व इव शुभगुणग्राहणे वेगवान् । अर्वा इति अश्वनाम (NG 1,14) पुमांसो ऽर्वन्तः (Stph 3,4,3,7) ।=Quick in taking other's good virtues.

The same subject of king and his subjects—is continued :

त्वं ताँ इन्द्रोभयाँ अमित्रान्दासा वृत्राण्यार्या च शूर ।
वधीर्वनेव सुधितेभिरत्कैरा पृत्सु दर्षि नृणां नृतम ॥३॥

3. *TRANSLATION* :—O (the best among leaders) brave king ! distinguishing between Aryas (good and righteous men) and wicked men, who give trouble to all, you strike down the wicked foes as fire burns the forest—trees and with wellfed strong horses protect righteous noble men and acquire worth giving good wealth. You are a man of discrimination.

PURPORT :—That king only attains all prosperity who distinguishes thoroughly between good and bad and righteous and unrighteous persons and then protects the noble and punishes the ignoble wicked persons.

NOTES & REMARKS :=(दासा) दातव्यानि। दास-दाने (भ्वा.) ।= Worth giving. (अत्कैः) अश्वैः । अात-सातत्यागमने (भ्वा.) सततगामिनोऽश्वा अत्काः । =With horses. (सुधितेभिः) सुष्ठुतृप्तैः ।=Well-fed.

How should a king be—is further told :

स त्वं न॑ इन्द्राक॑वाभिरू॒ती सखा॑ वि॒श्वायु॑रवि॒ता वृ॒धे भूः ।
स्व॑र्षाता॒ यद्ध्वया॑मसि त्वा॒ युध्य॑न्तो नेमधि॑ता पृ॒त्सु शू॑र ॥४॥

4. *TRANSLATION* :—O giver (of happiness and destroyer of the enemies) king ! be our friend with your admirable protections for the whole of our life and be our Protector for our harmonious development. You who are bestower of happiness, be conqueror. We invoke you fighting in battles, taking sides with the righteous persons distinguishing between the righteous and unrighteous.

PURPORT :—O king ! as a friend always does good and pleasant things to please a friend, in the same manner, you should always do good to your subjects. Whereever your subjects invite you to be present, be present there and always try to conquer your foes.

NOTES & REMARKS :—(अकवाभिः) अनिन्दितुभिः। कवासखः-यस्यकपूयाः सखाय (इति NKT 6 4,19) कवा-कपूयः कुत्सित इत्यर्थः तस्मात् अकवाभिः अकुत्सितभिः अविदितानिरिति वा स्पषत् ।=Not blame worthy, admirable. (स्वर्षाता) सुखदाता ।=Giver of happiness. (नेमधिता) धार्मिकाऽधार्मिकयोर्मध्ये धार्मिकाणां ग्रहीतारः । नेम इत्यर्धनाम स्वोनेमः इत्यर्धस्य (NKT 3,4,20) ।=Taking sides with the righteous persons when there is a battle between righteous and un-righteous people.

How should the king deal—is told :

नून नं इन्द्रापराय च स्या भवा मृळीक उत नो अभिष्टौ ।
इत्था गृणन्तो महिनस्य शर्मन्दिवि ष्याम पार्ये गोषतमाः ॥५॥

5. *TRANSLATION* :—O Indra ! you are destroyer or piercer of miseries, be giver of good happiness to us, be engaged in conferring desired happiness on us. Thus glorifying God and being utterers of good words, may we remain in your great house, which is to be completed.

PURPORT :—If a king be engaged in the work of safeguarding his subjects, having given up all partiality for this own kith and kin and others, then all subjects may praise him lovingly and constantly.

NOTES & REMARKS :—(अभिष्टौ) इच्छित सुखे । अभि+इष-इच्छायाम् (दिवा०) ।=For the desirable happiness. (गोषतमाः) ये गाव वाचः सनन्ति सेवन्ते ततोऽतिशयिताः। गौरिति वाङ्नाम (NG, 1,11) षेणा-संभक्तौ ।=Those persons who serve or use good speech.

Sūktam—34

Rishi or Seer of the Sūktam— Sunathotra. Devatā-Indra. Chhanda—Trishtup. Svara—Dhaivata.

What should a king do—is told :

सं च त्वे जग्मुर्गिर इन्द्र पूर्वीर्वि च त्वद्यन्ति विभ्वो मनीषाः ।
पुरा नूनं च स्तुतय ऋषीणां पस्पृध्र इन्द्रे अध्युक्थार्का ॥ १ ॥

1. *TRANSLATION* :—O Indra ! (giver of knowledge), those persons enjoy happiness, who receive from you ancient good and refined words and are thereby united with noble virtues; those who pervading good virtues (being very virtuous) controllers of mind and active, approach each other variously. The praises of the Rishi-knowers of the meanings of the Vedas and true preachers, from anicent days compete with another in extolling the Lord.

Their admirable and venerable speeches all praise Indra—the Lord of the world.

PURPORT :—O king ! there are able men in the world and there are unworthy persons, so you should associate yourself with admirable good persons and having good helpers, govern the state constantly with righteousness.

NOTES & REMARKS :—(विभ्व:) विभवो व्याप्तशुभगुणा: ।=Pervading good virtues i. e. very virtuous. (मनीषा:) मनस ईषिणो । गमनकर्त्तारि: ईष गतिहिंसा दर्शनषु (भ्वा०) अत्र गत्यर्थादर्शनार्थंश्चि ।=Controllers of mind and active. (उक्थार्का) उक्थानि प्रशंसितानि वचनान्यर्काणि पूजनीयानि च । (उक्थम्) वचपरिभाषणे-पातृ तुप्तिचिरिचिसिचिभ्यस्थक् (Un 2,7) इतिथक प्रत्यण। अर्ह-पूजायाम (भ्वा०) ।=Admir able and venerable words.

How should that king be—is further told :

पुरुहूतो यः पुरुगूर्त ऋभ्वाँ एकः पुरुप्रशस्तो अस्ति यज्ञैः ।
रथो न महे शवसे युजानो३ स्माभिरिन्द्रो अनुमाद्यो भूत् ॥ २ ॥

2. *TRANSLATION* :—O highly learned persons ! Indra-a king giver of great wealth and prosperity, is giver of delight to us. He is honoured by many, is made industrious by many and is very good. He even single handed, being united with a great genius, with Yajnas i.e. honour shown to the enlightened persons, association with them and charity for great might like a charming vehicle (aircraft etc.) is worthy being pleased with us. You should also regard him as such and honour him.

PURPORT :—O men ! as a vehicle when harnessed with horses and with fire, electricity etc. accomplishes desirable works, so a ruler, who has good helpers can adorn or discharge well the duties of an administrator.

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्कारसङ्गदानैः । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा०) ।=Honour shown to the enlightened persons, association with them and donation. (पुरुगूर्त्तः) बहुभिरुद्यमितः कृतपुरुषार्थकः । गुरी-उद्यमने (तुदा०) पुरुइति बहुनाम (NG 3,1)।=Made industrious by many. (ऋभुवा) महता मेधाविना ।=By a great genius.

How is that king—is further told :

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं नक्षन्तीदभि वर्धयन्तीः ।
यदि स्तोतारः शतं यत्सहस्रं गृणन्ति गिर्वणसं शं तदस्मै ॥ ३ ॥

3. *TRANSLATION* :—O highly learned persons ! if many persons praise that king Indra, who is endowed with perfect knowledge and wealth and who lauds God with good words and prays to Him, no fingers or other parts of the body can do harm to him nor the reproaches made by adversaries. The acts done with fingers and other parts of the body and good speeches reach him, encouraging or uplifting him. The infinite happiness that is enjoyed by such admirers may also be got by us.

PURPORT :—O men ! that king enjoys incomparable happiness, whom the violent acts made by the foes and their words of reproach do not affect adversely and who is thus free from pleasure and grief.

NOTES & REMARKS :—(धीतयः) अङ्गुलयः । धीतयः इत्यङ्गुलिनाम (NG 2,5) ।=Fingers. (नक्षन्ति) गच्छन्ति प्राप्नुवन्ति नक्षतीति गतिकर्मा (N,G 2,14)। =Receive. (गिर्वणसम्) यो गीर्भिर्वनति संभजति वनुते याचते वा तम् । वन-संभक्तौ (भ्वा०) ।=He who glorifies God with good words of the Vedas and prays to Him.

What should he (king) do again—is further told :

अस्मा एतद्दिव्य१र्चेव मासा मिमिक्ष इन्द्रे न्ययामि सोमः ।
जनं न धन्वन्नभि सं यदापः सत्रा वावृधुर्हवनानि यज्ञैः ॥ ४ ॥

4. *TRANSLATION* :—O highly learned person ! under the

rulership of Indra—a king who is the destroyer of the wicked Chaitra and other months from indesirable pure dealing. Charity and other acts grow in his reign by truth like the good acts by Yajnas —honour done to the enlightened persons etc. They grow and make people happy as a man by getting water in the desert. As I am extractor of Soma juice approach this righteous ruler (on account of his noble actions).

PURPORT :—There is double simile used here in the mantra. As honour done to a deserving person and getting water in a desert cause happiness, in the same manner, the performance of the Yajnas and divine prosperity are sources of bliss to all.

NOTES & REMARKS :—(दिवि) कमनीये शुद्धे व्यवहारे। दिवु धातोरनेकार्थेषु कान्त्यर्थग्रहणमत्र कान्ति:। कामना स्तुत्यर्थग्रहणञ्च।=In a desirable and pure dealing. (इन्द्रे) दुष्टविदारके राजनि। इन्द्र:-इन्दन् शत्रूणांदारयितेति (NKT 10,1,8)। इदि-परमैश्वर्ये (भ्वा०)।=In a king who is destroyer of the wicked. (धन्वन्) बालुकायुक्ते स्थले। धन्व-मरुप्रदेशां यथा-सत्यंत्वेषा अमवन्तो धन्वञ्चिदा रुद्रियास:। मिहंकृण्वन्त्य वातम (ऋ 1,38,7) इत्यादौ धन्वन्-मरुप्रदेशे इति तत्रसायणाचार्योऽपि।=In a sandy desert. (सत्ता) सत्येन कारणेन।=By truth.

What should the enlightened persons do—is further told :

अस्मा एतन्मह्याङ्गूषमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि।
असद्यथा महति वृत्रतूर्ये इन्द्रो विश्वायुरविता वृधश्च॥ ५॥

5. *TRANSLATION* :- O men! as thoughtful persons utter good and great eulogy (praise) for this preacher of truth, as they praise a king, who causes prosperity and as a warrior, who is destroyer of the enemies in a great battle, becomes increaser of happiness and protector and attains full span of life, so you should also do.

PURPORT :—Those who are not highly learned themselves, should make their life noble by following the footsteps of the enlightened persons.

NOTES & REMARKS :—(आङ्गूषम्) प्राप्तव्यम्। यद्यपि (NKT 5,2,11) आङ्गू-षः स्तोम आघोषः इत्युक्त तथापि अत्र आङ्गू-षपदं स्तोत्रस्य विशेषणम् इति अगि-रातो (भ्वा०) इति धातोर्निष्पन्नमत्वा गतेस्त्रिष्वर्थेषु प्राप्तयर्थं ग्रहणमत्र कृत्वा भाष्यकृता व्याख्यातम्।=Worthy of attainment, good. (वृत्रतूर्ये) सङ्ग्रामे।=In a battle.

Sūktam-35

Rishi or Seer of the Sūktam—Nara. Devata—Indra. Chhandas —Trishtup and Pankti of various kinds.

How should the enlightened persons preach to a king—is told :

कदा भुवन्रथक्षयाणि ब्रह्म कदा स्तोत्रे सहस्रपोष्यं दाः।
कदा स्तोमं वासयोऽस्य राया कदा धियः करसि वाजरत्ना॥ १॥

1. *TRANSLATION* :—O king! when will you have good dwellings, which have chariots, cars and other vehicles in them? When will you give abundant riches to a devotee of God and your admirer, enabling him to feed thousands of people? When will you have good intellect and actions which increase wealth and foodgrains?

PURPORT :—All members of the council or assembly and preachers should ask the king, "When will you have strong army, nourishing wealth and good intellect?"

NOTES & REMARKS :—(रथक्षयाणि) रथस्य निवासरूपाणि गृहाणि। क्षि-निवासगत्योः अत्र निवासार्थः।=Abodes containing places for various kinds of charming vehicles. (वाजरत्नाः) धनधान्योन्नतिकरीः वाजइति अन्ननाम (NG 2,7) अन्नं वै वाजः (जैमिनीयोप. 2,193) वज-गतौ गतेस्त्रि स्वर्थेषु प्राप्त्यर्थं

गुरुणात् सुखप्रापक धनम इत्यर्थः ग्रहीत शक्यते। अन्नमपि धनमेव। =Increasing wealth and foodgrains.

What should a king do—is told again :

कर्हि स्वित्तदिन्द्र यन्नृभिर्नृन्वीरैर्वीरान्नीळयासे जयाजीन् ।
त्रिधातु गा अधि जयासि गोष्विन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥ २ ॥

2. *TRANSLATOIN* :—O you Upholder or controller of the armies—Indra ! When will you unite men and heroes to prevail in battle, conquering your foes ? Conquer the lands containing three main metals i.e. gold, silver and copper, O hero ! give up wealth or glory endowed with much happiness on earth.

PURPORT :—O king ! gather many enlightened persons with scholars, and with many heroes and having achieved victory in battle, and attaining kingdom of the land protect and nourish your subjects with justice and get great glory or wealth.

NOTES & REMARKS :—(इन्द्र) प्रतापिन् सेनेश। सेना वा इन्द्राणी (सेनायाणी सं॰ 2,2,5 काष्ठक संहिता 1,10) तस्मात् सेनानीः इन्द्ररितिस्पष्टम्।=O heroic commander of the army. (त्रिधातु) सुवर्णरजतताम्राणि त्रयो धातयो विद्यन्ते यास्मिंस्तत्।=Where there are three main metals i. e. gold, silver and copper. (नीळयासे) प्रशंसय। =Admirer or get admiration.

The same subject of duties of a king—is continued :

कर्हि स्वित्तदिन्द्र यज्जरित्रे विश्वप्सु ब्रह्म कृणवः शविष्ठ ।
कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥ ३ ॥

3. *TRANSLATION* :—O mightiest king endowed with wealth and knowledge ! when will you give various kinds of wealth to a true devotee of God ? When will you, who are perfectly endowed with noble virtues unite us with good intellect or wisdom ? When

will you provide (grant) wealth which are worthy of acquiring and coveted on earth?

PURPORT :—O king, when will you grant all wealth, and perfect wisdom and noble deeds? Do all this quickly and without delay.

NOTES & REMARKS :—(विश्वप्सु) विविधरूपम् । प्सुः इति रूपनाम (NG 3,7) ।=Of various kinds. (ब्रह्म) धनम् । ब्रह्म इति धननाम (NG 2,10) ।=Wealth. (नियुतः) नितरां शुभगुणयुक्तः ।=Perfectly endowed with noble virtues. (गोमघा) पृथिवीराज्येन सत्कृतानि धनानि । गौरिति पृथिवीनाम (NG 1,7) मघम् इति धननाम (NG 2,10) ।=Various kinds of wealth. honoured by the kingdom of earth.

The same subject of duties of a king—is continued :

स गोमंघा जरित्रे अश्वंश्चन्द्रा: वाजंश्रवसो अधि धेहि पृक्षंः ।
पीपिहीषंः सुदुघांमिन्द्र धेनुं भरद्वांजेषु सुरुचों रुरुच्याः ॥ ४ ॥

4. *TRANSLATION* :—O giver of knowledge and wealth—king! grant unto us those men worthy of association for a manifester of the knowledge and virtues who are endowed with the administration of the land as their wealth, who are full of food materials and knowledge, and uphold such persons for all of us. Drink good and nourishing juice of fruits and herbs etc. Make the upholders of right knowledge, lovers of the speech full of wisdom and education which accomplishes all good desires and of those persons whose love is good and sincere.

PURPORT :—O king! establish perfect knowledge and all wealth in your subjects, increase physical power and health and have love for righteousness.

NOTES & REMARKS :—(जरित्रे) विद्यागुणप्रकाशकाय । जरिता इतिस्तोतृनाम

(NG 3,16) जरति अर्चति कर्मा (NG 3,14) ।=For manifester or illuminator of true knowledge and good virtues. (वाजश्रवस:) वाजोन्नं विद्याश्रवणं च पूर्णा येषान्ते । वाज इति अन्ननाम (NG 2,7) वज-गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणाम् ।=Those whose food materials and hearing of knowledge is perfect. (पृक्ष:) सम्पर्चनीया: । पृची-सम्पचने (अदा०) ।=Worthy of association. (इष:) प्राप्तव्यान्नसान् । इष-गतौ (दिवा०) गतेस्त्रिष्वर्थेषुत्रय प्रतिग्रहणम् । =Juice worthy of acquirement, good. (सुरुच:) शोभना रुग् रुचि: प्रीतिर्येषांतान् । रुच-दीप्तौ अभिप्रीतौ च (भ्वा०) अत्राभि प्रीत्यर्थ: ।=Those whose love is good and sincere.

What should men do—is further told :

तमा नूनं वृजनमन्यथा चिच्छूरो यच्छक्र वि दुरो गृणीषे ।
मा निररं शुक्रदुघस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिन्व ॥ ५ ॥

5. *TRANSLATION* :– O genius and mighty king ! you praise and praise constantly, the certain path of righteousness. You, who are fearless, destroyer of enemies, open the doors of happiness and satisfy well all, who possess good speech, that accomplish noble desires and are experts in the science of Prāna (vital energy), and practisers of Prānayāma, with great wealth or food. Never do anything against this injunction,

NOTES & REMARKS :—(वृजनम्) व्रजन्ति येन यस्मिन् वा । व्रज-गतौ (भ्वा०) ।=Path. (माङ्गिरसान्) अङ्गिर:सु प्राणेषु साधून् । प्राणो वा अङ्गिरा: (मा शतपथे 6,1,2,28; 5,2,3,4) ।=Experts in the science of Pranas or practisers of Pranayama (control of breath).

TRANSLATOR'S NOTES :Griffith note on this last verse of the hymn is worth quoting. He says in his foot note :—I find this stanza; hopelessly obscure, and do not attempt to translate it, giving instead of a conjectual translation a reproduction of the substance of Sayana's absolutely worthless paraphrase. Lead other wise :

according to Sanayana, consign to death; to a course different from that of living being. Wilson "(The hymns of the Rigveda translated by Griffith Vol. 1 P. 596.) As a matter of fact, there is nothing hopelessly obscure in the stanza, though it is true that Sayanacharya Wilson and Griffith were not able to grasp its real inquest. Rishi Dayananda Sarasvati's interpretation of the mantra as translated above is quite clear. It is strange that many of these Western Scholars undertook the translation of the Vedas without understanding them themselves and thus misleading others.

Sūktam—36

Rishi or Seer of the Sŭktam—Nara. Devatā-Indra, Chhandas-Trishtup and Pankti of various kinds. Svaras—Dhaivata and panchama.

How should a king be and what should he uphold—is told :

स॒त्रा मदा॑स॒स्तव॑ वि॒श्वज॑न्याः स॒त्रा रायो॒ऽध॒ ये पार्थि॑वासः ।
स॒त्रा वाजा॑नामभवो विभ॒क्ता यद्दे॒वेषु॑ धा॒रय॑था असु॒र्य॑म् ॥ १ ॥

1. *TRANSLATION* :—O king ! you are the upholder of all those true real things which, are beneficial to all and givers of happiness. You are upholder of true wealth of all kinds and all men on earth who are truthful. You are true or proper distributor of all food-grains and other articles. You uphold all strength of the enlightened persons which sustains vitality.

PURPORT :—*Let men upholding those who are increasers of intellect and bliss, the combination of knowledge and wealth etc., and associations of the good persons, and be distinguishers between truth and falsehood.*

NOTES & REMARKS :—(विश्वजन्याः) विश्वानि जन्यानि सुखानि येषु ते ।

=Beneficial to all men, givers of happiness to all. (सत्रा) सत्याः। सत्रा इति सत्यनाम (NG 3,10)।=True.

How should men deal with one another—is further told :

अनु प्र येजे जन ओजो अस्य सत्रा दधिरे अनु वीर्याय।
स्यूमगृभे दुधयेऽर्वते च क्रतुं वृञ्जन्त्यपि वृत्रहत्ये॥२॥

2. *TRANSLATION* :—O king ! take that man who performs Yajnas, like those heroes, who uphold true valour in this world, who uphold wisdom in the battle for the attainment of strength, which unites all who are agreeable and use their intellect for the destruction, of the violent foes who come with evil intentions and his associates and cast aside all violent persons who try to harm you.

PURPORT :—Those persons can increase their intellect daily, who upholding wisdom endowed with justice and kindness, doing righteous deeds, casting aside all wickedness and achieving victory in the battle associate ihemsclves with good men.

NOTES& REMARKS :—(वृत्रहत्ये) सङ्ग्रामे। वृत्रतूर्यं इति सङ्ग्रामनाम (NG 2,17)। तस्मात् वृत्रतूर्ये व्वत्रहत्ये इति समानार्थको।=In the battle. (स्यूमगृभे) स्यूमाननुस्यूतान्गृह्णति तस्मै।=For one who accepts persons that are agreeable. (दुधये) हिंसकाय। तुर्वी-गतित्वरण हिंसनयोः (दिवा.) मत्वहिंसार्थः। =For a violent person. (अर्वते) प्राप्ताय। अर्वन् ईष्यवन् ईद्-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्यानम्, अर्व-हिंसायाम (भ्वा०)।=Who comes near.

What can a good man attain—is told :

तं सध्रीचीरूतयो वृष्ण्यानि पौंस्यानि नियुतः सश्चुरिन्द्रम्।
समुद्रं न सिन्धव उक्थशुष्मा उरुव्यचसं गिर आ विशन्ति॥३॥

3. *TRANSLATION* :—O highly learned persons ! as rivers reach the sea, so the powerful speeches reach that king (Indra),

upholder of truth and righteousness, who pervades in many good virtues i.e. very virtuous. All protective acts, which go together, good and regular movements, which like the movement of the air and words or powers which restrain the strength of the wicked also are attained by him.

PURPORT :—There is a simile used iu the mantra. As rivers go to the sea from all sides, so all strength, all protections and all well-trained or cultured speeches are attained by a righteous ruler.

NOTES & REMARKS :—(नियुतः) वायोर्निश्चिता गतय इव क्रियाः। नियुतो-वायोः प्रादिष्ठष्ठियोजमानि (NG 1, 15) पों स्यामिति बलनाम (NG 2, 9)। =Actions like the fixed movements of the air. (सश्चुः) प्राप्नुयुः। सश्चतीति गतिकर्मा (NG 2, 14) सश्चति गतिकर्मा (NG 2, 14) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम्। =Are attained, reached. (उरुव्यचसम्) बहुषु सद्गुणेषु व्यापकम्। उरु इति बहुनाम (NG 3, 1) ।=Pervading in many good virtues i. e. very virtuous.

How should a king be—is further told :

स रायस्खामुपं सृजा गृणानः पुरुश्चन्द्रस्य त्वमिन्द्र वस्वंः।
पतिर्बभूथासंमो जनानामेको विश्वस्य भुवनस्य राजा ॥ ४ ॥

4. *TRANSLATION* :—O king ! as God is the only unequalled sovereign of the whole world, so you should be the lord of wealth of the all righteous men, consisting of much gold. Glorifying God, you create like a river the treasure of wealth.

PURPORT :—O men ! as God is the protector and nourisher of all with justice and without any partiality, so following Him you should be masters of wealth.

NOTES & REMARKS :—(खाम्) नदीम्। खेति नदीनाम (NG 1, 13)। =Like the river. (गृणानः) स्तुवन्। गृ-शब्दे (क्या०) अत्र स्तुति शब्दार्थः। =Praising or glorifying God.

The same subject of how should a king be—is continued :

स तु श्रुधि श्रुत्या यो दुवोयुर्द्यौर्न भूमाभि रायो अर्यः ।
असो यथा नः शवसा चकानो युगेयुगे वयसा चेकितानः ॥ ५ ॥

5. *TRANSLATION* :—O king ! as a lord of men, desiring the service of the people, with all his might and desiring their welfare, acquiring knowledge every year, with his life like the light, hears our news with his ears, so you should also hear the requests of all. May we, who are full of wealth be like the light-endowed with knowledge.

PURPORT :—As an examiner makes students enlightened by testing their ability, so a king should please his subjects by dealing full justice.

NOTES & REMARKS :—(दुवोयुः) परिचरणं कामयमानः । दुवस्यतिः-परिचरण-कर्म (NG 3, 5) ।=Desiring service. (द्यौः) प्रकाशः । द्यौः (दिवु धातोर्घु त्यर्थ-मादाम प्रकाशः इति व्याख्या ।=Light. (युगेयुगे) प्रतिवर्षम् ।=Every year.

Sūktām—37

Rishi or Seer of the Sūktam—Bharadvaaja. Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivat and Panchama.

What should men do—is told :

अर्वाग्रथं विश्ववारं त उग्रेन्द्रं युक्तासो हरयो वहन्तु ।
कीरिश्चिद्धि त्वा हवते स्वर्वानृधीमहि सधमादस्ते अद्य ॥ १ ॥

1. *TRANSLATION* :—O protector of the people splendid king ! being delighted along with those artisans, who build and carry your charming car, which is giver of all happiness, like the harnessed horses and a happy admirer or devotee of God, who invokes you, let us prosper. Those followers who convey happiness to you, are also adorned with happiness.

PURPORT :—All righteous enlightened persons serve that king, who honours righteous and agreeable scholars.

NOTES & REMARKS :—(हरय:) अश्वा इव शिल्पिनो मनुष्याः। हरयः इति मनुष्यनाम (NG 2, 3) ।=Artists and artisans who are powerful and active like the horses. (कीरिः) स्तोता विद्वान्। कीरिरिति स्तोतृ नाम (NG 3, 16) ।=A highly learned devotee of God, who glorifies Him.

How should men deal with one another—is further told :

प्रो द्रोणे हरयः कर्माग्मन्पुनानास ऋज्यन्तो अभूवन्।
इन्द्रो नो अस्य पूर्व्यः पपीयाद् द्युक्षो मदस्य सोम्यस्य राजा ॥ २ ॥

2. *TRANSLATION* :—Let that man endowed with great wealth be our king, who in the joy of this prosperity may ever grow, making the earth like the heaven full of the light of knowledge, being trained by the old experienced teachers. Those pure and upright men who perform all acts in proper measure, purify others also.

PURPORT :—Those kings and officers of the State deserve respect, who being pure, upright and of good character and temperament, doing good deeds justly protect us.

NOTES & REMARKS :—(ऋज्यन्तः) ऋजुरिवाचरन्तः ।=Behaving like straight forward or upright persons. (द्युक्षः) द्यौरिव क्षा भूमिर्यस्य। क्षा इति पृथिवीनाम (NG 1, 1) ।=Who makes earth like the heaven, full of the light of knowledge. (सोमस्य) सोम ऐश्वर्ये भवस्य। सोमस्य षु-प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यार्थमादाय व्याख्यानाम् ।=Born out of prospesity.

What should men do—is again told :

आसस्राणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वाः।
अभि श्रव ऋज्यन्तो वहेयुर्नू चिन्नु वायोरमृतं वि दस्येत् ॥ ३ ॥

3. *TRANSLATION* :—He who trains well, those highly learned

and upright persons, who like the active horses harnessed in the chariots and hearing other's requests and complaints, carry or help this mighty king, destroys all miseries knowing the imperishable nature of the air (by the nature of the matter) as cause and practising Prānāyāma and other parts of the Yoga.

PURPORT :—O people of the State ! as a king makes you grow in every way, so you should also increase his power by co-operating with him. All should burn or destroy their miseries by pracising Yoga and knowing ; who is also with in the Prānās.

NOTES & REMARKS :—(आसस्त्राणासः) समन्तात्‌मतिमन्त: । स्रु-गतौ (भ्वा.) । =Active from all sides. (दस्येत्) उपक्षाययेत्‌ । दसु-उपक्षये (दिवा०) । =Makes or helps to destroy.

———

The same subject of duties of man—is continued :

वरिष्ठो अस्य दक्षिणामियर्तीन्द्रो मघोनां तुविकूर्मितमः ।
ययां वज्रिवः परियास्यंहो मघा च धृष्णो दयसे वि सूरीन् ॥ ४ ॥

4. *TRANSLATION* :—O bold and zealous king ! endowed with good arms and missiles, you renounce all sins and confer on the enlightened persons wealth of various kinds. You are worthy of respect as you urge upon the wealthy persons to give this Dakshina or guerdon (sacrificial gift) to the scholars being the most efficious doer of many noble deeds and the best.

PURPRT :—That king only can govern the State well and make it stable who is kind towards the enlightened righteous persons, gives up all vices and being industrious and knowing everything through the spies (who are like his eyes) always endeavours to protect and nourish his subject.

NOTES & REMARKS :—(तुविकूर्मितमः) अतिशयेन बहुकर्त्ता । तुवीतिबहुनाम (NG 3, 1) (डु) कृञ-करणे ।=Most efficacious doer of many good

deeds. (घृष्णे) बृढोत्साह । (ञि) धृषा-प्रागल्भ्ये (स्वा०) ।=Endowed with firm zeal. Zealous and bold.

———

The same subject of duties of man—is continued :

इन्द्रो वाजस्य स्थविरस्य दातेन्द्रों गीर्भिर्वर्धतां वृद्धमहाः ।
इन्द्रो वृत्रं हनिष्ठो अस्तु सत्वा ता सूरिः पृणति तूतुजानः ॥ ५ ॥

5. *TRANSLATION ;*— O men ! all honour that king, who is endowed with knowledge and wealth and who is the giver of the gross food-grains and other things. May the king grow, with the encouraging words uttered by the enlightened persons. May that king be the slayer of the foes as the sun is of the clouds. That king is worthy of respect, who being active and prompt, enlightened and endowed with the pure (satvik) virtues, making all happy by utilising the wealth for the welfare of others.

PURPORT :—O men ! you should regard him only as your king, who is giver of fearlessness, servant of the old and enlightened persons, destroyer of the wicked and prompt in doing good deeds.

NOTES & REMARKS :—(वाजस्य) अन्नादे । वाज-इत्यन्ननाम । (NG 2, 7) ।=Of the foodgrains and other things. (पृणाति) सुखयति । पृण-प्रीणने (तुदा०) प्रीणनं तृप्तकारणसुखप्रदानद्वारा ।=Makes happy. (तूतुजानः) सद्यः कर्त्ता । तूतुजानः इति क्षिप्रनाम (NG 2, 15) ।=Prompt.

———

Sūktām—38

Rishi or Seer of the Sūktam—Bharadvaaja. Devatā—Indra. Chhanda—Trishtup. Svara—Dhaivata.

What kind of an enlightened person should be served by men—is told ?

अपादित उदु नश्चित्रतमो महीं भर्षद् द्युमतीमिन्द्रहूतिम् ।
पन्यसीं धीतिं दैव्यस्य यामञ्जनस्य रातिं वनते सुदानुः ॥ १ ॥

1. *TRANSLATION* :—That enlightened person is auspicious,

who is free from all ignorance, endowed with wonderful merits, actions and temperament, good donor and who upholds that intellect, which is full of the light of true knowledge, revealer of great wealth and admirable steadfast wisdom of the person of divine virtues, great speech and charity given while walking on the path of righteousness.

PURPORT :—O men! that absolutely truthful enlightened person alone is worthy of respect, who is king to all, is giver of knowledge, is free from deceit and he has good outlook in life and loving sight (epleasing appearance).

NOTES & REMARKS :—(महीम्) महतीवाचम् । महतीति वाङ्नाम (NG 1, 11) ।=Great or admirable speech. (पन्यसीम्) प्रशंसनीयाम् । पन-व्यवहारे स्तुतौ च (भ्वा०) अस्तुत्यर्थं-हु-दानादनयोः आदानेच अन्नदानार्थकः । (अपात्व) अविद्यमाना: पादा यस्य सः इति महर्षिदयानन्दभाष्ये अनित्याशुचि दुःखानात्मसु नित्य शुचि सुखा व्याख्यातिविद्येति योग सत्रे भाष्ये महर्षि वेदव्यासवचनम् एषा चतुष्पदी अविद्या एते ऽविद्याया, श्चत्वारः पादान विद्यन्ते यस्यसः अपात् ज्ञानी अतएव ऋ. १,१५२,३ भाष्ये महर्षि व्याख्यानम् अपात् अविद्यमाना: पादायस्याः सा विद्या एतद्भाषाभाष्ये 'पैरो से रहित' इति विद्वद् विशेषणमुपसर्जनकमेव ।=Praiseworthy. (इन्द्रहूतिम्) परमैश्वर्य्यंप्रकाशिकाम् । =Revealer of good and great wealth.

———

Taking what should men serve—is told :

दूराच्चिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।
एयमेनं देवहूतिर्ववृत्यान्मद्र्यगिन्द्रमियमृच्यमाना ॥ २ ॥

2. *TRANSLATION* :- O men! serve that good king, who even when living at a distance hears the call made with cultured speech, whom this appeal admired of highly learned persons moves, as he is the possessor of great wealth and this much praised speech moves a man like me who preaches truth. You should serve that enlightened and sympathetic king and those good scholars who appeal to him.

PURPORT :—O men! you should acquire full knowledge by serving well, that scholar whose soul is perfectly satisfied with hearing the words of wisdom from the Vedas and who is well-versed in all sciences.

NOTES & REMARKS :—(घोषात्) सुशिक्षिताया वाचः । घोष इति वाङ्नाम (NG 1, 11) ।=From well-trained or cultured speech. (तन्यति) शब्दायते । तनु-विस्तारे (तना.) अत्र प्रचार द्वारा विस्तार ।=Preaches. (ऋच्यमाना) स्तूयमाना ।=Being praised.

———

The same subject of whom should men serve—is continued :

तं वो धिया परमया पुराजामजरमिन्द्रमभ्यनूष्यर्कैः ।
ब्रह्मा च गिरो दधिरे समस्मिन्महाँश्च स्तोमो अधि वर्धदिन्द्रे ॥ ३ ॥

3. *TRANSLATION* :— O men! living among you, I praise with respectful words, that preceptor, who is endowed with sublime intellect and good actions, who is advanced in age and free from decay in his intellectual powers. Living under this great teacher, endowed with the great wealth of wisdom, a pupil upholds the Vedic knowledge and all noble speeches. Under his guidance, the treasure of the Vedic knowledge grows day by day.

I also praise electricity along with the sun, and other objects which possess great powers. I glorify Eternal and Decayless God with mantras, with good intellect and good actions. His glory is great.

PURPORT :—Those men who obtain intellect endowed with the knowledge of electricity and other objects by the teaching of the enlightened persons and their own exertion become admirable.

NOTES & REMARKS :—(धिया) प्रज्ञया कर्मणा वा । धीरिति प्रज्ञानाम (NG 3, 9) । धीरिति कर्मनाम (NG 2, 1) ।=By intellect or action. (अनूषि) स्तौमि । णु-स्तुतौ (अदा०) ।=Praise. (ब्रह्मा) वेदम् । वेदोब्रह्म (जैमिनीय० 4,11,4,3)।=Veda.

———

What should men increase—is told :

वर्धाद्यं यज्ञ उत सोम इन्द्रं वर्धाद् ब्रह्म गिरं उक्था च मन्म ।
वर्धाहैनमुषसो यामन्नक्तोर्वर्धान्मासाः शरदो द्याव इन्द्रम्॥ ४ ॥

4. *TRANSLATION* :—I glorify the Lord of the world, whose glory is multiplied or manifested by the Yajna (consisting of the association with good) and enlightened men urging others to do good deeds. Whose glory is sung by the Vedas, admirable words of the wise, wealth and true knowledge. The dawn, nights, months, autumn and other seasons, days or enights all manifast the glory of that God.

PURPORT :—O men ! as the dealing consisting of honour to the enlightened persons and association with them on the path of righteousness increases the knowledge of electricity and other objects, great wealth and span of life, in the same manner, you should increase all good dealings day and night.

NOTES & REMARKS :—(यज्ञः) सत्सङ्गत्यादिस्वरूपः । (यज्ञः) यज देवपूजा सङ्गतिकरण दानेषु (भ्वा०) अत्र संगतिकरणार्थं : ।=Yajan consisting of the association with good and enlightened persons. (सोमः) प्रेरको-विद्वान् । षु-प्रसवैश्वर्ययोः (भ्र०) अत्र प्रसवार्थः प्रसवः ।=An enlightened man who urges others to do good deeds. (अक्तोः) रात्रेः । अक्तुरिति रात्रिनाम (NG 1,7) ।=Of the night. (यामन्) यान्ति यस्मिंस्तस्मिन्मार्गे ।=On the path of righteousness.

———

The same subject—whom should men serve—is continued :

एवा जज्ञानं सहसे असामि वावृधानं राधसे च श्रुताय ।
महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतूर्येषु ॥ ५ ॥

5. *TRANSLATION* :—O wise man ! let us always and with certainity serve from all sides that great 'man' who is endowed with

and renowned for knowledge and humility for incomparable strength, working for strong infinite wealth and hearing of all sciences, full of splendour. We serve him for protection in battles. You should also serve him.

PURPORT :—*When men serve well a brave enlightened person, who is established in good virtues, actions and temperament, receive knowledge from him and enhance their strength and other virtues. What good work is there that they cannot accomplish ?*

NOTES & REMARKS :—(जज्ञानाम्) विद्याविनयेषु जायमानम् ।=Being born in or renowned for knowledge and humility. (असामि) अतुलम् । (असामि) असामि प्रतिविद्वम् । सामिस्यतेः षो-अन्तकर्मणि (दिवा.) । असुसमाप्तम् इति (NKT 6,5,23) ।=Incomparable. (राधसे) असंख्यधनाय । अनन्तम् अत्यधिक =For infinite wealth.

———

Sūktam—39

Rishi or Seer of the Sūktam—Bharadvaaja, Devatā—Indra. Chhandas–Trishtup and Pankti. Svara—Dhaivata.

What should an enlightened person do— is told :

मन्द्रस्यं कुवेर्दिव्यस्य वह्नेर्विप्रमन्मनो वचनस्य मध्वः ।
अपा नस्तस्यं सचनस्यं देवेषो युवस्व गृणते गोअंग्राः ॥ १ ॥

1. *TRANSLATION* :—O great scholar! you protect the dealing of the sweet words of the highly learned person, who is the conveyor of all sciences, purifier like the fire, good in noble desires, endowed with the knowledge of a genius and gladdening all. Give us (literally unite us with) for the admirer of that person, who is lovingly united with all, for the accomplishment of noble desires—good foodstuff and sweet speech.

PURPORT :—*O enlightened person! you should endeavour in*

such a manner that we may attain divine happiness, divine knowledge and divine wealth.

NOTES & REMARKS :—(वह्नेः) सकलविद्यानां वोढुरग्नेरिव । वह्-प्रापणे (भ्वा०) ।=Of the conveyor of all sciences, purifier like the fire. (विप्रमन्मनः) विप्रस्य मन्म विज्ञानं यस्मिंस्तस्य । विप्र इति मेधाविनाम (NG 3,15) मन-ज्ञाने ।=Of the person who is endowed with knowledge of a genius. (इषः) अन्नादीनिच्छा वा । इषम् इति अन्ननाम (NG 2,7) इषु-इच्छायाम (तुदा०) ।=Food materials or noble desires.

What should the enlightened persons do—is again told :

अयमुशानः पर्यद्रिमुस्रा ऋतधीतिभिर्ऋतयुग्युजानः ।
रुजदरुग्णं वि वलस्य सानुं पणीँर्वचोभिरभि योधदिन्द्रः ॥ २ ॥

2. *TRANSLATION* :—O enlightened person ! as the sun with his attributes, upholding waters, harnessing his rays, smites down the cloud and fights to break down the top of the thick cloud, so being united with truth, desiring the welfare of all, unite with a man who is good and healthy and accomplish admirable dealings.

PURPORT :—O highly learned persons ! as the sun draws with his rays water from earth, upholds it and smites down the cloud, makes it fall down on earth and accomplishes all dealings, so you should draw all good sciences from the enlightened men, uphold them, shower them on good students, dispel all ignorance and accomplish with true knowledge (righteousness) wealth, fulfilment of noble desires and emancipation.

NOTES & REMARKS :—(उस्राः) किरणान् । उस्रा इति रश्मिनाम (NG I, 5) ।=Rays. (अद्रिम) मेघम् । अद्रिरिति मेघनाम (NG 1, 10)) ।=Cloud. (वलस्य) मेघस्य । वल इति मेघनाम (NG 1, 10) ।=Cloud.

How should the scholars behave—is told :

अयं द्योतयदद्युतो व्यक्तून्दोषा वस्तोः शरद इन्दुरिन्द्र ।
इमं केतुमदधुर्नू चिदह्नां शुचिजन्मन उषसश्चकार ॥ ३ ॥

3. *TRANSLATION :*—O enlightened person ! as this sun, who makes all wet through raining down water, illuminates the earth and other lightless worlds, the nights, mornings autumn and other seasons, manifests the dawns, which have their birth from the pure sun, in the same manner, you should illuminate the intellect. As the dawns uphold this resplendent sun, so uphold the light of true knowledge.

NOTES & REMARKS :—(इन्दुः) आर्द्रीकरः । (इन्दुः) उन्दी-क्लेदने (रुधा०) । =Which makes wet. (केतुम्) प्रज्ञाम् । केतुरिति प्रज्ञानाम (NG 3, 9) । =Good intellect. (वस्तोः) दिनम् । वस्तोः इति अहर्नाम (NG 1, 9) । =Day.

What should the enlightened persons do—is told :

अयं रोचयदरुचो रुचानोऽयं वासयद् व्यृतेन पूर्वीः ।
अयमीयत ऋतयुग्भिरश्वैः स्वर्विदा नाभिना चर्षणिप्राः ॥ ४ ॥

4. *TRANSLATION :*—O highly learned persons ! as the sun giving light to the moon and other objects, which are devoid of light, illuminates the whole world, so you should illuminate all men with true knowledge. As this sun makes all people established in joy from times immemorial with water, so unite all people with true knowledge. As this sun goes with the rapid and great rays, which create water with the law of central attraction, which gives happiness being the supporter of all men, so you should go everywhere pervading all with great virtues that unite truth and with joy producing attraction of the soul and speech.

PURPORT :—Blessed are those enlightened men, who shining

like the sun, in their souls dispels darkness of ignorance and illuminate men with true knowledge and attract them towards the observance of truth.

NOTES & REMARKS :—(ऋतेन) जलेनेव सत्येन। ऋतमिति सत्यनाम (NG 3, 10)। ऋतमिति उदकनाम (NG 1, 12)।=With truth like water. (अश्वैः) महद्भिराशुगामिभिः किरणैः।=With great rapid going rays. (चर्षणिप्राः) यो विद्यादिभिर्गुणैश्चर्षणीन् मनुष्यान् प्राति व्याप्नोति। चर्षणायः इति मनुष्यनाम (NG 2, 3) प्रा-पालन पूरणयोः (जुहो॰)।=Who pervades all men with knowledge and other virtues.

The same subject of what should the enlightened person do—is continued :

नू गृ॒णा॒नो गृ॑ण॒ते प्र॑त्न राज॒न्निषः॑ पिन्व वसु॒देया॑य पू॒र्वीः।
अ॒प ओष॑धीरवि॒षा वना॑नि॒ गा अर्व॑तो॒ नॄनृ॒चसे॑ रिरीहि ॥ ५ ॥

5. *TRANSLATION* :—O old king! admiring him, who glorifies God give food materials, which give perfect happiness, waters, herbs, forests without poison, cattle, horses, and good men for doing admirable work and for giving wealth to others. Pray to God soon for enlightened men for all these things.

PURPORT :—*That king enjoys infinite happiness here and in the next world, who being truthful, pleases or satisfies the speakers of truth, havtng acquired knowledge and humility from the enlightened persons, desires the happiness of his subjects, making all happy with Yajnas and with good trees ladcn with fragrant flowers and fruits and creepers etc., prays to God and the enlightened men for the growth of water, plants, and for the increase of happiness of the trees, cows, horses and men.*

NOTES & REMARKS :—(नू) क्षिप्रम्। मन्त्र ऋचितुनुघंति दीर्घः। नू इति क्षिप्रनाम (NG 2, 15)।=Quickly. (पिन्व) सेवस्य। पिवि-सेवने (भ्वा॰)।

=Serve. (ऋचसे) प्रशंसिताय कर्मणे । ऋच-स्तुतौ (तुदा०) ।=For the performance of admirable work. (रिरीहि) याचस्व । रिरीहीति याच्ञाकर्मणः (NG 3, 19) ।=Pray to God.

———

Sūktam—40

Rishi or Seer of the Sŭktam—Bharadvaaja, Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds. Svaras-Dhaivata and Panchama.

What should a king do—is told :

इन्द्र पिब तुभ्यं सुतो मदायाव स्य हरी वि मुंचा सखाया ।
उत प्र गाय गण आ निषद्याथा यज्ञाय गृणते वयो धाः ॥ १ ॥

1. *TRANSLATION* :—O king ! drink that Soma (juice of Soma the moon creeper and other invigorating herbs) which is extracted for your joy. Put an end to your suffering thereby and decide your duty. Praise those men of the State and the subjects, who like the two joint horses remove miseries, being friends to one another. Being seated in the assembly of the enlightened persons, uphold desirable long life for the admirer of the *Vidya* (true knowledge) and *Dharma* (righteousness, duty) and the person who is ever truthful.

PURPORT :—O king ! being free from all diseases and healthy by drinking the juice of Soma and other invigorating herbs, deciding truth and untruth, admiring all friends. taking your seat in the assembly of the enlightened persons, preaching true justice, urging upon all boys and girls to acquire knowledge with the observance of Brahmacharya (abstinence) for a long period and make all your subjects, long lived.

NOTES & REMARKS :—(हरी) संयुक्तावश्वाविव राजप्रजाजनौ । हरी इन्द्रस्य

आदिष्टोपयोजनानि (NG 1,15) ।=Officers of the State and the people who are like two horses. (स्य) निश्चिनुहि । (स्य) षो-अन्त कर्मणि (दिवा०) अत्र दुःखान्त नुत्वा निर्धारयम् ।= Decide. (यज्ञाय) यो यजति सत्येन सङ्गच्छते । यज-देवपूजा सङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणम् ।=For a person who is united with truth i. e. is ever truthful.

What should men eat and drink—is told :

अस्य पिब यस्य जज्ञान इन्द्र मदाय क्रत्वे अपिबो विरप्शिन् ।
तमु ते गावो नर आपो अद्रिरिन्दुं समह्यन्पीतये समस्मै ॥ २ ॥

2. *TRANSLATION* :—O great king ! drink this juice for your rapture and development of intellect. Being renowned, drink this Soma again. Like the cloud pervading water, let the men, like the rays of the sun and women of peaceful disposition, like the water take this juice. Being ready for this drinking of Soma (juice of the invigorating herbs) drink it well, at proper time.

PURPORT :—O king ! eat and drink those things and urge upon others to take them, which may increase intellect and strength, never drink yourself nor allow others to drink that which badly affects or impairs intellect.

NOTES & REMARKS :—(विरप्शिन्) महान् । विरप्शीति महन्नाम (NG 3, 3) ।=Great. (गावः) किरणा इव । गाव इति रश्मिनाम (NG 1, 5) ।=Like the rays of the sun. (इन्दुम्) जलम् । इन्दुरिति उदकनाम (NG 1, 12) । =Water. (अह्यन्) व्याप्नुवन् । अह-व्याप्तौ (स्वा०) ।=Pervading.

What should the king and the officers of the State do—is further told :

समिद्धे अग्नौ सुत इन्द्र सोम आ त्वा वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जोहवीमीन्द्रा याहि सुविताय महे नः ॥ ३ ॥

3. *TRANSLATION* :—O king ! giver of prosperity, let those

men who are powerful and rapid going [like the horses and who are conveyors of great delight, bring you here when the fire is kindled and the great juice of soma and other invigorating herbs has been extracted. O Indra! destroyer of poverty and misery, come here to give us great impetus and encouragement as I invoke with devoted mind, desiring you intensely.

PURPORT :—O king! with the help of the best men and having tested well the Vaidyas (physicians) get the food and juices prepared by experts, take them, create unity among the subjects, protect them, attain prosperity and make us also prosperous.

NOTES & REMARKS :—(हरय:) अश्वा इव मनुष्या: । हरय: इति मनुष्यनाम (NG 2, 3)।=Men powerful and rapid going like the horses. (सुविताय) प्रेरणायै । (सुविताय) षु-प्रसवैश्वर्ययोः (भ्वा०) प्रसव:प्रेरणा।=For impetus or impulsion, encouragement. (इन्द्र) दु:खदारिद्र्यविदारक। इन्द्र:-इन्दन् शत्रूणां दारयितावा (NKT 10,1,8)। अत्र दु:खदारिद्र्यादि रूपाणां शत्रूणाम् ।=Destroyer of misery and poverty.

What should king and officers of the State do—is told :

आ याहि शश्वदुशता ययाथेन्द्र महा मनसा सोमपेयम् ।
उप ब्रह्माणि शृणव इमा नोऽथा ते यज्ञस्तन्वे३ वयो धात् ॥ ४ ॥

4. *TRANSLATION* :—O king! giver of great wealth, come here to attend the Yajna (dealing that increases good knowledge and conduct) which upholds or ennobles your and our life. Along with the enlightened persons, who desires the welfare of all and with great mind, endowed with true knowledge, listen to the Vedas, go constantly or be active and come to drink the Soma (juice of the invigorating herbs) which is worth drinking.

PURPORT :—O enlightened king and other persons! you should associate yourselves with great scholars, taking food and drink,

which increase intellect and strength, consulting one another, enhance your span of life or age with the observance of Brahamacharya (abstinence) and other means, so that all may be absolutely truthful and large hearted.

NOTES & REMARKS :- (उशता) कामयमानेन विदुषा सह (उशता) वश-कान्तौ (अदा०) कान्ति: कामना ।=With an enlightened person who desires the welfare of all. (यज्ञ:) सद्विद्याव्यवहारवर्धको व्यवहार: । यजे-देवपूजा सङ्गति करणदानेषु (भ्वा०) अत्र देवपूजा सङ्गतिकरणार्थं ।=Dealing which increasess good knowledge and conduct.

The same subject of king and officer of the state—is continued :

यदि॑न्द्र दि॒वि पार्ये॒ यदृध॒ग्यद्वा॒ स्वे सद॑ने॒ यत्र॒ वासि॑ ।
अतो॑ नो य॒ज्ञमव॑से नि॒युत्वा॑न्त्स॒जोषा॑: पाहि गिर्वणो म॒रुद्भि॑: ॥ ५ ॥

5. *TRANSLATION* :—O enlightened king! admired with cultured speech, guard our Yajna (the just dealing which should be ever respected) along with good men, loving and serving equally, whether you are in your most desirable state which is true and which should be nourished well or are at your abode anywhere else, being like God who is controller of all, come for our protection and advancement.

PURPORT :—O king! you should constantly protect your state preach truth, regard all like your own self, and nourish your subjects impartially along with large hearted and righteous members of the council or assembly.

NOTES & REMARKS : - (दिवि) कमनीये ।=Desirable. (पार्ये) पालयितव्ये राज्ये ।=In the State that should be nourished well. (ऋधक्) यथार्थम् ।=True. (यज्ञम्) सत्कर्त्तव्यं न्यायव्यवहारम् ।=Just dealing that should ever be respected. (नियुत्वान्) नियन्तेश्वर इव । नियुत्वानितीश्वरनाम (NG 2, 21) ।=Like God who is controller of all.

Sūktam—41

Rishi or Seer of the Sūktam—Bharadvaaja. Devata—Indra. Chhandas—Trishtup and Pankti of various kinds. Svaras Dhaivata and Panchama.

What should a king do—is told :

अहेळमान उप याहि यज्ञं तुभ्यं पवन्त इन्दवः सुतासः ।
गावो न वज्रिन्त्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियानाम् ॥ १ ॥

1. *TRANSLATION* :—O wielder of arms and missiles and giver of great prosperity king (Indra) ! You, who are honoured as the best guardian of the subjects, come to our home to provide us delicacies of life purified by the Some-creeper-juice as the cows come to their shed.

PURPORT :—*O king, being honoured from all sides by your subjects on account of your good virtues, come duly to the dealing of the nourishment of the State. As the cows come to their calves and their shed, in the same manner, you should attain humility in order to sustain your subjects.*

NOTES & REMARKS :—(अहेलमानः) सत्कृतः । हेड़ मनादरे (भ्वाः) अहेड्-मानः अमाहृतः सत्कृतः ।=Honoured. (इन्दवः) सोमलताद्युदकादीनि । इन्दुः इत्युदक-नाम (NG 1, 12) :=Soma (moon creeper and waters etc.). (ओकः निवासस्थानम् । ओक निवासनामोच्यते (NKT 3,1,3,) ।=Abode, dwelling place.

———

Whate should king do—is further told :

या ते काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबसि मध्व ऊर्मिम् ।
तया पाहि प्र ते अध्वर्युरस्थात्सं ते वज्रो वर्ततामिन्द्र गव्युः ॥ २ ॥

2. *TRANSLATION* :—O king ! upholder of the Dharma (righteousness) your well-trained speech is best endowed with the

utterance of truth, is the best, with that you drink constantly the juice of the sweet ar:icles liket he stream or wave. The ministrant priest who desires non-violent dealing is standing before you. Let your thunderbolt-like band of arms and missiles work and with that well-trained speech protect all your subjects, desiring the kingdom of the earth.

PURPORT :—*Let the king and officers of the State attain well-refined speech endowed with knowledge and shining with the utterance of truth. By that they should accomplish and nourish dealings of the subjects constantly.*

NOTES & REMARKS :—(काकुत्) सुशिक्षिता वाक् ।काकुरिति वाङ्नाम (NG 1, 11) ।=Well refined speech. (अध्वयुः) आत्मनोऽध्वरमहिंसाव्यवहारं कामयमान: । अध्वरइतियज्ञनाम ध्वरतिर्हिंसा कर्मातत् प्रतिषेध: (NKT 1,3,8,) । =Desiring non-violent dealing. (गव्युः) गो पृथिवीराज्यमिच्छुः गौरिति पृथिवीनाम (NG 1, 1) ।=Desiring the kingdom of the earth.

What should king do and for whom—is told :

एष द्रप्सो वृषभो विश्वरूप इन्द्राय वृष्णो समकारि सोमः ।
एतं पिब हरिवः स्थातरुग्र यस्येशिषे प्रदिवि यस्ते अन्नम् ॥ ३ ॥

3. *TRANSLATION* :—O firm and splendid king ! followed by excellent men, this Soma (juice of the great herbs) which destroys the wicked, is showerer of happiness and omni-form has been pressed for the attainment of great wealth and generating strength. Drink it as it conveys to you food in the highly desirable dealing, of which you are the master.

PURPORT :—*That king alone gets all honour, whose arrangements are all good, who has good drugs and medicines, good and strong army and the enlightened and righteous persons incharge of various departments.*

NOTES & REMARKS :—(द्रप्सः) दुष्टानां विमोहनम् । दृप्-हर्षं मोहनयोः (स्वा.) ।=Destroyer or charmer of the wicked. (प्रदिवि) प्रकर्षेण कमनीये व्यवहार ।=In the most desirable dealing. (हरिवः) प्रशस्तमनुष्ययुक्त । हरय इति मनुष्यनाम (NG 2, 3) ।=Accompanied or followed by very good men.

———

What should a king do—is again told :

सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाञ्चिकितुषे रणाय ।
एतं तितिर्व उप याहि यज्ञं तेन विश्वास्तविषीरा पृणस्व ॥ ४ ॥

4. *TRANSLATION* :—O king, endowed with great wealth and surpassing the strength of the foes, the combination of great wealth, which is required for the battle decided after great deliberation, which is very beneficial and cause of help to others and gathered from untapped sources, come to this Yajna which is worthy of unification and thereby gladden all your powerful armies.

PURPORT :—Those kings who gather much material even for an insignificant battle, can make all their subjects happy by achieving victory over all their enemies.

NOTES & REMARKS :—(सोमः) महैश्वर्ययोगः । (सोमः) षु-प्रसवैश्वर्ययोः (स्वा.) । अत्र ऐश्वर्यार्थकः ।=Combination of great wealth. (तितिर्वः) शत्रूणां बलं तरित उल्लङ्घयितः । तृ—प्लवनसन्त रणयोः (भ्वा.) ।=Surpassing the strength of the foes. (यज्ञम्) सुसङ्गमनीयम् ।=Worthy of good unification.

———

What should a king do and how—is told :

ह्वयामसि त्वेन्द्र याह्यर्वाङरं ते सोमस्तन्वे भवाति ।
शतक्रतो मादयस्वा सुतेषु प्रास्माँ अव पृतनासु प्र विक्षु ॥ ५ ॥

5. *TRANSLATION* :—O prosperous king! endowed with

infinite wisdom and good actions, go to drink that Soma (the juice of the great invigorating herbs) which strengthens your body. We call on you, to come and protect us when the weallh has been gathered. Be glad and delight us well in the armies during a battle and among men in general.

PURPORT :—That king, who justly protects all his subjects with his wealth, is admired, lives long, is happy and delights all.

NOTES & REMARKS :— (मादयस्वा) आनन्दाऽऽनन्दय वा । अत्र संहितायामिति दीर्घः । मदी—हर्षे (दिवा.) ।=Be glad and delight us. (पृतनासु) मनुष्येषु सेनासु वा । पृतना इति मनुष्यनाम (NG 2, 3) ।=Men, army. (सुतेषु) निष्पन्नैष्वैश्वर्येषु । षु-प्रसवैश्वर्ययो: । ऐश्वर्यकिंक: ।=When the wealth is gathered and there is prosperity.

Sūktam—42

Rishi or Seer of the Sūktam-Bharadvaaja, Devata-Indra. Chhandas-Ushnik and Anushtup of various kinds. Svaras-Rishabha and Gandharva.

How should the officers and people of the State deal with one another — is told :

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।
अरंगमाय जग्मयेऽपश्चाद् दघ्वने नरे ॥ १ ॥

1. *TRANSLATION* :—O highly learned king ! bring for the advancement of knowledge all desirable and necessary articles to this enlightened and reliable person, who is well-versed in many sciences, who desires to protect us and is a great leader in all good dealings. Let him also give good things to you in return, for your joy.

PURPOR :—That king, who uses his wealth and power for the sake of the enlightenrd persons and those scholars who endeavour to bring about the welfare of the king and his subjets, always become exalted.

NOTES & REMARKS :—(पिपीषते) पातुमिच्छवे । (पिपीषते) पा रक्षणे (अदा.) सन्नन्तप्रयोगः । = For him who is desirous of protecting. (अरङ्गमाय) यो विद्याया अरे पारं गच्छति तस्मै । अरग = अलम गम्लृ-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । = Well-versed in many sciences, literally, he who goes to the other side of the Vidya or true knowledge. (अग्रयायुदक्ष्वने) उत्तमेषु व्यवहारेष्वग्रगामिने । = For a leader in all good dealings. (जग्मये) विज्ञानाधिक्याय । = For the abundance of knowledge science.

What should men do is further told :

एमेनं प्रत्येतन सोमेभिः सोमपातमम् ।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥ २ ॥

2. *TRANSLATION* : —O men ! trust this king, who is giver of wealth, who desires to have upright and righteous persons, who is Chief among the drinkers of Soma (the juice of invigorating herb) and go to him with the juice of the herbs or wealth (in the form of revenues etc.) with delighting water, and good vessels (in which those waters or juices are stored).

PURPORT :—*O officers and subjects of the State ! you should trust truthful and enlightened king, and his ministers and they should trust you, so that bliss and joy may grow on both sides.*

NOTES & REMARKS :—(प्रत्येतन) प्रतीतिं कुरुत । प्रति एतन इण् गतौ प्रतीतिः विश्वासः । = Trust. (इन्दुभिः), आनन्दकरैरुदकैः । इन्दुरिति उदकनाम (NG 1 : 12) । = With delighting water (ऋजीषिणम्) ऋजूनां सरलानां धार्मिकाणां जनानामीषितु शीलम् (ऋजीषिणम्) ईष-गतिहिंसा दर्शनेषु (भ्वा.) गतेस्त्रिष्वर्थेषु प्राप्त्यर्थम् मादाय व्याख्यात, गम्यते । = Approaching the upright and righteous persons.

What should men do with one another—is told :

यदीं सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ ।
वेदा विश्वस्य मेधिरो धृषत्तंतमिदेषते ॥ ३ ॥

3. *TRANSLATION* :—O enlightened persons ! if you adorn the king, who is unifier of all] is subduer of the wicked and who approaches you with respect and who knows political science well, (in theory and practice—with delighting wealth), he also will adorn you with good virtues.

PURPORT ;—*Those, who honour good men, adorn all with good virtues.*

NOTES & REMARKS ;—(इन्दुभिः) आनन्दकरैः । इन्दुः उन्दी—क्लेदने (रुधा.) अत्र आनन्देन क्लेदनम् –आर्द्रकिरणम् इत्यर्थः ।=Delighting. (मेधिरः) सङ्गन्ता । मेधृ—मेधा सङ्गमनयोर्हिंसायांच अत्र संगमनार्थकः (भ्वा०) ।=Unifier. (ईषते) प्राप्नोति । ईषतीति गतिकर्मा (NG 2,14) ।=Approaches or attains.

How should men behave—is further told :

अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्परत् ॥ ४ ॥

4. *TRANSLATION* ;—O non-violent person ! uphold from all sides for this and other deserving men, food grains and other things and like-wise the admirable strength which is able to conquer enemies in great measure and thereby nourishes us.

PURPORT .—*Those highly learned persons should be considered to be very fortunate who dedicate, or offer all good things to others and protect others to the best of their power.*

NOTES & REMARKS : (शर्धतः) बलस्य । शर्धं इति बलनाम (NG 2,9) ।=Of the strength. (जेन्यस्य) जेतुं योग्यस्य ।=Able to conquer foes. (अभिशस्तेः) अभितः प्रशंसितस्य । अभि+शंसु-स्तुतौ ।=Admired from all sides. (अवस्परत्) पालयति । अव+स्तृ प्रीति सेवनयोः (भ्वा.) प्रीत्या सेवनं पालनमेव ।=Nourishes, supports.

Sūktam—43

Rishi or Seer of the Sūktam—Bharadvaaja. Devata—Indra. Chhanda—Ushnik. Svara—Rishabha.

What should men do—is told :

यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयः ।
अयं स सोम इन्द्र ते सुतः पिब ॥ १ ॥

1. *TRANSLATION* :—O Indra ! conveyor of great wealth or prosperity, drink this Soma—juice which is increaser of intellect and strength and which has been pressed out for you. As the sun smites down cloud, for the sake of the giver of knowledge who gives delight, slay a wicked person, who troubles others. Destroy that man, who desires to do bad deeds.

PURPORT :—O king and officers of the State ! you should duly punish those wicked persons, who trouble the righteous men. Being yourself healthy and free from all diseases, yor make all your subjects healthy.

NOTES & REMARKS :—(शम्बरम्) मेघमिव । शम्बर इति मेघनाम (NG 1, 10) ।=Like the cloud. (दिवोदासाय) विज्ञानप्रदाय । दिवुद्यातोर्गत्यर्थमादाय तस्यत्रिष्वर्थेषु ज्ञानार्थं ग्रहणमत्र । दासृ-दाने (भ्वा०) ।=For the giver of knowledge. (रन्धयः) हिंसय । रध-हिंसासंराध्योः (दिवा.) अत्रहिंसार्थकः ।=Destroy, slay.

TRANSLATOR'S NOTES :—It is wrong on the part of Shri Sayanacharya, Prof. Wilson and Griffith to take *Shambara* as the name of a particular demon and *Divodasa*, the name of a particular king, as it is against the principle of the Vedic Terminology enunciated by Sayanancharya himself in his Introduction to the Commentary on the Rigveda and opposed to the Vedic Lexicon Nighantu which clearly tells that *Shambara* means cloud शम्बर इति मेघनाम (NG

1, 10) This self contradiction makes Sayanacharya's Commentary on the Vedas unreliable. Western Scholars have generally followed him and committed the same blunder.

What should a king do—is further told :

यस्यं तीव्रसुतं मदं मध्यमन्तं च रक्षसे ।
अयं स सोमं इन्द्र ते सुतः पिबं ॥ २ ॥

2. *TRASLATION* :—O giver of strength Indra ! drink this Soma (juice of good drugs and herbs etc.) which has been pressed out for you, whose gladdening draught, extracted with splendid acts you guard, in the middle and end.

PURPORT :—O enlightened king ! you should manifest such medicines, as increase the happiness of all.

NOTES & REMARKS :—(तीव्रसुतम्) तीव्रैस्तेजास्विभिः कर्मभिर्निष्पादितम् । =Accomplished by splendid acts.

What should men do—is told :

यस्य गा अन्तरश्मनो मदे दृळ्हा अवासृजः ।
अयं स सोमं इन्द्र ते सुतः पिबं ॥ ३ ॥

3. *TRANSLATION* :—O destroyer of all diseases—Indra ! drink this Soma (juice of the herbs which is the destroyer of diseases) which has been pressed out for you, within the cloud producing which are the firm rays of the sun.

PURPORT :—O highly learned persons ! prepare the Soma according to the prescribed method of the medical science and taking it duly, be healthy and free from all diseases. (Its molecules are there in the middle of the clouds.)

NOTES & REMARKS :—(अश्मनः) मेघस्य । अश्मा इति मेघनाम (NG 1, 10) ।=Of the cloud.

———

What should they do—is told :

यस्यं मन्दानो अन्धंसो माघोनं दधिषे शर्वः ।
अयं स सोमं इन्द्र ते सुतः पिबं ॥ ४ ॥

4. *TRANSLATION* ;—O best among the physicians—Indra ! drink this Soma-juice, which enables you to become prosperous and which has been pressed out for you, by taking which being glad and glorifying God, you uphold the strength of a wealthy and healthy man.

—PURPORT :—O men ! you should always take that juice and food which increases strength, intellect and happiness.

NOTES & REMARKS :—(मन्दानः) स्तुवन् आनन्दन् । मदि-स्तुति मोदमदस्वप्नकान्ति गतिषु (भ्वा०) अत्र स्तुति मोदार्थग्रहणम् ।=Glorifying God and enjoying bliss. (सोमः) ऐश्वर्यकरो रसः । षु-प्रसवैश्वर्ययोः अत्र ऐश्वर्यार्थग्रहणम् ।=The juice which causes great wealth by making a man healthy and strong.

———

Sūktam—44

Rishi or Seer of the Suktam—Shanyer Brashaspatya. Devata—Indra. Chhandas—Ushnik, Pankti and Trishtup of various kinds. Svaras—Rishabha, Pancaama and Dhaivata.

What should king and his ministers do—is told :

यो रयिवो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ १ ॥

1. *TRANSLATION* :—O lord of food-wealthy king ! he who is the wealthiest and most glorious man endowed with wealth and

good reputation should be accepted by you with honour and the wealth required by him should also be utilised properly.

—PURPORT :—O king and officers of the State ! you should keep in your State many wealthy and enlightened persons so that the prosperity may grow even more.

NOTES & REMARKS :—(द्युम्नैः) धनैर्यशोभिर्वा। द्युम्नम् इति धननाम (NG 2,10): द्युम्न द्योततेर्यशो वा अन्नं वा (NKT 5, ,5): ।=By wealth or good reputation. (सोमः) ऐश्वर्यम्। (सोमः, षु—प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यपिग्रहणम् ।=Wealth, prosperity. (स्वधापते) अन्नस्वामिन। स्वधा इति अन्नाम (NG 2,7): ।=Lord of food.

What should men do—is told :

यः शुग्मस्तुविशग्म ते रायो दामा मतीनाम् ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ २ ॥

2. *TRANSLATION* :—O (endowed with abundant wealth)—king ! you are the possessor of much happiness and lord of food, may the abundant wealth which has been acquired by you, which is giver of happiness and worthy of being given to thoughtful, wise persons, increase your glory or reputation regarding your *Dharma* or righteousness. May it be giver of delight to the wise.

PURPORT :—Those men, who advance the cause of Dharma (righteousness) and Vidya (true knowledge) by the help of the wealth they possess, enjoy much happiness and wealth.

NOTES & REMARKS :—(तुविशग्म) तुवि बहुविधानि शग्मानि सुखानि यस्य तत्सम्बुद्धौ। तुवि इति बहुनाम (NG 3,1): शग्मम् इति सुखनाम (NG 3,6): ।—Having much happiness. (दामा) दातुं योग्यः ।=Worth giving.

What should men do – is further told :

येनं वृद्धो न शवंसा तुरो न स्वाभिरूतिभिः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ ३ ॥

3. *TRANSLATION* :– O king ! upholder of your articles, increase that soma—juice of various nourishing herbs and plants which is giver of delight to you and which has been pressed out by you with your wealth and strength, along with your protective powers like an old expeirenced man and a man, who is destroyer of the wicked.

PURPORT :—O men ! always have that industriousness by which even old men become energetic like the young.

NOTES & REMARKS :—(शवसा) बलेन । शव इति बलनाम (NG 2,9): । =By strength. (तुर:) हिंसक: । तुरी—गतित्वरण हिंसनयो: (दिवा:) घञ हिंसना-त्मक: ।=Violent, destroyer of the wicked.

Who is to be admired be men—is further told :

त्यमु वो अप्रंहणं गृणीषे शवंसस्पतिम् ।
इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचंर्षणिम् ॥ ४ ॥

4. *TRANSLATION* :– O men ! for your welfare, I praise that very great leader, who does not kill or harm anyone with injustice, who is lord of strength and army, who is subduer of all armies of enemies, who has under him all righteous men (as superintendents of different departments) and who is destroyer of the wicked foes.

PURPORT :– O men ! you should admire that leading person, who is ever just, bearer of all troubles, large hearted, expert in warfare and administration of the State, destroyer of the wicked and firmly zealous.

NOTES & REMARKS ;—(गृणीषे) स्तौमि । प्रत्ययितङ्व्यत्ययेनेट् स्थाने से।

गृ—शब्दे (स्तुतौ) (क्र्या.) ।=Praise. (विश्वचर्षणिम्) विश्वचर्षणयो धार्मिका मनुष्या कार्यद्रष्टारो यस्य तम् (चर्षणयः इति मनुष्यनाम (NG 2,3):।=He who has under him righteous men as superintendents of various departments. (मंहिष्टम) अतिशयेन महान्तम् । मंहि-वृद्धौ (भ्वा.): ।=Very great.

———

What should men do—is further told :

यं वर्धयन्तीद्गिरः पतिं तुरस्य राधसः ।
तमिन्न्वस्य रोदसी देवी शुष्मं सपर्यतः ॥ ५ ॥

5. *TRANSLATION* :—O men ! well-trained and refined speeches increase or sing the glory of that lord of the wealth that removes all miseries. Both heaven and earth which are charming and desirable serve his might. You should also increase his power and serve him.

PURPORT :—Those persons, who support a man, who is advanced in good virtues, noble deeds and fine temperment, enjoy kingdom composed of five elements in due proportion.

NOTES & REMARKS :—(तुरस्य) दुःखहिंसकस्य । तुरी—गतित्वरणाहिंसनयोः । (फि) अत्र हिंसार्थकः ।=Of the destroyer or remover of miseries. (सपर्यतः) सेवेते । सपर—पूजायाम् (कण्ड्वादिः) अत्र-पूजनं सेवा ।=Serve.

———

What should men do—is further told :

तद्व उक्थस्य बर्हणेन्द्रायोपस्तृणीषणि ।
विपो न यस्योतयो वि यद्रोहन्ति सक्षितः ॥ ६ ॥

6. *TRANSLATION* :—O men ! let us increase by the growth of admirable work, the shelter like a covering that prosperous king, whose protection occuring in the same place go on growing with deliberation like wise men's movements.

PURPORT :—O men ! those persons grow from all sides who

like wisemen increase wealth or prosperity by protecting people.

NOTES & REMARKS :—(उक्थस्य) प्रशंसितस्य कर्मणः। (उक्थस्य) वच परिभाषणे (भ.)। =Of admirable work. (वर्हणा) वर्धनेन।=By growth or development. (विपः) मेधावी। विप इति मेधाविनाम (NG 3,15)।=Wise men. (उपस्तुणीषणि) उपाच्छादनीयम्। पातृ तुदिविचिरिचिसिचिभ्यस्थक् (उणा 2—7) इति थक प्रत्ययः उपस्तृञ्—आच्छादने (स्वा.)। =Shelter or covering.

What should a king do by doing what—is told :

अविदद् दक्षं मित्रो नवीयान्पपानो देवेभ्यो वस्यो अचैत्।
ससवान्त्स्तौलाभिर्धौतरीभिरुरुष्या पायुरभवत्सखिभ्यः ॥ ७ ॥

7. *TARNSLATION* :—O king ! he who being of young age, nourishing friend of all, having abundant and good foodgrains and protecting with strong armies shaking the foes, arranges for proper dwelling places for the enlightened friends, and becomes a true friend, guarding men, attains incomparable strength.

PURPORT :—O men ! that king alone can get true strength for the protection of the righteous persons, who is friend of all, young (energetic) endowed with wealth and grains, protector of all, having big and strong army and highly learned.

NOTES & REMARKS :—(दक्षम्) बलम्। दक्ष इति बलनाम (NG 2,9)। =Strength. (ससवान्) प्रशस्तानि ससानि विद्यन्ते यस्य सः। ससमित्यन्ननाम (NG 2,7)। =Possessing good stock of good food-grains. (धौतरीभिः) शत्रूणां कम्पयित्रीभि सेनाभिः। धुञ्—कम्पने (स्वा०)। =With armies shaking the enemies.

What should men gain, what and how should they do—is told :

ऋतस्यं पथि वेधा अंपायि श्रिये मनांसि देवासों अक्रन्।
दधानो नाम महो वचोभिर्वपुर्दृशयें वेन्यो व्यावः ॥ ८ ॥

8. *TRANSLATION* :—O men ! as a wise person protects for

prosperity in the path of truth and the enlightened men turn their minds to this object, a desirable and charming person having good and beautiful body to look at and gaining reputation by uttering good words protects all, so you should also try to do.

PURPORT :—Treading upon the path of righteousness, men should determine to increase wealth and with that wealth, they should support the orphans, advance the cause of Vidya (knowledge) and Dharma (righteousness) distribute medicines for the suffering and construct good roads and in this way, they should spread their name and fame in all directions.

NOTES & REMARKS :—(मेधाः) मेधावी । मेधा इति मेधाविनाम (NG 3,15) । = A genius. (वपुः) सुन्दर शरीरम् । वपुरिति रूपनाम (NG 3,7) । = Beautiful body. (वेन्यः) कमनीयः । वी—गति व्याप्ति प्रजनकान्त्यसनखादनेषु (अदा.) अत्र कान्त्यर्थमादाय व्याख्या । = Charming.

How should kings and their subjects do good to one another—is told :

द्युमत्तमं दक्षं धेह्यस्मे सेधा जनानां पूर्वीररातीः ।
वर्षीयो वयः कृणुहि शचीभिर्धनस्य सातावस्माँ अविड्ढि ॥ ९ ॥

9. *TRANSLATION* :—O king ! with your wisdom and good actions along with your subjects bestow on us the most illustrious strength endowed with the light of knowledge. Accomplish your work, ward off the miserliness of the people even though that may be ancient. Lead a very good life and attain good age. Make us also partners in the distribution of riches.

PURPORT :—The subjects should pray to the ruler in this manner :—O king ! we may always increase your strength if you make us very mighty, devoid of miserliness, longlived on account of the observance of Brahmacharya (abstinance) industrious and fearless by protecting us and urge us to accomplish Dharma (righteousness), wealth, fulfilment of noble desires and emancipation.

NOTES & REMARKS :—(अरातीः) अदानक्रियाः। रा-दाने (अ०)। =Miserliness. (सातौ) संविभागे। षण—संभक्तौ (भ्वा०): ।=In the act of distribution. (शचीभिः) प्रज्ञाभिः कर्मभिर्वा प्रजाभिः सह। शचीति प्रज्ञानाम (NG 2,9) शचिति कर्मनाम (NG 2,1): ।=With wisdom, good action and with the subjects.

———

Where should the king and his subjects urge upon one another—is told :

इन्द्र तुभ्यमिन्मघवन्नभूम वयं दात्रे हरिवो मा वि वेनः ।
नकिरापिर्ददृशे मर्त्यत्रा किमङ्ग रध्रचोदनं त्वाहुः ॥ १० ॥

10. *TRANSLATION* :—O very dear wealthy king! you have many admirable men as your assistants or followers, let me be liberal donors to you, who are giver of happiness. Please do not look down upon us. Let me be like your kith and kin and may not look upon you adversely. What do you desire among men. Because the enlightened persons call you impeller for the acquirement of wealth, therefore, we take shelter in you.

PURPORT :—O king and his subjects! as you urge upon one another to do noble deeds with wealth and by giving happiness in the same manner, unitedly you should administer justice and have all just dealings.

NOTES & REMARKS :– (हरिव) प्रशंसितमनुष्ययुक्त ।=He who has admirable good persons as assistants or ministers etc. (रध्रचोदनम्) धनस्य प्राप्तये प्रेरकम्। राध इति धननाम (NG 2,10): ।=Urging upon men to acquire wealth. (वेनः) कामयथाः ।=Desires.

———

What should men do and not do—is told :

मा जस्वने वृषभ नो ररीथा मा ते रेवतः सख्ये रिषाम ।
पूर्वीष्ट इन्द्र निष्षिधो जनेषु जह्यसुष्वीन्प्र वृहापृणतः ॥ ११ ॥

11. *TRANSLATION* :—O mightiest king! destroyer of all

miseries, do not give us up to a wicked king, who is taking other's property injustly, may we never suffer in your friendship, who are endowed with abundant wealth. Give us those good acts which lead us to our true welfare. Destroy the wicked ignoble persons. Keep us away from a wicked man, who gives us trouble.

PURPORT :—O king ! do not keep us under those persons, who give us trouble. Convey to us those acts which lead to our welfare. Let us also do such good acts for you. Thus being frendly to one another, let us achieve desired objects.

NOTES & REMARKS :—(जस्वने) अन्यायेन परस्वप्रापकाय दुष्टाय राज्ञे। जसु—हिंसायाम् (चुरा०) पराधापहरणं हिंसैव: ।=For a wicked king who takes other's property. (अपृणत:) दुःखदातुर्जनात्। पृण—प्रीणाने (तुदा.) अप्रीणनं दुःख प्रदानम्: ।=From a wicked person who gives trouble.

What should a king do like and for whom—is told :

उद्भ्राणीव स्तनयन्नियर्तीन्द्रो राधांस्यश्व्यानि गव्या ।
त्वमसि प्रदिवः कारुधाया मा त्वादामान आ दभन्मघोनः ॥ १२ ॥

12. *TRANSLATION* :—As the lightning impels the rain-clouds, so the good king, uttering good words and upholding learned artists and artisans send riches, which bestow happiness that are beneficial to the horses and cattle. He is the supporter or lover of the wealthy persons, intensely desiring the welfare of all. Let not the miserly fellows harm you. Let them not give trouble to the rich. If you behave in this manner, who is it that will not bow before you.

PURPORT :—There is simile used in the mantra. He alone can acquire wealth, foods—grains, kingdom and animals, whose army is strong like the band of the clouds, forceful like electricity and, who gathers all virtuous persons.

NOTES & REMARKS :—(रायांसि) सर्वसुखकराणि धनानि। राय इति धननाम (NG 2,10) राध संसिद्धौ (स्वा.)। सर्वेषां सुखसाधकम् इत्यर्थ:।=Riches which bestow happiness on all. (कारुधाया:) विदुषां शिल्पीनां धारयिता। कारु:—कृञ् करणे कृवापाजिमिस्वदिसाध्यशूभ्य उण् (उणा.) 1,1) इत्युण् शिल्पकार:। =Upholder of the learned artists and artisans. (अदाशान:) अदातार: (डु) धारणापोषणयो: (जुहा.):। Miserly, niggardy.

———

Who is fit to be a king—is told :

अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा।
यः पूर्व्याभिरुत नूतनाभिर्गीर्भिर्वावृधे गृणतामृषीणाम् ॥ १३ ॥

13. *TRANSLATION* :—O (non-violent in spirit but destroyer of the wicked enemies) king ! he alone is fit to be the ruler of this State, whose power is enhanced by the ancient and recent words of the admiring knowers of the meanings of the mantras. Hold (utter) these inspiring words for the development and growth of all articles that have been prepared.

PURPORT :—He alone is fit to nourish and make the state advanced, who is trained well by absolutely truthful enlightened persons and adminlstrator of justice. He alone becomes a good scholar, who hears the teachings given by righteous enlightened men.

NOTES & REMARKS :—(अध्वर्यो) अहिंसक। (अध्वर:) ध्वरति हिंसा कर्मा तत्प्रतिषेध:। अध्वर्युः: अध्वरंयुनक्त्य अध्वरस्य नेता अध्वरं कामयत इति वापि (NKT 1,3,8) सर्वेऽहिंसका धार्मिका: स्युरिति य: कामयते सोऽध्वर्युः ।=Non-violent. (सुतानाम्) निष्पन्नानां पदार्थानाम् ।=The articles that have been prepared. (गृणताम्) प्रशंसकानाम्। गृ-शब्दे (चुरा०) अत्र प्रशंसा शब्दोच्चारणम् परमेश्वर स्तुति करण वा: ।=Of the admiring. (ऋषीणाम्) मन्त्रार्थविदाम् ।=knowers of meaning of the Vedic mantras.

— ——

What should men do—is told :

अस्य मदे॑ पुरु वर्पांसि विद्वानिन्द्रो॑ वृत्राण्यप्रती जंघान।
तमु प्र होषि मधुमन्तमस्मै सोमं वीराय शिप्रिणे पिबध्यै॥ १४॥

14. *TRANSLATION* :—O highly learned person! as the sun strikes down the clouds, so a good king should take it to be his duty to destroy the wicked by building the lovely and invincible forms (bodies) of his soldiers or other beautiful things on drinking the juice of the group of invigorating herbs and plants which produce joy and bliss.

You give this juice of the great drug to drink, which has sweet and other articles mixed with it, to this fearless hero, who has very good chin and nose etc. Therefore you are worthy of respect.

PURPORT :—Those persons, who are the illuminotors of justice and victory like the sun, who are regular in taking food and water etc. and are drinkers of the jnice of invigorating herbs enjoy happiness in this world by getting articles of various forms.

NOTES & REMARKS :—(इन्द्रः) सूर्य्यः। अथ यः सइन्द्रोऽसौ स आदित्य (Stp 8, 5, 3, 2) ।=Sun. (वर्पांसि) सुन्दराणि रूपाणी। वर्पः इति रूपनाम (NG 3, 7) ।=Beautiful forms. (अप्रती) अप्रतीतानि। अत्र संहितायामितिदीर्घः। अप्रति अप्रतीनि अविद्यमाना प्रतीतिः परिमाण येषां तानि इति महर्षि दयानन्द ऋ 2,19,4 भाष्ये।=Confidents.

What should men do—is told :

पाता सुतमिन्द्रो॑ अस्तु सोमं हन्ता॑ वृत्रं वज्रेण मन्दसानः।
गन्ता यज्ञं परावतश्चिदच्छा वसुर्धीनामविता कारुधायाः॥ १५॥

15. *TRANSLATION* :—O men! you should always honour that king, who is the giver of great wealth or prosperity, drinker of the juice of Soma and other invigorating herbs, slayer of enemies

desiring the welfare of his subjects, like the sun destroying the clouds, going to attend Yajna or good dealings of various kinds, upholder of the artisans, even from a distant place and causing the proper inhabilitation or settlement and protector of good deeds.

PURPORT :—Those kings and their ministers become praiseworthy in this world, who drink the juioe of the herbs prepared according to the methods given in the Ayurveda Shastra *(medical science) ; remove the wicked by the use of the arms and missiles and perform good deeds, giving up all laziness, propogating justice, gather around them artists and artisans.*

NOTES & REMARKS :—(मन्दसानः) कामयमानाः । मदि-स्तुति मोदमद स्वप्न-कान्ति गतिषु (भ्वा.) अत्र कान्त्यर्थः कान्तिः-कामना ।=Desiring the welfare of his subjects. (धीनाम्) उत्तमानां कर्मणाम् । धीरिति कर्मनाम (NG 2,1) ।=Of good deeds.

What should men do—is told :

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
मत्सद्यथा सौमनसाय देवं व्यस्मद् द्वेषो युयवद्व्यंहः ॥ १६ ॥

16. *TRANSLATION* :—O highly learned person! you should act like a man who for the sake of cheerfulness, drinks with a cup very delicious nector like, divine invigorating drugs which is dear to the soul-the master of the body and protects wealth and enjoys happiness thereby, separates us from all sins and keeps far away from all malice or a malicious enemy.

PURPORT :—O men ! you should drink only such things, which do not cause sloth in mind and body and ill-will. As all protect themselves, so they should protect others also.

NOTES & REMARKS :—(इन्द्रपानम्) इन्द्रस्यौषधिरसस्यैश्वर्यस्य वा पानं रक्षणं

वा । =Drinking the juice of the invigorating herbs or the protection of wealth. (अमृतम्) सुस्वादिष्ठम् । =Very Delicious. (युयवत्) वियोजयति । =Separates, keep far away from.

The same subject of duties of men—is continued :

एना मन्दानो जहि शूर शत्रूञ्जामिमजामिं मघवन्नमित्रान् ।
अभिषेणाँ अभ्या३ देदिशानान्पराच इन्द्र प्र मृणा जही च ॥ १७ ॥

17. *TRANSLATION* :—O opulent Indra ! destroyer of the enemies, being admired, kill those, who are opposed to Dharma (righteousness) and wicked enemies whether they are your kith and kin or strangers. Slay those, who stand infront of you with their armies and order their warriors to attack you. Destroy ignorance and other evils.

PURPORT :—O king or commander-in-chief of the army ! being delighted with the observance of Brahmacharya ond the drinking of Soma etc. gladden the heroes and conquer all your foes.

NOTES & REMARKS :—(अमित्रान्) धर्मविरोधिनः । =Those who are opposed to Dharma or righteousness. (जामिम्) जामाताादिकम् ।=Kith and kin like the son-in-law and others. (मृणा) नाशय । अत्र द्वयचोऽतस्तिङ इति दीर्घः । मृण-हिंसायाम् (तुदा.) ।=Destroy.

That should the rulers and their subject do—is told :

आसु ष्मा णो मघवन्निन्द्र पृत्स्व१ स्मभ्यं महि वरिवः सुगं कः ।
अपां तोकस्य तनयस्य जेष इन्द्र सूरीन्कृणुहि स्मा नो अर्धम् ॥ १८ ॥

18. *TRANSLATION* :—O opulent king ! destroyer of miseries, in these armies of brave persons, make great service easy or easily accessible to us. Make us victorious in the battles. O giver of all wealth, make us-who are learned persons well-versed in the millitary

science very prosperous in order to conquer your enemies and spread education among the progeny of his subjects, whether infants or grown up.

PURPORT :—A king should endeavour, in such a manner, that his armies should be well-trained, powerful and victorious. He should try that all boys and girls should be endowed with knowledge by the observance of Brahmacharya (abstinence) and prosperous, always serviug the cause of truth, justice and Dharma (righteousness and duty).

NOTES & REMARKS ;—(अपाम्) प्राणानाम्। आपो वै प्राणा: (काण्व शत 4,8,22 माध्यन्दिन 3,8,2,4 Jaiminyop 3,10,9)।=Of the Prānas (vital energy), here men full of vital energy. (वरिव:) सेवनम्। वरिव:-वृञ्-वरणे (स्वा.) श्रेष्ठवरणं वृत्वस्तरसेवनम्। यद्वा वरिव: इति धननाम (NG 2,10) अत्र धनद्वारा सेवनम्। =Service. (अर्धम) सुसमृद्धिम्। (मदम) ऋधु-वृद्धौ (दिवा.)। =In the armies of heores. (पृत्सु) वीरमनुष्यसेनासु। पृत्सु इति संग्रामनाम् (NG 2,17) वीर मनुष्यसेना मुख्यतया संग्रामाय यतोऽत्र तद् ग्रहणम्।=In the armies of heroes.

How should the minister be—is told :

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽत्याः।
अस्मत्राञ्चो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥ १९ ॥

19. *TRANSLATION :*—O king ! let those mighty persons, who are powerful and quick going like the horses, are of concentrated mind, possessors of strong well-built chariots, showerers of the happiness of victory and splendid like the rays of the sun, pervading in all good merits and actions, approaching those good persons, who protect us from enemies, bearers of the science of arms and missiles, subduers of the strength of the foes and good comrades bring you here for joy or bliss, which give strength. You should also treat them with love.

PURPORT :—A king should appoint men endowed with good merits, actions and temperament for all administrative posts after testing thoroughly, and he himself should also be of noble virtues, actions and temperament.

NOTES & REMARKS :—(हरयः) सुशिक्षिता अश्वा इव मनुष्याः । हरय इति मनुष्यनाम (NG 2, 3) ।=Men, who are like well-trained horses. (अत्याः) सकलशुभगुणकर्मव्यापिनः । अत-सातत्यगमने (भ्वा.) ।=Pervading in all good virtues, actions and temperament. (वृषरश्मयः) रश्मय इव विजयसुखवर्षकास्तेजस्विनः । =Showerers of the happiness of victory. (वृषणः) शत्रुशक्तिबन्धकाः । वृष-शक्तिबन्धने (चुरा.) ।=Subduers of the strength of the foes.

TRANSLATOR'S NOTES :—Not taking into consideration the epithets of हरयः like युजान्तः, बलवाहः, अत्याः etc. almost all commentators have interpreted हरयः as horses where Maharshi Dayananda Sarasvati, taking into account all these epithets and the clear authority of the Vedic Lexicon Nighantu 2-3 हरय इति मनुष्यनाम (NG 2, 3) has rightly interpreted हरयः here as सुशिक्षिता अश्वा इव मनुष्याः । How deep was his seer-like insight which other commentators lacked inspite of their scholarship.

———

How should the ministers be—is again told :

आ ते॑ वृषन्वृष॑णो द्रोण॑मस्थुर्घृत॒प्रुषो॒ नोर्मयो॒ मद॑न्तः ।
इन्द्र॒ प्र तुभ्यं॒ वृष॑भिः सु॒तानां॒ भर॑न्ति वृष॒भाय॒ सोम॑म् ॥ २० ॥

20. *TRANSLATION* :—O mighty opulent king ! those powerful persons, who like the waves of the oceans and rivers filled with water, delighting you, fill you with, who desire strength with the juice of great herbs prepared by mighty physicians for acquiring great vigour, and are seated in the aircraft and other rapid-going vehicles, should be pleased or satisfied by you.

PURPORT :—O king ! you should keep those persons always happy, who are sincere and well-wishers of your State. You should

know that, as by the wind waves of the water rise up, so the intellect rises up or increases by the association of the good and enlightened men.

NOTES & REMARKS :—(प्रोथम्) प्रवन्ति येन विमानादियानेन तत् । प्रु-गतौ (भ्वा.) ।=Aircraft and other vehicles by which a man can travel very fast. (घृतप्रुषः) ये घृतमुदकं प्रोषयन्ति पूरयन्ति ते ।=Those who fill with water.

How should a king be—is told :

वृषासि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम् ।
वृष्णे त इन्दुर्वृषभ पीपाय स्वादू रसो मधुपेयो वराय ॥२१॥

21. *TRANSLATION* :—O mightiest king ! subduer of the strength of the enemies, you are mighty like the rays of the sun, mighty on the face of the earth, showerer of happiness like the water of the rivers or oceans, knower of the attributes of animates and inanimate things. Let this Soma juice mixed with honey, which is very delicious, be for your drinking, as you are the best.

PURPORT :—*O king ! if you know the science and utility of electricity, earth, river, oceans, firmament and all animate beings and inanimate things, you can attain great joy and bliss.*

NOTES & REMARKS :—(सिन्धूनाम्) नदीनां समुद्राणां वा । सिन्धवः इति नदीनाम (NG 1, 13) ।=Of rivers or oceans. (स्तियानाम्) संहतानां स्थावर-जङ्गमानां प्राण्यप्राणिनाम् । स्त्यै-शब्दसङ्घातयोः (भ्वा.) अत्र सङ्घातार्थः ।=Of all animate beings and inanimate things put together.

Whom should a king honour—is further told :

अयं देवः सहसा जायमान इन्द्रेण युजा पणिमस्तभायत् ।
अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥ २२ ॥

22. *TRANSLATION* :—O king ! you should honour him like a Guru (Preceptor), who being endowed with divine virtues and with the help of the opulent king, makes the admirable dealing permanent. This creator of joy, makes firm the weapons used by his father and

takes away the evil intellect of a wicked person or inauspicious ness.

PURPORT :—*O king ! let these persons be ever honoured by you, who perform righteous deeds themselves and propagate them to others, who are experts in preaching the science of warfare, and generate good, by destroying inauspiciousness or evil from all sides.*

NOTES & REMARKS :—(पणिम्) स्तुत्यं व्यवहारम् । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थः ।=Admirable dealing. (प्रमुष्णात्) मुष्णाति चोरयति ।=Takes away.

——

How should the enlightened persons be—is further told :

अयमंकृणोदुषसंः सुपत्नीर्यं सूर्ये अदधाज्ज्योतिरन्तः ।
अयं त्रिधातु दिवि रोचनेषु त्रितेषु विन्ददमृतं निगूळहम् ॥ २३ ॥

23. *TRANSLATION* :—O highly learned person ! as the sun makes the dawns like good wives, so you should be the observers of the chastity of monogamy. As this sun establishes light in the solar world, so establish the light of knowledge in the heart of the people. As this God, who is the lord of the world, finds out the hidden immortal matter consisting of *Satva*, *Rajas* and *Tamas* (purity, passion and inertia) in three luminaries, fire, lightning and sun ; so you should know the nature of the matter and other things.

PURPORT :—*O men ! those persons, who are observers of the vow of monogamy and chastity, revealers of truth and untruth, knowers of the cause and effect, soul and other subtle objects; should be looked up as the sun, God and enlightened persons.*

NOTES & REMARKS :—(त्रितेषु) प्रसिद्धविद्युत्सूर्य्येषु ।=Fire, lightning and the sun.

——

The enlightened persons should behave like God— is told :

अयं द्यावापृथिवी वि ष्कंभायदयं रथमयुनक्सप्तरंश्मिम् ।
अयं गोषु शच्यां पक्वमन्तः सोमो दाधार दशंयन्त्रमुत्संम् ॥ २४ ॥

24. *TRANSLATION* :—O highly learned persons ! you should

be like God in your dealings. As He upholds the heaven (light) and earth, as He—yokes the chariot in the form of the sun, which has seven kinds of rays, as He the creator of the world, with His true act; makes this world firm in which there are five gross and five subtle elements, which is like a well full of water. He puts milk in the cows, and strengthens sap in the herbs on earth.

PURPORT :—O enlightened persons ! as God upholds, this world having created justice like the sun, forgiveness like the earth, milk and other saps for the growth of all, so you should try to uphold all.

NOTES & REMARKS :—(दशयन्त्रम्) सूक्ष्मस्थूलानि दशभूतानि यन्त्रितानि यस्मिँस्तत् ।=The world in which there are five subtle and five gross elements. Five Bhootas or elements are पृथिवी, जल, वायु, अग्नि, आकाश earth, water, air, fire & ether. (उत्सम्) कूपमिव जलेन विलक्षम् । उत्स इति कूपनाम (NG 3, 23) ।=Like the well full of water.

Sŭktam—45

Rishi or Seer of the Sŭktam—Shanyur Brahspatya. Devata—1 to 30—Indra, 31-33—Bribustakshaā. Chhanda—Gayatri of various kinds, Ushnik and Anushtup. Svaras—Shadja, Rishabha and Gāndhāra.

What should a king do—is told :

य आनयत्परावतः सुनीती तुर्वशं यदुम् ।
इन्द्रः स नो युवा सखा ॥ १ ॥

TRANSLATION :—O men ! let that prosperous king by your friend, who is giver of all wealth and endowed with his youthfulness (both physical and spiritual) and good policies or justice, brings a mighty—subduer of the violent men and ever industrious person, from afar.

PURPORT :—O men ! you should befriend only that king, who

with his true justice brings highly learned persons from afar, with humility, and sense of welfare for all.

NOTES & REMARKS :—(तुर्वशम्) हिंसकानां वशकरम्। तुर्वी-हिंसायाम् (भ्वा.) अथवा तुरी-गतित्वरणहिंसनयोः (दिवा.) वश-हिंसनार्थकः ।=Who can control violent persons. (यदुम्) प्रयतमानं नरम् । यती-प्रयत्ने (भ्वा.) ।=Industrious man.

What should a king do – is again told :

अविप्रे चिद्वयो दधदनाशुना चिदर्वता । इन्द्रो जेता हितं धनम् ॥ २ ॥

2. *TRANSLATION* :—O men ! you should know that king—the destroyer of his enemies, who becomes glorious, who puts good and desirable life or knowledge even in a man—who is not a genius and who wins beneficent wealth with a swift going vehicle—with or without a horse.

PURPORT :—That enlightened king, who puts knowlege in even ignorant boys, through teaching and sermons, attains, kingdom even without a strong army.

NOTES & REMARKS :—(वयः) कमनीयं जीवनं विज्ञानं वा । (वयः) वी-गति व्याप्तिप्रजन कान्त्यसनखादनेषु (अ.) अत्र गति कान्त्यर्थं ग्रहणम् । गतेस्त्रिस्वर्थेषु ज्ञानार्थं ग्रहणम् ।=Desirable good life or knowledge. (अनाशुना) अनश्वेनापि रथेन गन्त्रा ।=With a swift going vehicle even without a horse.

The same subject of king duties – is continued.

महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥ ३ ॥

3. *TRANSLATION* :—O men ! great and good are the policies of this king, as sanctioned by the eternal Vedas. His protections and glories never fail.

PURPORT :—Those kings, who ever upholding good policy, nourish their subjects like their own children, attain imperishable glory or good reputation.

NOTES & REMARKS :—(पूर्वीः) प्राचीना वेदोविताः ।=Ancient, sanctioned by the Vedas. (प्रशस्तयः) सत्कीर्त्तयः । प्र+शंसु-स्तुतौ (भ्वा.) । =Good reputation or glories.

TRANSLATOR'S NOTES :—The mantra is equally applicable to God, the king of kings or Sovereign of the world. By प्रणीतयः in that case is to be meant—ways of guiding or leading forward. The next mantra makes it clear that here also God can be taken.

Who is to be honoured by men—is told :

सखा॑यो ब्रह्म॑वाहसेऽर्च॑त प्र च॑ गायत । स हि न॑: प्रम॑तिर्म॒ही ॥ ४ ॥

4. *TRANSLATION* :—(1) O friends ! that God, whom you venerate well and whose glory you sing for conveying the knowledge of the Vedas and the Supreme Being, and by whom, good intellect or wisdom and great speech is given to us, is worthy of our adoration.

(2) O friends ! you should honour and praise that enlightened person, who gives you wisdom and refined speech.

PURPORT :—O men ! you should always honour God and an absolutely truthful elightened person, who is engaged in welfare of all, being friendly to one another, so that you may attain wisdom and good speech.

NOTES & REMARKS :—(ब्रह्मवाहसे) वेदेश्वर विज्ञानप्रापणाय । वेदो ब्रह्म (जैमिनीये. 4,11,4,3) ।=For conveying the knowledge of the Vedas and God. (प्रमतिः) प्रकृष्टा प्रज्ञा ।=Good intellect or wisdom. (मही) महती वाक् । मही इति वाङ्नाम (NG 1, 11) ।=Great or refined speech.

How should a king and ministers behave—is told :

त्वमेकस्य वृत्रहन्नविता द्वयोरसि । उतेदृशे यथा वयम् ॥ ५ ॥

5. *TRANSLATION* :—O king ! you are slaughterer of the enemies, as sun is of the clouds, you are worthy of honour, as you are the protector of the helpless or of the officers of the State and

ordinary subjects like us—engaged in this righteous dealing protecting all.

PURPORT :—O king ! as we justly and impartially deal with all, whether they are our own kith or kin or strangers, so you should also do. Being engaged in this kind of righteous dealing, we may get prosperity and emancipation.

NOTBS & REMARKS :— (द्वयोः) राजप्रजाजनयोः ।=Of the officers of the State and ordinary people or relatives and strangers according to the interpretation given in the purport. (वृत्रहन्) यः सूर्यः वृत्रं हन्ति तद्वच्छत्रुहन्तः । वृत्र इति मेघनाम (NG 1,10) शत्रुहन्ता-सूर्यः ।=Slayer of the foes like the sun destroying clouds.

What should a king do—is again told :

नयसीद्वति द्विषः कृणोष्युक्थशंसिनः । नृभिः सुवीर उच्यसे ॥ ६ ॥

6. *TRANSLATION* :—O king ! as you are to be respected by us, as you make even those, who hate as manifesters of the light of the Vedas and never transgress the rules of the righteous, lead them towards the path of righteousness. Therefore, you are called by leading men—as a good hero.

PURPORT :—O king ! if you become an enlightened person, endowed with humility, you can turn by your humility even those, who are haters of the Vedas and Dharma, lovers of the Vedic Dharma by giving good teachings.

NOTES & REMARKS ;—(उक्थशंसिनः) वेदप्रकाशकरणशीलान् । वा गुरुवम् (षडविंशब्राह्मणे 1, 5) वच-परिभाषणे (अ.) पातु तुदिविचिरिचिसिचिभ्यास्थक् (उणादिकोषे 2, 7) इति थकप्रत्ययः मुख्यावाक वेदवागेव उक्थशंसिन ऋच-प्रणव उक्थशंसिनाम् (तैत्तीय सं. 3,2,9,6) । तेन ऋचा मुख्यतया गृह्णम्-उक्थ पदेन प्रभावस्मर्य =Manifesters of the light of the Vedas.

The same subject of king's duties—is told :

ब्रह्माणं ब्रह्मवाहसं गीर्भिः सखायमृग्मियम् । गां न दोहसे हुवे ॥ ७ ॥

7. *TRANSLATION* :—O king ! as with well-trained sweet and

true words, I invite and admire the knower of the four Vedas, who is conveyor of the Vedic words, their meanings, their relation and accents and who is friend of all, praise worthy with lands, like a milch cow is for milking, so you should also do.

PURPORT :—O men ! as learned persons by, the association of an absolutely truthful person, who is well-versed in the Vedas becomes cultured, civilised and enlightened, so you should also become scholar and skilful by their association.

NOTES & REMARKS ;—(ब्रह्माणम्) चतुर्वेदविदम्। अथकेन ब्रह्मत्वं क्रियत इति त्रय्या विद्ययेति। (ऐतरेय ब्राह्मणे 5, 33)। य मेवा मुंतव्यं विद्यायै तेजोरसं प्रावृहत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी) ब्रा॰ 6,11)। तस्माद् यो ब्रह्मनिष्ठः स्यात्त ब्राह्मणं कुर्वीता ब्रह्मा सर्वविद्यः सर्वं (गोपथ उ. 1, 3) परिवृढः श्रुततः (NKT 1, 3, 8) वेदो ब्रह्म (जैमिनीयोप 4,25,3)। =The knower of all the four Vedas. (ब्रह्मवाहसम्) वेदानां शब्दार्थं सम्बन्धस्वराणां प्रापकम्। =The conveyor of the Vedic words, their meanings, relation of the words and meanings and their accents.

By doing what a king can get prosperity—is told :

यस्य॒ विश्वा॑नि॒ हस्त॑योरू॒चुर्वसू॑नि॒ नि द्वि॒ता। वी॒रस्य॑ पृत॒ना॑षहः ॥८॥

8. *TRANSLATION :*—O highly learned persons ! he in whose hands the conquerors in the battle all, things (riches) are stored he who himself is the subduer of the enemies' forces; should protect both the officers of the State and subjects or the preachers and preached (the audience).

PURPORT :—That king, who protects his people with knowledge and wisdom, like his own son, begets all riches and pleasures. He can also provide welfare for his subjects, with the help of his good, able and praiseworthy ministers.

NOTES & REMARKS :—(वसूनि) द्रव्याणि। यद् वै किंच विन्दते तद्वसु (काठक सं॰ 10, 6)। तेन वसूनी द्रव्याणी। =Articles, riches. (द्विता) द्वयो राजप्रजयोरुपदेशकोपदेश्ययोर्वा भावः। =Of both the officers of the State and subjects or the preachers and the preached (audience).

What should men remove and what should they attain—is told :

वि दृळ्हानि चिदद्रिवो जनानां शचीपते । वृह माया अनानत ॥ ९ ॥

9. *TRANSLATION* :—O lord of your subjects ! you are unbending before your foes and splendid like the sun, rend as under, all deceptions of the wicked people and destroy your enemies by organising strong armies of brave men.

PURPORT :—That king, preceptor or teacher is the best, who removes deceit and other evils and makes all men of righteous conduct.

NOTES & REMARKS :—(अद्रिवः) मेघकरसूर्यवद्वर्तमान । अद्रिः इति मेघनाम (NG 1, 10) तस्करः सूर्यः अद्रिवान् ।=Behaving like the sun. (मायाः) कपटानि । माया इति प्रज्ञानाम (NG 3, 9) अत्र दुष्ट प्रज्ञा ।=Deceit, acts of deception or cheating due to bad intellect.

How should the kings and their subjects deal with one another—is told :

तमु त्वा सत्य सोमपा इन्द्र वाजानां पते । अहूमहि श्रवस्यवः ॥१०॥

10. *TRANSLATION* :—O truthful good protector of the wealth and preserver of true knowledge and food-grains ! we desirous of food, knowledge and glory admire you. O giver of great wealth ! let others also praise you.

PURPORT :—O king or scholar, we shall honour you, only so long as, you will remain endowed with noble virtues, actions and temperament, engaged in sustaining the people, self controlled and good charactered.

NOTES & REMARKS :—(सोमपाः) यः सोमैश्वर्यं पाति तत्सम्बुद्धौ । (सोमः) षु-प्रसवैश्वर्ययोः (भ्वा.) अत्र ऐश्वर्यार्थग्रहणम् ।=He who protects wealth. (वाजानाम्) विज्ञानान्नादीनाम् । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 9) वाजः-वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् ।=Of true knowledge, food-grains etc. (श्रवस्यवः) य आत्मनः श्रवोऽन्नादिकमिच्छवः । श्रवः इत्यन्ननाम (NG 2, 7) श्रवः इति धननाम (NG 2, 10) श्रवः प्रशंसाम् इति (NKT 4, 4, 24) ।=Desirous of food grains and other things.

How should the kings and their subjects deal with one another is told :

तमु त्वा यः पुरासिथ यो वा नूनं हिते धने । हव्यः स श्रुधी हवम् ॥११॥

11. *TRANSLATION* :—O king ! listen to us, you who have been worthy of invocation and conferring wealth with certainty. We put our request before you.

PURPORT :- O men ! that king alone should always be respected, who desires for the welfare of all, who makes all endowed with wealth and prosperity and who administers true justice after listening to both strong and weak.

NOTES & REMARKS :—(हिते) सुखकरे ।=Giver of happiness. (हवम्) वार्त्ताम् ।=Talk, Call.

What should king and their ministers etc. attain and and what should they convey to others—is told :

धीभिरर्वद्भिरर्वतो वाजाँ इन्द्र श्रवाय्यान् । त्वया जेष्म हितं धनम् ॥१२॥

12. *TRANSLATION* :—O Indra (destroyer of the enemies) ! when we conquer beneficial wealth with you, with our wisdom and good actions and with our horses having acquired glorious and rapid-going mighty men like the horses; remain with us happily.

PURPORT :—When kings and the officers of the State are in perfect accord with one another and accomplishing well all components of the army, conquer the unjust and wicked foes and bring about the welfare of all with the wealth obtained from victory, then their desires are fulfiled.

What should a king do again—is told :

अभूरु वीर गिर्वणो महाँ इन्द्र धने हिते । भरे वितन्तसाय्यः ॥ १३ ॥

13. *TRANSLATION* :—O king ! you who are requested through good words and are a hero, you by nature being a great conqueror; be the victor in the battle for beneficent wealth.

PURPORT :—If a king, desiring the welfare of all, is grateful knower of the real nature of men and lover of the warriors, then his honour and wealth increase by conquest in battles.

NOTES & REMARKS :—(वितन्तसाय्यः) योवितन्तस्यतिविजयेऽस्ति सः। वि+तन्तस-जये-कण्ड्वदौ पठ्यते इति सायणाचार्यो वेदभाष्ये महर्षिणाऽपि तथैवार्थ कृतो यद्यपि धातुपाठे तन्तस्-दुःखे इति वर्ततेऽजमेर संस्करणे ।=Conqueror. (गिर्वणः) यो गीर्भिवन्यते याच्यते तत्सम्बुद्धौ । वनु-याचने (तन.) ।=He who is requested or begged. (भरे) सङ्ग्रामे । भरे इति संग्रामनाम (NG 2, 17) ।=In the battle.

———

What should a king do - is further told :

या त ऊतिरमित्रहन्मक्षूजवस्तमासति । तया नो हिनुही रथम् ॥१४॥

14. *TRANSLATOIN* :—O slayer of foes ! increase our power by providing us with swift moving vehicles, by what ever means of protection.

PURPORT :—That king only grows constantly, who pleases his subjects by providing them with speedy modes of protection.

NOTES & REMARKS :—(मक्षूजवस्तमा) सद्योऽतिशयेन वेगयुक्ता । =Speediest. (रथम्) विमानादियानम् ।=The vehicle in the form of aircraft etc.

———

Whom should a king, conquer and with what means—is told :

स रथेन रथीतमोऽस्माकेनाभियुग्वना । जेषि जिष्णो हितं धनम् ॥१५॥

15. *TRANSLATION* :—O conqueror ! being most skilful in those, who possess chariots, with our car which is harnessed and divided, you conquer abundant wealth. Therefore you are admirable.

PURPORT :—That king becomes praise worthy, who conquers (gains) abundant wealth with admirable vehicles.

NOTES & REMARKS :—(हितम्) प्रवृद्धम् । हि-गतौ वृद्धौ च (स्वा.) । =Multiplied, adundant. (अभियुग्वना) योऽभियुज्यते बन्यते विभज्यते तेन । युजिर-योगे (रुधा॰) वन-संभक्तौ (भ्वा.) ।=Which is harnessed and divided.

How should a king be—is further told :

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥ १६ ॥

16. *TRANSLATION* :—O man ! praise that king only, who endowed with strong intellect; is wonderful observer of men and their master.

PURPORT :—*O people ! you should regard him only as king, who is endowed with the knowledge of all sciences, good virtues, actions and temperament and is constantly engaged in nourishing his subjects with justice and not a mean fellow.*

NOTES & REMARKS :—(कृष्टीनाम्) मनुष्याणाम् ।=Of men. (वृषक्रतुः) वृषा बलवती क्रतुः प्रज्ञा यस्य सः ।=Endowed with strong intellect. (विचर्षणिः) विचक्षणो द्रष्टा ।=Wonderful seer or observer.

How should a king be—is told :

यो गृणतामिदासिथापिरूती शिवः सखा । स त्वं न इन्द्र मृळय ॥१७॥

17. *TRANSLATION* :—O Indra (king) ! you, who have been and are friend of the admirers, endowed with good virtues, make us happy with your protective powers.

PURPORT :—*O king ! if you are devoid of foes, friend of all and auspicious to all your subjects, you can easily accomplish Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).*

NOTES & REMARKS :—(गृणताम्) प्रशंसकानाम् । गृ-शब्दे (क्र०) ।=Of the admirers. (आपिः) शुभगुणव्यापकः । आप्लृ-व्याप्तौ (स्वा.) ।=Pervading in good virtues.

What should king and ministers do after thinking of what—is told :

धिष्व वज्रं गभस्त्यो रक्षोहत्याय वज्रिवः । सासहीष्ठा अभि स्पृधः॥१८॥

18. *TRANSLATION* :—O king ! you are expert in the use of

good arms and missiles; grasp in your hands the thunderbolt-like band of arms and missiles, to slay the wicked and put up with all troubles to conquer in the righteous battles.

PURPORT :—*O king and warriors of the army ! you should be experts in the use of weapons and missiles and slaying the robbers and other enemies, be of forbearing nature.*

NOTES & REMARKS :—(गभस्त्योः) हस्तयोर्मध्ये । गभस्ती इति बाहुनाम (NG 2, 4) ।=In the hands. (स्पृधः) स्पर्द्धनीयान्सङ्ग्रामान् । स्पृध इति संग्रामनाम (NG 2, 7) ।=Righteous battles.

What kind of man should be admired by men—is told :

प्रत्नं र॒यीणां युजं सखायं कीरिचोदनम् । ब्रह्मवाहस्तमं हुवे ॥ १९ ॥

19. *TRANSLATION* :—O men ! as I praise a man, who is the proper utiliser of wealth of all kinds, is inspirer of students and is the best conveyor of the knowledge of Veda and God and an old (trust-worthy) friend, so you should also do.

PURPORT :—*Those persons only, are the true accepters of virtues, who admire firm friend, who is the accomplisher of public good-is the greatest scholar and by teaching and preaching, urge upon all to accept truth and to renounce untruth.*

NOTES & REMARKS :—(कीरिचोदनम्) कीरीणां विद्यार्थिनां प्रेरकम् । (कीरिः) कीरिरिति स्तोतृनाम (NG 3, 16) । अत्र विद्यायांविदुषां च स्तोता विद्यार्थी गृहणते । चुद-संचोदने । संचोदन ।—प्रेरणम् ।=Impeller or inspirer of students. (ब्रह्मवाहस्तमम्) अतिशयेन वेदेश्वर विद्याप्रापकम् । वह-प्रापणे (भ्वा.) ।=The best conveyor of the knowledge of Vedas and God.

What sort of king should be elected by men—is further told :

स हि विश्वा॑नि॒ पार्थि॑वाँ॒ एको॒ वसू॑नि॒ पत्य॑ते ।
गिर्व॑णस्तमो॒ अध्रि॑गुः ॥ २० ॥

20. *TRANSLATION* :—O men ! he alone (being matchless), is

the best among those to be praised, is of true movement and is the lord of the good articles known on earth, is worthy of our praise.

PURPORT :—*O men ! you should elect him as king, who is endowed with unparallelled intellect and knowledge, is knower of the science of earth and other objects, is a man of admirable virtues, actions and temperments and truthful conduct.*

NOTES & REMARKS :—(अध्रिगुः) सत्यगतिः । अध्रिगुः अधृतगमनः इति (NKT 5, 2, 10) । अथवा प्रशासनमेवाभिप्रेतस्यात् तच्छब्दवत्वात (NKT 5,,10) यः प्रशासनं करोति सोऽध्रिगः=प्रशासनमेवादेशरूपा वाक् सा चापि-सत्त्वाधिवृत्तो हिमति प्रशासकः इन्द्रोऽप्यध्रिगुरुच्यते (NKT 5, 2, 11) ।=A man of truthful movement (गिर्वणस्तमः) अतिशयेन वाग्भिः प्रशंसनीयः ।= The best, worthy of praise.

What should authorities of the State and the people do to adorn one another—is told :

स नो॑ नि॒युद्भि॒रा पृ॑ण॒ कामं॒ वाजे॑भिर॒श्विभिः॑ ।
गोम॑द्भि॒र्गो॑पते धृ॒षत् ॥ २१ ॥

21. *TRANSLATION* :—O lord of the land ! you being bold, fulfil our noble desires, with the help of the givers of knowledge and food—grains etc.; with reasonable acts, with men, who are possessers of good land, cows and admirable speech and with the co-operation of the benevolent men, who are like the sun and the moon.

PURPORT :—*O king ! if you fulfil our noble desires, we will also fulfill your desires.*

NOTES& REMARKS :—(नियुद्भिः) निश्चितहेतुभिः ।=With reasonable acts. (वाजेभिः) विज्ञानान्नादि कारिभिः । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 9) । वाजः वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । =With men who are givers of knowledge and food etc. (अश्विभिः) सूर्य्याचन्द्रम आदिभिः । तत्कावश्विनौ ? द्यावापृथिव्या वित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके ।) (NKT 12,1,1) । अत्र सूर्यचन्द्रवत् परोपकारीणामध्यापकोपदेशको गृहीतु शक्येते ।=With the benevolent men like the sun and moon or teachars and preachers.

What should men do and for whom—is told :

तद्वो गाय सुते सचा पुरुहूताय सत्वने ।
शं यद्गवे न शाकिने ॥ २२ ॥

22. *TRANSLATION* :—O men ! what praise is offered to you in this world, let that be for the truthful, man of pure heart, admired by many, like the mighty devotee, who sings the glory of God. O king ! you should also praise their glory.

PURPORT :—As by the teaching and preaching and actions of an enlightened person, who is well-versed in all sciences, the welfare of all is accomplished, in the same way, the happiness of the subjects, ever grows by the best king.

NOTES & REMARKS :—(सुते) उत्पन्नेऽस्मिञ्जगति । षु-प्रसवैश्वर्ययोः (स्वा.) । उत्पन्न जगत्सुतम् ।=In this world created by God. (सत्वने) शुद्धान्तःकरणाय ।=For a man who is of pure mind, intellect and heart. (गवे) स्तावकाय । गौरिति स्तोतृ नाम (NG 3, 16) ।=For a devotee of God, who sings the glory of God.

How should the kings and their subjects mutually deal—is further told :

न घा वसुर्नि यमते दानं वाजस्य गोमतः ।
यत्सीमुप श्रवद् गिरः ॥ २३ ॥

23. *TRANSLATION* : - That man, who being the repository of the knowledge endowed with good and refined speech, gives that (knowledge) to others and listens to the words (of wisdom) of enlightened persons, does not perish.

PURPORT :—That man, who gives knowledge and freedom from fear and listens to the words of wisdom uttered by the enlightened men, is not destroyed by the obstacles.

NOTES & REMARKS :—(यमते) यच्छति ददाति । यम-परिवेषणे (चु.) परिवेषणं दानमेव ।= Gives. (गोमतः) प्रशस्तवाग्युक्तस्य । गौरिति वाङ्नाम (NG 1, 12) ।=Of the person endowed with admirable speech.

How should a king be—is told :

कुवित्संस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् ।
शचीभिरप नो वरत ॥ २४ ॥

24. *TRANSLATION :*—Let that king ! destroyer of the wicked thieves and robbers, who with his wisdom or actions goes to the path, where there are many cows of a librel man, who distributes much, accept us.

PURPORT :—That man becomes a discriminator between truth and untruth, who removes all wicked persons, thieves and robbers and accepts the best persons, for the propagation of just dealing.

NOTES & REMARKS :—(कुवित्सस्य) यः कुवित्महत्सनति विभजति तस्य । कुवित् इति बहुनाम (NG 3, 1) । =Of the person who distributes much. (व्रजम्) व्रजन्ति यस्मिंस्तम् । व्रज-गतौ (भ्वा.) ।=Path.

All men should praise a righteous person—is told :

इमा उ त्वा शतक्रतोऽभि प्र णोनुवुर्गिरः । इन्द्रं वत्सं न मातरः ॥२५॥

25. *TRANSLATION* :—O king ! you are engaged in nourishing the subject, and endowed with infinite wisdom. Our words praise you, as mother cows call aloud for their calves. You should admire them.

PURPOR :—O king ! as cows please their calves with love in the same manner, well-trained speeches gladden all. This you should know.

NOTES & REMARKS :—(नोनुवुः) भृशं प्रशंसेयुः । (नोनुवुः) णु-स्तुतौ योन: पुन्यैन् भृशं वा स्तुवन्ति छन्दसि लुङ्-लङ्लिटः इति लट् स्थाने लिट् । शतमिति बहुनाम (NG 3, 1) ।=Praise much. (शतक्रतो) अमितप्रज्ञ । क्रतुरिति प्रज्ञानाम (NG 3, 9) ।=Man of infinite wisdom.

Whose friendship does not end—is told :

दूणाशं सख्यं तव गौरसि वीर गव्यते । अश्वो अश्वायते भव ॥२६॥

26. *TRANSLATION* :—O brave king (or enlightened person)! endowed with the power of endurance and other virtues, as the bull loves a cow, as the horse loves the mare, in the same manner, you be our friend, whose friendship is free from decay and firm.

PURPORT :—As a bull loves the cows and horse the mares in the same manner, the friendship of good men is imperishable or firm. This should be known to all.

NOTES & REMARKS :—(दूणाशम्) दुर्लभो नाशो यस्य तत् । णश-अदर्शने (दिवा.) ।=Imperishable or ever lasting.

How should a king be—is further told :

स मंन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥२७॥

27. *TRANSLATION* :—O enlightened person! enjoy delight or convey that delight to others with your body, for acquiring great wealth with food. Do not yield your admirer to reproach. Therefore you are popular among men.

PURPORT :—O officers of the State and people! Gladden all with food and other things. Never censure those, who do not deserve condemnation. Always try to increase prosperity.

NOTES & REMARKS :—(मन्दस्वा) आनन्दाऽऽनन्दय वा । अत्र संहितायामिति दीर्घः । मदि-स्तुति मोदमदस्वप्नकान्ति गतिषु (भ्वा.) अत्र मोदार्थः ।=Enjoy delight or gladden others. (अन्धसः) अन्नादेः । अन्धः इति अन्ननाम (NG 2, 7) । =With food and other things.

What should a man get and where—is told :

इमा उं त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः । वत्सं गावो न धेनवः ॥२८॥

28. *TRANSLATION* :—O praiseworthy (with good words)!

these well—trained or cultured speeches reach you in this world as the milch-cows reach their calves. Let them come to us also.

PURPORT :—*Those, who are men and women of good character and conduct, let all sciences and speeches approach you, as the cows approach their calves.*

NOTES & REMARKS ;—(सुतेसुते) उत्पन्न उत्पन्ने जगति ।=In the world. (नक्षन्ते) व्याप्नुवन्तु प्राप्नुवन्तु । नक्षति-गतिकर्मा (NG 2, 14) अत्र गतेस्त्रिनक्षतिष्वर्थेषु प्राप्त्यर्थः । नक्षति-व्याप्तिकर्मा (NG 2, 18) ।=May pervade or obtain.

Who is the best—is told :

पुरूतमं पुरूणां स्तोतृणां विवाचि । वाजेभिर्वाजयताम् ॥ २९ ॥

29. *TRANSLATION* :—O men ! those speeches, which come to the great scholars—well-versed in many sciences, in the dealing-revealing the true meaning of various words of many enlightened devotees, honouring with food offerings etc.—may come to us a lso.

PURPORT :—*Those are the best among many, who have acquired true knowledge, humility and righteous conduct.*

NOTES & REMARKS :—(पुरूतमम्) अतिशयेन बहुविद्यम् । पुरु इति बहुनाम (NG 3, 1) ।=The greatest scholar well-versed in many sciences. (विवाचि) विविधार्थसत्यार्थप्रकाशिका वाचो यस्मिन् व्यवहारे ।=In a dealing consisting of the speeches revealing the true meaning of many words. (वाजयताम्) प्रापयताम् । (वाजयताम्) वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंगृहीत्वा व्याख्यानं प्रापयताम् इति णिच् ।=Conveying

---

There should be perfect accord between the king and his subjects—is told :

अस्माकमिन्द्र भूतु ते स्तोमो वाहिष्ठो अन्तमः ।
अस्मान् राये महे हिनु ॥ ३० ॥

30. *TRANSLATION* :—O king—giver of wealth ! let our

dealing full of praise for you, which is most attractive and nearest (hearty); may you multiply your strength. Let this nearest and most attractive praiseful dealing, may increase or encourage us for great wealth.

PURPORT :—O king ! let your wealth be for the good of your subjects and let the wealth belonging to the people be yours (to be used for their well-being). Without this, advancement of the king and his subjects is not possible.

NOTES & REMARKS :—(अन्तमः) निकटस्थः । अन्तमानाम् इति अन्तिकनाम (NG 2,16) ।=Nearest. (हिनु) वर्धयतु । हि-गतौ वृद्धौ च (स्वा.) अत्र वृद्ध्यर्थः ।=May increase.

Now something about trade—is told :

अधि बृबुः पणीनां वर्षिष्ठे मूर्धन्नस्थात् । उरुः कक्षो न गाङ्ग्यः ॥३१॥

31. *TRANSLATION* :—O men ! you should utilise the service of carpenter or other artisan, who like the bank of the river sets himself near the land (owing to his good virtues) over the head of the admired traders.

PURPORT :—There is simile used in the mantra. As there are banks and islands of the river flowing on earth, so there should be artists and artisans near the traders.

NOTES & REMARKS : (बृबुः) छेत्ता । बृहू—उद्यमने (तुदा.) ।=Cutter of wood etc. in various shapes, carpenter and other artisans (including goldsmiths, and ironsmiths etc.) (कक्षः) कान्तस्तटादिः ।=Island or bank etc. (गाङ्ग्यः) यो गां गच्छति तस्या अदूरभवः । गौरिति पृथिवीनाम (NG 1, 1) ।=Standing near the land.

What is the result of imparting good education—Is told :

यस्य वायोरिव द्रवद्भद्रा रातिः सहस्रिणी । सद्यो दानाय मंहते ॥३२॥

32. *TRANSLATION* :—O men ! he, whose auspicious charity

goes in thousands of ways and articles, swift like the rushing of the wind, grows quickly for donation.

PURPORT :—Those person, who are lovers of giving the gift of knowledge and other things, enjoy full and desirable happiness. Those, who advance the cause of technology, obtain infinite wealth.

NOTES & REMARKS : –(महंते) वर्धंते । महंते इति दान कर्मा (NG 3,20) । मन्न रातिः इत्यादि दानक्रिया योगाद्दान वृद्ध्यर्थः ।=Grows, multiplies.

———

The same subject of good education—is continued :

तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।
बृबुं सहस्रदातमं सूरिं सहस्रसातमम् ॥ ३३ ॥

33. *TRANSLATION ;*—All those artisans, who praise well from all sides, the Chief artist or artisan, who is giver of thousands of articles and a scholar, who is proper distributor of thousands of articles, always acquire unparallelled wealth. He, who is the master of these artisans and artists should keep them with honour.

PURPORT :—Those, who admire the learned artists and artisans, who are experts in various activities, attain infinite wealth and are able to give in charity unmeasured wealth.

NOTES & REMARKS : –(कारवः) शिल्पिनः । (कारवः) डुकृञ्-करणे (तना.) अत्र शिल्पकर्त्तारः ।=Artists and artisans. (बृबुम्) मुख्य शिल्पिनम् ।=Chief artist. (सहस्रसातमम्) असंख्यानां पदार्थनामतिशयेन विभक्तारम् । षण-संभक्तौ (भ्वा.) ।
=Distributor of innumerable articles.

———

Sūktam—46

Rishi or Seer of the Sũktam—Shanyur—Brahshatya. Devatā—Indra Pragaartha. Chandas—Anushtup, Brihati, Gāyatri and Pankti of various kinds. Svaras-Gāndhara, Madhyama and Panchama.

Something about technology—is told :

त्वामिद्धि हवामहे साता वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्ववर्तः ॥ १ ॥

1. *TRANSLATION* :—O wealthy person! we artists and artisans call you on the occasion of the division (proper utilisation or application) of the scientific knowledge. We call on you, who are a good master on earning wealth. Like a charioteer for his horses, we call on you in all directions.

PURPORT :—O wealth person! if you are our helper or patron, with the help of the wealth given by you, we may make you richer by manufacturing many articles with technology.

NOTES & REMARKS :—(वाजस्य) विज्ञानस्य । वज-गतौ अत्रगतेस्त्रिष्वर्थेषु ज्ञानार्थं ग्रहणम् ।=Of the scientific knowledge. (काष्ठासु) दिक्षु । काष्ठाः इति दिङ्नाम (NG 1, 6) ।=In all directions. (वृत्रेषु) धनेषु । वृत्रम् इति धननाम (NG 2, 10) ।=In many kinds of wealth.

What do men attain by technology—is told :

स त्वं नश्चित्र वज्रहस्त धृष्णुया महः स्तवानो अद्रिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ २ ॥

2. *TRANSLATION* :—O king! you are splendid like the sun, a wonderful scholar, holder of arms and missiles in your hand. With skill admiring the great virtues, give us cows and horses to be harnessed in chariots like the prize given to a conqueror in a battle with true knowledge.

PURPORT :—O king and officers of the State! as warriors obtain wealth and honour by winning in the battle, in the same manner, those, who are experts in various arts get abundant wealth.

NOTES & REMARKS : (अद्रिवः) मेघयुक्तसूर्यवद्वर्त्तमान ।=Splendid like the sun. (सत्रा) सत्येन विज्ञानेन। सत्रा इति सत्यनाम (NG 3, 10) । =With true knowledge. (वाजम) सङ्ग्रामम् । वाज इति बलनाम (NG 2, 9)

अत्र बल साध्य संग्राम ग्रहणम वाजसातौ इति तु संग्रामनाम सुपठितमेव (NG 2, 17) ।
=Batttle.

How should men deal in the battles—is told :

यः सं॒त्राहा विच॑र्षणि॒रिन्द्रं॒ तं हू॑महे व॒यम् ।
सह॑स्रमुष्क॒ तुवि॑नृम्ण॒ सत्प॑ते॒ भवा॑ स॒मत्सु॑ नो वृ॒धे ॥ ३ ॥

3. *TRANSLATION* :—O wealthy and protector of the good ! you are endowed with infinite virility and riches, we sincerely call upon you on all days, like a learned person calls upon you. You, who are most manly with a thousand powers, help us in the battles for prosperity.

PURPORT :—We praise only him, who protects us every day and we may also guard him in the battle.

NOTES & REMARKS :—(सत्राहा) सत्यदिनानि । सत्रा इति सत्यनाम (NG 3, 10) ।=All true days. (सहस्रमुष्क) असंख्यातवीर्य्यं । सहस्रमिति बहुनाम (NG 3, 1) ।=Endowed with infinite virility, most manly with a thousand powers. (तुविनृम्ण) बहुधन । तुवीति बहुनाम (NG 3, 1) नृम्णम् इति धननाम (NG 2, 10) ।=Possessor of abundant wealth.

How should the king and his subjects promise—is told :

बाध॑से॒ जना॑न् वृष॒भेव॑ म॒न्युना॒ घृषौ॑ मी॒ळ्ह ऋ॑चीषम ।
अ॒स्माकं॑ बोध्यवि॒ता म॑हाध॒ने त॒नूष्व॒प्सु सूर्ये॑ ॥ ४ ॥

4. *TRANSLATION* :—O praiseworthy like a Rik of the Veda ! you fight those in the battle, which is waged to subdue the wicked, with wrath like a bull, who gives trouble to the people. Enlighten us, being our protector in our bodies, in our Prânas (vital energy) and in the battle and enlighten us like the light in the sun. As you do this, therefore, are worthy of our honour.

PURPORT :—O king ! we accept you (as our leader) for the

destruction of the wicked and our protection. Enlighten us about truth and just duties.

NOTES & REMARKS :—(मीळ्हे) सङ्ग्रामे । मीळ्हे इति संग्रामनाम (NG 2, 17) ।=In the battle. (महाधने) सङ्ग्रामे । महाधने इति संग्रामनाम (NG 2, 17) ।=In the battle.

What should a king do—is told :

इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥ ५ ॥

5. *TRANSLATION* :—O most virtuous king ! endowed with wonderful virtues, actions and temperament and handsome jaw, nose and other parts, holder of arms and missiles in your hands, bring us name, fame and food, that gives us much strength and is very nourishing, by which you fill this earth and heaven to the full.

PURPORT :—*O king ! you should bear such noble virtues, actions and temperament, that you are able to uphold justice, land, kindom, army and victory.*

NOTES & REMARKS :—(पपुरि) पालकं पुष्टिकरम् । पपुरि is from पृ-पालनपूरणयो (जुहा.) ।=Nourishing, supporting.

How should a king be—is told :

त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु हूमहे ।
विश्वा सु नो विथुरा पिब्दना वसोऽमित्रान्त्सुषहान्कृधि ॥ ६ ॥

6. *TRANSLATION* :—O king ! shining with knowledge and humility, inhabiting or establishing men in happiness, we call on you-mighty among the enlightened men and overcomer of the armies of enemies for protection and advancement. Make our foes easy to subdue and make the armies of our enemies that deserve to be crushed miserably and fear striken.

PURPORT :—All should regard that king as their father, who regards the happiness and misery of his ministers and subjects as his own and tries his utmost to vanquish his foes.

NOTES & REMARKS :—(चर्षणीसहम्) शत्रुसेनायाः सोढारम् । चर्षणयः इति मनुष्यनाम (NG 2, 3) ।=Subduer of the army of foemen. (पिष्टना) पेष्टुमर्हाणिशत्रु सैन्यानि । षह-शक्तौ-सामर्थ्ये (3, 17) काशवृत्सव धातुपाठे। शत्रु तिरोधशक्ति मन्तम् इत्यर्थः। पिष्लृ-संचुर्णने (रुधा.) ।=The armies of enemies that deserve to be crushed. (विथुरा) व्यथायुक्तानि । व्यथ-भयसंचलनयोः (भ्वा.) अत्रत्यार्थः भयभीतान्ति ।=Miserable to or fear striken.

What should a king keep and where—is told :

यदिन्द्र नाहुषीष्वाँ ओजो नृम्णं च कृष्टिषु ।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥ ७ ॥

7. *TRANSLATION* :—O Indra ! you are lover of your subjects. Bring to us all nourishing food materials, strength and wealth that is found among men. Bring to us, all manly powers produced by exertion, that are found on the land, consisting of five great elements and pure fame.

PURPORT :—O king ! if you make all subjects, full of knowledge, wealth and grain, then you can attain pure glory (or good name) and by obtaining land in which all the five elements are in proper proportion and in pure form.

NOTES & REMARKS :—(नाहुषीषु) नहुषाणां मनुष्याणाम् आसु-प्रजासु । नहुषः इति मनुष्यनाम (NG 2, 3) ।=Among men. (ओजः) बलकरमन्नादिकम् । ओजः इति बलनाम (NG 2, 9) ।=Food grains that are nourishing or invigorating. (नृम्णम्) धनम् ।=Wealth. (पौंस्या) पुरुषार्थजानि बलानि । पौंस्यानि इति बलनाम (NG 2, 9) ।=Manly powers produced by exertion.

TRANSLATOR'S NOTES !—It is certainly wrong on the part of Shri Sayahacharya ; Prof. Wilson, Griffith and other to take *Nahusha* as the name of a particular king instead of taking it for men in general as clearly stated in the Vedic Lexicon Nighantu.

What shuuld a king do—is further told :

यद्वां तृक्षौ मघवन् द्रुह्यावा जने यत्पूरौ कच्च वृष्ण्यम् ।
अस्मभ्यं तद्रिरीहि सं नृषाह्येऽमित्रान्पृत्सु तुर्वणे ॥ ८ ॥

8. *TRANSLATION* :—O king ! you, who have earned wealth with justice, when will you give us that strength, wich a man, endowed with knowledge and good virtues possess. When will you grant us that strength, by which we may overcome our enemies in the battles ?

PURPORT :—O king ! you will become fit to achieve victory over your enemies when you will honour good men and slight (rebuff) the wicked.

NOTES & REMARKS :—(तृक्षौ) विद्याशुभगुणप्राप्ते । तृक्ष-गतौ (भ्वा.) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्या ।=In a man endowed with knowledge and good virtues. (पूरौ) पूर्णबले । पॄ-पालन पूरणयोः (जु.) अत्र पूरणार्थः ।=In a very mighty powerful person.

What kind of house should men build—is told :

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत् ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥ ९ ॥

9. *TRANSLATION* :—O king ! grant us a happy home in which three metals—gold, silver and copper have been duly used and which is equally good and comfortable in winter, summer and rainy seasons. When you grant such a dwelling place to wealthy persons and myself, make them united with good light.

PURPORT :—Men should build a house, which is comfortable in all seasons, is endowed with wealth and grains, full of trees, flowers, fruits, pure air, water and righteous and well to do persons and having built it, should dwell there, so that happiness may ever grow with health.

NOTES & REMARKS ;—(त्रिधातु) त्रयः सुवर्ण रजत ताम्रा धातवो यस्मिंस्तत् ।=Where there is proper blending of three metals i. e. gold,

silver and copper. (त्रिवरूथम्) शीतोष्ण वर्षासूत्तमम् । वरूथम् इति गृहनाम (NG 3, 4) । =Good or comfortable in winter, summer and rainy seasons. (दिद्युम्) सुप्रकाशम् । दिद्यु is from दिवु—क्रीडाविजिगीषा व्यवहारद्युति-स्तुतिमोदमदस्वप्नकान्ति गतिषु (दिवा.) अत्र द्युत्यर्थः =Good light.

———

What should a king do for whom—is told :

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया ।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ १० ॥

10. *TRANSLATION* :—O (king) Indra ! you an destroyer of your enemies, served and honoured with good words and possessor of abundant wealth, those, who with bold mind and speech, slay the enemy and thoroughly smite down his army from all sides, along with them, you be closest guardian of our bodies

PURPORT :—O king ! trusting those righteous heroes, who are subduers of the robbers and other wicked persons and enemies, and who are engaged in nourishing the subjects; accomplish well the duties of a ruler.

NOTES & REMARKS :—(धृष्णुया) प्रगल्भत्वादिना । (ञि)धृषा-प्रागल्भ्ये (स्वा.) ।=With boldness. (आदभुः) समन्तात् हिंसन्ति । दभ्नोति वधं वधकर्मा (NG 2, 19) ।=Slay, smite down.

———

What should a king do—is further told :

अध स्मा नो वृधे भवेन्द्र नायमवा युधि ।
यदन्तरिक्षे पतयन्ति पर्णिनो दिद्यवस्तिग्ममूर्धानः ॥ ११ ॥

11. *TRANSLATION* :—O (king) Indra ! augmenter of wealth, with those brilliant warriors, who go to the battle like the birds in the firmament seated above (in the aircraft etc.) and try to achieve victory, be our (increaser) helper and protect us constantly in the fight.

PURPORT :—Having established aircrafts and other vehicles to

go to and come from the firmament, like the birds in the firmament, achieve victory with the aid of good warriors and other persons and be exalted.

NOTES & REMARKS :—(पतयन्ति) गच्छन्ति । पत्लृ-गतौ (भ्वा.) ।=Go. (दिद्यवः) प्रकाशमानाः । दिवु-क्रीडा———द्युम-गतिषु (दिवा.) अत्रद्युत्यर्थः । द्युतिः-प्रकाशः ।=Brilliant. (तिग्ममूर्द्धानः) तिग्म उपरि वर्त्तमानाः ।=Seated above (in the aeroplane etc.)

TRANSLATOR'S NOTES :—There is clear reference to the use of the aeroplanes in battles and for other purposes. The simile of the birds does not leave any doubt about it.

The same subject of king's duties—is continued :

यत्र शूरा॑सस्तन्वो॑ वितन्व॒ते प्रि॒या शर्म॑ पितॄ॒णाम् ।
अध॑ स्मा यच्छ त॒न्वे॒३ तने॑ च छ॒र्दिर॒चित्तं॑ या॒वय॒ द्वेषः॑ ॥ १२ ॥

12. *TRANSLATION* :—O king ! in the battle, where heroes protect the bodies of their fathers (elderly people) and their masters and protect their sweet homes. Give for our dwelling good home and keep enemies far away.

PURPORT :—*O king ! keep with you or under your patronage, brave and righteous person respectfully and driving away all enemies, spread your fame far and wide by providing good enjoyable objects in the homes of fathers and masters.*

NOTES & REMARKS :—(शर्म्म) शर्माणि गृहाणि । शर्मेति गृहनाम (NG 3, 4) ।=Homes. (छर्दिः) गृहम् । छर्दिरिति गृहनाम (NG 3, 4) ।=Home. (यावय) वियोजय । अत्र युजादीनामित्यभ्यासदैर्घ्यम् ।=Drive away, keep for away.

How should men go and do other works—is told :

यदि॑न्द्र॒ सर्गे॒ अर्व॑तश्चो॒दया॑से म॒हाध॒ने ।
अ॒स॒मने॒ अध्व॑नि वृजि॒ने प॒थि श्ये॒नाँ इ॑व श्रव॒स्यतः॑ ॥ १३ ॥

13. *TRANSLATION* :—O (king) Indra ! you—the destroyer

of your brave enemies, when ever you harhess your horses (like falcons) desirous of obtaining glory and food on a hignway, which is to be united (one road with the other), where no war ls going on and by which (through business etc.) much wealth can be acquired and which is powerfully constructed, even the distant place appears to be close.

PURPORT :—O king ! even apart from battle, whenever you have to go any where, you should go quickly. There should be no looseness or laxity either in walking or by any vehicle which should be swift and not slow-going.

NOTES & REMARKS :—(असमने) अविद्यमानं समनं संग्रामो यस्मिंस्तस्मिन् । समनम् इति संग्रामनाम (NG 2, 17) ।=Where a battle is not going on. (वृजिने) बले । वृजनम् इति बलनाम (NG 2, 9) अत्रवृजिनशब्दोऽपि तत्पर्यायित्वेन गृहीतः ।=Power or powerful.

What should king and ministers etc. do—is told :

सिन्धूँरिव प्रवण आशुया यतो यदि क्लोशमनु ष्वणि ।
आ ये वयो न वर्वृतत्यामिषि गृभीता बाह्वोर्गवि ॥ १४ ॥

14. *TRANSLATION* :—O king ! speeding like rivers, rushing down a steep descent and like birds attracted to the sound or the bait, if you go quickly and if the machines or the rays of electricity move swiftly, then going to distant places will not be difficult. Others also, who go or come should do so swiftly.

PURPORT :—There are two similes used in the mantra, as water goes down swiftly from a higher place or as the faleons and other birds run quickly for flesh. so you travel quickly on land, water and firmament.

NOTES & REMARKS :— (वयः) पक्षिणः । अत्र गत्यर्थः शीघ्रगतिमन्तः पक्षिणः। =Birds. (स्वनि) शब्दे । स्वन-शब्दे (भ्वा.) ।=On sound. (गवि) पृथिव्याम् । गौरिति पृथिवीनाम (NG 1, 1) वी-गतिव्याप्ति प्रजन कान्त्यसनखादनेषु (अदा.) । =On earth.

Sūktam—47

Rishi or Seer of the Sūktam—Garga. Devatā—Soma, Indra and other subjects as mentioned in the mantras. Chhandas—Trishtup, Pankti, Brihati and Gāyatri of various kinds. Svaras—Dhaivata, Panchama and Shadja.

By doing what should a king become unbearable for enemies—is told :

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्वस्य पपिवांसमिन्द्रं न कश्चन संपत आहवेषु ॥ १ ॥

1. *TRANSLATION* :—O heroes ! this Soma (juice of the invigorating herbs) is very delicious and full of sweetness. It is strong and rich in sap. No one can conquer (or resist) Indra or brave king when he has drunk this Soma.

PURPORT :—*No foes can conquer those in battles, who are endowed with physical and spiritual power by the observance of Brahmcharya (abstinence-selfcontrol), regularity and proper food.*

NOTES & REMARKS :—(आहवेषु) सङ्ग्रामेषु । आहवे इति संग्रामनाम (NG 2, 17)।=In battles.

What should men take and what should they do—is told :

अयं स्वादुरिह मदिष्ठ आस यस्येन्द्रो वृत्रहत्ये ममाद ।
पुरूणि यश्च्यौत्ना शम्बरस्य वि नवतिं नव च देह्यो॒३ हन् ॥ २ ॥

2. *TRANSLATION* :—A king who is full of vigour like the sun, become very powerful by drinking this invigorating *Soma* juice and as the sun smites down ninety-nine movementrs of the cloud. That king being very much advanced in power, defeats all the strength of the foes.

PURPORT :—*O men ! by taking that invigorating juice which is very delicious and which augments strength intellect and vigour, conquer your enemies and enjoy thornless (complete) kingdom.*

NOTES & REMARKS :—(वृत्रहत्ये) सङ्ग्रामे। वृत्तूर्ये इति संग्रामनाम (NG 2, 17)। तुरी-गति त्वरणहिंसनयोः (दिवा.) तस्मात् वृ तूर्ये वृत्रहत्ये इति पर्यायवाचक शब्दौ।=In the battle. (च्यौत्ना) बलानिच्यौत्नमिति बलनाम (NG 2, 9)। =Strengh, powers. (शम्बरस्य) मेघस्य। शम्बर इति मेघनाम (NG 1, 10)। Of the cloud. (देह्यः) उपचेतुं योग्यः। दिह्-उपचये (अदाः) उपचयः दिः। =Advanced in power.

What does Soma do—is told :

अयं मे पीत उदियर्ति वाचमयं मनीषामुशतीमजीगः।
अयं षळुर्वीरमिमीत धीरो न याभ्यो भुवनं कच्चनारे ॥ ३ ॥

3. *TRANSLATION* :—O men! this *Soma* when properly drunk stirs up my voice and strengthens my intellect desiring the knowledge of all objects, by which a man get his desires fulfilled. Like a wise man of meditation, it enables me to acquire the knowledge of all six kinds of earth including all creatures, far and near. This *Soma* should be prepared according to the medical science.

PURPORT :—*O men! only such articles should be taken as increase the strength of the speech, intellect and body and by which knowledge of the scriptures can be easily grasped. Things which diminish or spoil the power of intellect and body should never be taken.*

NOTES & REMARKS :—(मनीषाम्) प्रज्ञाम्। मनीषा-मनसईषया स्तुत्या प्रज्ञयावा (NKT 2, 7, 25) अत्र प्रज्ञार्थग्रहणम्।=Intellect. (उशतीम्) कामयमानाम्। (उशती) वश-कान्तौ (अदा.) कान्तिः—कामना।=Desiring the knowledge.

What does soma do—is told :

अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदयं सः।
अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वन्तरिक्षम् ॥ ४ ॥

4. *TRANSLATION* :—O men! this *Soma* (creative power of

God) upholds nectar in three lower regions like the earth. It is this that causes the greatness of the earth and causes rain from the light or rays of the sun. It should be taken from all sides for proper utilisation. It is this, that is the upholder af the subtle cause and is, therefore, the bestower of happiness upon all.

PURPORT :—O men! gather and take that Soma which upholds the earth alongwith air and upholds the sun with his rays and become free fram all diseases.

NOTES & REMARKS :—(वष्मणिम्) वर्षकम् । वृषु-संचने ।=Rainer. (पन्तरिक्षम्) अन्तरक्षयं कारणाख्यम् ।=Subtle cause.

TRANSLATOR'S NOTES :—Here Soma is to be taken in a comprehensive sense of the creative Power of God that upholdes all things and beings.

The same subject—is continued :

अयं विदच्चित्रदृशीकमर्णः शुक्रसद्मनामुषसामनीके ।
अयं महान्महता स्कम्भनेनोद् द्यामस्तभ्नाद् वृषभो मरुत्वान् ॥ ५ ॥

5. *TRANSLATION* :—O men! as this sun, which has many airs or gases within it or around which causes rain (by drawing up the water) creates worth seeing water in the army of or near the pure dawns and with great upholding power it upholds the heaven. You should use that sun for doing mighty works.

PURPORT :—O highly learned persons! you should enjoy happiness by revealing the light of knowledge like the sun from moring onward.

NOTES & REMARKS :—(मरुत्वान्) मरुतो बहवो वायवो विद्यन्ते यस्मिन् सः। ओजो वै वीर्यं मरुतः (जैमिनीयोप 3, 3, 9). So मरुत्वान् means also mighty मरुतो वृष्टिम् अमृतश्रयावयन्ति (मैत्रायणिसं. 2,4,7) मरुतो रश्मयः (जैमिनीयोप 3,1,74 ता. ब 14,12,1) So the sun is मरुत्वान् as it his so many rays.=The sun containing many airs, or winds with in. (स्कम्भनेन) धारणेन। By upholding power.

TRANSLATOR'S NOTES :—ओजो वै वीर्यं मरुतः (जैमिनीयोप) 3, 3, 9) So मरुत्वान् also means mighty. मरुतो वृष्टिम प्रमुत श्रावयन्ति (मैत्रायणि, 2, 4, 8) So it is clear that the word मरुत is used for monsoon winds. मरुतो-रश्मयः (जैमिनीयोप 3, 174, शा. ब्र. 12, 1) । So the sun is मरुत्वान् as it has so many rays.

How should a king be—is further told :

धृषत्पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम् ।
माध्यंन्दिने सवंन आ वृषस्व रयिस्थानो रयिमस्मासु धेहि ॥ ६ ॥

6. *TRANSLATION* :— O fearless Indra (Commander-in-Chief of the army) ! you who are like the sun in splendour, as the sun-slayer of the clouds, drinks much water drawn from the earth and ocean at noon, showing your boldness in the battle, drink *Soma* (the juice of the invigorating herbs and plants) in a vessels and be mighty. You, who are the possessor of the riches, give us wealth.

PURPORT :—*O king as the sun at noon illuminates the whole world, so holding the seat of justice, hear well both sides of the case (the petitioner and the respondent) and then manifest justice according to true policy.*

NOTES & REMARKS :—(इन्द्र) सूर्यवद्वर्त्तमान सेनेश । अथ यः स इन्द्रोऽसौ सऽ आदित्यः (Stph 8, 5, 3, 2) । सेना वा इन्द्राणी । (मैत्रायणसिं 2, 2, 5; काठक स. 10, 10) तस्मात् इन्द्र-सेनानीः ।=O Commander-in-Chief of the army ! who are like the sun in splendour. (वसूनाम्) पृथिव्यादीनां मध्यात् ।=Of the earth and other places of habietation.

How should a king be—is further stated :

इन्द्र प्र णः पुरएतेवं पश्य प्र नो नय प्रतरं वस्यो अच्छं ।
भवां सुपारो अंतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥ ७ ॥

7. *TRANSLATION* :—O Indra destroyer of the wicked,

like a good leader, look upon us with love. Lead us on to surpass the strength of our enemies. Convey to us very good wealth by righteous means. O excellent guardian ! bear us well through peril and lead us on to wealth with careful guidance, the follower of a good policy consistent with justice, you be the ruler of an admirable policy.

PURPORT :—That king alone can get real admiration, who is true examiner of men, leading men onward to prosperity treading on the path of justice, taking men across miseries and war, and following a righteous policy.

NOTES & REMARKS :—(वस्यः) वसीयोऽतिशयेन सुष्ठुधनम् ।=Very good wealth. (वामनीतिः) वामा प्रशंसिता नीतिर्यस्य सः । वाम इति प्रशस्यनाम (NG 3,8) ।=A man of admirable policy. (प्रतरम्) शत्रूणां बलोल्लङ्घनम् । तृ-प्लवनसन्तरणयोः (भ्वा.) अत्र सन्तरणार्थः ।=Surpassing the strength of the foes.

How should a king deal with his dependents—is told :

उ॒रुं नो॑ लो॒कमनु॑ नेषि वि॒द्वान्त्स्व॑र्व॒ज्ज्योति॒रभ॑यं स्व॒स्ति ।
ऋ॒ष्वा त॑ इन्द्र॒ स्थवि॑रस्य बा॒हू उप॑ स्थेयाम शर॒णा बृ॒हन्ता॑ ॥ ८ ॥

8. *TRANSLATION :*—O king ! conveyor of justice, we take shelter in your great and strong arms-which destroy enemies, as you are old or advanced in knowledge and humility. You are worthy of reverence us you lead us to much worldly prosperity and to the light of knowledge free from fear and endowed with much happiness.

PURPORT :—A king should make all his subjects, endowed with knowledge, fearlessness and happiness, so that they may always be agreeable to him.

NOTES & REMARKS :—(स्थविरस्य) विद्याविनयाभ्यां वृद्धस्य ।=Old or advanced in knowledge and humility. (ऋष्वा) ऋष्वौ महान्तौ । ऋष्व इति महन्नाम (NG 3,3) =Great.

How should that king deal with whom—is told :

वरिष्ठे न इन्द्र वन्धुरे धा वहिष्ठयोः शतावन्नश्वयोरा ।
इषमा वक्षीषां वर्षिष्ठां मा नस्तारीन्मघवन्रायो अर्यः ॥ ९ ॥

9. *TRANSLATION* :—O opulant king ! endowed with hundreds of riches, provide us the best chariot-seat, drawn by two swift horses, and associated with us with love. Bring us the best among all viands. Do not keep us away from good food materials.

PURPORT :—A king should be urged by the people of the army and his subjects to bring them abundant wealth by seating them in good chariots, so that people may not cheat them.

NOTES & REMARKS :—(इषाम्) अन्नादीनाम् । अन्नं वा इषम् (कोषी. 2, 8, 5) ।=Of food and other things. (वन्धुरे) प्रेमबन्धने ।=In the bond of love. (शतावन्) शतानि बलानि विद्यन्ते यस्य तत्सम्बुद्धौ ।=One who has hundreds of strength.

What should a king do—is again told :

इन्द्र मृळ मह्यं जीवातुमिच्छ चोदय धियमयसो न धाराम् ।
यत्किञ्चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम् ॥१०॥

10. *TRANSLATION* :—O king ! bestow happiness on me. Desire for my long life, inspire me to have good intellect, good actions and good speech-attractive like gold. Accept my prayers in whatever words I speak, provide me the company of enlightened persons.

PURPORT :—There is simile used in the mantra. As all ordinary men desire to have gold and other kinds of wealth, so you should always desire to nourish your subjects well. Make such arrangments that all your subjects may attain well-trained speech, knowledge, long life and the associatton with the enlightened men.

NOTES & REMARKS :—(अयसः) हिरण्यस्य । अय इति हिरण्यनाम (NG 1, 2) ।=Gold. (धियम्) प्रज्ञां धर्म्यं कर्म वा धीरिति प्रज्ञानाम (NG 3, 9) धीरिति

कर्मनाम (NG 2, 1)=Good intellect or good action. (धाराम्) प्रगल्भां वाचम्। धारा इति वाङ्नाम (NG 1, 11)=Good and effective speech.

TRANSLATOR'S NOTES :—The word अय: is generally used for iron, so other translators usually render into English the second stanza as—"sharpen my intellect as it were a blade of iron". There is nothing objectionable there, particularly when by Indra—God is to be taken :

What should a king do and why should the subjects resort to him—is told :

त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम्।
ह्वयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥ ११ ॥

11. *TRANSLATION* :— O men ! as I invoke a prosperous king, who is endowed with great wealth, who is giver of knowledge, destroyer of ignorance and wicked persons. fearless and brave, mighty, invited by many men, bearer of good virtues and a good fighter in the battle. May that Indra—endowed with greatly admired wealth, give happiness to us.

PURPORT :—*As men invoke God, who is our great Helper every where, so they should resort to a God-like pure and good king also.*

NOTES & REMARKS :—(अवितारम्) ज्ञानादिप्रदम्। अव धातोर्दानार्थमादाय ज्ञानादिप्रदम् इति व्याख्यानम्।=Giver of knowledge etc. (इन्द्रम्) अविद्या-दुष्टजनविनाशकम्। इन्दन् शत्रूणां दारयिता वा द्रावयिता वा (NKT 10, 1, 8)। =Destroyer of ignorance and wicked persons. (इन्द्रम्) सेनाधरम्। =Upholder or supporter of the army.

TRANSLATOR'S NOTES :— Rishi Dayanand Saraswati's (purport) clearly denotes that the mantra is equally applicable to God with slight change in the meaning of some words. *Shakra* in that sense is almghity, अवितारम् Protector, शूरम् is Destroyer of all evils and so on.

How should that king be and how should he be protected—is told :

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥ १२ ॥

12. *TRANSLATION* :—O men ! let us be guardians of that king, who is destroyer of wickedness, knower of all sciences, who has many kith and kin. Let him be, with his protective power, giver of good happiness to us. Let him remove all malice or malicious persons and make us fearless. May we be the guardians of that king, who is mighty on account of the observance of Brahmacharya (abstinence). You should also guard him.

PURPORT :—O men ! all should always protect that king, who is well-versed in all sciences, observer of Brahmacharya (abstinence), having many friends, protector of good persons like his ownself and punisher of the wicked and, who makes us all fearless from all sides.

NOTES & REMARKS :—(विश्ववेदाः) यो विश्वं विज्ञानं वेत्ति । विद् ज्ञाने (अदा.) ।=Who is knower of all sciences. (सुमृळीकः) सुष्ठु सुखकरः । मृड-सुखने (तु.) ।=Bestower of good happiness.

———

How should kings and their subjects deal with one another—is told :

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्चिद् द्वेषः सनुतर्युयोतु ॥ १३ ॥

13. *TRANSLATION* :—O men ! let us be in the good intellect and in the auspicious righteous mental dealing of that king, who is endowed with knowledge and humility and is doer of the service to the enlightened person, association with them and gift of knowledge, let that king, who is well protector of all, endowed with his own power, keep away from us-whether near us or far, all haters of *Dharma* (righteousness and duty). He is therefore, to be respected by us.

PURPORT :—O officers of the State and the people ! let us

always deal with one another in the same way, in which a king dwells in pure justice and good virtues. Let us be the preservers of justice and righteousness, always removing all vices unitedly.

NOTES & REMARKS :—(आरात्) समीपाद् दूराद्वा । आरे इति दूरनाम (NG 3,26) आरात् दूरसमीपयोः (अव्ययार्थे:) ।=From far and near. (युयोतु) पृथक्करोतु । यु-मिश्रणे अमिश्रणे च (भ्वदा.) अत्र अमिश्रणार्थः ।=Separate, keep far away.

Virtues of a king—is told :

अव॒ त्वे इ॑न्द्र प्र॒वतो॒ नोर्मिर्गिरो॒ ब्रह्मा॑णि नि॒युतो॑ धवन्ते ।
उ॒रू न राधः॒ सव॑ना पु॒रूण्य॒पो गा व॑ज्रिन्युव॒से समिन्दू॑न् ॥ १४ ॥

14. *TRANSLATION* :—O Indra (King) ! you are the wielder of the thunderbolt-like powerful weapons and missiles. Sure and true good words, wealth and grains come to you as waters of rivers rushing down a slope. Likewise abundant wealth, good urges move you. You unite waters, lands or speeches and joys, therefore you are the best.

PURPORT :- *All sciences, all wealth and all joy are attained by those people, who perform good actions (like Brahmacharya—abstinence). These things go to such persons, as water goes down a slope and wealth comes to an industrious person.*

NOTES & REMARKS :—(नियुतः) निश्चित-सत्यवाचः ।=Sure and true words. (ब्रह्माणि) धनान्यन्नानि वा । ब्रह्म इति धननाम (NG 2,10) ब्रह्म इति अन्ननाम (NG 2, 7) ।=Wealth or food materials. (इन्दून्) आह्लादान् । इदि-परमैश्वर्ये । चदि-आह्लादने (भ्वा.) ।=Joys.

Who should ask whom and how should they answer—is told :

क ईं॑ स्तव॒त्कः पृ॑णा॒त्को य॑जाते॒ यदु॒ग्रमिन्म॒घवा॑ वि॒श्वहावे॑त् ।
पादा॑विव प्र॒हर॑न्न॒न्यम॑न्यं कृ॒णोति॒ पूर्व॒मप॑रं॒ शची॑भिः ॥ १५ ॥

15. *TRASLATION* :— O enlightened persons ! who glorifies

God in this world, and who nourishes all ? Who truly performs the *Yajna* in the form of honouring highly learned men ?

That wealthy man, who with his good actions, always protects a person full of splendour, who like the moving feet makes the last precede, the formost follower. (making first the last and vice versa).

PURPORT :—O learned persons, we ask you some questions.

1. Who glorifies God is this world ?

2. Who nourishes all, with justice ?

3. Who honours the enlightened persons ?

The following are answers to the above questions respectively :

1. The man endowed with wisdom and Yoga always glorifies God.

2. That just king, who impartially punishes the guilty and honours a righteous person, is protector of all.

3. Only who is himself enlightened and knower of the merits and defects, can honour highly learned persons.

NOTES & REMARKS :—(ईम्) प्राप्तव्यं परमात्मानम् । ईमिति पदनाम (NG 4, 2) ।=Who praises the God. (पृणात्) पालयेत । पृण-प्रीणने (तुदा.) प्रीणनं तर्पणं पालनं वा =May nourish.

How should that king be - is further told :

शृृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
एधमानद् विळुभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥ १६ ॥

16. *TRANSLATION* :—O ministers ! I hear him to be the administrator of justice, who, being a hero, subdues or tames every strong man and taking all different persons to the course of justice, hater of the haughty (growing at the cost of others) shining with justice and humility among both the officers of the State and the subjects and bearer of knowledge and humility, calls upon all (to discharge their duties).

PURPORT :—O men! he alone is fit to be a ruler, who punishes the wicked, honours good men, punishes those, who are jeolous of those who make progress and respects the happy and who, administers true justice after hearing the arguments of both the petioner and the respondent.

NOTES & REMARKS :—(योष्कूयते) भृशमाह्वयति । योष्कूयते इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञान गमनं प्राप्तिश्च अत्र ज्ञानार्थं ग्रहण कृत्वा ज्ञापयति-कर्तव्य-पालनार्थं भृशम् आह्वयती स्यर्थम् ।=Invokes or calls upon (to discharge their duties). (राजा) न्यायविनयाभ्यां प्रकाशमानः । राजृ-दीप्तौ (भ्वा.) ।=Shining with justice and humility.

Some Do's and Do not's for King—is told :

परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदस्तर्तरीति ॥ १७ ॥

17. *TRANSLATION* :—That king, who is full of splendour like the sun, who gives up the friendship of the bad people and shaking men, who are devoid of experience, and cultivates friendship with enlightened and experienced good men, goes beyond miseries, like the sun passing autumn season.

PURPORT :—That king who gives up the friendship of old and experienced good men and keeps freindship of mean fellows, falls down from the path of welfare. That man enjoys full life with happiness, who gives up the company of ignorant persons and cultivates friendship with enlightened men.

NOTES & REMARKS :—(तर्तरीति) भृशं तरति ।=Swims across or goes beyond miseries etc. (अवधून्वानः) अवकिकम्पयन् ।=Shaking.

What is the nature of this soul—is told :

रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश ॥ १८ ॥

TRANSLATION :—O men! the soul by its manifestations

conveys the same forms. This is its only form to talk about. It assumes many bodies according to its actions and is therefore multiformed. It has its thousands of forms of the senses (inner and outer) Pranas and thousands of nerves, which are comparable i fastness with horses.

PURPORT :—O men ! as electricity assumes practically the same form as the object it enters, in the same manner, the soul becomes, of the same nature as the body. When it desires to see an external object, its knowledge becomes of the same form having seen it. It commincates with the entire body through innumerable nerves which are contained in the body along with electricity.

NOTES & REMARKS :—(हरय:) अथवा इन्द्रियाण्यन्त:करणप्राणा: । तद्वत् एतै:इदं सर्वं हरति तस्माद् हरय: (जैमिनीयो 1, 14, 35) तस्मात् हरणशीलत्वात् अथवा: इन्द्रियान्त: करण प्राणादयो हरय: अदित्वस्य हरय: हरण आदित्य रश्मय:। (NKT 7,7,24) जैमिनीयोपनिषद ब्राह्मणेऽस्यमूकस्यसूर्यपरक व्याख्यानेऽभिहितम् । युक्तस्यास्य (इन्द्रस्य) हरय: शता दशेति सहस्त्रंहैत आदित्य रश्मय: । तेऽस्य युक्तास्तैरिदं सर्वंतरति तद्यदे तैरिदं सर्वं हरति तस्माद् हरय: (जैमिनीयोप 1, 14, 3, 5) ।=Horses in the form of inner and outer senses, Pranas and thousands of nerves. (प्रतिचक्षणाय) प्रत्यक्षकथनाय ।=For talking about. (प्रतिरूप:) तदाकारवर्तमान: ।=Present in the same form. (मायाभि:) प्रज्ञाभि: ।=By intellect.

TRANSLATOR'S NOTES ;—It is opposed, therefore, to the Nirukta and the Jaimineeyo Brahmana to take Indra for God and मायाभि: as illusions as taken by Prof. Wilson, Griffith and others माया इति प्रज्ञानाम (NG 3, 9) । To translate it as illusion is wrong. Shri Sayanacharya himself has rightly stated in his first interpretation of the mantra मायाभि: ज्ञाननामैतत् । ज्ञानै:-आत्मीयै: संकल्पै: । But he has given the other meaning as अनादिमायाशक्तिभि:-as not his own but as other's opinion saying अन्ये मन्यन्ते । इन्द्रिय-मिन्द्रलिङ्ग मिन्द्र दृष्टमिन्द्र सृष्टमिन्द्र जुष्टमिन्द्र दत्तमिति वा इति पाणिनीयाय । अष्टाध्याम् 5, 2, 3 इन्द्र आत्मा इति काशिकायामपि । The Neo-Vedantic interpretation is not authentic, opposed to the Nirukta, Jaimineey-punishad Brahman and other ancient literature, as well as, to reason or even common sense. It is simply ridiculous to say as Wilson has done 'Indra' multiform by his illusions, proceeds to his many worshippers, for the horses yoked to his car are a thousand" (Wilson). Its absurdity is evident on the face of it.

How does soul behave in the body—is told :

युञ्जानो हरिता रथे भूरि त्वष्टेह राजति ।
को विश्वाहा द्विषतः पक्ष आसत उतासीनेषु सूरिषु ॥ १९ ॥

19. *TRANSLATION :*—As a charioteer yoking horses in the charming chariot shines very well, so the soul shines in the body (which is like a chariot with senses as horses). Who will take the side of the ignorant people, when wise enlightened men are sitting there ?

PURPORT :—O men ! you should give up the side of ignorant men and always side with the enlightened men. As a good charioteer controls the horses well and by yoking them in the chariot, easily reaches destination, so, a soul by self-control can accomplish all its purposes. As a charioteer feels sad in a chariot yoked with wicked horses, in the same manner, the soul feel miserable in a body without self control.

NOTES & REMARKS :—(हरिता) हरणशीलावश्वौ ।=Horses. (रथे) रमणीये यान इव शरीरे ।=In the body which is like a charming chariot. (त्वष्टा) तनूकर्त्ता जीवः ।=Subtle soul.

The idea of this Veda Mantra is explained in Kathopnishad 1.3.3-6. Ed.

How can men get health—is told :

अगव्यूति क्षेत्रमागन्म देवा उर्वी सती भूमिरंहूरणाभूत् ।
बृहस्पते प्र चिकित्सा गविष्टावित्था सते जरित्र इन्द्र पन्थाम् ॥ २० ॥

20. *TRANSLATION :*—O Indra (remover of diseases and defects) ! O protector of the great objects ! O good physician ! by you and this earth (land) which is full of many fruits etc and where sometimes battles are razed by active people, going about here and there and where there are plots of some mi,es, we acquire that land. In this way, in the combination of well-trained and refined speech, we prepare a path for a devotee of God.

PURPORT :—O men ! with the friendship, of good vaidyas

(physicians) you should become healthy, free from all diseases. long lived, very mighty and enlightened. Then obtaining the kingdom of the earth, you should go from place to place by like aircrafts, vehicles and tread upon the path of the enlightened men.

NOTES & REMARKS :—(अंहूरण) यें ऽह्वयन्ति तेऽह्वो गन्तारस्तेषां रणः सङ्ग्रामो यस्यां सा । अहि-गतौ (भ्वा.) गौरिति वाङ्नाम (NG 1, 11)।=A land where there is some times a battle among the active people. (गविष्टौ) गोः सुशिक्षिताया वाचः सङ्गतौ । इष्टिः यज-देवपूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः ।=In the combinntion of the well-trained or cultured speech.

How should the officers of the State and the people deal with one another—is told :

दिवेदिवे सदृशीरन्यमर्द्धं कृष्णा असेधदप सद्मनो जाः ।
अहन्दासा वृषभो वस्नयन्तोदव्रजे वर्चिनं शम्बरं च ॥ २१ ॥

21. *TRANSLATION* :—O men ! as the sun when risen, sets half portion of the globe separately every day and dispels the darkness of this world by its rays, that sun causing the rain, destroys the respondent cloud, in the same manner, the officers of the State and ordinary subjects covering one another should behave.

PURPORT :—*O men ! as the sun and the cloud attracting the whole world make it endowed with heat and water, as the sun illuminates the half of the earth and causes rain, dispels darkness and gladdens all, in the same manner, the officers of the State and the subjects should make all happy by attracting truth, giving up falsehood, removing injustice and propagating justice, showering the sermon of good education.*

NOTES & REMARKS :—(जाः) जायमानः सूर्यः । (जाः) जनी—प्रादुर्भावे —The sun when rising. Here manifesting or rising. (वस्नयन्ता) वस्नमिवाचरन्तौ राजप्रजाजनौ । वस्नम्-वस्त्रम् ।=The king and the subjects behaving like covering or clothes.

How should the king and his subjects deal with one another—is told :

प्रस्तोक इन्नु राधंसस्त इन्द्र दश कोशयीर्दश वाजिनोऽदात् ।
दिवोदासादतिथिग्वस्य राधः शाम्बरं वसु प्रत्यंग्रभीष्म ॥ २२ ॥

22. *TRANSLATION* :—O Indra (king) ! endowed with great wealth and full of splendour like the sun, your admirer gives ten plots full of wealth and abundant foodstuffs and he makes it tenfold. We get from the giver of light for a hospitable man-wealth and good water from the cloud. Give that to us and we may give the same to you.

PURPORT :—O king ! protect that man in your state, who is the giver of measureless wealth and showerer of happiness, serving honourable guests. Let us give that wealth to you which we receive from others, and give to us that which you receive.

NOTES & REMARKS :—(शांबरम्) शंबरे मेघे भवम् । जलाढ्यं द्रव्यम् । शम्बर इति मेघनाम (NG 1, 10) ।=Water in the cloud. (कोषयीः) य कोशान्यान्ति ताभूमीः ।=Plots of land. (वाजिनः) बह्वन्नयुक्तस्य । वाज इत्यन्ननाम (NG 2, 7) ।=Endowed with abundant food materials. (दिवोदासात्) प्रकाशदातुः । दासृ-दाने (भ्वा.) ।=Of the giver of light. (अतिथिग्वस्य) योऽतिथीनागच्छति तस्य ।=Of a man who approaches venerable guests for service.

What should the ministers receive from a king—is told :

दशाश्वान्दश कोशान्दश वस्त्राधिभोजना ।
दशों हिरण्यपिण्डान्दिवोदासादसानिषम् ॥ २३ ॥

23. *TRANSLATION* :—O king ! let we get from you, who, are giver of desirable wealth, ten fold horses and other things, ten treasures of wealth, ten fold clothes and abundant riches along with, tenfold stores of gold.

PURPORT :—Those who are righteous, brave conqueror of enemies, loyal to the king, engaged in the work of nourishing the people

and enlightened ministers, should receive the tenfold gift of horses and other things from the king, for distribution.

NOTES & REMARKS :—(दिवोदासात्) कमनीयधनदातुः । दिवु-धातोः कान्त्यर्थ-मादाय कमनीय धनदातुः । इति व्याख्यानम् कान्तिः-कामना । दासु-दाने (भ्वा.) ।=From the giver of desirable wealth. (असनिषम्) संभज्य प्राप्नुयाम् । षण- संभक्तौ (भ्वा.) ।=May get for distribution.

———

Whom should the king delegate power—is told :

दश रथान्प्रष्टिमतः शतं गा अथर्वभ्यः । अश्वथः पायवेऽदात् ॥२४ ।

24. *TRANSLATION* :—O king or householder ! as a wise and virtuous householder, who unites all, who gives to the sages of non-violent nature, for nourishment and feeding ten chariots and a hundred cows, which are in his possession, so you should also give.

PURPORT :—Those kings and officers of the State, who delegate powers for providing food, cows, chariots etc. to others, in turn get good materials.

NOTES & REMARKS :—(अथर्वभ्यः) अंहिसकेभ्यः । थर्व-हिंसायाम् । (काश-कृतधातुपाठे (1, 204) ।=For non-violent sages. (अश्वथः) यः अश्नुते सः । अशूङ्—व्याप्तौ । सङ्घाते च (स्वा.) ।=A virtuous person pervading in good virtues and uniting all.

———

What should a king do—is further told :

महि राधो विश्वजन्यं दधानान् भरद्वाजान्त्साञ्जयो अभ्ययष्ट ॥२५॥

25. *TRANSLATION* :—That king can become a sovereign, who being the son of a man, who makes many just dealings associates with the upholders of knowledge, food grains and the great wealth that is bestower of happiness to all, or which can produce many odd articles.

PURPORT :—That king alone can make his state advanced, who making his body and soul powerful by the observance of Brahmacharya

(abstinence), having multiplied all kinds of wealth, and gathers under him the best persons.

NOTES & REMARKS :—(साञ्जंय:) यो विविधान्न्याययुक्तान् व्यवहारान् सृजति तस्यापत्यम् ।=The son of a man who makes various just dealings, (भरद्वाजान्) ये वाजानन्नादीन् भरन्ति तान् । वाज इति अन्ननाम (NG 2,7) वाज इति बलनाम (NG 2, 9) वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेषु ज्ञानार्थं ग्रहणमत्र ।=Upholders of foodgrains, knowledge and strength.

—— ——

What kind of friends should a king desire—is told :

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धो असि वीळयस्वास्थाता ते जयतु जेत्वानि ॥ २६ ॥

26. *TRANSLATION* :—O hero ! you who are like the sun, the protector of the rays, as *you* are firm and strong in body, taking all beyond miseries, very brave, endowed with well-trained and refined speeches, you be our friend. Being of good faith and devotion, make us firm. Let your army conquer the armies of your enemies.

PURPORT :—*Men should have friendship with powerful persons, so that they may always achieve victory.*

NOTES & REMARKS :—(वीड्वङ्ग) वीडूनी बलिष्ठान्यङ्गानि यस्य सः ।=Whose organs of the body are very strong and powerful. (वनस्पते) वनानां किरणानां पालकः सूर्य इव ।=Who is like the sun-the protector of the rays. (वीलयस्व) दृढान् कुरु ।=Make us firm.

TRANSLATOR'S NOTES :—It is noteworthy that while Prof. Wilson, Griffith and others following Sayanacharya consider the mantra addressed to the forest wood of which the chariot is made, Rishi Dayanada Sarasvati taking into consideration the epithets used—takes it for a brave and strong hero. How wrong and misleading is therefore Griffith's foot note that 'This car is the deified object of this and the two following stanzas." (Griffith's translation of the Hymns of the Rigveda Vol. I. P. 612).

——————

From whom should men take benefits—is told :

दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥ २७ ॥

27. *TRANSLATION* :—O enlightened person ! take the mighty strength borrowed from the lightning or the sun, from the earth or firmament, from the trees, from the flood of waters and the rays of electricity and vehicles like aircraft—covered from all sides and unite with the proper implements.

PURPORT :—Those persons, who having aquired strength from all sides, showerhappiness on all, like the sun generating the cloud, are honoured everywhere.

NOTES & REMARKS :—(दिवः) विद्युतःसूर्याद्वा ।=From lightning or the sun. (पृथिव्याः) भूमेरन्तरिक्षाद्वा पृथिवीत्यन्तरिक्षनाम (NG 1, 3) ।=From the earth or firmament. (इन्द्रस्य) विद्युतः । गावः इति रश्मिनाम (NG 1, 5) यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) स्तनयित्नु रेवेन्द्रः (Stph 11, 6, 3, 9) हु-दानादनयोः । आदाने च-अत्र आदा ।=Of electricity. (रथम्) तथ्यं पदानां आतम् विमानादियानविशेषम् ।=Special vehicle in the form of aircraft etc.

What should a king accomplish with electricity—is further told :

इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥ २८ ॥

28. *TRANSLATION* :—O highly learned and charming king ! take and properly utilise that stroke or sound of electricity, which is like the army of the heroes, like the embryo of the Prāna (vital energy) and like the nave or centre of the best air in giving various useful articles.

PURPORT :—O highly learned persons ! build an army endowed with the internal actions of electrity and other articles and be adorned with achieving victory.

NOTES & REMARKS :—(वज्र:) प्रहार: शब्दो वा ।=Stroke or sound. (अनीकम्) सैन्यमिव ।=Like an army. (मित्रस्य) प्राणस्य । प्राणो वै मित्र: (Stph 8, 4, 2, 6) ।=Of the Prāna (vital energy). (वरुणस्य) श्रेष्ठस्य वायो: । वातो वरुण: (मैत्रायणी सं. 4, 8, 5) ।=Of the most acceptable air. (रथ) रमणीय । रथ: रममाणोऽस्मिंस्तिष्ठतीतिवा (NKT 9, 2, 11) ।=Charming, beautiful.

What should the enlightened persons do—is further told :

उर्प श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्ठितं जगंत् ।
स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्दवीयो अप सेध शत्रून् ॥ २९ ॥

29. *TRANSLATION* :—O thunderer like the wardrum ! as God knows the earth, the firmament, the sun or electricity and all this world—set in order by Him, so being united with Omnipresent God and electric weapons, drive away your enemies, very far. Adoring God, who knows what is always good for you, put new life in all.

PURPORT :—O highly learned persons ! as God has established earth, sun and all this world by His infinite Power, so electricity has been established by Him in all things. Put new life in all, by meditating upon God and by using electricity and other things in various ways. Conquer your enemies—even living in distant places.

NOTES & REMARKS :—(दुन्दुभे) दुन्दुभिरिव गर्ज्जक ।=Thunderer like the sun. (सजू:) संयुक्त: । स+जुषी-प्रीतिसेवनयो: (तु.) अत्र प्रीत्यर्थ: । =Being united in love.

The same subject of enlightened persons—is continued :

आ क्रन्दय बलमोजो न आ धा नि: ष्टनिहि दुरिता बाधमानः
अपं प्रोथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिरसि वीळयस्व ॥ ३० ॥

30. *TRANSLATION* :—O thunderer like the war-drum ! thunder out strength and fill us full of vigour. Make your enemies weep out of fear. Inspire us with powerful voice. Driving away all

vices and evils make your enemies, who are like bad dogs, powerless. As you are like the fist of electricity i.e. destroyer of the wicked, make us strong and firm.

PURPORT :—*O king ! uphold such a strength in you, that all vicious and wicked foes may disappear and you be able to nourish your subjects.*

NOTES & REMARKS :—(स्तनिहि) शब्दय । स्तन-देवशब्दे (चुरा.) । =Make sound to inspire. (प्रोथ) जेतुं पर्याप्तो भव शत्रूनसमर्थान् कुरु ।=Be strong enough to conquer.

———

What should kings and officers of the State do—is told :

आमूरंज प्रत्यावर्तयेमाः केतुमद्दुन्दुभिर्वावदीति ।
समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥ ३१ ॥

31. *TRANSLATION* :—O king ! as the war-drum speaks aloud as battle's signal, in the same manner, get back these armies which have, big wings as their symbol and with their help drive away the armies of the enemies. Let our charioteers conquer our enemies. Let those brave persons adorn us, who go to distant places for victory.

PURPORT :—*O king and his ministers ! keep strong armies adorned with war-drums, strong and mighty and with their help, conquer the enemies even if, they live at distant places and nourish your subjects with righteous acts.*

NOTES & REMARKS :- (अश्वपर्णाः) महान्तः पर्णाः पक्षा येषान्ते । अश्व इति महत नाम NG ।=Which have big wings or sides. (केतुमत्) प्रशस्तप्रज्ञायुक्तम् । =Endowed with good intellect.

TRANSLATOR'S NOTES :—अश्व इति महत नाम Quoted by Maharishi Dayananda Sarasvati in his commentary on the Vedas ; though not available now in the extant Nighantu.

———

Sūktam—48

Seer or Rishi of the Sūktam—Shanyu. Devatā-Agni, Maruts, Poosha, Prishnidyāvabhoomi. Chhands-Brihati, Jagati, Trishtup, Anushtap and Ushnik of various kinds. Svaras-Madhyama, Nishada, Gānadhara and Rishabha.

What should the enlightened persons do—is told :

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे ।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥ १ ॥

1. *TRANSLATION* :— O enlightened men, in every one of your *Yajnas* (non-violent sacrifices) and with every word, let us try to approach for strength, purifying God and a good leader, who, bis a purifier like the fire. Like an immortal highly learned and eloved friend, as I praise you, so you should also praise the enlightened men

PURPORT :—O men ! as highly learned persons generate love in you, so you should also have love in your hearts for the accomplishment of our good actions.

NOTES & REMARKS :—(जातवेदसम्) जातविद्यम् । जातवेदाः कस्मात ? जातानि वेद। जातानि वैनं विदुः—। जाते जातविद्यत (NKT 7, 5, 19) ।=An enlightened person who knows many sciences. (अग्नये) पावकाय । =For purifying God and a great leader who is purifier like fire. (दक्षसे) बल प्राप्तये । दक्ष इति बलनाम (NG 2,9) ।=Highly learned, expert.

How should the kings and their subjects deal with one another—is told :

ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये ।
भुवद् वाजेष्वविता भुवद्वृध उत त्राता तनूनाम् ॥ २ ॥

2. *TRANSLATION* :—O men ! let us protect that king, who, desires or loves us, who is our protector in the battles and otherwise, for giving what is worth-giving, who is our guardian and source of our strength, who is saviour of our bodies and who does not allow

our strength to decay. Let us bestow happiness on him and let him give happiness and joy to us.

PURPORT :—*O men of the army and other people ! let us give abundant happiness to that king, who, is the protector of all in the battle field and outside, being agreeable to him.*

NOTES & REMARKS :—(ऊर्जः नपातम्) पराक्रमस्य अपातयितारमनाशकम् । =Not allowing us to waste our energy. (वाजेषु) संग्रामेषु । वाज इति बलनाम (NG 2, 9) अत्र बल साध्य सङ्ग्रामार्थे प्रयोगः ।=In the battles. (हव्य-दातये) दातव्यदानाय । हु-दानादनयोः आदाने च (जुहो.) अत्र दानार्थः ।=For giving what is worth-giving.

What should a king do—is further told :

वृषा ह्यग्ने अजरो महान्विभास्यर्चिषा ।
अजस्रेण शोचिषा शोशुचच्छुचे सुदीतिभिः सु दीदिहि ॥ ३ ॥

3. *TRANSLATION*:—O enlightened leader ! you are shining with knowledge and humility. You are mighty, free from old age (energetic), purifying, with constant lustre and light with good radiance illumine all, illumine us also well with them.

PURPORT :—*O king ! you should nourish and protect your subjects constantly with the light of knowledge and humility.*

NOTES & REMARKS :—(अर्चिषा) सत्कारेण दीप्त्या वा । अर्च-पूजायाम् (भ्वा.) अर्चिः इति ज्वलतोनाम (NG 1, 17) । =With honour or lustre. (शोचिषा) प्रकाशेन । शोचति-ज्वलतिकर्मा (NG 1, 16) शोचिः इति ज्वलतोनाम (NG 1, 17) ।=With light. (शोशुचत्) भृशं पवित्रयन् ।=Purifying much. (दीदिहि) प्रकाशय ।=Illumine.

What should a king do—is further told :

महो देवान्यजसि यक्ष्यानुषक्तव क्रत्वोत दंसना ।
अर्वाचः सीं कृणुह्यग्नेऽवसे रास्व वाजोत वंस्व ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are (shining and purifying

like the fire) you associate with great and enlightened persons, who, come in front of you. You perform suitable good actions. By your wisdom, may we also associate with these enlightened men. Give to us what is desired for our protection. Bestow happiness on us from all sides. Give us good food material.

PURPORT :—Those who make ignorant people good scholars, enjoy much happiness.

NOTES & REMARKS :—(यजसि) सङ्गच्छसे । यज-देवपूजा सङ्गतिकरण दानेषु-अत्र सङ्गतिकरणार्थः ।=Associate. (दंसना) कर्माणि । दंस इति कर्मनाम (NG 2, 1) दंस एव दंसना ।=Actions. (वाजा) अन्नानि । वाज इत्यन्ननाम (NG 2,7) ।=Food materials. (सीम्) सर्वतः । सीम् इत्यव्ययं सर्वत इत्यर्थे । सीमिति परिग्रहार्थीय । प्र-सीमादीत्या असृजत । प्रासृजदिति वा प्रासृजत्सर्वत इति वा । विसीमतः सुरुचो वेन आवः रिति च (Y. V. 133) । व्यवृणोत्सर्वत आदित्यः । (NKT 1,3,7) इत्य सर्वत इत्यर्थस्य समर्थनं स्पस्टम्) ।=From all sides.

What should men do is again told :

यमापो अद्रयो वना गर्भमृतस्य पिप्रति ।
सहसा यो मथितो जायते नृभिः पृथिव्या अधि सानवि ॥ ५ ॥

5. *TRANSLATION* :—O men ! the clouds, the rays and water produced through hydro-electricity, flood the earth. The same water uplifted by the leading engineers at the top of hills gives power for optimum use. Therefore, you should make the optimum use of this water on the level of earth.

PURPORT :—O men ! those scientists who find Agni (fire and electricity) within all and produce it by rubbing, become masters in the kingdom of the earth.

NOTES & REMARKS ;—(वना) किरणाः । वनमिति रश्मिनाम (NG 1, 5) रश्मिः=किरणः ।=The rays of the sun. (अद्रयः) मेघाः । अद्रिरिति मेघनाम (NG 1, 10) ।=Clouds.

What should men do—is told :

आ यः पुप्रौ भानुना रोदसी उभे धूमेन धावते दिवि ।
तिरस्तमो ददृश ऊर्म्यास्वा श्यावास्वरुषो वृषा श्यावा अरुषो वृषा ॥६॥

6. *TRANSLATION* :—O men ! which Agni (in the form of the sun) fills both heaven and earth with its lustre of the rays, which (in the form of fire) hastens with its smoke to heaven, and which (in the form of electricity) dispels darkness of the nights, is seen shining in dark nights, is the cause of rain and somewhat red (in the form of lightning). You should know all these different forms of Agni.

PURPORT :—Utilise that Agni properly (in the form of electricity) which is revealed by the earth and the sun, which is swift and is dispeller of darkness.

NOTES & REMARKS :—(ऊर्म्यासु) रात्रिषु । ऊर्म्येति रात्रिनाम (NG 1, 7)। =Night. (श्यावासु) कृष्णासु ।=Black, dark. (श्यावा:) सवितुर्वेगवन्त: किरणाः । श्यावा इति सवितुरादिष्टोपयोजिन: (NG 1, 15) ।=The rays of the sun.

How should men deal with the one another—is further told :

बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।
भरद्वाजे समिधानो यविष्ठ्य रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥७॥

7. *TRANSLATION* :—O liberal donor ! you are purifying, swift-acting, youthful (energetic) and shining like the fire. As the fire with its splendours kindled in (burning within) a man, who is upholder of the scientific knowledge, gives us wealth-endowed with light and prosperity, in the same manner, illuminate this world with pure light of justice and give knowledge and humility.

PURPORT :—Those enlightened persons, who shine like the sun in good virtues, attain wealth and beauty with strength and good character and temper; become worthy of respect.

NOTES & REMARKS :—(अर्चिभि:) तेजोभि: । अर्चिरिति ज्वलतो नाम (NG 1 17) ।=With splendours, lustres. (शुक्र) आशुकर्त्त: । शुक्र: आशुकर्ता ।

क्षु इति क्षिप्रनाम (NG 2, 15) ।=Doer of works swiftly. (भरद्वाजे) विज्ञानादिधारके । वाजः-वज गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् (डु) भृञ्-धारणपोषणयो (जु.) दीदयति ज्वलति कर्मा (NG 1, 16) ।=In a man who is upholder of the scientific knowledge and other virtues.

What should a king do again—is further told :

विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।
शतं पूर्भिर्यविष्ठ पाह्यंहसः समेद्धारं शतं हिमाः स्तोतृभ्यो ये च ददति॥८॥

8. *TRANSLATION* :—O king ! you are endowed with the physical and spiritual power, burner of the wicked, as you are the protector and master of the heroes of all your subjects, who give liberally to the enlightened persons, who are illuminators of hundreds of means of progress and, who having accepted good virtues, give them to others and give hundreds of things with the accommodation in the cities to such wise people. Therefore, save us from all sins.

PURPORT :—O king ! you should always revere those persons, who urge upon all to accept knowledge, Dharma (righteousness and other good virtues) and let them also duly honour you.

NOTES & REMARKS :— (समेद्धारम्) सम्यक् प्रकाशकम् । सम्+इन्धी-दीप्तौ (रुधा.) ।=Well illuminate. (हिमाः) वृद्धीर्हेमन्तानृतून् वा । हि-गतौ वृद्धौ च (स्वा.) ।=Advancement or seasons like the winter etc.

How should the enlightened men teach their children—is told :

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥ ९ ॥

9. *TRANSLATION* :—O industrious men ! you are inhabitor of all in good state, you being wornderful, protect our wealth of various kinds with your serving powers. Prompt us to utilise this wealth properly. As you are endowed with true knowledge and perfect master of the chariot (of body), therefore, inspires our children

to acquire knowledge by churning.

PURPORT :—O scholar ! endeavour in such a manner, as our children my acquire knowledge (by churning their intellect well). As an industrious person urges upon others to acquire wealth, so teach children to learn well.

NOTES & REMARKS : – (तुचे) अपत्याय । तुक् इत्यपत्यनाम (NG 2,2) ।= Children. (गाधम्) बिलोड़वनम् । गाधृ-प्रतिष्ठालिप्सयोग्रन्थे च (भ्वा.) । =Churning, Shaking up, agitating.

TRANSLATOR'S NOTES :—So it may also mean besides the the above that 'May our children obtain respect every-where on account of their virtues and have the desire to acquire knowledge and attain God.'

Who should be honoured by men—is told :

पाषिं तोकं तनयं पर्तृभिष्ट्वमदब्धैरप्रयुत्वभिः ।
अग्ने हेळांसि दैव्यां युयोधि नोऽदेवानि ह्वरांसि च ॥ १० ॥

10. *TRANSLATION* :—O enlightened teacher ! you are purifier like the fire with undivided and sustaining non-violent acts, you nourish our infants and youths. Remove from us impure and crooked actions and insulting behaviour done towards the enlightened persons.

PURPORT :—Only those teachers and preachers are ever worthy of respect, who make their pupils virtous and remove their evils.

NOTES & REMARKS :—(हेडांसि) अनादररूपाणि । हेड इति क्रोधनाम (NG 2, 13) ।=Insulting aetions. Anger हेडृ-अनादरे (भ्वा.)=Insult. (ह्वरांसि) कुटिलानि कर्माणि । ह्वृ-कौटिल्ये (भ्वा.) । Crookcd acts. (अदब्धैः) अहिंसनैः । दभ्नोति-वधकर्मा (NG 2, 19) ।=Non-violent acts. (अप्रयुत्वभिः) (अविभक्तैः) ।=Undivided.

How should the enlightened men teach children—is further told :

आ सखायः सबर्दुघां धेनुमजध्वमुप नव्यसा वचः ।
सृजध्वमनपस्फुराम् ॥ ११ ॥

11. *TRANSLATION* :—O friends ! with new method of teaching and preaching, obtain a speech which fulfils all good desires and is unshakable and firm. Utter words which are endowed with the knowledge of various sciences.

PURPORT :—*Those persons are the purifiers of the world, who being friendly convey to the students a knowledge imparting, divine speech.*

NOTES & REMARKS :—(सबर्दुघाम्) सर्वकामनाप्रपूरिकाम् । स्फुर-स्फुरणे-स्फुरणंचलनम् ।=Fulfiller of all good desires. (धेनुम्) वाचम् । धेनुरिति वाङ्नाम (NG 1, 11) ।=Speech. (अनपस्फुराम्) निश्चलां दृढाम् ।= Unshakable or firm. (अजध्वम्) प्राप्नुत । अज-गतिक्षेपणायोः (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् ।=To obtain.

The mothers should always teach their children—is further told :

या शर्धाय मारुताय स्वभानवे श्रवोऽमृत्यु धुक्षत ।
या मृळीके मरुतां तुराणां या सुम्नैरेवयावरी ॥ १२ ॥

12. *TRANSLATION* :—O enlighthned men ! that highly learned teacher or preacher, who fills children with immortal knowledge, for strength which mortals possess and to sharpen their intellect, snau (the mother) fills them with immortal knowledge, in a dealing bestowing happiness. She removes miseries by conferring joy and thus makes her progency well-educated, becomes worthy of reverence.

PURPORT :—*Only those mothers are blessed, who constantly try to make their children possessors of true knowledge and good education or arrange so through other teachers.*

NOTES & REMARKS :—(मृळीके) सुखकारके व्यवहारे । मृड-सुखने (तुदा.)= In a dealing which bestows happiness. (एवयावरी) दुःख निवारिका ।

(एवयावरी) एवः-ज्ञान । या-प्राप्ते (अ.) प्रापयति यासा ज्ञान प्रापिका तद् द्वारा दुःख निवारिका । आ+इण्-गतौ । एवैः-कामैः अयनैरवनैर्वेति (NKT 12, 3, 21) । =Remover of miseries. (धुक्षत) प्रपूरयेत् । धुक्ष-सन्दीपन बलशन जीवनेषु (भ्वा.) अत्र सन्दीपनार्थमादाय व्याख्या ज्ञान सन्दीपन तत्पूरणमेव ।=Fills.

How mothers should teach their children—is continued :

भरद्वांजायावं धुक्षत द्विता । धेनुं च विश्वदोंहसमिषं च विश्वभोंजसम् ॥१३॥

13. *TRANSLATION* :—That highly learned mother gives to (adorns with) a man, who is upholder of true knowledge, a speech endowed with wisdom that milks-all scientific knowledge and food that gives nourishment to all, becomes in this way, doubly blessed.

PURPORT :—Those women become most venerable, who give their children a speech and the best true knowledge.

NOTES & REMARKS :—(धेनुम्) विद्यायुक्तां वाचम् । धेनुरिति वाङ्नाम (NG 1, 11) ।=Speech endowed with true knowledge. (इषम्) अन्नं विज्ञानं वा । इषम् इति अन्ननाम (NG 2, 7) ।=Food or true knowledge.

Whom should men praise—is told :

तं व इन्द्रं न सुक्रतुं वरुणमिव मायिनम् ।
अर्यमणं न मन्द्रं सृप्रभोंजसं विष्णुं न स्तुष आदिशे ॥ १४ ॥

14. *TRANSLATION* :— O highly learned men ! I also praise that person whom you praise, who is of sharp intellect—like electricity, wise—like the most acceptable best man, giver of joy—like the administrators of justice and nourisher of those, who approach him like the Omnipresent God. I admire such a man to obey him.

PURPORT :—Those men who praise a person that is illuminator of knowledge like the sun, just like an absolutely truthful enlightened man and nourisher of all like God, preacher of truth and observer of righteousness, are regarded as true examiners.

NOTES & REMARKS :—(इन्द्रम्) विद्युदिवतीव्रबुद्धिम् । यद् शनिरिन्द्र स्तेन (कौषीतकी ब्राह्मणे 6-9) ।=Endowed with sharp intellect like electricity. (सुप्रभोजसम्) प्राप्तानां पालकम् । सु-गतौ । अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणाम् । भुज-पालनाभ्यवहारयोः (रु.) अत्र पालनार्थः ।=Nourisher of those who approach him. (आदिशे) आज्ञापालनाय । वृञ्-वरणे (स्व.) वरुणाः वरणीय श्रेष्ठ विद्वान् उत्तमो विद्वान् इति दयानन्दर्षि: Ris. 1, 25, 10 भाष्ये ।=For obeying his commandments or instructions.

What should the enlightened men do—is further told :

त्वेषं शर्धो न मारुतं तुविष्वण्यनर्वाणं पूषणं सं यथा शता ।सं सहस्रा कारिषच्चर्षणिभ्य आँ आविर्गूळहा वसू करत्सुवेदा नो वसू करत् ॥१५॥

TRANSLATION :—O enlightened men ! as a man endowed with scientific knowledge gives to us an article like electricity-brilliant, horseless but nourisher and making much noise like the strength of the heroes. As he gives to men hundreds and thousands of hidden treasures and manifests much hidden wealth or knowledge, so you should also do.

PURPORT :—*As the enlightened persons manifest hidden sciences for your benefit and develop your physical and spiritual powers, so you should also increase their strength (by providing necessary facilities).*

NOTES & REMARKS :—(तुविष्वणि) बहुस्वनम् । तुवीति बहुनाम (NG 3,1) स्वन-शब्दे (भ्वा.) ।=Making much noise. (त्वेषम्) दीप्तिमत् ।=Bright, brilliant.

How should men deal with one another—is told :

आ मा पूषन्नुप द्रव शंसिषं नु ते अपिकर्ण आघृणे ।
अघा अर्यो अरातयः ॥ १६ ॥

16. *TRANSLATION* :—O nourisher !come to me, I praise truth

even in your covered ear. You are master of your senses (or servants). Slay them, who are miserly and wicked fellows.

PURPORT :—O men ! you deserve to be nourished, come to me for protection. I shall place the truth before you. Let us all destroy the wicked unitedly.

NOTES & REMARKS :—(आघृणे) सर्वतो दीप्तिमान् । आ + घृ-क्षरण दीप्त्योः (जु.) अत्र दीप्त्यर्थः ।=Bright from all sides, shining with virtues. (अरातयः) अदातारः ।=Miserly. (अर्यः) स्वामी । अर्य इति ईश्वरनाम (NG 2,22) =Master.

What should men not do—is told :

मा काकम्बीरमुद्वृहो वनस्पतिमशस्तीर्वि हि नीनशः ।
मोत सूरो अह एवा चन ग्रीवा आदधते वेः ॥ १७ ॥

17. *TRANSLATION :*—O enlightened person ! do not cut trees (Vata etc.), which give shelter to the crows and other birds. Destroy all evil things and habits. As the falcon cuts the necks of the small birds in day time, do not harm us in that way.

PURPORT :—None should cut down good trees and plants. All defects in them should be removed. O men, as a falcon cuts the necks of the birds, do not give such trouble to any one.

NOTES & REMARKS :—(काकंबीरम्) काकानां गोपकम् । =Giver of shelter to the crows.

Whose friendship does not perish—is told :

दृतेरिव तेऽवृकमस्तु सख्यम् ।
अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥ १८ ॥

18. *TRANSLATION :*—O enlightened person ! let your friendship be flawless. You are the upholder of those, that are bearers of knowledge and other virtues firmly, you are upholder of virtues

and wisdom like the cloud. Let your friendship be firm and free from insincerity and dishonesty.

PURPORT :—As the relation of the earth and clouds is like friends, in the same manner, the friendship of the enlightened men is decayless and imperishable.

NOTES & REMARKS :—(अवृकम्) अचौर्यम् वृक इति स्तेन नाम (NG 3, 24) ।=Free from theft or insincerity or dishonesty. (दृते:) मेघस्य । दृतिरिति मेघनाम । (NG 1, 10) Like the clouds. (दधन्वत:) विद्या शुभगुणधर्तॄणां धारकस्य । (डु) धाञ्धारणपोषणायो: (जु.) । Of the upholder of the bearers of knowledge and other virtues.

How should men be—is told :

पुरो हि मर्त्यैरसि समो देवैरुत श्रिया ।
अभि ख्यः पूषन् पृतनासु नस्त्वमवा नूनं यथा पुरा ॥ १९ ॥

19. *TRANSLATION* :—O nourisher of men ! protect us in the armies, as before, and tell us (about our duties). You are equal to or even exalted with ordinary men or highly learned persons and with wealth, therefore, guard us.

PURPORT :— All should know that, he, who is like the scholars is a scholar, who is like ordinary men is of medium quality and who is like animals is mean.

NOTES & REMARKS :—(ख्य:) प्रकथयसि । ख्या-प्रकथने (अदा.) ।=Tell. (पृतनासु) मनुष्य सेना सु । पृतना इति मनुष्यनाम (NG 2, 3) पृतना इति संग्रामनाम (NG 2, 17) ।=In the armies of men.

What kind of policy should be upheld by men—is told :

वामी वामस्य धूतयः प्रणीतिरस्तु सूनृता ।
देवस्य वा मरुतो मर्त्यस्य वेजानस्य प्रयज्यवः ॥ २० ॥

20. *TRANSLATION* :—O shakers of the wicked ! you are

exalted performers of the *Yajnas*, let your policy be endowed with truthful and sweet speech, very admirable with regard to the enlightened person, and of ordinary mortal, who performs *Yajna*.

PURPORT :—A truthful enlightened king should instruct his ministers to be just and righteous and to nourish their subjects like their own children.

NOTES & REMARKS :—(वामी) बहुप्रशस्तकर्मा वाम इति प्रशस्यनाम (NG 3, 8) ।=Full of many admired deeds. (धूतयः) कंपयितारः । धूञ्-कम्पने (स्वा.) ।=Shakers. (सूनृता) सत्यभाषणादियुक्ता ।=Endowed with truthfulness etc.

Which king achieves great glory – is told :

सद्यश्चिद्यस्य चर्कृतिः परि द्यां देवो नैति सूर्यः ।
त्वेषं शवो दधिरे नाम यज्ञियं मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः ॥२१॥

21. *TRANSLATION* :—That king achieves victory, everywhere, whose good deeds go towards or accompanied by humility as the sun creates light, whose bright and sacred name and strength is upheld by brave men which destroys sinful enemies, the greatest strength that leads to wealth or prosperity.

PURPORT :– The glory of that king spreads in this whole world like the light the sun, who is endowed with knowledge and humility, is industrious, is firm in carrying out his promise, is self-controlled, righteous and truthful and who nourishes his subjects like his own children, having appointed righteous and highly learned men-incharge of various departments.

NOTES & REMARKS :—(त्वेषम्) देदीप्यमानम् । त्विष-दीप्तौ (भ्वा.) Bright, brilliant. (वृत्रहम्) धनप्रापकम् । वृत्रम् इति धननाम (NG 2, 10) अत्र गत्यर्थमादाय तस्य प्राप्त्यर्थं ग्रहणम् । तेनधन प्रापकम् इति व्याख्या । अपर पक्षे पाप्मा वै वृत्रः (Stph Br. 6, 4, 2, 3) ।=Conveyor of wealth or prosperity. (वृत्रहम् शत्रु नाशकम् । हन-हिंसागत्योः (अ.) तेन पापी शत्रु वृत्रः । हिंसार्थग्रहणम् ।= Destroyer of enemies. (शवः) बलम् ।=Strength.

The duty of the people—is told:

सकृद्ध द्यौरंजायत सकृद्भूमिरजायत।
पृश्न्यां दुग्धं सकृत्पयस्तदन्यो नानुं जायते॥ २२॥

22. *TRANSLATION* :—O men! you should know that the sun is born once, the earth is born once; the creations in the firmament are also made once like milk of cow and water. You should know that. Nothing is exactly like that Omniscient God.

PURPORT :—*O men! God makes the sun and other things in the world simultaneously; but He Himself is not born with this creation. He creates this world together. You should always meditate on Him.*

NOTES & REMARKS :—(पृश्न्याः) अन्तरिक्षेभवाः सृष्टयः। पृश्निरिति साधारणाम् (NG 1, 4) द्युलोकन्तरिक्ष साधारणम् ।=The creations in the firmament.

Sūktām—49

Rishi or Seer of the Sūktam—Rijishva. Devatā—or subject—Vishve devah. Chhandas—Trishtup, Pankti, Ushnik and Ati Jagati of various kinds. Svaras—Panchama, Rishabha and Nishada.

What should men do—is told:

स्तुषे जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता।
त आ गमन्तु त इह श्रुवन्तु सुक्षत्रासो वरुणो मित्रो अग्निः॥ १॥

1. *TRANSLATION* :—O highly learned persons! I praise a man with ever new refined and cultured speeches, who is doer of noble deeds and teachers and preachers, who are like *Prāna* and *Udāna* (two vital energies), who lead us to happiness. May the *Mitra* (friendly to all) *Varuna* (the best) and *Agni* (full of splendour like the fire), who are endowed with good wealth or kingdom; come here and listen to—what we say.

PURPORT :—*O men! invite those persons, who teach you new sciences and after listening to their words attentively, acquire the knowledge of various sciences.*

NOTES & REMARKS :—(मित्रावरुणा) प्राणोदानाविवाध्यापकोपदेशकौ। प्राणोदानौ वै मित्रावरुणौ (Stph Br. 1, 8, 3, 12; 3, 6, 1, 16)।=Teachers and preachers who are like Prāna and Udāna. (सुक्षत्रासः) शोभनं क्षत्रं राष्ट्रं धनं वा येषान्ते। क्षत्रं हिराष्ट्रम् (A. Br. 7, 22) श्रीर्वैराष्ट्रम् (Stph Br. 6, 7, 317)।=Who have good kingdom or wealth.

Whom should men praise—is further told :

विशोविंश ईड्यमध्वरेष्वदृप्तक्रतुमरतिं युवत्योः।
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य केतुमरुषं यजध्यै ॥ २ ॥

2. *TRANSLATION* :—O men ! you should praise for association that person, who is a purifier like the fire, who is admirable in all non-violent dealings, free from attachment to worldly objects while living among men, whose intellect is devoid of illusion or ignorance, born from the union of youthful husband and wife, the son of a mighty and charming father, splendid and enlightener of the *Yajna*.

PURPORT :—*O men ! you should elect him as a ruler or officer, who is born from the good vitality of the youthful couple, who have observed Brahmacharya (abstinence) and who is full of splendour like the fire.*

NOTES & REMARKS :—(अध्वरेषु) अहिंसनीयेषु व्यवहारेषु। ध्वरति हिंसाकर्मा तत्प्रतिषेध (NKT 1, 3, 8)।=In non-violent and inviolable dealings. (अदृप्तक्रतुम्) अमोहितप्रज्ञम्। दृप-हर्ष मोहनयोः (दिवा.) अत्र मोहनार्थः।=Whose intellect is devoid of illusion or ignorance. (अरतिम्) विषयेष्वरममाणम्। =Not attached to wordly objects.

How should men and women be and how should they behave—is told :

अरुषस्य दुहितरा विरूपे स्तृभिरन्या पिपिशे सूरो अन्या।
मिथस्तुरा विचरन्ती पावके मन्म श्रुतं नक्षत ऋच्यमाने ॥ ३ ॥

3. *TRANSLATION* :—O men and women or the king and

subjects ! as day and night are like the two daughters of splendid (reddish) Agni (in the form of the sun), who are unlike in form, destroying each in a way, (day) one is illumined by the sun's rays and stars bedeck the other night, apart from each other, pure, both pervade the world, coming in different movements, so you should be united and attain knowledge with love.

PURPORT :—As day and night are like two daughters of Agni (in the form of the sun), who are different from each other, but ever related ; in the same manner, men and women or husbands and wives should be rich in various sciences, dressing in their particular manner, praiseworthy and always united in love in the matter of advancing the cause of knowledge, science and Dharma (righteousness.)

NOTES & REMARKS :—(स्तृभिः) नक्षत्रादिभिः ।=With stars etc. (मन्म) विज्ञानम् ।=Knowledge. (नक्षतः) व्याप्नुतः ।=Pervade.

What should men do again—is told :

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारं रथप्राम् ।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥ ४ ॥

4. *TRANSLATION :*—O well-performer of the *Yajnas !* if you, who being desirous of wealth and endowed with bright and great (sharp) intellect, apply air which can lead to abundant wealth (when properly utilised) which drives cars and brightens objects (with the combination of fire) which is useful for many good dealings and its properties like speed (which are like herself) what desirable thing is there that you cannot achieve ?

PURPORT :—Those men, who with pure intellect and by the practice of Yoga control air, which is bestower of all happiness and upholder of the world in Prānayāma; attain all delight.

NOTES & REMARKS :—(इयक्षसि) संगच्छसे प्राप्नोति वा । इयक्षतीति गतिकर्मा (NG 2, 14) Unite or attain. (पत्यमानः) ऐश्वर्यमिच्छन् ।=Desiring wealth.

What should men attain and how—is told :

स मे वपुश्छदयदश्विनोर्यो रथो विरुक्मान्मनसा युजानः ।
येन नरा नासत्येषयध्यै वर्तिर्याथस्तनयाय त्मने च ॥ ५ ॥

5. *TRANSLATION* :—O enlightened persons ! that charming dealing, which is endowed with various lustre of the *Prāṇa* and *apāna*, that strengthens my body or form harnessed (performed) with mind, by which absoultely truthful leading men, teachers and preachers, who are *Yogis* go to the path of righteousness for themselves and *progeny* to enlighten others. You should also know that and yoke it (perform) with mind.

PURPORT :—O men ! by the practice of Prāṇāyama or (control of breath) Yogis acquire knowledge of various kinds and on which all the beings of the world live, by knowing all about it properly and practising its control, know God and enjoy the bliss of emancipation.

NOTES & REMARKS :—(वपुः) शरीरं रूपं वा । वपुः इति रूपनाम (NG 3,7) शरीरार्थंसु सुप्रसिद्ध एव ।=Body or form. (छदयत्) बलयति । छद-संवरणे (चु.) संवरणम्-सम्यग् वरणांतच्चबलस्यैव संभवतीति बलयतीति व्याख्यानम् ।=Strengthens. (रथः) रमणीयो व्यवहारः । रथः-रममाणोऽस्मिंस्तिष्ठतीति (NKT 9, 2, 11) अत्र रमु-क्रीडायाम् इत्यर्थमादाय रमणीयो व्यवहार इति व्याख्या ।=Charming dealing.

What should men do—is again told :

पर्जन्यवाता वृषभा पृथिव्याः पुरीषाणि जिन्वतमप्यानि ।
सत्यंश्रुतः कवयो यस्य गीर्भिर्जगतः स्थातर्जगदा कृणुध्वम् ॥ ६ ॥

6. *TRANSLATION* :—O *Yajamana* and *Purohita* (Performer of *Yajna* and priest) ! you who are showerers of happiness, as two kinds of winds which are in the cloud, convey waters from the firmament. You should also convey or attain them. Being enlightened men, hearing always the words of truth, generate pure waters (through yajna etc) O highly learned person standing firmly in the world, honour that great scholar by whose words, you are able to know the real nature of the world.

PURPORT :—It is only those persons, who are doers of good to the world like the air and are hearers of truth, can know the real nature of the universe and enlighten others about it.

NOTES & REMARKS :—(पुरीषाणि) उदकानि । पुरीषमित्युदकनाम (NG 1, 12) ।=Waters. (जिन्वतम्) गमयतम्प्राप्नुतं वा, जिन्वतीति गतिकर्मा (NG 2, 14) ।=Move or attain.

What kind of women can give happiness—is told :

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात् ।
ग्नाभिरच्छिद्रं शरणं सजोषा दुराधर्षं गृणते शर्म यंसत् ॥ ७ ॥

7. *TRANSLATION* :—O men ! you should also always honour that desirable wife, who is purifier of others, has wonderful life, is rich in knowledge, the wife of a brave man, who upholds scriptures, good intellect or good actions with well-trained speeches, who always admires good virtues, gives flawless shelter, home or happiness which is inviolable and free from defect (hole).

PURPORT :—A brave person should marry a highly learned girl, who is endowed with good virtues, actions and charm. That woman should always be honoured, whose association and love never decay and who always bestows happiness.

NOTES & REMARKS :—(पावीरवी) शोधयित्री । पूङ्-पवने ।=Purifier. (सरस्वती) विज्ञानाढ्या । सु-मती । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् ।=Rich in knowledge. (शर्म) गृहं सुखं वा । शर्मेति गृहनाम (NG 3, 4) शर्मेति सुखनाम (NG 3, 6) ।=Home or happiness. (ग्नाभिः) सुशिक्षितभिर्वाग्भिः । ग्ना इति वाङ्नाम (NG 1, 11) । With well trained or cultured speeches.

What should be served by men—is told :

पथस्पथः परिपतिं वचस्या कामेन कृतो अभ्यानळर्कम् ।
स नो रासच्छुरुधश्चन्द्राग्रा धियंधियं सीषधाति प्र पूषा ॥ ८ ॥

8. *TRANSLATION* :—The nourisher, who pervades the respect-

able good dealing of good acts on each path, leading to the true master with good desire and words, may become our preacher and dispenser of justice. May he give us riches, which remove all miseries quickly and in which gold is prominent. He accomplishes every good intellect and action.

PURPORT :—O men ! you should honour that good person, who shows you the right path, takes you away from the wicked path, makes you serve the true master, who is of truthful conduct and keeping you away from the wicked master, increases your intellect.

NOTES & REMARKS :—(अर्कम्) सत्कर्त्तव्यं क्रियामयं व्यवहारम्। (अर्कः) is from अर्च—पूजायाम् (भ्वा.) अर्को देवो भवति। यदेनमर्चन्ति (NKT 5, 1, 4)। =Respectful dealing of good acts. (शुध्यः) सद्यो रोचिकाः शु। इति क्षिप्रनाम (NG 2,15)। =Remover of miseries quickly.

Whom should men serve—is further told :

प्रथमभाजं यशसं वयोधां सुपाणिं देवं सुगभस्तिमृभ्वम्।
होता यक्षद्यजतं पस्त्यानामग्निस्त्वष्टारं सुहवं विभावा॥ ९॥

9. *TRANSLATION* :—O men ! you should associate with that man, who, being a liberal donor and shining like fire, worships an enlightened person, who is destroyer of evils, to be invited well, worthy of association, living at the houses of his pupils, genius, endowed with good light of knowledge, serving exalted wisemen, glorious, doer of good deeds with his hands or a man of noble dealings and a highly learned person, who gives knowledge to others.

PURPORT :—Those men, who serve persons of advanced knowledge and burners (destroyers) of ignorance and miseries like fire, can illuminate the souls of their audience like a lamp in the house.

NOTES & REMARKS ;—(त्वष्टारम्) छेत्तारम् ।=Cutter or destroyer of ignorance and all evils. (ऋभ्वम्) मेधाविनम्। ऋभुरिति मेधाविनाम (NG 3, 15) ।=Extra-ordinarily wise or genius. (सुगभस्तिम्) सुष्ठुप्रकाशम् । गभस्त्यः इति रश्मिनाम (NG 1, 5) अत्र ज्ञान रश्मीनां

वहृणम् ।=Endowed with the good light (of knowledge). (पस्त्यानाम्) गृहाणम् । पस्त्यम् इति गृहनाम (NG 3, 4) ।=Of the homes.

Who is to be ever praised or glorified—is told :

भुवनस्य पितरं गीर्भिराभी रुद्रं दिवा वर्धया रुद्रमक्तौ ।
बृहन्तमृष्वमजरं सुषुम्नमृधग्घुवेम कविनेषितासः ॥ १० ॥

10. *TRANSLATION* :—O highly learned man—as impelled by an enlightened person ! you glorify God with these words, who is the father of the whole world, being Dispensar of justice, who causes the wicked to weep, and is destroyer of diseases, who is Great, Un-decaying, Blissful and True, day and night, so you should also glorify Him, with the light of knowledge or good desire.

PURPORT :— *All men by truthful dealing should glorify God-impelled by the wise and being advanced in knowledge and humility, who is the sustainer of the world, so that they may attain abiding happiness.*

NOTES & REMARKS :—(ऋष्वम्) महान्तम् । ऋष्वः इति महन्नाम (NG 3, 3) ।=Great. (अक्तौ) रात्रौ ।=At night. (रुद्रम्) दुष्टानां रोदयितारम् ।= Who causes the wicked to weep, being the Dispenser of justice. (रुद्रम्) यो रुद्रोगं द्रावयति तम् ।=Who destroys diseases. (ऋधक्) सत्यम् । ऋधक् इति पदनाम (NG 4, 1) पद गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थं गृहीत्वा सदा सत्य ज्ञान स्वरूप ।=Absolutely True, Truly. (दिवा) कामनया विद्या दीप्त्या वा । दिवु-धातोऽनेकार्थेषु कान्त्यर्थं ग्रहणम् ।=With good desire or the lustre of true knowledge.

What should men do – is further told :

आ युवानः कवयो यज्ञियासो मरुतो गन्त गृणतो वरस्याम् ।
अचित्रं चिद्धि जिन्वथा वृधन्त इत्था नक्षन्तो नरो अङ्गिरस्वत् ॥ ११ ॥

11. *TRANSLATOIN* :—O men ! those youthful leading persons, who are knowers of all the scriptures, fit to perform truthful dealing,

like good air (or Prānas) approach those, who are real admirers of truth and get acceptable praise, who augment what is not even wonderful or significant and thus coming, satisfy all, become the well-wishers of the whole world.

PURPORT :—Those persons, who having become youthful, (energetic) scholars, help in the development of all, grow harmoniously.

NOTES & REMARKS :—(कवय:) सर्वं शास्त्राविद: ।=Knowers of all Shastras. (scriptures) (अङ्गिरस्वत्) प्रशस्ता अङ्गिरसो वायवस्तद्वत् । प्राणो वा अङ्गिरा: (Stph. Br. 6,1,2,28;5,2,3,4) प्राणो वै यमोऽङ्गिरस्वान् (व तैत्तिरीयारण्ये 5, 7, 1, 9) ।=Like good airs.

What should men altain like whom—is told :

प्र वीराय प्र तवसे तुरायाजा यूथेव पशुरक्षिरस्तम् ।
स पिस्पृशति तन्वि श्रुतस्य स्तृभिर्न नाकं वचनस्य विपः ॥ १२ ॥

12. *TRANSLATION* :—O men ! that exceedingly wise man, who touches with these hymns true body of that hero, who is destroyer of miseries, is increaser of strength as firmament is, bedecked by the stars like a she goat going to join her herd or like the herdman driving his cattle to his home, enjoys happiness.

PURPORT :—A good and industrious man acquires the knowledge of all sciences, as goats and sheep reach their herd by running or as a herdsman takes his cattle to his home in the evening.

NOTES & REMARRS :—(तुराय) दु:खहिंसकाय । तूरी-गतित्वरण हिंसनयो: (दिवा.) अत्र हिंसनार्थं: । तु-गतिवृद्धिहिंसासु-सौत्राधातु: (अदा.) ।= For a destroyer of miseries. (तवसे) वर्धकाय ।=For increaser of strength. (स्तृभि:) नक्षत्रै: ।=By stars.

What should men know—is further told :

यो रजांसि विममे पार्थिवानि त्रिश्चिद्विष्णुर्मनवे बाधिताय ।
तस्य ते शर्मन्नुपदद्यमाने राया मदेम तन्वा३ तना च ॥ १३ ॥

13. *TRANSLATION* :—O men ! by the grace of that Omnipresent God, who creates the earth and other worlds for the benefit of the suffering man, let us enjoy happiness at our home under the shelter provided by Him and with vast wealth and our bodies.

PURPORT :—O men ! let us be wealthy and long lived by taking shelter in that God, who does great good to men and other living being by creating this world.

NOTES & REMARKS :—(विष्णुः) यो वेवेष्टि स जगदीश्वरः । विष्लृ-व्याप्तौ (जुहो.) ।=That God who pervades this world. (तना) विस्तृतेन। तना इति धननाम (NG 2, 10) ।=Vast.

What should men do again— is told :

तन्नोऽहिर्बुध्न्यो अद्भिरर्कैस्तत्पर्वतस्तत्सविता चनो धात् ।
तदोषधीभिरभि रातिषाचो भगः पुरंन्धिर्जिन्वतु प्र राये ॥ १४ ॥

14. *TRANSLATION* :—O men ! as the cloud in the firmament upholds food for our wealth with means of getting respect, with water and with herbs and plants like Soma, may the hills like cloud, sun and all donors uphold it. May God, who is the upholder of the whole world convey us that lead us towards that.

PURPORT :— O men ! as God has created this world for the good of all living beings, so you should take many benefits from it.

NOTES & REMARKS :—(अर्कैः) सत्कारसाधनैः । अर्कः is from अर्च-पूजायाम hence अर्कः ।—सत्कार साधनैः ।=With means of getting respect. (चनः) अन्नादिकम् ।=Food and other things. (पुरन्धिः) जगद्धर्त्ता ।=Upholder of the world. (जिन्वतु) प्रापयतु । जिन्वति गति कर्मा (NG 2, 14) गतिस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम्) । Convey, enable us to attain.

What should donors do—is told :

नू नो र॒यिं र॒थ्यं॑ चर्षणि॒प्रां पु॑रु॒वीरं॑ म॒ह ऋ॒तस्य॑ गो॒पाम् ।
क्षयं॑ दाताजरं॒ येन॒ जना॒न्त्स्पृधो॑ अदे॑वीर॒भि च॒ क्रमा॑म
विश॒ आदे॑वीर॒भ्य॑श्नवा॑म ॥ १५ ॥

15. *TRANSLATION* :—O highly learned persons ! give us riches beneficial to the construction of the aircraft and other swift going vehicle, the pervader or protector of men, supporting many heroes, guard of great truth, free from any harm in inhabiting us or causing us to settle down. With that wealth, let us overcome endless ignorant men fighting against us and attain those good and highly learned ladies, who shine on account of their noble virtues.

PURPORT :—Only those donors are best who gather wealth for the benefit of others and that only is true wealth by which both learned and ignorant people get happiness.

NOTES & REMARKS :—(चर्षणिप्राम्) यः चर्षणीन्मनुष्यान्प्राति व्याप्नोति तम् । चर्षणाय इति मनुष्यनाम । (NG 2, 3) पृ-पालन पूरणयोः (जु.) ।=That which pervades or protects, fills them with joy. (आदेवीः) समन्ताद्दीप्यमाना विदुषीः ।=Highly learned ladies shining on account of their virtues. (क्षयम्) निवासयितुम् । क्षि-निवासगत्योः (तु.) अत्र निवासार्थः ।=To inhabit us or causing us to settle down.

Sūktam—50

Seer or Rishi of the Sūktam—Rijishvā. Devta-Vishvedevah. Chhandas-Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should the learned persons do for whom—is told :

हु॒वे वो॑ दे॒वीमदि॑तिं॒ नमो॑भिर्मृळी॒काय॒ वरु॑णं मि॒त्रम॒ग्निम् ।
अ॒भि॒क्ष॒दाम॑र्य॒मणं॑ सु॒शेवं॑ त्रा॒तॄन्दे॒वान्त्स॑वि॒तारं॒ भगं॑ च ॥ १ ॥

1. *TRANSLATION* :—O men ! as I invite and accept for your

welfare, with honour and food, a brilliant highly learned lady, mother of pure character, an exalted man like the *Udāna*, friend who is dear like *Prāna* (breath), Purifier like the fire, dispenser of justice, one who does not give alms to undeserving hypocrites, giver of good happiness. A king, who urges his subjects to do noble deeds, enlightened protector and prosperity, so you should also invite them for our welfare.

PURPORT :—Those enlightened persons, who give alms to deserving persons, having made all industrious, accept for that purpose highly learned women and mothers and scholars of the exalted type, are the well-wishers of the wortd.

NOTES & REMARKS :—(अदितिम्) मातरम् । अदितिः—अदीना देवमाता (NKT 4, 4, 22) अदितिर्माता (ऋ० 1, 89, 10) ।=Mother. (सवितारम्) सत्कर्मसु प्रेरकं राजानम् ।=King who urges all to do noble deeds. (नमोभिः) सत्काराऽन्नादिभिः । नम-प्रह्वत्वे । नम इत्यन्नाम (NG 2, 7) ।=With honour and food etc.

Here अमातरम् appears to be a miskake. (Ed.)

What should men constantly do—is told :

सुज्योतिषः सूर्य दक्षपितॄननागास्त्वे सुमहो वीहि देवान् ।
द्विजन्मानो य ऋतसापः सत्याः स्वर्वन्तो यजता अग्निजिह्वाः ॥ २ ॥

2. *TRANSLATION* :—O scholar ! you, who, are like the sun, approach or desire those enlightened & clever fatherly persons or teachers for freedom from sin, who have two births one from the physical mother and the other from Vidya-knowledge, who are always concerned with truth, whose promises are true, who are endowed with much happiness, who are associated with various sciences, whose tongue is illuminated with true knowledge like the fire, revealers of humility, very great and large hearted. By so doing, you will enjoy happiness and welfare.

PURPORT :—Those men who serve teachers and preachers well who are revealers of Vidya (true knowledge) and Dharma (righteousness) like the sun; become all like them.

NOTES & REMARKS ;—(सुज्योतिष:) सुष्ठु विनयप्रकाशका: । ज्योति: शब्दो द्युत-दीप्तौ इतिधातौ निष्पन्न: । द्युतेरिसिन्नादेश्च ज: (उणादिकोषे 2, 110) इतिसूत्रेण इसिन् प्रत्यय आदेश्वदस्य ज: तस्मात्प्रकाशार्थं व्याख्या ।=Good revealers or manifesters of humility. (अनागास्त्वे) अनपराधित्वे । इण आगोऽपराधे च (उणा. 4,212) अपराधार्थक आग: शब्द: इण् धातो निष्पन्न् जायते विद्वद्भिरर्थि: ।=In the act of sinlessness. (वीहि) प्राप्नुहि कामय वा । वी-गति व्याप्ति प्रजनकान्त्यसन खादनेषु (अदा.) । गतेस्त्रिष्वर्थेष्व-प्राप्त्यर्थग्रहणं कान्त्यर्थग्रहणं च । कान्ति-कामना ।=Approach or desire. (यजता:) ये सर्वा विद्या: संङ्गच्छन्ते । (यजता) यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा.) भृ मृदृशि यजिपर्विपच्यमितमिन मिहृथ्यिभ्योऽतच् (उणादि कोषे 3,110) इति यजधातो अतच् प्रत्यय: अत्र संङ्गतिकरणर्थ: ।=Who are associated with various sciences.

What should the enlightened men do like whom—is told :

उ॒त द्यावा॑पृथिवी क्ष॒त्रमु॒रु बृ॒हद्रो॑दसी शर॒णं सु॑षुम्ने ।
म॒हस्क॑रथो॒ वरि॑वो॒ यथा॑ नो॒ऽस्मे क्षया॑य धिषणे अ॒नेहः ॥ ३ ॥

3. *TRANSLATION* :—O teachers and preachers! as electricity and earth, which are performers of many works, accomplishers of good happiness, upholders, give us great and vast shelter, kingdom or wealth, in the same manner, give us great service, (use) and and inviolable dealing—worth preserving for our proper habitation.

PURPORT :—*Those teachers and preachers, who give to all, the the gift of knowledge and fearlessness, like the sun and the earth and those, who constantly serve the cause of truth and absolutely truthful enlightened persons; become worthy of respect.*

NOTES & REMARKS :—(द्यावापृथिवी) विद्युद्भूमी । द्यु-धातो द्युं स्यर्थमादाय विद्युत् संग्रहणम् ।=Electricity and earth. (क्षत्रम्) धनं राज्यं क्षत्रियकुलं वा । क्षत्रं हिरण्यम् (A. B. 8, 2, 3, 4) क्षत्रमिति धननाम (NG 2, 10) ।=Wealth kingdom or the family of the brave. (अनेह:) अहन्तव्यं सततं रक्षणीयं व्यवहारम् ।=Inviolable dealing, worth preserving.

How should the enlightened be—is told :

आ नो॑ रु॒द्रस्य॑ सू॒नवो॑ नमन्तामु॒द्या हू॒तासो॒ वस॒वोऽधृ॑ष्टाः ।
यदी॒मर्भे॑ मह॒ति वा॑ हि॒तासो॑ बा॒धे म॒रुतो॒ अह्वा॑म दे॒वान् ॥ ४ ॥

4. *TRANSLATION* :—O men ! we desire from all sides, those resistless and excellent men, who are the sons of a mighty hero, making the wicked to weep, benevolent to all, whether beset with slightly or great affliction, observing Brahmcharya for at least 24 years. Let them stoop down to accept our request.

PURPORT :—Fortunate and blessed are those enlightened persons, who giving up all partiality, whether in the case of an insignificant man or an sovereign are benevolent to all, are humble and lovers of and loved by great scholars.

NOTES& REMARKS :—(अधृष्टाः) अप्रगल्भाः । (ञि) धृषा-प्रागल्भ्ये (स्वा.)। =Not impertiment or resistless. (ईम्) सर्वतः । ईम् इति पदनाम (NG 4,2) पद-गतौ । गतेस्त्रिष्वर्थेषु प्राप्तिग्रहणं गृत्वा सर्वतः प्राप्तमित्यर्थ ।=From all sides.

What should the enlightened persons do—is told :

मि॒म्यक्ष॒ येषु॒ रोद॑सी॒ नु दे॒वी सिष॑क्ति पू॒षा अ॑भ्यर्ध॒यज्वा॑ ।
श्रु॒त्वा हवं॑ मरुतो॒ यद्ध॑ या॒थ भूमा॑ रेजन्ते॒ अध्व॑नि प्रवि॑क्ते ॥ ५ ॥

5. *TRANSLATION* :—O thoughtful and brave men ! the cloud that nourishes all by raining down water and is united in half part of the light and earth on the basis of the air and other elements, go rapidly to the distant places like that cloud. Listen to the voice of those, who go or tremble in the path to be trodden on earth and go to help them quickly.

PURPORT :—O enlightened men ! being full of light and forgiveness, like the sun and the earth, solve the questions of all, listening to them attentively. As the earth and other worlds go on their God-ordained path regularly, so regularly tread upon the path of righteousness.

NOTES & REMARKS :—(मिम्यक्ष) तूर्णं गच्छ ।=Go quickly. (पूषा)

पुष्टिकरो मेघः । अयं (वातः) पवते । एषसीदं पुष्यति (Stph. Br. 14,2,1,9) एष हीदं सर्वं पुष्यतीति निरुक्तया मेघोपि पूषा ।=Nourishing cloud. (रेजन्ते) कम्पन्ते गच्छन्ति वा । एजृ-कम्पने (भ्वा.) कपि-चलने (भ्वा.) तस्मात् कम्पन्ते गच्छन्तीति च व्याख्या । =Tremble or go.

What should an enlightened person teach and urge others to do—is told :

अभि त्यं वीरं गिर्वणसमर्चेन्द्रं ब्रह्मणा जरितर्नवेन ।
श्रवदिद्धवमुपं च स्तवानो रासद्वाजाँ उपं महो गृणानः ॥ ६ ॥

6. *TRANSLATION* :—O admirer of good men and devotee of God ! praising great knowledge, strength and good food, give them to others. Praising the enlightened men, certainly listen to the call of others. With new wealth and food etc. honour the king endowed with all kinds great wealth and who has many heroes with him and who is served with good words of praise.

PURPORT :—*O enlightened person ! you should hear the questions put by others and answer them satisfactorily. Conveying to them food and other things. You should always teach the righteous men, heroes and wealthy men, so that they may not waste their riches on the path of injustice.*

NOTES & REMARKS :—(वाजान्) अन्नादीन्=Food material. वाजइति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 9) वाज इति वजधातो निष्पन्नः वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणमत्र इत्यर्थः ।=So the word means-food, strength and knowledge.

What should the enlightened persons do—is further told :

ओमानमापो मानुषीरमृक्तं धात तोकाय तनयाय शं योः ।
यूयं हि ष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्रीः ॥ ७ ॥

TRANSLATION :—O men ! as mothers, endowed with the

pure motherlike kindness, always cause happiness to their infants and grown-up children, so like waters purifying the unclean person, uphold the protector and all human subjects. You are the physicians of the world whether stationary or moving. As a dispenser of justice causes happiness to all good persons, so you should act impartially.

PURPORT :—O teachers and preachers! you should make an impure person pure by urging upon him to accept truth. Preserve or nourish all like mothers by removing the disease of ignorance for the protection of the world.

NOTES & REMARKS :—(भिषजः) सद्वैद्याः ।=Good physicians. (योः) प्रापयति (योः) यु-मिश्रण मिश्रणयो (अस्त.) अस मिश्रणर्थः ।=Conveys, leads to. (मातृतमाः) अतिशयेन मातृवत् कृपालवः ।=Very kind like mothers.

How sublime is this conception about teachers, preachers and physicians—not only to be like fathers but like the kindest mothers. Nothing can be grander than this.

What should the enlightened men do—is further told :

आ नो देवः सविता त्रायमाणो हिरण्यपाणिर्यजतो जगम्यात् ।
यो दत्रवाँ उषसो न प्रतीकं व्यूर्णुते दाशुषे वार्याणि ॥ ८ ॥

8. *TRANSLATION* :—O men! let us always make that man happy, who being a liberal donor, has gold and other things in his hand, is unifier, endowed with divine merits, actions and temperamanet, is protecting like the sun, who like the dawn gives to a donor knowledge and acceptable articles. Let such a noble person come to us.

PURPORT :—Those men are considered good in the world, who are liberal donors, good illuminators like the dawn and givers of knowledge and the gift of fearlessness to all.

NOTES & REMARKS :—(यजतः) सङ्गन्ता । यज-देव पूजा सङ्गतिकरणेदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थं । यज आसोरतच् प्रत्ययः ।=Unifier. (प्रतीकम्) प्रतीति-

करम्। प्रति+इण्—गतौ (अदा.) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम ।=Giver of knowledge. (व्यूर्णुते) आच्छादयति। वि+ऊर्णुञ् आच्छादने (अदा.) ।=Covers, here gives.

Whom shold men pray for what—is told :

उत त्वं सूनो सहसो नो अद्या देवाँ अस्मिन्नध्वरे ववृत्याः।
स्यामहं ते सदमिद्रातौ तव स्यामग्नेऽवसा सुवीरः ॥ ९ ॥

TRANSLATION :—O (spiritual) son of a man ! who is endowed with physical and spiritual strength and illumined soul like the fire ! do you bring here to-day in the enlightened persons or divine enjoyments in this inviolable dealing of the attainment of true knowledge, so that I may be firm in your gift having attained the thing worthy of attainment and under your protection, may I be a hero and enlightened person.

PURPORT :—*O enlightened person ! if you lead us to happiness we may also serve you constantly being givers of knowledge and great heroes.*

NOTES & REMARKS :—(सहसः) शरीरात्मबलवतोविदुषः। सह इति बलनाम (NG 2, 9) ।=Of a mighty person endowed with physical and spiritual power. (अध्वरे) अहिंसनीये विद्याप्राप्तिव्यवहारे। (अध्वरे) इति यज्ञनाम (NG 3,17) ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1,3,8) ।=In the inviolable dealing of the acquirement of true knowledge.

By whose associtiou how men should be and how—is told :

उत त्या मे हवमा जंग्म्यातं नासत्या धीभिर्युवमङ्ग विप्रा।
अत्रिं न महस्तमसोऽमुमुक्तं तूर्वतं नरा दुरितादभीकें ॥ १० ॥

10. *TRANSLATION* :—O dear friends ! who are absolutely truthful being free from untruth and exceedingly wise-leading teachers preachers, come to me with your intellect and good actions to give me most acceptable knowledge. Deliver me from all darkness of

unrighteous conduct and destroy all my evils, like the sun, from the darkness.

PURPORT :—All men become free from ignorance by coming in contact with the enlightened person, as at the rise of the sun, all objects become free from darkness.

NOTBS & REMARKS :—(अत्निम्) सूर्य्यम् । अत्निम्-अत्तारम् अन्धकारस्य अन्धकारविनाशकं सूर्य्यम् ।=The sun. (तूर्वंतम्) हिंस्यातम् । तुर्वी-गतित्वरण हिंसनयोः अत्र हिंसार्थः ।=Destroy. (अभीके) समीपे (अभीके) प्रपित्वेऽभीके इत्यासन्नस्य (NKT 3, 4, 20) ।=Near.

How should men be—is told :

ते नों रायो द्युमतो वाजंवतो दातारों भूत नृवतः पुरुक्षोः ।
दशस्यन्तों दिव्याः पार्थिवासो गोजाता अप्या मृळतां च देवाः ॥११॥

11. *TRANSLATION* :—O enlightened men ! bestow upon us riches which are accompanied by noble desires, abundant food and other material things including knowledge and strength, and nourishing food. Kindly be givers of such a wealth to us, you who are possessors of divine virtues, renowned on earth and waters (seas) and in the firmament on account of your noble activities. Please make us happy.

PURPORT :—O highly learned persons ! convey to all true knowledge and wealth and thus make them happy.

NOTES & REMARKS ;—(पुरुक्षोः) बहु अन्नं यस्मिन् तस्य । पुरुइति बहुनाम (NG 3, 1) क्षु इति अन्ननाम (NG 2, 7) ।=Having much good and nourishing food. (द्युमतः) प्रशस्ता द्यौः कामना विद्यते यस्य तस्य । दिवुधातोः कान्त्यर्थमादाय द्युमतेः रत्यस्य व्याख्या । कान्तिः-कामना ।=Endowed with admirable desire.

TRANSLATOR'S NOTES :- Such mantras, show clearly, what kind of wealth should be desired and prayed for, according to the Vedas.

What should the enlightened men do—is told :

ते नों रुद्रः सरंस्वती सजोषां मीळ्हुष्मंन्तो विष्णुर्मृळन्तु वायुः ।
ऋभुक्षा वाजो दैव्यों विधाता पर्जन्यावातां पिप्यतामिषं नः ॥ १२ ॥

12. *TRANSLATION* :—O teachers and preachers ! you who are endowed with much knowledge, equal love and service and benevolent like the cloud and the air, increase our food materials, strength and knowledge, as the mighty commander of an Army, causing the wicked to weep, pervading electric fire, food, chief maker of laws, appointed by the enlightened men and wise men full of virility, make us happy.

PURPORT :—O highly learned persons ! as the earth and other things made by God make all creatures happy, so you should make them all happy by giving good knowledge and education.

NOTES & REMARKS ;—(विष्णुः) व्यापको विद्युदग्निः । विष्लृ-व्याप्तौ (जुहो.)। =Pervading electric fire. (ऋभुक्षाः) मेधावी । ऋभुक्षाः इति महन्नाम (NG 3, 3) मेधाव्येक महान् भवितुमर्हंति तस्मादत्र ग्रहणम् । ऋभुरिति मेधाविनाम (NG 3, 15) इति ध्रुवतंत एव । अत्र ऋभुः ऋभुक्षा इति पर्यायवाचिनो ज्ञेयौ ।=Exceedingly wise, genius. (संजोषा) समानप्रीतिसेवी । जुषी-प्रीतिसेवनयोः (तुदा.) ।=Endowed with equal love and the spirit of service.

———

What are the duties of the enlightened men—is told :

उत स्य देवः संविता भगों नोऽपां नपांदवतु दानु पप्रिः ।
त्वष्टां देवेभिर्जनिभिः सजोषा द्यौर्देवेभिः पृथिवी संमुद्रैः ॥ १३ ॥

13. *TRANSLATION* : O highly learned person ! protect us like the bright sun, Prāna, electricity along with the enlightened men and fathers, an artist or analyser, who, loves and serves equally te: earth with seas, and the sun with other luminaries. Protect us like all these and a liberal donor, who fills up the deficiencies of all.

PURPORT :—O men ! as all objects like the sun and others made by God are means for the accomplishment of all acts done by men and other living beings, so you should also be the accomplishers of all good deeds.

What should men desire—is told :

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
विश्वेदेवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥ १४ ॥

14. *TRANSLATION* :—O men ! may God, who is never born and, who as Omnipresent Supreme Being, has all this universe in His foot, (so to speak) i.e. who, is unlimited and transcendent, listen to our prayer, so that the cloud in the firmament, the earth, the ocean or firmament, the augmenters or supporters of truth, invited all enlightened persons, admired verses or glorious thoughts of the Vedas, which are always praised and taught by great geniuses, protect us.

PURPORT :—*O men ! by the grace of that God, who is ever free from birth and death (ever Eternal and Immutable) and by your own exertions, always make advancement by acquiring the knowledge of the earth and other things.*

NOTES & REMARKS :—(अजः) यः कदाचित् न जायते स ईश्वरः ।=God who is never born. (एकपात्) एकः पादो जगति यस्य सः ।=Whose one foot is in the world i. e. Transcendent and Infinite controller of the universe. (समुद्रः) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम (NG 1, 3) । =Firmament. (अहिः) मेघः । अहिरिति मेघनाम (NG 1, 10) ।=The cloud. (बुध्न्यः) बुध्नये अन्तरिक्षे भवः । बुध्नमन्तरिक्षं । बद्धा अस्मिन् धृता आप इति वेति (NKT 10, 4, 44) ।=That which is in the cloud.

How should the seekers after truth be—is told :

एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यर्कैः ।
ग्ना हुतासो वसवोऽधृष्टा विश्वे स्तुतासो भूता यजत्राः ॥ १५ ॥

15. *TRANSLATION* :—O unifiers ! as the upholders of true knowledge honour good speeches, never falling down or degrading themselves by the knowledge and good actions of mine and others, and as invited respectefully and admired, all scholars honour the holy words by my intellect or good actions or those of others and their

own noble thoughts, so you should also be devoid of impudence and ever dwellers in true knowledge and good virtues.

PURPORT :—*Those students, who desire knowledge and proficiency, acquire desirable intellect and knowledge by upholding the merits, actions and temperments of the absolutely truthful enlightened persons and Holy God.*

NOTES & REMARKS :—(अर्कः) विचारैः। अर्को मन्त्रो भवति यदनेनार्चन्ति (NKT 5, 1, 4) मन्त्र-शुभविचारोऽपि ।=Noble thoughts. (वसवः) ये विद्यादिषु वसन्ति ते। वस-निवासे (भ्वा.) ।=Dwellers in knowledge and other good virtues.

Sūktam—51

Seer or Rishi of the Sūktam—Rijishva. Devata—Vishvedevah Chhandas—Trishtup, Pankti, Ushnik and Anishtup of varicus kinds. Svaras—Dhaivata, Rishabha and Gāndhara.

What should men desire—is told :

उदु त्यच्चक्षुर्महि मित्रयोराँ एति प्रियं वरुणयोरदब्धम् ।
ऋतस्य शुचि दर्शतमनीकं रुक्मो न दिव उदिता व्यद्यौत् ॥ १ ॥

1. *TRANSLATION* :—O teachers and preachers ! if you obtain that eye of knowledge, which is dear to your friends—teachers and preachers, who are like *Udāna* (a vital energy) or two *Prānas, one* internal and the other external—uninjured or inviolable, the pure and worth seeing vision of truth, like the resplendent sun at sun rise, born from electricity, accomplisher of many works like army—then you can become really enlightened.

PURPORT :—*Those men, who desire to have some vehicle with righteousness, become endowed with the light of knowledge like the sun. Those who propagate the science of true objects are honoured everywhere.*

NOTES & REMARKS :—(मित्रयोः) सुहृदोरध्यापकाऽध्येत्रोर्बाह्याभ्यन्तरस्थयोः प्राणयोर्वा । प्राणो वै मित्रः (S. B. 8, 4, 2, 6) प्राणोदानौ मित्रा वरुणौ (S. B. 1, 8, 3, 12) तस्मात् उदानोवरुण ।=Of two friends—teachers and preacheres or internal and external Prānas (vital energies). (वरुणयोः) उदान इव वर्तमानयोः ।=Those who are like Udāna. (अनीकम्) सैन्यमिव कार्यसिद्धि प्रापकम् ।=Accomplisher of works like army. (दिवः) विद्युतः सकाशात् । (दिवः) दिवुधातोर्बुत्यर्थमादाय विद्युत् ।=From electricity.

What should geniuses know—is told :

वेद यस्त्रीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः ।
ऋजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सूरो अर्य एवान् ॥ २ ॥

2. *TRANSLATION* :—That very wise man, who being the master of his senses and mind, always knows the birth of these enlightened persons, the sun pervades all objects by his rays so knows them thoroughly and seeing *Jnana* (knowledge) *Karma* (action) and *Upāsānā* (meditation or contemplation or devotion) which are worth knowing and seeing uprightness and strength among men, enlightens from all sides; know them well.

PURPORT :—*Those men, who know the second birth through knowledge, attain perfect strength of body and soul among men can know the real nature of all objects. Those who attain knowledge, actions and contemplation, become masters of their senses and mind.*

NOTES & REMARKS ;—(विदथानि) वेदितुं योग्यानि कर्मोपासनाज्ञानानि । विद-ज्ञान । रु विदिभ्या हित् (उणादि 3, 115) ।=Action, contemplation and knowledge which are worth knowing. (सनुतः) सदा । सनुतः इति निर्णीतान्तर्हिति नाम (NG 3, 25) ।=Always, for ever. (वृजिना) बलानि । वृजनमिति बलनाम (NG 2, 9) ।=Powers, strength.

Whom should men praise—is told :

स्तुष उ वो मह ऋतस्य गोपानदितिं मित्रं वरुणं सुजातान् ।
अर्यमणं भगमदब्धधीतीनच्छा वोचे सधन्यः पावकान् ॥ ३ ॥

3. *TRANSLATION* :—O men ! associate with me well, who, being accompanied by many blessed persons praise the guards of mighty truth, inviolable complete knowledge or matter, a friend of all most desirable enlightened man, a dispenser of justice, prosperity well-known persons whose study is uninterrupted and who, are purifiers, and speak good words to you.

PURPORT :—*Those men are purifiers of all, who having admired the enlightened men and associate with them, and having acquired the knowledge of the matter and other objects, teach others about it.*

NOTES & REMARKS :—(अदितिम्) अखण्डितां विद्यां प्रकृतिं वा । (अदितिः) दो-अवखण्डने (दिवा.) ।=Complete knowledge or inviolable matter. (अदब्धधीतीन्) अहिंसिताध्ययनान् । दभ्नोति-वधकर्मा (NG 2, 19) वधः हिंसा-नञ् । धि-धारणे (तुदा.) विद्याधारणम्-अध्ययनमेव ।=Men of uninterrupted study.

Whom should men regard as king—is told :

रिशादसः सत्पतीँरदब्धान्महो राज्ञः सुवसनस्य दातॄन् ।
यूनः सुक्षत्रान्क्षयतो दिवो नॄनादित्यान्याम्यदितिं दुवोयु ॥ ४ ॥

4. *TRANSLATION* :—O men ! as I approach great kings, who, are destroyers of the violent persons, protectors of truth, inviolable and non-violent, bestowers of fair homes to dwell in, possessors of good wealth or kingdom, observers of or dwelling in good policy, good leaders, charming and desiring the welfare of all and who, have observed *Brahmacharya* (abstinence) upto the age of forty eight years and are great scholars, youthful (energetic) and desiring to serve people, so you should also do.

PURPORT :—*O men ! you should regard only those persons as kings, who, are expellers of thieves and other wicked men, protectors*

of the righteous, free from violence, bestowers of fair dwellings to all, full of perfect knowledge and having self-control, nourishers of the subjects with justice like their fathers, youthful, devoid of all vices, and accepters of virtues. Only such virtuous persons should be regarded as kings and not petty minded mean men.

NOTES & REMARKS :–(रिशादसः) हिंसकान्नाशकान् । रिश-हिंसायाम् (तुदा.) अद-भक्षणे (अ.)। =Destroyers of the violent. (दिवः) कमनीयान् कामयमानान् वा ।=Charming or desiring the welfare of all. (अदितिम्) अखंडितां नीतिम् ।=Inviolable policies. (दुवोयु) दुवः परिचरणं कामयमानान् । दुवस्यति परिचरणकर्मा (NG 3, 5) ।=Desiring to serve the people.

———

What should parents and others do for their children—is told :

द्यौ३ष्पितः पृथिवि मातरध्रुगग्ने भ्रातर्वसवो मृळता नः ।
विश्व आदित्या अदिते सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥ ५ ॥

5. *TRANSLATION* :—O father ! you who are like the sun, O mother ! you who are like the earth, O brother ! you who are pure and purifier like the fire, all of you, who, are bestowers of delight and free from malice ; make us happy. O highly learned lady ! you who are endowed with the great wealth of knowledge as all enlightened persons, who have well observed *Brahmacharya* (abstinence) give us good dwelling place, containing many requisite articles, so, you, who, are full of equal love and the spirit of service, give much happiness and knowledge.

PURPORT :—*That man alone enjoys happiness, who has a father like the sun—fostering with good education, a mother like the earth—endowed with forgiveness and other good virtues, and a brother like the fire-purifier. As men endowed with perfect knowledge lead to the science of true path, so the students also constantly honour their teachers.*

NOTES & REMARKS :—(अदिते) अखंडितज्ञानैश्वर्य्ये । दो-अवखण्डने (दिवा.) । =Endowed with great wealth in the form of perfect knowledge.

(शर्म) सुखकारकं गृहम्। शर्मेति गृहनाम (NG 3, 4)।=Dwelling place giver of happiness.

What men should not desire—is told :

मा नो वृकाय वृक्यें समस्मा अघायते रीरधता यजत्राः।
यूयं हि ष्ठा रथ्यों नस्तनूनां यूयं दक्षस्य वचसो बभूव॥ ६॥

6. *TRANSLATION* :—O unifier! do not give us away to thieves or to dishonest dealing like stealing, who may harm us. Do not allow us to be troubled by all men of sinful disposition. You are the guides of our bodies aright and rulers of powerful or effective speech and vehicles. You are bestowers of happiness upon us.

PURPORT :—No man should have a dealing like that of the thieves and other wicked persons. O men! always serve those righteous persons, who have no enemies and who are protectors of all.

NOTES & REMARRS :—(वृकाय) स्तेनाय। वृक इति स्तेननाम (NG 3, 24)।=For a thief. (वृक्ये) वृकेषु स्तेनेषु भवे व्यवहारे।=In a dealing connected with stealing. (रीरधता) भृशं हिंसत। अत्र संहितायामिति दीर्घः। रध-हिंसा संराध्योः (दिवा.) अत्रहिंसार्थकः।=Kill, harm.

What should men do—is told :

मा व एनों अन्यकृतं भुजेम मा तत्कर्म वसवो यच्चयध्वे।
विश्वस्य हि क्षयंथ विश्वदेवाः स्वयं रिपुस्तन्वं रीरिषीष्ट॥ ७॥

7. *TRANSLATION* :—O enlightened persons! whatever you gather while living in the world and where you dwell happily, let us participate in that and enjoy delight. Let us never be accomplices or partners in anybody's sinful act. Let us never perform any wicked deed.

NOTES & REMARKS ;—(एनः) अपराधम्। एनः-इण आगसि (उणादिकोषे

4, 198) । ईयते प्राप्यते दुःख मनेन तत् एनः पापम् ।=Crime, sin. (क्षयथ) निवसथ । क्षि-निवासगत्योः (तुदा.) ।=Dwell. (रीरिषीष्ट) भृशं हिंस्यात् । रिष-हिंसायाम् (भ्वा.) ।
=Harm, kill or suicide.

Men should always be humble—is told :

नम॑ इदु॒ग्रं नम॒ आ वि॑वासे॒ नमो॑ दाधार पृथि॒वीमु॒त द्याम् ।
नमो॑ दे॒वेभ्यो॒ नम॑ ईश ए॒षां कृ॒तं चि॒देनो॒ नम॒सा वि॑वासे ॥ ८ ॥

8. *TRANSLATION* :—O men ! I adore and serve that God who is worthy of salutation and upholds the earth and the sun. I bow before that Almighty God. I bow before the enlightened persons and serve them. I desire to be humble, with the help of that God, who, is ever to be saluted or adored. I throw away (in future) even the sin that has been committed (by ignorance or oversight).

PURPORT :—Let us always do good to all by the help of God, who is worthy of reverential salutation, upholding good deeds removing wickedness and being benevolent to the enlightened persons.

NOTES & REMARKS :—(नमः) नमस्करणीयम्ब्रह्म । णम-प्रह्वत्वे (भ्वा.) । =God before whom all must bow. (विवासे) सेवे । विवासति परिचरण कर्मा (NG 3, 5) परिचरणं सेवा ।=I serve.

Who are to be bowed down by all—is told :

ऋ॒तस्य॑ वो र॒थ्य॑: पू॒तद॑क्षानृ॒तस्य॑ पस्त्य॒सदो॒ अद॑ब्धान् ।
ताँ आ नमो॑भिरुरु॒चक्ष॑सो॒ नॄन्विश्वा॑न्व॒ आ न॑मे म॒हो य॑जत्राः ॥ ९ ॥

9. *TRANSLATION* :— O good persons ! I, who am united with good dealings and am possessor of good chariots, bow down before those enlightened persons endowed with pure energy, always dwelling in the exact righteous dealing, inviolable and non-violent, whose sight is source of great joy and who are generous. We honour those with salutations, who teach us truth.

PURPORT :—O men ! always bow down before those righteous and benevolent persons, who are endowed with the most exalted knowledge and learn humility from them.

NOTES & REMARKS :—(पस्त्यसद:) ये पस्त्येषु गृहेषु सीदन्ति तान्। पस्त्यम् इति गृहनाम (NG 3, 4) ।=House holders. (अदब्धान्) अहिंसितानहिंसकान् वा ।=Inviolable or non-violent. (यजत्रा:) सद्व्यवहारं सङ्गच्छमाना:। यज-देवपूजा सङ्गतिकरण दानेषु अत्र सङ्गतिकरणार्थः। दभ्नोति वधकर्मा (NG 2, 19)। =United with good dealing.

Who should be respected—is further told :

ते हि श्रेष्ठवर्चसस्त उं नास्तिरो विश्वानि दुरिता नयन्ति ।
सुक्षत्रासो वरुणो मित्रो अग्निर्ऋतधीतयो वक्मराजसत्याः ॥ १० ॥

10. *TRANSLATION* :— O men ! because these enlightened men i.e. *Varuna*-the best, *Mitra* (friendly to all), *Agni* (pure hearted like the pure fire) and the best scholars (shining on account of their vast and profound knowledge) upholders of truth and fearless utterers of truth even before powerful orators and rulers, endowed with good kingdom and wealth and who remove all our wicked conduct ; therefore they are worthy of veneration.

PURPORT :—Because the righteous, enlightened men are accomplishers of other's benevolent acts without any deceit, and removers of all wicked conduct through the diffusion of knowledge and preaching and impellers of truthful conduct, therefore, they deserve repect.

NOTES & REMARKS :—(श्रेष्ठवर्चस:) श्रेष्ठं वर्चोऽध्ययनं येषान्ते। वर्च-दीप्तौ (भ्वा.) अत्र ज्ञान दीप्तिः। वच-परिभाषणे (अदा.) ।=Whose study is the best, great scholars. (वक्मराजसत्या:) वक्मेषु वक्तृषु राजसु सत्यप्रतिपादका: ।=Fearless utterers of truth even before powerful orators and rulers.

Who are worthy of respect and how—is further told :

ते नु इन्द्रः पृथिवी क्षाम वर्धन् पूषा भगो अदितिः पञ्च जनाः ।
सुशर्माणः स्ववसः सुनीथा भवन्तु नः सुत्रात्रासः सुगोपाः ॥ ११ ॥

11. *TRANSLATION* :—O men ! may electricity, firmaments, earth, air, God, mother, all good men, who are like five *Prānas*, good householders, good protectors, men of good policy, good guards and good preservers of the cattle and the land, protect us well.

PURPORT :—The enlightened persons are worthy of veneration for, they are augmenters and nourishers of all like electricity, earth, firmament, Prānas, mothers and wealth.

NOTES & REMARKS :—(इन्द्रः) विद्युत् । यदशनिरिन्द्र स्तेने (कौषीतकी ब्रा 6, 9) ।=Electricity. (पृथिवी) अन्तरिक्षम् । पृथिवीत्यन्तरिक्षनाम (NG 1, 3) । =Firmament. (पूषा) वायुः । अयं वै पूषायोऽयं (वातः) पवते । एषहीदं सर्वं पुष्यति (S-B. 14, 1, 2, 9) ।=Air. (अदितिः) जननी । अदितिरदइअदीना देवमाता (NKT 4, 4, 22) अदितिर्माता सपिता सपुत्रः इति (ऋग्वेद 1, 89, 10) ।=Mother. (पंचजनाः) पंच प्राणा इवोत्तममनुष्याः । पंचजना इति मनुष्यनाम (NG 2, 3) । =Five Prānas like firmament, (earth), air, God, mother, all good men.

Who deserve thanks—is further told :

नू सद्मानं दिव्यं नंशि देवा भारद्वाजः सुमतिं याति होता ।
आसानेभिर्यजमानो मियेधैर्देवानां जन्म वसूयुर्ववन्द ॥ १२ ॥

12. *TRANSLATION* :—O enlightened persons ! that liberal donor, who is upholder of knowledge gets good intellect. He also gets good and desirable home to dwell in. Honour that performer of *Yajnas* (non-violent sacrifices) who desiring good articles, knows the origin or manifestion of the highly learned persons along with the urging priest, who are seated there at the altar.

PURPORT :—O men ! those, who praise the birth of the king from the knowledge enjoy pure happiness. As a performer of the

Yajnas, having adorned the yajna with the help of many enlightened persons, does good to the whole world, so the scholar making all intelligent by teaching and preaching gets great honour.

NOTES & REMARKS :—(नशि) व्याप्नोति। नशत्-व्याप्ति कर्मा (NG 2, 18,)।=Pervades or attains. (मियेधैः) प्रेरकैः। डुमिञ्-प्रक्षेपणे (स्वा.) अत्र निर्देशप्रदानं प्रेरणं वा।=Impellers.

Who should be kept away--is told :

अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम्।
दविष्ठमस्य सत्पते कृधी सुगम् ॥ १३ ॥

13. *TRANSLATION* :—O enlightened leader ! purifier like the fire, make a man, who though living far off from you, deserves to be left off, who can be controlled with great difficulties, who is enemy of knowledge and who is a thief ; traveller of the good path of righteousness. O protector of truth and good men ! keep him away from you.

PURPORT :—O men ! you should acquire knowledge and being endowed with physical and spiritual strength, make even hard enemies easily controllable, so that they may become performers of good deeds out of fear (at least) while living at a long distance.

NOTES & REMARKS :—(रिपुम्) विद्याशत्रुम् ।=Enemy of knowledge. (दुराध्यम्) दुःखेन वशीकर्तुम् योग्यम् ।=To be controlled with great difficulty.

Who should be made friends and who should be removed—is told :

ग्रावाणः सोम नो हि कं सखित्वनाय वावशुः।
जही न्य१त्रिणं पणिं वृको हि षः ॥ १४ ॥

14. *TRANSLATION* :—O urger or impeller of good deeds ! those persons enjoy happiness, who desire or love us for friendship.

You should destroy him, who being associated with (is an accomplice) a tradesman, is usurper of other's property or is a thief.

PURPORT :—If righteous enlightened men, keep friendship with righteous scholars, they having attained happiness, augmenting all like the cloud, destroy the wicked hersons.

NOTES & REMARKS :—(ग्रावाण:) मेघा: इव । ग्रावा इति मेघनाम (NG 1, 10) ।=Like clouds. (अत्रिणम्) परस्वापहारकम् । (अत्रि:) अद-भक्षणे (अ.) परस्वस्पान्यामेन अक्ता केऽन्नानन्ददा: सन्तीत्यार ।=Misappropriation of others' property.

———

Who are in this world givers of bliss—is told :

यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः ।
कर्ता नो अध्वन्ना सुगं गोपा अमा ॥ १५ ॥

15. *TRANSLATION* :—O enlightened persons ! you who are good donors of virtues and the best, who are like the sun among the worlds, having good desires within and full of light, good protectors, make our homes easily approachable, because you are our real guides.

PURPORT :—Those persons, who make untreadable highways safe for travel and construct good houses for their own living and for others, live comfortably.

NOTES & REMARKS :—(इन्द्रज्येष्ठा:) सूर्यो ज्येष्ठो महान्येषां लोकानां तद्वद्वर्त्तमाना: । अथय: स इन्द्रोऽसौ आदित्य (Stph 8, 5, 3, 2) ।=Like the sun in the world. (अमा) गृहम् । अमेति गृहनाम (NG 3, 4) ।

———

What sorts of paths should be made—is told :

अपि पन्थामगन्महि स्वस्तिगामनेहसम् ।
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥ १६ ॥

16. *TRANSLATION* :—Let us tread upon that path by which

men can go easily and comfortably and which is inviolable or safe, by going on which a hero removes all enemies and attains wealth.

PURPORT :—*The king and officers of the State should construct such roads and highways, which may be free from fear of thieves and men may gather wealth through trade.*

NOTES & REMARKS :—(अनेहसम्) अहन्तव्यम् । (अनेहम्) नञि हन एह च (उणदिशेष 4, 224)—हन् हिंसागत्यो (अदा.) अत्नहिंस्पर्थं नञ् तस्यात् अहन्तव्य इति व्याख्या ।=Inviolable, safe. (वृणक्ति) दूरीकरोति वृजी-वर्जने (रुधा.) ।=Removes.

Sūktām—52

Seer or Rishi of the Sūktam—Rijishwāā. Devatā—Vishvedevah. Chhandas—Trishtup, Pankti and Gayatri of various kinds. Svaras-Dhaivata, Shadja and Nishāda.

Requisites of happiness—is told :

न तद्दिवा न पृथिव्यानु मन्ये न यज्ञेन नोत शमीभिराभिः ।
उब्जन्तु तं सुभ्वः पर्वतासो नि हीयतामतियाजस्य यष्टा ॥ १ ॥

1. *TRANSLATION* :—O men ! as good clouds gladden the performer of the sublime *Yajnas*, so he may not suffer at day time, he may not be deprived of the joy of earth. the daily *Yajna* or these good actions. I support him in the performance of these good acts and enjoy happiness.

PURPORT :—*The happiness that is got from the clouds is not in day time, not by the earth, not by the association of men and good actrations alone. The performer of the Yajna enjoys much happiness when it rains as a result of his* Yajna.

NOTES & REMARKS :—(सुभ्वः) ये सुष्ठु भवन्ति ।=Good. (पर्वतासः) मेघाः । पर्वत इति मेघनाम (NG 1, 10) ।=Clouds. (शमीभिः) कर्मभिः । शमीति कर्मनाम (NG 2, 1) ।=By actions.

Who are men to be condemned and whose association should be given up—is told :

अति॑ वा॒ यो म॑रुतो॒ मन्य॑ते नो॒ ब्रह्म॑ वा॒ यः क्रि॒यमा॑णं॒ निनि॑त्सात् ।
तपूं॑षि॒ तस्मै॑ वृजि॒नानि॑ सन्तु ब्रह्म॒द्विष॑म॒भि तं शो॑चतु॒ द्यौः ॥ २ ॥

2. *TRANSLATION* :—O men ! he who holds us in contempt and is haughty, who is jealous of the wealth that we acquire and reproaches it (without any justification), to such a haughty person may a man desiring the welfare of all grieve (make him repent for adopting such attitude of contempt). Let him who is jealous and hater of our wealth suffer by having fierce stumbling blocks in his evil progress or fulfilment of his evil intentions.

PURPORT :—O men ! those men, who are haughty and who hate the wealth acquired with righteous means and who censure absolutely truthful enlightened persons; should be punished, condemned and grieved or made to repent.

NOTES & REMARKS :—(ब्रह्म) धनम् । ब्रह्म इति धननाम (NG 2, 10) । =Wealth of all kind. It may include the wealth of knowledge and devotion. (द्यौः) कामयमानो विद्वान् । द्यौः इति दिवुधातोः अत्र कान्त्यर्थमादाय व्याख्या । कान्तिः-कामना ।=An enlightened man desiring the welfare of all. (वृजनानि) बाधकानि । वृजिनानि-वर्जनीयानीति (NKT 10,4,41) ।=Stumbling blocks or obstacles.

What kinds of examiners should men be—is told :

किम॒ङ्ग त्वा॒ ब्रह्म॑णः सोम गो॒पां किम॒ङ्ग त्वा॑हुरभिशस्ति॒पां नः ।
किम॒ङ्ग नः॑ पश्यसि नि॒द्यमा॑नान् ब्रह्म॒द्विषे॒ तपु॑षिं हे॒तिम॑स्य ॥ ३ ॥

3. *TRANSLATION* ;—O dear desirous of getting wealth ! why do they call you the protector of wealth ? O dear friend ! why do they call you protector of praise ? Why do you not see us with love ? Why do you not see us being censured (unjustifiably) ? Why do you not see a person, who is hater of Superb *Veda* knowledge, being

punished with the burning thunderbolt like powerful weapon, when he deserves it. You should strike him with such a powerful weapon (when all other means of bringing him to the righteous path have failed).

PURPORT :—*O men ! why do you not become the protectors of this wealth ? We, who are devotees of God and admirers of good virtues, do not take to be unjust reproachers. Do not associate with those ingnorant persons, who hate wealth and divine* Vedic *knowledge.*

NOTES & REMARKS :—(प्रभिशस्तिपाम्) अभिसुखप्रशंसाराक्षितारम् । प्रभि+शंसु-स्तुतौ ।=Protector of the praise. (ब्रह्मद्विषे) वेदविद्याद्वेष्ट्रे । ब्रह्मेति धननाम (NG 2, 10) वेदो ब्रह्म (J. U. 4, 25, 3) ।=For a hater of wealth and knowledge. (हेतिम्) वज्रम । हेतिरिति वज्रनाम (NG 2, 20) । =Thunderbolt like powerful weapon.

How should men behave—is told :

अवन्तु मामुषसो जायमाना अवन्तु मा सिन्धवः पिन्वमानः ।
अवन्तु मा पर्वतासो ध्रुवासोऽवन्तु मा पितरो देवहूतौ ॥ ४ ॥

4. *TRANSLATION* :—O preachers ! teach me in such a manner, that the dawn when, manifested protect us in the acceptance of good virtues or the association of highly learned persons. May the flowing and sprinkling rivers protect me. May the firm mountains guard me and may my parents or teachers or seasons preserve me.

PURPORT :—*O men ! you should be so regular in all your habits of taking food and walking etc. that no article of the world may cause suffering or misery to you. You should also accept good virtues.*

NOTES & REMARKS :—(सिन्धवः) नद्यः । सिन्धवः इति नदीनाम (NG 1, 13) ।=Rivers. (पिन्वमानाः) सिञ्चन्त्यः । पिवि-सेवने सेचने चेत्येके (भ्वा.) पत्र सेचनार्थः स्पष्टः ।=Sprinkling or flowing. (पितरः) जनका अध्यापका ऋतवो वा । ऋतवः पितरः (कोषीतकी ब्रा. 5, 7) विद्वांसो हि देवा (S. B. 3, 7, 3, 10) । =Parents, teachers or seasons. (देवहूतौ) दिव्यगुणानां विदुषां वा सङ्ग्रहणे ।

हु-दानादनयोः आदाने च (जु.) अत्र आदानार्थं आदानं ग्रहणं स्वीकरणंसंग्रहणं वा ।=In the act of the acceptance of the divine virtues or enlightened persons.

Duties of men—is told :

विश्वदानीं सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम् ।
तथा करद्वसुपतिर्वसूनां देवाँ ओहानोऽवसागमिष्ठः ॥ ५ ॥

5. *TRANSLATION* :—O enlightened person ! you who come to us with portective power and preserve wealth and all other objects, making us highly learned also. Let us see the sun rising for a long time and be always cheerful.

PURPORT :—As the teachers and preachers make all their pupils and bearers happy by making them enlightened, in the same manner ; the students and bearers should honaur them well after becoming scholars.

NOTES & REMARKS :—(विश्वदानीम्) सर्वदा ।=For ever. (ओहानः) रक्षकः ।=Protector.

How should the king be—is further told :

इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना ।
पर्जन्यो न ओषधीभिर्मयोभुरग्निः सुशंसः सुहवः पितेव ॥ ६ ॥

6. *TRANSLATION* :—O men ! we should always honour that king, who comes very close to us like the river flowing very rapidly and joining other rivers, a man who glorifies God well and who is much respected, is purifier like the fire, is like the cloud gladdening all by the herbs, is like a father bestower of happiness, cherishes his subjects.

PURPORT :—That king, who constantly protects his subjects with justice and exertion is cherished by his subjects also.

NOTES & REMARKS :—(नेदिष्ठम्) अतिशयेन समीपम् । Very close. (सरस्वती) प्रशस्तं सरो वेगो यस्याः सा नदी । सृ-गतौ (भ्वा. जु.) ।=A river which has admirable rapidity.

What should the students do—is told :

विश्वे देवास आ गत शृणुता म इमं हवम् । एदं बर्हिर्नि षीदत ॥ ७ ॥

7. *TRANSLATION* :—O all enlightened men ! please come close to us. Please take this seat for teaching us and hear what we have so far read.

PURPORT :—*Students should request the enlightened persons to examine, what they have read and having tested them they should tell them the merits and demerits. By so doing the study may become flawless.*

NOTES & REMARKS :—(हवम्) श्रुताधीतविषयम् । हु-दानादनयोः आदाने च (जुहो.) अत्र आदानार्थमादाय गृहीतं श्रुतं वा ज्ञानं गृह्यते ।=What has been heard and studied. (बर्हिः) उत्तमासनम् । बर्हिः शब्द आसनार्थे सुप्रसिद्धः सर्वत्र । बर्हिषि इति महन्नाम (NG 3, 3) महत् उत्तमं वा आसनं महतामुपवेशनाय ।=Good seat.

How should the teachers and the taught deal with one another—is told :

यो वो देवा घृतस्नुना हव्येन प्रतिभूषति । तं विश्व उप गच्छथ ॥८॥

8. *TRANSLATION* :—O teachers and preachers ! you all go to that man, who adorns you with admirable and butter like pure reading and hearing which is worth accepting and worth giving.

PURPORT :—*O men ! he, who adorns you with the gift of true knowledge, adorn or honour him well (to express your gratefulness to him.)*

NOTES & REMARKS :—(घृतस्नुना) घृतमिव शुद्धेन । ष्णा-शौचे (अदा.) । =Pure like the butter. (हव्येन) आदातुं दातुमर्हेण प्रशंसितेनाऽध्ययनेन श्रवणेन वा । हु-दानादनयोः आदानेच (जु.) ।=With admirable reading or hearing

which is worth accepting or worth giving. (देवा:) अध्यापकोपदेष्टार: । विद्वांसो हि देवा: (S. B. 3,7,3,1) अपहतपाप्मानो देवा: (J.V.B. 3,154) सत्यसंहिता वै देवा (A. B. 1,6) सत्यमयान देवा: (कौषी 2,8) ।=Teachers and preachers.

What should be the law (regarding compulsory education)—is told :

उप॑ नः सू॒नवो॒ गिरः॑ शृ॒ण्वन्त्व॒मृत॑स्य॒ ये । सु॒मृ॒ळी॒का भ॑वन्तु नः ॥९॥

9. *TRANSLATION* :—O king or enlightened men ! let all our sons listen to the speeches of the imperishable knowledge and being happy (well by the observance of Brahmcharya (abstinence or celibacy) and righteousness let them serve us.

PURPORT :- *All elderly persons in their families and the kings in their state, this law must be made that all children should observe* Brahmacharya (*abstinenee) to acquire the knowledge of all sciences. Whoever transgress it, should be punished by the king and the heads of the families.*

NOTES & REMARKS :—(अमृतस्य) नाशरहितस्य विज्ञानस्य ।=Of the imperishable knowledge. (सुमृळीका:) सुष्ठु सुखिन: । सु+मृड-सुखने (तुदा.) ।=Happy in a good manner.

TRANSLATOR'S NOTES :—(सुमृडीका:) The prefix सु has been used to show that they should be happy by the observance of Barhmacharya (abstinence) and all other rules of righteousness and otherwise.

Desiring what should men attain knowledge - is told :

विश्वे॑ दे॒वा ऋ॑ता॒वृध॑ ऋ॒तुभि॑र्हवन॒श्रुतः॑ । जु॒षन्तां॒ युज्यं॒ पयः॑ ॥ १० ॥

10. *TRANSLATION* :—O all enlightened persons ! who are disseminators and supporters of truth and knowledge, are hearers of what has been taught by you, should take water, milk and suitable good food according to the spring and other seasons.

PURPORT :—Those, who desire to study and examine, should give up the use of all intoxicants which spoil intellect and should take milk and other articles which increase the intellectual power.

NOTES & REMARKS :—(ऋतावृधः) सत्यविद्यावर्धकाः । ऋतमिति सत्यनाम (NG 3, 10) ऋत इति पदनाम (NG 5, 4) पद-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । =Increasers or supporters of true knowledge. (हवनश्रुतः) ये हवनमध्ययनं शृण्वन्ति ते ।=Those who hear what has been read by the students.

———

What should men do with whom—is told :

स्तोत्रमिन्द्रो मरुद्गणस्त्वष्टृमान् मित्रो अर्यमा । इमा हव्या जुषन्त नः ॥११॥

11. *TRANSLATION* :—O men ! alongwith an opulent king who has a band of good and brave men as well as good artists and artisans, who is just and friend of all, accept with love the praise and food etc. offered by us.

PURPORT :—Those men only can get their desires fulfilled, who make the best person as their guide or supervisor.

NOTES & REMARKS :—(हव्या) दातुमादातुमर्हाण्यन्नादीनि । हु-दानादनयोः आदाने च (जु.) ।=Good food and other things which are worth giving and worth accepting. (मरुद्गणः) मरुतामुत्तमानां मनुष्याणां गणः समूहो यस्य । मरुतः इति ऋत्विङ्नाम (NG 3, 18) मरुतः इति पदनाम (NG 5, 5) पद गतौ गतेस्त्रियोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च-ज्ञानिनः-गतिशीलाः-सुखप्रापकाश्च श्रेष्ठ मनुष्याः मरुतो-मितराविणो वा । मितरोचिनो वा महद्द्रवन्तीति वा (NKT 11,2,13) त्वष्टा तूर्णम् अश्नुत इति नैरुक्ताः । त्विषेर्वा स्याद् दीप्तिकर्मणः । त्वक्षतेर्वा स्यात् करोति कर्मणः (NKT 8, 2, 15) ।=Who has under him a band of good men.

———

What sort of man should be made a ruler—is told :

इमं नो अग्ने अध्वरं होतर्वयुनशो यज । चिकित्वान्दैव्यं जनम् ॥१२॥

12. *TRANSLATION* :—O donor and purifier like the fire ! knowing this inviolable just dealing with your admirable wisdom,

associate with an enlightened person, honoured by great scholars and famous on account of good character and conduct.

PURPORT :—O men and officers of the State ! appoint that man for the administration of the State, who among us may be the person endowed with the best virtues, actions and temperament.

NOTES & REMARKS :– (अध्वरम्) अहिंसनीय न्यायव्यवहारम् । ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1, 3, 8) ।=Inviolable just dealing. (वयुनशः) प्रज्ञानेन । वयुनमिति प्रज्ञानाम (NG 3, 9) वयुनमिति प्रशस्यनाम (NG 3, 8) । =With wisdom. (चिकित्वान्) ज्ञानवान् । कित-ज्ञाने (काशकृत्स्नधातुपाठे 2, 74) । =Endowed with knowledge. (जनम्) शुभाचरणैः प्रसिद्धम् । जनी-प्रादुर्भावे (दिवा.) ।=Famous on account of good character and good conduct.

Who should be invited and honoured by men—is told :

विश्वे देवाः शृणुतेमं हवं मे ये अन्तरिक्षे य उप द्यवि ष्ठ ।
ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन्बर्हिषि मादयध्वम् ॥१३॥

13. *TRANSLATION :*—O all enlightened men ! who are travelling in the firmament (through aircraft etc.) who are in the light (of knowledge of electricity), whose tongue is illumined with the fire of truth and who are worthy of association, hear this what has been heard or read by me, by being near me. Be glad and gladden us, being seated on this good place and seat.

PURPORT :—Men should approach and invite those scholars and scientists, who are travelling in the firmament, in the aircraft, who are well-versed in the science of electricity and who are experts in teaching and examining and who are extremely righteous and absolutely truthful enlightened men. Having invited such enlightened persons, they should hear from them, should tell them—what has been heard, so that in hearing and knowing of various subjects there may not be any doubt.

NOTES & REMARKS :– (हवम्) श्रुताधीतज्ञातविषयम् । हु-दानादनयोः आदाने (जु.) अत्र आदानार्थं गृहीत्वा व्याख्या ।=About what has been heard, read

or known. (अग्निजिह्वाः) अग्निना सत्येन सुप्रकाशिता जिह्वा येषान्ते ।=Whose tongue is illumined by the fire of truth.

Who are worthy of association—is further told :

विश्वे देवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपाच्च मन्म ।
मा वो वचांसि परिचक्ष्याणि वोचं सुम्नेष्विद्वो अन्तमा मदेम ॥१४॥

14. *TRANSLATION* :—O all enlightened persons ! you being worthy of association and protectors like the heaven and the earth, please listen to my word. Let me not speak any thing against your knowledge, which is preserver of the *Prānas* (vital energy) and admire what are your admirable teaching (worthy of being told everywhere). Behaving in this way, let us always remain in your company and enjoy happiness.

PURPORT : *O men ! living in the company of those enlightened person, whose words are never untrue, whose association is always increaser of happiness and knowledge and who are sustainers of all like the earth and like the sun and who are dispensers of impartial justice after hearing both sides, you should always attain bliss and joy.*

NOTES & REMARKS :—(रोदसी) द्यावापृथिव्याविव सर्वेषां रक्षकाः । रोदसीति द्यावापृथिवीनाम (NG 3, 30) ।=Protectors of all like the heavens and earth. (अपां नपात्) प्राणानाम् अनाशकम् । आपो वै प्राणः ।=Preserver of the Prānas (vital energy). (मन्मः) विज्ञानम् । (मन्म) मनु-अवबोधने (तना.) । =True knowledge. (सुम्नेषु) सुखेषु । सुम्नमिति सुखनाम (NG 3, 6) ।=In happiness.

Who should be ever respected by men—is told :

ये के च ज्मा महिनो अहिमाया दिवो जज्ञिरे अपां सधस्थे ।
ते अस्मभ्यमिषये विश्वमायुः क्षप उस्रा वरिवस्यन्तु देवाः ॥ १५ ॥

15. *TRANSLATION* :—O men ! the big clouds of crooked movement are born from the light of the sun, in region of the clouds,

store of waters, so may the divine scholars serve us for attaining knowledge and food, in day time and at night and they may grant us full life. Such enlightened men should always be honoured and served by us.

PURPORT :—*O men ! only those men should always be honoured by all, who are increasers of the health, life and knowledge of men, day and night, and are nourishers like the clouds.*

NOTES & REMARKS :—(ज्मा) पृथिव्या मध्ये । ज्मा इति पृथिवीनाम (NG 1, 1) ।=On earth (अहिमायाः) मेघस्य मायाः कुटिलगतयः । अहिरिति मेघनाम (NG 1, 10) ।=Crooked movements of the clouds. (इषये) विज्ञानायाऽन्नाय वा । इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । इषमित्यन्ननाम (NG 2, 7) ।=For knowledge and good food. (क्षपः) रात्रीः । क्षपा इति रात्रिनाम (NG 1, 7) ।=Nights. (उस्रः) दिनानि । उस्राः इति रश्मिनाम (NG 1, 5) अत्र सूर्यरश्मि सम्बन्धाव-दिवम् ।=Day.

How should the enlightened men do—is told :

अग्नीपर्जन्याववतं धियं मेऽस्मिन्हवे सुहवा सुष्टुतिं नः ।
इळामन्यो जनयद् गर्भमन्यः प्रजावतीरिष आ धत्तमस्मे ॥ १६ ॥

16. *TRANSLATION* :—O well-admired teachers and preachers, like electricity and cloud, protect our intellects in this praise-worthy righteous dealing, protect well our good praise. As between the fire and cloud one (fire) urges the tongue and the other (cloud) puts seed in the earth, in the same manner, uphold among us, endowed with much admired progeny, the desire of food.

PURPORT :—*You should know those persons, who are increasers of the intellect of all and protectors, are upholders of happiness like the cloud that generates herbs and plants, having impregrated the earth and as the fire strengthens the power of speech, so they are the sources of happiness.*

NOTES & REMARKS :—(सुहवा) सुष्ठुप्रशंसितावध्यापकोपदेशकौ । ह्वेञ्-स्पर्धायाम् (भ्वा.) ।=Well admired teachers and preachers. (इषः)

अन्नादीच्छा: । इषमित्यन्ननाम (NG 2, 7) इषु-इच्छायाम् (तुदा.)। =The desires of food and other things. (इडाम्) महतीं वाचम् ।=Great speech.

Who are givers of bliss in this world—is told :

स्तीर्णे बर्हिषि समिधाने अग्नौ सूक्तेन महा नमसा विवासे।
अस्मिन्नो अद्य विदथे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥ १७ ॥

17. *TRANSLATION* :- O enlightened unifiers ! as I kindle fire in the *Yajna Kunda* (iron/copper vessel etc.) at the altar strewn with fuel—sticks with the Vedic mantras, well recited and with oblations made of grains etc. so in this *yajna* of true knowledge, come and gladden us, when we offer you good food with veneration.

PURPORT :—*O men ! as (and) when the fire is kindled with sticks and fragrant and nourishing oblations are put in it with the recitation of the* Vedic *hymns, they gladden the whole world, so the knowledge that is given to deserving intelligent persons fills the whold worlh with delight.*

NOTES & REMARKS :—(स्तीर्णे) इन्धनादिभिराच्छादिते । स्तृञ्-आच्छादने (क्या.) ।=Covered with fuel and sticks etc. (बर्हिषि) यज्ञकुण्डे ।=In the kunda (iron vessel, for yajna). (विदथे) विज्ञानमये यज्ञे । अत्र विद्-ज्ञाने (अ.) इत्यस्माद्धातोः । रुविदिभ्यांङित् (उणदिकोषे 3, 115) ११३ सूत्रात अथः इत्यस्य अनुवृत्तिः । हु-दानादनयोः आदाने च (जु.) अतदानादनार्थमादाय व्याख्या । विदथः इति यज्ञनाम (NG 3, 17) ।=In the yajna of knowledge.

Sūktam—53

Seer or Rishi of the Sūktam—Bharadvāja, Devata—Poosha. Chhandas—Gayatri and Anushtup of various kinds. Svaras—Shadaja and Gandhara.

Who should men serve and for what purpose- is told :

वयमुं त्वा पथस्पते रथं न वाजंसातये । धिये पूंषन्नयुज्महि ॥ १ ॥

1. *TRANSLATION* :—O nourisher, lord of the path ! we yoke (appoint) you for the intellect that divides different functions regarding warfare like the vehicle in the form of aircraft etc.

PURPORT :—*Those men who serve the enlightened persons, for the attainment of good intellect, acquire the knowledge of various science one by one, as they go to distant places with speedy vehicles.*

NOTES & REMARKS :—(वाजसातये) सङ्ग्रामविभाजिकायै वाज इति बलनाम (NG 2, 9) वाजसातौ इति संग्रामनाम (NG 2, 17) अत्र वाज शब्दोऽपि बलसाध्यसङ्ग्रामार्थे गृहीत: । षण-संभक्तौ (भ्वा.) ।=For the intellect that divides different functions regarding warfare.

By पथस्पते । or Lord of the path is meant here—a minister in-charge of the construction of Roadways.

What should men and women desire—is told :

अभि नो नर्यं वसुं वीरं प्रयंतदक्षिणम् । वामं गृहपंतिं नय ॥ २ ॥

2. *TRANSLATION* :—O nourisher! lead us to that wealth from all sides which contains guerdon, which is beneficial to all men and to an admirable master of the house, who is a heroic and virtuous man.

PURPORT :—*O highly learned man/woman ! help us to get a good wife/husband, good wealth and righteous conduct by giving us good education.*

NOTES & REMARKS :—(वामम्) प्रशस्तम् । वाम इति प्रशस्यनाम (NG 3, 8) अर्त्तिस्तु सुहुसृधृक्षिक्षुभायावा पदियक्षिनीभ्यो मन् (उणादि कोषे 1, 140) इति वा-गति गन्धनयो: धातो: मन् प्रत्यय: ।=Admirable, very good.

What should a learned man urge upon others to do—is told :

अदि॑त्सन्तं चिदाघृणे पूष॒न्दाना॑य चोदय । प॒णेश्चि॒द्वि म्र॑दा॒ मनः॑ ॥३॥

3. *TRANSLATION :* O enlightened nourisher ! urge to give even him, who does not want to give, urge yourself and change the heart—mind of a gambler (miser).

PURPORT :—O teachers and preachers or king ! urge even the miserly persons to give liberally for the promotion of knowledge and other good causes. Punish gamblers (misers) and hypocrites.

NOTES & REMARKS :— (आघृणे) समन्तात् प्रकाशात्मन् । आ+घृ-क्षरण-दीप्तयो: (जुहो.) अत्र दीप्त्यर्थः । = Enlightened from all sides. (पणे:) द्यूतकर्त्तु: । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र द्यूतव्यवहारार्थः । = Of a gambler miser. (म्रदा) दण्डय । अत्र द्वय चोतस्तिङ इति दीर्घः । म्रद-मर्दने (भ्वा.) ।=Punish, change.

What should a man do—is again told :

वि प॒थो वाज॑सातये चिनु॒हि वि मृधो॑ जहि । साध॑न्तामुग्र नो॒ धियः॑ ॥४॥

4. *TRANSLATION :—* O commander of the army ! you are full of splendour, for the attainment knowledge, science, wealth or battle, construct good roads or highways. Kill the wicked persons bent upon fighting in the battles, so that our intellects may be engaged in the accomplishment of good work.

PURPORT :—O king ! order to construct safe, (protected) and good roads and kill the wicked robbers and thieves etc., so that the intellects of all may be engaged in the advancement of good deeds.

NOTES & REMARKS :— (वाजसातये) विज्ञानस्य धनस्य वा प्राप्तयेऽथवा सङ्ग्रामाय । वाज इति वज-धातो: वज-गतौ गतेस्त्रिष्वर्थेषु अत्र-ज्ञानार्थ ग्रहणम् सुखप्रापकं धनं वा प्राप्त्यर्थमादाय वाजसातो इति सङ्ग्रामनाम (NG 2,17) ।=For attaining knowledge, wealth or battle. (मृधः) सङ्ग्रामेषु । प्रवृत्तान्दुष्टान् । मृध इति संग्रामनाम (NG 2, 17) ।=The wicked engaged in battles.

Whom should be a king punish—is told :

परि तृन्धि पणीनामारंया हृदया कवे । अथेमस्मभ्यं रन्धय ॥ ५ ॥

5. *TRANSLATION* :- O highly learned king! punish the gamblers with whips for the happiness of good persons. Slay the wicked and make us all delighted.

PURPORT :—*O king! punish the wicked administrators and gamblers in your state, so that, we, who are treading upon the path of justice, may enjoy happiness.*

NOTES & REMARKS : (तृन्धि) हिन्धी । (उ) तृदिर्—हिंसाऽनादरया: (रुधा.) । अत्रोभयार्थं ग्रहणम् ।=Punish, slay. (आरया) प्रतोदेन ।=With w ip.

What should a king do—is further told :

वि पूषन्नारंया तुद पणेरिच्छ हृदि प्रियम् । अथेमस्मभ्यं रन्धय ॥ ६ ॥

6. *TRANSLATION* :—O nourisher! punish the wicked persons but desire good for us—the righteous people, in your heart. As the bulls are goaded with whip, so inflict severe punishment upon the corrupt traders.

PURPORT :—*O king! punish the wicked, honour good men and urge upon us all to do good deeds.*

NOTES & REMARKS :—(तुद) व्यथय । तुद-व्यथने (तुदा.) ।=Punish, trouble. (रन्धय) रध—हिंसासंराध्यो: (दिवा.) अत्र हिंसार्थ: ।=Severe punishment.

What should a king do—is further told :

आ रिख किकिरा कृणु पणीनां हृदया कवे । अथेमस्मभ्यं रन्धय ॥७॥

7. *TRANSLATION* :- O highly learned person! write down the traders' documents. Give punishment to or pierce the hearts of the wicked persons (so as to create repentance in them) and bestow happiness upon us—the righteous men.

PURPORT :—A king should record and judge the case of the petitioners and respondents.

NOTES & REMARKS :—(किकिरा) व्यवस्थापत्राणि ।=Documents, deeds. (पणीनाम्) व्यवहर्तॄणाम् । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थः । =Of traders or business men. (ईम्) सुखम् । ईम् इति पदनाम (NG 4, 2) गातेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणं कृत्वा 'सुख प्रापकम' इति ग्रह्णम् ।=Happiness.

TRANSLATOR'S NOTES :—It shows clearly that the science of *writing* is mentioned in the Rigveda-admittedly the oldest book in the library of mankind.

How should an enlightened person urge upon others—is told :

यां पूषन्ब्रह्मचोदंनीमारां बिभर्ष्याघृणे ।
तया समस्य हृदंयमा रिख किकिरा कृणु ॥ ८ ॥

8. *TRANSLATION :*—O nourisher, and enlightened person ! the policy which urges upon others the attainment of knowledge and wealth is like a saw, that uphold the heart of people like you and spread good virtues far and near.

PURPORT :—O king ! like upholding the attainments of Vidya *(knowledge) and wealth, uphold policy so that all may have a just administration.*

NOTES & REMARKS :—(आराम्) काष्ठविभाजिकाम् ।=Cutter of wood, saw. (ब्रह्मचोदनीम्) विद्याधनप्राप्त्ये प्रेरिकाम् । ब्रह्मेति धननाम (NG 2, 10) वेदो ब्रह्म (J. U. Br. 4, 25, 3) विद-ज्ञाने (अदा.) चुद-संचोदने (चुरा.) प्रेरणा इत्यर्थः) ।=Urging upon all to acquire knowledge and wealth.

What should men increase and what should they pray for—is told :

या ते अष्ट्रा गोओंपशाघृणे पशुसाधंनी । तस्यांस्ते सुम्नमीमहे ॥ ९ ॥

9. *TRANSLATION :*—O illuminator of the science of feeding animals (veterinarian) ! the activity which is pervasive and close to

cow-shed (stable) and training arena we pray for happiness from that.

PURPORT :—O men ! increase that acitivity by which animals grow and pray for happiness.

NOTES & REMARKS :—(आघृणे) समन्तात्पशुविद्याप्रकाशक । आ+घृ क्षरणदीप्त्योः । अत्र दीप्त्यर्थः । अष-गतिदीप्त्यादानेषु (भ्वा.) ।=Illuminator of the science of animals. (अष्ट्रा) व्यापिका ।=Pervasive.

What should men do—is further told :

उत नो गोषणिं धियमश्वसां वाजसामुत । नृवत् कृणुहि वीतये ॥१०॥

10. *TRANSLATION* :— O highly learned person, and nourisher of the animals ! for our attainment create a intellect (understanding) which divides the cows, the horses and food like men in general.

PURPORT :—Men should exert themselves well for the increase of the cattle wealth and grains like industrious persons.

NOTES & REMARKS :—(गोषणिम्) गवां विभाजिकाम् । षण-संभक्तौ (भ्वा.) ।=Divider of the cows. (वीतये) प्राप्तये ।=For attainment.

TRANSLATOR'S NOTES ;—षण-संभक्तौ (भ्वा.) By dividing the cows, horses and men is meant to distinguish between good and bad quality.

Sūktam—54

Seer or Rishi of the Sūktam—Bharadvaaja. Devata—Poosha· Chhanda—Gayatri of various kinds.

Whose association should be desired by men—is told :

सं पूषन् विदुषा नय यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥१॥

1. *TRANSLATION* :—O nourishing scholar ! bring us soon into contact with an enlightened man, who may directly tell us the truth, this is so.

PURPORT :—O highly learned person ! let us honour preachers of truth. May we ourselvgs become good scholars and preachers of truth, by their association.

TRANSLATOR'S NOTES ;—By oversight the meaning of अञ्जसा has been left out in the Sanskrit commentary. Maharshi Dayananda Saraswati himself has explained अञ्जसा in अन्वयार्थ as follows. अञ्जसा-द्रुतै स्वीकारे च (अन्वयार्थे महर्षि दयानन्द कृते) अञ्ज द्रुतार्थं : Soon, quickly. An enlightened man should not confound the mind of his pupil but should tell him the truth straight.

With whom should men always associate—is told :

समु पूष्णा गमेमहि यो गृहाँ अभिशासति । इम एवेति च ब्रवत् ॥२॥

2. *TRANSLATION* :—May we associate well with that nourishing physician, who gives good education and thus controls the householders saying directly the exact nature of things,

PURPORT :—Let us always have the association of that enlightened person, who can give us direct knowledge about the science of earth etc. with certainty by teachng, preaching and practical experiment. He also enlightens us directly about politics and other sciences also.

NOTES & REMARKS :—(पूष्णा) पुष्टिकर्त्रा वैद्येन सह । पुष-पुष्टौ (भ्वा.) । =With a nourishing *Vaidya* or physician.

TRANSLATOR'S NOTES :—A physician should know the exact nature of the thing to be eaten and of other articles.

Whose duty is not destroyed—is told :

पूष्णश्चक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥३॥

3. *TRANSLATION* :—O men ! let us associate with nourishing artist, the wheel of whose machines does was harm anybody, whose treasure is not empty and always full, whose knowledge of the arms

and missiles is not useless.

PURPORT :—Let all be fearless in the kingdom of an enlighten-ed ruler, whose might is perfect, whose weapons when used against the wicked enemies do not go in vain.

NOTES & REMARKS :—(चक्रम्) कलायन्त्रादिकम् ।=Wheels of the machines, tools. (पविः) शस्त्राऽस्त्रविद्या । पविरिति वज्रनाम (NG 2, 20) अत्र वज्रं शस्त्रास्त्रायामुपलक्षणम् ।=The science of the arms and missiles.

Who become great and wealthy—is told :

यो अ॑स्मै ह॒विषावि॑ध॒न्न तं पू॒षापि॑ मृष्यते । प्र॒थ॒मो वि॑न्दते॒ वसु॑ ॥ ४ ॥

4. *TRANSLATION* :—O enlightened men ! the nourishing king does not tolerate an artist (or any other person) who, by giving or taking unjustly becomes foremost and acquires much wealth. But he, who acquires wealth justly becomes unequalled.

PURPORT :—O men ! that person, who gets the first hand knowledge of technology and none is equal to him in nourishment, growth and development.

NOTES & REMARKS :—(मृष्यते) सहते । मृष–तितिक्षायाम् (दिवा.) ।=Tolerates, puts up with. (हविषा) दानेनादानेन वा । हु-दानादनयोः आदाने च (जुहो.) ।=By giving or taking.

Who can achieve kingdom—is told :

पू॒षा गा अन्वे॑तु नः पू॒षा र॑क्षत्वर्व॑तः । पू॒षा वाजं॑ सनोतु नः ॥ ५ ॥

5. *TRANSLATION* :—May that nourisher of the artists and artisans give us wealth, protect our horses and fire, electricity etc. which take us quickly to distant places and may be given lands and good speech agreeably.

PURPORT :—Who gives priority to the welfare of others and collects articles gets land and wealth with the help of all.

NOTES & REMARKS :—(पूषा) शिल्पिनां पुष्टिकर्त्ता ।= The nourisher of the artists and artisans. (अर्वत:) अश्वान्निवाग्न्यादीन् । अर्वा इति अश्वनाम (NG 1,14) ।=Fire electricity etc. which are like the rapid going horses. (वाजम) धनम । वज-गतौ ।=Wealth.

It appears that reference is made to inventors who on the basis of the technology developed by them, after getting Patent Rights from the government, amass great wealth. (Ed.)

By whose association can a man get knowledge and kingdom—is told :

पूषन्ननु प्र गा इंहि यजमानस्य सुन्वत । अस्माकं स्तुवतामुत ॥ ६ ॥

6\. *TRANSLATION* :—O nourisher of the people ! get suitably or agreeably the speeches or lands of the performer of the *yajnas* and ours, who are admirers of knowledge.

PURPORT :—*O artist ! obtain the kingdom of the land, by the help of the wealth got from the rulers and after acquiring the knowledge of various sciences from us and other teachers.*

NOTES & REMARKS :—(सुन्वत:) यज्ञं सम्पादयत: । षुञ्—अभिषवे (स्वा.) सोमाभिषवो यज्ञेषु ।=Of the performer of the yajna. (गा:) सुशिक्षिता वाचो भूमीर्वा । गौरिति पृथिवीनाम (NG 1, 1) गौरिति वाङ्नाम (NG 1, 1) ।=Well-trained or refined speeches or lands.

None should resort to violence—is told :

माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवटे । अथारिष्टाभिरा गंहि ॥७॥

7\. *TRANSLATION* :—O highly learned person ! he who does not perform any action that may destroy others, does not resort to violence and does not harm any one by polluting the water of the well ; having the association of such a good man, come to us with non-violent activities.

PURPORT :—*He alone is fit to unite all and becomes non-violent (in mind, word and deed), who does not perform a destructive ignoble act, who does not resort to violence to any one and who does not harm any one by polluting the water of the well.*

NOTES & REMARKS :—(रिषत्) हिंस्यात् । (शारि) हिंस्यात् ।=Kill, destroy, harm. (केवटे) कूपे । केवट इति कूपनाम (NG 3, 23) ।=In the well. (अरिष्टाभिः) अहिंसिताभिः क्रियाभिः ।=By inviolable and non-violent activities.

TRANSLATOR'S NOTES :—रिष-हिंसायाम् (दिवा.) शृ-हिंसायाम (क्रया.) What a noble ideal of non-violence has been set forth in the mantra. How wrong it is on the part of any impartial scholar of the Vedas to say, that they advocate the killing of animals in the *Yajnas* or other parformances.

From whom should men get money—is told :

शृण्वन्तं पूषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥ ८ ॥

8. *TRANSLATION* :—O men ! as we solicit wealth having got a nourishing master, who is to be urged to do noble deeds only, who listens attentively to what we say and who has not lost the wealth, knowledge and wisdom, so you should also approach him and ask for wealth.

PURPORT :—We should get wealth with industriousness only from a discreet man, who can truly distinguish between a person, who deserves and who does not deserve, a highly learned man and an ignorant man, a righteous and an un-righteous person.

NOTES & REMARKS :—(इर्यम्) प्रेरणीयम् । इर-गतौ कम्पने च (अदा.) अत्र गत्यर्थः ।=Worthy of being urged. (अनष्टवेदसम्) अनष्टविज्ञानधनम् । वेद इति धननाम (NG 2, 10) विदलृ-लाभे (तुदा.) इति धातो । विद-ज्ञाने (अदा.) तस्माद् वेदो ज्ञानम् अतोभयार्थं ग्रहणम् ।=To him who has not lost the wealth, knowledge and wisdom.

Who should be non-violent to whom—is told :

पूषन्तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥ ९ ॥

9. *TRANSLATION* :—O nourisher ! may we, who are admirers of true knowledge never resort to violence or harm your work, living

under your portection.

PURPORT :—Those, who are admirers of men of true knowledge, should not harm or obstruct the work commenced by the enlightened persons.

NOTES & REMARKS :—(व्रते) कर्मणि । व्रतमिति कर्मनाम (NG 2, 1) व्रतमिति कर्मनाम निवृत्तिकर्म वारयतीति सत इदमपीतरद् व्रतमेतस्मादेव वृणातीति (NKT 2, 4, 13) ।=In good work. (स्तोतार:) विद्यास्तावका: ।=Admirers of true knowledge.

TRANSLATOR'S NOTE !—The mantra is equally applicable to God who is nourisher of the whole world, 'May we never suffer harm living under the protection of God and being His devotees.'

By which virtues what kinds of men become—is told :

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम् । पुनर्नो नष्टमाजतु ॥ १० ॥

10. *TRANSLATION* :—O men ! the man, who nourishes or gives, holds the article to be given in his right hand at the time of making a gift. May he give us again, if the thing given by him is some how lost.

PURPORT :—In this world the donor is deemed to be very good, the accepter of donation or gift is inferior to him and he, who steals is the worst person. This should be known to all.

NOTES & REMARKS :—(आ, अजतु) समन्ताद्ददातु प्राप्नोति वा । आ+अज-गतिक्षेपणयो: (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् लुप्त विजर्थ:-प्रापयतु-ददातु । =May give from all sides or obtain.

Sūktam-55

Seer or Rishi of the Sūktam—Bharadvaāja. Devata—Pooshaa. Chhanda—Gayatri. Svara– Shadja.

Who should be associated with—is told :

एहि वां विमुचो नपादाघृणे सं सचावहै । रथीर्ऋतस्य नो भव ॥१॥

1. *TRANSLATION* :—O shining from all sides on account of

good virtues, learned person ! you who never fall down, come to us and be the driver of (the chariot of) truth. O scholar ! leave these teachers and preachers (to go to other places on their noble mission). Let me and yourself be united with love.

PURPORT :—The scholar, who is observer of the vow of truth and preacher of truth and the hearer; should become friends and having acquired true knowledge, they should convey that to others also.

NOTES & REMARKS :—(नपात्) यो न पतति सः ।=He who never falls down from the high standard of truth and justice. (आघृणे) समन्ताद् दीप्यमान । आ-घृ-क्षरणदीप्त्योः (जुहो.) अत्र दीप्त्यर्थः ।=Shining from all sides, (on account of good virtues). (सचावहै) सम्बध्नीयाव । षच-समवाये (भ्वा.) ।=Be united.

From which kind of person should we gain wealth—is told :

रथीतमं कपर्दिनमीशानं राधसो महः । रायः सखायमीमहे ॥ २ ॥

2. *TRANSLATION* :—O men ! we pray for wealth (of all kinds) to an enlightenend friend, who is the master of the great wealth of wisdom and knowledge and of the material, who is a *Brahmachari* with braided hair and the possessor of various kinds of vehicles.

PURPORT :—O men ! you should receive knowledge from a great scholar, who is a Brahmachari, *industrious and master of abundant wealth and then acquire wealth.*

NOTES & REMARKS :—(कपर्दिनम्) जटाजूटं ब्रह्मचारिणम् । =A Brahmachari with braided hair. (राधसः) धनस्य । राध इति धननाम (NG 2, 1) राध संसिद्धौ (स्वा.) । राध इति धननाम राध्नुवन्त्यनेन (NKT 4, 1, 4) ।=Of the wealth.

Who is the giver of happiness to all—is told :

रायो धारास्याघृणे वसो राशिरजाश्व । धीवतोधीवतः सखा ॥ ३ ॥

3. *TRANSLATION* :—O highly learned scientist, shining on

all sides on account of your virtues and using of electricity as horses, as you are the treasurer of the wealth, which inhabits men (giving shelter and help to settle down in life) and act like the well-trained cultured speech that is conveyor of happiness and friend of every wise man, so you are worthy of honour.

PURPORT :—Those men who are friends of the wise, knowers of physical sciences and wealthy become bestowers of happiness upon all.

NOTES & REMARKS :—(धारा) प्रापिका वागिव। धारा इति वाङ्नाम (NG 1, 11)।=Like the speech which conveys happiness. (अजाश्व) अजोऽनुत्पन्नो विद्युदश्वो यस्य तत्सम्बुद्धौ। अग्निर्वा अश्वः श्वेतः (S.Br. 3, 6, 2, 5) अत्र विद्युदाग्निः अश्वरूपः।=Having or using electricity as a horse.

———

By hearing which virtues does a man become exalted—is told :

पूषणं न्व१जाश्वमुपं स्तोषाम वाजिनम्। स्वसुर्यो जार उच्यते ॥ ४ ॥

4. *TRANSLATION* :—Let us praise that sun, who is said to be the destroyer of the dawn, which is like his sister, by whose rays all beings like goats, horses are benefitted, and who is giver of strength.

PURPORT :—O king and officers of the State ! as the sun is the destroyer of the night, so remove all those from your state, who are engaged in debauchery.

NOTES & REMARKS —(स्वसुः) भगिन्या इव वर्त्तमानायाः उषसः। स्वसुर्जारः शृणोतु नः (R. V. 6,55,5) उषसम् अस्य स्वसारमाह साहचर्याद्रसहरणाद्वा (NKT 3, 3, 16)।=Of the dawn, which is like a sister. (जारः) जरयिता। आदित्योऽत्र जार उच्यते रात्रेर्जरयिता (NKT 3, 3, 16)। जृष-वयोहानौ (दिवा.)। =Destroyer.

———

What should men know—is further told :

मातुर्दिधिषुमब्रवं स्वसुर्जारः शृणोतु नः। भ्रातेन्द्रस्य सखा मर्म ॥५॥

5. *TRANSLATION* :—O men ! let my friend, who is

splendid like the brother of electricity or lightning; listen to what I tell him about our upholder (sun). I tell about the sun, who is destroyer of the dawn (which is like sister) and who is the upholder of the mother earth. Let all know about that grand sun.

NOTES & REMARKS :—(दिधिषुम्) धारकम् । धि-धारणे (तुदा.) अन्दू दृम्फूजम्बूकम्बूकफेलू कर्कन्धूदिधिषू: (उणादि कोषे 1, 93) इति दिधिषू नियतित: । =Upholder. (इन्द्रस्य) विद्युत: ।=Of electricity or lightning.

What do men gain by knowing what—is told?

आजासः पूषणं रथे निशृम्भास्ते जनश्रियम् । देवं वहन्तु बिभ्रतः ॥६॥

6. *TRANSLATION* :—O men! those horses belonging to the nourisher, who is full of splendour like the sun, which carry that enlightened man upholding invigorating articles and endowed with divine virtues and the wealth and beauty of the people; get all desirable things.

PURPORT :—O highly learned persons! you attain prosperity by knowing the things which are nourisher of the body and soul, use them.

NOTES & REMARKS :—(अजास:) पुष्टिकर्त्तु रश्वा: । अज-गतिक्षेपण्यो: (भ्वा.) अत्र गत्यर्थ: अजा: पूषण: इत्यादिष्टोयोजनानि (NG 1, 15) ।=The horses of the nourisher. (निशृम्भा:) नित्यं सम्बद्धार: ।=Ever related, beloging to him.

Here by अजास: speedy horses are to be taken.

Sūktam—56

Seer or Rishi of the Sūktam—Bharadvāaja. Deva—Poosha. Chhandas—Gayatri and Ushnik of various kinds. Svaras—Shadja and Rishabha.

What to teach and to whom—is told :

य एनमादिदेशति करम्भादिति पूषणम् । न तेन देव आदिशे ॥१॥

1. *TRANSLATION* :—I do not admire invain the enlightened person, eater of mingled curd and meal, (parched burley meal and butter) who tells the nourisher about the nature of electricity. (He is indeed admirable).

PURPORT ;—*Those men, who always preach truth, attain all bliss.*

NOTES & REMARKS :—(करम्भात्) यः करम्भमन्नविशेषमत्ति सः ।=He who eats mingled curd and meal—a meal of parched barley and butter. (आदिदेशति) समन्तात्सम्यक् उपदिशीत ।=Tells or preaches well from all sides. (आदिशे) अभिप्रशंसे । दिश-अतिसर्जने-निरूपणे इत्यर्थः (तुदा.) ।=Admire.

How is he—is told :

उत घा स रथीतमः सख्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्नते ॥२॥

2. *TRANSLATION* :—Blessed is the ruler, who like the sun destroying the cloud slays his wicked enemies, being splendid as the sun, sustainer of good people and possessor of many vehicles along with a good friend.

PURPORT :—*Those men, who keep friendship with good men and indifference towards the wicked, keep away the wicked fellows and accept good persons.*

NOTES & REMARKS :—(इन्द्रः) सूर्य्येव राजा । इन्द्र इति स्वेतमाचक्षते य एष (सूर्यः) एव तपति (S. Br. 4,6,7,11) सयः सः इन्द्रः एष एवस य एष (सूर्यः) एव तपति । (J. U. Br. 1, 28, 2; 1, 32, 5) ।=A king full of splendour like the sun. (वृत्राणि) घनानिव शत्रून् । वृत्र इति मेघनाम (NG 1, 10) पाप्मा वै वृत्रः (S. Br. 11, 7, 5, 7) ।=Enemies who are like the clouds.

What sort of speech should be used by men—is told :

उताद: परुषे गवि सूरश्चक्रं हिरण्ययम् । न्यैरयद्रथीतमः ॥ ३ ॥

3. *TRANSLATION* :—O men ! let not even that hero, who is possessor of many vehicles and who drives a splendid car decked with gold ; engage in a harsh speech.

PURPORT :—*That man who uses mild language, giving up all harsh words, enjoys bliss.*

NOTES & REMARKS :—(परुषे) कठोरे व्यवहारे ।=In a harsh dealing. (गवि) वाचि । गौरिति वाङ्नाम (NG 1, 11) ।=In a speech. (हिरण्ययम्) सुवर्णवियुक्त तेजोमयं वा । तेजो वै हिरण्यम् (T. U. 1,8,9,1) ।=Decked with gold or splendid.

What should an enlightened person do—is further told :

यद्य त्वा पुरुष्टुत ब्रवाम दस्र मन्तुमः । तत्सु नो मन्म साधय ॥ ४ ॥

4. *TRASLATION* :—O man ! you are admired by many, destroyer of miseries and endowed with admirable knowledge, whatever knowledge we give you today, accomplish that well or put that into practice.

PURPORT :—*Men should always speak the truth before others, so that true knowledge may always grow.*

NOTES & REMARKS :—(मन्तुम:) प्रशस्तविज्ञानयुक्त ।=Endowed with admirable knowledge. (दस्र) दुःखोपक्षयितः । दसु-उपक्षये (दिवा.) ।=Destroyer of miseries. (मन्म) विज्ञानम् । मनु-ज्ञाने (दिवा.) मन्म-मननानिति (NKT 10, 4, 42) ।=True knowledge.

What should an enlightened man do—is told :

इमं च नो गवेषणं सातये सीषधो गणम् । आरात् पूषन्नसि श्रुतः ॥५॥

5. *TRANSLATION* :—O nourisher ! as you are well known far and near, for proper distribution of work of division of labour,

urge upon this band of men to use proper or suitable sweet and true speech.

PURPORT :—O enlightened person ! as you are endowed with all the virtues of an absolutely truthful reliable adept, therefore, make all our men highly learned.

NOTES & REMARKS :—(सातये) संविभागाय ।=For proper distribution of work or division of labour. (गवेषणम्) गवां वाचादीनामीषणं येन तम् । षण-संभक्तौ (भ्वा.) ईष-गतिहिंसादर्शनेषु (भ्वा.) अत्र गत्यर्थः गतेस्त्रिष्वर्थेष्वत्र गमनं प्रेरणं वा गृह्येत ।=Who uses the words properly.

———

What should all desire for the scholars—is told :

आ ते स्वस्तिमीमह आरेअघामुपावसुम् ।
अद्या च सर्वतातये श्वश्च सर्वतातये ॥ ६ ॥

6. *TRANSLATION* :- O enlightened person ! we desire for the prosperity of all kinds, free from all sin, happiness for the *Yajna* which is accomplisher of all happiness—which is giver of delight to all to-day, tomorrow and for ever.

PURPORT :—O enlightened person ! as you are devoid of all sin and bring about the welfare of all, therefore we desire happiness for you and for ever.

NOTES & REMARKS :—(आरेअघाम्) आरे दूरेऽघं पापं यस्याम् । आरे इति दूरनाम (NG 3, 26) ।=Free from all sin, keeping sin far away. (सर्वतातये) सम्पूर्णसुखप्रापकाय यज्ञाय ।= For the *yajna* which accomplishes all happiness.

———

Sūktam—5

Seer or Rishi of the Sũktam—Bharadvaāja. Devatā—Indra & Pooshā. Chhanda—Gayatri of various kinds. Svara—Shadja.

With whom should a man form friendship—is told :

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥ १ ॥

1. *TRANSLATON* :—Let us accept, for friendship, happiness

and distribution of wealth and food etc., a man endowed with great wealth and a nourisher of all.

PURPORT :—*We should accept (for friendship) only such men as desire the happiness of all creation, friendship with all good persons.*

NOTES & REMARKS :—(वाजसातये) अन्नादीनां विभागो यस्मिंस्तस्मै । वाज इति अन्ननाम (NG 2, 7) षण संभक्तौ (भ्वा.) ।=In a dealing where there is distribution of wealth and food etc.

What should the enlightened persons do like whom—is told :

सोमंमन्य उपांसदत्पातंवे चुम्वोः सुतम् । करम्भमन्य इंच्छति ॥ २ ॥

2. *TRANSLATION* :—O (endowed with abundant wealth and nourisher) Indra ! one of you (the sun) drinks or draws the sap of the articles pervading the heaven and earth and the other (moon) gives the juice of the enjoyable objects.

PURPORT :—*O highly learned persons ! as the sun and moon are in the middle of the heaven and the earth. Of them, the sun draws the sap and the moon gives the juice, so you should also behave.*

NOTES & REMARKS :—(चम्वोः) द्यावापृथिव्योर्मध्ये । चम्वो इति द्यावा-पृथिवनाम (NG 3, 30) ।=In the middle of the heaven and earth. (करम्भम्) भोगंकर्तुं योग्यम् । कृकदिकडिकटिभ्योऽम्बच् (उणदिकोषे 4, 82) करम्भम् एव करम्भम्-व्यामिश्रं भोग्यजातम् ।=Enjoyable.

What should men get from them—is told :

अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्नते ॥३॥

3. *TRANSLATION* :—O men ! of the two, one *Poosha* is the earth, of which there are many imperishable things, which carry things from one place to another, and the other (Indra) is electricity which possesses the power of upholding and attracting. You should honour a person, who knows the earth and electricity and obtains wealth of various kinds by their proper use.

PURPORT :– O men ! gain wealth by proper or methodical combination of the earth and electricity.

NOTES & REMARKS :—(अजाः) नित्याः ।=Eternal, imperishable. (वह्नयः) वोढारः । वह-प्रापणे ।=Conveyers. (वृत्राणि) धनानि । वृतमिति धननाम (NG 2,10) ।=Wealth. (जिघ्नते) प्राप्नोति । हन्-हिंसागत्योः (अ.) अत्रगतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणम् । इयं पृथिवी वै पूषा इयं हीदं सर्वं पुष्यति यदिदं किंच (S. Br. 14,4,2, 25) यदक्ष निरिन्द्रसेन (कौषीतिकी ब्राह्मणे 6, 9) इयं वै पृथिवीपूषा (S. Br. 2,5,4,7, 3, 2, 14, 19) ।=Obtains, gets.

———

What should men know—is further told :

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र ... भवत्सचा ॥ ४ ॥

4. *TRANSLATION* :—O men ! electricity, which causes rain provides water to the moving earth also. Water and earth are connected with it. So you should know.

PURPORT :—O men ! electricity, which is in the earth and waters, conveys all objects in due course and the earth is connected with it. You should know the nature and application of electricity, use it in various machines and accomplish all works.

NOTES & REMARKS :—(वृषन्तमः) अतिशयेन वृष्टिकर्त्ता । वृषु-सेचने (भ्वा.) । =Which causes rain. (रितः) गन्त्रीः । रि-गतौ (तु.) ।=Moving, circling. (पूषा) भूमिः ।=Earth.

———

What should men know and do—is further told :

तां पूष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥५॥

5. *TRANSLATION* :—O men ! as we acquire the good knowledge of the earth like the strong and vast branches of a tree and that of electricity, and then use it for various purposes, so you also do.

PURPORT :—Having acquired the knowledge of Geology and

the science of electricity, you should begin to use them for the accomplishment of various works.

NOTES & REMARKS :—(वयामिव) यथा वृक्षस्य सुदृढां विस्तीर्णां शाखाम् । वी-गति व्याप्ति प्रजनकान्त्यसनखादनेषु (भ्वा.) अत्र व्याप्त्यर्थ-व्याप्ताः शाखाः ।=Like the strong and vast branches of a tree. (इन्द्रस्य) विद्युतः ।=Of electricity.

What else should men get—is told :

उत्पूषणं युवामहेऽभीशूँरिव सारथिः । मह्या इन्द्रं स्वस्तये ॥ ६ ॥

6. *TRANSLATION* :—As we utilise earth and eletricity for great happiness, as a charioteer uses the reins, so you should also do.

PURPORT :—If men get the knowledge of the earth and electricity and utilise them scientifically, they can get much happiness.

NOTES & REMARKS :—(अभीशूनिव) रश्मीनिव । अभीशव इति रश्मिनाम (NG 1, 5) ।=Reins, Rays. (इन्द्रम्) विद्युतम् ।=Electricity.

Sūktam—58

Seer or Rishi of the Sūktam—Bharadvaāja. Devata—Poosha. Chhandas—Trishtup and Jagati of various kinds. Svaras—Dhaivata and Nishada.

What do men attain by doing what—is told :

शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि ।
विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु ॥ १ ॥

1. *TRANSLATION* :—O nourisher ! endowed with abundant food materials, one is your pure form and the othe is your lovely from—worthy of association. Unite them both like the pervasive day and night. Like the light of the sun, you protect our good intellects. You are worthy of honour, whose gift or donation is auspicious (beneficial).

PURPORT :—*O men! those, who accomplish all works in proper order like the day and night, become glorious like the light of sun, having obtained all material or necessary articles.*

NOTES & REMARKS :—(स्वधावः) बह्वन्नयुक्त। स्वधा इति अन्ननाम (NG 2, 7) =Endowed with abundant food materials. (शुक्रम्) शुद्धम्। (ई) शुचिर-पूतीभावे (दिवा.)।=Pure. (यजतम्) सङ्गच्छेतम्। यज-देवपूजा सङ्गति-करणदानेषु (भ्वा.) अत्र सङ्गत्यर्थः। =Unite. (द्यौरिव) सूर्यप्रकाश इव। द्यौ-दिवुधातोः द्युत्यर्थमादाय 'सूर्यप्रकाश' इति व्याख्या।=Like the light of the sun.

What should an enlightened man do—is told :

अजाश्वः पशुपा वाजपस्त्यो धियंजिन्वो भुवने विश्वे अर्पितः।
अष्ट्रां पूषा शिथिरामुद्वरीवृजत् संचक्षाणो भुवना देव ईयते ॥ २ ॥

2. *TRANSLATION* :—O men! you should serve that nourisher of men, who has many goats and horses and is the protector of all animals, has many kinds of good materials at his home, is satisfier of intellect and is dedicated to bring about the welfare of the world. He, being enlightened, goes all out seeing the lax or firm (pervasive) arrangement of things and homes and preaching about the ideal state of affairs and giving up all evils.

PURPORT :—*Those men, who know the nature and porperties of all objects of the world, when united and separated and accomplish works, become wise.*

NOTES & REMARKS :—(अष्ट्राम्) व्याप्ताम्। अष-गति दीप्तमादानेषु (भ्वा.) अत्रगतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाम व्याप्ताम् इति व्याख्या।=Pervasive, firm. (भुवना) गृहाणि।=Homes. (वाजपस्त्यः) वाजान्यन्नानि पस्त्ये गृहे यस्य सः। वाज इति अन्ननाम (NG 2, 7) पस्त्यम् इति गृहनाम (NG 3, 4)।=Who has many food materials at home.

What should an enlightened person (or an artist) construct or, where should he go and what should he gain—is told :

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति।
ताभिर्यासि दूत्यां सूर्यस्य कामेन कृत श्रव इच्छमानः ॥ ३ ॥

3. *TRANSLATION* :—O strong or robust (like the earth) made

a scholar by enlightened men ! you are blessed, whose golden ships (aircrafts) move about in the firmament and by the help of which desiring food, wealth and glory, you go to fulfil your noble desire like the messenger of the sun.

PURPORT :—Those men only become glorious in the world who construct very strong aeroplanes on earth, travel by them in the firmament and with splendid golden ships in the oceans, go from one country to another and thus fulfil their noble desires.

NOTES & REMARKS :—(हिरण्ययी:) तेजोमय्य: सुवर्णादिसुभूषिता: । तेजो वै हिरण्यम् (तैत्तिरीय. 1, 7, 3, 6) हिरण्यं स्मात् ह्रियते आयम्यमानम् इति वा ह्रियते जनाज्जनमिति वा हितरमणं भवतीति वा हृदयरस्मणं भवतीति वा हर्यतेर्वा स्यात् प्रेप्साकर्मण: —स्वर्णम (NKT 2, 3, 10) ।=Splendid and decked with gold. (श्रव:) अन्नादिकम् । श्रव इति अन्ननाम (NG 2, 77)—श्रव इति धननाम (NG 2, 10) । =Food and glory etc.

TRANSLATOR'S NOTES :—The faulty translation of the mantra even as done by Prof. Wilson and Griffith shows the science of navigation and aeroplanes mentioned in the Vedas. Prof. Wilson's translation of the first two lines is as follows :—

"With those thy golden vessels, which navigate within the ocean, firmament etc.

Griffith's translation of the above two lines is :—

Pushan, with the golden ships that travel across the ocean—in the airs' mid region.

(Griffith's Hymns of the Rigveda Vol. I P. 627)

———

Who can acquire knowledge - is further told :

पूषा सुबन्धुर्दिव आ पृथिव्या इळस्पतिर्मघवा दस्मवर्चाः ।
यं देवासो अददुः सूर्यायै कामेन कृतं तवसं स्वञ्चम् ॥ ४ ॥

4. *TRANSLATION :*—O men ! that youngman, who is strong nourisher like the earth desirous of wedding with love, mighty, endowed with physical and spiritual power and whom highly learned truthful persons gave away to a virtuous virgin full of splendour like

the sun and who has many good kith and kin, has splendour over the weak, the master of the science of electricity, of the earth and fine speech, enjoys much happiness.

PURPORT :—Those persons only are able to acquire the knowledge of the science of geology and electricity, who have attained youth with the observance of Brahmcharya (abstinence) and having married suitable wives, observing restrain in married life, and are endowed with intellect, strength, true knowledge and education.

NOTES & REMARKS :—(दिवः) विद्युतः ।=Of electricity. (इडः) वाचः । इडेति वाङ्नाम (NG 1, 11) ।=Of speech. (तवसम्) बलिष्ठम् । तव इति बलनाम (NG 2, 9) ।=Very mighty. (स्वञ्चम्) सुष्ठुवञ्चन्तं प्राप्तशरीरात्मबलेन युक्तम् । सु+अञ्चु गति पूजनयोः (भ्वा.) अत्र गत्यर्थः गतेः प्राप्त्यर्थमादाय व्याख्या । =Endowed with the attained physical and spiritual power.

Sūktam—59

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Indrāgnee. Chhandas-Brihati, Anushtup and Ushnik of various kinds. Svaras-Madhyama and Rishabha.

By doing what, do man become mighty—is told :

प्र नु वोचा सुतेषु वां वीर्या३ यानि चक्रथुः ।
हतासो वां पितरो देवशत्रव इन्द्राग्नी जीवथो युवम् ॥ १ ॥

1. *TRANSLATION* :—O teachers and preachers you who are like the air and electricity, as a result of the valorous deeds that you do when things are made, let the enemies of the enlightened men be destroyed and may you live long, this is what I say to you. Let your father or guardians also preach to you like this.

PURPORT :—The enemies of those persons disappear, who, develop strength among the men that are born.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविवाध्यापकाध्येतारौ । अयं वा इन्द्रो योऽयं (वातः) पवते (S. Br. 14, 2, 2, 6) अग्निरत्र विद्युद् रूपोऽग्निः ।=The teachers and the taught who are like the air and electricity.

TRANSLATOR'S NOTES :—How strange it is to find Shri Sayanacharya interpreting पितर: used in this mantras as हिसका: (पीयतिर्हिंस) कर्मा । तस्मैतद्-रूपम् । about which Prof. Wilson says "By Pitris, in this place, the Scholiast says—Asuras are intended, as derived from the root *Pi*-to injure, prijatic-hinsa Karma.

Griffith after translating 'your father, enemies of Gods, were smitted down' remarks in foot note. "The meaning is obscure. Sayana explains Pitara as asuras or demons, deriving the word from a root *pi* to injure. Prof. Grassman reads conjectively "Piyavo—scorners" instead of the unsuitable pitara..."

(Hymns the Rigveda translated by Griffith Vol. 1 p. 628).

All this is nothing but the wild imagination of the same scholars of the east and west. Rishi Dayanand Sarasvati takes पितर: as पालका: which is the well-known meaning of the word. His is clear and straight forward meaning, in which there is no obscrurity.

How should teachers and preachers be—is told :

वळित्था मंहिमा वामिन्द्राग्नी पनिष्ठ आ ।
समानो वां जनिता भ्रातंरा युवं यमाविहेहमातरा ॥ २ ॥

2. *TRANSLATION* :—O teachers and preachers ! your power and true fame is highly admired, like air and electricity. You live for the benefit of others, and serve those father, mother and brothers, who carry the burden of household.

PURPORT :—*Those teachers and preachers, whose scientific and other knowledge of the air and sun is for the advantage of others, are endowed with true fame.*

NOTES & REMARKS :—(यमौ) नियन्तारौ । यम-उपरमे (भ्वा.) ।=Who carry the burden of household. (पनिष्ठ:) अतिशयेन प्रशंसित: । पन-व्यवहारे स्तुतौ (भ्वा.) ।=Highly admired like the air and electricity.

How should the scholars be — knowing what—is told :

ओकिवांसा सुते सचाँ अश्वा सप्ती इवादने ।
इन्द्रान्व१ग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥ ३ ॥

3. *TRANSLATION* :—O men ! as learned persons praise with knowledge, the air and electricity, which are pervasive, are endowed with the power, of manufacturing admirable weapons, which are in this world, like two fellow horses, united in the eating of the fodder, so you should, also admire their properties.

PURPORT :—*Those learned men, who know the nature of ever united air and electricity, can accomplish many wonderful works in this world.*

NOTES & REMARKS :—(ओकिवांसा) सङ्गतौ सम्बद्धौ । ओक इति निवासनो-मोच्यते (NKT 3, 1, 3) ।=United. (सप्तीइव) यथा युग्मावश्वौ । सप्तिरियश्वनाम (NG 1, 14) ।=Two fellow horses yoked in the chariot together.

How should the enlightened men be—is told :

य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृधा ।
जोषवाकं वदतः पज्रहोषिणा न देवा भसथश्चन ॥ ४ ॥

4. *TRANSLATION* :—O teachers and preachers ! who are like the air and electricity, who are increasers or supporters of truth and whose speech is congruous, he who praises you both, when the things are made and which you being enlightened do not unnecessarily talk, to him you speak loving words. He should also speak such living and pleasant words to you.

PURPORT :—*O men ! you should know the air and electricity, which are within all objects, acquire wealth, know the nature of the persons, who have malice towards others and their upleasant and untrue activity but always speak true and sweet words for doing, good to all.*

NOTES & REMARKS :—(पज्रहोषिणा) पज्रः सङ्गतो होषोघोषो वाग्ययोस्तौ । पज्र होषिणौ प्रजित होषिणौ प्रजित घोषिणाविति (NKT 5,4,22) । घोष इति वाङ्नाम (NG 1, 11) ।=Whose speech is congruous. (भसथः) व्यर्थं वाक्यं वदथः ।

भस-भर्त्सने दीप्त्यो: (जुहो.) अत्र भर्त्सनार्थ: भर्त्सनम् ।=Taking to task unjustly, Talking useless words. (जोषवाकम्) प्रीतिकरं वचनम् ।=Loving Speech.

Who can know physics and other sciences—is told :

इन्द्राग्नी को अस्य वां देवौ मर्तश्चिकेतति ।
विषूचो अश्वान्युयुजान ईयत एकः समान आ रथे ॥ ५ ॥

5. *TRANSLATION* :—O teachers and preachers! who is it in the world, that yoking in the same vehicle (like aircraft) pervading rapid going horses in the form of electricity, etc., goes alone? He knows air and electricity, endowed with the divine attributes, functions and nature and he approaches (you for further instructions).

PURPORT :—O highly learned persons! who is the knower of the science of physics and manufacturer of the vehicles—like aeroplane etc., which can go rapidly to distant places? This question has been answered before. Think over the answer again.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युतौ ।=Air and electricity. (अश्वान्) आशुगामिनो विद्युदादीन् । अशूङ्-व्याप्तौ (स्वा.) अश्व: कस्मात अश्नुते ऽध्वानम् । अशूप्र षिलटिकणिखटिविशिभ्य: क्वन् (उणादि कोषे 1, 151) इति क्वन् प्रत्यय ।=Rapid going electricity etc.

TRANSLATOR'S NOTES :—अग्निर्वा: श्वेत: (S. Br. 2,6,2,5) अग्निरेष पदश्व: । (S.Br. 6, 3, 3, 22) अत्र विद्युदग्नि ग्रहणम् । The answer to the above question has been given in Rig. 6, 58, 4 where the heading put by the revered commentator Rishi Dayananda Sarasvati is पुन: के विद्यां प्राप्तुमर्हन्तीत्याह see the commentary on the above mantra.

What can a knower of the science of electricity do—is told :

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः ।
हित्वी शिरो जिह्वया वावदच्चरत्त्रिंशत्पदा न्यक्रमीत् ॥६॥

6. *TRANSLATION* :—That man becomes the knower of the science of electricity, who utters words with his tongue (about it)

and says that 'this wonderful electricity—though footless surpasses those going with feet -going quickly, even before the principal word like the head has been uttered.' She pervades 30 objects—which are worth knowing, like the earth, water fire, air, etc. except sky and light. He knows the air and electricity.

PURPORT :—O highly learned persons or scientists ! if you know the science of electricity well, then you can go quicker than all other vehicles and can accomplish many other tasks also.

NOTES & REMARKS :—(त्रिशत्) आकाशं द्यां च वर्जयित्वा सर्वान् भूम्यादीन्पदार्थान् ।=Worth knowing 30 objects—which are worth knowing like the earth, water, fire air etc. with the exception of the sky and light. (शिरः) शिरोवन् मुख्यं वचनम् ।=Principal word.

TRANSLATOR'S NOTES :—33 Devas consist of 8 Vasus-places of habitation of the things and beings, 11 Prānas and Soul (Atma), 12 Adityas (months), *Indra* (electricity) and Prajapati (*Yajna*) Here *Indra* is to be excluded along with sky and light. This mantra requires further elucidation and research.

———

Who can become victorious—is told :

इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।
मा नो अस्मिन्महाधने परा वर्क्तं गविष्टिषु ॥ ७ ॥

7. *TRANSLATION* :—O men ! let us associate with those leaders, who extend the application of the air and electricity, who having arrows etc. in their arms protect us in this battle and who being experts in all activities, where the rays of the sun are united, Arrange things in such a manner that the air and electricity may not harm us.

PURPORT :—Those kings and people of the State, who manufacture arms with the use of fire and electricity etc. become victorious in battles, can extend happiness in this world, with the help of abundant wealth and kingdom that they possess.

NOTES & REMARKS :—(महाधने) सङ्ग्रामे । महाधने इति सङ्ग्रामनाम (NG

2, 17) ।=In the battle. (गविष्टिषु) गवां किरणानामिष्टयः सङ्गतयो यासु क्रियासु तासु । गाव इति रश्मिनाम (NG 1, 5) यज-देव-पूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र संङ्गतिकरणार्थं ।=In the activities or processes where the rays of the sun are united.

From which things should the scientists derive electricity—is further told :

इन्द्राग्नी तपन्ति माघा अर्यो अरातयः ।
अप द्वेषांस्या कृतं युयुतं सूर्यादधि ॥ ८ ॥

8. *TRANSLATION* :—O President of the Council of Ministers and Commandr-in-Chief of the army ! drive away the malicious acts of those foes, who abuse or use for evil designs the air and electricity and you derive electricity from the sun. O king ! being the lord, do not kill or give trouble to these artists or artisans, who do such useful acts.

PURPORT :—O kings and their subjects ! if you know how to take electricity from the sun and other objects, you can conquer your enemies and drive away all malicious persons.

NOTES & REMARKS :—(अघा:) हिंस्याः ।=Kill or give trouble. (अर्यः) स्वामी सन् । अर्य इतीश्वरनाम (NG 2, 22) ।=Lord, master.

TRANSLATOR'S NOTES ;—Not understanding the scientific truth enunciated in the mantra both Prof. Wilson and Griffith have given a very wrong translation saying "murdering aggressive enemies harass us, drive away mine adversaries; separate them from (sight of) the sun" (Prof. Wilson) "The foeman's sinful enmities vex me sore. Drive those, who hate me far away, and keep them distant from the sun" (Griffith). How misleading and erroneous are such translations !

Who can obtain good wealth—is further told :

इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा ।
आ न इह प्र यच्छतं रयिं विश्वायुपोषसम् ॥ ९ ॥

9. *TRANSLATION* :—O the President of the Council of

ministers, and Commander-in-Chief of the army! you who are like the air and electricity, if you give us wealth in this world which sustains us for whole of our life and nourishes all living men, then all divine and terrestrial (earthly) riches may become yours.

PURPORT :—O men! those Pepresidents of the state and Commanders of the army, who acquire the knowledge of the science of electricity and give that to you, they get all wealth that sustains them for the whole of their life and which is obtained righteously.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविव सभासेनेशौ ।=The President of the State and Commander-in-Chief of the army—who are like the air and electricity.

After doing what should men know the science of electricity—is told :

इन्द्राग्नी उक्थवाहसा स्तोमेभिर्हवनश्रुता ।
विश्वाभिर्गीर्भिरा गतमस्य सोमस्य पीतये ॥ १० ॥

10. *TRANSLATION* :—O teachers and preachers! you who are like the air and electricity, you who are endowed with knowledge and conveyors of that admirable knowledge and who are bearers of other's difficulties and requests, come to drink this *Soma*—juice of great invigorating herbs with praises and well-trained and cultured speeches.

PURPORT :—Those persons only can get the knowledge of the science of electricity, who try to acquire this knowledge from the enlightened persons or great scientists.

NOTES & REMARKS :—(उक्थवाहसा) प्रशंसितविद्याप्रापकौ । (उक्थम्) वच-परिभाषणे (अदा.) । औणादिक । थक् प्रत्यय: (उणादि 2, 7) वह-प्रापणे (भ्वा.) ।= Conveyors of admirable knowledge.

Sŭktām – 60

Seer of Rishi or the Sŭktam—Bharadvāaja. Devata—Indraagnee. Chhandas—Trishtup, Gayatri, Pankti and Anushtup of various types. Svaras—Shadja and Gāndhāra.

Who gets wealth—is told :

श्नथंद्वृत्रमुत संनोंति वाजमिन्द्रा यो अग्नी सहुंरी सपर्यात् ।
इरुज्यन्तां वसव्यंस्य भूरेः सहंस्तमा सहंसा वाजयन्तां ॥ १ ॥

1. *TRANSLATION* :—O men ! only that highly learned person gets wealth, who strikes or uses air and electricity which are enduring, leading to prosperity, desiring food etc. with force and attains them, and obtains wealth with much happiness got from many things, and uses good food.

PURPORT :—O men ! if you know the science of air and electricity, you can become masters of great kingdom, being prosperous.

NOTES & REMARKS :—(श्नथत्) हिनस्ति: । श्नथ-हिंसार्थः (भ्वा.) । =Strikes. (इरज्यन्ता) ऐश्वर्यं सम्पादयन्तौ । इरज्यति ऐश्वर्यकर्मा (NG 2, 21) । =Leading to prosperity. (सहसा) बलेन । सहः इति बलनाम (NG 2, 9) । =With force.

By doing what men attain happiness—is told :

ता योधिष्टमभि गा इंन्द्र नूनमपः स्वंरुषसों अग्न ऊळ्हाः ।
दिशः स्वंरुषसं इन्द्र चित्रा अपो गा अंग्ने युवसे नियुत्वांन् ॥ २ ॥

2. *TRANSLATION* :—O prosperous king or enlightened person ! as the sun urges the dawns, you certainly unite the lands and actions. Fight from all sides with the wicked enemies knowing the properties of all things which pervade the directions. You unite wonderful speeches and water. O Indra—destroyer of miseries ! or Agni—enlightened leader ! as the sun illuminates the dawns, therefore, both of you are administrators of justice like God.

PURPORT :—Those persons, who fight in battles, being vigorous, like the wind and electricity and illuminate the people with justice as the sun illumines the dawns, become glorious and renowned in all directions and obtain wonderful speech, strength and the kingdom of the land.

NOTES & REMARKS ;—(युवसे) संयोजयसि ।=Unites. (ऊलहा:) प्राप्ता: ।=Attained. (नियुत्वान्) ईश्वर इव न्यायेश: । यु-मिश्रणेऽमिश्रणयो: (अदा.) अत्र मिश्रणार्थ: । वह-प्रापणे (भ्वा.) । नियुत्वान् इतीश्वरनाम (NG 2, 22) ।=Administrator of justice like God. (स्व:) आदित्य: । स्व:-आदित्योभवति सु अरणः सु ईरण: स्वृतो रसान् स्वृता भासं ज्योतिषां स्वृतो भासेति वा (NKT 2, 4, 14) ।=The sun.

How should the officers of the State be—is told :

आ वृ॑त्रहणा वृत्रह॒भिः॒ शुष्मै॒रिन्द्र॑ या॒तं नमो॑भिरग्ने अ॒र्वाक् ।
यु॒वं राधो॑भि॒रक॑वेभि॒रिन्द्रा॒ग्ने अ॒स्मे भ॑वतमुत्त॒मेभिः॑ ॥ ३ ॥

3. *TRANSLATION* :—O king and Prime Minister ! you who are like the air and electricity, as two kinds of lightning, which strike the cloud, go with their force and food (produced by rain) afterwards, so you come to us with innumerable riches. O Indra—destroyer of the sinners ! and Agni purifier like the fire ! be bestowers of happiness upon us with noble deeds.

PURPORT :—Those kings and ministers, who are benevolent like the air and electricity can obtain unlimited wealth.

NOTES & REMARKS :—(अकवेभि:) असंख्यै: । कु-शब्दे नञ् संख्यया बोधयितुम् अशक्यै: ।=Innummerable, unlimited. (नमोभि:) अन्नादीभि: । नम: इति अन्ननाम (NG 2, 7) नम: इति वज्रनाम (NG 2, 20) ।=With food and other things.

Men should know the air and electricity thoroughly—is told :

ता हु॑वे॒ ययो॑रि॒दं प॒प्ने विश्वं॑ पु॒रा कृ॒तम् । इ॒न्द्रा॒ग्नी न म॑र्धतः ॥ ४ ॥

4. *TRANSLATION* :—I praise those air and electricity on account of which, this world is going on, with all its dealings and which do not destory the universe.

PURPORT ;—O men ! you should know the exact nature and attributes of these air and electricity and derive benefit from them by which all dealings are made in the world and which do not destroy the

world when used properly, but cause destruction when not used methodically.

NOTES & REMARKS :—(पत्नै) ययोः सकाशाद् व्यवहारे । पन-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थः ।=In dealing with which (मर्धतः) हिंसतः । मृधु-मर्दने (भ्वा.) काशकृत्स्नधातु पाठे 1, 672 ।=Destroy.

How are the air and electricity—is further told :

उग्रा विघनिना मृधं इन्द्राग्नी हवामहे । ता नो मृळात ईदृशे ॥ ५ ॥

5. *TRANSLATION* :—O men ! we take (for proper application) the wind and electricity which are strong and destroyers and conquer the battles. You should also know them well, which bestow happiness upon us in a dealing pertaining to battle.

PURPORT :—*Men should know the wind and electricity well, and apply them properly in the battle and having achieved victory, enjoy happiness.*

NOTES & REMARKS :—(मृधः) सङ्ग्रामान् । मृधः इति संग्रामनाम (NG 2, 17) । Battles. (मृळातः) सुखयतः । मृड-सुखने (तु.) ।=Make happy.

How are they (King and Prime Minister)—is told :

हतो वृत्राण्यार्या हतो दासानि सत्पती । हतो विश्वा अप द्विषः ॥६॥

6. *TRANSLATION* :—O men ! you should honour those kings and ministers, who being endowed with noble virtues, actions and temperament and protectors of the righteous persons, destroy all malicious enemies like the sun and lightning dissipating the clouds, and destroy all miseries.

PURPORT :—*O men ! always honour those persons endowed with noble virtues actions and temperament, who have devotion towards true Dharma are protectors or supporters of absolutely truthful enlightened person sand slayers of the wicked.*

NOTES & REMARKS :—(आर्या) उत्तमगुणकर्मस्वभावौ । आर्यः-स्वामीश्वरः । आर्यः ईश्वरपुत्रः (NKT 6, 5, 26) अर्यः इति ईश्वरनाम (NG 2, 22) । वस्तुत

उत्तम् गुणकर्मस्वभावा: 'अग्ने अग्निविदुत्तरो अधिश्रमि' इत्याद्यनुसार व्रतधारिण एव यथार्थतया ईश्वरपुत्र भवितुमर्हन्ति ।=Endowed with noble virtues, actions and temperament. (वृत्राणि) मेघाऽवयवान् ।=Particles of clouds. (दासानि) दानानि [दसु-उपक्षये (दिवा.) दस्यन्ति उपक्षीणं कुर्वन्ति जनम् इति दासानि-दुःखानि: ।]=The donations.

How are they—is further told :

इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत । पिबतं शंभुवा सुतम् ॥ ७ ॥

7. *TRANSLATION* :—O President of the State and Commander-in-Chief of the army ! you who are full of splendour like the sun and the lightning and bestowers of happiness, these our songs glorify you. Come to take the juice of milk and fruits, herbs etc. perpared by us, and respectfully offered to you.

PURPORT :—O President of the Council of Ministers and Commander-in-Chief of the army ! always do the admirable deeds, being free from all diseases and duly taking the juice of invigorating plants and herbs etc. along with the observance of the rules of maintaining health.

NOTES & REMARKS :—(इन्द्राग्नी) सूर्यविद्युताविव सभासुनेशो । सयः स इन्द्र: एष एव सय एष (सूर्यः) एवतपति (J. U. Br. 1, 28, 2; 1, 32, 5) अग्नि:-अत्र विद्युद्रूप: ।=The President of the Council of Ministers and the Commander-in-Chief of the army, who are splendid like the sun and the lightning. (सुतम्) अभिनिष्पादितं दुग्धादिरसम् । षुञ-अभिषवे (स्वा.) ।=The juice of the milk and invigorating herbs etc. which has been extracted. (अनूषत) प्रशंसन्ति। णु-स्तुतो (अदा.) । =Glorify.

How are they—is told :

या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गतम् ॥८॥

8. *TRANSLATION* :—O leading teachers and preachers ! you who are endowed with the great wealth of knowledge, come to the

home of a liberal donor along with those fixed and many other good desires.

PURPORT :—Only those are good men, who desire to do good to others.

NOTES & REMARKS :—(इन्द्राग्नी) विद्यैश्वर्ययुक्तावध्यापकोपदेशकौ। इदि-परमैश्वर्ये (भ्वा.)।=Teachers and preachers endowed with the great wealth of knowledge. The use of the adjective with Indragnee clearly supports Rishi Dayananda Saraswati's interepreation of इन्द्राग्नी as विद्यैश्वर्ययुक्तावध्यापकोपदेशकौ or सभा सेनेशौ etc. who are leading men. (दाशुषे) दात्रे। दाशृ-दाने (भ्वा.)।=For a donor.

What should they do—is told :

ताभिरा गच्छतं नरोपेदं सवनं सुतम्। इन्द्राग्नी सोमपीतये ॥ ९ ॥

9. *TRANSLATION* :—O leading good men! you who are benevolent like electricity and air, come with those noble desires to this *Yajna*, which has been performed nicely to drink *Soma*—the juice of invigorating plants and herbs etc.

PURPORT:—The performers of the Yajnas *should always invite and honour the enlightened persons and they should lead them to the path of* Dharma *(righteousness).*

NOTES & REMARKS :-[1] (इन्द्राग्नी) इन्द्रवायू इव सज्जनौ। यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (S. Br. 4, 1, 3, 19) अग्निः-विद्युद्रूपोऽत्र ग्राह्यः।=Good men who are benevolent like electricity and air.

How should a king be—is told :

तमीळिष्व यो अर्चिषा वना विश्वा परिष्वजत्।
कृष्णा कृणोति जिह्वया ॥ १० ॥

10. *TRANSLATION* :—O scholar! as the sun unites his rays from all sides and attracts with his lustre, in the same manner,

admire and desire to approach that man, who with his tongue embraces or unites truthful conduct.

PURPORT :—As with the light of the sun, all objects are seen as they are (well), in the same manner, by true knowledge, all objects are illuminated.

NOTES & REMARKS ;—(वना) वनानि किरणान् । वनमिति रश्मिनाम (NG 1, 5) ।=Rays of the sun. (कृष्णा) कर्षणानि ।=Attractions.

What should men serve and for what purpose—is told :

य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः । द्युम्नाय सुतरा अपः ॥११॥

11. *TRANSLATION :*—Fortunate becomes that performer of the *Yajnas* (philanthropic noble deeds), who for the glory of the great wealth, uses waters of the rivers that can be easily crossed over properly and bestows happiness upon others by serving them.

PURPORT :—As men get their desires (of being healthy etc.) fulfilled by putting oblations of fragrant and invigorating articles in the well-kindled fire, so those, who desire for righteous glory and happiness, become prosperous.

NOTES & REMARRS :— (द्युम्नाय) यशसे धनाय वा । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नंवेति (NKT 5, 1, 5) ।=For good reputation or wealth. (आविवासति) समन्तात्सेवते ।= Serves from all sides. (सुम्नम्) सुखम् । सुम्नमिति सुखनाम (NG 3, 6) । विवासति परिचरणकर्मा (NG 3, 5) परिचरण-सेवा ।=Happiness.

What should men do with whom—is told :

ता नो वाजवतीरिष आशून्पिपृतमर्वतः । इन्द्रमग्निं च वोळ्हवे ॥१२॥

12. *TRANSLATION :*—O men ! take from all sides electricity and fire which fill us with good food along with admirable knowledge and speedy horses. Use them (electricity and fire) for driving aircraft and other vehicles.

PURPORT :—O men ! you fulfil your desires of driving aeroplanes and other vehicles with the help of electricity etc.

NOTES & REMARKS :—(इषः) अन्नादीन् । इषम् इति अन्ननाम (NG 2, 7) इषम् एव इट् ।=Food and other things. (वाजवतीः) प्रशस्तविज्ञानयुक्ताः । (वाजः) वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेषु ज्ञानमादाय व्याख्या ।=Endowed with admirable knowledge.

———

What should artisans do with them (electricity and sun)—is further told :

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै ।
उभा दातारविषां रयीणामुभा वाजस्य सातये हुवे वाम् ॥ १३ ॥

13. *TRANSLATION* :—O teachers and preachers of technology ! as I living with you, take both the sun and electricity for proper use, for gladdening others with wealth, for the distribution or dissemination of knowledge or application in battles for the manufacture of powerful weapons, as both of them are givers of food materials and wealth, so I may enlighten this science to you also.

PURPORT :—Those men, who, having acquired the knowledge of the air and electricity, apply them in various uses become wealthy.

NOTES & REMARKS :—(राधसः) धनस्य। राध इति धननाम (NG 2,10) ।=Of the wealth. (वाजस्य) विज्ञानस्य सङ्ग्रामस्य वा । वाज इति बलनाम (NG 2, 9) तस्माद् बलसाध्य सङ्ग्रामार्थेऽस्यस्य प्रयोगः कर्तुं शक्यो यद्यपि (NG 2, 17) वाजसातौ इति सङ्ग्रामनाम पठितम् ।=Of the wealth or battle. (इन्द्राग्नी) सूर्यविद्युतौ ।=The sun and electricity,

———

With whom should men cultivate friendship—is told :

आ नो गव्येभिरश्व्यैर्वसव्यै३रुप गच्छतम् ।
सखायौ देवौ सख्याय शंभुवेन्द्राग्नी ता हवामहे ॥ १४ ॥

14. *TRANSLATION* :—O teachers and preachers ! you are

benevolent and splendid like the sun and electricity, we invite you who are bestowers of happiness, highly learned and good friends for friendship along with butter and other cow-milk products, with the rapidity of the horses and happiness got from good things. Please come to us.

PURPORT :—Those men, who, being the friends of the enlightened persons, desire to acquire the knowledge of physics and other sciences, certainly acquire that scientific knowledge.

NOTES & REMARKS :—(गव्येभिः) गोविकारैर्घृतादिभिः ।=With butter and other cow-milk products. (अश्व्यैः) अश्वेषु भवैर्गुणैः ।=With the attributes of horses like rapidity. (वसव्यैः) वसुषु द्रव्येषु भवैः सुखैः ।=With happiness got from the use of various articles. (इन्द्राग्नी) सूर्यविद्युताविव वर्त्तमानौ ।=Teachers and preachers who are benevolent and splendid like the sun and electricity.

What should they (Indra and Agni) do—is further told :

इन्द्राग्नी शृणुतं हवं यजमानस्य सुन्वतः ।
वीतं हव्यान्या गतं पिबतं सोम्यं मधु ॥ १५ ॥

15. *TRANSLATION :*—O teachers and preachers ! you who are benevolent like the air and electricity, you are the giver of good virtues and preparer of many things with the help of the scientifc knowledge listen to what, he has read. Accept things offered by him with love, come to him and drink the sweet *soma*—juice extracted from many invigorating herbs, by him.

PURPORT :—All men should invite the enlightened persons, should honour them and after giving their test should acquire more knowledge from them.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविव वर्त्तमानावध्यापकोपदेशकौ । यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (S.Br. 4, 1, 3, 19) ।=The teachers and preachers who are benevolent like the air and electricity. (यजमानस्य) शुभगुणदातुः । यज-देव पूजा सङ्गतिकरण दानेषु (भ्वा.) यज

दानार्थमादाय व्याख्या ।= Of the giver of good virtues. (सुन्वतः) यथार्थं विद्यया बहून् पदार्थान्निष्पादयतः ।= Preparing many things with the scientific knowledge.

Sūktam—61

Seer or Rithi of the Sūktam—Barhaspatya. Devata or subject-Sarasvati. Chandas—Jagati, Gāyatri and Pankti of various kinds. Svaras—Nishada, Shadja and Panchama.

What does this refined speech give—is told :

इयमददाद्रभसमृणच्युतं दिवोदासं वध्र्यश्वाय दाशुषे ।
या शश्वन्तमाचखादावसं पणिं ता ते दात्राणि तविषा सरस्वति ॥१॥

1. *TRANSLATION* :—O highly learned lady ! who gives a son, free from all debts and giver of the light of knowledge, doing his work rapidly, to your husband who is a liberal donor, who has many mighty horses and makes firm the preserver of the admirable and eternal Vedic wisdom. You give these gifts by your power. This you should know well.

PURPORT :- That lady who accepts the speech endowed with knowledge and good education can know the eternal Vedic wisdom. The man whom she marries is most fortunate. This is what you should know.

NOTES & REMARKS :—(दिवोदासम्) विद्याप्रकाशस्य दातारम् । दिवः is from दिवु and among many meanings of the verb द्युति or light is taken here. दासृ-दाने (भ्वा.) = Giver of the light of knowledge. (शश्वन्तम्) अनादिभूतं वेदविद्या विषयम् ।= Eternal Vedic wisdom. (आचखाद) स्थिरीकरोति ।= Makes firm. (पणिम्) प्रशंसनीयम् । पण-व्यवहारे स्तुतौच (भ्वा) । = Praiseworthy.

What does speech do—is told :

इयं शुष्मेभिर्बिसखा इवारुजत्सानु गिरीणां तविषेभिरूर्मिभिः ।
पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ॥ २ ॥

2. *TRANSLATION* :—O enlightened persons ! this cultured

speech is like a river, which with its great force bursts with its strong and great waves the ridges of the hills (or the top of the clouds) as one who digs stems of lotus. She (refined speech) is like a river rending asunder the banks which we should serve from all sides with the acts dispelling all doubts for our protection and advancement. You should also do so.

PURPORT :—There is upamalankara or similie used in the mantra. As a digger of lotus—stems gets them, in the same manner, industrious persons acquire good knowledge. As the lightning rends asunder the particles of the clouds, so well-trained refined speech cleaves asunder all parts of ignorance and doubts.

NOTES & REMARKS :—(शुष्मेभिः) बलैः ।=With force. As the wind शुष्मैः has been used in the mantra, it may be taken for great or more powerful. (तविषेभिः) बलैः । तविष इति महन्नाम (NG 3, 3) ।=With force. (सुवृक्तिभिः) सुष्ठुच्छेदिकाभिः क्रियाभिः ।=By acts which cut asunder all doubts etc.

What does Saraswati (an enlightened lady) does—is told :

सर॑स्वति देव॒निदो॒ नि ब॑र्हय प्र॒जां विश्व॑स्य बृसय॑स्य मा॒यिनः॑ ।
उ॒त क्षि॒तिभ्यो॒ऽवनी॑रविन्दो वि॒षमे॑भ्यो अस्रवो वाजिनीवति ॥ ३ ॥

3. *TRANSLATION :*—O highly learned lady ! endowed with the practical knowledge of sciences, cast away all those, who scorn the enlightened truthful persons and receive (for giving education) the children of all wisemen—who are dispellers of ignorance. From the earth get good lands and from the internal part of the earth make the waters to flow.

PURPORT :—She alone is an enlightened lady, who casts away the scorners of the enlightened men and their knowledge and honours the admirers of knowledge and who being the knower of Geology and other sciences makes all children learned.

NOTES & REMARKS :—(बृसयस्य) अविद्याछेदकस्य । बृस-हिंसायाम् (चु.) । =Of the dispellers of ignorance. बर्हय-निस्सारय । बर्ह-हिंसायाम् (चु.) ।

=Castaway, turnout. (मायिन:) प्रशंसित प्रज्ञस्य। मायेति-प्रज्ञानाम (NG 3, 9)।=Of a wiseman who possesses admirable intellect. (विषम्) उदकम्। विषमित्युदकनाम (NG 1, 12)।=water. (वाजिनीवति) विज्ञानक्रियायुक्ते। ज्ञानार्थं ग्रहण कृत्वा व्याख्या।=Scienees.

How is she (speech) a protector—is told :

प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती। धीनामवित्र्यवतु ॥ ४ ॥

4. *TRANSLATION* :—O children ! you should accept that highly learned lady, who is rich with the speech full of true knowledge and who is endowed with admirable and practical scientific knowledge. May she be the protector of our intellects.

PURPORT :—Mothers should impart good education to their children and having made them good scholars, enjoy incomparable happiness with them.

NOTES & REMARKS :—(सरस्वती) विज्ञानयुक्तया वाचा आढ्या। सरस्वतीति वाङ्नाम . सुपठितम् (NG 1, 11) सरस्वतीति पदनाम (NG 5, 5) पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय सरस्वती-ज्ञानवती विदुषी देवी।=Rich with the speech ful of scientific knowledge.

What does Saraswati do like whom—is told :

यस्त्वा देवि सरस्वत्युपब्रूते धने हिते। इन्द्रं न वृत्रतूर्ये ॥ ५ ॥

5. *TRANSLATION* :—O highly learned wife ! like the lightning in slaying the cloud, he who speaks to you for the beneficial wealth, serve that husband well.

PURPORT :—O men ! as chaste and highly learned ladies urge upon you, to speak truth and talk to you sweetly, so you should also talk what is beneficial.

NOTES & REMARKS । — (इन्द्रम्) विद्युतम्। यदशनिरिन्द्रस्तेन। (Kositki U.Br). स्तनयित्नुरेवेन्द्र: (S.Br. 11, 6,3,9)।=Lightning. (वृत्रतूर्ये) मेघस्य हिंसने। =In killing the cloud.

What does Saraswati do—is further told :

त्वं दे॑वि सरस्वत्यवा वाजे॑षु वाजिनि। रदा॑ पूषेव॑ नः सनिम् ॥ ६ ॥

6. *TRANSLATION* :- O loving learned wife ! in the things that are to be obtained, you protect our intellect that distinguishes truth from antruth like the earth and note down important things.

PURPORT :—O beloved ! uphold all like the earth and give us good advice.

NOTES & REMARKS ;—(देवि) कामयमाने। (देवि) दिवुधातोः कान्त्यर्थमादाय व्याख्या कान्तिः-कामना ।=Desiring, loving. (वाजेषु) प्राप्तव्येषु पदार्थेषु। वज-गतौ (भ्वा.) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्या ।=In things which should be obtained. (पूषेव) भूमिरिव ।=Like the earth.

How is she (Sarasvati)—is again told :

उत स्या नः सर॑स्वती घोरा हिर॑ण्यवर्तनिः। वृत्रघ्नी व॑ष्टि सुष्टुतिम् ॥७॥

7. *TRANSLATION* :—O men ! that learned wife, who is endowed with true knowledge and speech and who always follows the path of the spread of education, is fierce to the wicked, being like the lightning slaying the clouds, she makes us happy and desires our good praise.

PURPORT :—That lovely enlightened woman becomes very fortunate, who like the lightning, illuminates all domestic duties and desires to give education to her children.

NOTES & REMARKS ;—(हिरण्यवर्त्तनिः) हिरण्यस्य विद्याव्यवहारस्य वर्त्तनिर्मार्गो यस्यां सा। वर्चो वै हिरण्यम् (T.U, 1, 8, 9 6) वर्चो वा एतद् यत् हिरण्यम् S.Br. 3, 2, 9, 9) वर्च-दीप्तौ तेन विद्याप्रकाशो लक्ष्यते ।=She who has the path of knowledge. (वृत्रघ्नी) मेघहन्त्री विद्युदिव ।=Like the lightning slaying the clouds.

How is the speech—is further told :

यस्या॑ अनन्तो अह्रुतस्त्वेषश्चरिष्णुरर्णवः। अमश्चर॑ति रोरु॑वत् ॥ ८ ॥

8. *TRANSLATION* :- O men ! you should know the nature

and power of that well trained speech well, whose straightforward, limitless light is like the sky or the oceon, swift moving and going everywhere making great sound is attained by the wise.

PURPORT :—The sound is endless like the sky. As water is full in the ocean, so there is sound in the sky. This is what you should know.

NOTES & REMARKS :—(अह्रुतः) अकुटिलः सरलः । (अह्रुतः) ह्रु-कौटिल्ये नञ् ।=Straight, not crooked. (अर्णवः) समुद्र इवाऽऽकाशः अर्णः इत्युदकनाम (NG 1,12) अर्णवः जलयुक्तः समुद्रः अन्नतद्वत् अनन्त आकाशः । (अमः) यो गच्छति सः । अम-गत्यादिषु (भ्वा.) ।=Going everywhere. (त्वेषः) प्रकाशः । त्विषदीप्तौ (भ्वा.) ।=Light, lustre. (रोरुवत्) भृशं रौति शब्दं करोति । रु-शब्दे (अदा.) ।= Roar, making a great sound.

How is that Sarasvati (cultured speech)—is further told :

सा नो विश्वा अतिद्विषःस्वसॄरन्या ऋतावरी । अतन्नहेव सूर्यः ॥९॥

9. *TRANSLATION* :—The speech full of truth like the dawn drives away all feelings of hatred or haters. As the sun spreads out days, so this enlightened speech spreads out all dealings which are like sisters.

PURPORT :—The speech when used correctly generates happiness, but when abused—creates misery. Those, who are men of truthful nature, do not desire to utter a false word. As the sun illuminates all embodied things, or things with form in the same manner, this speech illuminates all dealings.

NOTES & REMARKS ;—(अतन्) व्याप्नुवन् । अत-सातत्यगमने (भ्वा.) । =Pervading.

TRANSLATOR'S NOTES :—Though ऋतावरी is not found among the names of Usha or dawn yet सूनृतावरी is there which makes practically no difference. By ऋतावरी may be taken also a speech full of truth. ऋतमिति सत्यनाम (NG 3, 10) This speech may be compared to dawn as it illumines all dealings.

How is the speech—is further thold :

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

10. *TRANSLATION* :—O men ! we may acquire speech, which is very much desirable, very dear among the acts or women bestowing happiness, having seven (i.e. five Pranas, mind and intellect) as sisters, well-served or properly used and admirable.

PURPORT :—Those men only are praise-worthy, who use purifying and truthful speech from all sides.

NOTES & REMARKS :—(सप्तस्वसा) सप्त पंच प्राणा मनो बुद्धिश्च स्वसेव यस्या: सा । =Having five Prānas, mind and intellect, these seven as sisters. Five pranas or vital breaths are named as प्राण, अपान, व्यान, उदान, समान । (सुजुष्टा) सुष्ठु सेविता । जुषी-प्रीति सेवनयो: (तुदा.) ।=Served well, used properly and lovingly.

How is that noble speech and what she does—is told :

आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्पातु ॥११॥

11. *TRANSLATION* :—O men ! may this *Sarasvati* (speech) well-trained with knowledge, which fills the vast firmament, atoms or particles and the sky, guard us from those-who censure us unjustly.

PURPORT :—O men, knowing that speech (sound), which pervades every where in the sky, do not unjustly censure any one, i.e. do not speak of merits as demerits and demerits as merits.

NOTES & REMARKS :—(निद:) निन्दकेभ्य: ।=From revilers. (रज:) परमाण्वादीन् ।=Atoms, particles etc.

What else does the speech do—is told :

त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती । वाजेवाजे हव्या भूत ॥१२॥

12. *TRANSLATION* :—O enlightened persons ! use that speech

properly, which pervades the three regions—earth, firmanent and sky, which has seven (i.e. five Prānas, mind and intellect) as its upholders, which is manifested by the Prānas and which is to be used at every dealing or at battles.

PURPORT :—If men know the proper use of speech, what is it that they cannot develop ?

NOTES & REMARKS :—(सप्तधातुः) सप्त प्राणादयो धारका यस्याः सा। (डु) धाञ्-धारणपोषणयोः (जुहो.) अत्र धारणार्थः ।=Which has seven i. e. five Prānas, mind and intellect as upholders. (वाजेवाजे) व्यवहारे व्यवहारे सङ्ग्रामे सङ्ग्रामे वा। (वाजे) वज-गतौ (भ्वा.) गतेगमन प्राप्त्यार्थमादाय-व्यवहारे इति व्याख्यामत्र गमनं प्राप्तिश्चभवतः। वाज इति बलनाम (NG 2, 9) अत्र बल साध्य सङ्ग्रामार्थे प्रयुक्तः ।=At every dealing or at every battle.

———

How is she (Sarasvati)—is further told :

प्र या म॑हि॒म्ना म॒हिना॑सु॒ चेकि॑ते द्यु॒म्नेभि॑र॒न्या अ॒पसा॑म॒पस्त॑मा ।
रथ॑इव बृह॒ती वि॒भ्वने॑ कृ॒तोप॒स्तुत्या॑ चिकि॒तुषा॒ सर॑स्वती ॥ १३ ॥

13. *TRANSLATION* :—O men ! the cultured speech endowed with knowledge is marked out by majesty among the mighty one, most active among the doers of acts, (urging them to do good deeds) great like the charming sky, admired by the enlightered, praise for pervasiveness, made by the lord of the world, by illumining glories enlightens different utterances in different beings. You should know the real nature and power of this speech and use only truthful words.

PURPORT :—O men ! you should know well that this speech when cultivated accomplished with good knowledge, good education, association with goodmen, truthfulness and practice of Yoga *etc. becomes vast, effective and very powerful.*

NOTES & REMARKS :—(द्युम्नेभिः) प्रकाशमैर्यशोभिः। द्युम्नं द्योततेर्यशोवा अन्नंवेति (NKT 5, 1, 5) ।=Enlightning glories. (अपसाम्) कर्मकर्तॄणाम् । अप इति कर्मनाम (NG 2, 1) ।=Of the doers of acts. (चिकितुषा) विज्ञापयित्र्या। कित-ज्ञाने (काशकृतस्नधातुपाठे 2, 74) ।=Enlightener.

How is she (Sarasvati)—is further told :

सरस्वत्यभि नो नेषि वस्यो मापं स्फरीः पयसा मा न आ धंक् ।
जुषस्व नः सख्या वेश्यां च मा त्वत्क्षेत्राण्यरणानि गन्म ॥ १४ ॥

14. *TRANSLATION* :—O highly learned lady ! you are worthy of honour, as you lead us to the acquisition of good wealth. Never keep us devoid of well-trained or cultured speech. Do not burn us by keeping us deprived of milk and invigorating juice. Always serve us lovingly with friendship that makes us fit to sit or enter everywhere comfortably. May we never have uncharming or unclean dwelling places.

PURPORT :—*O men ! highly learned ladies keep us away from all grief and misery and serve us with friendship and gladden us with speeches endowed with knowledge and good education, preserve us everywhere and develop us (make us grow) and do not lead us to misery by speaking truth.*

NOTES & REMARKS :—(वस्य:) अतिशयेन वसीय: ।=Much wealth. (स्फरी:) अवृद्धं मा कुर्याः । स्फर-प्रस्फुरणे स्कारी वृद्धिरिति सायणाचार्योऽपिस्वभाष्ये । =Do not make us un-advanced, do not allow us to decay. (अरणानि) अरमणीयानि । रणाय-रमणीयायेति (NKT 4, 1, 8) । =Not charming, unclean, ugly, indecent.

Sūktam—62

Seer or Rishi of the Sūktam—Bharadvāaj. Devata—Ashvinau. Chhandas—Pankti and Trishtup of various kinds. Svaras.—Panchma and Dhaivata.

How are electricity and firmament—is told :

स्तुषे नरा दिवो अस्य प्रसन्ताश्विना हुवे जरमाणो अर्कैः ।
या सद्य उस्रा व्युषि ज्मो अन्तान्युयूषतः पर्युरू वरांसि ॥१॥

1. *TRANSLATION*:—O men ! as I praising with hymns admire pervasive electricity and firmament on the occasion of burning,

which have many rays and are distributors and leading divide quickly the things which are near the light and earth and the sky and good objects. You should also praise and utilise them well.

PURPORT :—O men ! all should know the properties of the firmament and electricity, which support all and which are within all things, of these two-electricity divides or analyses and firmament is the basis.

NOTES & REMARKS :—(प्रसन्ता) बिभाजको । प्र+षण-संभक्तो (भ्वा.) । =Divides. (अश्विना) व्याप्नशीले द्यावान्तीक्षे । अशूङ्-व्याप्तो यदश्नुवाते सर्वम् । =Pervading electricity and firmament. (ज्मः) पृथिव्याः । ज्म इति पृथिवी-नाम (NG 1, 1) । =Earth. (युयूषतः) संविभाजयतः । यु-मिश्रणे अमिश्रणे च (अदा.) अत्र अमिश्रणार्थं । =Divides or seperates. (वर्तसि) उत्तमानि वस्तूनि । =Good objects.

How are they (Ashvinau)—is told :

ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं रुरुचू रजोभिः ।
पुरू वरांस्यमिता मिमानापो धन्वान्यति याथो अज्रान् ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! you get (for proper use) the air and electricity, which by their pure attributes are moving all united dealings from all sides, which are illuminers of the illuminator of the charming world (the sun) making many good and unlimited things from the atoms go to the waters which are in the firmament and to other objects.

PURPORT :—O men ! if you know thoroughly the nature of the air and electricity, you can enjoy boundless delight.

NOTES & REMARKS ;—(यज्ञम्) सर्वं सङ्गतं व्यवहारम् । यज-देव पूजा संङ्गति-करणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः । =All united dealings. (धन्वानि) अन्तरिक्षस्थानि । धन्व इति अन्तरिक्षनाम (NG 1, 3) धन्वान्तरिक्षं धन्वन्त्यास्मादापः (NKT 5, 1, 5) । =Waters that are in the firmament. (रजोभिः) परमाणुभिर्लोकैर्वा सह । =From atoms or worlds. (अज्रान्) प्रक्षिप्तान् । अज-

गतिक्षेपणयोः (भ्वा.) ।=Object that have been thrown. By taking the first meaning of the verb गति it may also mean moving objects.

———

How are they—(air and electricity)—is told :

ता हु त्यद्वर्तिर्यदरंध्रमुग्रेत्था धियं ऊहथुः शश्वदश्वैः ।
मनोजवेभिरिषिरैः शयध्यै परि व्यथिर्दाशुषो मर्त्यस्य ॥३॥

3. *TRANSLATION* :—O enlightened persons ! you should know thoroughly and apply properly these air and electricity which are full of splendour and which by their great and rapid attribute of that are like the mind, carry forward the path, incomplete dealing and intellect and actions of a liberal donor, constantly and which when not known or used properly, cause trouble in sleeping.

PURPORT :—O men ! you will become prosperous, only when you know the attributes of the air and electricity thoroughly.

NOTES & REMARKS :—(अश्वैः) महद्भिर्वेगादिगुणैः। अश्व इति महन्नाम (NG 3, 3)।=With the great attributes like speed etc. (इषिरैः) प्राप्तैः। इष-गतौ (दिवा.)।=Obtained. (अरध्रम्) असमृद्ध व्यवहारम्। रध्र-हिंसा-संराध्योः (दिवा.) अत्र संराध्यर्थः।=Incomplete dealing.

———

How are they (air and electricity)—is further told :

ता नव्यसो जरमाणस्य मन्मोप भूषतो युयुजानसप्ती ।
शुभं पृक्षमिषमूर्जं वहन्ता होता यक्षत्प्रत्नो अध्रुग्युवाना ॥४॥

4. *TRANSLATION* :—O men ! you should also apply these air and electricity, which are endowed with speed and attraction, are unifiers and adorn the scientific knowledge of the new admirer, and which conveying water, food desire and strength, an old or experienced accepter of good things who does not hate any one, unites for various purposes.

PURPORT :—O men ! accomplish various desired purposes by the proper knowledge and use of these air and electricity—which are the subjects of science, rapid going like the horses and conveyors of many good things.

NOTES & REMARKS :—(युयुजानसप्ती) युयुजानौसप्ती वेगाकर्षणौ ययोस्तौ । युजिर-योगे । षण-समवाये । सप्तिः इत्यश्वनाम (NG 1, 14) अत्र वेगाकर्षेण रूपावश्वौ गृह्येते ।=Which are endowed with rapidity and attraction. (शुभम्) उदकम् । शुभमित्युदकनाम (NG 1,12) ।=Water. (पृक्षम्) अन्नम् । पृक्षः इत्यन्ननाम (NG 2, 7) ।= Food.

How are air and electricity— is further told :

ता वल्गू दस्रा पुरुशाकतमा प्रत्ना नव्यसा वचसा विवासे ।
या शंसते स्तुवते शंभविष्ठा बभूवतुर्गृणते चित्ररांती ॥५॥

5. *TRANSLATION* :—O men ! as I serve from all sides or properly utilise the air and electricity which are very good destroyers of suffering, endowed with wonderful vigour, ancient, but in effect quite new and worthy of description, givers of wonderful things, for a preacher of truth, an admirer of sciences and praised by all, and are bestowers of much happiness, so you should also do.

PURPORT :—O men ! you should know well the air and electricity which are eternal in their causal form ;but new in effects; very powerful and endowed with speed and other attributes.

NOTES & REMARKS :—(वल्गू) अत्युत्तमौ । वल्गु-वलेर्गुक् च (उणादिकोषे 1, 19) वल-प्राणने (भ्वा.) वलते प्राणयतीति वल्गुः नपुंसके वल्गु-शोभनम् । =Very good. (पुरुशाकतमा) अतिशयेन बहुशक्तिमन्तौ । शक्लृ-शक्तौ (स्वा.) =Very powerful. (दस्रा) दुःखोपक्षयितारौ । दसु-उपक्षये (दिवा.) ।=Destroyers of miseries.

What is accomplished by them—is told :

ता भुज्युं विभिरद्भ्यः समुद्रात्तुग्रस्य सूनुमूहथू रजोभिः ।
अरेणुभिर्योजनेभिर्भुजन्ता पतत्रिभिरर्णसो निरुपस्थात् ॥६॥

6. *TRANSLATION* :—O highly learned persons ! you should know well these air and electricity—which carry the son of a mighty person like birds from the water, from the ocean or firmament near the water by the long paths of many miles which lead to prosperity (through business), which are free from sands and on which men walk with safety, and nourishing all enjoy happiness.

PURPORT :—*O men ! applying electricity and air properly, which take aircrafts very swiftly like the vehicles in the firmament—like birds, enjoy desired delight.*

NOTES & REMARKS :—(भुज्युम्) भोक्तुं योग्यमानन्दम् । भुज-पालनाभ्यवहारयोः । (रुधा.) अत्रपालनार्थः । =Enjoyable bliss or delight. (तुग्रस्य) बलिष्ठस्य । तुज-हिंसाबलादान निकेतनेषु (चुरा.) अत्र बलार्थकः । =Of a very mighty person. (रजोभिः) ऐश्वर्यप्रदैर्मार्गैः (रजः) रञ्ज-रागे (भ्वा.) रागोत्पादकमैश्वर्यम् तत्प्रदो मार्गो वा अत्र गृहीत । =By the path, that lead to prosperity.

What more is accomplished by them—is told :

वि जयुषा रथ्या यातमद्रिं श्रुतं हवं वृषणा वध्रिमत्याः ।
दशस्यन्ता शयवे पिप्यथुर्गामिति च्यवाना सुमतिं भुरण्यू ॥७॥

7. *TRANSLATION* :—O teachers and preachers ! the Ashvins, who are on earth, that is developing in every way, victorious, causer of rain, good for various charming vehicles, givers of strength, go to the cloud, going to the good intellect, sustainers or upholders, for sleeping well (at proper time) use good words, listen to their words throwing light on their real nature.

PURPORT :—*Know the nature of the (air and electricity) which are instrumental in the movement of the aircrafts, causing victory in battles, giver of good intellect and strength, causing rain, of sleep,*

awakening and speech and knowing it well, use them for the accomplishment of various purposes.

NOTES & REMARKS :—(अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Cloud. (वध्रिमत्याः) बहवो वध्रयो वर्धनानि विद्यन्ते यस्यां तस्या भूमेरन्तरिक्षस्य वा ।=Earth or firmament in which there is much growth or development. (च्यवाना) सद्यो गन्तारौ । (च्यवाना) च्युङ्-गतौ (भ्वा.) । Going rapidly. (वशस्यन्ता) बलयन्तौ । वशि-भासार्थः (चु.) अत्र बलप्रकाशनम् ।=Givers of strength. (भुरण्यू) पोषयितारौ धारकौ वा । भुरण—पालनपोषणयोः (कण्ड्वा.) Sustainer or upholder.

What should men uphold or meditate upon—is told :

यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।
तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुरघं दधात ॥८॥

8. *TRANSLATION* :—O *Vasus, Rudras* and *Adityas* ! scholars of the third, second and first class, the insult of the supreme light belonging to the enlightened men and of ordinary persons which is pervading the heaven and earth, as *Vasus*—the earth and other ten Prānas and souls, and parts of the Time uphold; in the same manner, for the destruction of the supporters of the wicked; keep up suffering and sin.

PURPORT :—*O men ! meditate upon God, who is everywhere, upholder and controller of all, enjoy happiness and he who does not do so, punish him severely.*

NOTES & REMARKS :—(हेळः) अनादरः । हेड्-अनादरे (भ्वा.) ।=Insult. (रुद्रियासः) प्राणा जीवाश्च । कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादश ते यदा अस्मात् मर्त्याच्छरीर उत्क्रामन्त्यथ रोदयन्ति तद् यद् रोदयन्ति तस्माद् रुद्रा इति (जैमिनीयोप ब्राह्मणे ?, 27) ।=Ten Prānas and soul.

What should an enlightened man do—is told :

य ईं राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्वचस आनवाय ॥९॥

9. *TRANSLATION* :—O highly learned persons ! you should encourage that man, who being friend of all and a good man endowed with peace and other virtues, who praises an original and serious utterance and throws thunderbolt like weapon on a wicked person for his malice and serious unrighteous conduct and ordains for the welfare of the world and for proper law and order the President of the Council of Ministers and Commander-in-Chief of the army, who are like resplendent sun and moon and who knows all this well.

PURPORT :—As the sun and moon divide seasons, dispel darkness and gladden the world, in the same manner, the enlightened persons disseminate knowledge and good virtues in the world, distinguish truth from falsehood and dispel the darkess of ignorance.

NOTES & REMARKS :—(राजानौ) प्रकाशमानौ सूर्यचन्द्रमसाविव सभासेनेशौ । =The President of the Council of Ministers and the Commander-in-Chief of the army, who are like resplendent sun and moon. (हेतिम्) वज्रम् । हेतिरिति वज्रनाम (NG 2, 20) ।=Thunderbolt or destructive weapon.

What should the president of the council of ministers and the Commander-in-Chief of the army do for the benefit of the world—is told :

अन्तरैश्चक्रैस्तनयाय वर्तिर्द्युमता यातं नृवता रथेन ।
सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥

10. *TRANSLATION* :—Those President of the Council of ministers and the Commander-in-Chief of the army, who are like the resplendent sun and moon, who come with the shining and charming vehicle like the aircraft in which many men can sit and which is to be impelled by the personal pilots, well constucted path and by giving up all laziness or comforts, for the recreation or convenience

of the children of men come with the plane equiped with various machines and cut off the heads of the angry foes, who obstruct the progress of the State.

PURPORT :—If the President of the Council of Ministers and Chief Commander of the army, make arrangements for the observance of Brahmacharya (abstinence) and good education of all children of men, then all being highly learned can accomplish many good deed and can keep away or overcome wicked enemies.

NOTES & REMARKS :—(सनुत्येन) सम्प्रेरणीयेन। सम्+णुद-प्रेरणे (तुदा.)। =To be impelled. (वनुष्यताम्) क्रुध्यतां बाधमानानां वा। वनुष्यतीति क्रुध्यतिकर्मा (NG 2, 12)।=Angry or obstructive.

TRANSLATOR'S NOTES :—वनु-हिंसायाम् (क्र्या) So besides angry and obstructive it means—to resort to violence or kill. Such violent wicked enemies may be beheaded if they do not mend their manners.

What should they do again—is further told :

आ परमाभिरुत मध्यमाभिर्नियुद्भिर्यातमवमाभिरर्वाक् ।
दृळहस्य चिद् गोमतो वि व्रजस्य दुरो वर्तं गृणते चित्रराती ॥११॥

11. *TRANSLATION* :— O President of the Council of ministers and Commander-in-Chief of the army, whose gifts are wonderful, come here with the movements of the wind lowest, midmost or the highest. Open the doors of even the firm cloud which has inside many rays or which feeds through rain many cattle for the admirer of good virtues.

PURPORT :— O Officers of the State and the subjects ! as all globes come and go with the movements of the wind and as the artists and artisans go above the clouds with aircrafts, so you also do.

NOTES & REMARKS :—(गोमत:) बह्व्यो गाव: किरणा वा विद्यन्ते यस्मिंस्तस्य । गाव इति रश्मिनाम (NG 1, 5) ।=Of the cloud which has many rays inside. (व्रजस्य) मेघस्य । व्रज इति मेघनाम (NG 1, 10) ।=Of the cloud.

Sūktām—63

Seer or Rishi of the Suktam-Bharadvaaja, Devata-Ashvinau. Chhandas-Brihati, Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What do the President of the Council of Ministers and the Commander-in-Chief of the army achieve-is told :

क्व१त्या वल्गू पुंरुहूताद्य दूतो न स्तोमोऽविदन्नमस्वान् ।
आ यो अर्वाङ् नासत्या ववर्त प्रेष्ठा ह्यसंथो अस्य मन्मन् ॥१॥

1. *TRANSLATION* :— O President of the Council of Ministers and Commander-in-Chief of the army, you who are endowed with noble speech, admired by many, very dear and of absolutely truthful disposition, the admirable man possessing much food or honoured by others, who comes hithter like a good messenger, who acts according to his knowledge, you are among them.

PURPORT :—Those who try to acquire the true knowledge of this world do not suffer any where.

NOTES & REMARKS :—(वल्गू) शोभनवाचौ । वल्गु इति वाङ्नाम (NG 1,11)=Endowed with good speech. (नमस्वान्) बह्वन्नयुक्त: सत्कृतो वा । नम इत्यन्ननाम (NG 2,7) णम—प्रह्वत्वे शब्दे च (भ्वा०) प्रह्वत्वम-नम्रत्वम् अतएव जनै: न त्मेन प्रशासितस्त्वर्थ:=Possessor of abundant food materials or honoured by all. (मन्मन्) मन्मनि विज्ञाने)=In the knowledge.

What should they do—is further told :

अरं मे गन्तं हवनायास्मै गृणाना यथा पिबाथो अन्धः ।
परि ह त्यद्वर्तिर्याथो रिषो न यत्परो नान्तरस्तुतुर्यात् ॥२॥

2. *TRANSLATION* ;—O President of the Council of Ministers

and Commander-in-Chief of the army ! you tread upon that path where neither a violent enemy nor any one else can cause trouble (to travellers). As you come here accepting my invitation, so glorifying God, drink the juice of invigorating plants and herbs etc.

PURPORT :—The officers of the State should make such arrangements that no thief or enemy may cause trouble to any one on th eway to their destination.

NOTES & REMARKS :—(अन्धः) रसम् । अन्धः इत्यन्ननाम (NG 2, 7) अन्नान्नसम्बन्धेन रसस्य ग्रहणम् अधंत इत्यन्नम् । अन्धसस्यत इति सोमस्य यत इत्येतत् (रसः सोमः S. Br. 7, 3, 1, 3; S. Br. 9, 1, 1, 24) Juice. (रिषः) हिंसका । रिष-हिंसायाम् ।=Violent person. (दुदुर्यात्, हिंस्यात्) । तुरी-गतित्वद् हिंसनयोः (दिवाः) अत्र हिंसन्तर्थः=May cause trouble, may slay.

What should they do—is told :

अकारि वामन्धसो वरीमन्नस्तारि बर्हिः सुप्रायणतमम् ।
उत्तानहस्तो युवयुर्ववन्दा वां नक्षन्तो अद्रय आञ्जन् ॥३॥

3. *TRANSLATION :*—O President of the Council of Ministers and Commander of the army ! you should desire that man, who longing for you, salutes you with hands up, knowing that you take him away from misery and make the firmament in the best dealing cause of producing food grains etc. (through raining down water) and those who attaining knowledge and other good virtues desire you like clouds.

PURPORT :—Those persons enjoy good happiness, who purify the sky with Homa (daily Yajna) and go to the firmament by aeroplanes, pervade in good delight and virtues, desire the advancement of happiness of all-like the clouds.

NOTES & REMARKS :—(युवयुः) युवां कामयमानः । अध्वर्युः—अध्वरं कामयत् इति निरुक्ते तथैव युवांकामयते इति युवयुः ।—Longing for you. (बर्हिः) अन्तरिक्षम् बर्हिः इत्यन्तरिक्षनाम (NG 1, 3)=Firmament. (आञ्जन्) कामयन्ते । अञ्जू-व्यक्ति

ग्रक्षणाकान्तिगतिषु (स्वा.) अत्र कान्त्यर्थः कान्तिः कामना ।=Desire. (नक्षन्तः) प्राप्नुवन्तः । नक्षति व्याप्ति कर्मा (NG 2, 18)=Pervading.

———

ऊर्ध्वो वांमग्निरध्वरे ष्वस्थात्प्र रातिरेति जूर्णिनी घृताची ।
प्र होता गूर्तमना उराणोऽयुक्त यो नासत्या हवीमन् ॥४॥

4. *TRANSLATION* :—O absolutely truthful President of the Council of Ministers and Commander in the army ! if the man whose mind is engaged in doing some good work, doing much, a liberal donor, stands up like the fire in the righteousn on-violent dealings, to whom the impeteus for donation comes like the might and, who performs *havan* (non-violent daily *Yajna*) engaged in doing good work. Always honour such a person.

PURPORT—O President of the Council of State or Commander-in-Chief of the army ! you should honour those men, who engage themselves in the political dealing or the administration of the State with truth and zeal.

NOTES & REMARKS :—(घृताची) रात्रिः । घृताचीति रात्रिनाम=(NG 1, 7) Like night. (उराणः) बहु कुर्वाणः । उरू इति बहुनाम (NG 3, 1)=Doing much. (गूर्तमनाः) गूर्तमुद्युक्तं मनो यस्य सः । गुरी-उद्यमने (तुदा.)=Whose mind is active.

———

How should they be and like whom—is told :

अधि श्रिये दुहिता सूर्यस्य रथं तस्थौ पुरुभुजा शतोतिम् ।
प्र मायाभिर्मायिना भूतमत्र नरा नृतू जनिमन्यज्ञियानाम् ॥५॥

5. *TRANSLATION* :— O President of the Council of Ministers and the Commander-in-Chief of the army! you who are wise, nourishers of many and great leaders, as *Usha* (Dawn) the daughter of the sun mounts on the charming ray of the sun in the same manner, which has hundreds of protecting powers in the birth (in knowledge)

of the persons, who are worthy of association be helpers by your wise acts for the beauty or wealth.

PURPORT :— Those, who, like the dawn, help in the manifestation of the scholars in the divine birth in wisdom, for the attainment of the regal wealth and beauty by various useful vehicles, become masters in the world having obtained unlimited protection.

NOTES & REMARKS :—(पुरुभुजा) बहूनां पालकौ । भुज-पालनाभ्यवहारयोः (रु.) अत्र पालनार्थः=Nourishers of many. (मायिना) प्राज्ञौ । मायेति प्रज्ञानाम (NG 3, 9)=Wise. (रथम्) रमणीय किरणम् । रथे रंहतेर्गति कर्मणः रममाणो ऽस्मिं स्तिष्ठतीति वा (NICT 9, 2, 11)=Charming ray. (दुहिता) दुहिते वोषा ।= Dawn like the daughter of the sun.

TRANSLATOR'S NOTES :—It is very wrong and even mischievous on the part of Griffith to translate मायिनोभिः as magicians and मायाभिः as magic arts. Prof Wilson's translation 'as leaders and guides' is better. माया does not mean magic arts but wisdom as the Vedic lexicon Nighantu expressly states मायेति प्रज्ञानाम (NG 3, 9)। Rishi Dayananda Saraswati's interpretation of मायिन्ना as प्राज्ञै (wise) and मायाभिः as प्रज्ञाभिः or actions of wisdom is quite appropriate and in accordance with the Vedic lexicon. It is regrettable that some of the western scholars have been obsessed with the idea of finding polytheism and magic in the Vedas.

How should the king and others be, having attained what and for what purposes—is told :

युवं श्रीभिर्दर्शताभिराभिः शुभे पुष्टिमूहथुः सूर्यायाः ।
प्र वां वयो वपुषेऽनु पप्तन्नक्षद्वाणी सुष्टुता धिष्ण्या वाम् ॥६॥

6. *TRANSLATION* :— O firm and clever President of the Council of Minister and Commander-in-Chief of the army ! you who are very dextrous or clever, if noble speech admired much follows you like the flying birds, for welfare and good form and if you develop the wonderful power of this Vedic speech like the dawn, by

these worth seeing beauties of the politics, then the noble speech and the subjects may support you well.

PURPORT :—O men if you desire to administer a state well and to attain royal grace, beauty, then try by all means to attain speech endowed with wisdom and knowledge. As the birds go to their nests, so having adopted the righteous policy, illuminate your glory or good reputation as the dawn illuminates the day.

NOTES & REMARKS :—(सूर्यायै:) उषस इव सम्बन्धिन्याः प्रजायाः । सूर्या इति वाङ्नाम (NG 1, 11) । सूर्या इति पदनाम (NG 5, 6) =Of the concerned subjects like the dawn. (धिषणया) दृढो प्रगल्भो । (ञि) धृषा-प्रागल्भ्ये (स्वा.) =Firm and clever.

What should men do and with what—is told :

आ वां वयोऽश्वासो वहिष्ठा अभि प्रयो नासत्या वहन्तु ।
प्र वां रथो मनोंजवा असर्जीषः पृक्ष इषिधो अनु पूर्वीः ॥७॥

7. *TRANSLATION* :—O absolutely truthful President of the Council of Ministers and Commander-in-Chief of the army ! may the fire and other horse like rapid going elements like birds, carry you towards the place of food, for which you have been invited. May your chariot, which is swift as wind, take you to the worth attaining and desired food and other things.

PURPORT :—O men ! if you know the proper application of the Agni (fire and electricity), then with the aircraft and other vehicles, you can go to the firmament like birds and enjoy happiness and bliss, by getting the desirable things.

NOTES & REMARKS :—(प्रयः) अन्नादिकम् । प्रयः इत्यन्ननाम (NG 2, 7) =Food and other things. (अश्वासः) आशुगामिनोऽग्न्यादयः= Rapid going Agni (fire, electricity etc) (पृक्षः) सम्प्राप्तव्याः । पृची-सम्पर्के । सम्पर्कः-सम्प्राप्तं-वयस्तुना एव सहभवति ।=Availabie.

How should the rulers and their subjects behave and what should they gain—is told :

पुरु हि वां पुरुभुजा देष्णं धेनुं न इषं पिन्वतमसंक्राम् ।
स्तुतंश्च वां माध्वी सुष्टुतिश्च रसांश्च ये वामनु रातिमग्मन् ।।८।।

8. *TRANSLATION* :—O nourishers of many ! your gifts to us are many. You gladden us by giving sweet speech and knowledge or food which is resistless or un-paralleled. May, he, who is admired by others make you happy. What sweet and good praise you possess along with sweet and other juices, you give them away to others. Make us also share them.

PURPORT :—If the rulers and their subjects try to do good to one another, they may achieve all praise and all prosperity.

NOTES & REMARKS :—(धेनुम्) वाचम् । धेनुरिति । वाङ्नाम (NG 1, 11) =Speech. (इषम्) अन्नं विज्ञानं वा । इषमिति अन्ननाम् (NG 2, 7) इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेस्वत्र ज्ञानार्थं ग्रहणम । =Food or knowledge, (असक्राम्) या सहनं क्रामति ताम् ।=Unparalleled or resistless.

What should men do—is further told :

उत म ऋज्रे पुरयस्य रघ्वी सुमीलहे शतं पेरुके च पक्वा ।
शाण्डो दाद्धिरणिनः स्मद्दिष्टीन् दश वशासो अभिषाच ऋष्वान् ।।९।।

9. *TRANSLATION* :—To those, who come in direct contact with me, who are under my control, who comes first in my dealing, that is dear to the upright person, which is to be well-sprinkled (developed), which is nourisher or protector, something small or mature or big or subtle, let me also be able to do such that they have beautiful appearance and possess, ten or even hundred beautiful horses or chariots.

PURPORT :—O men ! those who are under my control, but who love me and are my great helpers, let me also be under their obligation. In this way, when there is mutual love, we may be able to do innumerable good acts.

NOTES & REMARKS :—(स्मद्दिष्टीन्) प्रशंसित दर्शनान् ।=whose sight is admired or is pleasing. (शाणङ:) य:श्यति तनूकरोति तथास्यम । शब्द शो तनूकरण इत्यस्यादौणादिकडस्कोच् प्रत्यय:=To be sprinkled.

———

What should the king and Commander-in-Chief of the army do—is further told :

सं वां शता नासत्या सहस्राश्वानां पुरुपन्था गिरे दात् ।
भरद्वाजाय वीर नू गिरे दाद्धता रक्षांसि पुरुदंससा स्युः ॥१०॥

10. *TRANSLATION* :—O king and Commander-in-Chief of the army ! you who are doers of many good deeds and who are free from all false or unrighteous conduct, your manifold path which gives hundred, or even thousands for the horses and for true speech or the upholder of true knowledge and by which wicked persons are killed. O hero ! slay the wicked persons by that noble advice tendered by your well-wishers.

PURPORT :—*O king and Commander-in-Chief of the army ! the righteous person, who endeavour for the protection and advancement of the State and protects his army from the attack of the foes, give him boundless wealth and honour.*

NOTES & REMARKS :—(पुरुदंससा) पुरूणि दंसास्युत्तमानि कर्माणि ययोस्तौ । पुरु इति बहुनाम (NG 3, 1) दंस इति कर्मनाम (NG 2, 1)=Who are doers of many good deeds. (नू) सद्य: । नु इति क्षिप्रनाम (NG 2, 7)=Quickly.

———

The same subject is continued :

आ वां सुम्ने वरिमन्त्सूरिभिः ष्याम् ॥११॥

11. *TRANSLATION* :—O King and Commander-in-Chief of the army ! may I along with other scholars and devotees of God, be a sharer in your very good happiness.

PURPORT :- *The king and the Commander-in-Chief of the*

army should always honour the scholers so that all may enjoy happiness.

NOTES & REMARKS :—(सुम्ने) सुखे । सुम्नमिति सुखनाम (NG 3, 6) । =In happiness. (सूरिभिः) विद्वद्भिः सह । सूरिरिति स्तोतृनाम (NG 3, 16) =Alongwith the enlightened men (who are true devotees of God.)

TRANSLATOR'S NOTES :—So the word सूरिः denotes not only great learning, but also devotion towards God.

Sūktam—64

Seer or Rishi of the Sūktam—Bharadvaaja. Devāta—Usha. Chhandas—Trishtup and Pankti of various kinds. Svaras-Dhaivata and Panchama.

What kinds of women are good— is told :

उदु श्रिय उषसो रोचमाना अस्थुरपां नोर्मयो रुशन्तः ।
कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनी ॥१॥

1. *TRANSLATION* :—O men ! those women, who stand up for glory like the resplendent *Usha* (dawn) and who are in their white splendour like the waves of water ; cutting off the banks are bestowers of happiness. She who being endowed with wealth is like the *Dakshina* or guerdon. She makes all paths easy.

PURPORT :—*Those women are like the resplendent dawn. As the waves of water cut through banks of water, in the sameway women are good who mitigate the sufferings of others and who illuminate all household duties as the day illumines the dawn. They are always auspicious.*

(*NOTES & REMARKS* :—(रुशन्तः) हिंसन्तः । रुश-हिंसायाम्=Cutting. (ऊर्मयः) तरङ्गाः । ऊर्मिः) अर्तेरुच्च (उणा 4,44) नियो मिः (Unk; 4.43) इति सूत्रान्मि प्रत्ययस्यानुवृत्तिः । ऋ-गतिप्रापणयो अर्च्छति गच्छति इति ऊर्मिः जलतरङ्ग ।=Waves.

Of what kind should a woman be – is told :

भद्रा ददृक्ष उर्विया वि भास्युत्ते शोचिर्भानवो द्यामपप्तन् ।
आविर्वक्षः कृणुषे शुम्भमानोषो देवि रोचमाना महोभिः ॥२॥

2. *TRANSLATION* :—O highly learned lady! you who are like the dawn, you are worthy of veneration as you are auspicious and very good. You illumine all domestic duties, being of various forms. Far shines your lustre. Like the rays of the sun going to the heaven, your lustre goes up. You manifest your bosom, shining in majesty with knowledge and humility. You bestow happiness upon us shining by your great and noble virtues, actions and temperament.

PURPORT :—O women! you should keep your husbands and others satisfied with cleverness, discharging your domestic duties properly, giving up attachment to passions, being graceful illuminate like the sun the duties regarding your homes with diligence.

NOTES & REMARKS :—(रोचमाना) विद्याविनयाभ्यां प्रकाशमाना ।= Shining with knowledge and humility (महोभिः) महद्भिः शुभैर्गुणकर्मस्वभावैः ।=with great and good virtues, actions, and temperament.

———

How should women be—is further told :

वहन्ति सीमरुणासो रुशन्तो गावः सुभगामुर्विया प्रथानाम् ।
अपेजते शूरो अस्तेव शत्रून्बाधते तमो अजिरो न वोळ्हा ॥३॥

3. *TRANSLATION* :—O lady! like an active man, who goes fast, being married, be industrious like a fearless brave person, of arms and missiles over his enemies and conquering them, or like the dawn that dispels darkness of the night. As the reddish rays of the sun driving away darkness, enable men to attain or see all articles, so you be illumined. O husband! as the sun illuminates the dawn, so make your wife, who is famous on account of her beauty, knowledge etc. auspicious or blessed.

PURPORT :—O men! you should constantly honour and make

auspicious those women, who are endowed with good light (of knowledge) like the dawn, who are beautiful, who manage their homes properly, discharging their domestic duties well-like the rays of the sun and who are free from fear and fatigue like the heroes.

NOTES & REMARKS:—(उर्विया) बहुपुरुषार्थयुक्ता । उरु इति बहुनाम (NG 3, 1) = very industrious, doing many good deeds. (अस्तेव) शस्त्रास्त्राणां प्रक्षेप्तेव । असु-क्षेपणे (दिवा.) = Like a thrower of the arms and missiles. (वोलहा) विवाहिता । वह-प्रापणे (भ्वा.) अत्र सुखप्रापणम् । = married.

TRANSLATOR'S NOTES :—The meaning of अजिर: as pointed out in the edition of Rishi Dayananda Saraswati's commentary published by the Parapokarni Sabha Ajmer is य शीघ्रं न गच्छति सः a man who does not go fast. But this seems to be a printing mistake as it is derived from अज-गति क्षेपणयो: and Rishi Dayananda Saraswati has interpreted अजिर: in Rig. 5.47.2 as वेगवन्त Speedy. अजिरम् इति क्षिप्रनाम (NG 2,15) ।

How should a woman be—is further told :

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।
सा न आ वह पृथुयामन्नृष्वे रयिं दिवो दुहितरिषयध्यै ॥४॥

4. *TRANSLATION* :—O husband ! shining by your splendour, conveyor of many good things and endowed with great virtues, with this your wife, bring wealth. Like the water's, you swim across all miseries. You go comfortably in places, where the wind is not blowing, and in hills by good paths along with your wife, who can walk well. O woman ! you who are like the daughter of light, may your husband be dear and lovely to you, so that you go to him with pleasure. Lead us to happiness by good path of *Dharma* or righteousness.

PURPORT :—*As kings of good policies make all travellers happy by constructing good roads even on hills and as the dawn illuminates all paths, so good husbands and wives pleased with one*

another reforming the path of Dharma (righteousness), illuminate benevoloence.

NOTES & REMARKS :—(ऋष्वे) महागुणयुक्त । ऋष्वः इति महन्नाम (NG 3, 3)=Endowed with great virtues. (इषयध्यै) गन्तुम् । इष-गतौ (दिवा.) । =For going.

How should husbands and wives deal with one another—is told :

सा व॑ह॒ योक्ष॑भि॒रवा॒तो॑षो॒ वर॒ं वह॑सि॒ जोष॒मनु॑ ।
त्वं दि॑वो दुहित॒र्या ह॑ दे॒वी पू॒र्वहू॑तौ मं॒हना॑ दर्श॒ता भूः ॥५॥

5. *TRANSLATION* :—O woman ! you who are like the dawn—daughter of the sun, you being free from unsteadiness like the wind, marry a good husband who is full of virile virtues, so lovingly approach him and lead him to happiness. Be always his beloved, you who on the call of the elderly venerable persons are worthy of respect and worthseeing.

PURPORT :—As the dawn coming after night does discharge God—ordained duties, so a woman being-self controlled regular and puntual should discharge her domestic duties well. Marrying after the completion of Brahmacharya (abstinence). Let her please her husband constantly, being always cheerful, in the same manner, the husband should always please her, who is chaste and follows him in the performence of sacred duties.

NOTES & REMARKS :—(उक्षभिः) वीर्यसेचकैः । उक्ष-सेचने । (भ्वा.)=In virile virtues. (पूर्वहूतौ) पूर्वेषां सत्कर्त्तव्यानां वृद्धानामाह्वाने । ह्वेञ्-स्पर्द्धायां (भ्वा.) On the call of the elderly venerable persons.

TRANSLATOR'S NOTES :—अवाता has been interpreted in translation as वायुरहित as an epithet for a wife, which is not clear. In our opinion, it means free from the un-steadiness of the wind. It may also mean free from the diseases of the wind.

How should husbands and wives deal with one another – is told:

उत्ते वयश्चिद्वसतेरंपप्तन्नरंश्च ये पितुभाजो व्युष्टौ ।
श्रमा सते वहसि भूरिं वाममुषों देवि दाशुषे मर्त्याय ॥६॥

6. *TRANSLATION* :—O lady ! you who are full of splendour and desirable like the dawn, you bestow upon your liberal and good husband at home very admirable happiness and good articles at the time of dawn when he utilises the time properly. Those, who partake of the good food prepared by you and other leading men admire you and even the birds of your home looking at your inner and outer beauty leap up with gladness. At the time of marriage, you choose a man, who likes you most and is most delighted to see you.

PURPORT :—There is a simile used in the mantra. Those bride-grooms and brides, who marry according to the Svayamvarvivah (selfselective) being pleased with one another, they always enjoy bliss illuminating the household life with noble conduct like the sun and the dawn.

NOTES & REMARKS । (पितुभाजः) उत्तमान्नसेविनः । पितुरिति अन्ननाम (NG 2, 7) =Partakers of good food. (व्युष्टौ) विविधगुणैः सेवमानायामुषसि ।=At the time of dawn. (वामम्) प्रशस्तम् । वामः इति प्रशस्यनाम (NG 3, 8) =Admirable.

Suktam—65

Seer or Rishi of the Sūktam Bharadvāāja. Devata or subject-Usha. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

How should a good woman be—is told :—

एषा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।
या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदक्तून् ॥१॥

1. *TRANSLATION* :—O acceptable person ! accept this our

daughter who with her beauty is known even at night, as if with the light of the sun, who ignores even darkness of the nights, who is like the dawn-the daughter of the sun, inhabiting or establishing the human beings in happiness and awakening them.

PURPORT :—That woman is good, who like the dawn or the lightning is well illumined and who by her knowledge, humility and proper gestures, gladdens her husdand, who dispels all darkness of ignorance from her home with her knowledge, as the sun dispels darkness of the night and illuminates all.

NOTES & REMARKS : – (राम्यासु) रात्रिषु । राम्येति रात्रिनाम (NG 1, 7) =Nights. (दिवोजा:) सूर्यज्जातेव । द्यो:—सूर्यः दिवृधातो धुत्यर्थमादाय द्योतमान: As if born from the sun. (उच्छन्ती) विवासयन्ती । उछी-विवासे (भ्वा.) = Inhabiting or establishing in happiness. (रुशता) रूपेण । with form or beauty.

——

How should women be—is further told :

वि तद्युररुणायुग्भिरश्वैश्चित्रं भान्त्युषसश्चन्द्ररथाः ।
अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम ऊर्म्यायाः ॥२॥

2. *TRANSLATION* :—O men ! get those brides as partner in life, who are like the dawns, with gold like beautiful, firm, going with great rays, yoking many other beams and shining in wonderous manners. As the dawns drive away the darkness of the night, so these good girls drive away all darkness of ignorance and shine, leading towards the summit of the *Yajna* in the form of the household dealing, to be united well.

PURPORT :—O men ! get those good natured Brahmacharinis (virgins), who match to your merits, actions and temperament, who are givers of joy like the dawns and endowed with knowledge and humility. After getting them as your wives, gladden them constantly and enjoy happiness.

NOTES & REMARKS :– (अश्वैः) महद्भिः किरणैः । =With great rays. (चन्द्ररथाः) चन्द्रं सुवर्णमिव रथो रमणीयंस्वरूपं यासां ताः ।=Whose

form is charming like the gold. (यज्ञस्य) सङ्गन्तव्यस्य गृहस्थव्यवहारस्य । यज देवपूजा सङ्गतिकरण दानेषु (भ्वा.) अत्र सङ्गतिकरणार्थमादाय व्याख्या गृहस्थ व्यवहार विषयिणी ।=Of the household dealing in the form of Yajna. (ऊर्म्यायाः) रात्रेः । ऊर्म्येति रात्रिनाम (NG 1, 7)=Night.

TRANSLATOR'S NOTES :—अश्व इति महन्नाम quoted by Rishi Dayananda Saraswati in his commentary on the Rigveda 4.79. and other places, though is it not now found in extant editions. It is a matter of research to find out old editions. अश्व इति पदनाम (NG 5,3) पद-गतौ गते-प्राप्त्यर्थमादाय प्रकाश प्रापकिरणांनग्रहमन्तकर्तुं शक्यते । चन्द्रमिति हिरण्यनाम (NG 1, 2)

How should women be—is told :

श्रवो वाजमिषमूर्जं वहन्तीर्नि दाशुषं उषसो मर्त्याय ।
मघोनीर्वीरवत्पत्यमाना अवो धात विधते रत्नमद्य ॥३॥

3. *TRANSLATION* :—O men ! uphold or support those wives well, who like the dawns enable their husbands, who are givers of education and other good virtues and then serving people get hearing of good words of knowledge, good food and strength, who are endowed with good and abundant wealth and who go like brave persons obtaining good protection.

PURPORT :—O men you should choose a suitable wife (one for one) among those, who are like the dawn endowed with the hearing of the true Shastras, (scriptures) strong and powerful, wonderfully intelligent, increasers of wealth and prosperity, highly educated and engaged in protecting others.

NOTES & REMARKS :—(वाजम्) विज्ञानम् । वज-गतौ (भ्वा.) गतेस्त्रिस्वर्थे ष्वत्र ज्ञानार्थं ग्रहणम् ।=True knowledge. (दाशुषे) विद्यादिशुभगुणदात्रे । दाशृ-दाने (भ्वा.)=For the giver of knowledge and other good virtues. (विधते) सेवमानाय । विधेम परिचरणकर्मा (NG 3, 5) Serving the people, a servant of the people.

How should women be—is told.

इदा हि वो विधते रत्नमस्तीदा वीराय दाशुष उषासः ।
इदा विप्राय जरते यदुक्था नि ष्म मावते वहथा पुरा चित् ॥४॥

4. *TRANSLATION* :—O brave men ! if you get wives like the dawns, then there is a charming wealth for a servant of the people, for a mighty and liberal donor and for a wiseman like me, who is a devotee of God and admirer of good virtues. You can get the good words of praise which are there.

PURPORT :—O men! if you can get good wives like the dawns, then in this life itself you can attain all happiness. The husband and wife who never quarrel and live peacefully, always enjoy good reputation.

NOTES & REMARKS :—(इदा) इदानीम् ।=Now. (विप्राय) मेधाविने । विप्रः इति मेधाविनाम (NG 3, 15)=For a wise man. (जरते) स्तावकाय । जरिता इति स्तोतृनाम (NG 3,16)=For a devotee of God and admirer of good virtues and men.

How is she (a good woman)—is further told :

इदा हि त उषो अद्रिसानो गोत्रा गवामङ्गिरसो गृणन्ति ।
व्य१र्केण बिभिदुर्ब्रह्मणा च सत्या नृणामभवद्देवहूतिः ॥५॥

5. *TRANSLATION* :—O good lady ! you who are like the dawn and you who are benevolent and showerer of joy like the cloud, kith and kin with the winds, praise the combination of the rays like the earth revolving around the sun, with the sun, God or Veda and they break it down afterwards (causing rain), so you are called the enlightened person among men.

PURPORT :—As the rays are the causers of the light of the sun, so the dawn is the accomplisher of all true dealings and restrainer of all wicked dealings. such a wife shoulu alwyas be chaste.

NOTES & REMARKS :—(गोत्रा) भूमिः । गोत्रेति पृथिवीनाम (NG 1, 1)

(अङ्गिरसः) वायवः इव । प्राणो वा अंगिराः (S.Br. 6, 1, 2, 8) प्राणा वायुमेदा एव । =Like the wind. (अद्रिसानो) अद्रौ मेघे सानुनि यस्याः सा । अद्रिरिति मेघनाम (NG 1, 10)=In the cloud.

———

What does she (a good woman) do and gain—is told :

उच्छा दिवो दुहितः प्रत्नवन्नो भरद्वाजवद्विधते मघोनि ।
सुवीरं रयिं गृणते रिरीह्युरुगायमधि धेहि श्रवो नः ॥६॥

6. *TRANSLATION* :—O dear and prosperous wife ! you who are like the dawn—daughter of electricity, inhabit or establish us in happiness—who serve people and frame constitution or laws like the ears. Grant to your husband and for other kith and kins, wealth, which is accompanied with many children, wealth or homes, food or good bearing and ask us for these things.

PURPORT :—O brave person! as the lustre of electricity generates much wealth and leads to prosperity when properly utilised, in the same manner, a wife of good character, nature and conduct increases the fortune of the home. As the Acharyas (preceptors) impart good education and teaching to their pupils, so highly learned husbands and wives should give good education and teachings to their childrem.

NOTES& REMARKS :—(भरद्वाजवत्) श्रोत्रवत् ।=Like ears. (उरुगायम्) उरूणि गया अपत्यानि धनानि गृहाणि वा यस्मात्तम् । गयः इत्यपत्यनाम (NG 2, 2) गयः इति धननाम (NG 2, 10) गय इति गृहनाम (NG 3, 4)=Which has many children, wealth or houses.

———

Sûktam—66

Rishi or Seer of the Sûktam—Bharadvaaja. Devata—Maruto. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What does a good woman do like whom—is told :

वपुर्नु तच्चिकितुषे चिदस्तु समानं नाम धेनु पत्यमानम् ।
मर्तेष्वन्यद्दोहसे पीपाय सकृच्छुक्रं दुदुहे पृश्निरूधः ॥१॥

1. *TRANSLATION* :—O wife ! as night and firmament fill the virile once, in the same manner, you being like the cow make your active husband grow more and more in order to take the essence of all things and fill it well. When you behave like this, let your good name and lovely body be for your husband.

PURPORT :—As the night and firmament are for the rain, in the same manner, a wife who is suitable in virtues, action and temperament is the cause of happiness to her husband. As the cow nourishes her calves, in the same manner, an enlightened mother can nourish and protect her children well.

NOTES & REMARKS ;—(वपुः) सुरूपं शरीरम् । वपुरिति रूपनाम (NG 3, 7) अत्र रूपवच्छरीरगृहते ।=Beautiful body. (पीपाय) । आप्यायय (ओ) प्यायी-वृद्धौ (भ्वा.) Develop, cause to grow. (पृश्निः) अन्तरिक्षम् ।=Firmament. (ऊधः) रात्रिः । ऊध इति रात्रिनाम (NG 1, 7) ।=Night.

How should the scholars be—is told :

ये अग्नयो न शोशुचन्निधाना द्विर्यत्त्रिर्मरुतो वावृधन्त ।
अरेणवो हिरण्ययास एषां साकं नृम्णैः पौंस्येभिश्च भूवन् ॥२॥

2. *TRANSLATION* :—O men ! fortunate are those men, who being industrious; are endowed with wealth, and strength and are mighty like the winds shining with the splendour of lightning. Those who grow twice or thrice in their contact, shine like the kindled fires.

PURPORT :—There is Upamalankara or simile used in the mantra. You should serve those enlightened men only, who are pure and purifires like the fire, growing and making others grow, mighty like the winds and endowed with grace and wealth like the soveigns.

NOTES & REMARKS :—(नृम्णैः) धनैः। नृम्णम् इति धननाम (NG 2, 10) With wealth of all kinds. (पौंस्येभिः) बलैः। पौंस्यानि इति बलनाम। (NG 2. 9) With strength of various kinds. (हिरण्ययासः) हिरण्येन विद्युत्तेजसा प्रचुराः। तेजो वै हिरण्यम् (T. U. 1,8,9, 1) = Endowed with the splendour of lightning, (शोशुचन्) शोधयन्ति। (ई) शुचिर्—पूतीभावे (दिवा.) Purify.

Whose sons become good—is told :

रुद्रस्य ये मीळ्हुषः सन्ति पुत्रा यांश्चो नु दाधृविर्भरध्यै।
विदे हि माता महो मही षा सेत्पृश्निः सुभ्वे३ गर्भमाधात् ॥३॥

3. *TRANSLATION* :—O men! those who are the sons of a virile and very mighty person like the wind, whom great, upholding and venerable mother sustained well, for generating very virtuous and enlightned sons, the mother who is large hearted like the firmament conceived greatly. You should know that great mother and those great sons to be very fortunate.

PURPORT :—*Those men only become very auspicious and benevolent whose parents had observed perfect Brahmacharya (abstinence.)*

NOTES & REMARKS :—(रुद्रस्य) वायुवद्बलिष्ठस्य। रुद्रः-रोदयति शत्रून् इति वलिष्ठः सेनापत्यादि। रुदिर्-अश्रु विमोचने (अदा.) = Of the mightiest like the wind. (मीलहुषः) वीर्यसेचकस्य। मिह्-सेचने (भ्वा.) = Of a virile person. (पृश्निः) अन्तरिक्षमिव सावकाशा = Vast or large hearted like the firmament.

Who become the best—is told :

न य ईषन्ते जनुषोऽया न्व१न्तः सन्तोऽवद्यानि पुनानाः।
निर्यद्दुह्रे शुचयोऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥

4. *TRANSLATION* :— O men! blessed are those persons who do not destroy or waste their lives, who being good men following a good policy giving up all reprehensible acts, purify all, who

being perfectly pure righteously earning wealth and strenghtening their bodies accomplish the goal of their lives in proper order.

PURPORT ;—Those men, who transgressing the vows of Brahmacharya (abstinence) etc. like foolish fellows marry at an early age, become weak like impotent persons, diseased, lascivious (lustful) cruel and engrossed in vices, destroy their body before the hundredth year and without gaining the fruit of human life, unfortunately became fruitless.

NOTES & REMARKS :—(ईषन्ते) हिंसन्ति । ईष-गतिहिंसा दर्शनेषु (भ्वा.) अत्र हिंसार्थः=Destroy, waste. (अवद्यानि) निन्द्यानि कर्माणि । अवद्यावमाधमार्वरेफाः कुत्सिते । (U. K. 5, 54)=Resprehensible or evil acts. (उक्षमाणाः) सेवमानाः । उक्ष-सेचने (भ्वा.) । अत्र सेवनार्थे । जल सेचनमिव कर्मणां सेचनं सेवनमेव =Serving.

Of how many kinds are men—is told :

मक्षू न येषु दोहसे चिदया आ नाम धृष्णु मारुतं दधानाः ।
न ये स्तौना अयासो मह्ना नू चित्सुदानुरव यासदुग्रान् ॥५॥

5, *TRANSLATION* :—There are some persons who have no power to fulfil their desires, there are others who getting some power uphold the firm name of man. They go from place to place and are active, but are not thieves or dishonest. If a man who is a good donor cannot get those men of fierce nature, he should honour good and honest men. You should know these different kinds of men.

PURPORT :—O men ! there are principally two kinds of persons. There are some who are devoid of power and knowledge but engaged in doing wicked deeds, but there are others who are powerful and doers of good deeds. Those who do not honour the evil doers and respect the best men, enjoy very desirable happiness soon.

NOTES & REMARKS :—(स्तोना:) चोरा: । अत्र वर्णव्यत्ययेनैकारस्थान ओकार: ।=Thieves or dishonest. (मक्षू) क्षिप्रम् । अत्र ऋचितुनुघेति दीर्घ: । मक्षु इति क्षिप्रम् । (NG 2, 15)=Quickly, soon.

How should men be after doing what—is told :

त इदुग्राः शवसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
अध स्मैषु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥

6. *TRANSLATION* :—Those men enjoy happiness, who being full of splendour with power and having powerful and firm armies, use the articles of the heaven and earth which are bestowers of happiness. Among them who have very good homes there is pervading the heaven and earth a resplendent electric fire which does not make much sound. It should be utilised properly.

PURPORT :—*No foes can withstand those men, who having acquired the knowledge of the earth and electricity have powerful armies. Those who live in good houses (being free from anxieties), manifest their intellect well.*

NOTES & REMARKS :—(सुमेके) सुखरूपे । मेड्-प्रणिदाने (भ्वा.) =Full of or bestowers of happiness. Here सुखप्रदे or givers of happiness. (शवसा) बलेन=with power. (रोक:) शब्दायमान: । रु-शब्दे (अदा.)= making sound.

The same subject is continued :

अनेनो वो मरुतो यामो अस्त्वनश्वश्चिद्यमजत्यरथीः ।
अनवसो अनभीशू रजस्तूर्वि रोदसी पथ्या याति साधन् ॥७॥

7. *TRANSLATION* :—O brave men ! let your path be free from all sin, where there is no sin, no horses, no charioteer, no food, no arms, which is the promoter and of water, is thrower of the

heaven and earth and has good balancing movements. You should accept that.

PURPORT :—O men ! having given up sin of partiality always protecting the weak, and accomplishing the science of electricity and geology, move by the aircrafts and other vehicles, which can go on the earth, seas, firmament and water.

NOTES & REMARKS :—(अनेन) अविद्यमानमेनः पापं यस्मिंस्तत् ।=Sinless (अनवस:) अविद्यमानमवोऽअनं यस्य सः। अव: इत्यन्ननाम (N G 2, 7)।=Free from food.(अनभीशु:) अविद्यमानावभीशू बलयुक्तौ बाहू यस्य सः। अभीशू इति बाहुनाम (NG 2, 4)।=Free from powerful arms.

———

Under whose protection, there is no fear—is told :

नास्य वर्ता न तरुता न्वस्ति मरुतो यमवथ वाजसातौ ।
तोके वा गोषु तनये यमप्सु स व्रजं दर्ता पार्ये अध द्योः ॥८॥

8. *TRANSLATION* :—O highly learned and brave persons ! whom you protect in the distribution of food, kine or waters, lands, infants or grown up children, none may obstruct, none overtake him, whom you succur in the strife or battle, like the end of the light, he becomes the destroyer of the army of enemies.

PURPORT :—What fear can be there for the people, where the enlightened persons are protectors ? As from the sun when it causes rain, the whole world becomes fearless, in the same manner, from the union of the righteous and enlightened person the whole state becomes free from fear.

NOTES & REMARKS :–(तरुता) उल्लङ्घयिता। तु-प्लवनसन्तरणयो: (भ्वा.) =Tarnsgresser. (व्रजम्) मेघम्। व्रज इति मेघनाम (NG 1, 10)।=The cloud.

———

What should men do, upholding for whom—is told :

प्र चित्रमर्कं गृणते तुराय मारुताय स्वतवसे भरध्वम् ।
ये सहांसि सहसा सहन्ते रेजते अग्ने पृथिवी मखेभ्यः ॥९॥

9. *TRANSLATION* :—O highly learned persons ! to those who forbear or overcome strength with their greater force and zeal, give wonderful food or thunderbolt like powerful weapons. O leading scholar ! as the earth trembles by the battles, so give good food or strong weapons to a mighty man who is prompt in doing action and who is admirer of good virtues or a devotee of God.

PURPORT —O men ! as this moving earth produces material for the Yajna (that are put in the fire as oblation) in the same manner, for great heroes give nourishing food, the band of powerful arms and missiles and thus cause their knowledge of the science of warfare to grow more and more. In this way, a power is born to defeat even the most unbearable or irresistible enemies.

NOTES & REMARKS :—(स्वतवसे) स्वं स्वकीयं तवो बलं यस्य तस्मै । तव इति बलनाम (NG 2,9) । =For a mighty self-reliant man. (अर्कम्) अन्नं वज्रं वा । अर्क इत्यन्ननाम (NG 2,7) वज्रनाम च (NG 2,20) । =good food or strong weapons. (मखेभ्यः) सङ्ग्रामादिभ्यः सङ्गन्तव्येभ्यः । मख इति यज्ञनाम (NG 3, 17) । =Battles.

How should brave men be made like whom—is told :

त्विषीमन्तो अध्वरस्येव दिद्युत्तृषुच्यवसो जुह्वो३नाग्नेः ।
अर्चत्रयो धुनयो न वीरा भ्राजज्जन्मानो मरुतो अधृष्टाः ॥१०॥

10. *TRANSLATION* :—Achieve victory with the help of those brave persons, who are bright like the tongues of fire impetuous in their onset shaking their enemies, prompt in marching or shining with knowledge humility and other virtues, whose birth

(life) is splendid, who are invincible, mighty like the wind and enbodiment of light.

PURPORT :– O king and officers of the State ! as the flames of the Yajna (non—violent sacrifice) go soon to the firmament, in the same manner, those who are under training for warfare, can soon go to the battlefield for achieving victory. As by oblations – the fire is kindled, so by training and honour the army of the brave persons should be kindled (encouraged and strengthened). As there are flames and sounds of the fire, so the lustre and sounds of your army should be great.

NOTES & REMARKS :— (त्विषीमन्तः) विद्याविनयादिप्रकाशयुक्ताः । त्विष-दीप्तौ (भ्वा.) ।=Shining with knowledge, humility and other vitrues. (तुषुच्यवसः) तुषु क्षिप्रं ये च्यवन्ते गच्छन्ति । तुषु इति क्षिप्रनाम (NG 2, 15) ।= who are prompt in marching. (विद्युत्) प्रकाशः । विद्युत् इति वज्रनाम (NG 2, 20) ।=light, so it may also mean who have power like the thunderbolt. (मरुतः) वायुवद्बलिष्ठा मनुष्याः ।=men mighty, like the wind मरुत इति पदनाम (NG 5, 5) अनेनगमनागमनक्रिया प्रापकः वा पदौ गृह्यन्ते । पवन वायुवद् बलिष्ठाः । मरुतो मितराविणो । महद्द्रवन्तीति वा (NKT 11, 2, 13) ।=

———

What kind of man should be appointed an officer and with whom —is further told :

तं वृधन्तं मारुतं भ्राजदृष्टिं रुद्रस्य सूनुं हवसा विवासे ।
दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृध्रन् ॥११॥

11 *TRANSLATION* :—I serve with acceptance that son of a man, who has observed Brahmacharya (abstinence) upto the age of forty four years, who has splendour in his eyes, who is advanced in knowledge and power and who increases the strength of others, who are pure, wise, controllers of mind, fierce for the wicked, benevolent and exalted like the clouds and nourisher like the waters, who combat with the wicked foes for the strength of a desirable good person.

PURPORT :—There is Upamalankar or simile used in the mantra. If a king governs with the help of those persons, who are exalted and like the cloud and cherishers of the people, who are nourishers and pure hearted like the water, splendid and increasers af the desirable strength, then there may not be defeat or ignominy (ill-reputation) for him anywhere.

NOTES & REMARKS :—(भ्राजदृष्टिम्) भ्राजद् दृष्टिः सम्प्रेक्षणं यस्य तम् । भ्राजृ-दीप्तौ (भ्वा.) ।=whose sight is full of splendour. (विवासे) सेवे । विवासति परिचरणाकर्मा (NG 3,5) ।=Serve. (मखस्य) कृतचतुश्चत्वारिंशद्वर्षं ब्रह्मचर्यस्य । चतुश्चत्वारिंशद्द्रा देवः (J. U. B. 1, 35) ।=of a man who has observed abstinence (Brahmacharya) upto 44 years.

Sūktam—67

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Mitra and Varuna (Teachers and preachers). Chhandas—Pankti and Trishtup of various kinds. Svaras—Pancham and Dhaivata.

Whom should men respect—is told :

विश्वेषां वः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृधध्यै ।
सं या रश्मेव यमतुर्यमिष्ठा द्वा जनाँ असमा बाहुभिः स्वैः ॥१॥

TRANSLATION :—O men ! always honour those teachers and preachers, who are the greatest or noblest among all good people and unequalled controllers and who in order to make men grow, check them with their words and arms as with reins or rays.

PURPORT :—These is Upamalankara or simile used in the mantra. You must always honour those teachers and preachers only who are the best on account of their knowledge good charactar conduct etc. and who restrain men from the path of unrighteousness, and urge them to follow Dharma ((righteousness) and who

are illuminators of intellect like the sun by their teaching and preaching.

NOTES & REMARKS :—(मित्रावरुणा)प्राणोदानाविवाऽध्यापकोपदेशकौ। प्राणोदानौ वै मित्रावरुणौ (S. Br. 1, 8, 3, 12; 3, 6, 1, 16; 5, 3, 5, 34; 9, 5, 1, 56)।=Teachers and preachers who are dear like Prana and Udana (two vital breaths) (यमिष्ठा) अतिशयेन यन्तारौ। यम-उपरमे (भ्वा.)।=Very good controllers.

———

Teachars and Preachers should be respected—is told :

इयं मद्वां प्र स्तृणीते मनीषोप प्रिया नमसा बर्हिरच्छ ।
यन्तं नो मित्रावरुणावधृष्टं छर्दिर्यद्वां वरूथ्यं सुदानू ॥२॥

2. *TRANSLATION* :—O good donors ! dear and desirable teachers and preachers ! my intellect which is endowed with knowledge and good education goes towards you and covers you with reverence and good food. This intellect covers our home which can never be attacked by the enemies and which is very vast, containing all requisite articles and safe. This intellect should be attained by all along with spacious and safe home.

PURPORT :—*O men, you should always revere those good teachers and preachers by whose association we get good intellect and dwelling place.*

NOTES & REMARKS :—(बर्हिः) अतीवविशालम्। बृह-वृद्धौ (भ्वा.)।=Very vast or spacious. (छर्दिः) गृहम्। छर्दिरिति गृहनाम (NG 3, 4)।=Home.

———

Who should always be respected—is further told :

आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना।
सं यावप्नःस्थो अपसेव जनाञ्छ्रुधीयतश्चिद्यतथो महित्वा ॥३॥

3. *TRANSLATION* :—O dear teachers and preachers ! You

who are like Prāna and Udāna(vital breaths) and who are invited by us with reverence, come to us—the people and get good praise from us (on account of your noble virtues). May you who desire to have good food for your nourishment and with your greatness try to do good to all, living among chilren with your noble and benevolent acts come to us.

PURPORT :—O men ! always invite teachers and preachers with respect and having honoured them well, disseminate knowledge and good teachings in the world. O teachers and precheers ! make all men enlightened and benevolent by teaching them with great labour and love like the parents.

NOTES & REMARKS :—(श्रुधीयत:) श्रात्मन: श्रुधिमन्नमिच्छत: ।= Desiring good food. (अपसेव) कर्मणेव = with works. (अप्न:स्थ:) अपत्यस्थ: ।=You who are with children.

Who should be revered by all men—is further told :

अश्वा न या वाजिनां पूतबन्धू ऋता यद्गर्भमदितिर्भरध्यै ।
प्र या महि महान्ता जायमाना घोरा मर्ताय रिपवे नि दीधः ॥४॥

4. *TRANSLATION* :—O men ! you should honour those teachers and preachers as your ownselves, who are mighty like two horses or great men endowed with rapidity and knowledge, whose kith and kin are pure, who are of truthful conduct, who were particularly conceived by an extraordinary mother, who are really very great when manifested, who are fierce for the wicked enemy and who keep the wicked in prison for a long time (till there is repentance or reform.)

PURPORT :—O men ! serve and have association with those great men, who are born in noble families, are large-hearted, born of the union of really very great mother and father, well-trained and highly educated, showing kindness to men like their own father and mother, doing good to all by teaching and preaching, restraining

the wicked and are enlightened.

NOTES & REMARKS :—(अश्वा) तुरङ्गौ महान्तौ जनौ वा ।=Horses or greatmen. (अदितिः) माता । अदितिरदीना देव माता (N K T 4, 4, 22) ।= Mother. (दीधः)नितरां कारागारे विदद्याते ।=Put in the prison constantly.

Who should be respected by men —is told :

विश्वे॒ यद्वां॑ मं॒हना॒ मन्द॑मानाः क्ष॒त्रं दे॒वासो॒ अद॑धुः स॒जोषाः॑ ।
परि॒ यद्भू॒थो रोद॑सी चिदु॒र्वी सन्ति॒ स्पशो॒ अद॑ब्धासो॒ अमू॑राः ॥५॥

5. *TRANSLATION* :—O teachers and preachers ! as you are like heaven and earth containing many articles and are endowed with knowledge and forgiveness. it is by your association that all enlightened persons who are respectors of the wise, enjoying bliss or honoured, of equal love and service, dispelling the darkness of ignorance and touching the light of knowledge, non-violent and inviolable, free from the evil of foolishness and other demerits, uphold wealth or kingdom. Let all of us honour you.

PURPORT :—They alone are absolutely truthful and reliable intelligent persons, whose teaching, preaching and association bear fruit quickly and by whose association, men becoming free from violence and other evils. giving up all prejudice. gladden all beings like their ownselves.

NOTES & REMARKS :—(रोदसी) द्यावापृथिव्याविव विद्याक्षमावन्तौ । रोदसी इति द्यावापृथिविनाम (NG, 3, 30) रोदसि इति पदनाम (NG 5, 5) पद-गतौ (दिवा.) ।=Endowed with knowledge and forgiveness like the heaven and the earth. (स्पशः) अविद्यान्धकारं बाधमाना विद्याप्रकाशं स्पर्शन्तः । स्पश—बाधनस्पर्शनयोः (भ्वा.) । अत्रोभयार्थ ग्रहणम्=Dispelling the darkness of ignorance and touching the light of knowledge. (अदब्धासः) अहिंसिता अहिंसका वा ।=Inviolable or non-violent.

Who are the persons worthy of association and the increasers of happiness—is told :

ता हि क्षत्रं धारयेथे अनु द्यून् दृंहेथे सानुमुपमादिव द्योः ।
दृळ्हो नक्षत्र उत विश्वदेवो भूमिमातान्द्यां धासिनायोः ॥६॥

6. *TRANSLATION* :— O teachers and preachers ! you uphold kingdom or wealth every day (by your noble teachings), by the simile of illustration of the sun, you make firm the summit or the advancement of the State, by whose association a man who is illuminator or instructor of all objects becomes firm and not decaying having reached the earth and desirable knowledge, is increaser of the life, those who approach such a man and those (teachers and preachers) ever enjoy happiness.

PURPORT :—*O men ! always have association with those teachers and preachers, who illuminate the dealing of knowledge like the sun and increase kingdom, wealth and span of life and uphold (establish) all in happiness. It is they by whose association, men become endowed with knowledge.*

NOTES & REMARKS :— (क्षत्रम्) राज्यं धनं वा । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 8, 2, 3, 4.) क्षत्रमिति धननाम (NG 2, 10) ।=Kingdom or wealth (नक्षत्रः) यो न क्षीयते ।=That which does not decay. (द्याम्) कमनीयां विद्याम् =Desirable good knowledge. (धासिना) अन्ने न । धासिः इत्यन्ननाम (N G 2, 7) ।=By good food.

द्याम् is from दिवु । Among the many meanigs of this root, here the meaning द्युति or light has been taken for the light of knowledge.

Who uphold or support intelligent students—is told :

ता विप्रं धैथे जठरं पृणध्या आ यत्सद्म सभृतयः पृणन्ति ।
न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥७॥

7. *TRANSLATION* :— O teachers and preachers ! as those

who are yet unmarried and those, who have their (engaged) husbands, get their husbands through marriage but cannot be happy in married life because their co-wives do not tolerate it. Those who make their homes happy like the water that makes them delighted, in the same manner, you, in order to delight your digestive fire, feed a wiseman. O nourisher of all! serve all good and enlightened persons.

PURPORT :– As those husbands and wives who have suitable or agreeable merits, actions and temperament, marry with love and are never antagonistic to one another, in the same manner, the scholars and their pupils never hate one another. In this manner, all living with love are always happy and blissful.

NOTES & REMARKS :—(विप्रम्) मेधाविनम् । विप्र इति । मेधाविनाम् (NG 3, 15) ।=A genius, very wise man. (विश्वजिन्वा) विश्वपोषक । अत्र संहितायामिति दीर्घः । जिवि-प्रीणनार्थाः (भ्वा.) प्रीणनं सन्तोषणं पोशणं च ।= Nourisher of all the world.

By whose association do men get enlightend—is told :

ता जिह्वया सदमेदं सुमेधा आ यद्वां सत्यो अरतिर्ऋते भूत् ।
तद्वां महित्वं घृतान्नावस्तु युवं दाशुषे वि चयिष्टमंहः ॥८॥

8. *TRASLATION* :—O teachers and prechers ! whose food consists of sufficient quantity of butter and its nourishing preparations, a man of good intellect, who has received teachings from you becomes very good and having heard true words from your lips becomes established in true *Dharma*—righteousness. You separate a liberal donor from sins. That is your greatness. Therefore, let us constantly honour you.

PURPORT :—O men ! you must always honour those persons with thanks-giving etc., from whom you receive knowledge or sermons. Those are truly great souled men by whose association, men become endowed with good knowledge and truthful conduct.,

NOTES & REMARKS :—(सदम्) सीदन्ति विद्वांसो यस्मिंस्तत्सत्यं वचः ।

=Truthful words in which the enlightened men are established. (प्ररतिः) सत्यमुपदेशं प्राप्तः सन्। (अरतिः) ऋ-गतिप्रापणयोः (भ्वा.)। गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थग्रहणम्।=One who has received true sermon. (ऋते) सत्ये धर्मे। ऋतमिति सत्यनाम (NG 3,10)।=In true Dharma—righteouness.

Who becomes dear to the enlightened persons and who not—is told :

प्र यद्वां मित्रावरुणा स्पूर्धन्प्रिया धाम युवधिता मिनन्ति।
न ये देवास ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः ॥९॥

9. *TRANSLATION* :—O teachers and prechears! who are like Prāna and Udāna, those highly learned persons who while competing with one another, do not transgress the rules made by you or do not violate the injunctions which are good to you and which uphold you, become like your sons born of good actions done with strength and promptness. On the other hand, those mortals, who do not preform the *Yajna* or noble philanthropic acts are like your enemies.

PURPORT :—*Those men, who act according to the wishes of the teachers and preachers as liked by them are like their good sons and those who go against their wishes and do acts which are not pleasing to them are regarded as their adversaries.*

NOTES & REMARKS :—(मित्रावरुणा) प्राणोदानवद् वर्त्तमानौ। आ+वह प्रापणे (भ्वा.) सुखादि प्रापकं बलम् प्राणोदानौ वै मित्रा वरुणौ (S. Br. 1,8,3, 12; 3, 6, 1, 16; 5, 3, 5, 34- 9, 5, 1, 56)।=like Prana and Udana. (ओहसा) प्राप्तेन बलेन वेगेन वा।=with acquired Strength or impetus. (अप्यः) अप्सु सत्कर्मसु भवः।=Born in good actions.

Who are to be slighted and who deserve honour—is told :

वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनानाः।
आद्वां ब्रवाम सत्यान्युक्था नकिर्देवेभिर्यतथो महित्वा ॥१०॥

10. *TRANSLATION* :—O teachers and preachers ! If by your greatness you do not try to promote the cause of knowledge, then we will have to tell you true words worthy of being uttered and and heard. Teach those persons, who being wise speak good words and reflecting upon what has been read or heard, give utterance to noble words.

PURPORT :—It is the duty of the kings, officers of the state or even people to punish those highly learned persons who do not spread knowledge by teaching without any kind of deceit, to the best of their power. Those persons should be honoured, who having acquired knowledge with love, disseminate them every where.

NOTES & REMARKS :—(कीस्तास:) मेधाविन: । कीस्तास इति मेधाविनाम (NG 3, 15) ।=Genius or Learned men. (निविद:) उत्तमा वाच: । निविदिति वाङ्नाम (NG 1, 11) ।=Good words.

———

Who are the enlightened persons —is further told :

अवोरित्था वां छर्दिषो अभिष्टौ युवोर्मित्रावरुणावस्कृधोयु
अनु यद् गावः स्फुरानृजिप्यं धृष्णुं यद्रणे वृषणं युनजन् ॥११॥

11. *TRANSLATON* :—O teachers and preachers ! a man, utilising the rays that are there or serving the cows, being straight forward, firm and mighty, achieves victory. O teachers and preachers! you who are like the sun and air and protector, whenever trying to be great, or cultivate great virtues in the *Yajna* that is being done in your house and in your presence, always honour him.

PURPORT :—O teachers and preachers ! those students who regard their own the work given by you, it is only they that become longlived, endowed with good knowledge righteousness and benevolent.

NOTES & REMARKS :—(मित्रावरुणौ) वायुसूर्यवद्वर्त्तमानौ । (मित्रावरुणौ) यः प्राण: सवरूप: (गोपथ ब्राह्मणे 3, 4, 11) मित्र:-सूर्य: ।=Those who and like the sun and the air. (छर्दिष:) गृहस्थ । छर्दिरिति गृहनाम (NG 3, 4,)

=Of the home, (अभिष्टौ) अभिमुख्येन यजनक्रियायाम्। अभि+यज-देवपूजा सङ्गतिकरण दानेषु: (श्वा.)।=Teachers and preachers who perform the Yajna in front of their house.

————

Sūktam—68

Seer or Rishi of the Sūktam—Bharadvaaja. Devata—Indra and Varuna. Chhandas—Trishtup, Pankti and Jagati of various kinds. Svaras—Dhaivat, Panchama and Nishada.

Who should be taught well by the enlightened men—is told :

श्रुष्टी वां युज्ञ उद्यंतः सुजोषां मनुष्वद् वृक्तबर्हिषो यजध्यै।
आ य इन्द्रावरुणाविषे अद्य महे सुम्नाय महु आववर्तत् ॥१॥

1. *TRANSLATION* : O teachers and preachers ! you who are benevolent like the air and electricity, teach well that puplil, who is worthy of association, who is industrious, serving all with love like his own self, who is good like a thoughtful person, who is a student of a man, who is well-versed in all *Shastras*—scriptures, like an expert priest and your own, comes soon to have your association and is with you for the attainment and giving of great delight and great knowledge.

PURPORT :—O teachers and preachers ! always preach truth to those students, who are always trying to give you happiness, are industrious, lovers of knowledge, prompt, pure, and self-controlled.

NOTES & REMARKS :—(यज्ञः) सङ्गमनीयः शिष्यः। यज्ञ-देवपूजा सङ्गतिकरणदानेषु (श्वा.) अत्र सङ्गतिकरणार्थमादाय सङ्गत्य शिष्य इति व्याख्या।=The pupil who is worthy of association. (सजोषाः) स्वात्मवदन्येषां प्रीत्या सेवकः। जुषी प्रीतिसेवनयोः। (तुदा.) उभयार्थग्रहणम् यः प्राणः स्वरूपः (गोपथ 3, 4, 11,) =Serving all with love like his own self. (इन्द्रावरुणौ) वायुविद्युता-विवाऽध्यापकोपदेशकौ।=Teachers and preachers, who are like the air and electricity.

————

Who are very good and venerable officers of the state—is told :

ता हि श्रेष्ठा देवताता तुजा शूराणां शविष्ठा ता हि भूतम् ।
मघोनां मंहिष्ठा तुविशुष्म ऋतेन वृत्रतुरा सर्वसेना ॥२॥

2. *TRANSLATION* :—O men ! those President of the Council of Ministers and Commander-in-Cheif of the army, who are the best in the *Yajna* performed in the form of truthful dealing, slayers of the wicked, who are the mightiest among the fearless heroes, are most venerable among the well-to-do persons, endowed with much strength and strong army on account of truthful conduct destroyers of the foes, who are even exalted like the clouds, masters of the complete army, should be honoured and be established in a very high position.

PURPORT :—*O men ! those persons are worthy of thanks who are always trying to guard the people with truth and justice, who are well-versed in all sciences, are possessors of the best army, protectors of the good, the wealthy and brave persons by destroying the wicked.*

NOTES & REMARKS :- (देवताता) देवतातौ सत्ये व्यवहारे यज्ञे । देवताता इति यज्ञनाम(NG3,17) देवान्नं दिव्यगुणानां सत्यादीनां तति:- विस्तरो यत्र सदेवताता सत्यव्यवहार-रूपो तात्म यज्ञ: सत्य संहिता वै देवा: (ऐतरेय ब्राह्मणो 1,6)=In the Yajna consisting of truthfhul conduct. (तुजा) दुष्टानां हिंसकौ=तुज-हिंसायाम् (भ्वा.) तुजि इति बहुनाम (NG 3, 11)=Slayers of the wicked. (तुविशुष्मा) बहुबल सेनायुक्तौ । शुष्मम् इति बलनाम (NG 2, 9) ।=Endowed with much strength and strong army.

How are they—is told :

ता गृणीहि नमस्येभिः शूषैः सुम्नेभिरिन्द्रावरुणा चकाना ।
वज्रेणान्यः शवसा हन्ति वृत्रं सिषक्त्यन्यो वृजनेषु विप्रः ॥३॥

3. *TRANSLATION* :—O highly learned and wise person ! praise those President of the council of ministers and Commander-

in-Chief of the army, who are like the sun and the air, one of whom being like the sun slays his enemies with the band of powerful arms as the sun dispenses the cloud; the other sprinkles or puts in new strength. Admire them both, as they desire the welfare of all with happiness and are worthy of respect, endowed with strength and honoured by the people.

PURPORT :—Those President of the Council of Ministers and Chief Commander of the army, who are benevolent like the sun and the air, subduers of the wicked with armies and fulfillers of the good desires of the people like the clouds, should be honoured by all.

NOTES & REMARKS :—(चकाना) कामयमानौ । चकमान: कान्तिकर्मा (NG 2,6) कान्ति: कामना चकमान एव चकान: वर्णलोपोवेदिक:=Desiring (the welfare of all). (वृजनेषु) मार्गेषु बलेषु वा ।=On the paths or Strength of all kinds. (शूषैः) बलैः । शूषमिति बलनाम (NG 2, 9) ।=with strength of all kinds. (सिषक्ति) सिञ्चति । सिषक्ति इति उत्तराणिपदानि (NG 3,29) पद-गतौ गतेस्त्रिष्वर्येषु प्राप्त्यर्थमादाय नवशक्ति प्रापयति ।=Sprinkles

---

What shohld they do with whom—is told :

प्राश्च यन्नरंश्च वावृधन्त विश्वे देवासो नरां स्वगूर्ताः ।
प्रैभ्य इन्द्रावरुणा महित्वा द्यौश्च पृथिवि भूतमुर्वी ॥४॥

4. *TRANSLATION* :—All those enlightened persons and other leading men, who are industrious with their own vigour, having attained the speeches of others as well as their own, grow from all sides. From them, like the electricity and sun or like the heaven and earth, with their greatness they (the President of the council of ministers and Chief Commander of the army) grow. They should all be honoured.

PURPORT :—O king ! along with those industrious persons, who grow with knowledge, Dharma—*righteousness and humility, you should guard your subjects.*

NOTES & REMARKS :—(ग्नाः) वाचः । ग्नेति वाङ्नाम (NG 1, 11) । =Speech. (स्वगूर्त्ताः) स्वेन पराक्रमेणोद्यमिनः । गुरी – उद्यमने (तुदा.)।=Industrious with their own vigour. (इन्द्रावरुणा) विद्युतसूर्याविव । वरुणा एव सविता (जैमिनी-योप. 4,27, 3) ।=Like the electricity and sun.

What should the officers of the state and people of the army do—is further told :

स इत्सुदानुः स्ववाँ ऋतावेन्द्रा यो वां वरुणा दाशति त्मन् ।
इषा स द्विषस्तरेद्दास्वान्वंसद्रयिं रयिवतश्च जनान् ॥५॥

5. *TRANSLATION* :—O President af the Council of Ministers and Commander of the army ! you who are like the sun and the air, who being a good donor, having under him many kith and kin, or attendants (associates), always serving the cause of truth, gives fearlessness in his soul, and being a liberal donor with food etc., overcomes his adversaries and distributes wealth among the needy, whether they are poor or well-to-do persons, is the best person. He deserves to be a ruler.

PURPORT :—*O men ! as the sun makes all men fearless, by raining water and the air by breathing, so those who distribute the wealth gained in a battle properly, by giving onesixteenth among the servants, ane sixteenth among the soldiers, become victorious and are delighted with one another.*

NOTES & REMARKS :—(ऋतावा) यः ऋतं सत्यं वनति भजति सः । ऋतमिति सत्यनाम (NG 3, 10) वन-संभक्तौ (भ्वा.) ।—He who Serves the cause of truth, truthful, (इन्द्रा) सूर्यः । स यः स इन्द्र एष एव स य एष (सूर्यः) एव तपति (जैमि. उ. 28, 2) =The sun. (वरुण) वायुः । वातो वरुणः (मैत्रायणी. सं. 4, 8, 5) =The air. (वंसत्) विभजेत् ।=May distribute.

What should the king and officers of the State do—is told :

यं युवं दाश्वध्वराय देवा रयिं धत्थो वसुमन्तं पुरुक्षुम् ।
अस्मे स इन्द्रावरुणावपि ष्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

6. *TRANSLATION* :—O President of the Council of Ministers and Commander-in-Chief of the army ! you who are like electricity and air, you who give wealth to the performer of the non-violent sacrifice among us, uphold a man who is wealthy and endowed with abundant stock of food materials and he who destroys the armies of the wicked enemies and thus becomes firmly established.

PURPORT :—O President of the Council of Ministers and Chief Commander of the army ! if you uphold in us good intellect and un-paralleled wealth, then we may always achieve victory and augment victory, kingdom and prosperity.

NOTES & REMARKS :—(दाश्वध्वराय) दाशुर्दत्तोऽध्वरोऽहिंसामयो यज्ञो येन तस्मै । अध्वर इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 3, 8) दाशृ-दाने (स्वा.) ।=For a performer of non-violent sacrifice. (वनुषाम्) राज्यस्य याचकानां शत्रूणाम् । वनु-याचने (तना.) ।=Of the enemies who want to usurp the kingdom.

Who is fit to be a ruler—is told :

उत नः सुत्रात्रो देवगोपाः सूरिभ्य इन्द्रावरुणा रयिः ष्यात् ।
येषां शुष्मः पृतनासु साह्वान्प्र सद्यो द्युम्ना तिरते ततुरिः ॥७॥

7. *TRANSLATION* :—O king ! you who are like the wind and electricity, he alone is fit to be a king in whose armies, the Commander-in-Cheif is a very mighty person, who can put up with all difficulties and can overcome all obstacles and miseries, who can aquire wealth and good reputation quickly, army by whose vigour there can be great prosperity, and, who is for the enlightened persons, the great protector and good guard of the preservers.

PURPORT ;—O men ! those persons who are vigorous like the

sun, mighty like the wind, and protectors of knowledge, humility the brave, can soon become glorious and rich by conqueringth eir enemies.

NOTES & REMARKS :—(द्युम्ना) धनानि यशांसि वा । द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5)=Wealth and good reputation. (ततुरिः) तरिता । तृ-प्लवनसन्तरणयोः (भ्वा.) अत्र सन्तरणार्थः (विघ्नेभ्यो दुःखेभ्य श्वतरित) ।=Overcomer of the difficulties and miseries.

———

How should the kings and their subjects deal with one another—is told :

नू नं इन्द्रावरुणा गृणाना पृङ्क्तं रयिं सौश्रवसाय देवा ।
इत्था गृणन्तो महिनस्य शर्धोऽपो न नावा दुरिता तरेम ॥८॥

8. *TRANSLATION* :—O king and the people ! you who are like the sun and the moon, you who praise us and are liberal donors, as you utilise wealth for attaining good reputation, in the same manners, let us, admiring the strength of great men, overcome all miseries like the water with a steamer.

PURPORT :—*O men ! those kings and their subjects, who gather wealth for food and other necessities, loving one another, being mighty like the sun and the moon, go across or overcome even the great miseries and poverty as men cross the oceans with the help of a great steamer.*

NOTES & REMARKS :—(सौश्रवसाय) सुश्रवसो भावाय । श्रवः—यशः । श्रूयते इति सतः । श्रवः प्रशंसा (NKT 4, 4, 24) ।=For good reputation. (इन्द्रा-वरुणा) सूर्यचन्द्रवद् वर्तमानो राजा प्रजाजनो ।=The king and his subjects who are like the sun and the moon. (शर्धः) बलम् । शर्ध इति बलनाम (NG 2, 9) ।= Strength.

———

How is that king and what sermon should be given to him—is told :

प्र सम्राजे बृहते मन्म नु प्रियमर्च देवाय वरुणाय सप्रथः ।
अयं य उर्वी महिना महिव्रतः क्रत्वा विभात्यजरो न शोचिषा ॥९॥

9. *TRANSLATION* :—O highly learned person ! utter sweet words of good knowledge and honour that great king who shines well with knowledge and humility like the sun, who is renowned with good reputation, whose vows or righteous actions are great, who illuminates by his light (knowledge) like the sun or God who is free from old age and shines well by good intellect or actions.

PURPORT :—There is Upamalankara or simile used in the mantra. O enlightend persons ! enlighten that great sovereign on the true policy, who endowed with good merits, actions and temperament shines like the sun, the soul or God ; endowed with knowledge and humility tries to nourish his subjects by speech, mind and body, so that his reputation may spread every where.

NOTES & REMARKS :—(मन्म) विज्ञानम् । मनु—अवबोधने (तना.) ।= Scientific knowledge.

How should the king and his subjects be after doing what -is told :

इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रता ।
युवो रथो अध्वरं देववीतये प्रति स्वसरमुप याति पीतये ॥१०॥

10. *TRANSLATION* :—O President of the council of ministers and Commander-in-Cheif of the army ! you who are splendid like electricity and who have observed *Brahmacharya* (abstinence) and other kinds of austerity (*Japa*) well, who uphold many vows or good actions, whose vehicle in the form of the aircraft etc. comes every day to the place of *Yajna* or non-violent sacrifice for the attainment of divine virtues, drink the extracted juice of the great herbs and drugs which is very delightful.

PURPORT :—O king and his subjects ! drink every day the

juice of the great herbs, which keeps away all diseases, is increaser of the strength, intellect and vigour and non-violent and become righteous.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-गतिव्याप्तिप्रजन-कान्त्यसनखादनेषु (अदा.) अत्र गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थं ग्रहणम् ।=For the attainment of the divine virtues. (स्वसरम्) दिनम् । स्वसराणि इति अहर्नाम (NG 1, 9) ।=Day.

What should they do and urge others to do—is told :

इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
इदं वामन्धः परिषिक्तमस्मे आसद्यास्मिन्बर्हिषि मादयेथाम् ॥११॥

11. *TRANSLATION* :—O king and his subjects ! you who are mighty like the wind and electricity, become strong by taking the sweet juice of the invigorating great herbs, which has been prepared for you, sitting on this good *Asana* (seat) and gladden us.

PURPORT :—*Those persons only become worthy of veneration, who being delighted by taking Soma and the juice of other plants and herbs and proper food and drink, and gladden others.*

NOTES & REMARKS :—(अन्धः) अन्नम् । अन्ध इत्यन्ननाम (NG 2, 7) =Food.

Sūktam—69

Seer or Rishi of the Sūktam—Bharadvāāja. Devata or subject-Indra-Vishnoo. Chhandas—Trishtup and Ushnik of various kinds. Svaras—Dhaivata and Rishabha.

What should the king and artists do after doing what—is told :

सं वां कर्मणा समिषा हिनोमीन्द्राविष्णू अपसस्पारे अस्य ।
जुषेथां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पथिभिः पारयन्ता ॥१॥

1. *TRANSLATION* :—O great king and artists ! you who

are like the sun and electricity, I increase your power by the most desirable action. I increase your power to take you to the end of this good act by providing food and other means. Take us across inviolable paths on which there are no violent wicked persons to obstruct. Lovingly undertake the *Yajna* in the form of the association of good men and uphold wealth or good reputation for us.

PURPORT :—O teachers and preachers ! as air and electricity, when used methodically in various vehicles, takes us to the distant destinations, in the same manner, when urging upon you to give us the knowledge of those things, we increase your power, being old, taking us across by unimpeded safe paths, help us in the acquisition of wealth and attainment of good reputation. Let us serve you both constantly.

NOTES & REMARKS :—(इन्द्राविष्णू) सूर्यविद्युतौ। (आदित्य:) स यः स विष्णुः यज्ञः सः । स यः सयज्ञो सो स आदित्यः (S. Br. 14, 1, 1, 6,) ।=The sun and electricity. (इन्द्राविष्णू) वायुविद्युतौ । अयं वा इन्द्रोयोऽयं वातो:पवते (S. Br. 14, 1, 1, 6)=The air and electricity. (हिनोमि) वर्धयामि । हि-गतौ वृद्धौ च (स्वा.) ।=Increase. (अरिष्टैः) अहिंसितैर्हिंसकरहितैः । रिष-हिंसायाम् (दिवा.) ।= Inviolable and safe, free form the violent persons.

What are they and what they do—is told :

या विश्वासां जनितारा मतीनामिन्द्राविष्णू कलशा सोमधाना ।
प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमासो गीयमानासो अर्कैः । २॥

2. *TRANSLATION* :—O kings and artists ! who are producers of all intellects, which are like the vessels in which *Soma* juice is put, speech praised by your *mantras* or honours and well-chanted songs, the sun and electricity convey to you many good things, protect them well.

PURPORT :—O highly learned persons ! those air and electricity, which are increasers of intellect (when we think over their proper use for various purposes) and bases of all knowledge, protect the speeches full of knowledge and good education by their due application.

NOTES & REMARKS :—(इन्द्रविष्णू) सूर्यविद्युतौ। विष्लृ-व्याप्तौ। तस्माद् व्याप्ता विद्युदपि विष्णुपदवाच्या।=The sun and electricity. (इन्द्राविष्णू) वायु-विद्युतौ।=The air and the sun. (अर्कैः) मन्त्रैः सत्कारैर्वा। अर्को मन्त्रो भवति। यदनेनार्चन्ति (NKT 5, 1, 4) अर्च-पूजायाम् (भ्वा.) तस्मादर्कः सत्कारः।=Mantras or honours.

How are they (king and artists)—is told :

इन्द्राविष्णू मदपती मदानामा सोमं यातं द्रविणो दधाना।
सं वामञ्जन्त्वक्तुभिर्मतीनां सं स्तोमासः शस्यमानास उक्थैः ॥३॥

3. *TRANSLATION* :—O President of the Council and Commander-in-Cheif of the army! you who are like the air and electricity, and protectors of joy, upholding wealth or good reputation come to preserve wealth or prosperity. Let the admirable praises of wisemen particularly sung at night with Vedic *Hymns* manifest you, so that you come to us with love.

PURPORT :—Those persons only deserve to administer the State, who like the air and electricity, being increasers of the joy of all, when praised by men, give knowledge and wealth.

NOTES & REMARKS :=(इन्द्राविष्णू) वायुविद्युताविव सभासेनेशौ।= President of the council and commander-in-chief of the army. (अजन्तु) प्रकटीकुर्वन्तु। अञ्जू-व्यक्तिम्रक्षणकान्तिगतिषु (रुधा.)।=May manifest. (अक्तुऽभिः) रात्रिभिः। अक्तुरिति रात्रिनाम (NG 1, 7)=With nights.

What do men do after approaching the king—is told :

आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु।
जुषेथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिरो मे ॥४॥

4. *TRANSLATION* :—O President of the Council and Commander-in-Chief of the army! you who are like the air and the

sun, serve with love all the wealth that is worth-giving and taking, belonging to those great heroes, who are able to overcome all haughty enemies and take you to the desired place together. Listen to my words attentively.

PURPORT :—O king ! if wise and mighty persons, who are able to subdue even the haughty enemies, come to you, they can spread all knowledge and prosperity in the world.

NOTES & REMARKS :—(अश्वास:) महान्त: ।=Great. (अभिमातिषाहः) येऽभिमानयुक्ताञ्छत्रून् सोढुं शक्नुवन्ति । अभिमातिषाहः संवृष्ठमान्यभिमातिषाह इति संरंताक्ति पाप्मसह इत्येतत् (S. Br. 7, 3, 1, 46) षह शक्तौ (काशकृतनधातुपाठे दिवा 3, 17) ।=Who can subdue even the haughty enemies. (हवना) दातुमादातुमर्हाणि ।=Worth giving and Worth-taking. (ब्रह्माणि) धनानि । ब्रह्मे ति धननाम (NG 2, 10) ।=Wealth of various kinds.

What should they do again—is told :

इन्द्राविष्णू तत्पनयाय्यं वां सोमस्य मदं उरु चक्रमाथे ।
अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

5. *TRANSLATION* —O king and their subjects ! the air and the sun make the firmament admirable, when you are delighted by prosperity all around, you also desire them and make the best use. Do proclaim, what is the best thing. For our long life, make us prosperous.

PURPORT :- O king and their subjects ! as the air and electricity, when purified by the Yajna *(non-violent sacrifice), make the world, animate and inanimate, admirable and healthy, so you should do like that and by so doing increase our prosperity and span of life.*

NOTES & REMARKS :—(पनयाय्यम्) प्रशंसनीयम् । पन—व्यवहारे स्तुतौ च (भ्वा.) अत्र स्तुत्यर्थः स्तुतिः-प्रशंसा ।=praise-worthy. (सोमस्य) ऐश्वर्यस्य । (सोमस्य) षू प्रसवैश्वर्ययोः (भ्वा.) अत्र ऐश्वर्यार्थः ।=Of wealth or prosperity.

(राजांसि) ऐश्वर्य्याणि । रज इति पदनाम (NG4, 1) पद-गतौ गतेस्त्रियर्थेषु प्राप्त्यर्थ-माश्राय सुखहर्षं प्रापकम् ऐश्वर्यम् अथवा रजं-रागे इति धातोः रजः शब्द प्रमाण रागम् उत्पादयतीति । रजः-ऐश्वर्यम् ।=Wealth of all kinds.

How should they be made and what should be done by men—is told :

इन्द्रा॑विष्णू ह॒विषा॑ वावृधा॒नाग्रा॑द्वाना॒ नम॑सा रातहव्या ।
घृता॑सुती॒ द्रवि॑णं धत्तम॒स्मे स॑मु॒द्र स्थः॑ क॒लशः॑ सोम॒धानः॑ ॥६॥

6. *TRANSLATION* :—O priest and the *Yajamana* (performer of the yajna) ! as the air and the sun purified and increasing men in health, by oblations, distributors of what is eaten (by the fire in the form of oblation) givers of what is worthgiving, by food materials, impelled by the butter, uphold for us wealth or good reputation, so you should also do. You are like the vessel in which *Soma* and other invigorating herbs and plants are put—a jar full of water or firmament or cloud from which waters are rained down.

PURPORT :—O priest and performer of Yajna ! *by performing the* yajna *in which butter, fragrant and nourishing articles are put as oblations, purify the air and the sun, making all fortunate (by improving their health) be increasers of the happiness of all beings.*

NOTES & REMARKS :—(समुद्रः) सम्यक् आपो द्रवन्ति यस्मिस्तदन्तरिक्षं मेघो वा । समुद्र इति अन्तरिक्षनाम (NG 1, 3) ।=Firmament or cloud from which the waters come down. (घृतासुती) घृतेन समन्तात् सुतिः प्रेरणं ययोस्तौ । षु-प्रसवैश्वर्ययोः अत्र-प्रसवार्थः । प्रसवः—प्रेरणा ।=Impelled by the butter on all sides.

The same subject—is continued :

इन्द्रा॑विष्णू॒ पिब॑तं॒ मध्वो॑ अ॒स्य सोम॑स्य दस्रा ज॒ठरं॑ पृणेथाम् ।
आ वा॒मन्धां॑सि मदि॒राण्य॑ग्म॒न्नुप॒ ब्रह्मा॑णि शृणु॒तं हवं॑ मे ॥७॥

7. *TRANSLATION* :—O teachers and preachers ! you who

are destroyers of miseries, drink the sweet juice of the Soma and other invigorating herbs, which are delightful to take and like the air and electricity, fill up your belleys with them. Then listen attentively to the studies of Vedic hymns and what I have read. (Test me well in my studies).

PURPORT :—Those persons who remove all diseases of the body by taking proper medicines, the diseases of the soul by Vidya *(knowledge); association with good men and observance of* Dharma *(righteousness), become very mighty like the winds, acquire knowledge well and test their pupils in what they have studied, can drive away the miseries of all and give them joy and bliss.*

NOTES & REMARKS :—(दस्रा) दुःखक्षयितारौ। दसु-उपक्षये (दिवा.) ।= Destroyers of miseries. (अन्धांसि) अन्नानि। अन्धः इत्यन्ननाम (NG 2, 7) =Food of various kinds. (ब्रह्माणि) पठितानि वेदस्तोत्राणि ब्रह्म वै मन्त्रः (S. Br. 7, 1, 1, 5) वेदो ब्रह्म (J.U. Br. 4, 25, 3) ब्रह्म वा ऋक। कौषीतकी ब्राह्मणे 7, 10) ।=Studied Vedic hymns.

How are they (Indra and Vishnu)—is further told :

उभा जिंग्यथुर्न परां जयेथे न परां जिग्ये कतरश्चनैनोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥८॥

8. *TRANSLATION* :—O Commander-in-Chief of the army ! you who are like the pervasive electricity and President of the Council of ministers, both of you always conquer and neither of you be defeated. When you fight with your wicked enemies, you divide your grand and infinite army in three sections (land, navy and air force) we inspire all soldiers to fight valiently.

PURPORT :—O Chiefs of the army ! if you always try for the advancement of your army and for more and more proficiency in the sceince of warfare (or military science) then you may always achieve victory and may never be vanquished anywhere.

NOTES & REMARKS :—(उभा) सभासेनेशौ।=President of Council of Ministers and the Commander-in-Chief of the army. (विष्णो) विद्युद्वद्व्यापनशील। विष्लृ-व्याप्तौ (जुहा.) ।=Pervasive like electricity. (सहस्रम्) असंख्यं सैन्यम्। सहस्रम् इति बहुनाम (NG 3, 1) ।=Infinite army.

Sūktam—70

Seer or Rishi of the Sūktam—Bhardvāāja. Devata or subject-Dyavaprithivyau. Chhanda—Jagati. Svara—Nishada.

How are the sun and the earth—is told :

घृतवंती भुवंनानामभिश्रियोर्वी पृथ्वी मंधुदुघें सुपेशंसा ।
द्यावांपृथिवी वरुंणस्य धर्मंणा विष्कंभिते अजरे भूरिंरेतसा ॥१॥

1. *TRANSLATION* :—O men ! you should thoroughly know the sun and the earth, which are the principal beauty of the worlds, are endowed with many articles, spacious, full of sweet and other juices (saps). Of lovely firm or endowed with gold, containing much water or splendour, many germed upheld by the power of attraction and upholding of the sun or the air and undecaying.

PURPORT :—O men ! you should know the science of Geology and electricity. The two worlds (heaven and earth) are upheld by the sun and the air. Increase your power and fulfil your desire by knowing and utilising them properly.

NOTES & REMARKS :—(घृतवती) बहुघृतम् उदकं दीप्तिर्वा विद्यते ययोस्ते । घृतमित्युदकनाम । (NG 1, 12)=Full of sweet and other juices. (सुपेशसा) शोभनं पेशः सुवर्णं रूपं वा ययोस्ते । पेशः इति रूपनाम (NG 3,7) । पेशः इति हिरण्य-नाम (NG 1,22)=Lovely or containing gold. (वरुणस्य) सूर्यस्य वायोर्वा । वरुण एव सविता (जैमिनीयोप. 4. 27, 3) सदा एषः (सूर्यः) अप प्रविश्य वरुणो भवति (कौषीतकीब्रा. 18, 9) वातोवरुण (मैत्रायणी स. 4, 6, 5 S. Br. 12, 9, 1, 16)=Of the sun or the air.

How are they (the earth and the heaven)—is told :

असंश्चन्ती भूरिंधारे पयंस्वती घृतं दुंहाते सुकृते शुचिंव्रते ।
राजंन्ती अस्य भुवंनस्य रोदसी अस्मे रेतंः सिञ्चतं यन्मनुंर्हितम् ॥२॥

2. *TRANSLATION* :—O men ! the earth and the heaven are

separate, with many streams, full of much water, made by God for doing good and pure deeds, shining, pour out for us water or genial flow, that is beneficial to all men. Use them for the benefit of all beings.

PURPORT :—O men ! the sun and earth are nourishers of all, endowed with water and other useful things and fulfillers of the desires of all. Know their properties and use them for the accomplishment of many purposes.

NOTES & REMARKS :—(असश्चन्ती) पृथक् पृथग्वर्त्तमाने। षच-समवाये (भ्वा.) =Existing separately. (मनुर्हितम्) मनुष्येभ्यो हितम्। ये विज्ञायन्ते मनवः (S. Br. 8, 6, 3,18)=Beneficial to men. (रेतः) उदकं वीर्यं वा। रेत इत्युदकनाम (NG 1, 12)=Water or semen.

———

How does a man become by knowing them—is told :

यो वांमृजवे क्रमंणाय रोदसी मर्तो ददाशं धिषणे स सांधति।
प्र प्रजाभिर्जायते धर्मणस्परि युवोः सिक्ता विषुरूपाणि सव्रता ॥३॥

3. *TRANSLATION* :—O kings and their subjects ! that man who gives himself up to the knowledge and proper application of the earth and heaven, which are the causes of intellect and cleverness, which enable you to go and come on a straight path, can accomplish many deeds. He in his seed is born again (begets progeny) and spreads by righteousness. From you flow things diverse in form, but ruled alike.

PURPORT :—Those men who know Geology and the science of electricity and the function of the heaven and earth, become endowed with good progeny, with animals, knowledge and kingdom.

NOTES & REMARKS :—(क्रमणाय) गमनागमनाय। क्रमु-पादविक्षेपे (भ्वा.) =For going and coming. (विषुरूपाणि) व्याप्तरूपाणि।= विष्लृ-व्याप्तौ (जुहो.) of pervasive forms.

———

How are they and what do they lead us to—is further told :

घृतेन द्यावापृथिवी अभीवृते घृतश्रिया घृतपृचा घृतावृधा ।
उर्वी पृथ्वी होतृवूर्ये पुरोहिते ते इद्विप्रा ईळते सुम्नमिष्टये ॥४॥

4. *TRANSLATION* :—O men! those wise persons attain happiness from all things, who praise the electricity and firmament which are surrounded by water, whose wealth or beauty is in the lustre, who are united with radiance or water, which grow with splendour, are endowed with many articles and attributes, spacious in which the performers of the *Yajnas* or scientists are chosen and who being existant from a very long time are beneficient to all.

PURPORT :—O men! as wise persons know the science of electricity and firmament and apply it for the accomplishment of various purposes, so you should also do.

NOTES & REMARKS :—(द्यावापृथिवी) विद्युदन्तरिक्षे । पृथिवीत्यन्तिरक्षनाम (NG 1, 3)=Electriciy and firmament or middle region. (घृतावृधा) घृतेन तेजसा वर्धेते । घृ-क्षरणदीप्त्योः (जुहो.) अत्र दीप्त्यर्थमदाय-तेजसेति व्याख्या ।=Which go with or on account of splendour, (इष्टये) सङ्गतये । इष्टिरिति यज धातो निष्पन्नः । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः=For unifying.

What should be done with them—is told :

मधु नो द्यावापृथिवी मिमिक्षतां मधुश्चुता मधुदुघे मधुव्रते ।
दधाने यज्ञं द्रविणं च देवता महि श्रवो वाजमस्मे सुवीर्यम् ॥५॥

5. *TRANSLATION* :—O teachers and preachers! with those sun and earth which are rainers of sweet water, which fulfil many desires with sweet water, whose functions are sweet or beneficient, and which are of divine nature, which uphold for us unifying dealing, wealth, great food, knowledge and good virgour, sprinkle sweetness upon us.

PURPORT :—O men! you should act in such a manner,

that the earth and the sun whose functions are true, may become fulfillers of your desires, givers of sweet and other juices and increasers of wealth, food, strength and knowledge.

NOTES & REMARKS :—(यज्ञम्) सङ्गतिमयं व्यवहारम् । यज-देवपूजा-सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः =Unifying dealing. (श्रवः) अन्नम् । श्रव इत्यन्ननाम (NG 2, 7)=Food. (वाजम्) विज्ञानम् । वज-गतौ (भ्वा.) इति धातोर्निष्पन्नः गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् ।=Knowledge.

How are they and what do they do—is further told :

ऊर्जं नो द्यौश्च पृथिवी च पिन्वतां पिता माता विश्वविदा सुदंससा ।
संरराणे रोदसी विश्वशम्भुवा सनिं वाजं रयिमस्मे समिन्वताम् ॥६॥

6. *TRANSLATION* :—O men ! you should know well the heaven and earth from which wise persons attain all happiness, which are doers of good deeds, which are givers of good delight, which bestow joy upon the world. May the heaven, which is like our father and the earth which is like mother, bestow upon us good share of food, riches and vigour.

PURPORT :—O men ! why do you not try to know the attributes of the sun, who is like our father and the earth which is like our mother. They are givers of all happiness, conveyors of all wealth and prosperity, auspicious, endowed with good functions and givers of strength and vigour. You should know and utilise them well.

NOTES & REMARKS :—(ऊर्जम्) अन्नं पराक्रमं वा । ऊर्ज-बलप्राणनयोः (चुरा.) ऊर्क् इति अन्ननाम (NG 2, 7)=Food or vigour. (पिन्वताम्) सुखयेताम् । पिवि-सेवने सेचने च (भ्वा.) अत्र सुख सेवनं सुखसेचनं वा ।=Make us happy. (सुदंससा) शोभनानि दंसांसि कर्माणि ययोस्ते । दंस इति कर्मनाम (NG 2, 1) =Whose functions or deeds are good, doers of good deeds.

Sūktam—71

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Savita. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishada and Dhaivata.

How should a king be—is told :

उदु ष्य देवः सविता हिरण्यया बाहू अयंस्त सवनाय सुक्रतुः ।
घृतेन पाणी अभि प्रुष्णुते मखो युवा सुदक्षो रजसो विधर्मणि ॥१॥

1. *TRANSLATION* :—A king, who is bestower of happiness like the *Yajna* (non-violent sacrifice), very mighty in the discharge of his special duties, youthful, endowed with good intellect, enlightened and truthful, wealthy and impeller of good deeds, engages his admirable arms, decked with gold or with water or butter for bringing about prosperity. He burns from all sides those wicked persons who are opposed to the welfare of the world.

PURPORT :—That highly learned person, who has very strong and powerful arms, being very wise and righteous, constantly endeavours for the acquisition of wealth and prosperity. Having amassed wealth, he should make all subjects happy by establishing them in Dharma *or righteousness.*

NOTES & REMARKS :—(सवनाय) ऐश्वर्याय । षु-प्रसवैश्वर्ययो: (भ्वा.) अत्रोभयार्थ ग्रहणम् । प्रसव:—प्रेरणा ।= For wealth or prospertity. (सविता) ऐश्वर्यवान् सत्कर्मसु प्रेरको राजा =A king who is wealthy and impeller of good deeds. (पाणी) प्रशंसनीयौ। पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र स्तुत्यर्थ: ।= Praiseworthy. (प्रुष्णुते) प्रभिदहति । प्रुषु-दाहे (भ्वा.) =Burns.

How should a king be—is continued :

देवस्य वयं सवितुः सवीमनि श्रेष्ठे स्याम वसुनश्च दावने ।
यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चासि भूमनः ॥२॥

2. *TRANSLATION* :—O highly learned king ! you be our

ruler as you are devoted to that Savita-creator of the whole world, who pervades the act of creation and dissolution of all bipeds and quadrapeds, of this multiformed universe. As we are engaged in discharging our duties, in this good world created by God and in good dealings and giving wealth for the welfare of others, so you also act.

PURPORT :—O enlightened persons ! as the Lord of the world pervades and protects all in this universe, so you should protect this whole kingdom with knowledge and humility, being present whereever necessary.

NOTES & REMARKS :—(देवस्य) स्वप्रकाशस्य परमेश्वरस्य । दिवु-क्रीडा-विजिगीषा व्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा.) अत्र द्युत्यर्थः-द्यु दि:-प्रकाश: =Of Self-effulgent God. (सवितुः) सकल-जगदुत्पादकस्य ।=Of God who is the creator of the whole world. (सवीमनि) उत्पादिते जगति ।= In the world created by God. (भूमनः) बहुरूपस्य ।= Multiformed.

How should the king be and what should he do with whom—is told :

अदब्धेभिः सवितः पायुभिष्ट्वं शिवेभिरद्य परिपाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥३॥

3, *TRANSLATION* :—O king ! you who are impelleer of good deeds, with your protections, which are inviolable, auspicious and bestowers of happiness, protect our habitation, progeny or wealth today. O ruler ! whose tongue (speech) is well illumined with truth like gold, protect us for the fresh prosperity. Let no thief or dishonest person have us in his power. So you should arrange.

PURPORT :—That king alone can become popular, who protects his subjects with great labour and destroys all robbers and thieves and other wicked persons. He alone can become popular among his people by creating new wealth or prosperity.

NOTES & REMARKS :—(अदब्धेभिः) अहिंसकैरहिंसितैर्वा। दभ्नोति वधकर्मा (NG 2, 19)=Inviolable or non-violent. (गयम्) गयमपत्यं धनं गृहं वा। गय इति धननाम (NG 2, 10) गय इति गृहनाम गय इति पत्यनाम (NG 2, 2) गय इति धननाम (NG 3, 4)=1. Wealth, 2. progeny, 3. Home or habitation. (अघशंस) स्तेनः। अघशंसः इति स्तेननाम (NG 3, 24)=Thief or dishonest person.

The same subject of king and his duties—is continued :

उदु ष्य देवः संविता दमूना हिरंण्यपाणिः प्रतिदोषमंस्थात्।
अयोहनुर्यजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् ॥४॥

4. *TRANSLATION* :—O men! that man alone is fit to become a ruler, who is self-controlled, who has gold ornaments in his hands, who possesses firm chin, like the iron, who is unifier endowed with delighting and desirable tongue, giver of happiness and prosperity, who stands up for nourishing his subjects, as the sun rises after night. He urges his liberal subjects to do admirable deeds industriously.

PURPORT :—*O men! you should all know that as the solar world, created and ordained by God never gives up its function even for a moment, in the same manner, the king who is ever ready to protect and nourish his subjects and does not waste a single moment, who urges upon all men to do noble deeds by his own example and who is rich, is in peace, self-control and has other good virtues is fit to become a king.*

NOTES & REMARKS :—(दमूनाः) दमनशीलः। दमूना दममना वा दानमना वा दान्तमना वापि (NKT 4, 1, 4)=Self-controlled. (प्रतिदोषम्) यथा रात्रिं रात्रिं प्रति सूर्यस्तथा। दोषा इति रात्रिनाम (NG 1, 7)=As the sun rises after night. (वामम्) प्रशस्यं कर्म प्रति। वामः इति प्रशंस्यनाम (NG 8, 5)=Towards an admirable work.

How should that king be and like whom—is told :

उदूं अयाँ उपवक्तेवं बाहू हिरण्ययां सविता सुप्रतीका ।
दिवो रोहांस्यरुहत्पृथिव्या अरीरमत्पतयत् कच्चिदभ्वम् ॥५॥

5. *TRANSLATION* :- O men ! as the sun ascends to the summit of the sky and delights every thing on earth, so the king illuminates all great justice and acts like a master, who has firm and strong arms, doer of convincing acts when will such a king manifest like a good orator.

PURPORT :—O king ! when will you be like the sun, illuminated by justice and humility, strong armed and an absolutely truthful and reliable orator ? As God has made the sun in this world for the good of all, so He has ordained the king for the benefit of all.

NOTES & REMARKS :—(सुप्रतीका) शोभनानि प्रतीकानि प्रतीतिकराणि कर्माणि यास्यां तो । प्रतीति:-विश्वास: प्रतीतिकराणि विश्वासोत्पादकानि—Convincing. =Whose good actions are convincing. (अभ्वम्) महान्तं न्यायम् । =Great justice.

What should a king do for his subjects—is further told :

वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः ।
वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥६॥

6. *TRANSLATION* :— O king ! you are giver of wealth or prosperity, you create admirable happiness for us today, admirable happiness tomorrow, excellent happiness for us every day. O divine king ! with this intelect or good action, may we enjoy admirable joy of the praise-worthy home.

PURPORT :—O king ! as you generate for us—your subjects, every day an admirable happiness and protect us; therefore let us gladly obey you and be the enjoyers of wealth, home and good deeds.

NOTES & REMARKS :—(वामम्) प्रशस्यसुखम् । वाम: इति प्रशस्यनाम (NG 3, 8)=Admirable happiness. (क्षयस्य) गृहस्य । क्षि-निवासगत्योः (तुदा.) अत्र निवासार्थः ।=Of the home.

Sūktam-72

Seer or Rishi of the Sūktam—Bharadvāaja. Devata—Indra and Soma. Chhandas—Trishtup of various kinds. Svara– Dhaivata.

What should teachers and preachers do and like whom—is told :

इन्द्रा॑सोमा॒ महि॒ तद्वां॑ महि॒त्वं यु॒वं म॒हानि॑ प्रथ॒मानि॑ चक्रथुः ।
यु॒वं सूर्यं॑ विवि॒दथु॑र्यु॒वं स्व१॒र्विश्वा॒ तमां॑स्यहतं नि॒दश्च॑ ॥१॥

1. *TRANSLATION* :—O teachers and preachers ! as electricity and moon reach the sun, in the same manner, you attain the sun of justice. As they have many great actions, so with the greatness that is yours, you perform many adorable great actions like the observance of *Brahmacharya* (abstinence), acquisition and dissemination of knowledge etc. As they (electricity and moon) dispel darkness, so you destroy all sins born of ignorance and attain happiness and help others to attain it, also drive away all unjust revilers and hypocrites.

PURPORT :—*O people ! as the moon etc. are illuminated by the sun, so by association of good teachers and preachers you be of illumined mind.*

NOTES & REMARKS :—(इन्द्रासोमा) विद्युच्चन्द्रमसौ । यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) चन्द्रमा वा सोम: (कौषीतकी ब्राह्मणे 16,5)=Electricity and moon. (प्रथमानि) ब्रह्मचर्यं विद्याग्रहणदानादीनि ।=*Brahmacharya* (abstinence), acquisition and dissemination of knowledge.

What do they (Indra and Soma) do like whom—is told :

इन्द्रासोमा वासयथ उषासमुत्सूर्यं नयथो ज्योतिषा सह ।
उप द्यां स्कम्भथुः स्कम्भनेनाप्रथतं पृथिवीं मातरं वि ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! as the air and electricity inhabit the dawn and the sun, so establish the people firmly with knowledge and justice. As they uphold the sky with the light, so uphold or support good dealing. As with their support, they spread out the earth-mother of all, so spread out or make the state advanced and lead all to happiness.

NOTES & REMARKS :—(इन्द्रसोमा) वायुविद्युताविव । योऽयं वायुः पवत एष सोमः (S. Br. 7, 3, 1. 1) स्तनयित्नु रेवेन्द्र (S. Br. 11,6,3,9) =Like the air and electricity.

How should they (Indra and Soma) deal and like whom—is told :

इन्द्रासोमावहिमपः परिष्ठां हथो वृत्रमनु वां द्यौरमन्यत ।
प्रार्णांस्यैरयतं नदीनामा समुद्राणि पप्रथुः पुरूणि ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! as lightning and the wind strike down the cloud, that covers the sun standing on all sides and pervade the waters, in the same manner, destroy ignorance and spread out knowledge. As they make flow many oceans full of water, so move the minds of men into the *Shastras* (scriptures) urge upon them to study them well. In this way, one of you may be regarded as the sky full of light and the other may follow him.

PURPORT :—O teachers and preachers ! as the wind and electricity strike down the cloud and cause rain, so exterminate all bad education and rain down good education everywhere.

NOTES & REMARKS :—(इन्द्रासोमौ) विद्युन्मरुतौ ।=Lighting and wind. (अहिम्) मेघम् । अहिरिति मेघनाम (NG 1, 10)=Cloud. (अर्णांसि) उदकानि अर्णः इत्युदकनाम । (NG 1,12)=Raindown good education.

What should they do like whom—is told :

इन्द्रासोमा पक्वमामास्वन्तर्नि गवामिद्दधथुर्वक्षणासु ।
जगृभथुरनपिनद्धमासु रुशच्चित्रासु जगतीष्वन्तः ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! as the air and electricity ripen the unripe herbs and plants and uncover the rays of the sun in these rivers, establish good (lovely) form in these wonderful creations, so you should also do.

PURPORT :—*Those persons are benevolent to all and auspicious, who like the electricity and air establish firm knowledge in all and make them move like the flow of the river.*

NOTES & REMARKS :—(गवाम्) किरणानाम् । गावः इति रश्मिनाम (NG 1,5)=Of the rays of the sun. (अनपिनद्धम्) अनाच्छादितम् । णह-बन्धने (दिवा.)=Uncovered.

What should they (teachers and preachers) do and like whom—is told :

इन्द्रासोमा युवमङ्ग तरुत्रमपत्यसाचं श्रुत्यं रराथे ।
युवं शुष्मं नर्यं चर्षणिभ्यः सं विव्यथुः पृतनाषाहमुग्रा ॥५॥

5. *TRANSLATION* :—O dear teachers and preachers ! like the air and electricity, give the knowledge to all that takes them away from misery, which pervades children and is very good to bear. Being full of splendour give that strength which is beneficial and fierce to good men and which is victorious over enemies.

PURPORT :—*O teachers and preachers ! going every where or connected with all like the air and electricity, give birth to good children and generate physical and spiritual strength that is beneficial to all men, so that they may be able to overcome the armies of the enemies.*

NOTES & REMARKS :—(तरुत्रम्) दुःखात्तारकम् । तृ-प्लवनसन्तरणयोः (भ्वा.) अत्र सन्तरणार्थः ।=That which takes away or removes all misery. (चर्षणिभ्यः) मनुष्येभ्यः । चर्षणय : इति मनुष्यनाम (NG 2, 3)=For men.

Sūktām—73

Seer or Rishi of the Sūktam—Bharadvāāja. Devata-Brahaspati. Chhanda—Trishtup. Svara-Dhaivata.

How should a king be and like whom is told :

यो अंद्रिभित्प्रंथमुजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥१॥

1. *TRANSLATION* :—O king ! you should be like the sun, who is dispenser of clouds, first born, producer of water, sustainer of the earth and other worlds, born from (the combination of) air and electricity, partaker of the oblations, the support of the earth in which fire is kindled—born by rubbing of two sticks (*Aranis*), repository and diffuser of heat, causer of rain, who is like our father, makes great sound in the two worlds—the heaven and the earth, through lightning etc.

PURPORT :—The king who is the destroyer of his enemies, as the sun is of clouds, the greatest, nourisher of the great and righteous persons, rainer of happiness on earth, preaches justice among his subjects repeatedly, he being man of forgiving nature-like the earth and mighty, should behave like father towards his subjects.

NOTES & REMARKS :—(अद्रिभित्) मेघच्छेत्ता । अद्रिरिति मेघनाम (NG 1, 10) =Breaker of the clouds. (बृहस्पतिः) बृहतां पृथिव्यादीनां पालकः । बृहस्पतिर्बृहतः पाता वा पालयिता वा (NKT 10, 1, 12) =Nourisher or sustainer of the earth and other worlds. (अङ्गिरसः) योऽङ्गिरसां वायु-विद्युताम् प्रथमुत्पन्नः । अङ्गिरा उप्लागिनः (S. Br. 1, 4, 1, 25) प्राणो वा अङ्गिरसः (S. Br. 6, 1, 2, 8) =Born of the air and electricity. (द्विबर्हज्मा) यो द्वाभ्यां बृहते स द्विबर्हस्तेन द्विबर्हेण युक्ता ज्मा भूमिर्यस्य । =The sueporter of the earth on which fire is kindled.

What kind of Commanders of army should be appointed by the king—is told :

जनाय चिद्य ईवंत उ लोकं बृहस्पतिर्देवहूतौ चकारं ।
घ्नन्वृत्राणि वि पुरों दर्दरीति जयञ्छत्रूँरमित्रान्पृत्सु साहंन् ॥२॥

2. *TRANSLATION* :—O men ! that person alone is fit to be the commander of an army, who when the enlightened persons, call him, like the solar world, illuminates happiness or place that is worth seeing for the man who approaches him, who putting up with the foes conquering and killing his enemies, and gaining wealth (by conquest) demolishes various cities of the adversaries.

PURPORT :—O king ! those persons should be appointed by you, as commanders of your armies, who are glad to nourish the subjects with justice, who are endowed with perfect physical and spiritual strength, are brave and highly learned, so that they may be able to conquer the foes, to combat and destroy them and achieve victory and wealth in the battles.

NOTES & REMARKS :—(ईवते) उपगताय । ईङ्-गतौ (दिवा.)=For the person who approaches. (वृत्राणि) धनानि । वृत्रम् इति धननाम (NG 2, 10)=Riches, wealth of various kinds. (दर्दरीति) भृशं विदृणाति (दर्दरीति) । दृ-विदारणे (क्र्या.) ।=Demolishes, breaks down. (पृत्सु) सङ्ग्रामे । पृत्सु इति संग्रामनाम (NG 2, 17)=In the battle.

———

How should the king be—is further told :

बृहस्पतिः समजयद्वसूनि महो व्रजान् गोमतो देव एषः ।
अपः सिषासन्त्स्वरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥३॥

3. *TRANSLATION* :—O men ! as the sun strikes down the clouds, that have within them the rays and by raining down water nourishes the world, in the same manner, this protector of the great Vedic speech like the sun, the great and splendid king, not loved by his enemies, good protector of the vast state, guarding his subjects well with thunderbolt like powerful weapons, kills his foes and conquers them, gains abundant wealth and generates undecaying happiness like the firmament.

PURPORT :—That king alone becomes great among the rulers, who shining like the sun with knowledge, humility and good helpers,

nourishing his subjects and giving fearlessness to all, keeps away all evil-doers.

NOTES & REMARKS :—(बृहस्पतिः) सूर्यं इव बृहत्या वेदवाचः पालकः ।= The protector of the great Vedic speech like the sun. (बृहस्पतिः) बृहतो राज्यस्य यथावद्रक्षकः । वाग् वै बृहती तस्या एष, पति स्तस्माद् बृहस्पति । (S. Br. 14, 4, 1, 22) = Good protector of the vast state. (व्रजान्) मेघान् ।= Clouds. (अर्कैः) वज्रादिभिः । अर्क इति वज्रनाम (NG 2,20) = With powerful weapons.

Sūktam—74

Seer or Rishi of the sūktam—Bharadvāāja. Devata—Soma and Rudra. Chhanda-Trishtup. Svara—Dhaivata.

What kinds of king and Physician are good—is told :

सोमारुद्रा धारयेथामसुर्यं१ प्र वामिष्टयोऽरमश्नुवन्तु ।
दमेदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥१॥

1. *TRANSLATION* :—O king and *Vaidya* (physician) ! you who are like the moon and *Prāna* (vital breath) uphold the benevolence of the cloud, so that your noble desires may be well fulfilled. At every home, bearing the seven diamond like charming things, bestow happiness upon us; happiness upon our bipeds and quadrupeds.

PURPORT :—*O men ! that king who is like the moon and* Vaidya (*physician*), *who is like the* Prāna *make all fearless and free from diseases, attain all happiness. Those who increase the wealth and health of the people, can enjoy much happiness from the bipeds and quadrupeds.*

NOTES & REMARKS :—(सोमारुद्रा) चन्द्रप्राणाविव राजवैद्यौ । चन्द्रमा वै सोमः (कौषीतकी ब्राह्मणे 16, 5) प्राणा वै रुद्राः । प्राणा हृदां सर्वं रोदयन्ति (जैमिनीपोवनिषद् ब्राह्मणे 4, 2, 6) = A king and *Vaidya* (Physician) who are like the moon and the *Prāna*. (दमेदमे) गृहे-गृहे । दमे इति गृहनाम (NG 3, 4) = In

every house. (सप्तरत्ना) एतत्संख्याकानि रमणीयानि हीरकादीनि ।=Seven diamonds and other charming gems.

TRANSLATOR'S NOTE :—सप्त रत्नानि—Unfortunately the revered commentator has not explained or enumerated the seven gems. Sayanacharya also has not explained them in his commentary and has simply stated सप्तरत्नानि धारयन्तौ, on which Prof. Wilson has remarked 'Possessors of the seven precious things—सप्त रत्नधाना'. No explanation is given by the Scholiast, as to what they are. (Wilson) in his notes on P.307 Vol. IV. on consulting : "The student's Sanskrit English Dictonary by V. S. Apte, I found the following two verses giving the names of the five रत्न Ratnas or Precious things some what differently. They are—

(1) नीलकं वज्रकं चेति पद्मरागश्च मौक्तिकम् ।
प्रवालं चेति विज्ञेयं पञ्चरत्नं मनीषिभिः ॥

(2) कनकं हीरकं नीलं, पद्मरागश्च मौक्तिकम् ।
पञ्च रत्नमिदं प्रोक्तम् ऋषिभिः पूर्वदर्शिभिः ॥

So we add in the first verse quoted here कनक (Gold) and हीरकम् (Diamonds) the number of seven given in the mantra is complete.

———

What should Soma and Rudra remove generating what—*is* told :

**सोमारुद्रा वि बृहतं विषूचीममीवा या नो गयमाविवेश ।
आरे बाधेथां निर्ऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु ॥२॥**

2. *TRANSLATION* :—O king and physician! who are creators of happiness like the *Soma* and other herbs and *Prāna*, expel the disease like cholera etc., which has entered into our dwelling or our progeny. Keep away from us, the bad policy, which is giver of misery and which is followed by our wicked enemies, so that many prosperous means of sustenance be ours.

PURPORT :—*By the efforts of those kings and physicians, who drive away diseases even before they enter our bodies and keep away bad-policy and bad-diet before hand, by their labour. Let all men attain health, wealth and food grains in abundance.*

NOTES & REMARKS :—(सोमारुद्रा) ओषधिप्राणवत्सुखसम्पादकौ ।= Bestowers of happiness like *Soma* and other herbs or plants and *Prāna*. (गयम्) गृहम् अपत्यं वा । गय इति गृहनाम (NG 3, 4) गय इतिधन-नाम (NG 2, 10) गय इत्यपत्यनाम (NG 2, 2)=Home or progeny. (निर्ऋतिम्) दुःखप्रदां कुनीतिम् । निर्ऋतिः-कृच्छ्रापत्तिः निरमते: ऋच्छतेतिर्धतिरि (NKT 2, 2, 9) । =Bad-policy which is giver of misery.

What should they (Soma and Rudra) do—is told :

सोमा॑रुद्रा युवमे॒तान्य॒स्मे विश्वा॑ त॒नूषु॑ भेष॒जानि॑ धत्तम् ।
अव॑ स्यतं मु॒ञ्चतं॒ यन्नो॒ अस्ति॑ त॒नूषु॑ ब॒द्धं कृ॒तमेनो॑ अ॒स्मत् ॥३॥

3. *TRANSLATION* :—O king and Physician ! you who are like the *Soma* creeper and air purified by the *Yajna*, set free and draw away the sin (bad-diet or lack of abstinence) committed, which we have still inherent in our persons. Provide for our bodies all needful medicines to heal and cure us.

PURPORT :—*O king ! you should propagate the medical science, make our bodies diseaseless, urge us to make them engaged in doing good deeds with labour, separate all miseries and honour Vaidyas (good physicians).*

NOTES & REMARKS :—(सोमारुद्रा) यज्ञशोधितौ सोमलतावायू इव राज वैद्यौ =King and physician like the *Soma* (moon creeper) and air. (एनः) कुपथ्यादिकम् अपराधं वा ।=Sin or lack of proper diet and rules of health.

What do they—the king and the physician do again—is told :

ति॒ग्माय॑धौ ति॒ग्महे॑ती सु॒शेवौ॒ सोमा॑रुद्रावि॒ह सु मृ॑ळतं नः ।
प्र नो॑ मुञ्चतं॒ वरु॑णस्य॒ पाशा॑द् गोपा॒यतं॑ नः सुमन॒स्यमा॑ना ॥४॥

4. *TRANSLATION* :—O king and physician ! you who are like the *Soma* and other herbs and *Prānas* (vital breaths), who are armed with sharp weapons and thunderbolt like arms—kind and

loving, be gracious unto us. Release us from the noose (band) of the fierce disease, powerful like the *Udāna* (a vital breath). Keep us from sorrow in your loving kindness.

PURPORT :- O men ! as great medicine and Prānas *always nourish all, so good kings and physicians protect all from difficulties and diseases.*

NOTES & REMARKS :—(तिग्महेती) तिग्मस्तीक्ष्णो हेतिर्वज्रौ ययोस्तौ । हेतिरिति वज्रनाम (NG 2, 20) = Whose arms like thunderbolt are sharp. (वरुणस्य) उदानस्येव बलवतो रोगस्य । प्राणोदानौ वै मित्रावरुणौ (S. Br. 1, 8, 3, 12; 3, 6, 1. 16) तस्मात् वरुण उदान इति स्पष्टम् उदानवत्प्रबलरोगग्रहणमत्र । = Of the full disease powerful like *Udāna* (a vital breath).

Sūktam—75

Seer or Rishi of the Sūktam —Pāāyu Bharadvāāja. Devata or subjects—weapons, persons and implements employed in war. Chhandas—Trishtup, Jagati, Anushtup, Ushnik. Svaras-Dhaivata, Gandhara, Rishabha and Panchama.

What arms should the heroes hold and what should they do—is told :

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपर्तु ॥१॥

1. *TRANSLATION* :—O hero ! the armour is beautiful like the cloud. Mailed warrior advances in the front of the battle. With your body unwounded by the arms and missiles conquer your enemies. Let the significance or thickness of the armour defend you.

PURPORT ;—Those brave persons, who fight in the battle, armed with armours or coats of mail beautiful like the clouds can conquer their enemies, being unwounded. The heroes should adopt all such means, as save their bodies from the wounds caused by weapons and missiles.

NOTES & REMARKS ;—(जीमूतस्येव) मेघस्येव । घनजीमूत मुदिरं जल-मुग्ध-

मयोनय: (अमरकोशे 12, 9) = As of the cloud. (वर्मा) कवचधारी । धाराधरो जलधरस्तद्वित्वान् वारिदोऽम्बुभृत् । = Wear of an armour or coat of mail. (अनाविद्धया) शस्त्रास्त्ररहितया । = Unwounded by the weapons and missiles.

TRANSLATOR'S NOTES :—The word जीमूत: is used for cloud even in classical Sanskrit as given in the well known Sanskrit lexicon of Amara Sinha.

What should heroes do with what—is told :

धन्वना गा धन्वनाजिं जयेम धन्वना तीव्राः समदो जयेम ।
धनुः शत्रोरपकामं कृणोति धन्वना सर्वाः प्रदिशो जयेम ॥२॥

2. *TRANSLATION* :—O heroes ! with the bow and other arms and missiles, which disappoint the hope of the foes, let us conquer the land, let us be victorious in the battles, let us overcome even our fierce-exulting enemies in battles and let us with the help of the bows and various other weapons subdue all enemies in different directions.

PURPORT :—*Those persons are victorious everywhere in battles. who study the military science thoroughly (through Dhanurveda etc.), pratctise the manufacture of the weapons and missiles and know how to apply them.*

NOTES & REMARKS :—(धन्वना) धनुरादिना शस्त्रास्त्रेण । = By the bow and other weapons and missiles. (गा:) भूमि: । गोरिति पृथिवीनाम (NG 1,1) = Lands. (समद:) सङ्ग्रामान् । समत्सु इति संग्रामनाम (NG 2,17) = Battles.

TRANSLATOR'S NOTES ;—धन्व or bow is the symbol of all weapons and missiles.

How the heroes work and with what—is told :

वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिषस्वजाना ।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समने पारयन्ती ॥३॥

3. *TRANSLATION* :—O heroes ! you should know well and

properly use the bow-string which drawn tight upon the bow and making way in battle. repeatedly approaches the ear of the warrior, making and undistinct sound, as if proposing to say something agreeable like a wife, embracing her husband, who is her best friend and sweetly whispering something in his ears.

PURPORT :—There is Upamalankara or simile used in the mantra. O brave warriors! as a wife is intimately connected with her husband, who is to her—the best friend, as a female teacher is intimately connected with her girl students, and they take them away from misery and ignorance, so this bow-string takes the warrior across the battle (by making him victorious and thus gladdens him.)

NOTES & REMARKS :—(गनिगन्ति) भृशं गच्छति । गनीगन्ति-आगच्छतीत्यस्य मंत्रस्य भाष्येयास्काचार्यो (NKT 9, 2, 18)=Going repeatedly (सखायम्) मित्रमिव वर्त्तमानं पतिम् ।=Her husband who is wife's beloved friend. (शिङ्क्ते) अव्यक्तं शब्दं करोति । शिङ्क्ते शब्दं करोति । समने-सङ्ग्रामे ।=Makes an indistinct sound.

What should the heroes do for whom—is told :

ते आचरन्ती समनेव योषा मातेवं पुत्रं बिभृतामुपस्थे ।
अप शत्रून् विध्यतां संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान् ॥४॥

4. *TRANSLATION* :—O brave persons! may the two extremities of the bow making the foes tremble and uphold victory which is like two ladies, a loving wife (of one mind with her husband) doing always what is dear to her husband and a mother nursing the child upon her lap, who (both of them) are like the ladies keeping their promise and going about their duties.

PURPORT :—Two similes are used in the mantra. As a loving and serving wife gladdens her husband constantly and as a mother gladdens her son, so keep away from enmies with powerful weapons and missiles and enjoy happiness.

NOTES & REMARKS :—(आचरन्ती) समन्तात्प्रियाचरणं कुर्वन्त्यौ ।= Doing what is dear and agreeable. (संविदाने) प्रतिज्ञापालिके इव ।=Like

two ladies keeping their promise. (आर्त्नी) गच्छन्त्यौ । ऋ गतौ (क्रया.) = Going about. (विष्फुरन्ति) कम्पयन्त्यौ । वि+स्फुर-स्फुरणे (तुदा.) = Shaking, making tremble.

What should brave persons hold—is told :

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य ।
इषुधिः सङ्काः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥५॥

5. *TRANSLATION* :—O men ! like a person with many sons, father of many daughters, he clangs and clashes as he goes to battle with the quiver slung on the back, the born hero, vanquishes all the scattered armies.

PURPORT :—O brave persons ! if you have a quiver, you can destroy your enemies and guarding the people like a father guarding his children, you can conquer all the armies of your enemies.

NOTES & REMARKS :—(संकाः) सङ्ग्रामान् । संका इति सङ्ग्रामनाम (NG 2, 17) = Standing in the battle field. (पृतनाः) शत्रुसेनाः । पृतना इति मनुष्यनाम (NG 2, 3) अत्र शत्रुग्रहणम् । = The armies of the enemies. (चिश्चा) चिश्चेति शब्दानुकरणम् । = Imitation of the sound.

What should the heroes do like whom—is told :

रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥६॥

6. *TRANSLATION* :—The skilful driver, sitting in the charming chariots, guides his horses in front of him, in whichever direction he likes. Just as the mind keeps the organs under control, so reins from behind, control the horses. See and admire the strength of these controlling reins.

PURPORT :—O king and other brave persons ! being self-controlled, go to the end of (complete) your work as a skilful charioteer does

with his chariot. Get your noble desires fulfilled by following the president in doing your great business and training your servants well.

NOTES & REMARKS :—(अभीशूनाम्)। 1. बाहूनाम् 2. रश्मिनाम्। अभीशू इति बाहुनाम (NG 2,4) अभीशवः इति रश्मिनाम (NG 1,5)=Of the arms, of the reins. (पनायत)व्यवहरत स्तुत वा। पन-व्यवहारे स्तुतौ च (भ्वा.)=Deal or admire.

———

Whom should man conquer with what—is further told :

तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः।
अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँरनपव्ययन्तः ॥७॥

7. *TRANSLATION* :—Strong horses yoked to the chariots and showing forth their vigour, rain dust with their hoofs and are neighing loudly. With their forefeet descending on the enemies, they never flinching, trample and destroy them. Fire, electricity etc. should be used properly.

PURPORT :—O kings and officers of the State! you should train your horses well, apply fire, electricity etc. properly and methodically and having attacked your enemies, conquer them.

NOTES & REMARKS :—(वृषपाणयः) वृषस्येव पाणिर्व्यवहारो येषान्ते। पण-व्यवहारे (भ्वा.)=Whose dealing is like the strong bulls. (अश्वाः) तुरङ्गा वह्न्यादयो वा। अग्निर्वा अश्वः श्वेतः (S. Br. 3,6,2,5) =Horses or fire, electricity etc.

———

What should men do standing where—is told :

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म।
तत्रा रथमुप शग्मं सदेम विश्वाहा वयं सुमनस्यमानाः ॥८॥

8. *TRANSLATION* :—O men! let us being ever thoughtful or acting with good thoughts, honour that vehicle (aircraft etc.) each day that passes, in which necessary ingredients-canon, shield, bow, arrow, armour and military equipment of this warrior for propelling it are laid.

PURPORT :—*O men ! ever beat the enemies with good and proper deliberation, and with the vehicles in which fire, electricity etc, have been properly used and which contains weapons etc.*

NOTES & REMARKS :—(हवि:) आदातव्यम् । हु-दानादनयो: आदाने च (जुहो.) =Things to be taken, food materials etc. (सुमतस्यमाना:) सुष्ठु विचारं कुर्वन्त: ।=Thinking over well, doing acts after good deal of deliberations.

TRANSLATOR'S NOTES :—Here the third meaning of the verb root has been taken सु+मन—ज्ञाने (दिवा.)

———

How shold the officers of the State be—is further told :

स्वादुषंसदः पितरों वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः ।
चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥९॥

9. *TRANSLATION* :— O king ! nourish your subjects, as fathers serve their children, with the help of those righteous men, who are partakers of good food, long-lived, patient in adversity and resorting to *Dharma* (righteousness) mighty, deep (cool) minded, armed with wondrous army, strong in arrows and other good weapons and having strong armies, not killing any one unjustly, endowed with much enregy, waney, invincible and conqueror of numerous hosts.

PURPORT :—*O men ! you should enthrone that man, as king who is cultured and civilised, who is nourisher of his subjects like a father, long-lived, not shaken by calamities, mighty, deep minded, possessor of wonderful army, well-versed in the military science and in the use of arms and missile, powerful, subduer of the adversaries and endowed with many qualities, good actions and temperament.*

NOTES & REMARKS :—(कृच्छ्रेश्रित:) ये कृच्छ्रे दुःखेऽपि धर्मं श्रियन्ति सेवन्ते । श्रिञ्-सेवायाम् (भ्वा.) =Those who resort to *Dharma* (righteousness or duty) even when calamities fall. (व्रातसाहा:) ये व्राताञ्छत्रु समूहान्सहन्ते ते । षह-शक्तौ (काशकृत्स्नधातुपाठे 3, 17)=Who subdue the host of hostiles by their strengh.

———

How should men deal with one another --is told :

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंस ईशत ॥१०॥

10. *TRANSLATION* :— O *Brahmanas*—knowers of God and the Vedas ! who are like our fathers, kind towards all people and men of peaceful disposition, keep us away from all unrighteousness. Teach and preach to us, which are promoters of truth in such a manner that the non-violent sun and earth may coduce to our welfare. The nourisher endowed with knowledge and humility may protect us from all wicked conduct, so that a thief or dishonest person may not master us.

PURPORT :—O men ! you should serve those enlightened persons, who may endow you with knowledge and humility and make you happy with the science of electricity and Geology etc. and keep you away from all unrighteous conduct and the king, who protects you constantly from thieves and robbers.

NOTES & REMARKS :—(ब्राह्मणासः) वेदेश्वरवेत्तारः । तद् वेदवा स ब्राह्मण ब्रह्म अधीते तथतीते तद्वेदं । अथाध्ययाम् अप् प्रत्ययः =Knowers of the Vedas and God' (पितरः) पितर इव प्रजानामुपरि कृपालवः । पा-रक्षणे (अदा.)= Gracious or kind towards the people. (अनेहसा) अहिंसके । एहः इति क्रोधनाम (NG 2, 13) क्रोधो हिंसया एव रूपम् । तद् रहितो =Non-violent (अघशंसः) स्तेनः । अघशंस इति स्तेननाम (NG 3, 24)=Thief or dishonest person.

How swift-moving is earth and why do the heroes fight—is told :

सुपर्णं वस्ते मृगो अस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता ।
यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यंसन् ॥११॥

11. *TRANSLATION* :—O men ! this earth controlled or well connected by the sunt rays and the cows revolves like a deer. There are laws in it and among the people which are working properly and which cover or preserve a good protector. This earth, where warriors run together in different directions, you should act in such a manner that the armour etc. may bestow happiness upon us and we may be safe.

PURPORT :—O men ! you should gather heroes for the preservation of the land which has been made by God for nourishing all creatures, which revolves swiftly like the deer and for which many battles are fought.

NOTES & REMARKS ;—(सुपर्णम्) शोभनं पर्णं पालनं यस्य तम् । सु+पृ-पालन-पूरणयो: । (जुहो.) अवपालनार्थे ।=Good protector. (वस्ते) आच्छादयति । वस-आच्छादने (अदा.)=Covers, protects. (दन्त:) येन दशंति स: ।=Which bites or punishes the guilty.

TRANSLATOR'S NOTES :—दन्त: is from दमु-उपशमे (दिवा.) हसिमृग्रिण्वामिदमिलूपूधुर्विभ्यस्तन् (Un. K. 3, 86). Rishi Dayananda Saraswati in his commentary on the Yajurveda 29.48 has explained accordingly as दाम्यते जनै: स: ।

What kind of bodies should be build by men and how—is told :

ऋजीते परि वृङ्धि नोऽश्मा भवतु नस्तनूः ।
सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥१२॥

12. *TRANSLATION :*—O highly learned king ! you who are of upright nature drive away straight, disease from us. Let the physician, who extracts the essence of various herbs and plants, give us instructions, as to how can our body become strong like the stone. May the earth, which is like our mother, give us happiness and good abode to live in.

PURPORT :—The king should endeavour, in such a manner, that the bodies of the Kshatriyas *(warriors) may become strong and firm like the stone, by the observance of* Brahmacharya *(abstirence) for a long period, renunciation of passions and exercise. The preachers should also give such teachings to all, so that all have strong and firm bodies and souls.*

NOTES & REMARKS ;—(ऋजीते) ऋजु गच्छति ।=He who goes straight, is a man of upright nature. (सोम:) य: सुनोति स विद्वान् ।=One who extracts the essence of herbs and plants—a physician. (अदिति:) मातेव भूमि: । अदितिरदीना देवमातेति (NKT 4, 4, 22) अदितिर्मातेति (Rig. 1, 89, 10) । माताभूमि: पुत्रो अहं पृथिव्या (Atharveda 12, 1, 10)= The earth which is like our mother.

What should a queen do in the battle—is told :

आ जं॑ङ्घन्ति॒ सान्वे॑षां ज॒घनाँ॒ उप॑ जिघ्नते ।
अश्वा॑जनि॒ प्रचे॑तसोऽश्वा॑न्त्स॒मत्सु॑ चोदय ॥१३॥

13. *TRANSLATION* :—O queen ! you who know how to train horses, urge upon those heroes to fight well in the battles. who sharply whip the organs of these enemies and kill the wicked evil-doers and who are mighty persons endowed with good knowledge.

PURPORT :—*In the absence of the king ! let the queen be the Commander-in-Chief of the army in the battles. As a king should urge, encourage and inspire and gladden the heroes to fight, so she should also do.*

NOTES & REMARKS :—(अश्वाजनि) अश्वानां प्रक्षेप्त्रि । अज-गतिक्षेपणयोः (भ्वा.) =Trainer of the horses. (जघनान्) नीचकर्मकारिणः ।=Evil-doers. (सानु) अवयवान् । =Organs or limbs of the body. (समत्सु) संग्रामेषु । समत्सु इति संग्रामनाम (NG 2, 17) =In the battles.

How should the king and his attendants deal with one another—is told :

अहि॑रिव भो॒गैः पर्ये॑ति बा॒हुं ज्याया॑ हे॒तिं प॑रि॒बाध॑मानः ।
ह॒स्त॒घ्नो विश्वा॑ व॒युना॑नि वि॒द्वान् पुमा॒न्पुमां॑सं॒ परि॑ पातु वि॒श्वतः॑ ॥१४॥

14. *TRANSLATION* :—O king ! honour that learned person well, who discharging arrows from the bow-string and protecting the arms of his master and extirpating the opposing foe from all sides, rains all with enjoyable objects, like the cloud and guards all industrious persons, knowing his duties properly.

PURPORT :—*O heroes ! you should protect from all sides, that king, who rain all enjoyable objects like the cloud and being endowed with the knowledge of all sciences, pleases and satisfies all by all means.*

NOTES & REMARKS :—(अहिरिव) मेघ इव । अहिरिति मेघनाम (NG 1, 10)=Like the cloud. (वयुनानि) ज्ञानानि । वयुनम् इति प्रज्ञानाम (NG 3,9) =Knowledge.

How should a queen be—is further told :

आलाक्ता या रुरुशीर्ष्ण्यथो यस्या अयो मुखम् ।
इदं पर्जन्यरेतस इष्वै देव्यै बृहन्नमः ॥१५॥

15. *TRANSLATION* :—We offer great salutations to the brave and divine lady, who has weapons associated with poison or medicines made from poison but converted into healing herbs, whose head is like the head of a (Ruru) particular deer and whose mouth is endowed with something containing iron—like, whose vital energy is fertile like the water of the cloud, who is active and going about to discharge her duties.

PURPORT :—O men ! that queen must be respected by her-heroes, who is the knower of the art of archery and well versed in the application of arms and missiles.

NOTES & REMARKS :—(आलाक्ता) आलेन विषेण दिग्धा युक्ता ।= Having weapons whose points anointed with poison. (पर्जन्यरेतसे) पर्जन्यस्य रेतः उदकमिव रेतो वीर्यं यस्याः सा ।= Whose vital energy is fertile like the water of cloud.

TRANSLATOR'S NOTES :—By आलाक्ता or विषेणदिग्धायुक्ता may be meant, either having weapons whose point is anointed with poison, to kill the wicked enemies or the drugs made from some poisonous substances like Arsenic or Aconite etc. converted into healing medicines.

What should the Commander of an army order his army to do—is told :

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
गच्छामित्रान्प्र पद्यस्व मामीषां कं चनोच्छिषः ॥१६॥

16. *TRANSLATION* :—O men of the army ! you who are expert in the art of archery, admired by the Commandet-in-Chief-and knowing the Vedas on persuation, go afar, encounter the foes, achieving victory by slaying them. Let not even one of those distant foes escape.

PURPORT :—The commander of an army should train his army well and when the time of war approaches, he should order his army not to allow even a single foe to escape.

NOTES & REMARKS :—(शरव्ये) ये शरान् व्याप्नुवन्ति तत्र साध्वि ।=Army good in using arrows and weapons. (ब्रह्मसंशिते) ब्रह्मणा वेदविदा सेनापतिना प्रशंसिते । ब्रह्म सर्वविद्यः सर्वं वेदितुमर्हति । ब्रह्मा परिवृढः श्रुततः (NKT 1,3,8) यमेवामुत्रर्थ्ये विद्यायै तेजो रसं प्रावृहत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी ब्राह्मणे 6, 11) =Admired by a commander of the army, who is well-versed in the Vedas.

———

The subject of orders given by C-in-C to its army—is continued :

यत्र बाणाः संपतन्ति कुमारा विशिखा इव ।
तत्रा नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥१७॥

17. *TRANSLATION* :—O king ! where the flights of arrows fall like boys whose locks are unshorn, may the treasurer give us financial help to carry on the righteous fight and may the earth give us happiness all the days. You should arrange in such a manner.

PURPORT :—*O king ! when an army goes for a battle, let no warrior or attendant feel the lack of anything requisite and suffer on account of that, this is how you have to arrange things. By so doing, victory will be certainly yours.*

NOTES & REMARKS :—(ब्रह्मणः+पतिः) धनस्य पालको, धनकोशेशः= Treasurer of the State. (अदितिः) भूमिः । इय (पृथिवी) ह्यदितिः (ऐतरेय ब्राह्मणे 1, 8) इयं पृथिवी वा अदितिः (कौषीतकी ब्राह्मणे 7, 6) गोपथ ब्राह्मणे उ. 1, 25)=Earth.

———

...w should the chiefs of the army deal with the warriors—is further told :

मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१८॥

18. *TRANSLATION* :—O valiant warrior ! I cover your vital parts with armour. May this prosperous king cover or protect you with good water and may the good commander of the army, who is a highly learned person, provide you with very good food etc. May the enlightened preachers or superintendents feel delighted in your triumph over the wicked and may also keep you delighted, to discharge your duty.

PURPORT :—The Commanders of the army should make ready armours for all brave warriors to protect their bodies. The king, who is the master of all, should give all enjoyable good objects and arms etc., to all warriors. The chiefs or superintendents should encourage and gladden the warriors, being themselves delighted and full of zeal. By doing all this how can there be defeat of the army?

NOTES & REMARKS :—(सोम:) ऐश्वर्य्यसम्पन्न:। षु-प्रसवैश्वर्ययो: (स्वा.) अत्रैश्वर्यार्थ:। =Prosperous, wealthy. (वरीय:) अतिशयेन वरमन्नादिकम् ।= Very good food. (वरुण:) सेनापालक उत्तमो विद्वान्। वरुणे दक्ष: (S. Br. 4, 1, 4, 1) वृञ्-वरणे (स्वा.) वरणीय:-उत्तम:=A good and learned commander of the army.

5

What should the commanders do in the battlefield—is told :

यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥१९॥

19. *TRANSLATION* :—O Commander of the army ! who-so-ever would try to kill our army, whether he be a stranger or one of us, who does not fight properly or zealously, may all enlightened persons discomfit him. May God be my closest Armour or Defence.

PURPORT :—The chiefs should slay, those servants of the Commander of the army, who do not fight well or desire to kill their own servants. At the time of the battle, all brave persons should know God to be their Protector.

NOTES & REMARKS :—(अरण:) सङ्ग्रामरहितो यथावत्संग्रामं न करोति ।= He who does not fights well. (निष्टय:) शब्देन र्धावितुं योग्यो पूरस्थ: सन् ।= A stranger who lives at a distant plac:. (वर्म) वर्म्मेव रक्षकम् = Protector like the armour.

Here ends Sixth Mandala of Rishi Dayanand Saraswati's Commentary of the Rigveda Samhita translated by Swami Dharamanandn Saraswati and edited by Pt. Brahm Dutt Snatak and Surendra Kumar Hindi